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THE
WHOLE WORKS
OF THE
RIGHT REV. EDWARD REYNOLDS, D.D.

LORD BISHOP OF NORWICH;

Now first Collected,

WITH HIS FUNERAL SERMON, BY B. RIVELEY,
ONE OF HIS LORDSHIP'S CHAPLAINS.

TO WHICH IS PREFIXED

A MEMOIR OF THE LIFE OF THE AUTHOR,
BY ALEXANDER CHALMERS, F.S.A.

IN SIX VOLUMES.

VOL. V.

“ Oportet Ecclesiasticum, quando suadet aliquid quod agendum est, non solum docere ut instruat, et delectare ut teneat, verum etiam flectere ut vincat.”
AUG. de Doctrina Christiana, lib. 4. cap. 13.

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To the Right Honourable SIR RICHARD CHIVERTON, Lord Mayor of the City of London, and the honourable Court of Aldermen.

RIGHT HONOURABLE,

IT is truly resolved by learned men,^a that theology is not a bare speculative science, which ultimately terminateth and stoppeth in the understanding, but that it is a doctrine ordered and directing unto practice, prescribed not only the^b knowledge of spiritual truth, but the^c doing and loving of spiritual good. The apostle calleth it the^d acknowledgement of the truth which is after godliness; the learning of Christ, and of the truth as it is in Jesus. As light and heat, lustre, motion, and influence, are united in the sun, the one working with and by the other; so treasures of wisdom and knowledge are joined with fulness of grace and holiness, in the sun of righteousness, whose wings have

^a *Aquin.* part. 1. Qu. 1. Art. 4. et Scholastici in Prolog. Sent. xvii. 3. *Ephes.* iv. 13.

^b John
^c *Matth.* vii. 21. *Jam.* i. 22. *John* xiii. 17.

^d *Tit.* i. 1. *Eph.* iv. 20.

healing in them. The doctrine of religion is like the^e prophet's vision of cherubims, where he saw wheels full of eyes, the one for vision, the other for motion: and hands under wings; these to soar in contemplation; those to be employed in action: and lamps, and burning coals of fire; the one for light, the other for heat^f. As an heathen's and heretick's moral actions do not benefit him without faith in Christ; so a Christian's^g speculative knowledge, and mere doctrinal faith will not save him without good works, and the fruits of new obedience^h.

Though therefore we dare not ascribe unto good works any meritorious dignity or proper causality, whereby they procure or produce salvation for us; yet such aⁱ necessity of them we ever acknowledge, as that without walking in the way of holiness, we shall not arrive at the kingdom of glory; without doing the will of God, we can never expect to receive the promises. And as it is a dangerous temptation of Satan on the one hand, to persuade men to deify their own good works by putting confidence in them; so it is no less dangerous on the other hand by mere notional, airy, and Platonical speculations, to eat out all care of good works, and those moral duties of piety, temperance, righteousness, and charity, in which the life, power, virtue of true saving faith doth exert itself^k.

These considerations moved me, when I was invited to preach before you at that solemn time, when many proper objects of good works use to be presented to your eyes, to single out that argument to treat upon. And that so much the rather, because we live in times, wherein there is a concurrence of many of those symptoms and distempers, upon which our Saviour^l hath concluded, that the love of many should wax cold: wars, and rumours of wars, nation

^e Ezek. i. 8, 13, 16, 18.

^f *Aug. de Civ. Dei*, l. 19. c. 15.—*De Nupt. et Concupisc.* l. i. c. 3.—*Contr. 2 Ep. Pelag.* l. 3. c. 4.—*Contra Julian. Pelag.* l. 4. c. 3.

^g *Aug. Tom. 4. lib. de fide et oper.* c. 14. *Ad Simplician. Qu. 2.*
^h *Aug. de Trinitat.* l. 15. c. 18. *Qualis est illa confessio, quæ sic Deo credit, ut pro nihilo ejus ducat imperium? aut quomodo ex animo et vere dicimus "Domine, Domine," si ejus, quem Dominum confitemur, præcepta contemnimus?—Inter Christianum et Gentilem non fides tantum debet, sed etiam vita distinguere. Hier. epist. ad Galat. de ratione pie vivendi.*

ⁱ *Hebr. xii. 14. x. 36. Vide Davenant. de Justitia actuali, c. 30, 31.*

^k *Gal. v. 6. 1 Thess. 1. 3. 1 Tim. i. 5. Tit. 3. 8.* ^l *Matth. xxiv. 6, 12.*

against nation ; kingdom against kingdom ; many offended ; many hating one another, many false teachers, many seduced people, and above all, an abundance of iniquity. And indeed, it may be justly feared, that where there are so many divisions, prejudices, animosities, differences both of judgement and interest, to say nothing of the luxury, delicacy, vanity and excess in private expenses, there cannot but consequently be a very great obstruction in the current of good works.

My hearty desire and prayer is, that as this Sermon received favourable audience from you, and is now by your own direction exposed to a more general view, so some signal blessing may follow the publication thereof, that thereby the hearts of many rich men^m may be enlarged to honour the Lord with their substance, and to let their merchandise, and their treasures have inscribed uponⁿ them, “Holiness to the Lord.”

Your Honours’ most humble servant in Christ,
EDWARD REYNOLDS.

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^m Prov. 3. 9.

ⁿ Is. 23. 18.

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GOD'S FIDELITY THE CHURCH'S SAFETY.

Amplissimis, præstantissimis, consultissimis Viris,
D. JOHANNI IRETON,
Honoratissimo Domino Præfecto,
Magistratibus universis,
Totique Senatui
Celeberrimæ florentissimæque
Civitatis Londinensis,
Concionem hanc
Coram ipsis habitam,
Ipsorumque jussu
Publici juris factam,
In honoris et debitæ observantiæ
Testimonium

D. D.

E. R.

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THE BRAND PLUCKED OUT OF THE FIRE.

Amplissimis, præstantissimis,
 Consultissimis Viris,
 D. THO. ALEYN,
 Honoratissimo Domino Præfecto,
 Magistratibus universis,
 Totique Senatui
 Celeberrimæ florentissimæque
 Civitatis Londinensis,
 Concionem hanc
 Coram ipsis habitam,
 Ipsorumque jussu
 Publici juris factam,
 In honoris et debitæ observantiæ
 Testimonium
 D. D.

E. R.

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THE MISERY OF A DESERTED PEOPLE.

To the Right Honourable THOMAS ALEYN, Lord Mayor of the City of London, the Court of Aldermen and Common Council.

RIGHT HONOURABLE,

WHEN I was by you called to bear a part in that reasonable and necessary service of your late solemn humiliation, I considered the sad condition whereunto these nations were reduced; the many and great provocations which we have been guilty of; the miserable commotions and earthquakes, which have not only shaken, but even dissolved our foundations, and made them all out of course. I seriously looked back on the dark and gloomy providences of God amongst us, the untimely death of princes, the dimidiating and dissolving of Parliaments, the frequent expirations and vicissitudes of Governments, the horrid apostasy, atheism, scepticism, indifferency, prodigies of phrenetick and pernicious opinions, whereby multitudes have played the wantons with as glorious a light of orthodox religion, as any nation under Heaven enjoyed; the defaming of ministry, decrying of ordinances, encroaching of many Romish doctrines under a disguise, and other like distempers, whereby we are become a hissing and astonishment to the nations round about us. In a word, it seemed unto me, that the scene of the ten tribes was translated into these nations, and that we were making haste to be a Jezreel, a Lo-Ruhamah, and a Lo-Ammi, as they once did. And therefore,

though my habitual disposition usually led me to arguments, which have more of mildness and gentleness in them, as remembering the counsel of the Apostle, ‘to instruct in meekness those that oppose themselves;’ yet I thought it a duty little less than absolutely necessary, in such a day of trouble and rebuke, to set the trumpet unto my mouth, and to represent unto you the doleful condition of a deserted people, and, withal, the sad misgiving fears (whereunto the symptoms of these sick and sinful nations did lead me), lest the Lord were now departing from such a people, who, after a hundred years’ possession of the Gospel, did still so wantonly abuse it, and walk so unworthy of it.

Yet, if any man shall say unto me, that it shall not be so; that the Lord will still own us, and continue his presence with us; I shall answer, as once the prophet Jeremiah did, “Amen, the Lord do so;” the Lord forbid that I should desire the woful day; or, with Jonah, be displeased with the patience and goodness of God. Far may this Sermon be from a prophecy or prediction; let it be only an instruction, and a warning unto us. But certainly the maturity of our sins, and the face of our distempers, do so far threaten us, as that we ought thereby to be awakened to cry mightily unto God, and to hold him fast; lest he be weary of repenting, and, after so many despised mercies, take at last the plumb-line into his hand, and refuse again to pass by us any more.

If hereunto this weak service of mine may be any way useful, either to city or country; to magistrates, ministers, or people; I shall have abundant cause to bless the Lord; to whose gracious presence and protection, in these dangerous times, I desire, in my daily prayers, to commend these three nations, and this great city, and so to be

Your most humble and faithful servant

From my study,
Dec. 19, 1659.

in the work of the Lord,

EDWARD REYNOLDS.

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SERMON XIX. (page 248.)

THE AUTHOR AND SUBJECT OF HEALING IN THE CHURCH.

To the Right Honourable the Lords and Commons, assembled in Parliament.

RIGHT HONOURABLE,

WHEN I was commanded, by the Council of State, to preach before you on the day of the Parliament's assembling, I could not but reflect on the woful and never enough to be lamented confusions, under which these nations were ready to sink and perish, till the Lord was pleased, as it were, ἀπὸ μηχανῆς, to raise up an honourable instrument, by his wisdom and valour, to put a stop to the progress, and to open a way, that you, by your counsel and authority, might

put a period to the being of them. In order whereunto, I thought it my duty, as a minister of the gospel of peace, and a servant to our great Lord, whose work it was to "heal and recover" (Luke iv. 18) humbly to set before you, the author and the object; and on the Monday following, before the Right Honourable the House of Peers, the means and method of God's healing a sick nation; and thereupon to beseech you, so to imitate the example of Christ, who is "the Lord that healeth us," so to promote the fear of his name and the great work of humiliation, supplication, and reformation amongst us, as that you might comfortably plead his promise, to "hear, forgive, and heal the land:" for the Lord will be with you, while you are with him; and if you seek him, he will be found of you.

And for this work of setting up the fear of God, and real conversion unto him, though godliness have as many enemies as there be devils in hell, or wicked men in the world; yet profaneness is in itself so shameful, and holiness so amiable, that endeavours in this most weighty work will, I am confident, meet with no prevalent opposition or obstruction among you. All sober men of every persuasion, however otherwise divided, acknowledge the necessity, and professing their desires, that the name of the Lord may, in purity of doctrine, and in holiness of life, be magnified amongst us.

You have made a happy entrance unto this healing work: (for certainly the great sufferings of our princes have had a strong causality upon our distractions; it can never be well with the body, while it is ill with the head:) and you have hereby blasted the projects and attempts of any, whose ambition might animate them to awaken old, or kindle new, flames amongst us. If, together with this noble act of justice and of loyalty, you proceed to secure the interest of Jesus Christ, by establishing the true reformed religion, and orthodox, learned, and painful ministry, pure worship, and the *omer* of godliness, suppressing and putting to shame all profane practices, whereby the wrath of the Lord may be kindled against us; you shall thereby greatly blast the desires of evil and licentious men; and comfort the hearts, and give evidence of the answer of God to the prayers of

good men. Which that you may be enabled and assisted to do by the power of divine grace, is the most earnest prayer of

Your Honours' most humbly devoted
in the Lord,

May 5, 1660.

EDWARD REYNOLDS.

Text:—*But unto you that fear my name, shall the Sun of Righteousness arise, &c.*

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THE MEANS AND METHOD OF HEALING IN THE CHURCH.
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- I. A supposition of judgements; which light not upon a people casually; and are various in their nature, 273—277.
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The text implies *three* particulars.

- I. We are not our own; we are God's. We hold nothing by original propriety, 298; but by derivative, 299.
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SERMON XXIII. (page 343.)

PREACHING OF CHRIST.

To the Reverend my dearly beloved Brethren, the Dean, Prebendaries, and the rest of the Clergy, of the Cathedral Church and City of Norwich.

REVEREND AND BELOVED BRETHREN,

EVER since the preaching of this plain sermon, I have been importuned 'quotidiano convicio' (if I may use the orator's^a expression) to make it publick. I have, at last, suffered myself to be overcome by the persuasions of my

^a Quintilian.

friends. My chief end therein hath been, that I might provoke my younger brethren to make it the main design of their ministry, to render the Lord Jesus, his divine person, his sacred offices, his heavenly doctrine, his blessed example, his spiritual graces, the fellowship of his sufferings, (Philip. iii. 8, 10) the power of his resurrection, the excellency of his knowledge, the unsearchable riches of his love, (Eph. iii. 8, 18, 19.) and all the mysteries of his kingdom, amiable in the eyes of their hearers; as it was foretold of him, that he should be the Desire of all nations, (Hag. ii. 7.) the Chiefest of ten thousand and altogether lovely: (Cant. v. 10, 16.) That, in preaching the Law, they may lead men to Christ for mercy to pardon the transgressions, and for grace to obey the commands of it:—That, in preaching the Gospel, they may direct men unto Christ for faith, to believe the promises of the covenant; for he is the *author* of our faith; (Hebr. xii. 2) for hope, to wait for the fulfilling of them; for he is unto us the Hope of glory; (Col. i. 27.) and for love to inflame that purity and holiness, which they are intended to kindle in us; for “the love of Christ constraineth us.” (2 Cor. v. 14.) That by the awe and dread of the name of Christ, in whose stead they speak (2 Cor. v. 20); and unto whom, as the “chief Shepherd” of the sheep (1 Pet. v. 4) they must give an account, (Heb. xiii. 17), they may be deterred from all those ways of passion, ostentation, and vanity, whereby men are sometimes transported to preach themselves rather than Christ, and the conceptions of their own heart rather than his counsel (Jer. xxiii. 16, 22, 26); and thereby provoke the people (1 Sam. ii. 17) to abhor the offering of the Lord. I have taken the liberty of dedicating it unto you, that I might thereby testify the love and honour I owe your persons, the value I set upon your learned and pious labours, and the real thanks which I return unto you, for the great love which you have expressed towards my person, and assistance which you have afforded me in mine attendance on the service of that diocess. And, I hope, it will not be grievous unto you, or offensive unto any, if, after the example of the ancient bishops in the primitive and purer ages of the Church, who were wont to sit with their clergy, and preside in an eccle-

siastical^a senate, I shall, in matters of weight and difficulty, entreat the advice and assistance of you, who are ‘Presbyteri urbis,’ in order to the more safe, judicious, regular, and inoffensive determining of them. And so I commend you to the grace of God, and remain

Your most loving brother and fellow-labourer,
in the service of Christ and his Church,

ED. NORWICH.

2 Cor. iv. 5. *For we preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake.*

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General exposition of the context, 363—366.

The words contain two parts: I. complaint, II. triumph, of the Church.

I. The complaint intimates the greatness of the affliction, 367; contrivances used to procure deliverance, 368; disappointment of them, 369.

II. The triumph. The matter of it, deliverance from the lowest to the best condition, 370—372. Reasons of the triumph refer to the subject of it, *the Church's dead body*, 378; and to the author of it, *the Spirit of God*, 381.

Funeral eulogy on the Lady MARY LANGHAM, 383.

^a Ἱερὸν σύστημα, συνέδριον Θεοῦ, Ignat. Σύστημα ἐν ἐκάστη πόλει, Origen. Consensus Cleri, Cyprian. Senatus Ecclesiæ, Hieron. Vid. Cyprian. passim, Epist. 6, 18, 19, 24, 28, 31, 32, 33, 35, 40, 46, 58, 66, 71, 72.

SERMON XXV. (page 388.)

THE PASTORAL OFFICE.*

To the right worshipful the Magistrates, and to the reverend Ministers, and other members of the Corporation of Ipswich, in Suffolk.

DEARLY BELOVED,

THOUGH I could not, with any decency, decline the publication of this sermon, which had been by you so earnestly desired, then, when the greatness of your love and respects to my person and function did, for many days, express itself in a most free and noble reception; yet it pleased divine Providence, by a sore visitation on my family, to obstruct the performance of this service, so long, till I might justly have hoped to have been no more minded of it. But being disappointed in that hope, I now, though late, send it forth, without altering any one line or period of what I then delivered. And although it be but a very slender return from the great favours I received from you alone, yet I must crave your leave to profess, that as a ring, though placed only on a finger, is yet a token of love to the whole person; so this little sermon, though dedicated only to you, is intended as a testimony of that honour and thanks, which I owe to all orders in this great diocess, for those signal and publick favours, which, in mine attendance on the service thereof, I every where received. All the answer I can make to so great an obligation, is daily to pray, that the Church of Christ, in this large diocess, may be beautified with the blessings of truth and peace, of unity and holiness; that the Clergy thereof may, with all fidelity, deliver the Word of God's grace; and that it may, by his effectual operation, have a free and successful passage into the hearts and lives of the people committed to their charge. And as this is the continual prayer, so I hope, that, through the assistance of divine grace, it shall be the unwearied endeavour of him, who desires to approve himself

An unfeigned servant of your faith and salvation,

ED. NORVIC.

* Ὁ ποιμὴν ἀναπαύσει τε, καὶ ἀποκινήσει, καὶ ἀνακαλέσει, ὀλίγα μὲν τῇ βακτηρίῳ, τὰ πολλὰ δὲ τῇ σύριγγι. *Greg. Naz. Apolog.* [*Motto to the original Sermon.*]

Zech. xi. 7. *And I took unto me two staves, &c.*

The *two staves* denote the restoration of beauty in the Church, and the gathering of a scattered people, 389.

The words comprise two particulars: I. the office of the ministry, *feeding*: II. the ends of that office, *purity and unity*, 390.

I. The office implies the necessity, and certain duties.

The necessity is that of improving our engrafted notions of God, 390; of improving the law of Moses, 391; of explaining the mysteries of the Gospel, 391; of perfecting the Gospel-salvation by the impetration of grace and the Holy Spirit, &c. 391.

Necessity of a standing and a regularly ordained ministry, 392—395.

II. Duties of the pastoral office, 396.

The honour of the ministerial office, 397.

Matter of preaching, 398.

Method of preaching, 399; touching the conscience; sincerely, 400; wisely, boldly, and meekly, 401; and plainly, 402. Preaching should be enforced by prayer, and godliness of life, 404.

How far a minister may make use of human learning, 402.

Exhortation to the clergy, 405, and to the people, 406.

SERMON XXVI. (page 409.)

THE STAVES OF BEAUTY AND BANDS.*

To the right worshipful the Magistrates, and to the reverend Ministers, and other members of the Corporation of Yarmouth, in Norfolk.

DEARLY BELOVED,

THIS sermon was preached before you, in order to the peace and unity of the Church of God amongst you; and I presume, in order to the same good end, I was by you pressed to the publishing of it. Which motion I have the more readily entertained, that the arguments unto so necessary a duty, which I found prevalent with you then, might be always at your hand, to revive in you the same affections. And truly those many men in all parts of this nation, who, upon whatever plausible and specious pretences, have given entertainment unto novel opinions (never, before these loose times, heard of in the Church of God) and thereupon do forsake the assemblies, and disturb the peace of an orthodox

* Meritum Christianæ virtutis vilescit in cunctis, si unitatem non habet pacis; nec pervenit ad vocabulum Filii, nisi per nomen 'pacifici.' *August. de Tempore, ser. 169.* Vera et brevis definitio virtutis est 'ordo amoris,' *Aug. de Civit. Dei, l. 15. c. 22.* [*Motto to the original Sermon.*]

and reformed Church, little consider the advantage they give the common adversary: who, no doubt, rejoiceth to see us break one another with our own hands, whom they, with theirs, hitherto have not been able to harm: as Vespasian is observed by Josephus to have done in the siege of Jerusalem, not choosing to storm the Jews by any hostile assault, while they were destroying one another by their intestine confusions. Certainly, whatever prejudices weak and credulous men may have their eyes dazzled withal, divisions and contentions in the Church have always fleshly lusts at the bottom of them, as the apostle assureth us, 1 Cor. iii. 3. Nor are they only fruits of sin in men, but evidences of wrath in God, and sad symptoms of his further displeasure. When (Isaiah ix. 21) Manasseh is against Ephraim, and Ephraim against Manasseh, and both against Judah, it is a sign that God's anger is not turned away, but that his hand is stretched out still:—schisms in a church being like leaks in a ship, or breaches in a sea-bank, which threaten speedy and extremest danger. And therefore all who wish well to Sion, should listen unto healing and uniting counsels; not suffering, in so important a business as the peace and prosperity of the Church, any secular designs, single or divided interests, carnal animosities, or perverse disputes, to embitter their spirits, or alienate their affections from other their brethren, heirs of the same common salvation; or to draw them away from the communion of that church, from whose breasts they have often sucked the sincere milk of the word, and in whose fellowship they may still undoubtedly partake of all the means of salvation. The Lord grant that all of us, in all places of the land, both pastors and people, may be unanimously zealous for the peace of the Church. That ministers, by sound and wholesome doctrine, which cannot be disproved; by holy, humble, prudent, and peaceable lives, and by unwearied diligence and fidelity in their callings, may stop the mouths, and win upon the affections of their gain-sayers: and that the people may not lean on their own wisdom, nor be carried away blindfold with uncharitable prejudices, or with every wind of doctrine, but may yield themselves to the guidance of their faithful pastors, and be swift to hear, (James i. 19) slow to speak, slow to wrath; for contention is usually the mother

of disobedience. Now (Rom. ii. 8) the Lord of peace himself give you peace always by all means :—the Lord be with you all.

Yours in all Christian affection to serve you,
ED. NORVIC.

Zech. xi. 7. *And I took unto me two staves, &c.*

The two staves denote : I. the beauty, and II. unity of the Church, 499.

I. Christ renders the Church *beautiful* by the verity of his doctrine, 410 ; by spiritual worship, by sanctity of life, by decency of order, 411.

Various properties, by which the excellency of this beauty may be discovered, 414.

The ends of Christian ordinances evidence their own beauty, being intended to quicken, purify, heal, comfort, and prepare us for the Lord.

The manner, in which Christ governs the Church, is full of beauty, 417. And therefore great is the indignity of despising Christ and his ordinances, 418.

II. Christ advances the *unity* of his Church, 1. by way of disposition and order in a variety of offices, ordinances, and gifts, 423 : 2. by an integral completion in unity between Christ and the Church, and between Christians themselves, 424 : 3. by an essential unity, which enlivens all Christians in one spirit, and by a unity of faith in the doctrines of salvation, 425 ; by a unity in obedience, worship, 426, ends and designs, 427.

In what sense Christ sends a sword, 428.

Vindication of secession from the Roman Church, 431.

Arguments for unity. The *enemies* of the Church are united, 433. Unity is enjoined by Christ, 434 ; is attainable, 435 ; is possible, 435 ; is useful to the Church, 435 ; is pleasant, 436 ; is enforced by the example of God and Christ, 436 ; by the nature of the Gospel, and of the Sacraments, 437.

What conduct ought to be adopted, in differences of judgement, and to recover the peace of a disjointed Church, 438—445.

SERMON XXVII. (page 449.)

MODERATION. Philipp. iv. 5. *Let your moderation be known unto all men : the Lord is at hand.*

I. *Methods of evincing moderation.* 1. In not being arrogant in our Christian condition, 451 ; in maintaining an even disposition under the vicissitudes of events, 453 ; in bearing injuries with patience, candour, and meekness, 454-6 ; in asserting our rights not too rigidly, 466 ; and in using our knowledge with sobriety, humility, and charity, 457 ; our power with lenity, 459 ; our passions, with reason and practical judgement, 461.

- II. *Motives to moderation.* Moderation becomes the Christian character, 464; adorns Christianity, 464; heals divisions, 464; is enforced by the vicissitudes of events, 465, and by the nearness of the judgment, in which Christ will pass a final sentence, 465—467.
Application to the subject of the pestilence, 469.
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SERMON XXVIII. (page 472.)

PREACHED BEFORE THE KING, ON EASTER-DAY. Hebr. xiii. 20, 21. *Now the God of peace, that brought again from the dead our Lord Jesus, &c.*

The words contain: I. a prayer; II. arguments to enforce it.

- I. In the prayer, we may observe, 1. the matter of it, *perfection in every good work*, 473; 2. the rule of our perfection in working, *God's will*, 475; 3. the end of doing his will, *to please him*, 475; 4. the principles of this perfection, *God's peaceable affection towards us in Christ*, 475; and his gracious *working* in us, 478.
- II. The *arguments* to enforce the prayer are drawn, 1. from the free grace of God in an *everlasting covenant*, 479; 2. from the love of Christ in purchasing the mercies of that covenant with the price of *his own blood*, 480; 3. from the power of God, bearing witness to the efficacy of that blood, in *raising Christ from the dead*, 485; 4. from the pastoral office of Christ in dispensing the mercies of this covenant, 487.
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SERMON XXIX. (page 490.)

PREACHED BEFORE THE KING. Phil. iii. 8. *I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord.*

The excellency of the Gospel will appear, 1. by comparing it with the state of innocency in paradise, 492; 2. with the law of Moses, 494; 3. with the noblest perfections, acquirable by natural abilities, 497; 4. by referring to the *absolute* excellence of the Gospel, 498; its sublimity, godliness, 499; its reconciliation of divine attributes, 499, as the means of salvation, 501; its sufficiency for its purposes, 502; preciousness of objects contained in it, 503; its introducing us to the possession of God and Christ, 505; the eternity of its future glory, 507.

SERMON XXX. (page 513.)

PREACHED BEFORE THE LORD MAYOR. Micah vi. 6—8. *Wherewith shall I come before the Lord, &c.*

The words contain two parts: I. the question of a guilty people; II. the answer of the prophet to that enquiry.

- I. The question implies, 1. a festination, *wherewith shall I come*, 517; 2. their humility, *and low myself*, 519; 3. an anticipation of the

prophet's answer, by proffering external services, and works of supererogations, invented by themselves, 520—523.

- II. The prophet's answer contains: 1. a reprehension of confidence in external duties, and of projects of human devotion, 524. 2. a direction to appear before God with the duties of judgement in administration, 527, in negotiation, 529, in conversation, 530; with the duty of mercy, 531, and of humbly walking with God. These duties must be *founded* on the light of God's law, and on the authority of God's will, 533. The *mode* of discharging the duties must be marked by constancy, 534, by sincerity, 534, by humility and self-denial in our persons and duties, 534, and by faith, 535. The inducements unto these duties are the considerations of human frailty, 535; of God's nature, who, as a most high God, cannot be otherwise approached; and, as a God of mercy, will teach us how we may draw near to him, 536.

These duties are good by their conformity to the will of God, 536, and by their contributing to the felicity of man.

SERMONS
ON
MISCELLANEOUS SUBJECTS.

SION'S PRAISES;

Opened in a SERMON, preached before the Right Honourable the Lord Mayor, Aldermen and Common-Council of London: on the day of Solemn Thanksgiving unto God for his long and gracious preservation of that great City, from Pestilence, Fire, and other Dangers.

TO THE HONOURABLE
SIR ROBERT TITCHBORNE, KNIGHT,
LORD MAYOR OF LONDON,
THE ALDERMEN AND COMMON-COUNCIL
OF THAT GREAT AND FAMOUS CITY.

RIGHT HONOURABLE,

Instead of a dedication, I must make an apology, that this short Sermon hath been so long in the second birth of it from the press; for besides my various diversions and indisposedness, by reason of infirmities, to spend much time together, in revising, transcribing, and maturing short notes for a public view; I had at the same time another service of the like nature upon me, which having been before begun, I could not, till finished, conveniently attend this. It pleaseth the Lord still so to continue those mercies to this city, for the thankful recounting whereof, he put it into your hearts to appoint this service, that as the duty was very seasonable when it was performed; so I hope the publication (though too long after) may not be altogether improper, to mind us all of the Lord's great goodness, in continuing those comforts unto us,—and of our duty, daily to resume and revive the memory of them. If this weak endeavour of mine to quicken you and myself unto that great work of praising

God be, through his blessing, of any use to engage your hearts thereunto, and to provoke you unto any of those expedients, which you were in this Sermon minded of, I shall have abundant cause of glorifying God, for so great a fruit of so small a service, and for your professed subjection unto the Gospel of Christ. Which is the earnest desire of

Your Honours' most humble servant

In the work of the Gospel,

ED. REYNOLDS.

PSALM CXLVII. 12, 13, 14, 15.

Praise ye the Lord, O Jerusalem: praise thy God, O Zion. For he hath strengthened the bars of thy gates: he hath blessed thy children within thee. He maketh peace in thy borders: and filleth thee with the finest of the wheat. He sendeth forth his commandment upon earth: his word runneth very swiftly.

God is all-sufficient unto himself, and standeth not in need of any of his creatures to add any excellence unto him, any more than the sun doth of the light of a candle. That which is wholly of him, can contribute nothing at all unto him. He hath all perfection infinitely, all the perfections of the creatures (without the finite bounds and limits wherein they enjoy them) eminently in himself. Our goodness^a extendeth not unto him. If he be hungry^b, he will not tell us; for the world is his, and the fulness thereof. Can a man be profitable unto God^c, as he that is wise, is profitable unto himself? Who hath first given to him^d, and it shall be recompensed to him again?

Though the Lord be thus wholly self-sufficient, and do not receive any thing from the creatures; yet he is pleased graciously to communicate himself unto them in several prints

^a Psalm xvi. 2.

^b Psalm l. 12.

^c Job xxii. 2.

^d Rom. xi. 35.

and degrees of goodness ; as the sun sheddeth light upon those bodies, from whence it receiveth no retribution at all.

But, of all creatures, he hath chosen his church to be nearest^e unto him, and to participate most of him ; that is, a society of men which he hath^f formed for himself, to be a chosen generation, a royal priesthood, a holy nation, a peculiar people^g. As the sun manifesteth its light unto us in the moon, more than in any other of the stars ; so the Lord, his goodness and wisdom in the church, more than in any other creatures.

And now, as the moon, receiving light from the sun, doth not swallow it up and bury it, but reflecteth it, and (as it were) reporteth and publisheth it abroad unto the world ; so the Lord, having shewed mercies unto the church, requireth that they be not buried in oblivion, but that the glory and praise of them be acknowledged unto him. Great luminaries have certain beams, as pipes and channels, through which their light is derived and diffused upon others. Thanksgiving is the beam of an enlightened soul, whereby it maketh report of those mercies, which, from the Father of light, hath been shed abroad upon it. Every thing naturally returns to its original. " All rivers run into the sea ; unto the place from whence they come, thither they return to go." (*eccles.* i. 7) A straight line drawn into length, the further it goes, is still the weaker ; but in a circle, returning to its first point and original, it recovers strength : so the creature, the further it goes from God, is still the weaker, till it return back unto him again. And the best way of returning unto him, is by praising of him : for praises are the language of heaven, where it is that men are perfectly taken home to God.

Yet, as we said, nothing is hereby added unto him, but only his own glory acknowledged and adored by the church ; as when the sun shines on a diamond, the lustre thereof is not increased, but reported. And as we esteem those stones most precious, which do most exquisitely admit and reflect the splendor of that light which shines upon them ; so they are the Lord's ' best jewel ' (as he calleth them, *Mal.* iii. 17)

^e Deut. iv. 7.^f Isai. xliii. 21.^g 1 Pet. ii. 9.

which can most notably set forth the glory of his name. As he who can, with greatest eloquence, commend the virtues of an excellent person, is the best orator, though his oration doth not put excellency into the person, but only represent and set it forth unto others.

Not therefore for any advantage or accession unto himself (who cannot be a gainer by his creatures) but only for our benefit and comfort, is the Lord pleased to require praises for his people: as the window admitteth the light of the sun, not for the benefit of the sun, but of the house into which it shineth.

And as God requires this duty at all times of his people, so most then, when he doth greatest things for them. And this was the condition of the church at this time, which interpreters refer to the state thereof after its return out of Babylon: and therefore, in the Syriac and Greek versions, we find the names of the prophets Haggai and Zechariah prefixed, as leading to the times whereunto the mercies, here mentioned, did relate.

The whole psalm is an invitation unto praising of God. Arguments thereunto are drawn,

First, From God's general goodness to the world, ver. 4, 8, 9, 16, 17, 18.

Secondly, From his special mercy to his church. 1. In restoring it out of a sad and broken condition, ver. 2, 3. 2. In confirming it in a happy and prosperous estate, both temporal, in regard of strength, peace, and plenty, ver. 12, 13, 14, and spiritual, in regard of his word, statutes, and judgements made known unto them, ver. 19, 20. Lastly, These mercies are all commended by the manner of bestowing them, 'powerfully and swiftly.' He doth it by a word of command, and by a word of speed: "He sendeth forth his commandment upon earth; his word runneth very swiftly."

The former part of this happy estate, together with the manner of bestowing it, is in these words, from which we must, by no means, exclude the consideration of the latter. And what can be wanting to a nation which is strengthened with walls, blessed with multitudes, hath peace in the border, plenty in the field, and (which is all in all) God in the sanctuary, God in the bar of the gate, the father of the

children, the crown of the peace, the staff of the plenty, a gate restored, a city blessed, a border quieted, a field crowned, a sanctuary beautified with the oracles of God; what can be wanting to such a people but a mouth filled, a heart enlarged, a spirit exalted in the praises of the Lord? "Praise the Lord, O Jerusalem; praise thy God, O Zion," &c.

In the words we have three general parts.

1. A duty required, and that with an ingemination, *Praise, praise.*

2. The subject of whom required, *Jerusalem, Zion.*

3. Arguments enforcing it, drawn from consideration, 1. Of God's relation unto them, as the Lord, that had authority over them, as *Thy God*, that was in covenant with them. 2. Of the benefits wrought for them, wherein is considerable,—1. The substance of them; ver. 13, 14. 2. The manner how performed, by a powerful and a speedy efficacy; ver. 15.

In the substance of the benefits, we have a great climax and gradation of mercy.

First, Jerusalem and Zion, which erewhile lay ruinous and desolate, have now walls; and those walls, gates; and those gates, bars; and those bars, strengthened and made fast by the hand of God. By all which we understand both the material walls and gates newly built by Nehemiah, maugre the opposition of Sanballat and Tobiah; (*Nehem. ii. 8, 9, and vi. 1, and vii. 1*) and also the policy and government, which is said to be administered in the gates. (*Deut. xxi. 19. Amos v. 15*) For the strength, the walls, the gates of a kingdom stand in the righteous administration of judgement, whereby "the throne is established." (*Prov. xvi. 12*)

Secondly, Not only strength in the walls, but blessing in the city within them, namely, multitudes of inhabitants, according to that promise, "I will sow the house of Israel and of Judah with the seed of man, and with the seed of beast." (*Jer. xxxi. 27*) There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age. And the streets of the city shall be full of boys and girls, playing in the streets thereof." (*Zech. viii. 4, 5*) The safety, tranquillity, and peace, should

be so great, as that it should extend to all sorts of men; even those who were most subject to fear and danger, old men, old women, boys and girls.

Thirdly, Because potent enemies might break the strongest gates, though they were of brass and iron, as the Lord promiseth Cyrus; (*Isai.* xlv. 1, 2) and being broken in, might easily diminish the multitudes there, till they be left as a tree bereft of branches on the top of a mountain, till a man be more precious than the golden wedge of Ophir; (*Isai.* xiii. 12, and xxiv. 6, and xxx. 17) there is further added, "Peace in thy borders;" violence shall no more be heard in thy land. (*Isai.* lx. 18)

Fourthly, Because famine may do as much harm within, as an enemy in the borders; the sword without may make them eat their children within, (*Deut.* xxviii. 53—55) therefore plenty is joined unto peace; he "fillethe thee with the finest of the wheat; the vine shall give her fruit, and the ground shall give her increase, and the heaven shall give her dew, and the remnant of this people shall possess all these things." (*Zech.* viii. 12)

Fifthly, Because these inferior blessings without God, can neither defend nor comfort a people; therefore he is pleased to give himself unto them, to be their portion: He is "Thy God, O Sion:" he is pleased to own it as his name, "The portion of Jacob." (*Jer.* x. 16)

Lastly, Lest they should be discouraged by any present difficulties, which might seem to render these mercies very improbable unto them, he strengtheneth their faith by this assurance—that he can, with a word of his mouth, give being to every one of these promises, and can "send forth his commandment" as a winged executioner of his will. "He sendeth forth his commandment on earth; his word runneth very swiftly."

The main doctrine of the text, and work of the day, is the tribute of praise which we owe unto God for these great mercies. It is 'the glory due unto his name;' (*Psalms* xcvi. 8) for, 'according to his name, so is his praise.' (*Psalms* xlvi. 10)

And it is due to him in the text upon a double title:

1. As he is 'the Lord;' for his absolute greatness in himself.

2. As he is 'thy God;' for his relative goodness to his church and people.

In the first respect, it implies an adoring of his excellencies. Praise him for his excellent greatness;' (*Psalm* cl. 2) an extolling of his great name, an acknowledging of his absolute sovereignty over us, and surpassing dignity above us, and accordingly abasing ourselves in his presence. I have heard of thee by the hearing of the ear; but now mine eye seeth thee; therefore, 'I abhor myself.' *Job* xlii. 5) "Woe is me, I am undone; for I am a man of unclean lips, and I dwell amongst a people of unclean lips; for mine eyes have seen the King, the Lord of hosts." (*Isai.* vi. 5) This is that which our Saviour maketh the principal and first petition in prayer, "Sanctified be thy name;" that is, "Be thou thyself, in all the ways whereby thou makest thyself known, glorified by us." To sanctify, is to separate and single out unto some peculiar appropriated honour. So Israel is said to be a people 'holy to the Lord;' separated as a peculiar people from all others, to know and to serve him. "Ye shall be holy; I have severed you from other people, that ye should be mine." (*Lev.* xx. 26) "This people have I formed for myself, they shall show forth my praise;" (*Isa.* xliii. 21) ἅγιον and κοινὸν are opposed to one another; that which is common, is unclean; that which is holy, is separated and reserved unto special use. (*Acts* x. 14, 15)

To sanctify, then, the Lord, and to make him our fear (as he is called the 'fear of Isaac,' *Gen.* xxxi. 42) is to acknowledge his infinite, peerless, surpassing, and unparalleled excellencies and preeminence, and to serve him with a peculiar and incommunicated worship, to exalt his glorious name, above all blessing, and above all praise, as being Lord alone; (*Neh.* ix. 5, 6) as being God above all; (*1 Chron.* xxix. 11) higher than the highest, (*Eccles.* v. 8) there being none holy besides him. (*1 Sam.* ii. 2) He is God alone: among the gods there is none like him. (*Psalm* lxviii. 8, 10) He is exalted far above all gods. (*Psalm* xcvi. 9) "Who is a God like unto our God?" (*Mic.* vii. 18. *Exod.* xv. 11) "Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy." (*Rev.* xv. 4)

In the next respect, it implies, 1. A rejoicing in him as our only good. "Rejoice in the Lord, O ye righteous, for

praise is comely for the upright." (*Psalm xxxiii.* 1) So the prophet concludeth his triumphal song: "Although the fig-tree shall not blossom, neither shall fruit be in the vines, the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation," *Hab.* iii. 17, 18.

2. A preferring him in our estimation infinitely above all, as our sovereign and principal end; living, dying, thinking, speaking, working, walking, so as that he may be glorified in us and by us. (*Rom.* xiv. 7, 8)

3. An acknowledging unto him his free and rich grace, in all those manifold mercies, and precious promises, wherewith he hath blessed us in his beloved, who are less than the least of all the goodness and truth, which he hath shewed unto us. For "it is of the Lord's mercies alone, that we are not consumed." An humble sense of our own undeservings^h and utter unworthiness, is essential unto this duty of praising God. The Pharisee's thanksgiving had a contradiction in it; "God, I thank thee, that I am not as other men, or as this publican."—Pride and praise are inconsistent: whosoever arrogates to himself, derogates from God. "Not unto us, not us, but unto thy name:" we cannot give glory to God, till we disown it ourselves. (*Psalm cxv.* 1) When the apostle begins and concludes with thanksgiving, he doth not only recount God's mercy, but his own unworthiness; "I was a blasphemer, a persecutor, injurious, ignorant, unbelieving, the chief of sinners; I thank Christ Jesus our Lord; unto the king eternal, immortal, invisible, the only wise God, be honour and glory." (1 *Tim.* i. 12—17)

4. Invocation of his name, and dependence upon his grace, as the only fountain of all our comforts. "Sing, shout, publish ye, praise ye, and say, Lord save thy people." (*Jer.* xxxi. 7) As prayer makes way for praises, when our petitions are answered,—"Call upon me in the day of trouble; I will hear thee, and thou shalt glorify me;" (*Psalm* l. 15) so praises for mercies past, do encourage and enlarge the heart to wait upon God, for the supply of our pre-

^h Μεμνημένος γὰρ τῆς ἰδίας παρὰ πάντα οὐδενείας, μνησθήσῃ καὶ τῆς τοῦ Θεοῦ παρὰ πάντα ὑπερβολῆς. *Phil.* de Sacrif. Abel et Cain.—Vid. *Bernard.* in Cant. Scr. 13.

sent wants. He hath delivered; he doth deliver; therefore we must trust, that he will yet deliver. (2^d Cor. i. 10)

Lastly, obedience to his commands, when the sense of his sovereign authority over us, as the Lord, and of his special grace unto us, as our God, doth engage our hearts to glorify him in a holy conversation: for hereinⁱ is God honoured, when his servants do bring 'forth much fruit.' (John xv. 8) Hereby we put to silence the ignorance of foolish men: and, by our good works, do cause enemies themselves to glorify God, as being ashamed to accuse their good conversation. (1 Pet. ii. 12, 15, and iii. 15, 16) Justin Martyr^k professed, That the constancy of the Christian martyrs, was the means whereby he was converted to Christ

We see the duty, and the title upon which it is due; *the Lord*, for his excellencies in himself; *thy God*, for his goodness unto thee. Let us next consider the subject, from whom it is due, *Jerusalem* and *Sion*. God made all things for himself, and will have the glory due unto his name from all his creatures; (Prov. xvi. 4) all things are *of* him, and therefore all things are *to* him. (Rom. xi. 36) But there are three different ways, whereby this glory cometh unto him from his creatures.

1. 'Per modum providentiæ,' in the way of general providence; when the motions^l, order, influences, beauty, glorious contexture, and admirable co-operation and concurrence of all creatures, unto some excellent ἀποτέλεσμα, or consummate issue, do shew forth the wisdom, power, and goodness of that Supreme moderator, who leadeth such variety of agents unto one end, as the artificer tempereth many colours unto the setting forth of one beautiful table. And thus heaven, earth, sea, snow, ice, hail, birds, beasts, are said to glorify and praise the Lord. (Psalm xix. 1, 2, and cxlviii. iii. 10)

2. 'Per modum justitiæ,' in a way of judgement and severity; when the Lord, by the power of his justice, doth fetch glory out of wicked angels and men, and doth compulsorily drive them unto those ends which they never intended: as the smith by his furnace and hammer worketh

ⁱ Μία ἀμοιβή κυριοτάτη παρὰ ἀνθρώπων, ταῦτα δρᾶν, ἅπερ ἀρεστὰ τῷ θεῷ. Clem. Alex. Strom. l. 7.

^k Apolog. 1.

^l Αἰνεῖ αὐτὸν ἢ κτίσις

τῷ κάλλει, τῇ δέσει, τῷ μεγέθει, τῇ φύσει, τῇ χρήσει, τῇ διακονίᾳ, τῇ διαμονῇ, τῇ λυσιτελείᾳ ἐξ αὐτῶν γινομένη. &c. Chrysost. in Psalm. 148.

iron into those shapes, unto which it could never have reduced itself. And thus they, whose whole study it is to dishonour God, when they fly out of the order of his precepts, do fall under the order of his providence, and are made, by their perdition, to bring glory unto him. "For this purpose," saith the Lord unto Pharaoh, "have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth." (*Rom. ix. 17*) And so the strong enemies of God, who had been a terror unto his people, are said to glorify him, when they are reduced to heaps and ruin, never to be built again. (*Isa. xxv. 2, 3*) The Lord in the thing, wherein they dealt proudly, shewing himself to be above them. (*Exod. xviii. 11*)

3. 'Per modum obedientiæ,' in a way of obedience; when a creature doth voluntarily, actively, intentionally, set itself to bring glory unto God; and knowing the end unto which God hath ordained it to work, (*Eph. ii. 10*) doth accordingly apply itself to conform unto the will of God therein. And thus none can indeed praise God, but Jerusalem and Sion: his name is no where so great as in Israel, (*Psalms lxxvi. 1*) whether we respect his own manifestations of himself in his word and gracious covenant; (which he hath magnified 'above all his name,' *Psalms cxxxviii. 2*, and which he hath shewed unto his church, and not unto others, *Psalms cxlviii. 19, 20*) or his people's cheerful adoration of him, and trust in him, according to the tenour of that word: and thus they who are called by God's name, are, in a special manner, said to be created for his glory. (*Isai. xliii. 7*)

God hath done most for them: taken them nearest unto himself; (*Deut. iv. 7*) set them apart, and fitted them for his own use; (*Psalms iv. 3. 2 Tim. ii. 21*) most notably revealed himself, and the secrets of his love unto them. (*Matth. xi. 25. Psalm xxv. 14. John xiv. 21*) They are most able to praise him, because they have his special and peculiar favour, called the 'favour of his people.' (*Psalms cvi. 4*) He is their own: and property enlargeth praise. Praise is the language of heaven, best becomes those who have been partakers of a heavenly calling. (*Heb. iii. 1*) "Excellent speech is not comely in the mouth of fools;" (*Prov. xvii. 7*) but "praise is comely for the upright." (*Psalms xxxiii. 1*) None can praise God in the pit; the living, the living, he shall

praise thee. (*Isai.* xxxviii. 19) No wicked man,^m how specious or plausible soever his professions may be, is either so awed by the greatness, or affected with the goodness of God, as to sanctify the lord in his heart, or to glorify him in his life: his words are fair, his conscience is foul; his pretences are gaudy and flourishing, but his affections are crooked and perverse: as if a cook should poison his lord's dinner, and, in the mean time, should garnish the dishes with painted or gilded vanities. If we cannot call God *our* God; if we have not, by faith and hope, an interest in his covenant and special mercies; if we be not, by his love shed abroad in our hearts, conformed to his will and ways; *flatter* him peradventure we may, but *glorify* him we cannot. He that ordereth his conversation aright, is the man that offereth praise, and glorifieth God. (*Psalm* l. 23)

There is one special thing more to be noted concerning this duty, and that is the ingemination, *Praise, praise*. It teacheth us

— First, The natural sluggishness and indisposition which is in us, unto this duty. Want will make us importunate to obtain good things; ⁿ but when our wants are supplied, how few are there who think of returning praises unto God! All the ten lepers were clamorous for mercy; but there was but one of them, and he a stranger, that returned glory to God. (*Luke* xvii. 12, 13, 18) We are in this case like fishermen's weels, wide at that end which lets in mercies; but narrow there, where we should let out our praises. Our mercies are like Gideon's dew on the ground, very copious; our praises like his dew on the fleece, very narrow and contracted. Mercies run into us, as Jordan into the Dead Sea, where they are all buried in oblivion. The Lord had saved Israel from sore bondage in Egypt, multiplied his judgements on their enemies, and his mercies unto them; had wrought wonders for them, and terrible things which they looked not for; and yet all these mercies, multitudes of mercies, wonders, manifold wonders (which, of all things, make the deepest impression upon memory) were all forgotten, and that quickly;

^m Ὡσπερ σκολιὸς ποῦς ὀρθῶ ὑποδήματι οὐκ ἐναρμόζεται, οὕτως οὐδὲ καρδίαις ἐνδιαστρόφοις ἢ αἰνῆσις τοῦ Θεοῦ ἐπιπρέπει. *Basil.* in *Psalm*. 23. ⁿ Πλατάνοις ὑποστρέχουσι χειμαζόμενοι γενομένης δὲ εὐδίας, τίλλουσι καὶ λοιδοροῦσι. *Plut.* *Aprophth.*

neither did they say, Where is the Lord that brought us out of Egypt? (*Psalms* lxxviii. 11, 42, 43. *Psalms* cvi. 14, 21, 22. *Jer.* ii. 6)

Secondly, The ardent zeal of the psalmist, to have God receive his due. The duller men's hearts are, the more importunity should God's messengers use to draw them unto duty. "When the iron is blunt, we must put to the more strength." (*Eccles.* x. 10) Hence those frequent iterations in scripture, to awaken men out of their dulness,—“Samuel, Samuel;” “Saul, Saul;” “O earth, earth, earth, hear the word of the Lord.” (*Jer.* xxii. 29) “Precept upon precept, precept upon precept, line upon line, line upon line, here a little, there a little.” (*Isai.* xxviii. 13) It is called ‘whetting of the law,’ with stroke upon stroke, often and earnest inculcating of it; (*Deut.* vi. 7) ‘fastening of nails,’ with blow upon blow. (*Eccles.* xii. 11) One threatening will not awaken stubborn sinners; we have seven upon seven. (*Lev.* xxvi. 18, 21, 24, 28) One curse will not startle the heart of a proud Pharisee; they must have woe upon woe. (*Matth.* xxiii. 13—29) When the psalmist hath recounted various mercies, he doth rather wish and persuade, than expect a return of praise, and that with a quadruple ingemination, “O that men would praise the Lord for his goodness, and for his wonderful works to the children of men.” (*Psalms* cvii. 8, 15, 21, 31)

Thirdly, The great necessity of this duty; when the Lord calleth for one thing, we must needs conclude that it is ‘*unum necessarium*,’ one very necessary thing. The Hebrew expression of a superlative, is by doubling the word, “good, good;” that is, “exceeding good:”—“Holy, holy, holy,” that is, “most exceeding holy.” Thou shalt follow “justice, justice,” that is, thou shalt be “most just.” So here “praise, praise,” seems to note a more than ordinary excellency and necessity in this duty.

Fourthly, The manner and measure how this duty is to be performed, “*Again, again*;” with redoubled affections. There is no affection more copious and multiplying than that of joy. (*Phil.* iv. 4) It enlargeth and expandeth the heart; it breaketh out into serenity of countenance, into fluency of expressions, into active and vigorous gestures, as David's, into leaping and dancing before the ark. If we look into all the scriptures, we shall seldom find so frequent and emphati-

cal ingeminations, as in this of praising God. "Who is like unto thee, O Lord, amongst the Gods? Who is like thee? glorious in holiness, fearful in praises, doing wonders?" (*Exod.* xv. 11) "Awake, awake, Deborah; awake, awake, utter a song; arise, Barak," &c. (*Judges* v. 12) "Bless the Lord, O my soul; all that is within me, bless his holy name: bless the Lord, O my soul; bless the Lord, ye his angels; bless the Lord, ye his hosts; bless the Lord, all his works; bless the Lord, O my soul." (*Psalms* ciii. 1, 2, 20, 21, 22) In the last psalm, containing but six verses, we are called upon thirteen times to praise the Lord. Jewels are made of divers precious stones couched together: praise is a jewel, a comely, a beautiful thing; (*Psalms* xxxiii. 1) and we find one of these jewels is made up of no fewer than six and twenty ingeminations. (*Psalms* cxxxvi) 'Praise him for his greatness, he is the Lord;—and again, 'Praise him for his goodness, he is thy God.' If a man shew me a precious and stately thing, I shall be thankful out of curiosity, as for a favour: but if he shew it, and then give it, I shall be a thousand times thankful, as for a rare bounty. *Great and good, and mine*: nothing will move thankfulness, if excellency and property will not. The greatness of his power mine to keep me; the greatness of his wisdom mine to counsel me; the greatness of his grace mine to sanctify me; the greatness of his glory mine to save me;—who should be thankful, if not they who want nothing? And who can be said to want any thing who have God for their God? "The Lord," saith David, "is my shepherd; I shall not want." (*Psalms* xxiii. 1)

Of this excellent doctrine, I shall make these two uses, and then speak a little to the present occasion, and so conclude.

First, We should learn from hence to bewail our long and great unthankfulness under as many and wonderful mercies, as scarce any nation under heaven is able to parallel. Unthankfulness is, not setting so high a price as we ought upon a good land, quiet habitations, fair estates, peaceable borders, flourishing fields, abundance of men, cattle, wealth, trade, strength, and all other good things. Unthankfulness for that which the apostle calleth 'the riches of the world,' and the 'salvation of the Gentiles;' (*Rom.* xi. 11, 12) for the oracles of God, the ark of his presence, the glorious light of

his gospel, and powerful means of grace and salvation, in abundance of which, I know not whether any countries on earth can outvie and surpass this of ours. Unthankfulness (which is worse) in abusing mercies, waxing fat by them, and then kicking against the author of them; filling ourselves in our pastures, and then forgetting God; making them rather the fuel of our lusts against him, than the arguments of our love unto him; turning peace into security, and plenty into excess, and grace into lasciviousness, and pardoning mercy into presumption of sinning; multitudes making little other use of the gospel than that which the gospel doth abominate, to “continue in sin, that grace may abound;” to drink poison the more freely, because they have an antidote by them;—nay, which is yet more prodigious, not using nor improving mercies when we were in danger to lose them, when war and desolation should have taught us to value them; to weep, and bleed, and languish, and have grey hairs^o upon us, to be set on fire round about^p, and even then to lay nothing to heart^q, nor to return to the Lord, nor seek him for all that; to cement our souls and our lusts together with mortar tempered with our own blood and tears, to be wanton and dally with mercies, when they were ready to depart from us; and now when there is respite, and the Lord hath^a given us a little reviving, and put the sword^b into the scabbard; to become thereupon like Agag^c, proud and delicate, because the bitterness of death seemeth to be past; to abuse outward and inward liberty, not only with sensual excess and luxury, but with prodigies of wild and wanton errors, with a civil war of doctrines, as before of blood;—this is an aggravation of unthankfulness, than which I know not whether there can be a higher given. The not using a mercy, is to be unthankful for it: how much more sad account must men give of abused mercies? of requiting the goodness of the Lord with forsaking of him; the culture and husbandry, the rain and dew which he hath bestowed upon them, with thorns and briars? (*Deut. xxxii. 6. Luke xiii. 7. Heb. vi. 7*) As the greater heat of the sun doth more speedily ripen fruit, so do great mercies hasten the maturity of sin, and make

^o Hos. vii. 9, 10.^p Isai. xliii. 25.^q Exod. viii. 15.^a Ezra

ix. 8.

^b Jer. xlvii. 6.^c 1 Sam. xv. 32.

them as the rod of an almond tree, which blossometh before other trees; (*Jer. i. 11*) or as a basket of summer fruit, which is quickly ripe. (*Amos viii. 1*) It is a swinish thing at the same time to feed on blessings, and to trample them under foot; to live upon them, and yet to defile and despise them.

Secondly, We should be exhorted unto the careful practice of this excellent duty. I shall not go out of the text for motives hereunto.

1. He hath "strengthened the bars of our gates:" we are not by the power or machinations of enemies devoured or dissolved; we have yet the face of a potent nation, notwithstanding the devices of any to dissipate our laws, or to reduce us to confusion.

2. He hath "blessed our children within us:" though the sword hath devoured thousands, and might justly have swallowed the blood of many more, should the Lord have dealt with us according to our provocations; yet our streets, our fields, our cities, our churches are still full, old men with their staves, little children playing in the streets, with as much security as before.

3. He hath given "peace in our borders." When Ephraim was against Manasseh, and Manasseh against Ephraim, no man spared his brother, when the land did eat the flesh of its own arms, when the strength of battle was poured out in every corner, as if the Lord would have consumed us all at once; then was he pleased to try us once again with the keeping of so rich a jewel as peace. And when thereafter he raised up against us new enemies and troubles by sea, whereby trade was obstructed, treasure exhausted, protestant religion in danger to be weakened, and unhappy hostilities like to have continued amongst neighbour-nations, which had been before confederate and in amity; this evil likewise the Lord put a stop unto, and made the sea, which wrought and was tempestuous, quiet and calm again; and thus hath confirmed peace in our borders, and abated the hopes which the enemies of the reformed religion had entertained upon those unhappy differences.

4. He hath "fed us with the fat and marrow of the wheat," crowned the year with his goodness; the fields and the pastures sing; he hath sent a plentiful rain, and refreshed the earth; the fields, and the clouds, and the sun, have been

confederate and at an agreement to empty the blessings, wherewith God hath filled them, into our bosom, according to those gracious promises, *Hos.* ii. 21, 22. *Zech.* viii. 12.

5. He suffereth us yet to call "him our God:" he is still in the midst of us; we have yet the custody of his oracles, and liberty of his worship; he hath not yet given us a bill of divorce, nor cast us out of his sight, as our sins have deserved. What great reason have we to ingeminate praises, when the Lord is pleased to multiply mercies! Who would ever mistrust such a God, who can so powerfully and so suddenly help! Who would ever provoke such a God, who can as easily and as speedily destroy! Who would trust in bars and gates, in castles and armies, in ships and navies, and leave him out who is the strength of them all! Who would not trust in him who is a God near, and a God afar off, a God in the gate, in the city, in the field, in the border, on the land, on the sea, whose way is in the sanctuary, and his path in the great waters? "Who would not fear thee, O king of nations, and glorify thy name? for unto thee it doth appertain, who alone art glorious in holiness, fearful in praises, doing wonders."

I shall conclude all with a few words unto you, the officers and representatives of this great city, into whose hearts the Lord hath put so worthy and pious a resolution as to appoint this day, in the which to recount his mercies, and to speak good of his name. And albeit yourselves, who are best acquainted with the state of the city, and God's dealings therewith, can more abundantly present to your own thoughts, variety of particulars of divine goodness, than I, who am but a stranger, can,—yet give me leave to be your remembrancer in these few.

1. Be pleased to look back on those bloody Marian days, when the streets of this city were defiled with the blood of Martyrs; when the blessed members of Christ were drawn from coal-houses and prisons to stakes and flames; and consider the indefatigable and crafty endeavours which have been, from time to time, by that party used (and no doubt they are as unwearied now as ever, though haply they are under new shapes and disguises) to reduce us back again. And consider the purity of Evangelical doctrine and worship, and the great liberty you now enjoy therein. The Lord pardon, pity, and rebuke those, who, either through ignorance

or profaneness, do play the wantons with such a benefit, and abuse it, to the rending and causing of breaches in the church of Christ.

2. Look to the sore plagues, which have heretofore reigned in this place, emptying the city of all that could fly, and sending armies of those that remained weekly to the grave. The city is probably now much more populous, many thousands of houses being since that time newly erected, and few either of the old or new without inhabitants; yet, for these many years, this raging disease hath been banished from this place, when probably it might have been a double judgement unto you; and you have that blessing which the Lord promised Jerusalem, (*Zech. viii. 5*) made good unto you, "The streets of the city full of boys and girls, playing in those streets," where, in the days of pestilence, grass grew for emptiness and desolation.

3. Look on the late bloody wars, when the Lord poured out on the nation the strength of battle, and set it on fire round about, Ephraim Manasseh, and Manasseh Ephraim; when the people were as the fuel of the fire: you here heard not the prancing of the horses, nor the rattling of the wheels; you saw not the glittering of the swords, nor the displaying of the banners; you were not witnesses of the confusions, which other places saw and felt: Your houses were not shaken with the roaring of the cannon, nor your wives made widows, or your children orphans by the edge of the sword: your city was then like the top of the hill at Rephidim, where Aaron and Hur held up the hands of Moses; no hands lifted up here to fight, but only to pray; no siege here, but that about the throne of grace, "ut ad Deum, quasi manu factâ, precationibus ambiamus^r orantes;" no warring or wrestling here but that of Jacob with the angel. This city was, as it were, the chapel, the oratory of the nation.

4. Look back on the late heavy blows by fire in this city; that sad and sudden blast by gunpowder in Tower-street, whereby divers persons perished; those dangerous fires afterwards in other places, unto which the Lord could have given a commission to have spread and diffused itself into a universal conflagration; the merciful rebuke which was upon

^r *Tertul. Apol.*

the fire then, and the safety you have since enjoyed from such dangers. And truly when I consider how many trades there are in this city which deal in combustible matters, as gunpowder, flax, hemp, pitch, tar, turpentine, hops, tallow, paper, oil, and many other like; the casualties and carelessness which may be in many amongst so great a multitude, by knocking of links, by misplacing of candles, by falling down or sparkling of fire, by blowing out of tobacco, and other miscarriages not easily enumerable; it is an evident demonstration of God's watching over such a city, and being himself a wall of fire about it, and giving his ministers, who are a flame of fire, a special charge over it, that other fires do not break out in it.

5. Consider the goodness of God to this city, in giving it zealous and faithful magistrates, who make it their business to be vigilant over the good of this place; who lay next their hearts the prosperity thereof, to encourage virtue, to punish and suppress wickedness, to preserve peace, to prevent profaneness, to look to the health and good order of the place.

6. Consider the goodness of God unto you in a learned and faithful ministry; what endeavours some have used to cry them down, and to leave this nation as sheep without shepherds; the copious and abundant light of the gospel which shineth on this place, this city being "filled with the knowledge of the Lord, as the waters cover the sea." If any city in the world may at this day be called, as Jerusalem once was, "a city of truth, a holy mountain," in regard, I mean, of the doctrine of truth and holiness preached therein,—then certainly this may. Insomuch that foreigners, Hungarians, Germans, Batavians, others learn our language, and come over to this city, that they may hear your preachers, and read your English divines.

In one word, look unto the concurrence with all countries at home, all foreign nations abroad to join in, to send variety of blessings and comforts unto this city. As the beams of the sun are united in a burning-glass, so a variety of blessings meets from a wide circumference in such a centre as this. The sea sends you in fish, and the air fowl, the fields corn, and the pastures cattle. Some countries adorn you with silks and jewels; some warm you with furs and cottons; some heal you with drugs and balsams; others com-

fort and refresh you with wines and spices; some send in materials to build your houses; others send you in furniture for your ships. Read *Ezek. xxvii.* and that will shew you the benefits of a 'celebre emporium.'

And when you have viewed these mercies, look on the many and prodigious sins whereby the Lord is provoked in this place to withdraw these mercies from it. Sins are made the more atrocious by the mercies and light, against which they are committed. (*John xv. 22. Amos iii. 2*)

Now, then, as the Lord hath put into your hearts to consecrate this day unto his praise, and to stir up one another 'to speak good of his name,' be pleased to set yourselves seriously about it. Consider, it is not the work of the lips alone, though it consist much in uttering the loving kindness, and in singing aloud of the goodness of the Lord. Remember what David, that great artist in divine praises, did, *Psalms ciii. 1*: He calls upon his soul, and upon all that was within him, to bless God's holy name. Our minds should bless him by meditation on his goodness, and admiration of his mercy; our heads should study and contrive what to do, to bring honour unto the name of so great a God; our hearts, wills, and affections, should resolve to take the cup of salvation, to call upon his name, to love the Lord because he hath heard our supplication; (*Psalms cxvi. 1*) to fear the Lord and his goodness; (*Hos. iii. 5*) considering how great things he hath done for us. (*1 Sam. xii. 24*) Our mouths should make report what he hath done for our souls, for our families, for our cities, for our people. Our hands should praise the Lord, by rendering back out of his own blessings (for of his own only do we give him, *1 Chron. xxix. 14*) some homage and acknowledgement that we hold all from him. We read of the Lord's offering, *Exod. xxxv. 21*, and of the Lord's tribute, *Num. xxxi. 28. Lev. v. 15*. The ancients called them τὰ κυριακά, 'things belonging unto the Lord.' It is true, "our goodness extendeth not unto him;" a man cannot be profitable unto God; yet we must obey him, though we cannot do him good. First, therefore, let us give ourselves unto him, and, by a solemn covenant, become the Lord's people; (*2 Chron. xxiii. 16. 2 Cor. viii. 5*) resolving, as a purchased people, to live to him, and not unto ourselves; (*Rom. xiv. 7, 8*) and when we have given our-

selves to God, we shall more readily give him whatever else he requireth; for every thing else will follow a man's self. Let us therefore labour for large hearts towards God, to be "rich in good works, ready to distribute, willing to communicate." No riches are durable, but those that are consecrated unto God. (*Isa.* xxiii. 18) Manna in the house had worms; manna in the tabernacle endured. Rust seizeth on metal that lies still: keep it in motion, and it never rusteth. "There is a scattering," Solomon saith, "which tendeth to increase." (*Prov.* xi. 24) "He hath dispersed," saith the psalmist, "he hath given to the poor; his righteousness endureth for ever; his horn shall be exalted with honour." (*Psalms* cxii. 9) Men will buy great honour at a dear rate. (*Acts* xxii. 28) Here alms-deeds, which use not be very great sums, exalt a man unto honour. Riches take wings; righteousness only endureth. Our glory will not go after us; we shall carry none of our wealth with us; (*Psalms* xlix. 17) but our works will follow us into another world. (*Rev.* xiv. 13) When you trade unto other nations, you cannot transport there money and treasure; but if you turn them into other commodities, then you may transport to another country: so our silver and gold we cannot carry to heaven with us; but turn them into good works, and they will follow you as far as heaven. In trading, I suppose, you esteem it a very fair return, if you get one in five; but, in sowing, you part with one, and haply reap ten in the harvest: and to be sure when the sowing is on earth, and the reaping in heaven, we shall have a better return than Isaac had, who reaped a hundred fold. (*Gen.* xxvi. 12) As sanctuary-measure was double to other measures, so sanctuary-returns are double, centuple to other returns.

Ask then your souls the question, "What shall I render unto the Lord?" what shall I do for so good a God? I have my life, my comforts, my soul, my heaven, from him; what shall I do for his name?—Remember you have the truth of God, a precious depositum, which Solomon bids us buy and not sell. (*Prov.* xxiii. 23) Countenance it, propagate it, as you are able. Hypocrites will be at great charges for a false way to heaven; "thousands of rams, rivers of oil." (*Mic.* vi. 7, 8) Be ye ready with heart and hand to further the

truth. You have it; many places want it; there are places where two, three, four towns belong to one parish; where the maintenance of the gospel is not twenty pounds a-year; many a soul may go to hell in such places, for want of the gospel. Many haply of you are risen to great estates, who may remember such famished congregations in the countries where you were born. O then, if you have seen and tasted how good the Lord is to your souls, endeavour to snatch others out of the fire, that they may taste of God's goodness too! Haply it may lie in your way and power to stir up superiors, to take some course in so necessary a work as this. Shew yourselves valiant for the truth; study what may be done to preserve it, and to remove that deluge of errors which would plunder you of it. Remember David, Josiah, Nehemiah, what they did for the house of God, and the officers thereof. You have the messengers and ambassadors of Christ; remember what Hezekiah did; "He spake comfortably to those who taught the good knowledge of the Lord." (2 *Chron.* xxx. 22) Remember what yourselves in this city have been famous for, in this business of encouraging your faithful ministers; and as the Lord, speaking of the distress of Jerusalem, which should have no parallel to liken it unto, said, "Ariel shall be as Ariel;" (*Isa.* xxix. 2) so let London, in this particular, be as London;—continue to love, to countenance, to esteem "beautiful the feet of those that bring glad tidings of peace." Shew your honour to the Lord, by your love to his officers: it will be so much the more your crown and comfort, by how much the more they are reproached by others.

Lastly, You have the poor members of Christ amongst you. He, indeed, who was once poor, and was ministered unto himself, (*Luke* viii. 3) is now in glory: but he is cold, and hungry, and naked, and sick, and suffers in many of his members still. (*Col.* i. 24) Help them with your bounty, as Christians; help them with your orders and authority, as magistrates: where you can do neither, help them with your prayers, with your comforts, as fellow members: "Rejoice with them that rejoice, and weep with them that weep." Remember, "None of us lives to himself, none of us dies to himself;" we are "the Lord's workmanship, created in

Christ Jesus unto good works, which he hath ordained that we should walk in them." Let it therefore be our chief care and study to live to the praise of his glorious grace, and to shew forth the virtues of him, that hath called us out of darkness into his marvellous light. The more glory we bring unto our Lord on earth, the more glory doth he provide for us in heaven.

A
SERMON
TOUCHING THE USE OF
HUMAN LEARNING:

Preached in Mercers'-Chapel, at the Funeral of that learned gentleman, Mr. JOHN LANGLEY, late Schoolmaster of Paul's School in London, on the 21st day of September, 1657.

TO THE HONOURABLE

SIR HENRY YELVERTON, BARONET.

SIR,

There is none amongst all my noble friends, unto whom the dedication of this Sermon doth more properly belong, than unto yourself; for beside that debt of *honour* which I owe to your family, not only for the favours received from yourself, but from your noble *father* and *grandfather*, now with God;—when I consider the very great *love* and high *esteem* which your *father* did bear to that good man at whose funeral the Sermon was preached; unto whose care he intrusted the two progs of his family, yourself and your most hopeful brother (whom God took from that school to a celestial academy), and withal your own hereditary possession of the same *love* and *esteem*, as a grateful return unto this learned man for his special care in your education;—and when I further remember the noble thoughts and singular honour which this worthy man ever had towards your *father*, yourself, and all the relations of your family; it was not possible for me to look farther for a *name* to inscribe before this small book. I have therefore assumed the boldness to

put so poor a testimony of those honourable affections, which I owe unto you, and of that great love which I bear to the name of that good man, who was so dear unto you, into your hands; as knowing withal how much the argument of this Sermon would be acceptable unto you, who can experimentally subscribe to the excellency and use of that *learning* which it pleadeth for, and, as an eye and ear-witness, can attest the character of that worthy person, to whose obsequies this last office of love was performed. My hearty prayer for you unto God is, that he will crown all those great *blessings* which he hath bestowed upon you, with a more abundant greatness of his heavenly *grace*, that you may be eminently serviceable to his great name, and may so tread in the steps of your worthy progenitors (which I persuade myself you do), as not only to keep up the life and power of godliness in your own heart and family, but, further, to be a comforter, countenancer, and encourager (as they were) both of learned and godly ministers, and of others who love the Lord Jesus in sincerity. To his gracious protection and blessing I commend you, and all yours, desiring to be esteemed

Your most faithful and humble servant,

ED. REYNOLDS.

ACTS VII. 22.

And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.

IN the former chapter, we read of a dispute between Stephen, and the members of a certain synagogue in Jerusalem, called the Synagogue of the Libertines^a; of such Jews, who, having been servants to the Romans, were manumitted and made free; for such the Romans called 'Libertines':—of which sort of Jews, coming out of several parts of the world, that college, or convention, seemeth to have been made up: or,

^a *Justin. Instit. l. 1. tit. 5. Vid. Rosin. Antiq. Rom. l. 1. c. 20. Et Calvini Lexic. juridic.*

as Grotius supposeth, was built by them at Jerusalem for their countrymen and proselytes, as there are at Rome and Rheims colleges for English papists.

The issue of this disputation was, that, being worsted at arguments, these Libertines betake themselves to calumnies^b and false accusations: as the Pharisees, when their reasons were spent, were wont to take up stones to throw at Christ. They bring him from a scholastical to a judicial defence; from the college to the council; and, by false witnesses, charge him with blasphemy against Moses and God. Whereupon, being, ‘pro forma,’ permitted to make his defence (for persecutors will manage their cruelties under a form of law, that they may appear the more specious), he doth it largely with much wisdom and courage.

The scope of the Sermon is to shew (upon a fair issue with his accusers) that he was not guilty of the charge given in against him; that it did not follow, because he affirmed that Christ would destroy the temple, and change the customs which Moses delivered, that therefore he blasphemed either Moses or God. The argument of his justification is by an historical induction. 1. If Abraham, Isaac, Jacob, and Joseph, worshipped God without a temple, and without such customs as Moses delivered,—and Moses did, without blasphemy against them, make that alteration which God was pleased to command him to make;—then the worship of God is not peremptorily confined to an outward temple, or a Mosaical ministration: but Abraham, Isaac, Jacob, and Joseph, by obeying the commands, and believing the promises of God, did acceptably worship him without a temple, or Mosaical ceremonies: therefore it is no blasphemy to say, that God may so be worshipped. 2. Again, If Moses, a great, a learned, a mighty ruler and deliverer, did assure the people that ‘a Prophet God would raise,’ who should do as he had done, make new institutions, and set up a more excellent way of worship; then it was no blasphemy against Moses, or God, to say, that the customs, by him introduced, should be, by that prophet, altered. But Moses himself did teach the people thus to believe: therefore Stephen, teaching the

^b Istæ sunt hæreticorum machinæ, ut, convicti de perfidia, ad maledicta se conferant: *Hier. Apol. 2. adver. Ruffi.*

same, did not blaspheme Moses. 3. Again, That which was not blasphemy to affirm of the tabernacle, though it were set up by God's special appointment unto Moses, is not blasphemy to affirm of the temple: but it was not blasphemy to affirm the use of the tabernacle to have been temporary, and consequently alterable: therefore to affirm the same of the temple is not blasphemy; especially since the Lord hath said, that "he dwelleth not in temples made with hands."

Together with these strong arguments, are interwoven apologetical reprehensions; Stephen justifying himself against their accusations now, by the same argument whereby Moses was to be justified against their fathers before.—"Moses did, by wonders and signs in Egypt, in the Red Sea, in the Wilderness, prove himself to be a ruler and judge, sent of God; and yet your fathers would not obey, but thrust him from them, and made a calf to worship. Now the Lord hath raised up the Prophet whom Moses foretold, who, by signs and wonders, did prove himself to be of God; but you thrust him from you, and resist the Holy Ghost, as your fathers did. And your refusing of Jesus is no more argument against his doctrine and institutions, than their refusing of Moses was an argument against his: inasmuch as you are not able to allege any thing, why your fathers should have believed Moses, which we are not able to allege, why you ought to believe Christ."

Unto this strong defence of Stephen, neither the judges, nor his accusers, make any reply by way of argument: but though he professed himself to be, at that time, an eye-witness of the truth of Jesus' being in glory, yet, in a rage and outcry, they cast him out of the city, and stoned him. The stronger were his arguments for the truth, the more excessive was their malice against him for it.

The words of the text are a branch of the second argument, drawn from the testimony of Moses, and the historical narration touching him: and they contain the fruit which followed upon the noble education which he received from the hand and care of Pharaoh's daughter; he so prospered under it, that "he became learned in all the wisdom of the Egyptians," and was a mighty man both for oratory and action:—

the Lord, by these civil accomplishments, fitting him in part for the government whereunto he reserved him.

In the words we have, First, his intellectual perfections. He was learned and instructed; together with the object of that learning,—“All the wisdom of the Egyptians.”

Secondly, His civil, moral, and religious perfections; “a mighty man for elocution, a mighty man for action.” He improved and put forth his intellectual abilities for the good and service of others; laid up all his power to do good to his brethren, in due time, when God should call him thereunto.

Moses was “learned,” or instructed and instituted (it noteth ‘acquired knowledge’ by the benefit of learned education) “in all the wisdom of the Egyptians.”—That nation was anciently famous for wisdom. From thence, some think, that the Grecians derived their learning: for we read in Diodorus Siculus^c, and others, that Orpheus, Homer, Pythagoras, Plato, Lycurgus, Solon, and others, did travel into Egypt for institution. But Cadmus, who first brought letters into Greece, was a Phœnician,—as Eusebius, and, after him, other learned men have fully proved^d. Therefore from the Egyptians, the Greeks did not primitively derive their learning. What this wisdom of the Egyptians was, wherein Moses was learned, is by Philo, in the life of Moses,—by Diodorus Siculus, (lib. i. c. 2) by Sixtus Senensis, (Biblioth. lib. ii) and others, described; viz. mathematics, astronomy, geometry, arithmetic, music, natural philosophy, phisic, symbolical and hieroglyphical writing, civil and political knowledge, for which that people seemeth to have been famous. (*Isa.* xix. 11—14)

I shall not here inquire into the most ancient rise or original of learning, or seat thereof; which some carry beyond the flood, and tell us of pillars with Hebrew inscriptions and characters, set up by Enoch and Seth. Nor shall I inquire whence the Egyptians derived their learning, which some^e ascribe to Joseph, and the people of the Jews living there: others^f to Abraham, of whose being in Egypt we read, *Gen.* xii. 10. It is sufficient for us to know, that, at this time,

^c Diad. Sicul. l. 1.

^d *Euseb. de præp. Evang.* l. 10. sect. 5. *Bochart.*

Geograph. sacr. l. 1. c. 19, 20.

• *Joseph. Antiq.* l. 1.

^f *Alex. Pol.*

Hist. apud Euseb. de præpar. Evang. l. 9. c. 17.

there was learning there; and that Moses was brought up, and proved excellent in it.

Now we may here observe, First, The great care of the king's daughter, to bring up Moses in all kind of good literature, that thereby he might be fit for such great services, as his so near relation to a prince's court might probably have brought him unto. And truly so wise hath been the care of wise heathens in this particular (as we read of the Lacedæmonians, Persians, and others), as may justly put to shame many Christians, who breed up their children many times so loosely, so ignorantly, so sensually, to gaming, sporting, and excess; as if an inheritance did serve to no other purpose, but to make the heir of it useless and good for nothing. And as we see, many times, good ground grow mossy and barren, for want of culture; so is it with good wits, which, being neglected, do usually become more vicious, than those of less hope and pregnancy. The foundations of an honourable and comfortable age, are laid in the minority of children. If the plant be not kept straight at first, the tree will be crooked incurably at the last. No doubt but David had special care of the education of Solomon: for quickness of parts, without special culture, would hardly have arrived at so great a pitch of learning, especially in a disposition, as the event proved, by nature sensual enough:—and therefore he maketh mention both of his father and mother's teaching him. (*Prov.* iv. 1, and xxxi. 1) It is as great a folly to lay up estates for children, and to take no care of themselves who must enjoy them, as to be curious for a handsome shoe, and then to put it upon a gouty foot.

And the greater men are, the greater should their care be for free and honourable, learned and religious, education of their children. First, Because it is a very incongruous mixture, greatness of estate, and meanness of understanding; the one will be a perpetual blemish and reproach unto the other. Secondly, Because there will be the more fuel of lust, if learning and piety be not laid up to season a full estate. We see nothing grow upon a fat heap of muck, but weeds and trash. Therefore we find, what great care Theodosius had, * to have a good tutor to shape the minds and

* Niceph. l. 12.

manners of his children, viz. the famous Arsenius. And Josephus^h telleth us, that Moses had a special care of the education of children in good literature; and we find some evidence of it in the scripture, where he commandeth the people to teach the words of the law diligently unto their children. (*Deut. vi. 7*)

And herein must our care exceed this of Pharaoh's daughter; we must so provide to breed up our children unto wisdom, as that we forget not the chief thing,—to have them seasoned with the knowledge and fear of God, which is the only true wisdom. (*Job xxviii. 28*) Julianⁱ the apostate had great scholars, Merdonius and Maximus, to his tutors: but being profane heathens, and scoffers at Christian religion, they laid the foundations of that desperate apostasy, whereby he fell from Christ to the Devil. He that begets a fool, or by careless breeding maketh one, hath been the author of his own sorrow. “A wise son maketh a glad father.”—“If thine heart be wise,” saith Solomon, “I shall rejoice.” (*Prov. xxiii. 15*) It is very sad for children to have wicked parents, who wholly neglect their education; and of whom Cyprian tells us they will cry out at the last day, “Parentes sensimus parricidas,” our parents have been our parricides.

Now then, by this important duty, we learn, 1. To set a high value upon such wise, learned, and religious tutors, as, at any time, we enjoy for the discharge of this great work. And, 2. To bewail it as a more than ordinary loss, when men whom God hath every way fitted with learning, industry, piety, and fidelity for so excellent a work, are, by a sudden stroke, taken away from us.

We have considered the care of the king's daughter, for the education of Moses:—let us, in the next place, consider the blessing of God upon it, in that thereby Moses was “learned in all the learning of the Egyptians.”

Where, first, it is very observable, the different end which God had in his providence, and she in her particular care. She intended, no doubt, the service of Pharaoh; God intended to qualify him the better, to be a ruler and a deliverer of his people from Pharaoh:—she intended the good of Egypt; God intended the good of Israel. Many times, the wise and

^h Joseph. contr. Apion. l. 1.

ⁱ Eunapius. in Maxim. Sozom. lib. 5. c. 2.

holy providence of God useth the diligence of one man to bring about effects for the good of others, which he never intended: as we see in Joseph's brethren; and Haman's dictating the honour which was conferred upon Mordecai at that time, when he came to beg him for the gallows which he had erected. God useth the counsels of men, to effect things by them which they never thought of.^k The Assyrian had his work, and God had his. (*Isa.* x. 6, 7) Judas looked after money; Caiaphas and the high priests, after interest and revenge; Pilate, after Cæsar and his favour; but God's end was the salvation of the world by the death of Christ. "In re una quam fecerunt; causa non una, propter quam fecerunt." God and Christ did it 'in caritate;' Judas and the Jews, 'in proditione.'

2. We may here observe, that as Moses, that great prophet, whom the Lord did after speak unto, mouth to mouth, (*Num.* xii. 8) is commended for his skill in the learning and wisdom of the Egyptians, a profane nation; even human, secular, and exotick learning is a noble gift of God, and a very great ornament and honour unto the most excellent men. As it was mentioned for the honour of Daniel and his three companions, that God "gave them knowledge and skill in all learning and wisdom," *Dan.* i. 17; meaning, as appears, ver. 4. the learning of the Chaldeans. Not as if they were soothsayers, as the Wise men of Chaldea were; or Moses, a magician and sorcerer, as the Wise men of Egypt were, and as heathen writers charge him to have been:^l—for the great miracles which Moses did,—and the interpretations of dreams and visions by Daniel,—were from God; and not from the Devil, by the help of any magical enchantments. In like manner, Bezaleel and Aholiab are commended by God for that wisdom and understanding, which they had in all manner of cunning workmanship. (*Exod.* xxxi. 3—6) And it is mentioned for the honour of Jabal, Jubal, and Tubal Cain, that they were the first inventors of some particular useful arts for the good of human society. (*Gen.* iv. 20, 21, 22) And of Solomon, that he spake of trees from the cedar tree in Lebanon, unto the hyssop that springeth out of the wall;

^k Vid. *Aug.* in Psalm. 75 et 39. et tract. 7. in ep. 1. *Johannis*, et epist. 48. ad Vincentium.

^l *Plin.* l. 30. c. 1.

and that he spake also of beasts, and of fowl, and of creeping things, and of fishes. (1 *Kings* iv. 33) The high esteem which the heathen had of the first inventors of liberal sciences and necessary arts and manufactures, is noted as one principal cause, by Diodorus Siculus^m and others, of the divine titles and honours which were given unto them. And Paul mentions it amongst other his privileges, that he was brought up a scholar at the feet of the learned Gamaliel. (*Acts* xxii. 3) Yea, by that apostle, the Lord hath given so much honour unto human learning, as three times to make mention of heathen poets,ⁿ and their sayings: Aratus, *Acts* xvii. 28, τοῦ γὰρ καὶ γένος ἔσμεν: Menander, 1 *Cor.* xv. 33, φθίρουσιν ἤθη χρεῖσθ' ὀμιλῖαι κακαί.—Epimenides, *Tit.* i. 12; Κρητες ἀεὶ ψεῦσται, &c. Truth is God's, wherever it is found. “Res fisci est, ubicunque natat;” as a mine of gold or silver is the king's, in whose ground soever it be discovered. “Christianus Domini sui esse intelligit, ubicunque invenerit, veritatem,” saith Austin;^o A Christian knows that truth belongeth to Christ, wheresoever he finds it. And again, “Tibi serviat,” saith he, “quicquid utile puer didici.”—As Israel took of the Egyptians jewels of silver, and jewels of gold; as David consecrated the spoils of the Philistines, Moabites, Syrians, and all nations whom he subdued, to the Lord; (2 *Sam.* viii. 11) as the crown of the king of Rabbah was set upon the head of David; (2 *Sam.* xii. 30) so the spoils of all secular learning are to be dedicated unto Christ, and the use of his church, who is said to take from “Satan all his armour, and to divide the spoil;” (*Luke* xi. 22) for so, in triumphs, the enemies were disarmed, and the spoils carried in state before the victor's chariot.^p Such spoils did Origen, Tertullian, Cyprian, Clemens Alexandrinus, Justin, Cyril, Lactantius, Jerome, Austin, Basil, Nazianzen, Arnobius, &c. take from the gentile writers, and devote them to the service of the church of Christ. It is noted of Theodosius the emperor,^q that when he destroyed the temples of the heathen idols in Alexandria, —yet all the vessels and statues of gold and silver he converted to the use of the Christian churches. Yea Petrus Ærodius,^r a learned civilian, out of Procopius telleth us,

^m Lib. 3. cap. 5. et lib. 5. cap. 15.ⁿ Justin. Apol. 1.^o De

Doctr. Christ. l. 2. c. 18, 39, 43. Confes. l. 1. c. 15.

^p Liv. dec. 4. l. 9.^q *Socrat.* l. 5. c. 16.^r *Decret.* l. 1. tit. 8. sect. 4.

that the Christians did convert the very idol temples themselves into churches, wherein to worship Christ. For if an idol, "being nothing," did not so defile meat, but that as a good creature (though not in idol-communion) it might be eaten; if the conscience of no man were thereby offended, as the apostle teacheth; (1 *Cor.* viii. 4—7, and x. 25, 28) certainly neither doth it leave any such abiding pollution to any place, but that therein God may be worshipped. (2 *Tim.* ii. 8)

First, All good learning and wisdom is, 'per se,' and in its own nature, desirable, as an ornament and perfection to the mind, as a part of that truth whereof God is the author. There is a knowledge of God natural in and by his works: and a knowledge supernatural by revelation out of the word: and though this be the principal, yet the other is not to be undervalued: for "the works of God are great, sought out of all them that have pleasure therein." (*Psal.* cxi. 2) Now all secular learning is the knowledge of God's works, 'æternæ veritatis particula,' a small emanation from eternal verity. Philosophical and mathematical learning, the knowledge of his works of creation. Historical and political learning, the knowledge of his works of providence. Moral and economical and civil learning, the knowledge of those remainders of his image and law, which are left in the minds of men, for their direction and conviction. Grammatical, rhetorical and logical learning, the knowledge of the use of that reason which God giveth us for imparting our minds, and evidencing our conceptions unto one another. So then all true learning, being a knowledge of the works of God, and of that truth which he, who is the supreme verity, hath implanted in them, must needs be such as the works of God themselves are, honourable and excellent,—and so 'per se' desirable.

Secondly, All true learning is desirable, for the uses whereunto it may be applied. We will consider these uses.

1. In regard of evil men, many of whom are great scholars, and eminent for various learning.

First, It serves to beautify even them, and render them, as learned men, great ornaments to their generation; as many harmful herbs do bear beautiful flowers, and are, upon that account, special ornaments to the gardens where they grow.

Goodly statues of gold or silver, though dead, though hollow, and without heart or vital parts, are yet of great value and special honour to the places where erected. Such are even profane learned men, in regard of their learning.

Secondly, It is useful unto them to convince them of God's glory and greatness, of his sovereignty and will: and so if it be not 'præexercitamentum,' as Clemens Alexandrinus calleth it, unto the more comfortable knowledge of him out of his word, namely, to kindle in them a desire to know more of so great a God from thence; it will render them without excuse, for abusing the knowledge which they have. (*Rom.* i. 19, 20)

Thirdly, It is by accident useful another way, viz. by honest and assiduous labours in the pursuit of learning, to keep them from the temptations of divers lusts, which, by a loose and idle life, would be more ready to assault them. If David had been at his study, when he was on his housetop, he had not been tempted unto adultery.

Fourthly, It makes them, thus adorned, serviceable to human society. Singular use have all ages had of the learned labours of profane historians, philosophers, poets, orators, mathematicians, physicians, artists in divers kinds. And it is a comfort to any man to live to some good purpose, and to be serviceable to his own and future generations.

Fifthly, They are hereby useful to the church of God; that God who can make use of the sins of men to do his people good by them, (as of Joseph's brethren, to make way, by selling him, unto the safety of Israel and his family;) can make use of the gifts and talents he bestows on wicked men, for the service of good men. The hands of those that did themselves perish in the flood, were employed in building the ark for Noah and his family. It is true, very often wicked men do use their learning against God, as they do all other his good blessings. Learned wickedness is 'armata nequitia'.^s Such learning degenerates into pride, arrogance, scorn, atheism, heresy, contempt of godliness, (as philosophers are called by the fathers, 'Hæreticorum Patriarchæ;') but all this is accidental, and the fruit of lust. Yet as a malignant planet, when in conjunction with a good one, may

^s 'Αδικία ἔχουσα ὄπλα. *Arist. Rhet.*—*Tertul. cont. Hermog.* 18. *Apol.* c. 47.

have a benign influence; so it doth often fall out, that they who are, by sin, enemies,—may, by learning, be useful to the church. The Jews are bitter enemies to Christ; yet God hath, by their care, preserved the Old Scriptures from danger of corruption. †

2. In regard of holy men.

First, Though learning be much inferior to holiness; (There are learned devils; there cannot be holy devils; for holiness is the character of celestial, not of infernal angels, *Deut.* xxxiii. 2) yet, in holy men, learning is a rare ornament and accession, as the golden ring to the gem which is in it. Like the marriage of a holy David, to a beautiful Abigail.

Secondly, It enableth them to do the more service unto the church of God and the truths of religion. Every good gift sanctified is in such a way useful to the church, as the proper nature and excellency of the gift doth admit. Sanctified wit beautifies religion; sanctified reason defends it; sanctified power protects it; sanctified elocution persuades others to love it. As different gifts of the people did, with a different value, serve the tabernacle,—the stones of the Ephod, more precious than the badgers' skins; so though every good man is ready to offer willingly to the service of the church, yet great difference between the learning of a Paul, or the eloquence of an Apollos, or the power of a Constantine, or the acuteness of an Austin, or the courage of an Athanasius,—and the ordinary qualifications of inferior good men.

Thirdly, It enableth them to procure more favour, and to bring more reputation unto religion, by the greatness of parts wherein they may be otherwise serviceable unto them, with whom it concerneth religion to have the honour thereof preserved. God is pleased, in his holy providence, to make other interests sometimes a preservative unto religion, where itself is not immediately, and 'per se,' regarded. Ahasuerus was amorous and uxorious; and that induced him to favour the Jews, whose worship he cared not for. Thus it is useful in regard of holy men.

3. In regard of the church, and truth of religion. It is

† Vid. *Aug.* de Civ. Dei, l. 18. c. 46. et in Psalm 58.

useful as a handmaid, in a way of attendance thereupon, and subserviency thereunto, several ways.

First, Hereby the ancient fathers of the church, ^u were furnished to confute the pagan and idolatrous worship of the heathens, out of their own writers; as Paul did the idolatry of Athens, by the inscription of their own altar: (*Acts xvii. 23*) as David killed Goliath with his own sword; as a tree is cut down by an axe, the helve whereof was made out of a bough of the same tree. This course Origen, Clemens Alexandrinus, Justin, Eusebius, Tertulian, ^x Minucius Felix, and many others of the ancients, have taken. As likewise to show that many doctrines of the scripture have been owned even by profane writers; one God, by Plato; one first cause, by Aristotle; Divine Providence, by Cicero; the last conflagration, by the Stoicks, &c.

Secondly, Hereby we shame Christians, ^y when out of profane writers, we let them understand of the continency, justice, temperance, meekness, clemency, and other amiable moral virtues of heathen men,—which they, having abundantly more means, come so exceeding short of; and that Fabricius, Aristides, Antoninus, Epictetus, and many other virtuous heathens, shall rise up in judgement against them.

Thirdly, Scriptures have much of poetry, philosophy, mathematics, laws, antiquities, and customs of other countries in them; in the understanding of which, by secular learning, we may be much assisted. Physics in Genesis, ethics in Proverbs, logic in the disputations of the prophets, of Christ and his apostles, allusions to the nature of beasts, sheep, goats, wolves, lions, doves, &c. ^z Many allusions in the books of Ezra, Nehemiah, and Esther, to the customs of the Persians; many passages in the prophets illustrable out of the histories of the times and places to which they refer; many expressions in the New Testament, best explicable out of the Roman laws and antiquities. Many passages exquisitely paralleled in human authors, and receiving much light from them, as that learned and good man, Mr. Gataker, hath observed. ^a

^u Legimus non ut teneamus, sed ut repudiemus. *Ambros. proœm. in Luc.*

^x *Tertul. de testim. Animæ, cap. 1.*

^y *1 Cor. xi. 14.*

^z *Vid. Atting,*

probl. 2.

^a *Cinn. lib. 2. cap. 13.*

Fourthly, The histories of the scriptures, and the miracles of Moses, of Christ and his Apostles, may even out of heathen writers ^b be confirmed; and a testimony from adversaries is of great validity: this hath been largely and learnedly proved by Mornay and Grotius, in their books ‘de Veritate Christianæ Religionis.’ ^c

Fifthly, The knowledge of times by the Olympiads, the Fasti Consulares, and other standing ways of computation, are exceeding necessary to the exact distinguishing and digesting of sacred chronology, and of the occurrences of scripture to their proper times; as Austin hath noted. ^d

Sixthly, Many ecclesiastical writers, who either wrote against the Gentiles, or apologetical discourses for Christian religion, cannot be clearly understood without the reading of secular authors; those kind of writings, as Origen against Celsus, Tertullian’s Apology, Theodoret ‘de curandis Græcorum Affectibus,’ Cyprian ‘de Idolorum vanitate,’ Austin ‘de Civitate Dei,’ Minucius Felix’s ‘Octavius,’ and other the like, being brimful of such kind of learning and allusions thereunto.

To say nothing of the necessity of grammar and tongues, to understand the words of scripture; of logic, to understand the contexture, method, argumentation, and analysis of scripture; of rhetoric, to understand the elegancies of scripture. ^e

When I consider all these things, I cannot but believe, that the more learned men are, (having gracious hearts, as well as learned heads) the more sensible they are of their insufficiency, for so tremendous an employment as the sound, solid, and judicious preaching of the word of God; and are more dismayed at the sense of their own wants for so weighty and arduous a service, that they do wonder at the boldness of illiterate men,—who therefore venture with more confidence upon it, because they know not that variety of learning, as well as of spiritual wisdom and grace, which is requisite unto such an able discharge of it, as whereby a man may appear to be “a workman who needeth not to be ashamed, rightly dividing the word of truth.”

^b Hier. in Dan. 1.
sect. 5.

^c Mornay, cap. 26. Grot. lib. 1. sect. 16. et lib. 2.

^d De doct. Christ. 1. 2. c. 28.

^e 1 Thess. v. 21.

We have considered some of the many uses of secular learning, and that within the sphere of one only profession, that it is as a 'dead hedge wherewith men used to fence a quick one : or, as Basil's similitude is, as those ' fulcimenta,' upon which men do raise and bear up the vines ; or as ground colours, upon which God is to be overlaid. I shall conclude with a few inferences from this point for our use.

First, Though there be excellent use to be made of human learning, yet it is to be used with much caution ; as physicians use opium, or other dangerous things, with their due correctives.

1. Use it not unnecessarily, where the nature of the matter doth not rationally call for it. Some learned men ^g have upon this account blamed some of the ancients, Origen, Justin, Clemens Alexandrinus, and others, for mixing philosophy with the theology, out of an opinion thereby the easier to gain the Gentiles unto the Christian faith. But none have been more blame-worthy in this case than the old schoolmen, of whom Melancthon ^h saith, " that their doctrine is chiefly made up of two things, philosophy and superstition." And therefore it is well observed by a learned man, ⁱ that schoolmen and canonists have been the fountains of that corruption, which hath infected the church of Christ : the schoolmen in doctrine, by opinions of popery ; and the canonists in discipline, by the state of the papacy, of which the main cause hath been the admitting of Aristotle and his philosophy, " In ipsa adyta et penetralia Ecclesiarum," as Hospinian speaketh. ^k We find, even among the Heathens, men were punished for presuming to dispute of heavenly things, in the same manner as they did of natural causes. ^l And for the like reason, Ætius, the heretick, being given to an eristical and contentious way of arguing in divine things, as one much addicted to Aristotelical learning, thereby purchased unto himself the title of ' atheist,' as Socrates and Sozomen tell us. ^m

^f Hexam. Hom. 5.

^g *Alting.* Theol. probl. part. 1. problem 2.

^h *Melanct.* Epist. p. 890.

ⁱ *Reynold.* conf. with Hart. p. 72.—Vid. orat.

2. *Anti. Wiegel.* suavissimi doctissimique viri D. Johan. Arrowsmith.

^k *Hospin.*

Hist. Jesuit. in præf. et *Hist. Sacra.* p. 401.

^l *Cic.* de nat. Deorum

lib. 1. de Protag. Abderit. *Plutar.* in Nicia et in Pericle, de Anax.

^m *Socrat.*

1. 2. c. 28. *Sozom.* 1. 2. c. 14.

2. Use it not vain-gloriously, and unto ostentation. It is a puffing, a windy, a flatulent thing; “knowledge puffeth up.” (1 Cor. vii. 1) Tertullian calleth philosophers, ‘Gloriæ Animalia.’ And I believe that this vanity doth scarce, in any thing, more put forth itself than in pride of wit or memory, in this way of learning. We may learn the danger of it by the example of Herod, (*Acts xii*) who was smitten with worms, “because he gave not God the glory.”

3. Use it not proudly, with contempt and disdain of the word of God: like that profane wit, who said, “He did not dare to read the scripture, for fear of spoiling his style.” I have heard of some wretches, even amongst us in our days, who presume to magnify Socrates above Moses or Paul.

4. Use it not heretically, in defence of error; as Erasmus saith of the Arians, “Hoc ipso fuere pestilentiore, quod Aristotelicis argutiis essent instructi.” And as Jeromeⁿ complains, that they rose “è Platonis et Aristophanis sinu in Episcopatum.” We must take heed of making our reason judge of articles of faith, or setting human learning in the tribunal against divine truth. For this it was, that Tertullian^o calleth philosophers “the Patriarchs of Hereticks; and that the apostle exhorteth us to “take heed, that no man spoil us through philosophy and vain deceit.” (*Col. ii. 8*) He meaneth not solid philosophy, the genuine issue of right reason; but the arrogance of human reason, to sit as a judge of those things that are supernatural and of divine revelation, as articles of faith, and forms of worship—when it will acknowledge no religion but what is deducible out of the principles of corrupted reason, nor admit any conclusions which are not consonant to those principles.

5. Use it not profanely, to inflame lust, as some elegant writers do more corrupt by their lasciviousness, than benefit by their politeness, as Martial, Petronius Arbiter, &c. Cyprian^p said of the adulteries of the heathen gods, that by

ⁿ *Hier. advers. Luciferan.* ^o *Vid. Tert. Apol. c. 46. de prescr. c. 7. de anim. e. 1, 2, 3. Vid. Daven. in Col. 2. 8.—Alting. Theol. probl. p. 11.—Nos à Prophetis et Christo, non à Philosophis et Epicuro erudimur: Tertul. contr. Marc. 1. 2. c. 16.—Vid. Danæum in Aug. Enchirid. c. 4. sect. 9, 10. ^p *Prohibetur Christianis figmenta legere poetarum, quia per oblectamenta inanium fabularum mentem excitant ad incentiva libidinum, Isid. lib. 3. Sent. de summo bono. cap. 13.—Vid. Tertul. de Idololat. cap. 10. et Isidor. Pelus. lib. 1. Epist. 63.**

their examples, “*Fiunt miseris delicta religiosa.*” In such a use, we may justly fear the rebuke which Jerome ^q saith he had, “*Ciceronianus es, non Christianus.*”

But use it with humility, moderation, sobriety, as a hand-maid to Christ; as painters lay a worsè colour, when they mean to superinduce another. Pair the nails, cut the hair, lop the luxuriances; carry it through the fire, as the spoils were appointed to be, that it may be purged for the use of the temple.

Secondly, This justly reproveth all the enemies of learning; who, because the apostle forbiddeth deceitful philosophy, and tells us how vain the professors thereof became in their imaginations, do thence condemn all the sober and just use of true learning. Sncht he Weigelians, ^r who tell us that there is no knowledge of Christ in any universities; that all schools and academies are enemies unto Christ, and all their learning ‘*meræ corruptelæ;*’ who shut all learning out of the church, and all learned men out of heaven. Such was, it seems, friar Francis, ^s the popish saint, who cursed a learned minister of Benonia for going about to set up there a school of learning without his leave. Yea, such, it seems, was Pope Paul the Second; of whom Platina ^t telleth us, that he did so hate human learning, that he esteemed the lovers thereof hereticks, and exhorted the Romans not to breed up their children thereunto. This hatred of learning must needs proceed, either from ignorance; for “*scientia neminem habet inimicum nisi ignorantem;*” ^u—or from malice, and a desire to have religion betrayed, (and therefore it is reckoned amongst the persecutions of the church, ^x that Julian prohibited the children of Christians to be trained up in the schools of learning:) or from avarice, and out of sacrilegious desire to devour those revenues, wherewith the bounty of benefactors hath from time to time endowed the schools of learning. I shall not spend time to confute so ignorant an absurdity. Aretius, ^y a learned protestant, hath fully

^q Ad Eustochium de custodiâ virginitatis.—*Aug. Epist.* 119.—*Basil. de leg. lib. Gentil.*—*Hieron. ad Pammachium de obitu Paulinæ, et Epist. ad Magnum orat. num.* 21, 23, 24.

^r *Hoornebec. Commentar. de Weigel. Baldu. Casus Conscien.* l. 4. c. 2. cas 9.

^s *Greg. Tholos. de Repub.* l. 17. c. 12. sect. 5.

^t *Platin. in fine vitæ Pauli* l. 2.

^u *Aug. de civ. Dei,* l. 18. c. 52. *Confess.*

l. 8. c. 5.

^x *Greg. Naz. Orat.* 1.

^y *Aret. Problem. loc.* 151.

done it to my hand. But I cannot but take notice of it, as doubtless a calumny cast upon Carolostadius and Melancthon,^z as if they taught the youth at Wittenberg to cast off all philosophy and human learning, having been themselves so taught by Luther; and that they turned to mechanic employments, one to husbandry, the other to the art of baking; and that thereupon many young men did burn their books of liberal arts, and betook themselves to manufactures. But how honourably both Luther and Melancthon thought of human learning in itself (though they might inveigh against the abuse of it in popish academies) is by learned men^a so abundantly cleared out of their own practice and writings, that I shall not need add any more in their vindication.

Thirdly, We must get our learning seasoned with holiness: else it will not serve us to repress any temptation. Great learning may consist with monstrous wickedness. Who more learned than the Scribes and Pharisees? and who more graceless^b and more bitter enemies to the doctrine of salvation? Who more learned than the Athenian philosophers? and who greater deriders of the apostle's preaching?^c Never had Christian religion more bitter enemies than Celsus, Porphyrius, Julian, Libanius, and the like great professors of human learning. None do the Devil more service in his opposition to the church of God, than men of great parts, that are enemies to godliness. A proud heart and a learned brain, are Satan's warehouses and armories, the forge where he shapeth all his Cyclopal weapons against divine truth. The Egyptians are here noted for wise men; and yet they were of all others the most sottish idolaters; insomuch that other idolaters derided them for theirs, as we find in Juvenal;^d

Oppida tota canem venerantur, nemo Dianam.
O sanctas gentes, quibus hæc nascuntur in hortis
Numina!

Though therefore we 'must covet the best gifts,' yet we

^z *Surius* Comment. rerum in Urbe gestarum Anno 1522. p. 116. ^a *Baldw.*
Cas. Cons. 1. 4. c. 2. cas. 2.—*D. Arrow.* orat. 3. Anti-Weig. ^b *John* vii. 47.
^c *Acts* xvii. 32. ^d *Juvenal.* Sat. xv. 10.

must still remember there is ‘ a more excellent way ;’ and consider, if the knowledge of the wisdom of Egypt be so honourable, how glorious is the excellency of the knowledge of Christ, in comparison whereof all other knowledge is loss and dung. “ Si tanti vitrum, quanti veram margaritam !” If a glass jewel be so valuable, how excellent is an inestimable pearl !

Themistocles, though he was ignorant of musick, yet knew how to govern a state ; and a believer, though he be ignorant of all other learning, yet by the knowledge of Christ will be a blessed man ; whereas all the learning in the world, without this, will leave a man miserable. ^e To know the whole creation, and to be ignorant of the creator ; to know all histories and antiquities, and to be unacquainted with our own hearts ; to be good logicians to other purposes, and in the mean time to be cheated by Satan with parallogisms in the business of our own salvation ; to be powerful orators with men, and never to prevail with God ; to know the constellations, motions, and influences of heavenly bodies, and have still unheavenly souls ; to know exactly the laws of men, and be ignorant and rebellious against the laws of God ; to abound with worldly wisdom, and be destitute of the fear of God, which makes wise unto salvation, is all but a better kind of refined misery : the Devils have much more than all this comes to, and yet are damned. We must therefore study to improve our learning unto the use and furtherance of holiness ; to better our minds ; to order our affections ; to civilize our manners ; to reform our lives ; to adorn and render our profession the more amiable ; to consecrate all our other endowments as spoils unto Christ ; to lay our crowns at his feet ; and make all our other abilities and acquirements handmaids unto his glory. When learning is thus a servant unto godliness, godliness will be an honour unto learning.

Fourthly, Since learning is so excellent an endowment, the teachers of it ought to be had in great honour. And I scarce know a greater defect in this nation, than the want of such encouragement^f and maintenance, as might render

^e *Aug. Ep. 36.* Quid mihi proderat ingenium per illas doctrinas agile, cum deformitei et sacrilegâ turpitudine in doctrina pietatis errarem ! *Aug. Confess. l. 4. c. 16. l. 1. c. 2.* ^f Quis enim virtutem amplectitur ipsam, Præmia si tollas ? *Juven. Sat. 10.*

the calling of a schoolmaster so honourable, as men of great learning might be invited unto that service. Errors in the first concoction are not mended in the second: what is lost in the school, is hardly ever fully recovered in the University. And by how much the fewer men of great worth and parts are employed in that service, by so much the more should the loss of rare and worthy men in that way be bewailed by us. And certainly were they, while we enjoy them, so honoured as they should be, they would be as much lamented when we are deprived of them. We read of the honourable interment, which Augustus^g gave unto his master;—of an honourable statue, which M. Antoninus Philosophus erected unto his.^h Gratianus the Emperor made Ausoniusⁱ his master, consul: and Achilles^k made his, a fellow-sharer with him in his own honour. And we read in the imperial law, that learned grammarians^l, after they had taught diligently for twenty years, had special honour conferred upon them, and were numbered amongst those who were ‘*Vicariæ Dignitatis.*’

What necessity there is to have the minds and manners of children formed and seasoned,^m while they are pliant and ductile, before license break out into pride and luxury; before lust grows headstrong and intractable, while they are a *Rasa Tabula*, tender trees, and capable of shaping; we need not to be told. “*Omnium hominum gravis est anima,*” said Philo,ⁿ and want masters, as midwives, to shape and fashion the offspring of them. And even heathen men^o have complained of the carelessness and neglect of parents in this particular. Diogenes^p was wont to say, “that a man were better be some men’s sheep than their son; the care of their cattle being greater than of their children.” If then you set a value upon your children, you ought accordingly to prize religious and learned instructors of them, and to take care to put them under such. For if grammar-schools had every where holy and learned men set over them, not only the brains but the souls of children might be there enriched,

^g *Dion.* lib. 48. p. 376.

Act. ^k *Homer.* *Iliad.* 9.

l. l. c. 1, 2.

l. 12.

ⁿ *Philo.* de præm. et pœn.

^p *Diog.* *Laert.* l. 6.

^h *Jul.* *Capitol.*

^l *Cod.* l. 10. tit. 15.

ⁱ *Auson.* in *Grat.*

^m *Vid.* *Q. antil.*

^o *Ælian.* *Var. Hist.*

and the work both of learning, and of conversion, and grace, be timely wrought in them.

Great was the happiness of this city in this particular, while it enjoyed this worthy man, and great the loss in being deprived of him. For though, through God's goodness, there be many excellent men remaining, out of whom some reparation may be made of so great a damage; yet still I look on the departure of this man, as if the middle and most precious stone in a rich jewel should drop out, which, though many others remain in, cannot but be greatly missed and bewailed.

Moses was unto the people of Israel, 'Pædagogus ad Christum,' as the apostle speaks of the law, (*Gal. iii. 25*) and of other teachers (*1 Cor. iv. 15*) And although he were so great a man, as no other prophet (much less ordinary person) could parallel; (*Numb. xii. 6, 7, 8*) yet there may be resemblance, where there is not equality.

Give me leave to make the comparison in several particulars; three of which we have in the text, Moses was "learned and mighty in word and deed;" in which three consisteth the excellency of a teacher, and therefore the same is noted of Christ, the great prophet of the church. (*Luke xxiv. 19. Acts i. 1*) Learning qualifieth the teacher; word and work, doctrine and life, institution and example, leadeth and directeth the scholar. And so Homer describeth Phœnix, the master and instructor of Achilles^a, *μύθων τε ῥητῆρ' ἔμεναι, περηκτῆρά τε ἔργων.*

First; Our dear brother was 'a learned' man, learned in the whole body of learning; not only an excellent linguist and grammarian, historian, cosmographer, artist, but a most judicious divine, and a great antiquary in the most memorable things of this nation. Into whatsoever parts of the land he travelled, he was able to refresh and to instruct his fellow-travellers in the most remarkable particulars of every country. Pausanias was not more accurate in the description of Greece, than he of England. And I have heard, that he had it sometimes in his thoughts to have published something in this kind. He was a man of solid judgement; he always spake 'è sulco pectoris;' and I have, not without very great satis-

faction, heard him give his notions upon difficult places of scripture, and arguments of divinity in ordinary discourse, as if he had elaborately studied them.

Secondly; He was “mighty in word,” able, out of a full treasury and store-house of learning, to bring forth both new and old. I never knew any learned subject spoken of in his company, wherein he was not able most dexterously to deliver his opinion. He was a man of a copious discourse; but withal so solid and judicious, as did ever delight his auditors, never weary them. As Livy said of Cato, “Natum ad id diceres, quodcumque ageret;” we may say of him, “Doctum in hoc uno crederes, quodcumque diceret.”

Thirdly; He was, as Moses, “a worker,” as well as a speaker; he was not a barren fig-tree, that had leaves without fruit; not a tinkling cymbal, noise without love; he taught by his life as well as by his learning. “Verbis tantum philosophari non est doctoris sed histrionis,” as He said; and “dicta factis deficientibus erubescunt,” saith Tertullian.^r And indeed he was a man of fixed and resolved honesty, and wondered in his sickness what men did learn Christianity for, if it were not, in every condition, to practise it, and adorn the profession of it.

Fourthly; He was, as Moses, “a patient” man; patient in his business. Moses was patient in his judicature from morning to evening; (*Exod.* xviii. 13) and he, patient in his school in like manner. Patient in his sufferings, willingly with Moses ‘bearing the reproach of Christ,’ and not fearing the wrath of any man in comparison of the reverence he did bear to his own conscience. Patient in sickness, composing himself with as an unshaken confidence to die, as, in time of health, he would have gone about any other business.

Fifthly; He was, as Moses, a “faithful” man; (*Heb.* iii. 5) most exactly answerable to the trust of his place: “Opprimi potius onere officii maluit, quam illud deponere,” as once Tully spake. It was hardly possible for any friend, by any importunity, to draw him from a most punctual observation of timely attendance upon the duties of his place. And so tenderly fearful was he of miscarriage herein, and so sensible of any the least defect, that in a former sickness he desired,

^r *Tertul.* de Patientia. l. 1.

if he should then have died, to have been buried at the school-door, in regard he had, in his ministration there, come short of the duties which he owed unto the school. And this we shall ever find true,—the more active, able, conscientious, faithful, any are in discharge of duty, the more humble, the more jealous, the more fearful they are, of coming short of it. The fullest and best ears of corn hang lowest towards the ground; and so those men that are fullest of worth, are most humble, and apprehensive of their own failings.

Sixthly; He was, as Moses, “a constant,” resolved, steady man. Moses would not bait Pharaoh a hoof; kept close to every tittle of his commission. (*Exod.* x. 9, 26) So was he punctual and unmovable from honest principles. “*Vir rigidæ innocentiae*,” as Livy said of Cato. He was of Polemo’s judgement in this point^s, “*debere inesse quandam moribus contumaciam*;” that men, having proved all things, should hold fast the best, and be pertinacious in goodness.

Seventhly; He was, as Moses, “a wise” man. Moses was often put to the use of his wisdom, to compose the distempers of a froward people; and a masculine prudence is requisite to tame and calm the wild and unswayed humours of young children. It is noted as a special piece of Socrates’ wisdom, that he did, by his institution, fix and reduce the wandering and vicious inclinations of Alcibiades.^t I might go on in this parallel, and instance in the authority, gravity, meekness, and zeal for the truth, which were observable in this our dear friend, as they were eminent in Moses. But I shall add only this one thing more; the great care which he had of the school at his last, that there might be an able successor chosen. Of Moses’s care in this particular we read, *Numb.* xxvii. 15, 16, 17: and this good man, the evening before he died, with great earnestness commended it to the company, (by a member thereof who came to visit him) that they should use their uttermost wisdom and care to choose an able, learned, religious, and orthodox man into the place; naming one, of whose fitness, both he, and the company, and school, had had, before, great experience. And

^s Diog. Laert. l. 4.

^t Vid. *Greg. Tholos.* de Repub. l. 15. c. 1.

so much were they pleased to honour the judgement and integrity of this worthy man, that presently after his death they pitched upon that excellent learned man, whom he had so providently commended unto them.

I might add one parallel more, in the death of this good man, to Moses. The Lord bid Moses "go up to the Mount and die;" (*Deut.* xxxii. 49, 50) and he did so. (*Deut.* xxxiv. 1, 5) This worthy friend of mine, the Friday and Saturday before his own fit, was pleased to visit me, lying at that time under a sore fit of the stone. It pleased the Lord, the Monday following, to bring a like fit upon him: and sending to inquire of his condition, he sent me word how it was with him, and that he looked on this fit as a messenger of death from God unto him. And accordingly, though in obedience to God's appointment, he made use of means, yet he still insisted upon it, that his time of dissolution was now come; and accordingly, with great composedness and resolvedness of spirit, waited for death as a man doth for his loving friend, whom he is willing to embrace. I assure myself that he had with Moses a sight of Canaan, which made him so undauntedly look death in the face.

I shall conclude with that exhortation,—“ Let us go up to the Mount, and by faith look into our heavenly country: let us have our eyes fastened upon Christ our salvation; and then we may, with old Simeon, sing our ‘Nunc Dimittis;’ with the apostle, be willing to depart and to be with Christ, which is best of all: and, with Moses, die not only patiently but obediently, as knowing that we have a city which hath foundations made without hands, eternal in the heavens, whose builder and maker is God.”

THE
COMFORT AND CROWN
OF
GREAT ACTIONS.

In a SERMON preached December 4th, 1657 ; before the Honourable East
India Company.

TO THE HONOURABLE
THE GOVERNOR AND COMMITTEE
OF THE
EAST INDIA COMPANY.

RIGHT HONOURABLE,

IN the first entrance upon great actions, it hath been the use of good men to begin at the Sanctuary, and there to seek of the Lord a right way, as knowing that whatever be the services of men, yet the success and blessing must be from God alone. A course which honourable persons amongst the heathens have sometimes used, as Scipio, in consultations of state, went first to the Capitol, and then to the senate. You were pleased in the great work which you have undertaken, thus to do ; and what businesses you are to prosecute by the concurrent counsels and services of men, to commend first to the favour and blessing of God. Wherein having used my poor service, you were pleased so far to accept of it, as to desire to have it made more public. Hereunto I was the more easily persuaded, that the great and good example of Nehemiah might be still before your eyes, both to direct you in your

honourable undertakings, and to comfort you in your imitation thereof. The Lord be pleased so to remember you for good, as by his counsel to direct, and by his blessing to reward, whatever you go about in conformity to his will, and in pursuance of his glory. To his most gracious protection I commend your persons and enterprises, and am

Your faithful servant in the work of the Lord,

ED. REYNOLDS.

NEHEM. XIII. 31.

Remember me, O my God, for good.

Though all saints have all the members of the new man, and all the graces of Christ fashioned in them (for there are no monsters in his body); *John* i. 16, yet, as in the natural body, some excel in sight, or hearing, or swiftness, or strength, or beauty; so, in the mind, one excelleth in one grace,—another, in another,—according as the Spirit is pleased diversely to distribute his gifts unto men. (*1 Cor.* xii. 11. *Ephes.* iv. 7) Abraham is renowned for faith; Isaac, for meditation; Jacob, for plainness; Joseph, for chastity; Job, for patience; Solomon, for wisdom; Moses, for meekness; Phinehas, for zeal; David, for devotion; Mary, for love; Nathanael, for singleness. And as some are more eminent than others in special graces, so likewise in special services: Joshua, for a warrior; Hushai, for a counsellor; Solomon, for a governor; Paul, for a preacher; and, in this book, Nehemiah, for a wise and a valiant manager of great and honourable actions.

I would send a worldling to read Ecclesiastes, to learn the vanity of the creature; a lover of Christ, to Solomon's Canticles; a devout person, to David's Psalms; an afflicted person, to Job's temptations; a preacher, to Timothy and Titus; a backslider in faith, to the Hebrews; a moralist, to the Proverbs; a justiciary and legalist, to the Romans and Galatians; a libertine, to James, Peter, and Jude; a soldier,

to Joshua and Judges; a man that would study God's providence, to Esther; and those who go about great undertakings, to the reading of this book of Nehemiah.

There are many things, which such men may observe in him for their special direction. And because he desires 'God to remember them,' I shall not look upon it as a departing from my text, if we, upon this solemn occasion, do a little remember them likewise, and consider of what use they may be unto you.

1. Observe his care of foreign and remote intelligence and correspondence; when he was in Shushan, he made enquiry of the state of his brethren in Jerusalem. (Chap. i. 1, 2, 3) You that undertake great actions, must be especially careful to have accurate and distinct intelligence. You have no Elishas amongst you, to save you that labour; (2 *Kings* vi. 12) and therefore, as the historian said of princes^a, πολλοὶ βασιλέων ὀφθαλμοὶ καὶ πολλὰ ἄτα, You had need have many eyes and many ears in many parts of the world, to see and hear by them, what you cannot by yourselves. Abraham's intelligence recovered Lot; (*Gen.* xiv. 14, 16) Rebecca's intelligence saved Jacob; (*Gen.* xxvii. 42) the intelligence which the spies brought, animated Israel; (*Josh.* ii. 23, 24) Abigail's intelligence saved Nabal; (1 *Sam.* xxv. 14) Hushai's intelligence preserved David. (2 *Sam.* xvii. 15, 22) Many a man, by speedy intelligence, is enriched, is delivered. It was the way whereby Joshua overcame the kings of Canaan, (*Josh.* x. 9) by coming suddenly upon them, before they could have intelligence of it; and, in like manner, Abimelech discomfited Gaal by benefit of secret intelligence. (*Judges* ix. 30, 31, &c.)

2. His extraordinary love, zeal, and tender-heartedness towards his country, and the honour thereof; and his zealous prayer unto God night and day for it. (Chap. i. 4, 6) Men of great and remote employments, should be very careful, by their vigilance, to prevent any reproach and injury against the land of their nativity; and to manage all their dealings with such honour and integrity, as that the very nation which brought them forth, may have renown in the remotest parts of the world. (*Deut.* iv. 6) "Keep the statutes and judgments which the Lord commanded," saith Moses, "and do

^a Xenophon. *Cyropæd.*

them; for this is your wisdom, and your understanding in the sight of nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people."

3. His not being contented with his own honour and greatness, who was in so near attendance upon the greatest prince on the earth, and was sure enough to live in plenty and prosperity himself, though his brethren were in affliction, but his improving that interest for the service of the community, and particular comfort of God's people. Men of great and public undertakings, should not look only after narrow and domestical interests; but should make use of their own greatness, power, wealth, prevalency with potent persons, to do real offices of love and service to the poor church of God. Esther might possibly have lived in splendour and royal majesty, though her people had been destroyed; but she chooseth rather the danger of perishing, than to neglect their salvation. "If I perish, I perish." (*Esth.* iv. 16) And so, Moses chose "rather affliction with the people of God, than to be called the son of Pharaoh's daughter." (*Heb.* xi. 24, 25) Nature hath implanted even in senseless and inanimate creatures, such a love of community, as makes them forget their own proper motions, to preserve them whole from violence or reproach. How much more should we lay to heart public evils, even then when our own condition may seem prosperous!

4. His prudent vigilance, in viewing the state of the city secretly, and then imparting his commission to his brethren. (*Chap.* ii. 12, 18) In great works, personal prudence and joint communication, are singularly necessary for the happy management of them: For "in the multitude of counsellors is safety." (*Prov.* xi. 14)

5. His pious courage, animating his brethren, bearing up himself against envious aspersions of the enemy, and drawing in his brethren into an unanimous society in great and honourable works, and all upon grounds of faith, giving assurance of divine help. (*Chap.* ii. 17, 18, 20, and *Chap.* iii. per tot. and *Chap.* iv. 1, 5, 14) Faith is a foundation of courage; (no grace so valiant as that, *Heb.* xi. 33, 34. 1 *John* v. 4) and courage a foundation of constancy. (2 *Tim.* iv. 17, 18)

And therefore faith and fortitude are necessary graces for those, who will go, with resolution, through great and difficult undertakings. And therein a special wisdom to work all in a sweet and amicable concurrence, to draw one way, and to join with special accord hearts and hands in the same work: for differences and divisions will unjoint the frame of great actions, and as a breach in a wall, will minister unto adversaries an occasion of advantage.

6. His wise discovery of adverse counsels and preparations. (Chap. iv. 8, 9, 15) There never was any great enterprise without special opposition. Zerubbabel met with mountainous obstructions in the great work which he went about; (*Zech. iv. 7*) only these obstructions are more secret and visible than mountains; and therefore men that engage in great works, must ever have their 'eyes running to and fro' to discover dangers, that they may prevent them. (*Prov. xxii. 3*)

7. His special care upon all emergent occasions, to call the people together for new and further counsels. (Chap. iv. 19, 20) Great businesses, being full of variety of incidental and circumstantial contingencies, will frequently call for further resolutions and renewed consultations; will, like great vessels, many times spring a leak, and require immediate application of remedies. And therefore it is a part of necessary wisdom, as in great cities; so in great actions, to have physicians always within call, who may timely advise upon all needful expedients for safety. (*Judges xix. 13*)

8. His indefatigable labour night and day, being not only a commander, but an example of unwearied patience to all the people. (Verse 22, 23) And all great actions will require this part of self-denial. A man, either of sensual or sluggish principles, is very unfit for the management of any arduous and weighty affairs. It was a great business, but one would think a sad one, for a man to sacrifice his beloved son, and yet Abraham 'rose up early' to go about it. (*Gen. xxii. 3*)

9. His compassionate zeal, mixed with wisdom, impartiality, and self-denial, for the poor which were oppressed, rebuking the oppressors, and forbearing his own just allowances, and preventing the injuries of servants and officers. (Chap. v.

14, 15) In great employments, which pass through many men's hands, it is neither impossible nor improbable, for innocence many times to suffer, and much wrong to be done, and that reductive, even by good men themselves, if their ears be too much open to misrepresentations; as we see it was in the case of Ziba and Mephibosheth, (2 *Sam.* xvi. 1, 4) unless much care, wisdom, and courage be used, to require all officers to do the things belonging unto them, with justice and expedition. And here give me leave to commend unto you the care of your poor brethren; a duty which the apostles themselves have put one another in mind of. (*Gal.* ii. 10) You cannot be without many objects of that kind, even amongst those who serve you in these expeditions; sick mariners, desolate widows, poor children: it would be a work of a sweet savour to God, to have a steady stock going for the advantage of these, as well as of the merchants. Their prayers may be wind in your sails, and bring down a blessing on all your undertakings.

10. His bounty to the work: "He bought no land," but spent himself upon the service, and upon hospitality to the people. (Chap. v. 16, 17, 18) Covetousness is not only a bar and obstruction to all honourable undertakings, but doth miserably corrupt and spoil them by a self-seeking management, when men drive on and interweave domestical interests, under the precious pretence of public good. And therefore all great works do require great and large hearts, for the promoting of them. It was a great work, the building of the sanctuary; and the Lord gave greatness of heart to the people, to contribute unto it. (*Exod.* xxxvi. 5) It was a great work, the building of the temple; and God gave immense largeness of heart to David and his princes, in offering thereunto: For the sums offered^b were so great, as surpassed the treasures of any other princes which we read of, Sardanapalus only excepted; as the learned Breerwood,^c and Sir Walter Raleigh,^d have observed. (1 *Chron.* xxii. 14, and xxix. 14 See *Isa.* lx. 6, 7)

11. His undiscouraged constancy; notwithstanding all the threats, slanders, letters, prophecies, misreports, and wicked

^b *Budæus de Asse*, lib. 4.
^c *Breerwood de Nummis*, p. 16.
^d *Ra-*
leigh, lib. 2. cap. 17. sect. 9.

^c *Breerwood de Nummis*, p. 16.

^d *Ra-*

artifices, purposely used by the subtle enemies, to weaken and dishearten his resolutions. (Chap. vi.) None are fit for great actions, who are not men of constant and undaunted spirits, who cannot go through evil report^e as well as good; whom the integrity of their own consciences cannot bear up above the reproaches of enemies. (1 *Cor.* iv. 3. 2 *Cor.* vi. 8, 9, 10)

12. His wise and pious care to communicate part of the charge unto faithful coadjutors, whom he advanced, not barely for their relation unto him, but for their fidelity to the service. (Chap. vii. 2, 3) Since it is impossible for great actions to be managed without much concurrence, singular care is to be used, that good and faithful men, by whose care, and prudence, and prayers, they may be promoted, be employed in the transaction of them; that even near relations do not prevail with us, to entrust great works in the hands of weak or wicked men. Consanguinity hath a strong bias, even with good men. Barnabas did earnestly contend to take Mark along in his and Paul's expedition to visit the churches, which Paul opposed; *Acts* xv. 37, 38. The apostle doth implicitly give us the reason of it in another place, *Col.* iv. 10; where he telleth us, that Mark was sister's son to Barnabas.^f

13. His singular zeal for the purity of the people of God, that they might be a holy seed; and for the offices of God's house, that they might not be polluted: (Chap. vii.) his care of the worship of God, preaching, praying, fasting, renewing covenant, restoring intermitted duties; (Chap. viii. 9, 10) of the chambers of God's house, that they might not be defiled; (Chap. xiii. 7, 9) of the portions of the priests and Levites, that they might not be detained; (ver. 10, 14) of the sabbath, that it might be duly sanctified; (ver. 15, 22) of the courses and services of the priests and Levites, that they might be appointed; (ver. 30, 31) of the holy seed, that that might not be, by heathenish marriages, corrupted; (ver. 23, 30) of the name of God, that that might be duly praised and glorified. (Chap. xii.) By all which we learn, that the

^e Μη διαφέρου, πότερον βίγων ἢ θαλπόμενος τὸ πρέπον ποιεῖς καὶ πότερον κακῶς ἀκούων ἢ εὐφημούμενος. *Marc. Anton.* lib. 6. sect. 2.—*Vid.* lib. 10. sect. 11.

^f *Vid.* *Baron. An.* 45. sect. 42.

greater men's care is of the service and glory of God,^s the fitter instruments they are to do great works, and the more likely to prosper in the doing of them; because "they that honour God, he will honour." (1 *Sam.* ii. 30) So long as Uzziah "sought the Lord, God made him to prosper." (2 *Chron.* xxvi. 5) "Hezekiah trusted the Lord," and clave to him, and the Lord was with him, and "blessed him whithersoever he went." (2 *Kings* xviii. 5, 6, 7. 2 *Chron.* xxxi. 21) But when Jehoshaphat joined with Ahaziah, who did very wickedly, the Lord brake his ships, and disappointed his expedition. (2 *Chron.* xxx. 35, 37)

Lastly, His special wisdom and care to heal the sinful breaches and divisions which were amongst the people; causing them to enter into a solemn promise, to make reparation of all injuries done unto their poor brethren, and to prevent the reproach of the heathen. (Chap. v. 11, 12, 13) In great companies and great businesses, it is hardly possible to carry things on in so smooth and regular a way, but that some differences of judgement may arise, and cause difficulties, breaches, and obstructions in the whole work: and as our Saviour saith of kingdoms, cities, houses; so may we of companies and undertakings, that divisions will endanger their standing. (*Matth.* xii. 25) It is one of God's sore judgements, when he intendeth to shatter and disappoint enterprises, to send a spirit of division amongst those who are concerned in it, as he did between the men of Shechem and Abimelech; (*Judges* ix. 23) and between the host of the Midianites; (*Judges* vii. 22) and of the Ammonites, Moabites, and Edomites. (2 *Chron.* xx. 22, 23) And so he threatened to do with the Egyptians; (*Isa.* xix. 2) and with the armies of Gog and Magog. (*Ezek.* xxx. 21) The like whereunto we read of in Pausanias^h, and in Dionysius Halicarnasseusⁱ. In which case, wise and prudent men (as Nehemiah here) will use their utmost endeavours to heal breaches, to close up divisions, to prevent mistakes,—to find out expedients, wherein all may readily agree for the preventing of

^s Romanos magnos fecerunt domi industria, foris justum imperium, animus in consulendo liber, neque libidini neque delicto obnoxius: Vid. *Aug.* de Civit. Dei. lib. 5. c. 12. et 15.

^h *Pausan.* l. 10. p. 654. Gr. Lat.

ⁱ *Dionys.*

Hal. Antiquit. lib. 7. p. 429.

those evils, which differences of judgement, if not timely cured, may be likely to produce. In which case, there is nothing more conducent than mutual mildness, meekness, and condescension. So Abraham healed the breach which was going to be made between his family and the family of Lot his kinsman^k. (*Gen.* xiii. 7, 8) Therefore rulers are called “healers.” (*Isa.* iii. 7) And so Christ is described as a ‘binder up,’ and a strengthener. (*Ezek.* xxxiv. 16) And Moses, the first ruler which God chose for his people, was the “meekest man alive.” (*Numb.* xii. 3) Certainly meekness is a very great ornament, and a very great instrument of power. We may think that we shew our power by our stiffness and inflexibleness; but it is a great evidence of power, to be of a yielding and meek disposition^l. It shews, First, A great power which a man hath over his own spirit, which is a work of more power sometimes than the taking of a city^m. (*Prov.* xvi. 32) Secondly, It shews great humility and self-denial, when, as the apostle speaks, “Nothing is done through strife, or vain-glory, but in lowliness of mind, each esteemeth other better than themselves;” (*Phil.* ii. 3) and “do mutually submit unto one another in the fear of God;” (*Ephes.* v. 21. 1 *Pet.* v. 5) and “in honour prefer one another.” (*Rom.* xii. 10) The apostle made himself a servant to all, and studied to please all for their good. (*1 Cor.* ix. 19, 22) “Faciet sapiens,” said Seneca, “et quæ non probavit, ut ad majora transitum inveniatur:” a wise man will sometimes deny his own judgement, in order to a greater good. And it is an excellent direction of Hilaryⁿ, “Ex alienis utilitatibus placere, nec offendere ex propriis:” to be ready to make it appear unto men, that I am more desirous to please them upon the account of their profit, than to offend them upon the account of mine own. “Istæ cogitationes deprimentes superbiam, et tenentes caritatem, faciunt onera fraterna invicem libentissime sustineri,” saith St. Austin^o. Thirdly, It imitates the example of Christ, who

^k Vid. exemplum Chærecratis et Chærephontis apud Xenophon. l. 2. Memorabil. p. 744, 646. Edit. Paris. 1625.

^l Vid. Chrysost. in Psalm cxxxi. l.

^m Latus regnes, avidum domando Spiritum, quàm si Libyam remotis Gadibus jungas, et uterque Pœnus Serviat uni. *Horat.* Vid. *Philip. Camerar.* Hor. subseciv. part 3. c. 26.—*Lactant.* lib. 3. c. 15

ⁿ *Hilar.* in Psalm 54.

^o *August.*

Æ3. quæst. qu. 71.

did not "look on his own things, but on the things of others:" (*Phil.* ii. 4, 5) And of the Lord, whom Moses besought by an argument drawn from his power, to be patient and long-suffering unto his people. (*Numb.* xiv. 17, 18)

We have seen in Nehemiah, the things which he remembered to do; and which, having done them, he beseeched God to "remember." And though the word seem to have properly a retrospect only to what had been done, yet because we find Nehemiah praying when he began these "excellent works," (*Chap.* i. 6, 11) we shall therefore extend this prayer both ways; both as an humble representation of his own sincerity before God, in what he had done; and likewise as an humble imploring of being remembered by God, in what he shall further do.

For the former of these considerations, as the words have a retrospect to what he had already done, we shall consider them under a double notion. First, As the comfort of this good man. Secondly, As his prayer.

As his comfort, he reviewed and looked back upon those good works, which God had enabled him to do,—with much complacency and delight. And this the Lord alloweth his servants to do. For though in some respect, the apostle telleth us, that "he forgot the things behind," (*Phil.* iii. 13) as not esteeming his work finished, or his pace to be slackened upon his past acquirements; yet in regard of comfort, the same apostle doth once and again make mention of his conscionable conversation, as matter of present rejoicing unto him. (*Acts* xxiv. 16. *2 Cor.* i. 12. *1 Thess.* ii. 10. *2 Tim.* iv. 7, 8) So did Job; "I have not concealed the words of the Holy One." (*Job* vi. 10) The conscience of his true faith, worship, and constant obedience to the words of the Holy One, made him assured of comfort in his death; and so elsewhere, *Chap.* xxix. 10, 11, 12, and *Chap.* xxxi. So Hezekiah, *Isai.* xxxviii. 3. Yea, God is pleased to mention the good works of his servants for their comfort. (*Job* i. 8. *John* i. 47. *Acts* x. 4. *Rev.* ii. 2) And he hath appointed officers on purpose to "shew a man his uprightness," and thereupon to comfort him, (*Job* xxxiii. 23, 26) and hath given every man a conscience in his bosom, to report the consolations of the Holy Spirit, unto well doing, and to be a

‘ continual feast’ within him. (*Prov.* xv. 15) As συντήρησις an habit of practical principles, so it binds us; as συνείδησις, a knowledge of duty done, so it comforts us. (1 *John* iii. 20) “ Qui facit præceptum, comparat Paracletum.”

The reasons hereof are ;

1. A godly life hath pardon of failings; and this is matter of confidence, that as a husbandman looketh on his field of corn with joy, though he see many weeds amongst it, and chaff about it; so we may look with joy on a holy life, though many corruptions are mixed with it, because God doth not remember against us “ the iniquity of our holy things.”^p Pardon of sin is matter of joy; (*Psalms* xxxii. 1, 2. *Acts* xvi. 34) and therefore mixture of sin cannot deprive us of it. The passover was a feast, though eaten with bitter herbs: and a good conscience is a feast, though mingled with some corruptions. Nothing spoiled the feast of a pass-over, but leaven; and nothing spoils the feast of conscience, but hypocrisy.

2. A godly life is God’s own work^a: it is not we, but the spirit of God which worketh in us. (*Matth.* x. 20. 1 *Cor.* xv. 10. *Phil.* iv. 13) And as God reviewed his own works with special delight, so may we review God’s works in us, with comfort and delight. This the prophet lays as a foundation of peace, that “ God worketh our works for us.” (*Isai.* xxvi. 12)

3. God hath commanded comfort, first or last, to wait upon a godly life, as a proper adjunct thereof. (*Isai.* xxxii. 17. *Psalms* cxix. 165, and xxxii. 12, *Rom.* xiv. 17) And it is a wrong to God’s own appointment, when we have taken in godliness, to shut out comfort.

4. A godly life honours God, (*John* xv. 8) benefits men; (*Tit.* iii. 8) and therefore being not without fruit, it is not without a foundation of comfort. When a man can say, “ I have finished my course, served my generation, adorned the gospel, these and these are the better for me: I have not lived like an empty vine, as an unprofitable burden of the earth; but God’s end hath been my end, and his service my work;”—this will cause the face to shine, and the heart to rejoice.

^p Omnia mandata facta deputantur, quando quicquid non fit, ignoscitur; *Aug.*
^a Ille facit ut faciamus. *Aug.* Ep. 105.

Every man would willingly live and die comfortably. No way so to do, but to lay up a foundation of comfort in a holy conversation. A wicked man would gladly forget himself, and run away from himself, "Hoc se quisque modo semper fugit."^r He cannot look backward or inward upon himself, without guilt and horror. It was therefore good counsel of an old rabbi, "Ne sis impius coram teipso:" be not wicked in thine own sight, learn to reverence thy conscience: "cor bonum bonus socius." No such good company as good conscience. A man may then dare to be acquainted with himself, as some men have written the history of their own lives. A leper cares not much for a looking-glass, because he shall see by it nothing but his own deformity. A bankrupt cannot abide to cast up his accounts, because he shall find himself so much worse than nothing. But he that hath led a holy life, is like a man which hath travelled over a beautiful valley, and being on the top of the hill, turneth about with delight to take a view of it again.

But may a man so look back on a godly life, as to put confidence in the good work thereof? For answer hereunto, we are to distinguish,

1. 'Inter rationem condignitatis, et rationem ordinis:' between the merit deserving a reward, which we deny; and the order and consequence which God hath put between a good work and the reward, making this mercifully, but yet certainly, to follow the other. (*Psalm* xix. 11. *Prov.* xi. 18)

2. "Inter causam essendi et cognoscendi:" between the cause of confidence 'à priori,' and the arguments whereby to know it 'à posteriori.'

Our good works are not either the merits or cause of our confidence or comfort, but only the free grace of God, and perfect righteousness of Christ bestowed upon us: yet from a good conscience and a holy conversation, as from fruits and effects of divine love and grace, we may draw arguments of comfort: for "in the fear of the Lord, is strong confidence." (*Prov.* xiv. 26)

2. These words, as they bear a retrospect unto Nehemiah's former actions, are likewise considerable as a "prayer upon me for good." And so good men that have done much ser-

vice unto the church of God, shall pray to be remembered by God in favour and mercy: and this prayer is

First; For acceptation, both with God, and with his people.

1. That the Lord will be pleased to approve of our poor endeavours to serve him, and smell a savour of rest in our oblations, that he will let us know that he is well pleased with what we have done, that we may eat and drink with joy, when God "accepteth of our works," as the Wise man speaks. (*Eccles. ix. 7*)

2. That the Lord will make our words acceptable to his people; as it is said of David, "That whatsoever he did, pleased all the people." (*2 Sam. iii. 36*) And of Mordecai, "that he was accepted of the multitude of his brethren." (*Esth. x. 3*) And so Paul prayed, "That his service towards Jerusalem might be accepted of the saints." (*Rom. xv. 31*)

Secondly, For condonation; for since no good works of ours do bear proportion to the rigour and exactness of the law of God, but that "all our righteousness is as a menstruous cloth," *Isai. lxiv. 6*; ("Omnis nostra humilis justitia, recta forsân, sed non pura," saith Bernard^s): and since the Lord appointed Aaron as a type of Christ, "to bear the iniquity of the holy things of his people;" (*Exod. xxviii. 38*) we must therefore confess with St. Austin^t that our righteousness here consisteth, "potius in remissione peccatorum quàm in perfectione virtutum." As therefore Job professeth, "If I say I am perfect, mine own mouth shall prove me perverse;" (*Job ix. 20*) and David, "Enter not into judgement with thy servant, for in thy sight no flesh living shall be justified;" (*Psal. cxliii. 2*) and Paul, "Though I know nothing by myself, yet am I not thereby justified;" (*1 Cor. iv. 4*) so this holy man Nehemiah prays to be spared^u, as well as to be remembered, as knowing that the reward is of mercy, and not of debt. It was a sweet and golden confession which Bernard made^x, when he thought himself to be at the

^s De verbis Isaiaë. Serm. 5.

^t Aug. de Civit. Dei, lib. 19. cap. 27. Et

contra Crescon. Gram. lib. 3. c. 80.

^u Chap. xiii. 22.

^x Affuit

Satan improbis eum accusationibus pulsans.—Ille territus et turbatus ait, 'Factor non sum dignus ego, nec propriis possum meritis regnum obtinere Cœlorum: cæterum duplici jure illud obtinens Dominus meus, hæreditate Patris, et merito Passionis, altero ipse contentus, alterum mihi donat; ex cujus dono jure illud mihi vendicans non confundor.' *Guliel. Abbas in Vita Bern. lib. 1. cap. 12.*

point of death : “ I confess,” said he, “ I am not worthy, I have no merits of mine own to obtain heaven by : but my Lord had a double right thereto, an hereditary right as a son, a meritorious right as a sacrifice : he was contented with the one right himself : the other right he hath given unto me : by the virtue of which gift I do rightfully lay claim unto it, and am not confounded.”

Thirdly ; For vindication against the misconstruction of perverse men. Nehemiah had many and great adversaries, who raised false rumours upon him, and were likely to misrepresent all that he did, as the Psalmist complained of his enemies, that “ they wrested his words.” (*Psalm lvi. 5*) So did the enemies of Nehemiah put perverse constructions upon his worthy actions ; (*Neh. vi. 6, 14*) and therefore he prays unto God to “ remember him,” and to strengthen him ; to remember them, and to rebuke them. (*Ver. 9, 14*)

In great services, we have all reason to mind these three things ; to beg of God pardon for our failings ; acceptance of our services ; vindication of our innocency, and rebuke of our adversaries.

Now because Nehemiah, as a governor, had work still to do ; therefore we may allow this prayer a prospect forward, in relation to actions which he was to do : and they serve for special instruction unto us, upon that account. For besides that the prayer as to these actions, may take in the three former particulars, of acceptance, pardon, and vindication ;—there are three things more which may be comprised in it under that aspect : it is prayer,

1. For counsel and direction ; “ Remember me to teach me.” I have great and weighty businesses^y to go through my hand and care ; I am subject to errors and mistakes ; one miscarriage of mine might open the mouths of many to reproach me ; might sadden the hearts of many who love and honour me ; might be of dangerous consequence to all thy people : remember me therefore to teach me ; shew me the way wherein thou wouldst have me to go ; let not mine ignorance betray me to dishonour thee, or to inconvenience thy people.—So David prayed ; “ Make thy way straight be-

^y Bene ac sapienter majores instituerunt, ut rerum agendarum, ita dicendi initium à precationibus capere : *Plin. Panegy.*

fore my face; (*Psalm* v. 8) teach me to know the way wherein I should walk." (*Psalm* cxliiii. 8) So Solomon; ^z "I am but a child; I know not how to go out or come in: give me therefore an understanding heart, that I may discern between good and bad: for who is able to judge this thy so great a people?" (*1 Kings* iii. 8, 9) The greater the actions are which we undertake, the greater need we have to implore wisdom, for the direction of them. Even wisdom to plough and sow ^a, is ascribed unto God; (*Isai.* xxviii. 24, 29) how much more necessary is it, in profound and abstruse actions, to implore his guidance!

2. For assistance. For when we know what to do, we have weak hearts and weak hands, apt to be discouraged, apt to flag and hang down, except he be pleased to animate and strengthen them. ^b And as he hath promised, that he will hold our hand, that it may not miscarry, (*Isai.* xlii. 6) we must all say as Nehemiah did, "Strengthen thou our hands;" (*Chap.* vi. 9) as Jehoshaphat did, "We have no might, we know not what to do." (*2 Chron.* xx. 12) And therefore our eyes are upon God: He it is that girdeth with strength. (*Psalm* xviii. 39) It is not we that do any thing, but the grace of God which is with us. (*1 Cor.* xv. 10. *Phil.* iv. 12, 13. *Isai.* xxvi. 12)

3. For success. For when we are taught, and when we are strengthened, yet still we must wait upon God for his blessing. We by his help may do our works; but he reserveth it to himself as his peculiar work, to impart the blessing. We may draw the patent; but the prince only can command the seal, and make it thereby valid and effectual. (*Psalm* cxxvii. 1, 2) Paul and Apollos can only plant and water; but the increase is from God alone. (*1 Cor.* iii. 6) "The race is not to the swift, nor the battle to the strong ^c," &c. but the power and providence of God over-ruleth all. (*Eccles.* ix. 11) And when he pleaseth, a handful of men shall discomfit a mighty host; as Gideon did the Midianites,

^z Vide *Pinedam* de rebus Solomonis. lib. 3. cap. 9.

^a Λέγει δ' ὅτι βῶλος ὀρίστη βοῦσί τε καὶ μακέλῃσι λέγει δ' ὅτι δεξιάι ὄραι καὶ φυτόν ὑγρῶσαι, καὶ σπέρματα πάντα βαλέσθαι. *Arat.*

^b Certum est nos velle cum volumus; sed ille facit ut velimus, &c. *Aug.* de Grat. et Lib. Arb. c. 16.

^c Οὐτε πλῆθός ἐστιν, οὔτε ἰσχύς ἢ ἐν τῷ πολέμῳ τὰς νίκας ποιούσα, ἀλλὰ, &c. *Xenophon.* de Expedit. Cyri, lib. 3.

with three hundred men. And fewer than ten thousand Grecians did vanquish an army of three hundred thousand Persians, in the famous battle at Marathon; as Pausanias and Valerius Maximus give the numbers.^d

Now lastly, With relation unto all performances which he had, or should despatch;—so this prayer is a petition for that gracious reward, which the Lord is mercifully pleased to encourage his servants by, in those great and difficult works whereunto he calleth them;—whereby not his servants only, but his own Son, have been animated to endure sufferings, and to despise shame: (*Heb.* xi. 26, and xii. 2) for the expected promises do awaken our patience in the Lord's work. (*Heb.* x. 36. *2 Cor.* vii. 1) The apostle pressed 'forward to the price;' (*Phil.* iii. 14) fought his fight, finished his course, kept the faith, in pursuance of that crown of righteousness which was set before him; (*2 Tim.* iv. 8) for in keeping the commandments there is a great reward. (*Psalms* xix. 11)

And this indeed is matter of comfort and encouragement to us, that though the works which we are to do, are difficult, and we have withdrawing hearts, and weak hands, and fainting spirits, and potent enemies, and strong temptations; and having conflicted with all these, may haply lose our thanks with men, and possibly be rewarded with hatred and ill-will; yet we work for a master who remembers all, who keeps an account of but a cup of cold water^e, which is given to him in any of his poor servants. If a raven^f feed his prophet; if dogs^g lick the sores of Lazarus: if rotten rags^h draw Jeremiah from a dungeon; if a broken potsherdⁱ stand Job in any stead in his afflictions; if a basket^k be a means to deliver Paul, or stalks of flax^l to hide the spies of Israel; if the cover of a well^m do protect David's intelligencers; if spread garments and broken boughsⁿ contribute any thing towards the honour of Christ, there shall be a record kept, and an honourable mention made of the services, even of these inanimate creatures. O what a good Lord do we serve, who keeps a book for our sighs^o, a bottle for our tears^p, a register^q for but two mites cast into his treasury! Who

^d *Valer. Maxim.* lib. 5. c. 3.—*Pausan.* l. 4. ^e *Matth.* x. 24. ^f *1 Kings*
 xvii. 6. ^g *Luke* xvi. 21. ^h *Jer.* xxxviii. 11. ⁱ *Job* ii. 8.
^k *2 Cor.* xi. 33. ^l *Josh.* ii. 6. ^m *2 Sam.* xvii. 18, 19 ⁿ *Matth.*
 xxi. 8. ^o *Mal.* iii. 16. ^p *Psalms* lvi. 8. ^q *Mark* xii. 42.

keeps a record of gleaning of barley^r, dipping in vinegar, of a cake of meal^s, of a table, a stool^t, and a candlestick; and esteemeth himself a debtor for such poor things, as men scarce value for ordinary courtesies;—who would not put forth all his strength in the service of such a Lord, who takes notice of the least that can be done, who rendered robes for rags, crowns for crumbs, turns out water into wine, gives a weight of glory for light afflictions, and eternal wages for a little momentary service?

Now in that this good man doth, as often as he makes this prayer, make mention of God as his God; “Remember me, O my God;” we may from thence certainly infer, that, by this consideration, he had been greatly animated in his undertakings, by which he was so much comforted in the review of them, and encouraged to pray for a merciful reward unto them. And this leadeth us unto three observations, which I shall but name.

I. That a sound faith and particular interest in God as our God, is a special principle to quicken us in great and honourable undertakings. It set Nehemiah at first to improve his relations unto the King of Persia, for the good of his people, and the city Jerusalem; (*Nehem.* i. 11, and ii. 4, 8) and by the same argument, he encouraged the people to valour and resolution. (*Nehem.* iv. 20) The church professeth, “That in the name of their God, they would set up their banners.” (*Psalms* xx. 5) David went unarmed, in the confidence of that name, against Goliath, because God was the God of the hosts of Israel. (1 *Sam.* xvii. 45) In all their marches and motions in the wilderness, this was their comfort,—That they had a God, which went before them as their captain, who was able to scatter all their enemies. (*Numb.* x. 35, 36. *Psalms* lxxviii. 7, 8) In this confidence Asa and Jehoshaphat applied themselves to God as their God, and went on with courage and comfort against huge armies of enemies. (2 *Chron.* xiv. 11, and xx. 6, 7, 11, 12) By this faith, “Gideon, Barak, Samson, Jephthah, David, subdued kingdoms, obtained promises, stopped the mouths of lions, quenched the violence of the fire, escaped the edge of the

^r Ruth xxviii. 9, 14.
iv. 8, 9, 10.

^s 1 Kings xvii. 13, 15.

^t 2 Kings

sword, out of weakness were made strong, waxed valiant in fight," &c. (*Heb. xi. 32, 34*)

1. Faith is an active and working grace: ^u "remembering your *work* of faith," saith the apostle. (1 *Thess. i. 3*) It will not let men be idle or unfruitful. (2 *Pet. i. 8*) It knows what a back and strength it hath in the truth and power of God, through whom 'it can do all things;' (*Phil. iv. 13*) and thereupon what it findeth to do, it doth with its might.

2. It is an 'heroical' grace: as the philosopher saith of wisdom; ^x that it is ἐπιστήμη τῶν τιμιωτάτων, 'the knowledge of the most honourable things;' so we may say of faith, that it undertaketh the most honourable things, eyeth great objects, pursueth great ends, looketh upon all things as possible; (*Mark ix. 23*) and therefore is not dismayed at any. What an heroic faith ^y was that of Joshua, whereby he prevailed with God in prayer, to stop the course of the sun and moon, while Israel was avenged on their enemies! (*Josh. x. 12*) And though, ordinarily, faith be not a faith of miracles, yet it hath a nobleness and a greatness in it, whereby it can, in the assurance of its interest in God, set upon great actions which are conformable unto his will.

3. It is a valiant and victorious grace; is not afraid of men or devils, when it hath made sure of God. It quengeth the fiery darts of Satan;—it overcomes the world. One David, having God for his God, was not afraid of ten thousand of armies of men; (*Psal. iii. 6*, and *xxvii. 3*) by his God "he can run through a troop, and leap over a wall, and break a bow of steel." (*Psal. xviii. 29*) Nothing is invincible to faith: ^z it can level mountains: (*Zech. iv. 7*) it can more than conquer greatest difficulties. (*Rom. viii. 35, 37*) As one man by an engine may move bodies, which an hundred, without it, could not stir; so, by the engine of faith, things are many times effected, which, to sense and reason, do seem impossible.

^u Πίστις ἐργάτις ἀγαθῶν *Clem. Alex. Strom. lib. 5.*—Per fidem Christi non sumus liberi ab operibus: sed ab opinionibus operum. *Luth.*—Est res viva, potens, operosa, &c. *Luther. in Gen. 12. fol. 153.*

^y Fides maxima et heroica operatur, *Luth. in Gen. 29.*

^x *Metaphys. l. 1.*

^z Credenda omnia sunt possibilis; fides facit ex eo quod nihil est ut sit, et ex impossibilibus facit omnia possibilis.—Figit cor in illud quod omnino eis absurdum et impossibile, contentum verbo, *Luth. in Gen. 27. fol. 405.*

4. It is a patient grace. It is not discouraged with every obstacle, nor dismayed with every terriculament, nor wearied with every encounter : but like box, or holly, and such other trees, retains its verdure in the winter, and holds out amidst all difficulties unto the end ; knows how near the promised mercies are, and doth cheerfully press forwards towards them ; says with those in the prophet, (*Isa. xxv. 9*) “ This is our God ; we have waited for him, and he will save us.” Faith doth not suffer a man to draw back, but patiently to continue in well doing, that he may, after a little while, receive the promises. (*Heb. x. 36, 39. Rom. ii. 7*)

5. It is a praying grace : can, in every exigent and distress, call down invisible help from God. And none go with more vigour about any enterprise than they, who being backed with potent friends, and having free access unto great treasures are able, in any extremity, to attain the concurrent counsels and succours of others, to further their designs. The apostle bids us, by faith, to ask wisdom of God, that thereby patience may go through, and have her perfect work. (*James i. 4, 5, 6*) God hath honoured faith and repentance, in the gospel, above other graces, because they have a peculiar virtue to carry us out of ourselves in prayer unto God. And no graces do more promote great actions than self-denying graces, when men have ends and aids above themselves. Carnal ends, domestic interests, and private affections, do usually obstruct noble undertakings ; because such men, as soon as storms arise, and difficulties shake them, forsake the proper and eternal merits of the business, and hold or alter their resolutions, according as their own personal hopes, or fears do dictate unto them. And therefore the best way to make strong and steady progress in any serious employment, is, to have God for our God, that, in every difficulty, we may be able to have recourse unto him for counsel, wisdom, succour, support ; and may be strong in the Lord, and in the power of his might.

II. As faith is a special principle of action in great undertakings ; so it is a special ground of comfort in the reviewing of them. When we can say, “ In this action, though full of many difficulties, yet faith in God as my God, hath upheld me, and carried me through it to the end : I have undertaken it, not in mine own strength, nor in the confidence of

mine own wisdom ; but in a holy fear, and comfortable dependance upon God ; I have aimed at his glory, and at public interest ; I have not immixed nor interwoven in it, any carnal counsels, or sinful projects of mine own ; I have laboured to keep a good conscience in doing of mine own duty, and have cast myself upon his holy providence for the event ;” —in this case the Lord doth ordinarily return such an answer of peace, to works that are done in the fear of his name, by the rule of his word, in the comfort of his promises, and with submission to his providence, as that, one way or other, the heart shall be able to take comfort in it : for faith is a successful grace, and hath a promise of prospering. “ Believe in the Lord your God, so shall you be established ; believe his prophets, so shall you prosper.” (2 *Chron.* xx. 20) By faith, Israel passed through the Red Sea, and saw the victory of their faith in the ruin of their proud enemies. (*Exod.* xiv. 30, 31)

If the Lord bless the undertaking itself, with the desired success, faith hath this comfort,—that it is a blessing received from the hand of a father, an evidence of his love, an accession unto the gift of his son, with whom he freely giveth all other things. It is the portion which God hath graciously given unto his servant ;—and though the thing given be good itself, yet the favour and blessing of God which comes along with it, is much more excellent : as the money in the mouth of the fish, or the pearl in the body of the oyster, is more precious than that which was the veliculum of it.

And, on the other hand, if the Lord suffer not our labours to succeed, yet he is our God himself still, and all desirable good is eminently comprised in him, who is a God all-sufficient to those that walk before him, and are upright. Though he answer me not in the particular wherein I waited upon him,^a he ever answers ‘*secundum cardinem desiderii,*’ in such a way as is better for me : though the issue be not ‘*secundum voluntatem,*’ according to my will, yet it is ever ‘*ad utilitatem,*’ according to my profit and good. Paul had not the thing he expressly prayed for, to have the messenger of Satan depart from him ; but he had a sufficiency of grace to

^a *Aug. Confes. lib. 5. c. 8.*—*Bonus Deus qui non tribuit sæpe quod volumus, ut tribuat quod malimus. Aug. epist. 34. et Tract. 73. in Johan. et Tom. 7. lib. de unitat. Eccles. c. 19. et contr. Julian. lib. 5. cap. 4. et epist. 121. cap. 14.*

uphold him, which was much better. And as a merchant is not angry with his factor, though he send him not the commodities he wrote for, if he send him those that are ten times more beneficial; no more is a believer displeas'd with the good providence of God, when he receives in answer to his labours and prayers, not what himself expected, but what God knew much better for him.

III. A special interest in God as our God, is a notable argument in prayer, for the obtaining of a gracious reward unto our sincere services: for, upon this ground, doth this holy man thrice desire to be remembered of God: and, upon this ground, did our Saviour teach his disciples to build all their petitions, by calling God 'our Father.' It is the prayer of faith, the prayer of a righteous man that is effectual; (*James* v. 15, 16) for the Lord will not hear those that regard iniquity in their heart; their prayer is an abomination. (*Psal.* lxi. 18) The Lord is far from the wicked; but he heareth the prayer of the righteous. (*Prov.* xv. 19)

It is true, he is pleas'd sometimes to take notice of the cries and prayers of nature, and to return some answer unto them, that even wicked men may know that it is not in vain even for them to seek the Lord; and therefore such as their prayers are, such returns he is pleas'd many times to make unto them. So God heard the voice of Ishmael crying for water, and shew'd Hagar a well. (*Gen.* xxi. 17, 19) He took notice of the humiliation of Ahab; and thereupon respited the judgement which he had threaten'd. (*1 Kings* xxi. 29) As Abraham, though he gave the blessing and the inheritance unto Isaac, yet he gave gifts to the rest of his children; (*Gen.* xxv. 5, 6) so the Lord, though he reserve his great reward for the heirs of promise, yet he leaveth not himself without witness even amongst others, giving such benefits unto them as they tender services unto him. They that give none but outward services, desire none but outward benefits; and according to the nature of their services and desires, the Lord answereth them with mere outward good things,

But the prayer of faith, pleading the great and precious promises of the new covenant, and calling upon God as a father, by the spirit of his Son shed abroad into the hearts of those who are heirs of promise, hath two great advantages above any other mere natural prayer:—

1. It is sure to obtain pardon for what failings and miscarriages proceed from human infirmity: the Lord sparing his children, as a man spareth his own son that serveth him; (*Mal.* iii. 17) and Christ bearing the iniquity of our holy things.

2. It is sure to obtain spiritual rewards for those holy and sincere performances, which proceed from the grace and assistance of the spirit of Christ; the Lord being pleased, first, by his grace to work all our works for us; (*Isa.* xxvi. 12) and then, by a second grace, to reward them, and to crown his own mercies in us: For “verily there is a reward for the righteous.” (*Psal.* lviii. 11. *Mat.* x. 41) And thus we receive grace for grace; the grace of remuneration, for the grace of obedience; the grace of God enabling us to work, and the grace of God rewarding us for working. For though it be the work which is revealed, yet the reward is not of man’s work, but of God’s grace. (*Rom.* iv. 4, and xi. 6) Both these graces did this holy Nehemiah beg, in the confidence of his interest in God as his God. “Remember me, O my God, concerning this also; and spare me, according to the greatness of thy mercy;” (*Nehem.* xiii. 22) remember me, to spare me for my sinful infirmities; remember me, to reward me for my sincere performances; and both these, only upon the account of thy great mercy.—Nothing but great mercy passeth by many sins; nothing but great mercy rewardeth weak services.

I have done with the words, and have, from all, but a word more to say unto you. What the nature of that great undertaking is, which God hath thus graciously moved your hearts to begin at the doors of his sanctuary, and to consecrate yourselves unto, by enquiring of him, and seeking of him a right way, is much better known to you than to me, who have little inspection into such things: but being a very weighty business, and possibly full of variety and difficulty, and all men being subject to errors and mistakes, to impotency and infirmity, to sinful failings and defects, to difference of judgements, and divided affections, and all human actions being obnoxious to misconstructions and various miscarriages;—and God having reserved events and successes in his proper power,—it is therefore your duty, in all your addresses unto action, to make your first applications unto God,

that he would lead you by his spirit, and cause you to make his word your counsellor ; that he would work all your works for you, and shine upon your counsels and undertakings, by his special blessing ; that he would preserve you from all mistakes and misunderstandings, and pour out upon you a spirit of unity and agreement ; that he would forgive all your failings, and teach you to approve your hearts and consciences unto him in well-doing ; that your labours may so be conversant about treasures here below, as that your hearts and affections may be upon things above ; and you may, with such sincerity, courage, zeal, and holy affections, go through the duties of your places and callings here, as that you may be able to look backward with comfort upon a fruitful life, and forward with faith and hope upon a glorious reward ; and conclude your lives and your labours, as Nehemiah doth his book, with a “ remember me, O my God, for good.” And we should all learn so to lead our lives, with such an eye to God’s word and rule, to his glory and honour, to the service of his church, and our generation ; to be so diligent, careful, prudent, sincere, trusty, faithful, in every service which lieth upon us,—as that when we come to die, and give up our accounts to him, we may be able to say, “ Lord, I have been faithful in that little service wherein thou hast employed me ; let me now enter into my master’s joy : I have remembered thy name, to glorify thee : I have remembered thy people, to serve them : I have remembered thy house, and the offices thereof : I have remembered the widow, the fatherless, the poor and helpless, to provide for them : I have remembered every trust imposed upon me ; and have not, by any wilful indiligence, imprudence, or unfaithfulness, betrayed it, but have laboured to adorn my general calling, by sincerity and fidelity in my particular calling. And now, be thou graciously pleased to remember me for good, and to spare me according to the multitude of thy mercies.”

THE
RICH MAN'S CHARGE:

Delivered in a SERMON at the Spittle, upon Monday in Easter Week,
April 12th, 1658; before the Lord Mayor, &c.

1 TIM. VI. 17, 18, 19.

Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy: That they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

The Wise man telleth us, that “a word, fitly spoken, is like apples of gold in pictures of silver.” (*Prov.* xxv. 11) And our Lord in the prophet telleth us, that he had “the tongue of the learned, to speak a word in season.” (*Isa.* l. 4) Paul at Athens disproved the superstition of that learned city, out of the inscription of their own altar, and the testimony of their own poets; (*Acts* xvii. 23, 28) and before Felix, ^a a corrupt and intemperate judge, he preached of righteousness and temperance. (*Acts* 24, 25) In solemn and public meetings, the most needful doctrines to be pressed, are those which are most suitable to the auditory. When Timothy is to preach before rich men, the apostle here furnisheth him with the materials of his sermon, to warn them against the sins incident to that condition, and of the duties incumbent upon it: and because hard duties are both to be urged with

^a Cuncta malefacta sibi impune ratus. *Tacit.* Annal. l. 12. Per omnem sævitiam et libidinem jus regium servili ingenio exercuit: *Hist.* l. 5.—*Sueton.* in Claudio. cap. 28.

cogent arguments, and sweetened with special comforts, here are motives of both kinds used, that by the necessity and the utility, they may be persuaded unto the duty:—so that my text is a very fit present for an assembly of rich citizens, a present of gold and silver; apples of gold in tables of silver, a present of treasures, stable and abiding treasures, a good foundation, an everlasting life, and all to be had, not ἐν τῷ νῦν, in this present *now*; ἐν Θεῷ ζῶντι, in that living God, who is yesterday and to day the same, and for ever; and who never faileth or forsaketh those that trust in him.

The apostle, having before shewed the great mischief of covetousness, that godly contentment is true gain; that resolutions to be rich, do cast men upon desperate and frequent temptations; that worldly love is a seminary of unbelief, apostasy, and all mischief; and having warned Timothy in his own conversation, to avoid such dangerous lusts,—doth further direct him in his ministerial function, to lay the same charge upon worldly rich men, in the words which I have read unto you.

Wherein we have; First, Timothy's duty; παραγγέλλειν, 'charge.' Secondly, The subject of that charge, 'rich men.' Thirdly, The limitation of that subject, πλουσίοις ἐν τῷ νῦν αἰῶνι, 'rich men in this world.' Fourthly, The particulars and materials of the charge, set down negatively and affirmatively, and both two-fold.

The negative; not to be 'high-minded, not to trust or hope in riches;' with a reason which reacheth unto both, because of the 'uncertainty' of them.

The affirmative; 1. 'To trust in God;' with a double reason of that; 'his life,' he is 'the living God;' his 'bounty,' he gives, gives 'richly,' gives 'all things;' and, with the things, gives a heart to enjoy them.

2. To imitate God in his divine work of bounty and liberality; expressed,

First, By the matter of it, Ἀγαθοεργεῖν, 'To do good.'

Secondly, by the manner of doing it; viz. 1. To do it copiously, to be 'rich in good works,' πλουτεῖν ἐν ἔργοις καλοῖς. 2. To do it 'cheerfully, readily, easily,' with an aptitude and propension thereunto, εὐμεταδότους εἶναι. 3. To do it 'diffusively, extensively,' unto community; or to do it modestly, humanely, lovingly, gently, without morosity or exproba-

tion; to be *κοινωνικοὶ τῶν ὄντων*, as Lucian's expression is, That others may be partakers of our good things with us.

And this duty is expressed by a very elegant reason, in a way of *ἀντίθεσις*, and as a prolepsis or prevention of what might be objected.—“If I be so diffusive and communicative to others, I shall leave nothing for myself, or those of mine own household:”—This the apostle preventeth, telling us,

First, That thus to lay out, is to ‘lay up,’ and that as in ‘a treasure,’ *ἀποθησαυρίζειν*. It is like scattering of seed, in order to an increase and harvest ^a.

Secondly, That thus to lay out upon others, is to ‘lay up for themselves,’ *ἀποθησαυρίζοντας ἑαυτοῖς*.

Thirdly, That hereby the uncertainty and instability of riches is corrected and fixed, *ἀδηλότης* turned into *θεμέλιος καλός*.

Fourthly, Whereas worldly riches are only *ἐν τῷ νῦν αἰῶνι*, for the present time, they will not descend after ^b a man, when he dies; being put into good works, they are *θεμέλιος εἰς τὸ μέλλον*, returnable into another country; a man's ^c works will follow him; he shall find them again after many ^d days. And whereas they, being of a muddy and slimy original, are slippery, and cannot be held; either we shall go from them, or they from us; they have wings ^e, and will fly away; that which is thus laid up by them, may be held, *ἵνα ἐπιλάβωνται*, ‘that they may lay hold.’

Fifthly, Whereas a man's riches cannot lengthen his life one night ^f beyond the period which God hath fixed;—being thus laid out, and laid up, to comfort the lives of others, they are graciously by God rewarded with eternal life. A house, thus founded, shall continue for ever.

1. Timothy's duty; “Charge those that are rich.” He doth not say, ‘Flatter them, nor please them, nor humour them, nor fawn upon them, or crouch to them;’ nay, he doth not say what he used to do himself; ‘Beseech them, entreat them, persuade them;’ but he giveth Timothy the same power towards them, as he used towards him, ver. 13. *παράγγελλω σοι, παράγγελλε τοῖς πλουσίοις*. And, 1 *Tim.* iv. 11,

^a Prov. xi. 24.

^b Psalm xlix. 17.

^c Rev. xiv. 13.

^d Eccles.

xi. 1.

^e Prov. xxiii. 5.

^f Luke xii. 20.

παράγγελε ταῦτα καὶ διδάσκει; "These things command and teach." It is true, the ministers of Christ are the servants of his church. The Levites and priests were so; "They served the Lord, and his people Israel." (2 Chron. xxxv. 3) The apostles themselves were so; "Ourselves your servants for Jesus' sake." (2 Cor. iv. 5) Yea, the Lord of all, whom the angels worship, "took upon him the form of a servant^z;" (Phil. ii. 7) came not to be ministered unto, but to minister. (Matth. xx. 28) And he was the Apostle, the High-Priest, ἀρχιεπίμην, the Great, the Chief Shepherd; is pleased to be called by one of the lowest appellations, Διάκονος, 'a Deacon, a Minister of the Circumcision.' (Rom. xv. 8)

Servants then we are; and accordingly must, in humiliation, in meekness, in condescension, stoop to men of the lowest degree. The very angels of heaven do so; they are λειτουργικά πνεύματα, 'ministering spirits.' (Heb. i. 14)

But you must consider, we are servants to your souls,—not to your wills, much less to your lusts: so servants to you, as that we must give account of our service to a greater Lord, who gives us authority and power, as well as ministry and service. (Tit. ii. 15) And therefore, in the delivery of his message, we may not so be the servants of men, as to captivate the truth of God, and make his spirit bend and comply with their lusts. (1 Cor. vii. 23. Gal. i. 10)

There is a majesty and power in the word of Christ, when set on with his spirit, who spake ὡς ἐξουσίαν ἔχων, as one having authority, (Matth. vii. 29) and regarded not the persons of men; which no power, wealth, or greatness, can be a fortification against. It is a^a two-edged sword; sharp^b in the hearts of Christ's enemies; able^c to break rocks, to tear^d cedars, to pull down^e strongholds, to smite the heart, to stop the mouth, to humble^f an Ahab, to shake a^g Felix, to awe an^h Herod. It is the^k arm of the Lord, which can sling a stone into the conscience of the stoutest sinner, and make it

^z Servili pretio venditus. Math. xxvi. 15. Exod. xxi. 32. Zech. xi. 12, 13. Cod. 1. 7. Tit. 2.—Vide *Causab.* Exercit. in Baron. Anno. 34. num. 15.—Servilis supplicio affectus. Lips. de Cruce. l. c. 12. ^a Heb. iv. 12. ^b Psalm xlv. 5. ^c Isai. xlix. 2. ^d Psalm xxix. 4, 5. ^e 2 Cor. x. 4, 5. ^f 1 Kings xi. 27. ^g Acts xxiv. 25. ^h Mark vi. 20. ^k Isai. iii. 1.

sink, like Goliath, to the ground. It can so shake a man with conviction of guilt, and prepossession of wrath, that he shall go in sackcloth and ashes, weeping and mourning, roaring and rending of himself, till his soul draw nigh to the grave, and his life to the destroyers.

And there is an authority in the office, which dispenseth the power of God; being the ambassadors^a of Christ, there is a *παρρησία*, a liberty^b and boldness belonging to our charge. So that albeit we must manage the same decently and prudently with due regard to men's stations and degrees, shewing all meekness to all men; yet we must do it, First, Impartially, without respect of persons: Secondly, Zealously, against the daring presumptions of the greatest sinners. "Say to the king and to the queen, Humble yourselves." (*Jer.* xiii. 18) "I have made thee a defenced city, and an iron pillar, and brazen walls, against the whole land, against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land." (*Jer.* i. 18) A minister of Christ^c, though he must be meek and lowly, gentle and patient, of a dove-like innocency, and of a winning compliance; yet he must not be a low-spirited man, to fear the faces or the frowns of men; he must magnify his office^d, as Paul did; and dare to be as bold for Christ, as the proudest sinners can be against him. The file is as impartial to silver and gold, as it is to brass and iron. The honey, though it be sweet, yet it cleanseth. Oil, though soft and smooth, yet fetcheth out the poison which lies in the stomach. Ministers must be bold to speak the gospel *ἐν πολλῷ ἀγῶνι*, with much contention;^e (1 *Thess.* ii. 2) to cause the truth of Christ to enter into a combat with the lusts of men; to deliver it in the spirit^e and power of Elias, to sever the precious^f from the vile; not to please^g men, except in case when they may be edified and profited (then we may please them, 1 *Cor.* x. ult.); not to please them by strengthening their hands in wickedness, but to please God that trieth the heart. They must speak nothing but as the word and oracle of God. (1 *Pet.* iv. 11) And when they do so, the richest and greatest amongst men owe as much reverence, fear,

^a 2 *Cor.* v. 20.^b Acts ii. 19, et iv. 13. Ephes. vi. 19. Tit. ii. 15.^c Vid. Aug. Epist. 64.^d Rom. xi. 13.^e Luke i. 17.^f Jer.

xv. 19.

^g 1 *Thess.* ii. 4.

trembling, and obedience to the word, as the meanest. Nay, many times, as a cannon-bullet makes more battery upon a stately pile of building, than upon a wall of mud; and a tempest doth more easily break an oak or cedar, than a low shrub;—so the majesty of the word delighteth to shew itself more in taming the pride of an Ahab, or a Pharaoh, or a Doeg, than of other mean or inferior persons^b.

Besides, great men stand so much the more in need of plain-dealing from ministers, by how much the less they meet with it from other men. Some flatter them; others fear them; some are bewitched with their favours; and others are affrighted by their frowns. But the word of the Lord is not bound; the spirit of the Lord is not straitened; his ministers are or should be full of judgement, power, and might, to declare their transgressions to the heads of the house of Jacob, and to the princes of the house of Israel. (*Mic.* iii. 8, 9)

Besides, they are in more danger. The richest land is more subject to be overgrown with weeds and thistles; great men are apt to be hardened, ensnared, tempted unto more pride and stubbornness. And as they are under greater danger, so they are under a greater trust, and are responsible to the Lord for more talents: their conversion is of a more general influence and concernment, than that of mean and private persons; their meekness and professed subjection to the gospel of Christ, doth give much glory and abundant thanksgiving unto God; and therefore nowhere is the charge more seasonable, “Charge those that are rich in this world.” They say, the crowing of a cock will cause the trembling of a lion. What is a bee to a bear, or a mouse to an elephant? Yet if a bee get his sting into the nose of a bear, or a mouse creep into the trunk of an elephant, how do so little creatures, upon that advantage, torment the greatest! Now the richest men have a tender point, into which a sting will enter. The conscience is as sensible in a prince, as in a beggar; and therefore the one, as well as the other, equally exposed to the charge of God. And therefore the apostle, as he doth, in humility, beseech and exhort,—so he doth, in authority, give commandments, by the Lord Jesus, unto the church:

^b 2 Tim. i. 9. Mic. ii. 7.

(1 *Thess.* iv. 1, 2, 11) and four times in one chapter speaketh in that language of^k authority. (2 *Thess.* iii. 4, 6, 10, 12) A physician sometimes gives a cordial to a poor man, and a vomit to a prince; tempers his physic not to the dignity of the person, but to the quality of the disease:—And so must the ministers of the gospel: “Eadem omnibus debetur caritas, non eadem omnibus adhibenda medicina; aliis blanda est, aliis severa, nulli inimica^m.”

Let us now consider the subject of this charge: “Charge those that are rich in this world.” He doth not forbid men to be rich, as if Christian perfection consisted in voluntary poverty, as some would persuade us. When Christ pronounceth a woe unto those that are rich, he shews us whom he means, even such as receive all their consolation in this world, and are wholly forgetful of another. (*Luke* vi. 24) When he said to the young man, “If thou wilt be perfect, sell that thou hast, and give to the poor,” (*Matth.* xix. 12) he speaks not of evangelical counsels, or a state of perfection and supererogation, beyond the fulfilling of the law; but he speaketh *πειραϊκῶς* by way of trial, and to convince him of that worldly love, which obstructed his salvation; of his self-deceit, in conceiving that he had done all that the law required; of his unsoundness and insincerity of heart, which could not forego all, when Christ required it, to be his disciple; (*Luke* xiv. 26) which could not suffer the loss of all things, and count all dung for the excellency of the knowledge of Christ; (*Phil.* iii. 8) which could not, with Abraham, leave his country, and kindred, and father's house, to follow the command of God; (*Gen.* xii. 1, 4) and with Peter and the other disciples, leave nets, and boats, and fathers, and all, to follow Christ; (*Matth.* xix. 26) and, with Barnabas, sell all, and lay down all at his feetⁿ. (*Acts* iv. 36, 37)

^k *Vossii* Hist. Pelag. lib. 5. Thess. 2. ^m *Aug.* de Catachunienis Rudibus. c. 15.
ⁿ Πάλιν τε αὖ, ὅτ' ἂν εἶπῃ Εἰ θέλεις τέλειος γενέσθαι, πωλήσας τὰ ὑπάρχοντα, δὸς πτωχοῖς, ἐλέγχει τὸν καυχώμενον ἐπὶ τῷ πάσας ἐντολὰς ἐκ νεότητος τετηρηκέναι· οὐ γὰρ πεπωλήρωκε τὸ, Ἄγαπήσεις τὸν πλησίον σου ὡς ἐαυτόν, &c. *Clem. Alex.* Strom. l. 3. p. 327. E. 328. A. Edit. Heinsianæ.—Volens arguere Divitem illum Dominus noster, quasi non vera dicentem, dixit ad eum, Si vis perfectus esse, vade, vende omnia quæ possides, et da pauperibus: sic enim apparetis dicere verum, si diligis aut diligis proximum tuum sicut teipsum.' *Orig.* Tract. 8. in Matth.—Τινὲς ὡς κόμπον καὶ ἀλαζόνα διαβάλλουσιν τοῦτον. *Theoph.* Hunc ex lege insolentem, sollicitum de salute remittit ad legem, ut in ea ipsa, in

And so Clemens Alexandrinus, Origen, Hilary, Austin, and others, understand that answer of Christ.

He doth not then forbid to be rich: riches are the good gifts of God. (*Prov. x. 22*) The Lord had in his church, as well a rich Abraham, Job, David, Solomon, as a poor Lazarus. Yea, in those times of danger and persecution, the spirit of the Lord, which bloweth where it listeth, did find out a Joseph of Arimathea, a Sergius Paulus, a Pudens, (who was a man of senatorian order, as Baronius telleth us, married unto Claudia, a lady of this island, of which marriage we read in Martial's epigrams. ^b) Yea, we read of saints in the family of Narcissus, who was that vast rich man, worth ten millions of pounds in the days of Claudius the Emperor; for of him do Calvin, P. Martyr, Paræus, Grotius, and other learned men understand that place, *Rom. xvi. 11*: though Baronius thinks that he was dead ^c, when that epistle was written. We find mention likewise of saints that were of Cæsar's household. (*Phil. iv. 22*) If any place in the world were like hell, certainly Nero's court was the place; yet even there we meet with some that belonged unto heaven. Rich, then, he forbids them not to be.

Neither doth he forbid the use of such lawful means, by which, through God's blessing thereupon, they may be rich. We must maintain honest trades for necessary uses; (*Tit. iii. 14*) we must be industrious in them, that we have lack of nothing. (*1 Thess. iv. 11, 12*) It is true, in every estate, as well of want as plenty, we must be content; (*Phil. iv. 11*) for there is a rich discontent as well as a poor: we may not will, resolve, conclude upon it, that whatever come of it, by any means by which it may be effected, we will be rich. (*1 Tim. vi. 9*) We may say so of grace and glory, "Whatever pains or danger it cost me, I will venture all for grace;" but not so for riches; they are not absolutely and 'per se' good; and therefore not simply to be desired. We may not seek great things to ourselves: they who have most need of

qua gloriaretur, intelligeret nihil exinde recti operis fecisse, &c. *Hilar. in Matth. Can. 19.*—Vide Orat. *Basilii in Ditescentes. Tom. 1. p. 403, 407.*—Puto quid arrogantius quam verius 'servasse se mandata' responderat. *Aug. Ep. 29.*—Adolescens dives et superbus mentitur dicendo 'Omnia hæc servavi:'. *Hieron.*—Vid. *Mende. Diatrib. 4. page 142, 143.*—*Davenant. de Justit. Actuali, cap. 44* ^b *Martial. lib. 4. ep. 13.* ^c *Baron. An. 58. sect. 56.*

them, may not greatly multiply them to themselves. (*Deut.* xvii. 17) Cyrus esteemed himself more rich in the hearts and love of his people^d, than in his exchequer, as he told Cræsus. We may be more rich in a narrow estate, with God's blessing, than many wicked men are in the midst of their abundance. (*Psalms* xxxvii. 16) As a man may be rich in bonds, who hath but little money in hand; so may a good man be rich in promises, who is but narrow in possessious. He forbids treasures of unrighteousness; (*Micah* vi. 10. *Hab.* ii. 6, 2. *Jer.* xxii. 13) he forbids misplacing of treasures, making our hearts the repositories of them. (*Psalms* lxii. 12) But when God is pleased, without the concurrence of our sinful actions and afflictions, to give in abundance,—we may, with a good conscience, enjoy it, so long as it doth not draw away our delight from God, but enlarge our hearts to honour him therewith, and humble them the more to listen to his charge, and to be inquisitive after his counsel.

I shall not stand to enquire what measure of wealth it is which makes a man a rich man: we read of the vast riches of Cræsus, Pallas, Narcissus, Lentulus, Seneca, and others^e; and of the monstrous and portentous expenses, almost beyond arithmetical computation, in the luxury of games, feasts, apparel, and buildings, amongst the Romans, and others. Cleopatra dissolved and drank in one draught of wine, a pearl of above seventy-eight thousand pounds in value. The ornaments of Lollia Paulina amounted to above three hundred thousand pounds; and P. Clodius dwelt in a house which cost him above one hundred and fourteen thousand pounds. There is no standing quantity, which makes the denomination of a rich man. In the apostle's account, he certainly is a rich man who hath plenty sufficient for his calling, his occasions, his train, family, posterity, for necessary, decent, and liberal expenses: in one word, whose estate is amply proportionable both to his condition and to his mind; for 'copiosum viaticum,' αὐτάρκεια, and penury doth not consist ἐν ὀλιγοχηματία, but ἐν ἀπληστία, not in narrowness of wealth, but in vastness of desire. So

^d Xenophon. *Cyropæd.* l. 8.—Vide Greg. Tholos. de Rep. l. 3. c. 9. ^e Vid. *Budæum* de Asse, l. 2. fol. 50. lib. 3. fol. 83. l. 4. fol. 98, 99, 100.—*Lipsi.* de Magnitud. Rom. l. 2. c. 15.—*Brierwood* de Nummis, c. 9. *Athenæus*, l. 12.

that which is suitable to a man's mind, and to his train or estate, makes him a rich man.

But yet still all this wealth is but ἐν τῷ νῦν αἰῶνι, it enricheth a man but between this and his grave; "His glory will not descend after him."^f In all points, as he came into the world, so he must go out; ^g naked in and naked out; he brought nothing ^h in, he can carry nothing out; he passeth ⁱ, but the earth abides, and his house will know him no more. ^k And this shows the baseness of worldly wealth, First, that it is communicable to the men of this world, who have their portion only here; 'their bellies may be filled with these treasures ^l;' they may have more than heart could wish; they may be mighty in power; and spend their days in wealth ^m; they may join house to house ⁿ, and lay field to field. "No man can know love or hatred by these things;" a Nabal, and a Doeg may have them as well as an Abraham, or a David. Jacob's ladder which conveyeth to heaven, may have its foot in a smoking cottage; and there may be a trap-door in a stately palace, which may let down to hell.—Secondly, That it is of but a very narrow use; like a candle, needful in the night, but absurd in the day; like brass tokens, fit to buy some small trifles with, but not to purchase an inheritance. All the difference which riches make amongst men, are but, ἐν τῷ νῦν, in this little isthmus of mortality. As, in casting accounts, one counter stands for a thousand pounds, another for a penny; as, in setting letters, the same letter may one while be put into the name of a prince, and the next time into the name of a beggar; but when the counters are put into the bag, and the letters into their boxes, they are there all alike. No difference between the dust of Dives and Lazarus. Come to Ahab and Jezebel when the dogs have done with them; and their vineyard and their paint is vanished unto all eternity. A living dog is better than a dead lion; a dead lion no better than a dead dog. °

Our wisdom, therefore, it is to labour for that which So-

^f Psalm xlix. 17.
vi. 7.

^g Eccles. v. 16.

^h Job i. 21.

ⁱ 1 Tim

^k Eccles. i. 4. Job vii. 10. Ἐγὼ δ' ἐς ἕδην οὔτε χρυσόν, οὔθ' ἰσπὸν, οὔτ' ἀργυρῆν ἀμαξάν ὀχρόμην ἔλκων. Ninus apud *Athenæum*, lib. 12. cap. 7.

^l Psalm xvii. 14. et lxxiii. 7.

^m Job xxi. 13. Isai. v. 8.

ⁿ Hab. ii. 5, 6. Eccles. ix. 1.

° Eccles. ix. 4.

lomon calleth 'durable riches;' which is current in another world, which will follow a man when he dies: "his wealth will not, his works will." (*Rev.* xiv. 13) To make the fear of the Lord our treasure; (*Isai.* xxxiii. 6) to be rich towards God; (*Luke* xii. 21) to lay up treasure in heaven; (*Luke* xviii. 22) to buy of Christ gold tried in the fire, that we may be rich. (*Rev.* iii. 18) As Abraham sent jewels of silver, and gold, and raiment unto Rebecca, the wife of Isaac, the son of promise; (*Gen.* xxiv. 53) so doth the Lord give rich and precious ornaments unto the church his spouse. (*Ezek.* xvi. 10, 13) The graces of the spirit are compared unto chains and borders of gold, and studs of silver. (*Cant.* i. 10, 11) These riches are returnable into heaven. To be rich in faith, in knowledge, in wisdom, will stand us in stead, when the world hath left us. Things which come from heaven to us, while we are on the earth,—will go to heaven with us, when we leave the earth. Graces are like the waggons, which Joseph sent to carry Jacob his father: (*Gen.* xlv. 21) they are the vehicula, like Elijah's chariot of fire, to transport the souls of believers unto Christ. Men naturally desire durable things, strong houses, clear titles, lasting garments, jewels, and precious stones that will go every where. No riches are indeed durable, but those that are heavenly; no rust, no moth, no thief can reach them. What the philosopher affirmeth of heavenly bodies, is certainly true of heavenly graces, they are 'incorruptible.'

There is a strange contradiction between men's professions and their practice. Ask a man, which, in his conscience, he thinks the best, riches or grace? and he will answer very truly, 'There is no comparison, no more than between God and mammon: riches not to be named the same day with grace.'—But observe it, and you will find no man sit still, and drowsily look when riches will drop into his mouth; but he riseth early, and goeth late to bed His worldly heart shakes and awakeneth him; 'Surge,' nquit Avar tia, 'eja surge: negas?' Instat, 'surge,' inquit; Non queo; 'surge.' He sweats, he toils, he spends his time, his studies, he ventures far and near,

Per mare pauperiem fugiens, per saxa, per ignes.

But for durable riches of grace and glory, which (our Saviour says)^p must be 'laboured for;' which (Solomon tells us) must be "searched and digged for, as for hidden treasures;" (*Prov.* ii. 4) how few are there, who evidence the truth of their profession, by the measure of their diligence; who are not far more supine in their pursuance of holiness, than of wealth! Surely, even in this sense, is that of St. James true^q, "Your silver and your gold shall rise up in judgement against you;" and plead, as, Cyprian tells us, Satan will plead against wicked men by way of exprobration, 'I never died for them, I never made promises of eternal life unto them;' so will your money say, "I was never able to cleanse their consciences,—to remove their guilt, or fears,—to pacify their hearts,—to secure their salvation, to present them without spot or wrinkle to God; yet me they wooed and worshipped, and hunted after; and left grace and mercy, righteousness and peace, Christ and salvation, unsaluted, undesired." O learn we to build our house upon a rock, to get a kingdom that cannot be shaken, to have a city which hath foundations. Crowns may fall^r, thrones may miscarry^s: such may the storms be, as may subvert the cedars of Lebanon, and the oaks of Bashan, as may overturn towers and palaces.^t Treasures of darkness^u, hidden riches of secret places^x, may be searched out and taken away: but the righteous shall not be moved; he shall not be afraid of evil tidings.^y The name of the Lord is a strong tower^z, in which he shall be kept in perfect peace, because in the Lord Jehovah is everlasting strength."^a

Let us now proceed to the matter of the charge, which is first negative, and that double: First, "That they be not high-minded." This notes, that there is a secret malignity, which riches, meeting with corruption, have in them, to lift up men's minds above their due region. Tyrus edified herself, because of her wealth: "Thine heart is lifted up, because of thy riches; and thou hast set thine heart as the heart of God." (*Ezek.* xxviii. 5, 6) "According to their

^p John vi. 27.^q James v. 3.^r Jer. xiii. 18.^s Dan.

ii. 21, and vii. 9.

^t Isai. ii. 13, 16. Zech. xi. 2.^u Isai. xlv. 3.^x Obad. ver. 6.^y Psalm cxii. 6, 7.^z Prov. xviii. 10.^a Isai.

xvi. 3, 4.

pastures, so were they filled; they were filled, and their heart was exalted; therefore have they forgotten me." (*Hos.* xiii. 5, 6) Whence that caution which Moses gives unto Israel, "Beware, lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein; and when thine herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast, is multiplied; then thine heart be lifted up, and thou forget the Lord thy God," &c. (*Deut.* viii. 12, 13, 14) Men are like larks, very silent and modest when they are low and on the ground; but, in a warm and glorious sunshine, they soar up, and are very clamorous. And though they be never a drachm the holier, the nearer to heaven, the safer from hell, by all their wealth; yet they think highly of themselves, walk with more state, look with more disdain, breathe more scorn, keep more distance, that you would not think such a one a richer only, but another man. Put money into a bag, and the bag remains leather or canvass still; but if it once get into the heart of a man, he is presently changed; his thoughts of himself greater, and of others meaner, than they were before.

This, the apostle saith, should not be so; for after all this, it is but man still, (*Eccles.* vi. 10) and the word is as much above him as before. A hill is proud, and overtops the valley; but in comparison of the sun, they are equally distant, and that haply scorseth the one, when it reviveth the other; as the same word, it may be, comforteth a poor believer, and scourgeth a rich sinner. A rich man then should not be high-minded. For,

1. Riches are not noble enough to raise the mind, or to put any solid value upon a man more than he had before. Righteousness indeed, because it comes from heaven, can exalt and lift up thitherward^b: but things, of a mere earthly extraction, do rather depress than heighten the soul; they bear no proportion unto it. The heart is as improper a place for riches, as a man's purse or barn is for grace. The mind is the seat of wisdom, of knowledge, of divine impressions; whereas earthly things can, 'per se,' and in their own nature operate only unto earthly effects. They may, indeed, be used by sensual lusts, as the 'fomes' and instruments of pride

^b *Prov.* xiv. 34.

and luxury,—and, by special wisdom, as the ‘vehicula’ of charity and mercy; but, of themselves, they add nothing of real value to a man. A poor man may be richer by one promise of the gospel, by laying up but one line of the scripture in his heart, than a Doeg, or a Nabal, by the cattle on a thousand mountains.

2. Rich men are at best but stewards; for “the earth is the Lord’s:” we are but tenants, depositories, treasurers unto him. Now a steward, or prince’s treasurer, is the self-same man; no change of state, no ebb, or flux of greatness, when he hath the custody of thousands, or of tens. And sure God gives us our riches to honour him, and not ourselves withal.

3. Rich men walk amongst more snares and temptations: for riches are the materials which provoke, excite, foment lust,—call forth sinful pleasures, worldly love, self-confidence, contempt of the world; endanger our apostasy in times of persecution, and our security in times of peace. And this is certain, that a full estate is like a full diet: as this requires more strength of nature,—so that more wisdom and grace, to order and to digest it. Therefore a rich man ought to look downward the oftener, to take care of his feet; and the higher the wind is, to hoist up the fewer sails, because there are rocks and shelves round about him.

4. In making men rich, and setting them in great places, God hath exalted them enough already, and they ought the rather to be more low in their own eyes. The highest boughs in a tree are the slenderest; the more nature hath raised them, the smaller they are in themselves, and by that means the less endangered by the tempests, which they so easily yield unto. And so it should be with us; the more we are exalted by God, the less we should be in our own esteem; and the less we are in our own esteem, the safer we shall be against any temptations. Humility is not only an ornament, but a protection. We see, the fruit grows upon the twigs and smaller branches of a tree, not upon a stock. Humility makes way to fruitfulness, and fruitfulness back again to humility. The more weighty the ears of corn, the more they hang downward towards the ground. The richer things are, the more humble they are. Ambition was the sin of the bramble; the vine, olive, fig-tree, were contented with their former dignity. Clouds, the fuller they are, are the more

heavy; the earth is the richest, and yet the lowest element. Christ had in him the treasures of wisdom and grace, and yet, in nothing, more proposed himself unto us as an example, than in meekness and humility. (*Matth.* xi. 29. *John* xiii. 13, 14. *Phil.* ii. 5, 6, 7) And what comparison is there betwixt Christ the heir of all things, and the richest man on earth? When "the Lord of glory, who thought it no robbery to be equal with God, humbled and emptied himself, and made himself of no reputation;" what is there in sinful dust and ashes, that he should be proud? We see, in the body, one member hath more magnitude, nutriment, dignity, employment, than another; but none hath more humility than another. The head will be as ready to study for the hand, as the hand to work for the head; the tongue as forward to speak for the foot, as the foot to move for the tongue. And all Christians profess to be members of the same body; and therefore none should be proud or disdainful towards another.

5. Why should a man's work and service make him proud? Commonly pride and idleness go together. (*Ezek.* xvi. 49) Now the more riches God gives a man, the more work he sets him about. If we see a man's shop full of wares, of instruments, of servants, commodities continually imported,—we conclude such a man is full of business. When the Lord doth multiply men's estates, he doth multiply their employments. And we see tradesmen, though upon festival times they will put on rich apparel; yet, upon working-days, they go in a more plain and careless fashion. Now, of all other work, a Christian's work will not let him be proud.

Lastly, Why should I, for a little difference in this one particular of worldly wealth, despise or disdainfully overlook my poor brother? Doth a lawyer despise a physician, because he hath not read the Code or the Pandect? Doth a physician despise a lawyer, because he hath not read Galen or Hippocrates? Doth the eye despise the ear, because it cannot see; or the tongue the hand, because it cannot speak? Have we not all "one Lord, one faith, one hope, one spirit, one gospel, one common salvation?" When so many and great things unite us, shall our wealth only disunite us? One sun shines on both, one air refresheth both, one blood

bought both, one heaven shall receive both; only he hath not so much of the earth as I, and possibly much more of Christ. And why should I disdain him on earth, whom happily the Lord will advance above me in heaven? Why should I browbeat, and proudly overlook him, whom Christ hath adorned with his grace, and honoured with his presence?

We see, a rich man hath no reason to be high-minded; but he that is so, will not stop there. He that makes an idol of his riches, will worship and trust in it, when he hath done; and therefore Timothy must give rich men a second charge:—

“That they trust not in uncertain riches.”] By which, First, he giveth us a plain intimation, That rich men are naturally apt and prone to trust in their riches: as it is said of Doeg, that he did not make God his strength, but “trusted in the multitude of his riches.” (*Psalm lii.* 7) And Solomon telleth us, “That the rich man’s wealth is his strong tower, and a high wall in his own conceit.” (*Prov. xviii.* 11) As Thrasylaus^h, by a melancholy fancy, judged all the ships in the harbour at Athens to be his; so a rich man judgeth all the safety and security that the world can afford, to be his own, because he hath that ‘unum magnum,’ which will help it in the sorest extremities. Every man is conscious to himself, both of his wants, and of his dangers; what good he is defective in, what evil he is exposed to: and therefore doth what he can for assistance to procure the good he wants, and to repel the evil he fears; and of all assistances, he looketh upon this as the surest, because “money answers unto all.” The fool in the gospel promised himself ease, long life, many years to eat, to drink, to be merry, and all in the confidence of his riches. (*Luke xii.* 19) How many men trust their wealth to uphold their wickedness, and lean upon it while they fall from God! How many take a liberty of violence, rapine, cruelty, oppression, luxury, profaneness; because they think their wealth will be an advocate, and a varnish unto all! How many, if Christ and Mammon should come into competition, would say as Amaziah did, “What shall

^h *Athenæus*, lib. xi .c. ult.

I do for the hundred talents?" *Ardua res hæc est opibus non tradere mores.* So hard a thing it is not to give up our souls into captivity to our wealth. But,

Secondly, This ought not to be neither. For, First, The object must be commensurate and suitable to the affection, or else it is altogether unnatural and improper. But there is no suitableness between hope and riches: for hope and trust is ever 'de futuro possibili'^c; whereas riches are only present, ἐν τῷ νῦν. No man can know vicissitudes of worldly things, what a day may bring forth. Belisarius, a great commander one day, and a poor beggar another. There must be permanency, stability, and fixedness in that which a man casts his anchor upon: but riches take to them wings, and fly away.

Secondly, The true object of hope and trust, is 'bonum arduum.' I trust in that, which can help me in such arduous and grand matters, wherein I cannot help myself; in that which is adequate to all mine extremities; which hath more good in it, than any of mine evils can embitter,—and more strength in it, than the weight of any of my extremities can overbear. But, now, riches are not all suitable to a man's greatest extremities. When my lungs are wasted, my liver dried up, stones in my kidneys too big for the passages; if all the stones in mine house were diamonds, and I would give them all for the removal of these distempers, it could not be done. When death comes, what crowns, or empires, can ransom out of the hands of the king of terrors? When my conscience stings me^d, and the arrows of God stick fast in me, and I am summoned to his tribunal, to be there doomed; in such cases, "neither treasures, nor multitude of riches, can deliver in the day of wrath." (*Prov. x. 2, and xi. 4*) Riches are but like the leaves of a tree, beautiful for a season; but when winter and storms arise, they fall off, and are blown away.

3. The apostle's reason in the text, They are "uncertain riches^e."

'Uncertain.' 1. In their abode, subject to a moth, a rust, a thief. Some things are precious, but so thin, that a moth

^c *Aquin. 1. 2, qu. 40. art. 1.*

^d *Vide Gatak. Cinnam. lib. 1. c. 8.*

• Ὁ δ' ὄλθος ἄδικος, καὶ μετὰ σκαιῶν ξυνῶν, 'Ἐξέπτατ' οἴκων, σμικρὸν ἀνθήσας χρόνον. *Eurip. Electra, 949.*

can eat them up. If more massy and solid, as gold and silver,—rust and canker, some slow and lingering lust, can insensibly eat them out: but both the one and the other subject to a thief, to some outward accident and miscarriage, which may spoil us of them.

2. In their promises and pretences: the fool promiseth himself long life, but was answered with a ‘*hâc nocte.*’ Many men’s riches are like Israel’s quails, promise meat, but bring a curse; like Ezekiel’s book, (Chap. ii. 10, and iii. 3) tastes like honey, but is written with woes: like John’s roll, “sweet in the mouth, but bitter in the belly;” like Belshazzar’s feast, wine on the table, and a handwriting on the wall. Achan’s wedge of gold^f; Gehazi’s talents^g; Ahab’s vineyard^h; Jehoiakim’s wide houseⁱ, and large chambers; were all but like the queen’s feast unto Haman, as poisoned dainties, sweet to the taste, but attended with death. Beds of ivory, lambs of the flock, calves of the stall, instruments of music, wine in bowls, precious ointments, all comical harbingers of a tragical catastrophe. “They shall go captive, with the first that go captive.” (*Amos* vi. 4, 7) Little reason to put trust in such false and uncertain things, which do not only lie and disappoint, but, like a broken reed, run into the arm of those that lean upon them; “kept to the hurt of the owners of them,” as the Wise man speaks, *Eccles.* v. 13.

But great reason for rich and poor to trust in God, who is a God able to replenish the soul, to help it in greatest extremities, true and faithful in all his promises; and truth is the ground of trust. No attribute of God, which the soul may not rest upon. His ‘eternity:’ He will never fail me, in him there is everlasting strength:—His ‘immensity;’ I have him ever with me:—His ‘omniscience;’ I want nothing but he knows it:—His ‘omnipotence;’ I suffer nothing but he can rebuke it:—His ‘wisdom;’ he can order every condition to my good. If I do my duty in the use of means, I may comfortably venture on his blessing for a happy issue. He is a living God^k, he ever abides; is a fountain of life to his poor servants; all that is desirable, is comprised in this one

^f Josh. vii. 21.

^g 2 Kings v. 23.

^h 1 Kings xxi. 15.

ⁱ Jer. xxii. 14.

^k Psalm xxxvi. 9.

word, *life*: Whatever we delight in as good, is in order to the support, or to the comfort of life. Now riches can neither give life, nor preserve it, nor restore it: A "man's life stands not in his abundance¹;"—then there would be no poor man alive. It is not our bread, but God's word of blessing^m, which feeds us; and that blessing he can give to pulseⁿ, and withdraw from quails^o. Riches perish, but God lives; riches sometimes make us perish, but God makes us live. A thief can take away my gold; but who can take away my God? What hath a rich man, if he hath not God? And what wants a poor man, if he hath God? An acre of land, and a shepherd's cottage in the south, with the warmth and benignity of the sun,—is better than twenty thousand acres, and a stately palace, under the north pole. Better be in a wilderness with God, than in a Canaan without him. "If thy presence go not with us," said Moses, "carry us not up hence." (*Exod.* xxxiii. 15)

He is a bountiful God: he is good, and he doth good: he is life, and he gives life. To him alone it belongeth to supply all necessaries, all comforts of life, unto us. We place riches in his throne,—we transfer his work and office upon them,—when we make them the objects of our trust.

He "gives:" so do not riches; they buy, they do not give. I must part with so much of them, as I will proportionably have of other things. But when I have God, I need not exchange him away for other things; he brings them eminently in himself; he gives them bountifully with himself. The earth is his^p; the silver and the gold his^q; the power, the strength, the wisdom, whereby we get riches^r, his; the blessing upon that strength and wisdom^s, his. We are not the getters, but he is the giver, of them. And if we boast of them, and trust in them, he that gives, can take them away; they that receive, must not glory as if they had not received^t. And if he give first, he may well charge us to give too, since he requireth of us but his own.

He gives "all things:" All the wealth in the world could not buy a mouthful of air, or a drop of light, if God subduct

¹ Luke xii. 15.

^m Matth. iv. 4.

ⁿ Dan. i. 15.

^o Psalm

lxxviii. 27, 31.

^p Psalm cxv. 16.

^q Hag. ii. 8.

^r Deut.

viii. 16. Prov. x. 22.

^s Eccles. ix. 11.

^t 1 Cor. iv. 7. 1 Chron.

xxix. 14.

it. Rich men give nothing for sun, and moon, and stars, and breath, and health, and strength : God is the free giver of all : " The earth he gives to the children of men." All things that pertain " to life and godliness," *2 Pet.* i. 3. two things, which all the riches in the world cannot reach. All things in the promises, all are yours. (*1 Cor.* iii. 23) I have all, I abound, I am full ; (*Phil.* iv. 18) as having nothing, and yet possessing all things. (*2 Cor.* vi. 10) All things in measure, in proportion to our capacity, to our ability, to our exigencies, to our occasions. All things necessary, all things suitable ; withholds no good thing, nothing but that which would be a snare and temptation unto us. We are not straitened in him, but in the bowels of one another. Our covetousness may defraud our brethren ; God's bounty doth not.

All things " richly." There is not the poorest man living, who is able to number up all the mercies which he doth enjoy. The light which he sees, is mercy ; the air he breathes, mercy ; the ground he walks on, mercy ; the bread he eats, the water he drinks, the rags he wears, mercy ; the bowels of those that pity him, mercy ; the bounty of those that relieve him, mercy :—if dogs lick his sores, mercy ; if a potsherd to scrape him, mercy ; rotten rags to Jeremiah in a dungeon, mercy ; a basket to Paul in a garrison, mercy. But for the poor in this world to be rich in faith, heirs of a kingdom, to have the same common Christ, the same hope, and spirit, and salvation ; for a poor Lazarus to have the bosom of a rich Abraham to rest in at the last ; how can the poorest saint in the world deny unto God the praise of being rich in mercy ? It is not-barely want, but ignorance of our deservings, ignorance of our enjoyments, unthankfulness to God, envy against others, our murmuring, discontent, idleness, imprudence, improvidence, which makes men poor. Were their hearts and mouths more enlarged towards God in praises, other men's bowels would be more enlarged to them in bounty and relief.

Lastly : He gives all things " richly to enjoy : " and that is more than all the world can do. If it give the possession, it cannot give the fruition ; it cannot give an healthy body ; it cannot give a cheerful and contented mind ; it cannot free a man from disquieting thoughts, from anxious fears, from dis-

cruciating cares, from wearisome labours, from a continual solicitude; it cannot give either a free, or a cheerful, or a pure use of the things which a man hath. As it is God that gives 'the power to get riches,' (*Deut.* viii. 18) so it is he who giveth knowledge, skill, wisdom, a heart seasoned with his fear, and cheered with his favour,—whereby we may, with quiet contentment and sweet tranquillity, make use of those blessings which are reached unto us by the hand, and sanctified by the word, and sweetened by the sense and comfort of the love of God. It is God's blessing alone which maketh rich without sorrow; (*Prov.* x. 22) which, by his fear, taketh away the trouble of great treasures; (*Prov.* xv. 16) which maketh us enjoy the fruit of our labours; (*Psalms* cxxviii. 2) which makes us eat and drink before him with cheerfulness; eat the fat, and drink the sweet, because "the joy of the Lord is our strength." (*1 Chron.* xxix. 22. *Nehem.* viii. 10, 11, 12) This is the frequent doctrine of Solomon. (*Eccles.* ii. 24, 36, and iii. 13, and v. 18, 19, and vi. 2) So much for the first affirmative duty, "To trust in God," who alone is the fountain of our life, the author of our comforts.

We proceed now unto the second; which is, to imitate God in these his works of bounty, ἀγαθοεργεῖν, "to do good, to be rich in good works:" for God hath not given them to us only to enjoy, but to do good with them too. He hath not given them for the fuel of our pride and luxury; but for the good of our souls, and the comfort of our poor brethren. We have our waters not only to drink ourselves, but also to disperse abroad. (*Prov.* v. 15, 16)

Good works are taken, either in a more large sense for all such actions of regenerate men, as they do by the help of the Holy Spirit, in conformity to the law of God; as he that doth good, ὁ ἀγαθοποιῶν, is said to be 'of God;' (*3 John* v. 11) and governors are said to be "for the praise of those that do well:"—(*1 Pet.* ii. 14) or else, more strictly, for works of bounty, charity, and beneficence: as Tabitha is said to have been full of "good works and alms-deeds;" where the latter clause is exegetical of the former. (*Acts* ix. 36) As elsewhere, "Do good, and lend, hoping for nothing again." (*Luke* vi. 35)

Now it being here restrained to such good works, as it is proper for rich men, as rich men, to exercise; and being af-

ter explained by the words *εὐμεταδότους εἶναι*, and *κοινωνικούς*, I shall take it here in the more contracted sense for a direction touching the right use of riches; which is, to make them the materials of good works, that we may be profitable unto men. As God hath made us not only for ourselves, but to glorify him, and to serve our generation; so when he supplieth us with provisions, wherewith we may act towards those public ends, he requireth that his gifts should be used; not only for our own domestical interests, but for his honour, and the good of others. Rich men have their wealth, as the sun hath light, or the fire heat, to communicate unto others. And, of all things, riches should be so employed, because their whole use is in motion. Some things put forth their virtue most, when they rest and stand still. The earth keeps its place, and yet is fruitful. Motion debilitates the virtue of some agents, and hindereth the fixing of their impressions: but the whole good that money doth, all the efficacy that it hath, is while it is in motion, and passing from hand to hand. It is as insignificant in a worldling's chest, as when it lies in the bowels of the earth: we call it "current money," to note, that the use of it is, while it is 'in cursu.'

The duty then it is of rich men, to make their wealth the materials of "good works." Money useth to have an image and superscription upon it; (*Matth.* xxii. 20) and the prophet hath given us an inscription for ours; (*Isa.* xxiii. 18) "Her merchandise, and her hire, shall be holiness to the Lord:" and so (*Zech.* xiv. 20, 21) hereby we stamp the image of God upon them. 'Homo homini Deus;' by doing good a man is, as it were, a God to his brother. "Be ye merciful, as your father also is merciful." (*Luke* vi. 36)

The Lord could have enriched all men; but he hath said "that we shall have the poor always with us;" that so the rich may have matter to imitate God, and the poor to praise him; that the poor may have Christ for an example of patience, and the rich for an example of goodness; that the rich man's supplying the poor man's wants, may be a pledge and an assurance of God's supplying his wants. For rich and poor are relations amongst men: but as we stand in relation to God, every man is poor, and must be always in a begging posture. (*Luke* xviii. 1) And as Christ hath taught us to pray, "Lord, I forgive others, do thou forgive me;" in

like manner, we may pray, "Lord, my heart and hand is open to others, let thine be so to me: I that am evil, am enabled by thee to give good things to others; and thou hast given me assurance, that thou wilt much more give good things to those that ask them."

The matter out of which these good works are to be done, must be,

1. 'Bona propria,' ἐκ τοῦ ἔχειν ἔνουντα, ὑπάρχοντα, our own things. (*Luke xi. 41, and xxi. 33. 2 Cor. viii. 11*) We must not enable ourselves to do good, by doing evil first. God hateth robbery for burnt-offering. We must warm the poor with the fleece of our own sheep. (*Job xxxi. 20*) Ill-gotten goods are matter of restitution, rather than of distribution.

2. 'Bona superflua:' We are to give out of our overplus and abundance; "That your abundance may be a supply for their want;" (*2 Cor. viii. 14*) τὸ περισσεύμα, that which remains and is to spare, after other necessary uses; (as *Mark viii. 8. Luke xv. 17*) though ardent charity will sometimes go beyond its power. (*Mark xii. 44. 2 Cor. viii. 3*) To know what these remains and overplus are, we must consider what things are necessary: Things are necessary upon a double ground:

1. 'Necessaria simpliciter;' without which, a man cannot maintain himself and his charge at all.

2. 'Necessaria ad decentiam status;' necessary to the decency and quality of a man's condition: that which is abundant for a tradesman, may be too little for a nobleman.

Now in case of extreme necessity of our brother, we ought to relieve him out of that which is necessary to our own decent condition:—he that hath two coats, to give to him that hath none, rather than to see him perish. (*Luke iii. 11*) In cases of ordinary necessity, we are to give out of our overplus and abundance, providing for the decency of our own condition, which is to give, as we are able^u, according to the blessing of God upon honest labours; so much the word εὐδοῶται importeth, *1 Cor. xvi. 2*; which doth not hinder our endeavours to lay up and provide for our families and posterity; which the apostle requires, *1 Tim. v. 8. 2 Cor. xii. 14.*

The object or matter, 'circa quam,' of our good works, are,

^u *Ezra ii. 69. Acts xi. 29.*

First, The worship of God, and things subservient and conducent thereunto; as maintaining poor scholars in the nurseries of the ministry, and schools of the prophets; comforting and encouraging the able and faithful ministers of the gospel. For which, Hezekiah and Nehemiah are by God honoured in the records of scripture. (2 *Chron.* xxx. 22, and xxxi. 4, 11. *Nehem.* xiii. 10, 14) "Let him that is taught in the word, communicate unto him that teacheth, in all good things." (*Gal.* vi. 6) "Honour the Lord with thy substance." (*Prov.* iii. 9) They who sow unto you spiritual things, it is equal that you minister unto them carnal things. (1 *Cor.* ix. 11) David would not, when he might, offer unto the Lord of that "which should cost him nothing." (2 *Sam.* xxiv. 24) Ministers, that are faithful, dare not offer unto you that which costs them nothing. It costs them their time, their studies, their strength, their prayers, possibly their tears and sorrows, to see their work fall as fast as they set it up; as Chrysostom sometimes complained. Nay, if you will have a learned ministry, it must cost their purses too. The utensils of a minister are chargeable things; and therefore it is a worthy, honourable, and most beneficial work, to contribute unto public libraries for the service of the ministry, in universities, cities, and public places.

Secondly, The necessities of men; and here,

1. Kindred, friends, acquaintance, 'Those of our own house.' (1 *Tim.* v. 8. *Acts* x. 24)

2. Those of the household of faith, who dwell before the Lord. (*Gal.* vi. 10. *Isa.* xxiii. 18) Pour your ointment above all, upon the feet of Christ.

3. Strangers. (1 *Tim.* v. 10)

4. Enemies themselves: "If thine enemy hunger, feed him." (*Rom.* xii. 20, 21)

In one word, All that are in misery and distress amongst them.

First, The most helpless, widows, fatherless, sick, maimed, aged, exiles, captives.

Secondly, The most hopeful, useful, and painful; as pregnant wits for learned education, or other necessary employments.

For the manner how, the apostle directeth us,

First, To do good works richly: They who are 'divites

opibus,' must be 'divites operibus' too: their fruit must be plentiful as well as their estate. There may be a narrow heart, a starved charity, where there is a large estate, as in Nabal. And there may be a large and bountiful heart, where there is but a poor and narrow estate, as in the poor widow, who, as our Saviour tells us, "cast in more than all others," into the treasury; more in proportion, 'quia nemo sibi minus reliquit;'—more in affection; she cast in her bowels; she cast in her prayers with her two mites. (*Mark* xii. 43) So the apostle testifieth of the Macedonians, that their poverty was deep, and yet their liberality was rich and abundant: (*2 Cor.* viii. 2) though they could not draw much out of their purse, yet they drew out their very soul to their brethren; (*Isa.* lviii. 10) as the apostle saith, That he "imparted his own soul" to the Thessalonians. (*1 Thess.* ii. 1) But you that are rich in estate, may be rich in good works, as well as in good affections; may be exercised to all bountifulness. (*2 Cor.* ix. 11) As there is a 'decentia status' for a man's expenses on himself; so is there for his bounty to the poor. The widow's two mites had been a mock, and not an alms, if a rich man had cast them in.

Secondly, To do them readily, *εὐμεταδότους εἶναι*, To be easy, prompt, prone unto good works, not out of necessity, importunity, constraint, but willingly. This is a great mercy, when men are able to offer these sacrifices willingly. (*1 Chron.* xxix. 14) And hereunto are necessary such habits and principles, as do facilitate good works: As,

1. Piety to God; a desire to honour him with his own gifts, and to give him back again of his own, and thereby as to testify our professed subjection to the gospel, so to procure abundant thanksgiving unto God. (*2 Cor.* ix. 11, 12, 13)

2. Love to Christ, whose doctrine hereby we obey; (*Luke* xi. 41) whose example herein we imitate; (*John* xiii. 29) whose members hereby we refresh; and so, in his account, do it unto himself, (*Matth.* xxv. 40) and become his creditors: for "he that giveth to the poor, lendeth to the Lord." (*Prov.* xix. 17)

3. Love to our neighbour, which worketh tender-heartedness towards him in his affliction, and large-heartedness for his relief. (*Prov.* xxxi. 30) God requireth the doing of judgement, which, in some cases, may be done with sorrow,

as in the punishment of malefactors; but he requireth the loving of mercy. We must never go unwillingly about that; (*Mic.* vi. 8) our bounty must be in our eye, and so affect our hearts. (*Prov.* xxii. 9)

4. Wisdom and skill, with prudent consideration to do a good work to the best advantage. A man is never ready and dexterous in a business, which he is unskilful in: therefore the Psalmist saith, "Blessed is he that considereth the poor." (*Psalms* xli. 1) We read (as I take it) in Seneca, or Plutarch, of one, who knowing the poverty and modesty of his friend, was fain to steal a gift under his pillow for him, who otherwise might have refused it.

5. Cheerfulness and speed, to do a good work without grudging or delay. "Say not to thy brother, go and come to-morrow." (*Prov.* iii. 28) Job did not withhold the poor from their desire. (*Job* xxxi. 16) He that sheweth mercy, must do it with cheerfulness; (*Rom.* xii. 8) for the Lord loveth a cheerful giver. (*2 Cor.* ix. 7) In many cases, delays are denials. A duty, done in season, is twice done.

Thirdly, To do them diffusively, *κοινωνικῶς εἶναι*. We are not only to do good, to do it copiously, to do it readily and cheerfully, but to do it to 'many,' to 'community;' so to have the property in ourselves, as that the comfort may be diffusive, and redound to many others. And as here *ἀγαθοεργεῖν* and *κοινωνικῶς* are put together, so elsewhere (*Heb.* xiii. 16) *εὐποῖα* and *κοινωνία*, doing good and communicating, are put together; and so it is used, *Phil.* iv. 15.

The word seemeth to import, First, To do good, so as that many may be better for it, that it may be a common and a public good. Such are the works of God; his sun shines, his rain falls, on good and bad, upon the barren rocks, as well as the fruitful valleys. Such are public works, building and endowing of schools, of churches, of lectures, of work-houses, of hospitals, of manufactories; furnishing of libraries, maintaining of public professors, legacies to the poor, repairing ways and bridges, loans to set up poor tradesmen; and other the like benefactions which have a common and public influence.

Secondly, To do it as in communion, as members one of another; communion natural, upon principles of humanity; and communion spiritual, upon principles of Christianity.

To remember them that are in bonds, as bound with them, and them which suffer adversity, as being ourselves in the body. (*Heb.* xiii. 3)

Thirdly, To do it sociably, modestly, humanely; to be not only bountiful, but to adorn both our wealth, and our good works, with suavity of conversation, with meekness, placidness, and facility of manners, with an amiable and communicative deportment towards all men. For a man's very charity may be so morose and austere, that tender stomachs may nauseate it; as physic that is wholesome, but bitter.

Give me leave to press this duty upon you, which the apostle doth by so many and emphatical expressions, with such considerations as these:

1. From the example of God himself, who requireth us to imitate him in works of mercy. (*Luke* vi. 36) "His mercy is in the heavens;" (*Psalms* xxxvi. 5) "The earth is full of his goodness;" (*Psalms* xxxv. 5) "His bounty is over all his works;" (*Psalms* cxlv. 9) "He punisheth unwillingly;" (*Lam.* iii. 33) "He watcheth to be gracious." (*Isa.* xxxviii. 18) He chose mercy and grace as the choicest things, to make his name known unto his people by. (*Exod.* xxxiv. 6, 7)

He gave his Son, his spirit, his love, his grace, his glory, himself unto us; and yet his mercy is free; he is not, by any law, bound thereunto. "He sheweth mercy to whom he will shew mercy." (*Rom.* ix. 18) Whereas we are but his stewards; and have riches, as the sun hath light, to disperse to others. We have the custody, but the comfort belongeth unto others; it is called 'another man's,' and not our own. (*Luke* xvi. 12) If a man were master of the light of the sun, we should esteem him extremely barbarous and inhuman, if he should let it shine only into his own house:—our money, our bread, our clothing, is as necessary for our poor brother, as the light of the sun; and therefore the inhumanity as great to withhold the one, as it would be to monopolize the other.

Secondly, From the example of Christ. He was his Father's almoner; mercy was his office: it belonged unto him, as the Son of David, to shew mercy. (*Matth.* ix. 27) Mercy was his practice; "He went about doing good." (*Acts* x. 38) All his miracles were in works of mercy, feeding, healing, raising, comforting: and though he be now in glory, yet

he reckoneth the bounty, shewed to his members, as done to himself. (*Matth.* xxv. 35, 40) A sacrifice was offered to God, though eaten by the priest and the people; and our alms are called 'sacrifices.' (*Heb.* xiii. 16. *Phil.* iv. 18) The poor only are benefited; but God is honoured by them. And there is a connexion between his mercy and ours; we forfeit his, when we restrain our own. (*Matth.* v. 7. *James* ii. 13) And the argument is strong from his to ours; his was to enemies; ours, to brethren;—his, to debtors; ours, to fellow-servants;—his, free grace to me; mine, just debt to my brother;—(*Rom.* xiii. 8) his, for ever to me; mine, but for a moment to my brother;—his, in talents to me; mine, but in pence to my brother;—his, in blood to me; mine, but in bread to my brother;—his mercy enricheth me; mine leaves my brother poor still. If then I live by the mercy which I do enjoy, and must be saved by the mercy which I do expect; shall so much mercy shine on me, and none reflect from me upon my poor brother? Shall all the waters of life run from Christ unto me, as those of Jordan into a dead sea,—to be lost and buried there? Wherefore doth the sun shine, and the rain fall on the earth, but that it may be fruitful? The mercies of God should be as dew and heat, as manure and culture, to the souls of men; that being thereby enriched, they may empty themselves, and draw out themselves into the bowels of others. Christ is the fountain, rich men the conduit, and poor men the vessels which are there and thence supplied.

Thirdly, From respect to ourselves. 1. Community of nature; we also are in the flesh. We may want mercy from others, as others do now from us. Who would have thought, that David should have stood in need of the bread of a churl? Good offices between men and men are not duties only, but trade and merchandise. I shew them to him now, and another time he may shew them to me: it is the apostle's argument, *2 Cor.* viii. 14. 2. A special honour, when God makes us instruments for doing good; for "it is a more blessed thing to give, than to receive." (*Acts* xx. 35) Mercy is the seed of honour. (*Psalms* cxii. 9. *Prov.* xxi. 21)

Fourthly, From respect to our neighbour, to whom we owe this debt of love. For there is a debt of charity, as well as a debt of justice: a debt, whereby I owe him that

which is truly his; and a debt, whereby I owe him something of that which is mine own. And this I do both unto God's image in him; for, "every one that loveth him that begat, loveth him also that is begotten:" (1 *John* v. 1) and unto mine own image;—for "his flesh is as mine own flesh." (*Neh.* v. 5) "He that made me in the womb, made him," saith Job: (*Chap.* xxxi. 15) and "when I hide myself from him, I hide from mine own flesh." (*Isa.* lviii. 7) "Homo sum; humani nihil à me alienum puto."

Fifthly, For the credit of our reformed religion, that the mouths of adversaries may be stopped, who falsely charge us with preaching, and you with professing, a naked, empty, fruitless faith. We preach St. Paul's faith^x, "a faith which works by love;—remembering your work of faith." We preach St. Peter's faith^y, a faith which hath virtue, and knowledge, and temperance, and patience, and godliness, and brotherly kindness, and charity added unto it. And we tell you with him, That if these things be lacking, you are blind; and your knowledge is worth nothing, so long as it is barren and unfruitful. We preach St. James's faith^z, a faith which hath works, which may be shewed, which visiteth the fatherless and widows in their afflictions;—Abraham's faith, that hath a bosom for poor Lazarus;—Rahab's faith, which had a harbour for endangered strangers. We preach St. Jude's faith^a, "a most holy faith, a faith delivered to the saints;" such a faith, as who indeed hath it, is not a cloud without water, nor a tree without fruit. We preach St. John's faith^b, "to believe on the name of Christ, and to love one another;" and to shew this love by opening our bowels of compassion to our needy brother, and loving him not in word only, but in deed and truth. We tell you, if you trust in the Lord^c, you must do good: If you believe either the truth, or the terrors, or the promises of God, you must not withhold the poor from their desire, nor cause the eye of the widow to fail.^d This is the faith we preach; this is the charge we give. We tell you, without this, your faith is hypocritical, your religion vain, your hope delusion, and all your expectation but as a spider's web.

^x Gal. v. 6. 1 Thess. i. 3.
14, 18, 21, 25.

^y 2 Pet. i. 5, 7.

^z James ii.

^a Jude v. 3, 12, 20.

^b 1 John iii. 17, 18, 23.

^c Psalm xxxvii. 2.

^d Job xxxi. 16, 23.

Sixthly, Let me press upon London, the example of London, an easy argument, one would think, to desire you to be like yourselves. I might make a large recital of great and public works of piety done by this famous city: I might mention multitudes of ample munificences and benefactions, by very many worthy members thereof since the Reformation; whereby they have refuted the calumnies cast upon our religion by papists, as if it made us careless of good works. A large catalogue hath been made of them to mine hand by a learned writer, Dr. Andrew Willet^e, to the honour of God, and credit of our religion. I shall content myself to give you a report of the general sum, which, upon computation, he telleth us, doth amount, in the space of sixty years, unto above six hundred thousand pounds. So that, by an equal distribution, through the whole time, this famous city did allow ten thousand pounds per annum, for threescore years together, unto works of piety and charity; (besides all which was done in a private and unobserved way) an example, I believe, hardly to be paralleled in any city under the Roman jurisdiction. More than forty hospitals built, above twenty free-schools, besides granaries, conduits, water-works, loans to poor workmen, exhibitions to poor scholars, churches, munificent gifts to the universities and colleges there:—so that I may say unto you, as Paul to the Thessalonians, touching brotherly love, “You need not that I speak unto you; for you have been taught of God;” only I beseech you, “that you abound more and more;” (1 *Thess.* iv. 9, 10) that you may receive the same honourable testimony and memorial from Christ, which the church of Thyatira hath received, “I know thy works, and charity, and service, and faith, and thy patience, and thy works,” (they are twice mentioned) “and the last to be more than the first.” (*Rev.* ii. 19) “Be not weary of well-doing; in due time you shall reap, if you faint not.” (*Gal.* vi. 9) “Lose not the things which ye have wrought, but that ye receive a full reward.” (2 *John*, ver. 8) And this leads me to the last consideration, viz.

Seventhly, The reward which is set before you. It is ‘a sowing of seed;’ (2 *Cor.* ix. 6) a scattering which tendeth to increase. (*Prov.* xi. 24) There is no duty, which hath more copious promises of reward, than this of mercy and

good works.—Rewarded with *plenty*; “thy soul shall be as a watered garden.” (*Isa.* lviii. 11) “For this thing, the Lord thy God shall bless thee in all thy works.” (*Deut.* xv. 10) Rewarded with *honour*: “he hath dispersed and given to the poor, his horn shall be exalted with honour.” (*Psalms* cxii. 9) Rewarded with the *blessings of the poor*: “the blessing of him that was ready to perish, came upon me.” (*Job.* xxix. 11, 13) Rewarded with the *grace of God*: “God is able to make all grace abound towards you.” (*2 Cor.* ix. 8) Rewarded with a *pure and comfortable use* of what we enjoy ourselves; “give alms of such things as you have; and behold all things are clean unto you.” (*Luke* xi. 41) Rewarded with a *lengthening of our present tranquillity*. (*Dan.* iv. 27) Rewarded with *God's acceptance*; (*Heb.* xiii. 16) with the *mercy of God*; (*Mat.* v. 7) with the *mansions of God*. (*Luke* xvi. 9) Good works are bills of exchange, which return our estates into another country.

This laying out is laying up; ‘*mercatura est, amittere ut lucreris.*’ It is like putting a basin of water into a pump, which draws out a great vessel full. It is a sacrifice; and sacrifices were offered for the benefit, not for the damage, of the offerers. A man scatters his seed in the furrow; but he lays up his crop in the barn; it is a scattering which ends in a laying up. The backs of the poor, the bellies of the hungry, are the bank of heaven.

And it is laying up for ourselves. Men lay up usually for others; their children, their heirs, and executors meet with it at the last; but works of mercy are all expended upon a man's self; he hath the comfort here, and the reward hereafter. It is money lent to God; and he will repay it to ourselves. In law, he which sows, must reap; and so says the apostle, “He that soweth bountifully, shall reap bountifully.”

Quas dederis, solas semper habebis opes.

And it is laying up a foundation; a way to make our uncertain riches^f sure and stable; that whereas other riches

^f Si amicus tuus intraret in domum tuam, et inveniret te in loco humido frumenta posuisse, daret tibi hujusmodi consilium, dicens, ‘Frater, perdis, quod cum

take unto them wings and fly away, those which are thus laid out, are laid up as safe, as unmovable as the stones of a foundation, as the bottom of a rock. A foundation not by way of merit towards God, but by way of evidence in regard of ourselves, as testimonies of our reconciliation and peace with God. A learned writer^g makes *θεμέλιος καλός* to answer to the Hebrew *בטח* which is the 'bond,' or 'instrument,' securing to a creditor the money which he hath lent. *Ἀποθησαυρίζειν θεμέλιον καλόν*, is 'Bona nomina facere:' God becomes surety for the poor to repay us there, "where neither rust, nor moth, nor thief can enter."

And it is a foundation, *εἰς τὸ μέλλον*, for the time to come, for the life to come, when none of our glory will follow us. Wealth hath wings; it is here to day, it is gone to morrow: but good works are a bank in heaven. When all other men's wealth doth stay behind them, and betake itself to other masters; a good man's, being turned into good works, doth follow him, and enrich him in a life to come.

And this life to come, a life which may be held, a life which can never be lost:—when the last general conflagration shall have consumed and melted all the treasures of the world, our good works will abide that trial. The inheritance unto which they follow us, "is incorruptible and undefiled, and that fadeth not away, reserved in the heavens for us."

And now, right honourable and beloved, to give you all in a view,—you have heard the charge of the God of heaven, to the rich men of the earth: it is my petition, it is his command: I beseech you, he enjoins you, "not to be high-minded;" not to let that which comes from the deep place of the earth, exalt you, and make you forget that you are earth; not to let the thick clay make the thin dust proud. It cannot add a cubit to your stature; let it not add so great a sin to your souls. It is gift, it is not property; God's, not yours. You are the fiduciaries, the depositaries only; why should you glory, "as if you had not received it?"

Let me add this one word more,—let not your riches make

magno labore collegisti: in loco humido posuisti; paucis diebus ista putrescent.—*'Et quid facio, Frater?'* *'Leva in Superiora.'*—*Audires amicum suggerentem, ut frumenta levares de inferioribus ad superiora, et non audis Christum monentem ut thesaurum tuum leve, de terra ad Cælum?* *Aug. in Psalm 148.* *g Sam. Petiti, Var. Lect. l. 1. c. 11.*

you low-minded neither, to glue your hearts, to bend your affections to things below. Let them make you heavenly-minded, and then they will make you humbly-minded. The more of heaven in any mind, the more of humility.

“Not to trust in riches,” not to let his gifts be used to his own degrading. Who would trust in an unstable thing, which he cannot keep? Riches are uncertain.^b—In a false thing which he cannot credit? Riches are deceitful.—In a nothing which is not? He that trusts in riches, makes them an idol, and “an idol is nothing in the world.”ⁱ—Who would trust in a dead idol, that hath a living God to trust in? Who would trust in a useless nothing, who hath a bountiful God who gives all things, to trust in?

You have another charge, “To do good, to be rich in good works;” to do them cheerfully, to do them diffusively. And though God might stop at the charge, his sovereignty and dominion would bear him out, to command you only; yet being full of love and mercy, he is pleased to encourage as well as command you. He encourageth you ‘antecedenter,’ by that which goes before your duty, his own example;—he encourageth you ‘consequenter,’ by that which follows after your duty, his great reward. His example you have; he gives, you do but lend; he gives, you do but render back to him of his own. He gives to you “all things;” the earth empties into your coffers her silver and her gold: the pastures send you in cattle; the fields, corn; the sea, fish; the air, fowl; one country sends you in wine, and another, spices; one, silks,—and another, furs; one, delicates,—another, ornaments. He gives you the light of the sun, the influences of the stars, the protection of angels, the righteousness of his Son, the grace of his Spirit, the hope of his glory. He gives you himself, and his own allsufficiency for your portion. And now, if heaven and earth be all, if grace and glory be all, if God and Christ be all; he hath given you “all things richly to enjoy:” for many of these gifts bring their joy and fruition with them. So the example far exceeds the imitation: you *lend*, you do not *give*; you lend something, you do not give all things: you lend to the necessities of your brother, you do not give to his delights and

^b Prov. xxiii. 5.

ⁱ 1 Cor. viii. 4.

replenishment: you clothe him, you do not adorn him: you feed him, you do not fill him, much less pamper him. This is one encouragement, 'a great example.'

You have another encouragement, 'A full reward,' good measure, shaken together, pressed down, running over into your bosoms. You give money, God gives life: you, things uncertain, which you could not keep, but by giving; God gives a foundation, mansions, a city which hath foundations, "the sure mercies of David." You lay out to your brother; God lays up for you: you give perishing things to your brother; God, an abiding, an abounding life to you: you, a cottage, or a coat to your brother; God, a kingdom and a crown to you: you, such things to your brother, which neither you nor he can keep; God, such things to you, which when once laid hold on, you cannot lose.

So this double encouragement sets on the duty by a three-fold love: If you love God,—imitate his example, be merciful as he is merciful. If you love your brother,—refresh his bowels, make his back and belly your repositories. He can repay you with prayers; and prayers are as good as gold. If you love yourselves,—do what the most covetous man would do, lay up, lay up for yourselves, not only for your heirs, your children,—it may be, for strangers, for enemies. Lay up, surely, that which you may lay hold on, that which will stay by you, a foundation. Lay up for the future, that which time, which death, which rust, moth, thief, cannot take away; for life, which is more worth than wealth; for eternal life, which is more durable than wealth. If you do not thus by your wealth, lay up a foundation unto eternal life; your thick clay will load you with many sorrows, and drown you in destruction and perdition. You have your wealth for this end; you have your life and salvation with this homage, and quit-rent upon it. If you do not give, you shall not live: if you do not do good, you shall not receive good: if you do not lay out, you shall not lay up. Here is your option;—keep your money, and perish with it; return it unto heaven, and be gainers by it. If you love God, or your neighbour, or yourselves, or your very riches themselves,—do good, be rich in good works; you do not only comfort your brother, but you keep your God: you save yourselves; you lengthen your lives; you preserve your estates unto all eternity.

GOD'S FIDELITY,
THE
CHURCH'S SAFETY.

Opened in a SERMON preached before the Lord Mayor, Aldermen, and Common-Council, at St. Lawrence-Jury Church, upon a day of Humiliation by them appointed.

EZRA IX. 15.

O Lord God of Israel, thou art righteous ; for we remain yet escaped, as it is this day. Behold, we are before thee in our trespasses ; for we cannot stand before thee, because of it.

IN the former part of this paper, we have a narration of many great mercies of God to his people, after their long and sore captivity.

1. The edict of Cyrus for return of the people, building the temple, restoring of the holy vessels ; *Chap. i.*

2. The pursuance of that edict, in the return of 49,000 and upward ; *Chap. ii.*

3. The beginning of the restitution of God's worship, setting up the altar, offering sacrifices, laying the foundations of the house with trumpets and joy ; *Chap. iii.*

4. The special assistance and encouragement they received in the work by the prophets, notwithstanding the opposition of the adversaries ; *Chap. v. 1, 6, 14.*

5. The gracious decree of Darius for promoting the building, after it had been obstructed ; his princely munificence thereunto ; the command given to the enemies to be serviceable to the work ; the finishing and dedication of the house, and keeping of the passover ; *Chap. vi.*

6. The gracious commission of Artaxerxes to Ezra, for further promoting the worship of God at Jerusalem; his indulgence to priests and Levites, ordering of magistrates and judges; *Chap. vii.*

7. The expedition of Ezra, and divers others, with this commission; the delivery of the silver, gold, and vessels which the king, his counsellors, lords, and all Israel, had offered to the house of the Lord, into the hands of twelve select men of the priests: the gracious preservation of Ezra and his company in their journey, from the hands of those that lay in wait for them, after they had solemnly sought God by prayer and fasting; their safe arrival; delivery of the offering to the House of the Lord; success of the commission; *Chap. viii.*

Thus far things went comfortably on, and with good success, notwithstanding the opposition and obstruction given to the work for a time, by the enemies thereof, of which we read, *Chap. iv.*

But in this ninth chapter, we meet with a far more dangerous obstruction, than any had before been; a horrible sin committed by priests, levites, people, wherein the hands of the princes and rulers had been chief, in mingling the holy seed in marriage with the people of those lands, contrary to an express command, *Deut. vii. 1, 3* “*Thou shalt not make marriages with them,” &c. Whereby the worship of God, now newly restored, was in danger to be speedily subverted again, (*Deut. vii. 4. Exod. xxxiv. 15, 16*) as we find by the example of Solomon. (*1 Kings xi. 4, 8*) Hereupon Ezra is affected with zeal, sorrow, and astonishment, *verse 3, 4, 5*: And “unto him were assembled every one that trembled at the word of the God of Israel, to humble” themselves before God; and to consult what, in so desperate a case, was necessary to be done for diverting that wrath which they had provoked; *verse 3, 4*. Ezra prepareth and composeth himself in a solemn manner to pray; rends his garments; falls on his knees; spreads forth his hands; stirs up his faith; takes the fittest season, ‘the time of the sacrifice,’ when God might be minded, by the blood of atonement, to receive his prayer with favour; *verse 5*.

* Vid. *Scrarium* in Josh. 6. quæst. 50.—*Pined. de Rebus Solom. lib. 7. cap. 4. et 6.*

In the prayer we have these particulars ;

1. His abasement^a of himself, his shame, and consternation of spirit, a temper essential to true humiliation : “ I will remember my covenant,” saith the Lord ; “ and thou shalt remember thy ways, and be ashamed.” (*Ezek.* xvi. 60, 61) And again, “ you shall loathe yourselves in your own sight, for all your evils that ye have committed.” (*Ezek.* xx. 43)

2. A general confession of their sins, and the sins of their fathers ; (as *Nehem.* ix. 34. *Dan.* ix. 8) the greatness, the growth, the continuance of them ; “ our iniquities are increased over our heads ;” (as *Psalms* xxxviii. 4) a metaphor from the swelling^b of waters. (*Psalms* cxxiv. 4, 5) Our trespasses are “ grown up to heaven ;” a further and stronger expression of the authority of them, (as *2 Chron.* xxviii. 9)

3. An acknowledgment of the justice of God in the punishment of their iniquities, on kings, priests, and people, in captivity, poverty, and contempt, (*verse* 7, as *Psal.* xlv. 9—14, and *lxxix.* 1—4)

4. A thankful acknowledgment of restored mercies out of free and rich grace, unto a small remnant of distressed bondmen, whom God “ had not forsaken in their bondage,” but extended mercy unto ; who were, 1. escaped out of their captivity. 2. Settled in their own land, ‘ as a nail in a sure place.’ (as *Isa.* xxii. 23) 3. Comforted after their darkness and sorrow, ‘ by lightning their eyes,’ who had been long in Babylon as in a dungeon ; (*Zech.* ix. 11) by reviving and giving them a resurrection, who had lain in captivity as ‘ dry bones in a grave.’ (*Ezek.* xxxvii. 12) 4. Aided and assisted by the special favour of the king of Persia, to set up the house of God, and ‘ repair the desolations thereof.’ (*verse* 9) 5. Compassed about with his protection, as with a wall, from the violence of enemies ; (*verse* 8, 9, as *Isa.* xxvi. 1. *Zech.* ii. 5) by all which considerations, the greatness of their sins was exceedingly aggravated.

5. A particular confession of the present sin, under the guilt whereof they did now lie.

Wherein are considerable.

(1.) A pathological acknowledgment that they are wholly

^a Jer. iii. 5, et xxxi. 19. Dan. ix. 7, 8. Luke xviii. 13.

^b Ὡς δ' ὅτε χειμαρροὶ ποταμοί, κατ' ὄρεσφι ῥέοντες, Ἐς μισγάγκειαν συμβάλλειον ὄβριμον ὕδωρ. Homer. *Iliad.* 4. 152.

without excuse, put to silence; for guilt stops the mouth. (*Mat.* xxii. 12. *Rom.* iii. 19, 20)

(2.) A full aggravation of it by several considerations.

1. It was against a severe law provided in that very case. (*Deut.* vii. 3, 4) 2. Against the equity of that law, the people "were unclean, abominable." 3. Against the promise annexed to the law, "to eat the good of the land." 4. Against the 'chastening' hand of God which had been upon them. 5. Against the 'measure' of those chastisements; they were punished "less than their iniquities deserved." 6. Against the great and notable 'deliverance,' which God had wrought for them beyond their thoughts or hopes. (*verse* 11, 12, 13)

6. An implicit owning of the wrath of God, which might, in this case, justly consume and make an end of them, and leave them no 'remnant.' (*verse* 14)

7. An acknowledgment of God's gracious fidelity in not consuming them, but patiently bearing with them, and letting them 'remain escaped.' (*verse* 15)

Lastly; The conclusion of the prayer, the same with the introduction into it, 'shame and confession' of guilt. (*verse* 15)

"O Lord God of Israel," who art in covenant with them, and ownest them for thy people, (*Deut.* xxvi. 18) and art 'afflicted in their afflictions,' in whose sufferings thy great name is concerned, in whose prosperity thy sole grace is magnified;—"Thou art righteous," just in thy judgements in all that is come upon us; (*Nehem.* ix. 33) faithful in thy covenant, in all that thou hast said unto us. And hereof thou hast given us assurance; "for we remain yet escaped;" according to thy promise, that, after seventy years should be accomplished in Babylon, thou wouldst visit thy people, and perform thy good word towards them, in causing them to return to their own land again. (*Jer.* xxix. 10. 2 *Chron.* xxxvi. 21) We have deserved, by our provocations, to be cut off from being a people; but for thy promise' sake we yet remain; for thou hast said, that "the sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come." (*Gen.* xlix. 10) That Emmanuel was to come of the house of David, before the Jews should cease to be a nation, or should have their polity utterly dissolved. (*Isa.*

vii. 14, and viii. 9, 10, and x. 24, 27) We have deserved to have been kept captives in Babylon still; but for thy promise's sake we remain yet escaped; because thou hast said, that thou wouldst cause us "to come up out of our graves, and bring us into the land of Israel." (*Ezek.* xxxvii. 12, 13, 14) It is by the blood of the covenant alone, that thou hast "sent forth thy prisoners out of the pit." (*Zech.* ix. 11)

The words are the close of a penitential prayer; wherein there is observable,

1. A comfortable address to God, as the God of Israel.

2. A penitent acknowledgment of his righteousness, in the evils which they suffered.

3. A grateful acknowledgment of his fidelity in the mercies which they enjoyed.

4. A demonstration of this great mercy.

(1.) 'We remain;' we are not consumed.

(2.) We remain 'an escape;' we are not detained in captivity.

(3.) 'As it is this day;' not only escaped, but favoured, encouraged, assisted, to build God's house, to restore his worship, though to this day we have had so great provocations.

'O Lord God of Israel, thou art righteous:' we have sinned, as a perfidious people, against a God in covenant; thou hast afflicted us in measure, as 'a God in covenant.'

Afflictions are sweetened, mercies are magnified, sins are aggravated, sinners are humbled and melted by no consideration more, than by the grace of the covenant, that we have to do with a God who is pleased to be called ours. When he smites us, this is our comfort,—the rod is in the hand of a father; he may visit with stripes, but he "will not break his covenant." (*Psal.* lxxxix. 32, 34) When he loadeth us with mercies, this is our joy, that they are all appendices to Christ, and rays, and emanations of the covenant. (*Rom.* viii. 32. *Jer.* xxxii. 41) If he hear us, if he answer us, if he be gracious unto us, "we shall weep no more, though he give us bread of adversity, and water of affliction." (*Isa.* xxx. 18, 20) When we review our sins, and set ourselves seriously to turn to God,—this makes us loathe ourselves, this fills our faces with shame, and our hearts with sorrow, that we have done it 'against a God in covenant,' who is pacified towards

us. (*Ezek.* xvi. 62, 63) It is great presumption for aliens and strangers to despise God's authority, or abuse his bounty: but for an adopted people, whom he hath selected in a peculiar manner to be his own, and set apart for himself, for whom he reserveth the choicest of his mercies, to whom he revealeth the secrets of his love,—for these to sin, not only against precepts and benefits, but against the bowels of a father, the blood of a Saviour, the grace of a comforter, the covenant of life, the charter of salvation; this is that which should greatly abase us in our own eyes, that we should thus requite a father. (*Deut.* xxxii. 6) The Lord calls heaven and earth to be amazed at it; “Hear, O heaven, and give ear, O earth: for the Lord hath spoken, I have nourished and brought up children,” adopted them into my family, brought them into my land, advanced them into my favour, vouchsafed my presence with them, set up my name and glory among them, and yet “they have rebelled against me.” (*Isa.* i. 2) “Be astonished, O ye heavens,” and be ye horribly afraid; be very desolate; for my people who have heard my voice out of heaven,—whom I have taken from the midst of another nation, by temptations, by signs, by wonders, by war, by a mighty hand, by a stretched-out arm, and by great terrors,—who have been the fountain of all their blessings, and the glory in the midst of them, “have changed their glory” for vanity, and their “fountain for broken cisterns.” (*Jer.* ii. 11, 12, 13) This is matter of great pressure unto him; (*Amos* ii. 9, 13) and should much more be so unto us.

Many aggravations there are in the sins of God's people, which may greatly tend to their humbling and abasement.

They are committed;

1. Against more glorious light, and more spiritual convictions; “after they have known God, and are known of God;” (*Gal.* iv. 9) after he hath taught them his ways, and shewed his covenant, and imparted unto them the secrets of his salvation; (*Psal.* xxv. 9, 14) after he had opened their ears, and sealed their instruction to withdraw them from sinful purposes; (*Job* xxxiii. 16, 17) after he had caused them to hear a ‘word behind them,’ saying, this is the way, (*Isa.* xxx. 21) and had ‘shewed them the salvation of God,’ (*Psal.* l. 23) and had been, as it were, transfigured in their presence. The more the beauties of holiness are discovered to the soul,

the greater is the unkindness and disingenuity of that soul, in giving entertainment to any sinful lust again.

2. Against special and more tender love; which love of Christ passeth knowledge, and therefore should constrain us to love him, that loved us, and died for us. (*2 Cor. v. 14*) David had been highly honoured by God; Solomon was the beloved of God; and this made their sins both more strange and more atrocious. (*2 Sam. xii. 7, 8, 9. Nehem. xiii. 26*) 'You only have I known of all the families of the earth; therefore I will punish you for your iniquities.' (*Amos iii. 2. Jer. ii. 21, 22*)

3. Against the breathings of the 'spirit of grace;' whose motions being 'quenched,' whose operations being 'resisted,' whose sweet and gracious pulsations at the door of the soul being neglected, he is exceedingly 'grieved' in the hearts of his people, and provoked to withdraw himself and his comforts from them; (*Eph. iv. 30. Cant. v. 6*) and they put to cry hard for recovery of him again, whom they had, by their unkind usage, grieved away, and caused to hide his presence from them. (*Psalms li. 10, 11, 12*)

4. Against the peace of God, which should keep our hearts and minds in Christ, from yielding to temptations. (*Phil. iv. 7*) When the Lord speaks peace to the souls of his people, and lifts up the light of his countenance upon them, and sheds abroad the love of his Son into them,—this should fortify and garrison the heart against the assaults of sin. The joy of the Lord should be the strength of his people; (*Nehem. viii. 10*) and the more comfort they have in being acquainted with him, the more fearful they should be of being estranged from him: the greater the sweetness of the peace of God, the greater the bitterness of those sins whereby we forfeit it, and hide it from ourselves.

5. Against that spiritual wisdom and understanding, which the Lord hath given us for this end, that "we might walk worthy of him unto all pleasing." (*Col. i. 9, 10*) True wisdom is the knowledge^a of the most honourable and most excellent things, whereby we discern things which differ; suggesteth the supreme and most necessary ends, and the

^a Ἐπιστήμη τῶν τιμωτάτων. *Arist.*

most proper and pertinent means conducing thereunto: setteth a man to consider how he may live to the great uses for which he was made; is a wisdom unto salvation; (2 *Tim.* iii. 15) makes him look to the way of life, how he may depart from hell; (*Prov.* xv. 24, and xiv. 8, 15) teacheth him to walk circumspectly, and warily, amidst the many snares and temptations, which are ready to seduce and mislead him; (*Eph.* v. 15) makes him have his eyes in his head; (*Eccles.* ii. 14) that he may understand every good path; (*Prov.* ii. 9) makes him study the will of God, to the end that he may keep it; (*Prov.* xxviii. 7) puts the heart and the right hand together; (*Eccles.* x. 2) gives a spiritual evidence and taste of the beauties and sweetness of holiness; shews itself in a good conversation, and in doing the commandments. (*James* iii. 13. *Psalm* cxi. 10) It is more improper for a holy man to yield up himself unto any way or work of wickedness, than for a Counsellor of State, or a great philosopher, to play with straws or cherry-stones, to give up himself unto boyish and ludicrous vanities: and therefore holy men confess their sins in scripture by the name of 'folly.' (2 *Sam.* xxiv. 10. *Psalm* lxxiii. 22)

6. Against the hope of salvation, which teacheth us to purify ourselves as Christ is pure. (1 *John* iii. 3) Our salvation will be, to be 'like unto Christ.' That grace which makes us suspire after a likeness unto him in glory, will kindle in our hearts a desire to be like unto him in grace; for grace is glory inchoate, as glory is grace consummate: so much as we neglect duty, so much we shake the hope of glory: "Lord," saith the Psalmist, "I have hoped for thy salvation, I have done thy commandments." (*Psalm* cxix. 166) Though obedience be not a foundation upon which to build our hope, (for our hope must be in God's word, not in our own works, *Psalm* cxix. 42, 49, 74) yet it is a fruit, and consequently an evidence and argument, 'à posteriori,' to demonstrate it.

The salvation we hope for, is 'to see God:' and hereunto is required purity of heart. (*Matth.* v. 8) As the object seen doth make its own image in the eye which seeth it, so when the soul sees God in glory, it is perfectly fashioned unto his likeness; and therefore, "without holiness no man can see

God." (*Heb.* xii. 14) So much as we blemish our holiness, we do obscure and sully our hope. ^b

7. Against the honour of religion, which is thereby exceedingly wounded and reproached. (2 *Sam.* xii. 14) The apostle frequently exhorteth us to walk 'worthy of our high calling,' so as 'becometh the gospel,' that we may 'adorn the doctrine' of our Lord Jesus, and 'put to silence the ignorance' of foolish men; that they may be ashamed, who falsely accuse our good conversation, ut nemo de nobis male loqui sine mendacio possit: to be tender of the name of God, and his doctrine, that these may not be blasphemed. (See *Eph.* iv. 1. *Phil.* i. 27. 1 *Thes.* ii. 12. *Tit.* ii. 10. 1 *Tim.* vi. 1. 2 *Cor.* vi. 3. 1 *Pet.* ii. 15, and iii. 16) For though it be most illogical and absurd, to charge a holy doctrine with the blame of those sins, which the professors thereof, contrary to the rules of their own profession, and in obedience only to their own lusts, do commit; yet so much ignorance and malice there is in wicked men, as to blaspheme God for the sins of his people, and to reproach the rectitude of the rule, for the obliquity of their lives who swerve and vary from it. And by how much the greater ingratitude it is, to be honoured by God, as his servants are, and yet to dishonour him; by so much the more heinous are those sins, whereby we neither sanctify God in our own hearts, and open the mouths of others to pour contempt upon him.

8. Against the souls of our brethren, which are thereby greatly scandalized: for as there is joy in heaven, and consequently among the saints on earth, (whose affections and conversations are heavenly) for the conversion of a sinner, and great mutual comfort in the communion of Saints, inso-much that the joy of one is the joy of all the rest; (1 *Cor.* xv. 31. 2 *Cor.* ii. 3) so when a converted person relapseth into any sin, it must needs sadden and offend the souls of all who rejoiced in his standing, and possibly become a stumbling-block, and an occasion of falling unto them; as the apostle sheweth, *Rom.* xv. 21. 1 *Cor.* viii. 10, 13.

^b Qui sibi male vivendi licentiam indulgent, totidem sunt Christianismi probra et maculæ: *Calv.* Opusc. de Scandalis.—Magna insania est Evangelio non credere, cujus veritatem sanguis Martyrum clamat, prodigia probant, ratio confirmat, mundus testatur, elementa loquuntur, dæmones confitentur: sed longè major insania, si de Evangelii veritate non dubitas, vivere tamen quasi de ejus falsitate non dubitares. *Jo. Picus Mirandula*, Epist.

9. Against the souls of the wicked, who are thereby hardened and encouraged. (*Ezek. xvi. 54*) When wicked men, who possibly had some conflict and regret in their consciences against those sins which their hearts hanker after, observe holy men overtaken with them, and indulge unto them; like Benhadad's servants, they hastily catch at such an advantage, and are emboldened by their example unto sin, whose holy lives they neither love nor imitate. Therefore of all people, they who are called by God's name, and have him for their God, should, in special manner, humble themselves before him for their sins, as sins whereby he is in special manner grieved and dishonoured; should, above all others, take heed of playing the wantons with Divine Grace. For though God be a tender and a loving Father, yet he may be an angry Father; and who knoweth the power of his anger? (*Psalms xc. 11*) Though thou art a son, and an heir of salvation, yet thou mayest be 'Filius sub ira,' a son under displeasure: and when thou art so, thou wilt find, by sad experience, that one frown of his brow, one stroke of his rod, hath infinitely more bitterness in it, than there is sweetness in the pleasures of a thousand sins. And since God's own people do, by their sins, contribute unto public judgements, they should be the more careful to stand in the breach, and to improve their interests in him for the procuring of renewed mercies, to mind him of his gracious covenant, and of his fatherly relation unto them; as the church doth: (*Psalms lxxiv. 20*) "Forget not the congregation of the poor, have respect unto thy covenant. Thou, O Lord, art our Father; we are thine; (*Isai. lxiii. 16, 19*) be not wroth very sore, neither remember iniquity for ever: behold, see we beseech thee, we are all thy people." (*Isai. lxiv. 9*)

Thou art righteous.] 1. In thy judgements and chastisements which thou hast inflicted upon us: we cannot blame thy severity; thou didst warn us before thou didst punish us; thy trumpet did sound, before thy rod did smite us.

1. Thou art a righteous judge; when thou condemnest wicked men, their mouths shall be stopped; thou wilt overcome when thou judgest: (*Psalms li. 4. Rom. iii. 19*) thou dost not wrong them; for they shall receive according to their works.

2. Thou art a 'righteous Father:' when thou chastisest holy men, thou dost not wrong them; thou measurest and proportionest thy stripes not unto their sins, but unto their strength; dealest with them tenderly, and suitable to their cases and conditions; to purge them, not to consume them. Thou hast a rod for the cummin, and a staff for the fitches, and a wheel for the bread-corn. (*Isai.* xxviii. 27, 28) Thy rod is 'Virga Hominum,' a rod fitted to the condition of weak men; (2 *Sam.* vii. 14) and the temptation wherewith thou sufferest thy children to be tempted, is *πειρασμὸς ἀνθρώπινος*, proportioned to the infirmities of man. (1 *Cor.* x. 13) Thou knowest our frame; thou rememberest that we are dust; (*Psalms* cxxxiii. 14) that our strength is not the strength of stones, nor our flesh of brass; that we dwell in houses of clay, which are crushed before the moth; (*Job* iv. 19, and vi. 12) and accordingly thou dost in very faithfulness afflict, to refine, not to consume us.

3. Yea, when thy judgements are secret, yet they are righteous. When wicked men prosper, and good men suffer; when wicked men are the fan, and good men the corn; when the weeds flourish, and the corn is over-topped; when the wicked devoureth the man, that is more righteous than he; when the affairs of the world seem to be out of course, and every man out of his place; all this while the Lord makes way for the revelation of his righteous judgements. His work will be beautiful in its time. All things will work together for good, as materials in a building, ingredients in a cordial, colours in a table. (*Rom.* viii. 28) The prosperity of the wicked will work to his ruin; (*Prov.* i. 3) the affliction of the righteous will work to his glory. (2 *Cor.* iv. 17) Thus, righteous in thy judgements; neither thine enemies, nor thy children, shall ever have cause justly to complain against thee.

"*Thou art righteous.*"] 2. In thy covenant and promises. If thou shouldst have dealt with us according to our provocations, we had been consumed; (*Lam.* iii. 22. *Jer.* x. 24) but thou hast remembered thy gracious promise to our fathers, and therefore we are preserved. Though our sins have forfeited mercy, yet thy truth and faithfulness hath fulfilled it. We owe not our remaining, that we are a people; we owe not our escaping, that we are a free people,—unto any

goodness of our own, but unto the grace of the covenant alone.

God's truth and fidelity unto his people that are in covenant with him, is the true ground of all their safety: he doth not change: therefore we do not perish, who otherwise, from the days of their fathers, are gone astray. (*Mal.* iii. 6, 7) His mercies are 'from everlasting to everlasting;' (*Psalms* ciii. 17) from everlasting in predestination, to everlasting in glorification.^a He "gave grace, and promised eternal life, before the world began;" (*2 Tim.* i. 9. *Tit.* i. 2) before they were extant, or had any being (further than in the purpose of God), on whom the grace was bestowed, to whom the life was promised. And what he did from eternity purpose^b, he will not in time revoke: for his gifts are without repentance. (*Rom.* xi. 29) He doth, by his faith and fear, preserve his people through his power, unto that mercy which he hath from eternity given them. (*Jer.* xxxii. 40. *1 Pet.* i. 5) Of themselves, they fall dangerously, and frequently from their own stedfastness; and then the Lord doth chastise their wantonness with the rod of a father, but doth not utterly take away his loving-kindness. (*Psalms* lxxxix. 28—35)

1. The covenant and grace thereof, is free and absolute, not conditional, and suspended upon the unstable will of man. "It is not of him that willeth, or runneth, but of God that showeth mercy," and showeth it on whom he will. (*Rom.* ix. 15, 18) Between God, the Father indeed, and Christ, as a second Adam, the transaction of the covenant was wholly conditional: He was to take from his Father a commission in our nature, to lay down his life, and to take it up again; to fulfil all righteousness; to be made sin for us; to have our iniquities, and the chastisement of our peace laid upon him, before he could see of the travel of his soul. Yea, he undertook not only for his own work, but for ours. By the preciousness of his blood he purchased; and out of the plenitude of his spirit, he supplieth unto us whatever grace is requisite unto our salvation. But I say, as to us, the grace of the covenant is thus far

^a Ab æterno per prædestinationem, in æternum per glorificationem: *Bernard.* Ser. 2. in Ascension.

^b Ante mundi constitutionem vidit nos, fecit nos, emendavit nos, misit ad nos, redemit nos. Hoc ejus consilium manet in æternum. *Aug. Sci.* 2. in Psalm 32.

free and absolute, that no duties are required of us, which are not as branches of the same covenant bestowed upon us: He hath promised to give a new heart, and to put a new spirit within us; to take away the stony heart out of our flesh, and to give us an heart of flesh; and to put his Spirit within us, and to cause us to walk in his statutes, to save us from all our uncleanness, to cleanse us from all our iniquities, *Ezek.* xxxvi. 25, 26, 27, 29, 33. And though he there tells us, that he will be 'enquired of' by the house of Israel, to do these things for them, *ver.* xxxvii; yet we know it is he only who poureth out the spirit of grace and supplication, whereby we make this enquiry of him. (*Zech.* xii. 10. *Gal.* iv. 6. *Rom.* viii. 25) True indeed it is, that when we believe, it is we only that believe; and when we work, it is we that work: but our working is not the cause of his grace, but his grace the cause of our working: "Certum est nos velle et facere, cum volumus, cum facimus; sed ille facit ut velimus ut faciamus ^c." And therefore the Apostle saith, "I laboured more abundantly than they all"—to note that the labour was his—"yet not I, but the grace of God which was with me;"—to note that the principle was God's^d—(*1 Cor.* xv. 10) "Thou hast wrought all our works in us," saith the prophet. (*Isa.* xxvi. 12) The works are ours, the strength is thine: Ours the heart and the hand that act; thine the spirit and grace whereby we act. He doth not withhold his love, till our wills prevent him, and move him to extend it; but he doth ^e, out of his own free love, frame our hearts unto the love of him, and work the will in us, which he requireth of us. (*Phil.* ii. 12, 13) We repent because he turns us: He doth not turn to us, because we first turn to him: His love prevents ours, and doth not stay for it. (*1 John* iv. 19. *Ezek.* xxxvi. 32. *Isa.* xlvi. 9, 11) "Inspirat caritatem, ut quæ discendo novimus, diligendo faciamus."

2. The covenant ^f and the grace thereof is immutable, and therefore changeth not with the unstable will of man. "God is not a man that he should lie, neither the son of man that he should repent: Hath he said, and shall he not do it?"

^c *Aug.* de Grat. et lib. Arbitr. cap. 16. ^d Ipse Auctor, ipse Remunerator operis, ipse Remuneratio tota. *Bernard.* in Psalm 91. Ser. 9. ^e Ille facit ut nos faciamus quæ præcepit; nos non facimus, ut ille faciat, quæ promisit. *Aug.* epist. 143. ^f Vide *Bradward.* de causa Dei, l. 1, c. 23, 24, 25.

Hath he spoken, and shall he not make it good?" (*Numb.* xxiii. 19) His covenant of grace is confirmed by an oath^g, to show the immutability of it. "This is as the waters of Noah unto me, saith the Lord: For as I have sworn that the waters of Noah should no more go over the earth, so have I sworn that I will not be wroth with thee, nor rebuke thee." For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee: Neither shall the covenant of my peace be removed," saith the Lord, that hath mercy on thee. (*Isa.* liv. 9, 10)—A covenant, thus founded upon mere mercy, and sealed by an oath, is more unmovable than hills, or mountains. The strong foundations of the earth shall be sooner shaken, than the oath of God miscarry. The oath of God is the strongest demonstration of the immutability of his counsel that can possibly be used; (*Heb.* vi. 17) for where he swears, he doth not repent. (*Psalms* cx. 4) Every work of mercy which he begins, he carries on to a consummation. (*Phil.* i. 6) The foundation of God remaineth sure; cannot be infringed, shaken, or undermined by the levity, or inconstancy of the will of man. (*2 Tim.* ii. 19) Whatever the fluctuations of the heart of man be, the counsel of the Lord shall stand. (*Prov.* xix. 21. *Psalms* xxxiii. 10, 11)

3 The covenant and grace therefore is most powerful and efficacious: Therefore his mercies are sure; his "promises, yea, and amen:" because his word is settled in heaven, seconded with his power, which will find means to effect whatever he hath spoken. "God hath spoken once," saith the psalmist; "twice have I heard this." It is a word constant and stable; a word doubled, to note the certainty of it, as Joseph said unto Pharaoh; (*Gen.* xli. 32) "that power and mercy belong to God. (*Psalms* lxii. 11, 12) Every promise which mercy makes, power performs. If mercy promise a heart of flesh, and to put his fear into us, God hath power enough to make it good. He may as soon be an impotent, as an unfaithful God. Abraham considered not the impotency of his own body, but the power of God to make good his promise, and therefore staggered not through unbelief. (*Rom.* iv. 19, 20, 21) And so the apostle argues touching

^g Juratione Dei firmata promisso, *Aug.* de Civ. Dei, l. 16. c. 32.

the conversion of the Jews:—"If they abide not still in unbelief, they shall be grafted in; for God is *able* to graff them in." (*Rom.* xi. 23)

4. The covenant and grace thereof is invincible by many adverse assaults; nothing can alter, or overrule the will of God, or cause him to recede from his own purposes of showing mercy. If any thing could, sin could: but he hath assured us, that that shall not: "If his children forsake my law, and walk not in my judgements; if they break my statutes, and keep not my commandments; then will I visit their transgressions with a rod, and their iniquity with stripes: Nevertheless my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail; my covenant will I not break," &c. (*Psalms* lxxxix. 30—34) Though he punish, it shall be in measure; not unto rejection, but unto emendation. (*Isa.* xxvii. 8, 9) As to the guilt of sin, and damnation due unto it, he will pardon it: "I will forgive their iniquity, and remember their sin no more." (*Jer.* xxxi. 34) As to the dominion thereof, he will subdue it, and purge it away. (*Micah* vii. 19, 20. *Psalms* lxxv. 3) As to the particular prevalency of any lust, he will awaken us to repent; make us, by some word, or affliction, or mercy, or example, or providence, to search and consider our ways, and return from all our evil doings^h. So he did David by the ministry of Nathan; (*2 Sam.* xii. 13) so Peter by the look of Christ; (*Luke* xxii. 61) so Joseph's brethren, by his speaking roughly unto them. (*Gen.* xlii. 21) As to the remainders of it, he will daily mortify and destroy them. (*Rom.* vi. 6) Sin then shall not break out so far as to annul and to evacuate the covenant: for who then should be saved? seeing, in many things we offend all, and, by the grace of the covenant alone, are preserved from offending more. Nay, the Lord is so gracious to his people, that their very sins, which of themselves do only defile and endanger them, are, by God's goodness, ordered unto their benefit. The Lord could keep his servants from falling, (*Jude*, ver. 24) and preserve them blame-

^h Adeo justis omnia cooperantur in Bonum, ut etiam si qui eorum deviant et exorbitant, etiam hoc ipsum eis faciat proficere in bonum, quia humiliores redeunt atque doctiores. *Aug.* de Corrupt. et Grat. cap. 6. Vid. de nat. et Grat. 28.—An vero ci peccata ipsa non cooperantur in Bonum, qui ex eis humilior, ferventior, sollicitior, timorator et cautior invenitur? *Bernard.* Ser. 1. de diversis.

less; (1 *Thess.* v. 23) but he is pleased sometimes to leave them, that they may know themselves, and their own weakness, as he did Hezekiah; (2 *Chron.* xxxii. 31) that they may bemoan their own misery, and loathe themselves in their own eyes; (*Jer.* xxxi. 18, 19. *Ezek.* xx. 43) that they may be driven to live upon free grace and pardoning mercy; (*Psalms* li. 1) that they may set the higher price upon the Lord Jesus, who is a sanctuary for the chief of sinners to flee unto; (*Isa.* viii. 14. 1 *Tim.* i. 15) that they may be the more watchful over their loose and deceitful hearts, having once, yea twice, been betrayed by them: (*Job* xl. 5, and xxxiv. 32) that they may pray more earnestly for the subduing and mortifying of prevalent corruptions: (*Psalms* li. 7—10. *Rom.* vii. 23) these and other the like ways, the Lord hath to order the very sins of his people unto their good. And if sin shall not prevail against the covenant, we are sure nothing else shall: he that pardoneth sin, rebuketh Satan, conquereth the world,—his love is above the reach of any thing to separate us from it; (*Rom.* viii. 33—39) none shall be able to take us out of Christ's or his Father's hands. (*John* x. 28—30)

5. The covenant and grace thereof is founded in the blood of Christ and ratified by it: as he hath by his blood purchased his people, (*Tit.* ii. 14) so hath he by the same procured for them all good things, specified in the covenant. (*Rom.* viii. 32) The blood of Christ can as well be vacated, as any branch of the covenant be unfulfilled to believers, for whom they were all bought with so precious a price.

6. His purchase is seconded by his intercession. His intercession is the petition of his blood, and therefore shall undoubtedly be granted. His father heareth him always, (*John* xi. 41, 42) and he prayeth to his father, that his people may be so kept, as that they may be with him, and behold his glory; (*Joh.* xvii. 11 and xv. 24) therefore accordingly they shall be kept. ⁱ

7. Christ's intercession is seconded with his Father's love to his people. "I say not that I will pray the Father for you, for the *Father himself* loveth you," saith Christ; (*John* xvi. 26, 27) and therefore must needs be exceeding acceptable,

ⁱ Vid. *Cameron.* de *Eccles.* p. 120—126, in 4to.

because God's own heart is towards them, and his love upon them; as the woman of Tekoa's petition for Absalom was easily granted by David, because his heart was towards him before. (2 *Sam.* xiii. 39, and xiv. 1, 2)

Lastly, The Lord hath promised his holy Spirit of fear, love, grace, adoption unto his people; by the help of which they are preserved from the dangers, whereunto of themselves they are exposed. (*Ezek.* xxxvi. 27. *Isa.* lix. 21) Upon these and such like grounds it appeareth, that because God is righteous and faithful in his covenant, therefore *we remain escaped.*

And if it be here objected, that the promises are usually set forth as conditional, "the Lord is with you while ye be with him;" and "if you seek him, he will be found of you: but if ye forsake him, he will forsake you;" (2 *Chron.* xv. 2) "If ye be willing and obedient, ye shall eat the good of the land:" (*Isa.* i. 19) "He that believeth, shall be saved;" (*Mark* xvi. 16. *Joh.* iii. 16) "Except ye repent, ye shall all perish;" (*Luke* xiii. 3) We answer, 1. Promises are, in some places, made absolutely, which, in others, are conditionally expressed: as *Heb.* xiii. "I will not leave thee nor forsake thee:" *Jer.* xxxii. 39. "I will give them one heart and one way, that they may fear me for ever; I will give them a heart to know me, they shall be my people, I will be their God, they shall return unto me with their whole heart;" (*Jer.* xxiv. 7) "If ye will obey my voice and keep my covenant," is a condition in one place, *Exod.* xix. 5: a free promise in another, "ye shall keep my judgements, and do them," *Ezek.* xxxvi. 27. "The mercy of the Lord is towards them that fear him," *Psal.* ciii. 11. There the fear of God is a condition.—"I will give them one heart, and one way, that they may fear me," *Jer.* xxxii. 39; there it is a free promise.

2. The Lord doth not only give us good things under a condition, but doth give the condition itself to his people. (Compare *Isa.* i. 19. with *Phil.* ii. 12. *Acts* x. 43. with *Phil.* i. 29. *Ephes.* ii. 8)

3. Precepts and conditions are used as the 'Vehicula' of the grace promised. Of ourselves, we can do nothing of those duties unto which promises are annexed; for all our suffi-

ciency is of God, who worketh all our works for us. (2 *Cor.* iii. 5) But the precepts of the word are the usual instruments, by which he worketh those things in us, which he requireth of us. (*Rom.* x. 17)

4. Conditional propositions do not imply, that our performances work upon God to do what he had said; as if the performance of duty were only ours, and then the performance of promise alone his; but they imitate the order and connexion, which the Lord hath set amongst his own gifts; some whereof he hath appointed to be antecedent dispositions and preparations towards others consequent upon them. "He that believeth, shall be saved:" this is a conditional promise: faith the condition, salvation the promise. But we may not so understand it, as if faith were only ours, and salvation alone his: but faith is one gift of God, antecedent to salvation, which is another gift of God.

Ver. 1. Now then, since the Lord is righteous in all the ways of his judgements and secret providences, we must for ever lay our hands on our mouths, and put our mouths in the dust, and beware of murmuring and repining against him, as if his ways were not equal towards us. "Behold he taketh away, who can hinder him? who will say unto him, what dost thou?" (*Job* ix. 12) We may, in our prayers, plead with God about his judgements as holy men have; (*Jer.* xii. 1. *Habak.* i. 2-4-13) but we may not quarrel at them, nor murmur against them.

2. When the Lord doth strangely vary his providences towards a people, and worketh unusual changes and alterations among them; stirreth up some helps, and then layeth them by; calleth forth others, and quickly revoketh them; fitteth men for great actions, and in the midst of those actions cutteth them off;—our work here is not to censure either the agent, or the instruments, to charge the dealings of God either as unrighteous or as unreasonable: but to reflect upon ourselves, and learn our unstedfastness in God's covenant, by his diversifying of providences towards us. 1. Sometimes we over-dote upon instruments, and deify them, as if God had no way to help us but one. And then God breaks that staff, when we lean too hard upon it, to force us to lean upon his name again. 2. Sometimes we undervalue them, and will not understand that God is doing us good by them, (as it is

said of Moses, *Acts* vii. 25) and then God suspendeth his work, which he was about to do. 3. Sometimes the hearts of the people are unprepared for mercies; and then God doth not honour his instruments with settling them. Jehoshaphat was a good king; yet he did not work a perfect reformation; the high places were not taken away; and this the reason, "the people had not as yet prepared their hearts unto the God of their fathers." (*2 Chron.* xx. 32, 33) 4. Sometimes the guilt of old sins does remain uncleansed away, as it is said of the iniquity of Baal-Peor; (*Josh.* xxii. 17) and in this case instruments are too weak to divert wrath. (*2 Kings* xxiii. 25, 26) Never such a reformation as Josiah made about the eighteenth year of his reign; and yet because the people returned but feignedly, (*Jér.* iii. 10) within a few years after, they were carried into captivity. Our Saviour was very near his sufferings, when they cried 'Hosannah' before him. The sun often shews biggest, and shines brightest, when it is ready to set. The candle blazeth most, when it is in the socket. Many times dying men, and it may be so with dying churches, have a lightning before death.

I speak not this to bode ill unto the land of my nativity. If any say, It shall not be so, but we shall still have peace, and truth, and holiness flourish,—I will cheerfully say as the prophet did, (*Jer.* xxviii. 6) "Amen:" The Lord do so for this land: but withal, "happy is the man that feareth always." (*Prov.* xxviii. 14) The sins of the people may weaken the hands of the best instruments, and make them unable to help us. It is noted as a cause of wickedness that men have no changes; (*Psalms* lv. 19. *Jer.* xlviii. 11) but to be tossed and emptied, and exercised with frequent alterations, and our scent to abide in us still,—wanton under mercies,—sullen under judgements,—after all our physic, to relapse,—after all that is come upon us, again to break the commandments; this is a sad symptom, a great aggravation of our sin, and justification of God's righteousness in all his dealings with us.

Again, since the Lord is the God of his people, and righteous to them in a way of mercy and fidelity, we learn to acknowledge it a great mercy, and to glorify God for it, that *we* "remain yet escaped:" that we may set up an Eben-Ezer, and say, 'Thus far hath the Lord helped us.'

Many considerations may set on the sense of this mercy upon our hearts. 1. The many sins which remain amongst us, even in the Israel of God: sad divisions, sharp animosities, perverse opinions, vanity, luxury; severe censurings, loose walking, worldly-mindedness, &c. 2. The many shakings, and universal sufferings, whereby the Lord hath made it appear, that his quarrel was against all orders of men; that the disease was all over; (*Isa. i. 6. Jer. v. 1—5*) so that none can blame others, but every one acknowledge the plague of his own heart; and say, as David did, “I confess my sin, and the sin of my people.” (*Dan. ix. 20*) Now various shakings and concussions in a nation use to be sore presages of greater judgements; as we may see in God’s dealing with the ten tribes before their dissolution. What shakings have been amongst us, we need not recount; by changes at home, by differences abroad; shakings on the land, and shakings on the sea; shakings at hand, and shakings afar off; shakings by war, and shakings by sicknesses; shakings in our minds by divided opinions, shakings in our hearts by divided affections, shakings in our estates by divided interests. And whether these shakings have a tendency to dissolution, we know not;—we are not ignorant of the rage, which hath been upon many of our protestant brethren in other parts of christendom;—but surely this consideration may lead us both to glorify God, that we “*remain yet escaped,*” and to humble ourselves under the fear of his further wrath.

3. The powerful preaching which hath been in the land, which where it doth not kindly work, where it is not honourably entertained, doth exceedingly ripen judgements, and make white for the sickle: it is compared to the shining of the sun, (*2 Cor. iv. 6. 2 Pet. i. 19*) and to showers of rain, (*Deut. xxxii.*) which are intended for the bringing forth of salvation, and springing-up to righteousness; (*Isai. xlv. 8*) but if they fall upon sins, do hasten their maturity, and make them nigh unto cursing. (*Heb. vi. 7, 8*) The sins of the church are summer-fruits: they ripen faster than the sins of the world. The sins of the Amorites were four hundred years a ripening; (*Gen. xv. 16*) the sins of Israel in the wilderness, forty years. (*Psalms³ xcv. 10*) God’s patience towards the ten tribes, after their revolt, was but two hundred and sixty years. From the sins of Manasseh to the

captivity, brought upon Judah for those sins, little more than one hundred years. As, at Jericho, the sounding of the trumpet seven times did lead in the falling of the wall; so the long sounding of the word in the ears of disobedient people, is a shrewd presage of ensuing ruin.

These considerations laid together, as they justly awaken us to humiliation, so are they evidences of God's goodness towards us, in that such a people "remain yet escaped;" escaped from the bondage of popery, from the flames of persecution; from the Spanish Armada, from the vault of powder; from troubles in the State, from the terror of a bloody war, from renewed attempts of trouble and danger; escaped from a vote, extinguishing and abolishing the whole maintenance of the ministry, the consequences whereof could not but have been unutterably miserable. Any one of these evils, God might have sharpened into a destruction: and yet after all this, "righteous art thou, O Lord; for *we remain yet escaped.*"

2. It reproveth our unbelief, if consulting with flesh and blood, betaking ourselves to carnal shifts in time of danger, having a faithful covenant, and a righteous God to lay hold upon, whose alone fidelity is the ground of his people's safety, who knoweth how to deliver the godly out of temptation. (2 *Pet.* ii. 9) This was the sin of Ahaz, in sending to the Assyrian to help him, when God offered him a sign to confirm his trust in him. (*Isai.* vii. 11, 12. 2 *Chron.* xxviii. 19) The Christians, in the church of Corinth, being afraid to displease their heathen friends, and endanger themselves, would sit with them at the idol's table, and eat at their tables meat offered to idols: the apostle dissuadeth them from using this carnal shift to decline danger; bids them "flee from idolatry," lest that which they, in carnal wisdom, might judge the means of their standing, should prove the occasion of their fall; and directeth them to trust for safety in a faithful God, who would not suffer them to be tempted above what they were able, but would with the temptation make a way to escape, that they might be able to bear it. (1 *Cor.* x. 13, 14)

3. In fears therefore and dangers, we should be encouraged by these two arguments. 1. The righteousness of God. 2. Our own present remaining escaped; faith in, and expe-

rience of the fidelity of God to help us; to trust in him at all times: not to fear the wrath of man, but to secure the love of God. He sometimes purposely bringeth his servants to difficulties, that they may make trial of such a friend, who in six and seven troubles is at hand to deliver them. Faith is a venturous grace; it honours God, and lays hold on his strength. (*Rom.* iv. 20. *Isai.* xxvii. 5) It is a victorious grace, and rises up above difficulties; (1 *John* v. 4) all things are possible to it. Therefore in times of danger, let us plead God's covenant, and our own experience; "Lord, wilt thou now destroy us, seeing we *remain yet escaped*, and are monuments of thy mercy? hast thou wrought so great deliverances, and done so many wonders, and snatched us as brands out of the fire, to destroy us at the last? Thou hast delivered, and dost deliver; wilt thou not give us leave to trust in thee for deliverance still?" Though the Lord had broken us in the place of dragons, and had cast us off and put us to shame; yet even so we may lean upon his name, and plead his covenant; (*Psalms* xlv. 17, 19, and lxxiv. 1—20. *Isai.* lxiv. 8—12. *Hab.* iii. 17, 18) how much more comfortably may we plead it, when, by the alone mercy thereof, *we remain escaped*? When we may say as the people of Joseph did, (*Josh.* xvii. 14) "We are a great people, and the Lord hath hitherto blessed us:" and may set up a monument as Samuel did, (1 *Sam.* vii. 12) and say, "Thus far hath the Lord holpen us." This is one chief argument which God's servants use in prayer, to mind him of his word and covenant, wherein he had caused them to hope. So Jacob; "I am not worthy of the least mercy; but thou saidst, I will do thee good." (*Gen.* xxxii. 9—12) So Moses; "We remain yet escaped out of the land of Egypt; thou hast brought us out thence; turn from thy fierce wrath; remember Abraham, Isaac, and Israel thy servants, to whom thou swearest," &c. (*Exod.* xxxii. 11—13) And again; "Let the power of my Lord be great, according as thou hast spoken; pardon the iniquity of thy people, as thou hast forgiven them from Egypt until now: as they remain yet escaped, so save them still; the same mercy and power can do it now, which did it before. (*Numb.* xiv. 17—19) So David; "Thou hast spoken of thy servant's house; for thy word's sake hast thou done these great things: and now, O Lord,

establish thy word, do as thou hast said." (2 *Sam.* vii. 19, 21, 25, 27, 29) So Solomon; "Let thy word be verified, which thou spakest unto thy servant David." (1 *Kings* viii. 26) So Asa; "O Lord, we rest in thee, thou art our God." (2 *Chron.* xiv. 11) So Jehoshaphat; "Thou art God—our eyes are upon thee." (2 *Chron.* xx. 6—12) No such plea in prayer as the free-grace, the word, the truth, the fidelity, the righteousness of God.

4. This may comfort us against all the mutability of our own wills, whereby we are apt to start aside like a deceitful bow; inasmuch as our safety dependeth not upon our own performances, but upon the covenant of God, who is righteous and faithful, and will not suffer our weakness to annul his promise. (*Rom.* ix. 16)^a

5. This caution notwithstanding we must take in, That we beware of playing the wantons with the grace of God's covenant, because thereby *we remain escaped*; for the Lord will not pass by the petulancy and lasciviency of any of his children; though he doth not totally cast them off, yet he hath sharp rods wherewith he can chastise them. If they flee from his service, he can send a whale to swallow them, and can bring all his waves and billows upon them. If they keep not to his commission, he can send a lion to tear them, he can make them feel the weight of his frown, though they do not his fury; and, it may be, cause them to walk in darkness, drooping, and disconsolate all their days, complaining of broken bones, and of a wounded spirit, with strong cries, imploring the comforts of that Spirit, which they had so unkindly grieved and resisted.

As it is, this day.] "Escaped, escaped this day, in which we lie under so sore and heavy a guilt." This is a marvellous heightening of God's mercy; that we may remain escaped in *this day*, a day of so great sin; and also a marvellous aggravation of the sin, that it hath been committed in *this day*, a day of so great mercy, wherein we *remain yet escaped*. Sin, committed in a day of mercy, is the more exceeding heinous; mercy, extended in a day of sin, is the

^a Ut totum Deo detur, hominis voluntatem bonam et præparat adjuvandam et adjuvat præparatam. *Aug.* Enchirid. c. 32. Si Deus miseretur, etiam volumus; ad eandem quippe gratiam pertinet, ut velimus. Ad Simplicium Q. 2. et Epist. 106.

more exceeding glorious. That we should so greatly provoke the Lord, *this day*, wherein we *remain escaped*;—O how prodigious and presumptuous the wickedness! That we should remain escaped *this day*, wherein we have so greatly provoked the Lord;—O how admirable and unsearchable his goodness!

1. Sin, in a day of great mercy, is exceedingly the more heinous. It is a great aggravation of sin, when it withstandeth judgements, when the Lord changeth the corrections, and men still hold fast their sins, (*Amos iv. 6, 12*) and turn not unto him that smiteth them. (*Isai. ix. 13*) It is a brand upon Ahaz, that “in the day of his distress, he sinned more.” (*2 Chron. xxviii. 22*) How much more heinous is it to abuse mercy and loving-kindness! It is the character of a wicked man, that “though favour be shewed him, yet he will not learn righteousness.” (*Isai. xxvi. 10*) The angel spared Balaam, and yet he ran greedily after the wages of iniquity. (*Numb. xxii. 35*) This is an unkindness the Lord often upbraideth his people with. (*Deut. xxxii. 13, 15. Jer. xxii. 21. Hos. xiii. 5. Amos ii. 9—13*) This made Solomon’s sin the greater, that he turned from the God of Israel, who had appeared to him twice. (*1 Kings xi. 9*) This adds disingenuity, unthankfulness, unkindness unto disobedience, when men neither fear nor love the Lord for his goodness. No surfeits more dangerous than those which are upon sweet things: no diseases more desperate, than those which reject cordials: no fruits ripen faster, than those on which the sun continually shineth. As the apostle saith of grace, “Where sin abounded, grace did much more abound;” so we may by an inversion say of sin, “Where grace aboundeth, there the guilt of sin is the more abundant.”

2. Mercy, extended in a day of sin, is the more exceeding glorious; when the Lord is pleased to proclaim mercy to a divorced people; (*Jer. iii. 12, 15*) in the midst of provoked wrath, to remember mercy. (*Hab. iii. 2*) And when men go on frowardly in their own ways, then to heal them, to restore comfort to them, to create peace, (*Isa. lvii. 17, 19*) to heal a backsliding people, and to love them freely; (*Hos. xiv. 14*) to look back upon a denying Peter: (*Luke xxii. 61*) to send a pardon to an adulterous David; (*2 Sam. xii. 13*) to call from heaven to a persecuting Saul; (*Acts ix. 4*) this

is that which maketh mercy the more radiant; which magnifieth the freeness, fulness, and superabundance of it, that it rejoiceth against judgement. (*James* ii. 13)

These considerations tend much to humble a people which *remain yet escaped*, as we do this day.

The sad conjunctions of our sins with the Lord's goodness, when the Lord saith, "I will remember my covenant, and thou shalt remember thy ways." Then, he saith, "Thou shalt be confounded, and never open thy mouth any more, because of thy shame, when I am pacified towards thee," *Ezek.* xvi. 60—63. When we compare his mercy with our corrupt doings, then is a time to loathe ourselves in our own sight. (*Ezek.* xx. 42—44, and xxxvi. 25—32) Sin punished, doth many times harden a sinner in pride, as we see in Pharaoh: but sin pardoned, and subdued with mercy, should melt the soul into a godly sorrow, holy revenge, and self-displeasancy for it. They shall fear the Lord and his goodness in the latter days.

O let us learn to bewail our wickedness, in that we have ventured on it in a day of mercy, as if we had been delivered to commit abominations; (*Jer.* vii. 10) as if privileges were a protection to profaneness. Certainly, if mercies be aggravations of sin, no nation in the world is less excusable than we. What nation in the earth hath God so honoured with a long possession of his oracles, and glorious light of his word? insomuch that other nations study the English tongue to read our books.—What nation hath ever had such manifold, such miraculous deliverances? What nation hath the Lord crowned with a greater abundance of all good things? What means could be used to work upon a people, which the Lord hath not made use of amongst us? If teaching would work upon us, we have had his word. If chastisements would amend us, we have had his sword. If bounty would persuade us, we have been fed, and clothed, and healed, and crowned, and compassed with mercies more than we can recount. If strange and unparalleled providencies would awaken us, this nation hath never had, for many hundred years, such a prospect of God's works, such interwoven mixtures of mercies, of judgements, of wonders, of terrors: wars raging, and again ceasing; seas roaring, and again calmed. And certainly the works of the Lord

should be sought out of his people, (*Psalms* cxi. 2) and improved to their own account. Felt judgements should make them out of love with sin: renewed mercies should make them in love with God. That which humbleth, should heal them; that which comforts, should cure them; that which amazeth, should amend them.

2. This is a strong argument in prayer for penitent sinners to use, that God hath mercy in store even in a day of sin for his people: that though we have trespassed against God, yet there is hope in Israel concerning this thing; (*Ezra* x. 2) that though sin do ever forfeit mercy, yet it doth not ever remove it; though it do always provoke wrath, yet it doth not always procure it. How will mercy triumph in a day of repentance, when so great provocations have not hitherto extinguished it! How will fire break forth in dry wood, when it hath prevailed against the green! Needs must that jewel be glorious in the sun, which glisters in the night. This should exceedingly encourage us unto repentance. Doth the Lord invite backsliding Israel? doth he wait to be gracious to a free people? doth he pity us in our blood? and are his bowels kindled towards us, when we compass him about with lies and deceit? doth he look back with pity upon a denying Peter? doth he speak pardon from heaven upon a persecuting Paul? doth he shew mercy on a Manasseh, filling Jerusalem with blood and idols? doth he appear first unto Mary Magdalen, out of whom he had cast seven devils? O, who would not be encouraged by such examples, to flee for sanctuary from the wrath to come, unto that mercy which hath snatched these as brands out of the fire? The Lord keeps as open house for us as for them. (*Isa.* lv. 1. *Rev.* xxii. 17) His mercy as abundant for any other penitents as for them. (*Isa.* lv. 6, 7, 8) His call and invitation the same to us as to them. (*John* vii. 37, 38) The blood of Christ as effectual for us as for them. (1 *John* ii. 2) They were set forth as examples to all, that should, after, believe in him unto eternal life. (1 *Tim.* i. 16)

Only let us beware of profaning this comfort, by persisting in our sins; but follow the example of these penitents here: though their sin had not removed God's mercy, yet God's mercy did remove their sin. They entered into a covenant, swore to the Lord, gave their hands that they

would put away their strange wives, and separate themselves from the people of the land. (*Ezra* x. 3—11, 12—19) This is a genuine work of true hope in mercy, when it makes us purify ourselves. (1 *John* iii. 3) No man can hope for glory, who is an enemy to grace; for glory is grace perfected;—and we can hope for nothing when we hate: he that hates grace, doth not love glory.

3. We note, that, in solemn humiliations, there is a great emphasis in these words, *As it is this day*. It is a circumstance greatly considerable, the time wherein we have sinned and escaped. Time greatly aggravates sin; (*Exod.* viii. 32. *Luke* xix. 42) time greatly commends mercy, that God kept touch with his people to a very day. (*Exod.* xii. 41, 42) Therefore we should learn wisdom to improve time unto duty: as it is said of the children of Issachar, that “they had understanding of the times to know what Israel ought to do.” (1 *Chron.* xii. 32) “Who knoweth,” saith Mordecai to Esther, “whether thou be come to the kingdom for such a *time* as this?” *Esther* iv. 14. Let us therefore wisely consider the condition of the times, which God hath brought upon us: times of great and universal sickness and infirmity, after he had, not many months since, upon prayer, removed such distempers in good part. Surely his anger is not turned away, his hand is stretched out still, because we have not unfeignedly turned unto him that smiteth us.

4. Times of wonderful changes and unsettledness; many preparations and attempts to heal the breaches amongst us, and many abortions and miscarriages in those attempts; honourable persons, raised up by God to serve the interest of the nations, and, by his providence, laid down again. It is good to study the meaning of God in these things. 1. That we should bewail our carnal confidence, and learn to look up and to trust more in him, and less in man. 2. To labour for hearts established by his grace, that we may the more comfortably look for an outward establishment in order and peace; for our settlement must begin in our hearts:—so long as our hearts are unsteadfast with God, his dealings may be still in fluctuation and uncertainty towards us. 3. To acknowledge, notwithstanding these sad changes and concussions, this great mercy, That we *remain yet escaped*, that the Lord hath not yet said unto us, that he would cast us off;

hath not exposed us to those flames and commotions which our sins have deserved ; but that yet we sit under our vines and fig-trees, and none make us afraid.

Lastly, To cast anchor on the rock of ages, and keep close to the throne of grace ; to secure his love and care of us, his presence and throne amongst us, who never dies, in whom there is everlasting strength ; to get firm holdfast of those comforts, which have nothing of mortality, nothing of lubricity in them ; which will stay with us while we remain here, to sweeten all the passages of our pilgrimage, and accompany us unto the presence of the Lord ; in whose presence there is fulness of joy, and at whose right hand there are pleasures for evermore.

THE SUBSTANCE OF TWO
SERMONS:
ONE TOUCHING
COMPOSING OF CONTROVERSIES;
ANOTHER TOUCHING
UNITY OF JUDGEMENT AND LOVE
AMONGST BRETHREN.

Preached in two Honourable Conventions of Parliament. The former, Jan.
27, 1657. The other, Feb. 4, 1658.

HONORATISSIMIS, AMPLISSIMIS, CONSULTISSIMIS
D. D.
HARUM NATIONUM SENATORIBUS
IN MAGNO CONCILIO
ARUA
REIPUB: NEGOTIA ASSIDUO ET INDEFESSO
STUDIO TRACTANTIBUS,
BINAS HASCE CONCIONES,
DE CONTROVERSIIS INTER FRATRES COMPONENTIS
SEDANDISQUE UNAM:
DE FRATERNA αὐτοφρονήσει ET ὁμονοίᾳ
ALTERAM;
IN SUMMI HONORIS DEBITIQUE OBSEQUII
TESTIMONIUM
D. D. C.

E. R.

PHIL. iii. 15, 16.

Let us, therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you. Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.

THE ^a head and the members, Christ and his people, make up but one Christ, and one church; and this church like Jerusalem, a city compacted within itself^b, wanting neither comeliness to allure the love of those that behold it, nor strength to subdue the power of those that resist it.

And in this building by how much the more curious the compacture is, by so much the greater is the deformity and danger of any breach therein, whether by heresy, which untieth the bond of faith; or by schism, which breaketh the bond of love. Christ is a Prince of Peace^c, and his church a kingdom of peace. When he came into the world, he brought peace with him^d; and when he departed, he left it behind him.^e There is nothing more contrary to the nature of the church^f, nothing more advantageous to the enemies of it, nothing doth more tempt hypocrites to forsake it, or strangers to despise it, than the distractions and differences which are fomented within it.

What sad breaches are crept into the church of God in these nations, no man but he that is a stranger in Israel, that dwelleth at the antipodes, can be ignorant of. What great reason there is to have sad and mournful thoughts of heart for the divisions of Reuben, for the differences and distractions which are amongst us, every good man doth easily apprehend. How much it is incumbent upon those whom the

^a Caput et corpus unus est Christus, *Aug. de Civ. Dei*, 1. 17. cap. 18. et 83. quæst. 69. et de unitat. *Eccles.* c. 4.

^b Psalm cxxii. 3. *Ephes.* iv. 16.

1 Cor. xii. 12.

^c *Isai.* ix. 6. *Heb.* vii. 2.

^d *Luke* ii. 14.

^e *John* xiv. 27.

^f Δέδοικα μὴ ὁ Ἀντίχριστος καιρὸν λάβῃ τῆς ἐαυτοῦ δυναστείας τὰ ἡμέτερα πλοίσματά τε καὶ ἀβῶσθηματα—κωμῳδία γὰρ τοῖς ἐχθροῖς ἢ ἐμῇ τραγωδία. *Greg. Naz. orat.* 14.

prophet calleth healers, (*Isai.* iii. 7) to put their helping hand to prevent further ruins, and to close up the breaches of Sion again, it is needless for me to prove. Since, therefore, so long as we know but in part, and prophesy but in part, it cannot be but that there will be variety of judgements in the church; I have deemed it not incongruous or unbeseeming this present service, to open unto you, out of these words of the apostle, such a heavenly way of calming and pacifying differences, as that no common adversary of our religion or prosperity may make any use of them against us.

The apostle having (verse 3) warned the Philippians to take heed 'of dogs,' and 'evil workers,' who endeavoured to corrupt the doctrine of the gospel, by mingling circumcision and other legal observances therewith; shewing that though he had as many legal privileges to rejoice in as any of them, yet he cast them all away, and esteemed them 'loss and dung,' for the 'excellency of the knowledge of Christ,' and his interest in him and his righteousness; and the communion he had with him in his death and resurrection;—he then proceeded to exhort the church to imitate his example, to prefer Christ above all, to press forward unto more holiness and perfection; and, in case of differences of judgement, to wait in the use of means upon God by his word and spirit, to reveal his counsel further unto them; and by their holy lives, loving affections, and united ends, to prevent the danger, which otherwise their different opinions might expose them unto.

"Ὅσοι οὖν τέλειοι, "As many as be perfect."] There is a double perfection, 'Perfectio Viæ,' and 'Perfectio Patriæ;' perfection attainable in our way to heaven, and perfection expected in our heavenly country itself; opposed unto the other, as the whole to the part. When that which is perfect, is come, then that which is in part, shall be done away. (*1 Cor.* xiii. 10) Perfection 'in the way,' is two-fold: 1. Created perfection; that habit of original justice, whereby Adam was enabled exactly to perform that obedience, which in the law written in his heart, God required of him: and thus no man, Christ only excepted, hath since the fall been a perfect man. (*Eccles.* xii. 29) 2. Restored^a and evangelical

^a Perfectio quæ nostræ competit fragilitati. *Hieron.* contra Pelag. l. 1.

perfection. And this again is twofold: perfection of integrity and sincerity, and perfection of parts:—as the child hath all the parts of the parent; and the believer, as soon as regenerated, hath all the members of the new man, grace for grace wrought in him. And perfection of maturity or proficiency, perfection of degrees: as Beza here rendereth the word by ‘*Adulti*,’ men grown up unto a greater measure of spiritual knowledge and grace. As many then as are sincere, upright, and humble-hearted, how great a progress soever they have made in the grace and knowledge of God, must yet, all of them, be thus minded. It is not a precept belonging unto babes only; but apostles and prophets, and the holiest of saints, must be thus minded; must renounce all carnal confidence, all self-performances; must suffer the loss of all, and esteem themselves greater gainers by the bargain, to win Christ; must acknowledge their own imperfection, and be still contending unto more holiness.

Καὶ εἴ τι ἐτέρως φρονεῖτε. “If any of you be so carnal, as through the cunning of false teachers, and through ignorance and unacquaintance with yourselves or with Christ, are seduced to think otherwise; I doubt not, but he who hath already called you, will rescue you out of the hand of so dangerous an error; if, by faith and prayer, you attend upon the word of truth, and yield up yourselves to be taught thereby.”

Πλὴν εἰς ὃ ἐφθάσαμεν. “Nevertheless, whereunto we have already attained, let us walk,” or “we ought to walk,” &c. So the words are an exhortation, grounded on the condition, whereby the former promise is limited. “If we be careful to walk in obedience and love, according to the light which already we have received, the Lord will reveal more of his will unto us: using the light we have, will be a very ready means for the obtaining of more.”

Τῷ αὐτῷ στοιχεῖν κανόνι. “To walk by the same rule.” There seemeth to be a double metaphorical allusion in the original words, the one to a military march^b, wherein a soldier keeps his proper rank and station, obeying the order and rule which his commander gives;—the other to an

^b Ordines militum in exercitu Homerus passim vocat *στίχας ἀνδρῶν*.

agonistical, or athletical rule ^c, wherein was drawn a white line, by which the running of the horses was to be guided; as the learned Civilian, Petrus Faber, in the second book of his *Agonisticon*, hath observed. This line, or rule in our Christian race, is the word of God, the rule of faith, love, and a Christian life, called, "Walking in the Spirit," *Gal. v. 16*; walking according to rule, *Gal. vi. 16*.

Τὸ αὐτὸ φρονεῖν. The same with being *σύμψυχοι*, 'like-minded,' of one accord, of one judgement. Let not the perfect despise the weak; let not the weak judge the perfect; but *εἰς ὃ ἐφθάσαμεν*, in these fundamental articles, wherein we all agree in that common salvation unto which we all contend, let the piety of our lives in walking by the same rule of faith and love, the unity of our judgement, the concord of our affections, the concurrence of our ends, our consent and delight in the same truth (all which are intimated in the words *τὸ αὐτὸ φρονεῖ*; let all this declare to the church of God, and to our own consciences, that, in our differences, Christ notwithstanding is not divided; but that amidst the variety of our opinions, the purity, piety, and peace of the church is still preserved: and let these things likewise predispose and qualify our hearts to admit of the revelation of further truth out of the word, and so make way to the reconciling of those differences which are yet amongst us. This I take in brief, to be the scope and meaning of the text.

Wherein we have, 1. The difference, 'inter Adultos et seductos,' in the church, between perfect Christians, and Christians seduced. 2. The variety of judgements and opinions, which by reason of that difference may grow. 3. The right way of reconciling those differences. And that is,

1. An humble submission of judgement, and willing attendance in the use of means upon divine teaching; "God shall reveal even this unto you." He will lead his people into all necessary truth, and give them all things requisite to life and godliness.

2. To have an *εἰς ὃ ἐφθάσαμεν*, some main fundamental doctrines, wherein the dissenting parties do all agree, which may be the measure and touchstone of all other doctrines;

to hold nothing which is either inconsistent with the truth, or unbeseeming the majesty of that foundation.

3. Τῷ αὐτῷ στοιχεῖν κἀνόμῳ. To walk exactly and in order according to the things wherein we agree; not to break our rank, or desert our station, contrary to the rules which we have received. So that two things are herein implied. 1. Piety of life, to live answerably to the truths we know. 2. Sobriety, moderation and prudence of spirit, to serve God in the place and condition wherein he hath set us, and according to the measure of the rule which God hath distributed to us; (2 *Cor.* x. 13) that neither by an unsuitable conversation we belie the truths we hold, nor under any pretence of service, we break forth to attempt any thing in the church beyond the place and station, wherein God hath set us.

4. To hold the truths wherein we agree, in love, unity, and constancy. For why should not the many truths wherein we agree, teach us to join in love, which is a Christian duty, rather than the few opinions wherein we disagree, cause breach in affection, which at best is a human infirmity? The word here used φρονεῖν, in the use of scripture, usually noteth not a bare rational and intellectual act of the mind, but ‘judicium practicum,’ such a judgement as hath an order unto practice, which is the same with ‘sapere,’ to have a savoury relish of truth, and so to apply the mind unto it; as *Matth.* xvi. 23, οὐ φρονεῖς τὰ τοῦ Θεοῦ, Thou savourest not the things that be of God.—*Rom.* viii. 5, 6; Τὰ τῆς σαρκὸς φρονοῦσιν, &c. they that are after the flesh, do mind the things of the flesh; and they that are after the spirit, the things of the spirit; for to be carnally minded is death, but to be spiritually minded is life and peace.—*Col.* iii. 2; If ye be risen with Christ, τὰ ἄνω φρονεῖτε, set your affections, have your minds, upon things above.—*Phil.* iii. 19; τὰ ἐπίγεια φρονοῦντες, who mind earthly things; whose hearts, studies, inclinations, affections, are earthly and brutish. We are not therefore barely to think the same things, whereunto we have already attained, to affirm them: but in the main, to agree with one another in the same ends and designs; that is, when we hold the same general truths, in so holding τὸ αὐτὸ φρονεῖν, to have the same purposes, to pursue the same intentions, to carry on the same designs of glorify-

ing God, edifying the church, and saving one another thereby. These are the four excellent ways, which the apostle in this text prescribeth to reconcile controversies, to close up divisions, to reduce calmness and serenity, upon the face of a distracted and dilacerated church.

We have briefly opened and analyzed the words ; let us now take a short review of them again, for our further instruction and benefit.

1. We may observe a difference which the apostle makes, amongst the members of the church : some strong, some weak ; some perfect, some seduced ; some listening to Paul, and others to the concision. As on the same foundation, some parts of the building may be marble and cedar, other parts lath and tearing ; some strong, and others ruinous. As in the heavens, so in the house of God ; some stars differ from other stars in glory. (1 *Cor.* xv. 41) He who hath the fulness of the spirit, and a residue to give still unto him that lacketh, doth yet blow by his spirit where he listeth, (*John* iii. 8) and divideth to every one severally as he will ; (1 *Cor.* xii. 11) yet always *κατὰ μέτρον*, a measure only of knowledge, of faith, of grace, of every needful gift ; (*Rom.* xii. 3) which the apostle calleth the ‘measure of the gift of Christ,’ and the ‘measure of every part ;’ (*Eph.* iv. 7, 16) unto which measure there will ever, while here we are, be something lacking. (1 *Thess.* iii. 10) They who have most, have not a fulness, except comparatively, and respectively to some special service ; as Zacharias, Elizabeth, Stephen, Barnabas, and others are said to have been full of faith, and of the Holy Ghost.^a Otherwise the best must say, as our apostle here doth, “Not as though I had already attained, or were already perfect ; but I follow after, and reach forth, and press forward.” Some have need of milk ; others, of strong meat ;—some, babes ; others, of fuller age ;—some, unskilful in the word of righteousness ; others, senses exercised, to discern good and evil. (*Heb.* v. 12, 13, 14) Some, fitches ; some, cummin ; some, bread-corn. (*Isai.* xxviii. 27, 28) Some have knowledge, and others weak consciences. (1 *Cor.* viii. 7) Some are first-born, and they have five talents, a double portion of the spirit, as Elisha had. (2 *Kings* ii. 9. *Matth.*

^a Luke i. 15, 41, 67. Acts ii. 4. vi. 37, 55. xi. 24. xiii. 9. Tit. iii. 6.

xxv. 15) Others are younger children, and have lower abilities, who therefore have not so large a stock, nor so noble a service. Some children, by reason of their strength, do perform work ; others, by reason of infancy and infirmity, do only make work ; some are for the school, and others for the cradle ; some for the field, others for the couch ; some for duty, and others for care ; and yet all children. With such admirable wisdom hath God tempered the body, that there might be a various love amongst the members ; in the strong to the weak, a love of care ; in the weak to the strong, a love of reverence ; that the strong may learn to restore the weak, and the weak to imitate the strong : that by those who fall, the strong may learn to fear, and by those that stand, the weak may learn to fight : that the weak by the strong may be provoked to emulation, and the strong by the weak may be provoked to edification : that they who stand, may be for the praise of Christ's power and grace ; and they who fall, for the praise of his patience and mercy : and that in the variety of different supplies unto the members, the fulness of the head may be admired.

Let not those, therefore, who have more eminent gifts, superciliously overlook and despise their inferior brethren : " For who hath made thee to differ, or why dost thou glory as if thou hadst not received it ? " Rather thus judge :—the more thy gifts are, the greater must be thy service to the church of Christ here, and the greater thine accounts at his tribunal hereafter.

And again ; let not those who have not so great a measure, envy or malign the gifts of others ; for it is God who hath made them to excel : and why is thine eye evil, because thy master's is good ? Rather thus consider,—The head cannot say to the foot, I have no need of thee. And the best way to improve and increase the gifts of God, is to employ them with humility and uprightness. The apostle hath spent one whole chapter upon this argument, to persuade Christians from unbrotherly censures of one another, upon difference of judgement in smaller things, (*Rom. xiv.*) pressing this duty by many reasons. 1. God who is the judge, receiveth men into his favour, notwithstanding their differences : therefore they ought not mutually to cast one another out of their own favour, *ver. 3.* 2. Our brother is another's

servant, and not ours ; therefore, we ought not to make our will, or judgement, the rule of his ; (servants should have no will^b of their own, but their Lord's) since God can and will keep him in service, and from dangerous falls, as well as us, *ver.* 4. 3. He walketh according to the light and persuasion of his heart ; so that his failing is erroneous only, but not pertinacious, so long as he doth reverence light, and resolve that his heart shall not reproach him : he is docile and reducible by any clear conviction ; his heart is Godward, though he does sometimes miss his way, *ver.* 5, 6. 4. We must all be accountable to a common Lord, and have thereupon work enough of our own to do ; and, therefore, ought not to make others accountable unto us : we have none of us dominion over ourselves, therefore not over others neither, *ver.* 7. We have a Lord, who dearly purchased the dominion over us, and before whose tribunal we must all give an account of ourselves, *ver.* 8, 9, 10, 11, 12. 5. By judging, despising, and offending one another, we break the rules of Christian charity, grieving and endangering the souls of our brethren, *ver.* 13, 15. We expose those good things, wherein we agree, unto reproach, *ver.* 16 ; and prejudice the great things of the kingdom of God, “righteousness, peace, joy in the Holy Ghost” (which are the things which render us acceptable to God, and therefore should make us approved of one another) by our uncharitable altercations in smaller things, *ver.* 17, 18. We hinder the peace and edification of one another, *ver.* 19. We minister occasion of falling, stumbling, and offence to our weak brother, *ver.* 20, 21. We abuse our liberty, by making it a ball of contention, when we might enjoy it within ourselves, without any such danger, *ver.* 22. We go about to entangle our weak brother, by inducing him to act doubtfully, and without a warrant and persuasion of the lawfulness of what he doth, *ver.* 22, 23. So then, whatever be the differences amongst true believers, who agree in the great things of God's kingdom, the strong ought not to despise the weak, nor the weak to judge the strong ; neither ought to hurt, grieve, wound, offend the hearts of one another, inasmuch as they are all fellow-servants to one common Lord, who will

^b Velle non videntur, qui obsequuntur imperio patris vel domini. Digest. de Regul. juris, leg. 4.

judge us all : and inasmuch as we are owned by that Lord, and accepted, the weak as well as the strong ; who doth not so much value us by [the degrees of our knowledge, as by the sincerity of our love ; who doth not reap any benefit by the difference of our services, but is pleased and glorified by the uprightness of our hearts ; yea, possibly is more pleased with the conscionable tenderness of the weak brother that errs, than with the confident and inexpedient liberty of the strong brother who doth not err.

II. We may here note wherein the perfection of a Christian standeth, viz. in *τοῦτο φρονεῖν*, to think of Christ, and think of himself, as the Apostle Paul here did.

1. To shake off all self-opinion of our own righteousness, all moral presumptions and fleshly confidence in any performances of our own, in our most zealous and blameless conversation : they are good in ‘*genere viæ*,’ as paths to heaven ; not in ‘*genere causæ*,’ as proper causes, on which we may depend for salvation. He that, living in the country, hath a rich office given him freely in the city, must travel from the country to the city, if he will enjoy it ; but he must not ascribe the enjoyment of it to his own journey, but to his patron’s bounty. We must be dead in ourselves, if we will be alive by the life of Christ ; we must suffer the loss of all, and esteem it an excellent bargain for the gaining of him ; we must not establish our own righteousness, if we will be found in his. The^a nearer any soul comes unto God, the more it learns to abhor itself, by his light discovering its deformities. The^b angels cover their feet and their faces^c ; Moses exceedingly fears^d ; Elias wraps his head in his mantle ; the^e Prophet Isaiah cries out, ‘ I am undone ;’ and Holy Job^f, ‘ Mine eye seeth thee, therefore I abhor myself. The greater our approaches and acquaintance is with God, the lower our thoughts will be of ourselves. The stars disappear, when the sun riseth. Though heaven be high, yet the more there is of heaven in the soul, the more humble and low it is. Mountains must be levelled to make a way for

^a Sancti viri, quo altius apud Deum virtutum dignitate proficiunt, eo subtilius indignos se esse deprehendunt ; quia dum proximi luci fiunt, quicquid eos in se ipsis latebat, inveniunt. *Greg. Moral.* 1. 32. cap. 1.

^b *Isai.* vi. 1.

^c *Heb.* xii. 24.

^d *1 Kings* xix. 13.

^e *Isai.* vi. 5.

^f *Job*

xlii. 5, 6.

Christ. As the ^g orator said of Trajan, ‘Te ad sidera tollit humus,’ that his walking on the ground raised him, in the estimation of his people, unto heaven;—we may say of a heavenly soul, ‘Te ad lumum Cœlum deprimit;’ the more heavenly, the more in the dust. “Qui^h Deo placet, sibi de se nil relinquit;” the more we study to please God, the more nothing we are in ourselves.

2. To rejoice in the Lord, and in his righteousness alone. I will make mention of thy righteousness; of ‘thine only,’ saith the psalmist. (*Psalm lxxi.* 16) All mine own is as a menstruous cloth. So true is that of St. Austinⁱ, “Justitia nostra potius in remissione peccatorum constat, quam in perfectione virtutum.”

3. To have communion and conformity to Christ, in his death and resurrection, by inchoate holiness, by mortifying our earthly members, and glorifying God in a heavenly conversation.^k The love of Christ constraining us to die unto sin, because he died for it; to give ourselves^l living sacrifices unto him, who was pleased to give himself a dying sacrifice for us. For our^m own we are not, but his that bought usⁿ: as the civil law says, that a redeemed captive is his that bought him, ‘per modum mancipii,’ till he can restore the price by which he was redeemed. This we can never be able to do: therefore we must ever be the servants of him that bought us.

4. To be always so tenderly affected with the sense of our own manifold imperfections, and coming short of the glory of God; that thereby our hearts may be the more inflamed, by a heavenly ambition and noble pursuit, to press forward in the use of all holy means, unto more nearness and intimate communion with the Lord Christ. The Lord is pleased here, in the church militant, in the land of temptation, by such slow and slender progresses, to renew his servants^o; “Ut sit quod petentibus largiter adjiciat, quod confitentibus clementer ignoscat,” as Austin excellently speaks; that there may still be a residue of spirit and grace, wherewith abundantly

^g *Plin. Paneg.*
lib. 19. c. 27.

^h *Greg. Moral.* l. 10. c. 4.

ⁱ *Aug. de Civ. Dei,*

6, 19. Deo dicata membra nulla tibi temeritate usurpes: non enim sine gravi sacrilegio in usus vanitatis assumuntur. *Bern.* in *Psalm 90.* Ser. 8.

^l *Rom.* xii. 1.

^m *1 Cor.*

de captivis et postliminio, l. 12. sect. 7.

^o *Aug. de Spirit. et Vit.* cap. ult.

to answer the things which are desired, and mercifully to pardon the sins that are confessed; that every mouth may be stopped from its own praises, and opened in the praises of God. From whence it cometh to pass, that God's servants, being always displeased with their present imperfection, do press forward unto that whereunto they have not yet^p attained,—like the waters of the sanctuary from the ancles to the loins; the water of life within them never giving over flowing, until it spring up unto eternal life; (*John* vii. 38) that those sins which, in our^q justification, are remitted, may be so daily, in our sanctification, weakened and diminished, that at last in our salvation they may be utterly removed.' "Hic enim non peccare, præceptum; in Cælo, præmium:" In this life, not to sin is our duty; in the next, it shall be our reward and glory. Thus, as Christ never gave over his work on earth, till he had brought it to a consummation, (*John* xix. 13) nor will give over his work in heaven, till that likewise be pronounced consummate, (*Rev.* xvi. 17, and xxi. 6) for he must reign till he hath put down all authority and power, (*1 Cor.* xv. 24) that he may save to the uttermost those that come unto God through him; (*Heb.* vii. 25)—so the servants of Christ rest not in any past performances; are not weary of well-doing, but labour to perfect holiness in the fear of God. As by repentance they break off their sins, and do not finish them, (of which we read *Dan.* iv. 24. *Jam.* i. 15) so, by a continual progress of sanctification, they labour to increase more and more; (*1 Thess.* iv. 1) to grow in knowledge and in grace, (*2 Pet.* iii. 18) till they come to be perfect men, and to that measure of the stature of the fulness in Christ, which he hath intended for them, that they may be complete in him, and filled with all the fulness of God. (*Ephes.* iii. 19, and iv. 13. *Col.* ii. 10) Thus as in the body, so in the soul, hunger is usually a sign of health; and the greater our present perfection is, the greater will be our longings after more perfection. No man in those days was nearer God than Moses was; and no man ever made, if I may in a

^p Semper tibi displiceat quod es, si vis ad id pervenire, quod nondum es.—Si dixeris 'sufficit,' peristi. *Aug. de verb. Apost. Ser.* 15. ^q In renascentibus, remittuntur; in proficientibus, minuuntur. *Aug. Contr. Julian. Pelag. lib.* 6. cap. 16. ^r *Aug. contra duas Ep. Pelag. l.* 3. c. 7. de pecc. merit. et Remiss. lib. 2. c. 7, 8, 13, 15. de perfect. *Instit. cap.* 5, 8.

spiritual sense so call it, a more ambitious prayer than Moses did; (*Exod.* xxxiii. 18) "I beseech thee, shew me thy glory." As Absalom, when he was brought from banishment, aspired higher to come into his father's presence; (*2 Sam.* xiv. 32) so the soul, when it is once delivered from the thralldom of sin, is still more and more ambitious of nearer approaches and accesses unto God. (*Rom.* v. 1, 2. *Psalm* xlii. 2) In these things consisteth the highest perfection attainable here, in remission of sin, in the gift of righteousness, in conformity to the death and resurrection of Christ, in an humble and penitent apprehension of our own failings, in renouncing all carnal confidences, and in an importunate and indefatigable contention unto more grace and glory.

III. In that the apostle saith, "If in any thing ye be otherwise minded," viz. touching legal rites, and Mosaical ceremonies, or touching the doctrine of Christian perfection, and the weakness of your present graces and attainments,— "the Lord will," in due time, out of his word, and by his spirit, if you be careful in the use of means, and attendant upon his teaching, "reveal the same unto you." We may from hence learn, that in the best ages of the church there have been, and therefore we cannot expect but that there ever will be, varieties and differences of judgement amongst the members thereof. 1. While we know but in part, and prophesy but in part; 2. while there is difficulty in the disquisition of truth; 3. weakness of judgement in men to make that enquiry; 4. carelessness to try the spirits, and to prove all things; 5. prevalency of some lust or spiritual interest darkening the mind, and entangling the judgement; 6. credulity in attending unto false teachers; 7. itching ears, affecting and hankering after novel suggestions; 8. a too great reverence to the persons of men, having them in admiration, and giving ourselves up by a blind obedience and implicit faith unto their hands; 9. while there is sleepiness and inadvertency in the labourers; 10. cunning and sedulity in the adversaries; 11. unweariedness in circumambulation and supersemination of the envious man;—we cannot expect but there will be τὶ ἑτέρως φρονοῦντες, men that will not in all things agree with their brethren. We cannot wonder to see some corn in the field of the church smutted and mildewed,

and kept back from maturity by the twisting of weeds about it. When we remember the angry dissensions between the Western and Eastern churches ^s in the case of Easter; the sad differences between the Roman church ^t, and the African, and other churches, in the businesses of rebaptization, in the days of Cyprian; the doleful dissensions between Chrysostom and Epiphanius ^u, breaking forth into mutual imprecations; the great breaches in many famous and ancient synods ^x; the differences of judgement between Cyril and Theodore ^y; Basil and Damasus ^z; Austin and Jerome ^a; Jerome and Rufinus ^b, Rhemigius and Hincmarus ^c, Peter of Alexandria and Miletius ^d, when they were both in prison, and confessors for the truth;—and of late years, in the days of Edward VI. between Ridley and Hooper ^e, afterwards martyrs; and in Queen Mary's days, between the English protestants in exile for true religion ^f;—nay, when we consider that a Barnabas and a Paul had their contention; (*Acts* xv. 39) that a Peter and a Barnabas had their dissimulation, (*Gal.* ii. 11, 12, 13) that the apostle hath told us, that there would be some in the church, who would build upon the foundation silver and gold, and others hay and stubble; (*1 Cor.* iii. 12) that some were for Paul, and some for Apollos, and some for Cephas, and others for none of them all, but for Christ without their help; (*1 Cor.* i. 11, 12) that our Saviour hath said, “Necessary it is that offences come,” (*Matth.* xviii. 7) and the apostle, “There must be heresies,” or sects; (*1 Cor.* xi. 19) that the victory of truth ^g, the malice of Satan, the hypocrisy of men, the constancy of the perfect, the frailty of the seduced, the compassion and patience of the Lord, may be discovered;—well we may, as our duty is, wish, and pray, and project for unity in the church; but till Satan, and all the enenies of the church be chained up, and the members thereof have attained unto their full stature, there cannot be expected such a universal consent of judgements, and harmony of doc-

^s *Euseb.* Hist. l. 5. c. 22, 23, 24. ^t *Euseb.* lib. 7. cap. 3, 4. *Cyprian.*
Epist. 70, 71, 72, 73, 74, 75, 76. ^u *Sozomen.* l. 7. c. 14, 15. ^x *So-*
zom. l. 1. c. 16. *Niceph.* lib. 14, cap. 47. ^y *Cyri.* ad Enoptium Episco-

pum. ^z *Baron.* Ann. 372. sect. 15—25. ^a *Epist.* Amœb. apud
Aug. Ep. 8—19. ^b *Hieron.* Apolog. advers. Ruffin. ^c *Usheri*
Gotschalculus. p. 88. ^d *Epiph.* Hær. 68. ^e *Fox* Martyr. Tom. 3.
p. 147. ^f *Troubles* at Frankfort. ^g *Cyprian.* de unitate Eccles.
Origen contra Celsum l. 3. *Aug.* Ep. 105. de Civ. Dei lib. 16. c. 2.

trines, even amongst good men themselves, as shall not admit of some variety and dissonancy.

IV. In this case of unavoidable differences amongst good men, there ought to be mutual charity, meekness, moderation, tolerance, humanity, used,—not to judge, despise, reject, insult over one another; not to deal with our weaker brethren, ἀλλοτρίως sed ἀδελφικῶς, as with aliens, but as with brethren; not to proceed presently unto separation, rejection, anathematization^h, but to restore those that are overtaken with any error, with the spirit of meekness. The apostle suffered some things διὰ τῆς οἰκονομίας, the exigencies of the church requiring it, which in other cases they did not allow; they allowed Jewish ceremonies sometime, and leisure for an honourable interment. We find Optatusⁱ forcing even upon the Donatists the name of ‘brethren.’ It was grave advice of Gregory Nazianzen^k in such disputes, ἡτλήσωμεν, ἵνα νικήσωμεν, to decline all exasperations, to use all meekness and condescension, so far as our duty to truth will give us leave; that so, though we cannot reconcile judgements, yet we may gain the affections of our brethren. It is noted of Basil, that in the controversies concerning the Holy Spirit, he forbore all unwelcome words, and phrases, whereby the contrary-minded were exasperated, and the unstable startled and made jealous; and used such mild insinuations, as might win and confirm men in the truth.

For a more particular stating of this point, let us, 1. Distinguish of opinions. Some are in the foundation, in those necessary doctrines, upon which the house of God is built; (1 Cor. iii. 9, 10. Heb. vi. 1. Matth. vii. 24) the errors contrary whereunto are pernicious and damnable. (2 Pet. ii. 1) Some are only in the superstruction, which do not so nearly touch the vitals and essentials of religion, which are not ‘fidei,’ but ‘quæstionum,’ as Austin somewhere distinguisheth. Such were, in the apostle’s time, disputes touching meats, and drinks, and days, and things indifferent; (Rom. xiv. 5, 6) and, in our days, touching forms of discipline and government in the church, wherein men abound in their own sense, with meekness, and with submission to the spirits of the prophets.

^h Greg. Naz. Orat. 51. and 12, 26, 37, 44. Aug. Ep. 19, 64. lib. 1. Orat. 14.

^k Nazian. Orat. 20.

ⁱ Optat

2. We are likewise to distinguish of persons. Some are seducers; who, out of pride, enmity against the doctrine which is according unto godliness, carnal ends, desire of advantage and dominion, do sow tares in the church, and labour to cause rents and divisions therein: such were Hymeneus, Philetus, Diotrophes, &c. Others are seduced people, who, through ignorance and credulity, are led away captive by the cunning craftiness of those who lie in wait to deceive. (2 *Tim.* iii. 16. *Ephes.* iv. 14) Again, some are pious, meek, and peaceable men; others are of turbulent and tumultuating spirits, who love to kindle flames, and to foment divisions, and to fish in troubled waters. Joachim Camera-rius¹, in the life of Melancthon, complaineth of the faction of Flacius Illyricus upon this account, who loaded with chal- lenges and reproaches, as betrayers and deserters of the truth, all who were not as flagrant and vehement as them- selves; contrary to the meek temper of that good man, who would have all things, which might, without wickedness and with a good conscience, be endured, rather than new wounds to be inflicted upon the church of Christ.

These things being premised, we conclude,

1. That there can be no syncretism or accommodation in case of differences, where the differences are against the foundations of faith, worship, obedience, and holiness. There can be no agreement between light and darkness, Christ and Belial; damnable heresies, and the doctrine according unto godliness. (2 *Cor.* vi. 14, 17. 1 *Cor.* x. 21) We must depart from the impurity of heretical synagogues. (*Isa.* lii. 11. *Gal.* i. 8, 9) Heretics are to be admonished, and, in case of per- tinacy, to be rejected. (*Tit.* iii. 10) Therefore there may be no brotherly concord or coalescency with them: but seduced persons are to be by the spirit of meekness and gentleness instructed; and, if it be possible, be won unto the truth, and delivered from the snare of the devil.

2. Though the differences be not 'prima facie,' so dan- gerous, yet, notwithstanding, if it be evident that they be purposely sowed by men of turbulent and ungracious spirits, merely to kindle flames, and foment divisions, to lay the foundation of perpetual broils and jars in church and state,

¹ Page 553 and 385.

to gratify the common adversary of the reformed churches, and to be subservient unto his ends and designs;—in this case, the apostle hath taught us to mark some men, and to take heed of them; (*Rom. xvi. 17*) and would not give place by subjection for an hour unto them. (*Gal. ii. 4, 5*)

3. Where a syncretism and agreement is allowable, yet we must love and join peace and truth together. (*Zech. viii. 19*) We must not betray the truth, or dissemble it; or make a mixture of truth and falsehood, a kind of Samaritanism in religion: for of them it is said that they “feared the Lord, and served their own gods,” *2 Kings xvii. 33*: and therefore God’s people would not admit them into the society of building God’s house, *Ezra iv. 1, 2, 3*. We must not add or diminish one jot or tittle to or from divine truth, or temper and reduce it to the rules of mere human wisdom. Jero-boam and Ahaz acted beyond their power, when they set up ways of worship subservient unto carnal interest, and not according to the will of God. We can do nothing against the truth, but for the truth. (*2 Cor. xiii. 8. Matth. v. 18, 19. Deut. iv. 2*)

4. When the foundations and necessary doctrines of law and gospel, of faith, worship, and obedience, are safe, and on all sides unanimously embraced; therein differences of an inferior nature, which do not touch the essentials and vitals of religion, mutual tolerance, meekness, and tenderness, are to be used, as amongst brethren and fellow-members. In the body, if the finger have a gangrene in it, which cannot be cured, the body cannot, without danger of deadly infection, hold communion with that member: and therefore it is severed and cut off, *ne pars sincera trahatur*:—but if it have only a boil, or some other less dangerous sore, the other parts love and cherish it, and are not all cruel and churlish unto it. And this is consonant to the doctrine of Scriptures, which teacheth the strong to bear with the infirmities of the weak; (*Rom. xv. 1*) the spiritual to restore their brethren with meekness; (*Gal. vi. 1*) the members to have the same care of each other; (*1 Cor. xii. 25*) to do nothing through strife or vain-glory, but in lowliness of mind to esteem others better than ourselves; (*Phil. ii. 1, 2, 3*) with lowliness, meekness, long-suffering, to forbear one another in love, endeavouring to keep the unity of the spirit in the bond

of peace; (*Ephes.* iv. 2, 3) to follow peace with all men, with whom we may retain holiness too. (*Heb.* xii. 14) Peace is the ornament and honour of religion; (*Psalm* cxxxiii. 1) and the wisdom which is from above, is first pure, and then peaceable, gentle, full of mercy. (*James* iii. 17, 18) God is a God of peace, and Christ a Prince of Peace; and his legacy to the church, was a legacy of peace. Hereunto he hath called us, to be all of one mind, and to love as brethren. (1 *Pet.* iii. 8, 9) Love, and a spirit of unity and peace, is the new commandment,—the ointment which ran down from the head to the members. He that is not a man of peace, cannot be a man of God: this is an ointment which belongs only to Christ's body, *Exod.* xxx. 33. Divisions are fruits of the flesh. (1 *Cor.* iii. 3) Contention, a child of pride. (*Prov.* xiii. 10) Light vapours, many times, come down in great tempests; and light differences, through pride, may grow into great storms; whereas love covereth a multitude of sins. (1 *Pet.* iv. 8)

And as it is consonant to the will of God, so it is greatly beneficial to the common body.

1. Hereby we shew forth the communion of spirits, that we are all members of the same body, when we seek every man another's wealth. (1 *Cor.* x. 17, 24) One body is animated by one spirit. (*Ephes.* iv. 4) Hereby we are known to be Christ's disciples. (*John* xiii. 34, 35)

2. Hereby we jointly promote the welfare of the whole body; whereas biting and devouring is the way to be consumed. (*Gal.* v. 15)

3. Hereby we prevent the insultations and advantages of common enemies, when we fall out amongst ourselves. 'Hoc Ithacus velit, et magno mercentur Atridæ.'

4. Hereby even civil interest and safety is preserved. Charity is a bond which keeps things fast together. (*Col.* iii. 14) A whole faggot is not easily broken: cut away the bond; and then, without farther breaking, the sticks will fall one from another.

I will conclude this point with two good sayings of renowned Calvin^m; the one touching Luther: "Though," saith he, "he should call me Devil, yet I will still esteem of

^m Calvin. epist. ad Bullinger. Anno 1544. p. 383. Edit. 2. fol. et p. 138.

him as of an excellent servant of Jesus Christ." The other of another person, who is not there named; "Such a man," saith he, "is a sincere minister of Christ, a godly and a moderate man; therefore though he dissent from us, I will not cease to love him still."

V. I shall now proceed to speak a few words, touching the rules which the apostle giveth for reconciling differences in the church: whereof the

First is, To attend upon God in those means and ways, whereby he is pleased to reveal his truth unto us; to dispossess ourselves of prejudice and partiality, and with candid affections and judgements to try the spirits; as being assured that, in all points needful unto life and godliness, *ὁ τὸ πρῶτον δοῦς καὶ τὸ δεύτερον δώσει*^b, he who hath already revealed that wherein we agree, will also reveal that wherein we differ, if, with meekness of spirit, without wrath and cavillation, we do wait upon his word. And the means thus to do, are

1. To study the scriptures, which are the alone rule of all controversies, and are able to make us wise unto salvation, and thoroughly to furnish us unto every good work.

2. To attend on the ordinances, which open the scripture unto us, the ministry which Christ hath erected for this very purpose to perfect the saints, and to bring them, by the unity of the faith, and knowledge of the Son of God, unto a full stature. (*Ephes. iv. 12, 13*)

3. Because the scripture may speak, and the ministry teach, and the heart all the while be sealed up and hear nothing, except the Lord from heaven^c speak, and open the heart to attend, as he did the heart of Lydia^d;—therefore we must ever remember David's prayer, (*Psalms li. 8*) "Make me to hear joy and gladness:" otherwise seeing I shall not see^e, and hearing I shall not hear. It is the spirit^f of wisdom and revelation, which both openeth the heart to the word, giving^g an understanding to know the scriptures, and openeth the scriptures to the heart; for he takes of Christ's, and sheweth it unto us. (*John xvi. 14*) The spirit doth not reveal truth unto us, as he did in the primitive patefaction

^b *Greg. Naz. Orat. 44.*

^c *Heb. xii. 25.*

^d *Acts xvi. 14.*

^e *Matth. xiii. 13.*

^f *Ephes. i. 17.*

^g *1 John v. 20.*

thereof to the prophets and apostles,—by divine and immediate inspiration, or in a way of simple enthusiasm: but what he reveals, he doth it by and out of the scriptures, which are the full and perfect rule of faith and obedience; as Christ opened to his disciples in the scriptures the things which concerned himself. (*Luke xxiv. 27*)

So then the only light by which differences are to be decided, is the word, being a full canon of God's revealed will: for the Lord doth not now, as in former times, make himself known by dreams, or visions, or any other immediate way. To this the apostle referreth the church against danger of wolves. (*Acts xx. 32*) This (he said) is profitable, *πρὸς διδασκαλίαν, πρὸς ἔλεγχον.* (*2 Tim. iii. 16*) To this only St. Austin ha dlearned^a “*timorem et honorem deferre.*”—^b “*Si ad divinæ traditionis caput et originem revertamur, cessat error humanus.*”—^c—*Hæc sunt causæ nostræ documenta, hæc fundamenta, hæc firmamenta.*”—^d—And this is the meaning of Tertullian, Optatus, Vincentius Lirinensis, and others, when they teach us to prove the truth of doctrine by ecclesiastical tradition, and the voice of the church; for they speak of *Apostolical* churches, which Tertullian calls ‘*Matrices Ecclesias,*’ and not of the peremptory authoritative decision of any present church: for they were all able, in so short a time as was between them and the apostles, to draw down from the apostles a doctriual succession, which he calls ‘*Traducem Fidei,*’ and to assign the time, authors, and posteriority of those heresies which they gainsayed; as he saith, “*Solemus Hereticis, compendii causa, de posterioritate præscribere.*”

I decline controversy thus, only in a few words. 1. It is fit that he who made the word, should be judge of the meaning of it. (*1 Cor. ii. 11*)^e “*Cum de rebus Dei sermo erit, concedamus cognitionem sui Deo,*” saith Hilary.

2. When any assembly of men assume to themselves a

^a *Aug. epi. 19, 48, 112, 166. Clem. Alex. Strom. l. 7.*

^b *Cyprian. cont.*

^c *Aug. de Bapt. l. 2. c. 3. l. 5. 26. Contr. literas Petiliani l. 2. c. 28. de unitat. eccles. c. 2, 3. Tert. Apolog. c. 47. de Resur. c. 3. contr. Marcion. l. 3. c. 5.*

^d *Optat. l. 5. Irenæus l. 4. c. 44. Ter. de præscrip. c. 19, 21, 22, 33, 36. cont. Marcion. l. 4. c. 5. Aug. ep. 165. contr. Crescon. l. 2. c. 33. Vincent. in commonitorio. Vid. Reynold Confer. with Hart. p. 141—151. Field, of the Church l. 3. c. 40.*

^e *Hilary. de Trin. l. 1, 3, 5.*

judicature, which they deny to others, they must shew some ground of the difference, and some commission directed to them, and not to others; which the church of Rome endeavouring to do, are forced (though with little advantage)^f to fly to the scriptures: so that in this over-ruling controversy, the scripture is made the judge: and why not as well in the rest, since in them a lesser light than scripture is presumed to suffice?

But then the objection is, ‘How shall I know the meaning of scripture, whereof one giveth one sense, and another another, if there be not some infallible judge to have recourse unto?’ I answer, 1. ‘Ad Hominem;’ how shall I know that this man, or church, is to give that final sense which my conscience is bound to rest in, rather than another man, or another church.’—2. We say, that the word is^g perspicuous, and hath “notas^h insitas veritatis” in all necessary truth, as being written not for scholars only, but for vulgar and illiterate men. And that this light in the word is manifested unto us, 1. By the manuduction and ministry of the church, pointing unto the star, which is seen by its own light. 2. Because we bring not such an implanted suitability of reason to scripture, as we do to other sciences in which the principles are exactly consonant to the ingrafted notions of the mind:—therefore, to proportion the eye of the soul to the light of the word, there is required an act of the spirit opening the eyes, and drawing away the vail, that we may discernⁱ the voice of Christ from strangers: for having the mind of Christ^k, we do, according to the measure of his spirit in us, judge of divine truths as he did.

But here again they^l object, That we make all religion hang upon a private spirit. To which we say, 1. That every true believer hath the spirit of Christ. (*Rom.* viii. 9) 2. That spirit doth enable to know and to judge; (*1 Cor.* ii. 12.

^f *Andrad.* de Concil. gen. l. 1. fol. 49. l. 2. fol. 123. *Bellarmin.* de Rom. Pontif. . 4. c. 3. *Stapleton*, princ. fidei doct. contr. 4. q. 2. et contr. 3. q. 1. in proœmio. *Greg. de Val.* tom. 3. disp. 1. q. 1. p. 7. q. 5. sect. 28—37. ^g *2 Cor.* iv. 3, 4. *2 Pet.* i. 19.

^h *Theodor.* de curand. Græc. Affect. l. 8. *Aug.* de doct. Christ. l. 2. cap. 8. l. 1. ⁱ *1 Cor.* ii. 14. *John* i. 5. *2 Cor.* iii. 18. *1 Cor.* xii. 7, 8. *1 Cor.* ii. 10. *John* xiv. 21. *Ephes.* i. 17. ^k *1 Cor.* ii. 16.

^l *Bellar.* de ver. Dei, l. 3. c. 3. *Stapleton*, de princip. doct. contr. 2. q. 2.—*Dr. Jo. White's Way*, p. 50—66. *Jun.* in *Bellar.* de interpret. verbi. l. 3, c. 3.—*Dr. Jackson*, of Scripture. l. 2. sect. 3. c. 6. sect. 3.

1 *John* iv. 13) for believers have ‘Judicium Discretionis,’ as the men of Berea, to try the things which are taught them. (*Acts* xvii. 11) 3. That this spirit, though in a private man, yet is not a private spirit, because not originally from that man: as my money, though private in regard of my property to it, yet it is public in regard of the currentness of it. The church by her ministers, hath the ordinary public power of expounding scriptures, but not power to lead the people to subscribe to such expositions as peremptory and infallible; for they have a spirit of discerning, to prove all things, and hold fast that which is good.

The sum of all is;—There are differences in the church, in matters of religion: The removing of them is to be expected from divine revelation. God reveals it by three concurrent means: ‘Ministerialiter,’ by the service of the ministry; ‘Judicialiter,’ by the sentence of the word; ‘Efficaciter,’ by the illumination of the spirit, healing all that folly, inadvertency, unbelief, impenitency, proud and contumacious reasonings, whereby the carnal mind is not only indisposed to receive, but armed also to resist the truth. And thus we having by God’s spirit an eye, the word having in itself an evidence, and the ministry directing this eye to this evidence; so much of God’s counsel is discovered, as is necessary unto faith and holiness here, and to salvation hereafter.

And our Saviour telleth us, that this revelation is not always to the wise^m and prudent (though learning sanctified be an excellent help thereunto) but unto *Babes*; (*Matth.* xi. 25) whereby are noted two preparative dispositions unto the receiving of divine truth. 1. Humility, and tractableness of spirit, a meek and docile temper: The poor receive the gospel. 2. Spiritual hungering after the sincere milk of the word; praying and crying for the knowledge thereof, that we may grow thereby.

The second means for healing divisions in the church, is to have an *εἰς ὃ ἐφθάσαμεν*, some *κοινότητες*, some fundamental doctrines wherein all agree: this is the basis of unity and concord in the church. Theⁿ ancients call it the rule of

^m *John* vii. 48. *1 Cor.* i. 19, 20. Vid. *Camero.* in *Mat.* 18, 2. to. 2. p. 320, 324.—*Jackson*, of *Script.* l. 2. sect. c. c. 3. sect. 9.—*Melch. Canus* in *loc. Theol.* l. 12. c. 11.

ⁿ *Irenæus* l. 1. c. 3. *Naz. Or.* 14, 40. *Aug.* *Enchirid.* c. 7. *Tertul.* de *præscript.* c. 13, 14. de *Veland.* *Virgin.* c. 1. *Athanas.* in *Symbol.* *Irenæus*, l. 1. c. 1. *Aug.* ep. 57. Vid. *Parker* de *descens.* l. 4. c. 3.

faith, seed of doctrine, the catholic faith, the character of the church, that which is common to small and great.ⁱ St. Paul, the foundation, the form of sound words, the principle of doctrine, the faith of the gospel, the unity of faith, the mystery of godliness, the rule by which we are to walk. And these fundamentals are of three sorts. 1. Fundamentals in faith, that knowledge of God and Christ, unto which eternal life is annexed. (*John* xvii. 3. *John* viii. 24. *Acts* iv. 11, 12. *1 Cor.* i. 23, and ii. 2, 3, 11) 2. Fundamentals in practice, viz. repentance from dead works, sincere obedience, self-denial, love of the brethren, &c. (*Luke* xiii. 5. *Matth.* v. 19, 20. *Rom.* vi. 1, 2. *Rom.* viii. 1. *Matth.* xvi. 24. *1 John* iii. 14) 3. Fundamentals in worship, to worship God in spirit and in truth, to call upon God in the name of Christ, as our advocate and propitiation; not to worship creatures, but to hold the head, to keep ourselves from idols, and communion with devils. (*John* iv. 24. *Phil.* iii. 3. *John* xvi. 23. *Col.* iii. 17. *Col.* ii. 18, 19)

Where there is agreement in these fundamentals, there is, 1. A fair way unto discovery of truth, in the things of difference: for where true principles are laid, there is a great preparation unto all true conclusions deducible from them; and the more clearly we understand the comprehensions and latitude of these principles, (which are ‘*Omnium Doctrinarum Matrix*,’) the more skill we have to discern the genuine deduction of true conclusions, and the inconsistency of those which are false and spurious: for matters of division are to be measured by the doctrines which we have learned. (*Rom.* xvi. 17) We must not suffer any doctrine to corrupt our judgement or enthrall our consciences, which doth, either directly or by visible and just consequence, overturn, or wrench, or shake, or endanger the foundation. We must not do with doctrines in religion, as, Herodotus^a saith, the Babylonians did with their virgins,—sell the fair ones, to raise portions for the foul; plead agreement in fundamentals, for prevarication in other things: for the rule is made to rectify other errors by, not to warrant them. They who consent not in this necessary disposition to peace, but will have all

ⁱ *1 Cor.* iii. 10, 11. *2 Tim.* i. 13. *Col.* i. 23. *Ephes.* iv. 13. *1 Tim.* iii. 16. *Gal.* i. 6. *Rom.* vi. 17. xii. 6. *2 Tim.* i. 13, 14. *1 Cor.* ii. 2. *1 Tim.* vi. 3. *Tit.* i. 1. *Phil.* i. 27. *Rev.* xiv. 12.

^a *In Clivo.*

opinions to strike sail to theirs, and will exercise domination^b over the faith and consciences of their brethren, (which is the case between us and the Roman church, which boasteth of her infallibility, and that her laws bind the conscience, as if the Pope, and not Christ, were to sit in judgement at the last day)—these, I say, will be found to have been the greatest schismatics, who, by intolerable tyranny over the consciences, and cruelty over the lives of men, have miserably torn the peace and unity of the church of Christ.^c

2. Where there is this agreement in fundamentals, there ought to be mutual and fraternal affections, notwithstanding differences in other things; no reproaches, no exasperations, no individuou consequences, no odious imputations, no uncharitable digladiations; but an owning of one another as brethren, and discussing and ventilating of the points in difference with the spirit of love and meekness; saying to one another, as Abraham to Lot, “Let there be no strife between thee and me; for we are brethren.”^d

III. The last expedient which the apostle useth for pacification amongst brethren, is, “To walk by the same rule, and to mind the same things;” that is, notwithstanding all their differences, to preserve unity in these three things^e; unity of wills in love; unity of holiness in life; unity of ends in design. The apostle putteth faith^f and love, faith and a good^g conscience together: calleth Christian doctrine, a ‘mystery^h of godliness;’ and knowledge, which is accordingⁱ to godliness. Without this, our judgements are volatile and unfixed: for ‘the heart is established by grace.’^k He who holds truth to serve turns, or maketh it a handmaid to his own lusts and ambition, like that atheist in^m Jerome, “Fac me Romanæ urbis Episcopum, et ero protenus Christianus;”—or, like Hermogenesⁿ, in Tertullian, “Legem Dei in libidinem defendit, in artem contemnit;”—will, for advantage^o, be ready to set the truth to sale, and to exchange his opinion that he may gratify his lust. And usu-

^b 2 Cor. i. 24.^c Bishop *Usher's* Serm. on Eph. iv. 13. p. 7.—*Mornay*

de Eccl. c. iii. 10.

^d Gen. xiii. 8.^e *Aug. de Grat. et lib.*

Arb. c. 1. et de prædest. sanct. c. 1.

^f 2 Tim. i. 13. Gal. v. 6.^g 1 Tim. i. 19.^h 1 Tim. iii. 16.ⁱ 1 Tim. vi. 3.^k Heb.

xiii. 9.

^m *Hieron. lib. contr. Joan. Hierosolymit.*ⁿ *Tertul. contr.**Hermog. c. 1.*^o Amant veritatem lucentem; oderunt redargentem: *Aug. Confess. Ariani non Deum, sed perpuram clunt. Socrat. l. 3. c. 22.*

ally we find, that through men's own wickedness, and the just judgement of God upon them, corrupt lusts are the causes of corrupt minds, and that carnal ends have been the rise and original of dangerous heresies; as Tertullian^p hath observed of Valentius the heretic; and Theodoret^q, of Arius. Carnal ends, and crooked affections, open a passage unto heretical opinions. And there is an excellent speech of the philosopher^r, which gives us the reason of it, Αἱ ἀκροάσεις κατὰ τὰ ἔθη συμβαίνουσιν ὡς γὰρ εἰώθαμεν, οὕτως ἀξιούμεν λέγεσθαι. That commonly as men's courses of life are, so would they have the doctrines to be which their teachers instruct them: notable examples whereof we have in scripture.^s The best way then to know that wherein we differ, is to obey that wherein we agree. For as a corrupt heart will make a corrupt judgement, so purity of heart is a good step unto unity of judgement; the Lord having promised that "they who do his will, shall know his doctrine;" (*John* vii. 27) that they who are his sheep, shall discern his voice; (*John* x. 4) that the meek he will teach his way, and reveal his secrets to them that fear him. (*Psalms* xxv. 9, 14) Let us, therefore, as we have received Christ, so walk in him: and we shall certainly reap one of these two fruits; either we shall get to the knowledge of the truth, and so our differences cease; or we shall so allay them with humility and love, (as Austin^t observes of Cyprian) that they shall never break forth into bitterness, animosity, or scornful esteem of our fellow-brethren.

I conclude all with a very few words of exhortation unto this honourable Assembly, all grounded upon the particulars of the text.

1. To acknowledge with the apostle your own imperfection. Solomon was sensible of the disparity between his work and his strength; and so all good men are: And thereupon, 1. 'Wait upon God for wisdom.' (*James* i. 5) 2. Do not precipitate counsels, but mature them by grave and full deliberation: "Ita enim nati estis, ut bona malaque vestra ad Rempublicam pertineant."

2. To settle and secure the weighty doctrines of righteous-

^p *Tert. contr. Valent. c. 4. Metaphy. l. 1.*

^q *Theodor. Hist. l. 1. c. 2.*

^r *Arist.*

^s *Isai. xxx. 10, 11. Jer. v. 12, 13, 31. Jer. xliiii. 2. Mic. ji. 11. 2 Pet. iii. 5.*

^t *Aug. ep. 112. de doct. Christ. lib. 2. c. 6.—De Motib. cccl. cap. 17, 18.—Greg. Naz. Ora. 34. Clem. Alex. Strom. l. 6. p. 489.*

ness by Christ alone, of holiness and conformity to his death and resurrection, of imperfection of human righteousness, of necessity of daily progress in the ways of grace, and of those means which Christ hath set up in his church in order thereunto.

3. In making laws and penalties, to be tender towards the weak consciences of your brethren. There is indeed a very great veneration due to laws; and magistrates do, with good reason, expect to have their sanctions obeyed, rather than disputed: But they must remember they are brethren as well as magistrates, and therefore must take heed^a of writing, or binding heavy burdens. No law-maker can know the lawfulness of his own edicts more certainly, than the apostles knew that legal ceremonies were extinguished by the death of Christ. Yet knowing likewise the weakness of their brethren the Jews, they did not presently put forth their apostolical authority to the inhibiting of them, but suffered them to die a lingering death. It is a sad thing to be reduced to that uncomfortable dilemma, of choosing either iniquity (as to a man's conscience, I mean) or affliction. And if by any means he be brought unto it, he may take more comfort in suffering it, than others in inflicting it. I speak not this to weaken the hands of law-makers, or to derogate from the authority of laws (unto which I shall ever, both out of principles of conscience and prudence, carry all reverence and submission, either cheerfully to do, or meekly to suffer); but I speak it as an humble caution, that since there are some of humble and quiet spirits, who may sometimes be otherwise minded, laws may be made so exactly consonant to the general rules of the word, and may have such prints and evidences of their own goodness, wholesomeness, and righteousness in them, as that they may not, by any rational exception, or semblance of equity, be declined or objected against.

And I would herewithal distinguish between men of a meek, humble, and patient temper, and others of busy, boisterous, turbulent spirits, who, under pretence of conscience, do, at any time, engage in actions, apparently inconsistent with righteousness and peace. For we are sure that the

^a Isai. x. 1. Matth. xxiii. 4.

laws of Christ do require all men to lead ‘ quiet and peaceable,’ as well as ‘ godly and honest’ lives, under the laws of men. And no man can, with any probable pretence of good conscience, tumultuate against public order and peace, in church or state.

4. Since the Lord doth heal breaches in his church, by his spirit and word, as the ordinary means thereunto,—therefore, special care should be had that these means be duly used and applied, by authorizing, countenancing, encouraging, protecting, rewarding the faithful ministers of the gospel, in the due discharge of their duties; not suffering their persons, functions, doctrines, labours, or comforts, to be assaulted by any turbulent or malicious opposers.

5. To lay to heart the breaches and differences which are amongst us; and to pour oil and balm into the wounds of the church, and to apply all requisite expedients for the closing of them, considering the great advantages which adversaries take by our differences and divisions.

6. To countenance and encourage fundamental truths, wherein all agree; and as much as may be, to hinder those digladiations, whereby the common enemy is gratified, and his interest promoted by animosities from the press, over which it were very needful that there were a more provident superinspection: there being a great difference between a liberty allowed men between God and their own consciences, and a power to sow their tares, and to spread their leaven into the whole lump.

7. To manage all councils and consultations by the rule of the word. For though I am not of their opinion, who would have no other human laws, but such as are formally to be found in the scripture, yet there are three general rules of equity, truth, justice, expediency, liberty, unto which all human laws should be conformable.

8. To eye and mind the same things; to have all the same joint and honourable ends; to have no divided interests, no domestical reflections; but single upright aims at the glory of God, the truth of the gospel, the power of godliness, the interest of Christ, the souls of men, the peace, tranquillity, and happiness of these nations.

9. Lastly, To wait continually upon God for counsel and guidance by his spirit, for acceptation with him and his

people, for blessing and success upon all righteous and honourable undertakings, that he would give you one heart and one way; and cause you to know the way wherein you should walk; and do nothing by you but that alone which may promote his glory, advance his truth, rejoice his people, tend to the calming of unhappy differences, and to the reducing of these discomposed nations unto unity and serenity. For which purpose let us pray, &c.

BROTHERLY AGREEMENT.

PHIL. ii. 1, 2.

If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies; fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind.

IT was the saying of a wise^a man, *Nihil mihi videtur frigidius quàm Lex cum prologo*: that he did not in any wise approve a law with a preface. And we find it enjoined to the orators^b at Athens, that they should not, in their pleadings, *προῦιμάζεσθαι* or *οἰκτιρίζεσθαι*; or as Quintilian^c expresseth it, they were forbidden 'movere affectus,' to stir up, by their artifices, the affections of anger or pity in the judges, lest thereby the rule of judgement should be wried and made crooked. And one would think, that, of laws, a divine law should not make way for itself by a prologue, nor court those affections which it can command. The apostle telleth us, that his preaching was *ἐν ἀποδείξει*: it was not suasory, but demonstrative. (1 *Cor.* ii. 4) Nevertheless, so great is the condescension of God to our frailty, that he doth not only command, but beseech and entreat us; (2 *Cor.* v. 20) doth not only bind our consciences, but excite our affections, and win our consents to the duties which he teacheth.

And, certainly, if wise and able speakers do ever proportion their importunities to the greatness and consequence of the matter which they speak unto, and do not spend a high *πάθος* upon a low argument; we may, from the vehement preface, and most pathological obtestation which the apostle

^a *Senec.* ep. 94.

^b *Athenæus* l. 13. c. 6. *Aristot.* Rhet. l. 1. c. 1.

^c *Quintil.* Orat. Institut. l. 2. c. 16. et l. 6. c. 1.

here useth, safely infer the very great urgency and necessity of the duties so enforced. For I am persuaded, that there is scarce, in all the scripture, to be found, an exhortation wherein the duties required are set on with more vehement and invincible obsecration, with more melting and conquering persuasions, than in the words of my text.

It may seem, that the Philippians were assaulted with false teachers, who sought to bring them under the bondage of carnal and legal ordinances, by whose impostures they were in danger to be broken asunder into discords and seditions, and thereby to have a door opened unto all wicked and impure doctrines. And therefore as he doth enter a caveat and muniment against the sorceries of those men, (Chap. iii. 2) so he doth once and again press upon the Philippians, the duty of spiritual constancy and unity in the faith of the gospel; and that they should not, by the fear of persecution, be persuaded to entertain the doctrine of circumcision, (which for that reason the false apostles did preach, *Gal. vi. 12*) but should remember, that God doth give unto believers ability to ‘suffer in behalf of Christ.’ (Chap. i. 27, 29)

Neither doth the apostle satisfy himself with a simple and naked proposing of this duty: but, in the words of the text, he doth urge it again with a most elegant and most prevalent obtestation,—as it were charming and adjuring them by whatever was dear and precious in their eyes, as they had any sense, or did set any value upon the most high and heavenly privileges of Christianity, to be “like-minded, to have the same love; to be of one accord, and of one mind.”

How loudly the condition of the times wherein we live, the miserably shattered and divided minds and hearts of the people, crumbled into atoms of opinions, engaged upon contrary interests, inflamed with jealousies and animosities, displeased with what is, inhiating and lingering after new things; like sick men, who nauseate what is set before them, and desiring things which themselves fancy; variety of conceits, spinning and weaving themselves into various contextures of doctrine and policy;—how loudly, I say, the conditions of these times, and the dangers inevitably waiting upon such divisions, do call upon all of us, to bemoan ourselves hitherto in the words of the prophet: “Why hast thou smitten us, and there is no healing for us? We looked for peace,

and there is no good; and for the time of healing, and behold trouble: we acknowledge, Lord, our wickedness, and the iniquity of our fathers; for we have sinned against thee;" (*Jer.* xiv. 19, 20) how loudly they call upon you, whose office it is to be healers of the people, (*Isai.* iii. 7) to be of "one mind, and of one heart" in your consultations; I need not stand to demonstrate unto you. "Res ipsa clamat;" and he must needs be destitute of eyes and sense, who is not apprehensive of it. For which purpose, I have pitched upon this most emphatical exhortation, to open a little unto you this most necessary duty.

In the words there is very little difficulty; and therefore I shall not detain you with any unnecessary explication, which we shall sufficiently do in handling the particular parts of them.

In the whole context, then, we have three general parts. 1. The matter of the duties variously proposed, ver. 2. 2. The manner of pressing them, very earnest and pathetic, ver. 1. 3. The means of procuring them, being all of them so many further duties, ver. 3, 4, 5.

I. The main duties are two, *Ἀυτοφρόνησις*, and *Ἀυτογάπη*, (if I may take the liberty to coin the words); to mind the same things, and to love the same things. The one important consent of judgement in the same doctrines; and the other, consent of wills and affections in the same care one of another; and bearing one with another in those unwilling differences, which we cannot presently conquer.

Either of these duties seems to have a basis and foundation joined unto it for the more sure and easy raising of it; for I would not willingly admit a tautology in the text. The basis of the former is *ἑνοφρόνησις*, or *τὸ ἐν φρονεῖν*, to have an unity wherein we all agree, one foundation upon which we all build. For the fundamentals in religion being firmly held, there is a sure preparation towards agreement in other doctrines, which have a natural deduction from them.

The basis of the latter is *συμφυχία*, to have the same soul, to be animated and enlivened by the same holy spirit, whereby we are made members of the body; and so, as members, cannot but have a natural love and care one towards another.

II. The manner of pressing these duties seemeth to have

a threefold efficacy in it. 1. By way of most prevalent and pathetic insinuation, as you prize your dearest joys, be 'like-minded.' 2. By way of most rational argumentation. Because "there is consolation in Christ, comfort of love, fellowship of the Spirit, bowels and mercy, therefore be like-minded." 3. By way of most comfortable consecution; be like-minded: for this is the way to impress and diffuse the consolations of Christ, &c. upon you.

III. The means to procure and promote these duties, are of two sorts, viz.

1. Negative, by way of caution, where he warneth them to take heed of three dangerous evils and obstructions. 1. Strife and contention. 2. Vain-glory and ambition. 3. Self-love, or self-seeking.

2. Affirmative, by way of positive direction unto such good things, as will set forward these duties; and they are, 1. Lowliness of mind. 2. An honourable esteem of others. 3. Public-heartedness, to look every man on the things of others. 4. The holy example of Christ: "Let the same mind be in you, which was also in Christ Jesus."

The first duty is, τὸ αὐτὸ φρονεῖν, 'to be like-minded,' or to mind the same thing. The word φρονεῖν, being of a general comprehension, [extending to the actions both of the understanding and of the will, rendered sometimes 'thinking,' or 'judging;' (*Phil.* i. 7) sometimes 'savouring,' or 'relishing;' (*Matth.* xvi. 23) sometimes 'setting our affections upon,' or looking towards, and aiming at a thing, *Col.* iii. 2.] seems to import these three things; 1. An act of the judgement, a consent in the same truths. 2. A spiritual sense, tasting, savouring, relishing, discerning some sweetness and goodness in those truths. 3. A directing our aims and desires mutually upon the same common end.

1. The apostle exhorteth and adviseth, τὸ ὁμόγνωμον εἰς τὴν πίστιν, as the Greek scholiast hath it; to be of the same judgement in the faith; to be 'perfectly joined together in the same mind,' and in the same sentence, or judgement, as it is, *1 Cor.* i. 10.

And this first is simply necessary in the vitals and essentials of Christian doctrine: for Christ's sheep hear his voice, and have a spiritual judgement to know it from the voice of strangers. (*John* x. 4, 5) "If any man will do his

will, he shall know of the doctrine, whether it be of God." (*John* vii. 17) Whatever knowledge is absolutely requisite unto salvation (as some certainly is, 'For this is eternal life to know thee the only true God, and Jesus Christ,' *John* xvii. 3; 'How shall they believe in him, of whom they have not heard?' *Rom.* x. 14. 'Ye have not so learned Christ: If so be that you have heard him, and have been taught by him, as the truth is in Jesus,' *Ephes.* iv. 20, 21) I say, all such knowledge is undoubtedly afforded, first or last, unto as many as shall be saved.

Secondly, It is very greatly to be desired in all other things, as a fulfilling of those gracious promises, "that the envy of Ephraim shall pass away; (*Isa.* xi. 13) that Ephraim and Judah shall be no more two, nor divided any more; (*Ezek.* xxxvii. 22) that the earth shall be full of the knowledge of the Lord; (*Isa.* xi. 9) that they shall all know him, from the least to the greatest." (*Jer.* xxxi. 34)

1. By such joint consent of judgement, holiness would be greatly advanced, when our chief business would be to 'provoke one another unto love and good works,' according to the doctrines wherein we should all agree. As in your house here, so in God's house, much business of weight and moment might be despatched in that time, which is spent in examinations about differences, touching those who claim to be members.

2. Hereby wickedness would be more put to shame, when all that fear God, having no flames of their own to quench, would be at liberty to join hearts and hands to the pulling down of Satan's kingdom.

3. Hereby a smoother way would be prepared for the prevalence and progress of the gospel into all parts of the world, when the general beauty and universal consent of the churches of God, would be an allurements and provocation unto other people, to join themselves unto them, because they see that God is with them. (*Zech.* viii. 23)

4. The truth is, by the sad divisions and dissensions in the church of Christ, very sore and doleful consequences do ensue.

1. Through the prevalence of corruption, the affections of good men so dissenting, are many times alienated and estranged one from another. Those who have been 'martyres

designati,' as Tertullian calls them, confessors in bonds for the name of Christ, have, in the same prison, separated from one another, and set up a veil between one another; as Epiphanius^a tells us, in the case of Petrus Alexandrinus and Meletius. And so hot were the contentions between Epiphanius^b and Chrysostom, that they mutually did, 'tantum non,' curse one another, and foretel evils to befall one another, which God for their humiliation did bring upon them both; as the historian telleth thus. We find upon how small a controversy^c, viz. the time of keeping Easter,—Victor, bishop of Rome, took upon him to excommunicate the eastern bishops that dissented from him. Nay, the passion between Paul and Barnabas about Mark, was so hot, they were fain to part companies; as we read, *Acts* xv. 39.

2. Hereby occasionally the seeds of atheism are cherished in the minds of profane men, who, seeing those that profess religion, warring and digladiating amongst themselves in controversies^d against the same, wretchedly conclude that there is no such thing as religion at all, when the greatest servants that it hath, cannot agree amongst themselves about it. For such mockers who are 'willingly ignorant' of the things which they dare not know, because the knowledge thereof doth endanger their quiet, and bring torment upon them,—do wilfully turn away their thoughts from the many and great truths of religion, wherein all agree; that they may, under the pretence of smaller differences, palliate their own scepticism and profaneness. Of which kind of men, however their consciences may slumber, yet the apostle assureth us, that their 'damnation slumbereth not.' (2 *Pet.* ii. 3)

3. Hereby the practice of holiness is much weakened, when much of the time which should be spent in the life and

^a *Epiph. Hær.* 68.

^b *Nicepho.* l. 13. c. 13.

^c *Eusebius. Hist.*

Eccles. l. 5. c. 25.

^d "With our contentions their irreligious humour is much strengthened: nothing pleaseth them better than these manifold oppositions about the matter of Religion, as well for that they have hereby the more opportunity to learn on one side how another may be oppugned, and so to weaken the credit of all unto themselves; as also because by the hot pursuit of lower controversies amongst men professing religion, they conceive hope, that about the higher principles themselves, time will cause altercation to grow:" *Hooker, Eccles. Polity*, lib. 5. sect. 2. p. 189.

power of godliness, is taken up in uncomfortable and unedifying altercations.

4. Hereby the conversion of Jews and Gentiles is much hindered; the dissensions which are amongst Christians, being as so many stumbling-blocks in their way, and producing such scandals and prejudices in their minds, as cannot easily be removed. And therefore it is noted of Julian^a the Emperor, that he did purposely cherish the divisions between the Catholics and the Donatists, when the church before had enjoyed a glorious peace; as well knowing how much they would obstruct the progress of the gospel. And Ammianus Marcellinus^b telleth us of the same Julian, if I rightly apprehend his sense, that as he did foment the dissensions of Christians, so he would say That no savage beast was more cruel to men, than Christians were to one another: thus through their divisions was their holy profession exposed to the scorn and reproach of enemies. So Eusebius^c reporteth, that upon that huge breach which the Arian controversy made in the church of God, the sacred mysteries of Christian religion were, upon the stages of the pagans, exposed unto open scorn and reproach.

5. Hereby very often truth is on both sides endangered, when, in the heat of disputation, either side thinks that the further^d he leaveth his adversary, the nearer he cometh unto the truth. As^e Basil the Great hath observed of Dionysius of Alexandria, that, out of his zeal in opposing the heresy of Sabellius, he did first sow the seeds of the Arian heresy, which afterwards did so much prevail in the church. And Sulpicius Severus noteth of Ithasius, that he so hated Priscillian, that the very habit which good men used, if it were such as Priscillian had used, made him hate them also.

6. Hereby many times through heat and contention, the foundations and grounds of religion are shaken; and things, before fixed and indubitate, are rendered the subject for proud wits^f to exercise their profane curiosity upon: as the

^a *Optat.* l. 2. post medium p. 54. Edit. Par. 1631.

Ammian. Mar-

cellin. l. 22.

^c *De vita Constant.* l. 2 c. 6.—*Greg. Naz. Orat.* 1. p. 35. A. B.

^d *Difficile est, dum perverse homines vitia devitant, non in eorum contraria perniciter currant.* *Aug. de Gen. ad lit.* l. 9. c. 8.

^e *Basil. Tom. 2. Epist.* 41.

^f *Sulpic. Sever.* l. 2.

ε 'Επὶ τούτοις γελῶσιν οἱ ἄπιστοι, σαλεύονται οἱ

δολιγόπιστοι, ἀμφίβολος ἡ πίστις, &c. *Basil. epist.* 69.

Socinians in this last century of the church have done, reviving many of those prodigious errors with which the restless and proud wits of Arius, Sabellius, Photinus, Samosatenus, Pelagius and others, did infest and trouble the church of Christ.

Lastly, Hereby the enemies of truth are exceedingly hardened against the professors thereof: and there is scarce any thing which the papists do with more vociferation object against the reformed churches, than the many divisions and dissensions which are amongst them, though they do it with many false aggravations.^h

For these and other such like evils, have good menⁱ ever greatly bewailed the dissensions, which have been in the Christian churches. How doth the apostle complain of it amongst the Corinthians, as a fruit of the flesh, (1 *Cor.* iii. 3) and warn the Romans to take heed of it! (*Rom.* xvi. 17) Holy Cyprian^k in his time looked on it as one great cause of that sore persecution, which God then sent upon the church: "Had unanimity and peace," saith he, "been amongst the brethren, we had long ago obtained our petitions from Divine Mercy; neither had we been thus long tossed with those tempests which endanger our faith and salvation: Imo vero nec venissent fratribus hæc mala, si in unum fraternitas fuisset animata."

Therefore it greatly concerneth us, in our several places and stations, to endeavour, so far as may be, a healing of all the breaches and divisions which are amongst us.

1. All of us by imploring divine grace, that He who is one, and his name one, would make us likewise one in him, in his Son, and towards each other; that he would pour out upon us a spirit of light to discern truth, and a spirit of love to embrace it; that he would give us one heart, and one way; that we may hear a voice behind us continually saying, 'This is the way, walk in it,' when we are turning aside to the right hand or to the left; that he would say to our confusions, 'Peace, be still,' that the winds may cease, and there may be a calm.

^h *Fevardent.* dial. 1. p. 11, 16.—*Stanislaus, Reschius* in ministromachia.

ⁱ *Vid. Basil. de Spir. Sanct. c. 30. Epist. 48, 51, 61, 69. Greg. Naz. Orat. 1. 12, 14, 28.*

^k Cyprian. ep. 8.

2. The people, by following after those things which make for peace; by laying aside heart-burnings and animosities; not every one declaiming against the miscarriages of others, nor putting hard and unbrotherly constructions upon the actions of one another; but every one to descend into his own heart; and, by the conscience of his own failings, to be deterred from insulting over the errors or failings of his brethren.

3. The ministers of the gospel of peace, by preaching the peace of the gospel; by holding forth the wholesome 'form of sound words;' by laying the foundations of faith and love; by forbearing affectation of novel and uncouth expressions, of dividing, and unnecessary notions; healing and not fomenting the differences amongst brethren.

Lastly, You that are magistrates, 1. By countenancing, owning, protecting, promoting, establishing sound, wholesome, and saving truths; those especially, wherein there is a sweet harmony and consent among the reformed churches. The King of Israel was to have a copy of the law before him, (*Deut. xvii. 18*) to intimate unto him his duty, which was to be 'custos et conservator legis.'

2. By comforting and encouraging a godly, learned, able, sober, and peaceable ministry, as Hezekiah did; (*2 Chron. xxx. 22*) not suffering them to be disturbed or disheartened by the reproaches of vain and unquiet spirits. I heard, hisce auribus, out of my study window, one standing above the confluence of people, which were gathered about him, use these words: "The priests and the lawyers are bloody men; give them blood to drink." And though such reproaches may seem contemptible and ridiculous from such inconsiderable persons, yet who knows, in combustible matter, and in dubious and discontented times, how great a flame a few sparks may kindle?

3. By preserving and vindicating schools of learning from the artifices of avarice and rapine, and keeping those fountains pure from the leaven of error and profaneness. It would be a sad time with the church of Christ, when it should want the pen of champions, and have nothing left but the blood of martyrs to defend the truth;—when David's captains, and his bucklers, and shields, and armory should

be taken down, and neither sword, nor spear, nor smith found throughout all the land of Israel.

4. By discouraging and preventing dangerous and pernicious doctrines, subversive to faith and godliness. Certainly it is an excess of liberty, when Socinian catechisms are taught to speak English, and fly from presses to the closets of unstable persons.

5. By providing, for all the dark and ignorant places of the land, an able and resident ministry, who may teach the people the good knowledge of the Lord. For notwithstanding all the means which may have hitherto been used to that purpose, yet there are many barren and desolate parts of the nation, which either for want of a settled maintenance, or through some other miscarriages, do cry aloud unto you, as the man of Macedonia did in a vision unto Paul, "Come and help us."

But after all this care is used to prevent pernicious dangers, possibly there may still be divisions amongst good men: what course is to be taken in that case?

Truly while we are here, we know but in part; and therefore it is no wonder, if where there is a mixture of ignorance, there be found a difference of judgements: in the dark, very loving friends may run one against another.^a

In this case, First, If undue passions and exasperations happen, the Christian magistrate may interpose by his authority (if necessity require) to forbid and moderate them.

2. He may, if at any time he find the peace of the church disquieted by them, call conventions and colloquies; wherein there may be a fraternal and amicable debate and composure of them.

3. And if after all this, differences be not perfectly healed and accorded, brethren must mutually bear with one another, and pray for one another, and love one another. "Whereunto they have already attained, they must walk by the same rule, and mind the same things;" and wherein they yet differ, wait humbly upon God to reveal his will unto them. Where one and the same straight road to heaven is kept, a small dif-

^a Ἐν νυκτομαχίᾳ μηδεμία φίλων καὶ πολεμίων διακρίσις. Basil. Epist. 52. et Greg. Naz. Orat. 1. p. 34. 4.

ference of paths doth not hinder travellers from coming to the same inn at night. Gracious was the carriage of Cyprian^b in the controversy of rebaptization, in this point, and greatly commended by St. Austin: "Let us," saith he (speaking in a council at Carthage) "deliver every man his judgement in the case, judging no man, removing no man from his right of communion, if he be otherwise minded. For none of us can make himself a bishop of bishops; or, by any tyrannical terror, compel his colleagues unto a necessity of obedience; but every one hath the freedom of his own liberty and power, and can as little be judged by any other, as he himself can judge another. Therefore let us all wait for the judgement of the Lord Jesus, who only hath power both to promote us in the government of the church, and to judge of the act which we shall here pass."

And this we shall the more readily do, if we take along with us the two other acceptations of the word *φρονεῖν*. 1. If we have a spiritual sense to favour and relish the divine truth. As the Lord hath furnished the natural man with outward senses for the service and comfort of natural life; so hath he, the spiritual man with spiritual senses, for the use and benefit of the life of grace. We read of such, *Phil.* i. 9. *Heb.* v. 14. Holy men taste and see how gracious the Lord is; (*Psalms* xxxiv. 8) they hear and distinguish the voice of Christ from strangers. (*John* x. 4, 5) His name is unto them as the smell of an ointment, poured forth. All his garments smell of myrrh, aloes, and cassia. (*Cant.* i. 3. *Psalms* xlv. 8) Where these spiritual senses are, there is the mind of Christ. (*1 Cor.* ii. 16) And so far forth as we have the mind of Christ, we are apt to be of one mind amongst ourselves; because Christ is one, and not divided.

2. Again, If we agree in the same end, and do sincerely aim and direct all our designs and purposes unto one and the

^b Superest, ut de hac ipsa re quid singuli sentiamus, proferamus: neminem judicantes, aut a jure communionis aliquem, si diversum senserit, amoventes. Neque enim quisquam nostrum Episcopum se esse Episcoporum constituit; aut tyrannico terrore ad obsequendi necessitatem collegas suos adigit.—Quando habeat omnis Episcopus pro licentia libertatis et potestatis suæ arbitrium proprium, tamque judicari ab alio non possit, quam nec ipse potest alterum judicare; sed expectemus universi judicium Domini nostri Jesu Christi, qui unus et solus habet potestatem et præponendi nos in ecclesiæ suæ gubernatione, et de actu nostro judicandi. *Cyprian.* apud August. de Baptismo contra Donatistas l. 2. c. 2.

same ultimate issue, we are thereby in a very apt preparation, amicably to treat of, and willingly to consent in, all such subordinate things, as are requisite and dirigible unto the attainment of those ends. They are divided ends and interests, (when one man is for his will and lust, and another for his,) that are the ball of contention amongst them, and kindle the flames of war. (*James iv*) 1. It is too usual for men's opinions to be proportioned to their interests. "His quæ volumus, doctrinam coaptamus," as Hilary^a speaks. Men many times suit their doctrines to their wills: their perverse disputings and corrupt minds grow from hence; that they suppose gain is godliness. (1 *Tim.* vi. 5) Avarice, ambition, pride^b of wit, a spirit of contention, a corrupt conscience, and carnal ends, have usually been the originals of those heresies, which have, from time to time, annoyed the church of God. The apostle gives us a large catalogue of carnal lusts, as the harbingers of enmity against the truth, and corruption of mind; 2 *Tim.* iii. 1—8. When men put away a good conscience, they will make shipwreck of the faith. (1 *Tim.* i. 19) So it hath been^c observed of Arius, Valentinus, Marcion, Montanus, Novatus, and others, that ambition and impatience of repulse was the ground of their revolting from the truth. When men cannot bring their lives to the truth, they will wrest doctrine, and bring that down to the proportion of their lusts. He that doth evil, hateth the light. (*John* iii. 20) They that love wine and strong drink, would have their teachers prophesy of such things unto them. (*Micah* ii. 11) As Jerome^d said unto Jovinian, "Noble men, and rich men, that are given to luxury and intemperance, honour and esteem thee; for till thou camest, drunkards and gluttons could not enter into Paradise." Those that agree in the same wicked lusts, will easily agree in such wicked opinions, as do countenance those lusts. The devils, though it is impossible they should love one another, (for love is a heavenly thing, and no heavenly thing is to be found in hell) yet having all the same end, to oppose God, and Christ, and the salvation of

^a Hilary. de Trin. lib. 10.^b Mater omnium Hæreticorum superbia.

Aug. de Gen. cont. Manich. l. 2. c. 1. Bern. in Cant. Ser. 65. ^c Ærod. Decret. l. 1. tit. 6. sect. 12. Tertul. cont. Valentin. c. 4.—Ambros. l. 1. de pœnit. c. 15.—Niceph. l. 4. c. 22.

^d Hieron. ad Jovinianum l. 2.

men,—and having all large understandings to discern the most effectual means to carry on that end, therefore they always agree: they are never divided in judgement and practice one from another. If Christ and his glory, if the service and salvation of his people be our end; if we mind the same ‘common salvation,’ as the apostle calleth it; the differences which after remain amongst us, arise purely from a narrowness and defect of judgement, disabling us clearly to discern the most natural expedients unto that end, and not from any other root of malignancy or hostility: and, consequently, the way to agreement is more open and facile.

Now in the next place (as I told you before) the basis and foundation of *αὐτοφρόνησις*, is *ἐνοφρόνησις*, to have a unity wherein all do agree. For as the ultimate resolution of all beings, is into one prime entity; so the ultimate resolution of all truths, is into one prime verity. Let us, therefore, agree in the one first truth; and that will be a seminary and matrix of all other consequent conclusions, which are deducible therefrom. The apostle tells us what this unity is, the truth in Jesus. (*Eph.* iv. 21) The only foundation, Jesus Christ. (*1 Cor.* iii. 11) The unity of the faith, and of the knowledge of the Son of God. (*Eph.* iv. 13) Holding the head. (*Col.* ii. 19) In him it is that the body is joined and compacted, and knit together. Whatever our other doctrines are, they are all to bear conformity unto this. If any man prophesy, it must be *κατ’ ἀναλογίαν πίστεως*, according to the proportion of faith. (*Rom.* xii. 6) This is the rule, according unto which as many as walk, peace and mercy shall be upon them. (*Gal.* vi. 16) From this one head, all the nerves and ligaments, which fasten the parts of the body together, are derived: in this one root and one stock, are all the branches fastened: by this one soul are all the members animated: on this one foundation, is all the superstructure reared. Cut off the head, take away the soul, remove the foundation,—all the body, all the building, presently tends to dissolution and ruin. This is the great foundation of consent amongst Christians, *τὸ ἐν φρονεῖν*, to mind one thing, to agree in a unity, that that may make way to agreement in

⁴ Οὐδὲν οὕτως ἰσχυρὸν εἰς ὁμόνοιαν τοῖς γνησίοις τὰ πρὸς τὸν θεὸν ὡς ἡ περὶ θεοῦ συμφωνία. Greg. Nazian. Orat. 12.

other things. To hold the unity of faith, and the knowledge of the Son of God, and of the truth as it is in him. ‘I determined to know nothing among you, save Jesus Christ, and him crucified.’^a ‘God forbid that I should glory, save in the cross of our Lord Jesus Christ.’^b ‘There is not salvation in any other, no other name under heaven whereby we can be saved.’^c To hold a unity of worship; “Thou shalt worship the Lord thy God, and him only shalt thou serve.” (*Matth.* iv. 10) “God is a spirit; and they that worship him, must worship him in spirit and truth.” (*John* iv. 24) To hold a unity of obedience; “As we have received Christ, so to walk in him, to walk as he walked: because, without holiness, no man can see the Lord.” (*Col.* ii. 6. 1 *John* ii. 6. *Heb.* xii. 14) ‘Primum in unoquoque genere est regula cæterorum.’ All our knowledge must be measured by a unity, the unity of faith: all our worship by a unity, unity of spirit: all our obedience by a unity, unity of love, and of uprightness; called by the apostle ‘singleness of heart.’ (*Eph.* vi. 5) Without this unity of faith, of spirit, of love, of sincerity, neither our knowledge, nor our worship, nor our obedience, is at all salvifical. These are the cement and ligaments of concord in the church of Christ.

And if we consider it, we shall find that the great breaches and divisions, which have been caused in the church of God, have arisen by adding pluralities unto these unities. See it in the Roman church. We hold one scripture; they add their traditions. We hold one judge of controversies, the word of God; they add their Papal infallibility. We hold one mediator between God and man, the man Christ Jesus;—they add many mediators of intercession, saints and angels. We hold one satisfaction by the blood of Christ; they add penances and purgatory of their own. We worship one God in spirit and truth; they add angels, and saints of their own making. We obey God according to his precepts; they add evangelical councils. We teach justification by the righteousness of Christ alone; they add the righteousness of our own works. And yet they accuse us of schism and division in the church, who hold close to that primitive unity which was first delivered to the saints, and cannot admit

^a 1 Cor. ii. 2.^b Gal. vi. 14.^c Acts iv. 12.

those human super-additions, which carnal interest hath introduced.

I would willingly here have added one thing more, as a needful expedient unto consent in judgement, out of the apostle, (1 *Cor.* i. 10) which is τὸ αὐτὸ λέγειν: To speak the same things; to hold 'the form of sound words.' (2 *Tim.* i. 13) For many times the use of new phrases and expressions (a curiosity too much affected in this age) doth make way for the introducing of new doctrines. Eusebius^d tells us of some in his days, who, to win upon the minds of men, did amuse them with new words: whereas those who were orthodox and zealous defenders of the truth in those primitive times, would not change a letter nor syllable in their forms of speech, to the prejudice of the truth. Gregory Nazianzen^e, a holy and grave writer, is bold to compare this curiosity and novelty of speech in the things of God, unto lascivious dancing, and the arts of jugglers, whereby they deceive the senses of those that look on; and telleth us, that the τὸ ἀπλοῦν τε καὶ εὐγενὲς τοῦ λόγου εὐσέβεια ἐνομίζετο, that simple, proper, genuine language was, in holy things, wont to be esteemed godliness. It was good counsel which Austin gave unto him that intended the truth, but used an incommodious expression, "Sententiam teneat, linguam corrigat."

Hitherto I have spoken of the first duty in a spiritual relation, as you are Christians. It is very necessary for you to extend it further, as you are patriots and citizens; especially in such a time as this is, wherein your discords and divisions may endanger the welfare of three nations. I beseech you consider the great depositum which you are entrusted withal, the liberties, the properties, the safety, the dignity, of three great Christian Protestant nations. This you cannot but agree in, that the preservation of these is one of your principal duties; so you have an ἐνοφρόνησις to build upon. Look straight forward unto these great and honourable ends; look still upward unto the Father of lights, for wisdom to direct you to unanimous expedients for promoting of these ends.

^d Euseb. Hist. l. 4. c. 7. et c. 11. οἱ τοῖς θείοις λόγοις ἐντεθραμμένοι, πρόσθαι μὲν τῶν θείων δογμάτων οὐδὲ μίαν ἀνέχονται συλλαβήν. Basil. apud Theodor. l. 4. c. 17. et lib. de spir. sanc. cap. 1.

^e Greg. Naz. Orat. 21.

Vid. *Fedulum* de Prudentia veteris Eccles. l. 3. c. 3. et 4.

Be you faithful to his interests, and he will be careful of yours. It would be arrogance in me to counsel so wise a body in matters political. I shall make it my business to beg help and counsel from God for you ;—and shut up this first duty with minding you of that famous example of the two statesmen in Plutarch, who, being jointly sent abroad upon public service, laid down all their private differences at the city gate ; and went, with united resolutions, to prosecute the ministry entrusted with them.

Now followeth the second duty, τὴν αὐτὴν ἀγάπην ἔχοντες, “ Having the same love.”

1. The same in object, to love the same things : for the love of different objects, doth naturally divide the minds of men into divers studies and judgements.

2. The same in truth, love unfeigned ; (1 *Pet.* i. 22) without dissimulation. (*Rom.* xii. 9) Of all affections, love is the most naked and open-hearted.

3. The same in measure, to love ‘ ad ultimum virium :’ for love is strong as fire. “ Amor meus pondus meum :” it is the weight, the wing of the soul, which carries it swiftly to its proper object.

Now this duty of love is very naturally subjoined unto that of minding the same things ; for it serves both to limit it, and to strengthen it, and to excite it. ^a

1. It limits it. For Turks consent in the same impure religion ; devils are of one mind in the same cursed designs. But the object of our consent must be ‘ Res per se diligibilis,’ that which is in itself amiable and lovely. Such is Christ to believers, precious, their hope, their desire, their love ; as Ignatius called him, “ the chiefest of ten thousand, altogether lovely.” Such the word of Christ, unsearchable riches. Such the church of Christ ; beautiful as Tirzah, fair as the moon, clear as the sun, terrible as an army with banners. (*Cant.* vi. 4, 10) Such are country, law, liberty, property, dignity, safety, to true patriots : they look on these, as most desirable things. ^b

^a Περὶ τῶν αὐτῶν οὐ τὰ αὐτὰ, φίλοι τε ὄντες, καὶ μὴ γινώσκομεν. *Greg. Naz. Orat.* 14.

^b Μηδεὶς οἶέσθω με λέγειν, ὅτι πᾶσαν εἰρήνην ἀγαπητέον οἶδα γὰρ ὡσπερ στάσιν τινὰ βελτίστην, οὕτω καὶ βλαβερωτάτην ὁμόνοιαν, &c. *Greg. Naz. Orat.* 12. 1 *Pet.* ii. 7. *Col.* i. 27. *Hag.* ii. 7. *Cant.* v. 10, 16. *Ephes.* iii. 8.

2. It strengtheneth our unity. For though things may be put close together, and joined one to another, yet if there be not a bond to fasten them, they will easily fall asunder. And this bond is love: so the apostle calleth it, *Col. iii. 14.* It is as the mortar, which fasteneth the stones of the building to one another. Apostasy from the truth proceedeth from want of love unto it; as the apostle saith of such, that “they received not the love of the truth, that they might be saved.” (*2 Thess. ii. 10*) For when God himself doth inwardly teach by his spirit those who are called according unto purpose, he doth it with ineffable sweetness: “Ita ut non ostendat tantummodo veritatem, verum etiam impertiat caritatem.”^c

3. It exciteth and acteth it. Love is a working and painful grace; laborious to remove difficulties; victorious to conquer them; of a healing nature to close up breaches; of a uniting nature, to endear the hearts of men unto one another.

And here is added the basis and foundation of this love; and that is *συμφυχία*, to have the same soul, to be animated by the same spirit of Christ; as it is said of believers, that they were “of one heart, and of one soul.” (*Acts iv. 32*) This the apostle calls, “Christ living in us:” (*Gal. ii. 20*) for, “by one^d spirit, we are all baptized into one body.” (*1 Cor. xii. 13*) This is the ground of that love which is in believers one to another; (the heathen took notice of it, “Vide ut se diligunt Christiani”) because they are all members of that body, which is actuated by the same common spirit; so that they weep together, and rejoice together, and have the same care one of another. As some philosophers have affirmed a universal intellect; and a general soul which actuateth the whole frame of nature, ‘Totamque infusa per artus Mens agit molem, et magno se corpore miscet;’ so, in the universal church, it is most certain, that the head in heaven, and the members on earth, are all animated and enlivened by the same spirit. (*Ephes. iv. 16*)

You see the great duties of the text, unanimity and love. I shall but name the manner of the apostle’s pressing them;

^c *Aug. de Grat. Christi. l. i. cap. 13.*
Χριστόν, ὑπὸ τοῦ αὐτοῦ συναρμολογούμενα καὶ συντιθέμενα πνεύματος. Greg. Naz. Orat. 26.

^d *Γίνεται ἀμφότερα ἐν εἰς ἓνα*

Χριστόν, ὑπὸ τοῦ αὐτοῦ συναρμολογούμενα καὶ συντιθέμενα πνεύματος. Greg. Naz. Orat. 26.

and that it is marvellous, earnest, and pathological. I told you, it had a threefold efficacy.

1. By way of prevalent insinuation, and most rhetorical obtestation. As if he should have said, "O ye Philippians, I your apostle, your father that begat you unto Christ, who am willing to abide in the flesh, to continue in bonds, for your furtherance and joy, that your rejoicing may abound; I adjure you by the choicest of all your endearments; if you have ever had any sense of the consolations of Christ; if you have ever felt sweetness in his love to you, or in yours to him; if you have ever been ravished with the communion of saints, and with the glorious joys of the spirit of grace; if you have any mercy and bowels for a poor prisoner in bonds, who could with joy be offered upon the sacrifice and service of your faith; if you would minister any joy to your father in Christ, to revive and comfort him in the midst of his afflictions;—this, this is the way to express it all, by your being "like-minded, having the same love, being of one accord, of one mind." He might, by his apostolical authority, have commanded and charged them; but he rather beseecheth and obtesteth them. The duty is a duty of love; and therefore he useth no expedients but those of love and sweetness, to move them unto it. As he said unto Philemon, "I might enjoin thee; yet for love's sake, I rather beseech thee; being such a one as Paul the aged, and now also a prisoner of Jesus Christ, I beseech thee;" (*Phil.* viii. 9, 10) so to the Romans, *Chap.* xvi. 17. So to the Corinthians, in the present case, "I beseech you by the name of our Lord Jesus Christ," *1 Cor.* i. 10. The apostle doth, as it were, melt his heart into theirs, that theirs may be soldered and united together. O the tenderness, and gentleness, and meekness of soul, which should be in spiritual pastors towards their people; to win them, and to prevail with them unto the love of peace and truth! 'Mutato nomine,' you may look on all this as spoken unto you.

2. By way of rational argumentation. He takes principles, which their own hearts could not choose but grant, having tasted the truth of them; and from them he infers the duty.

1. Εἰ τις παράκλησις ἐν Χριστῷ. If any exhortation: so Ambrose and others render it. "If you have any regard to the

advice and counsel of Christ, he commands you, as you would be esteemed his disciples, to love one another : and he prays for you, that you may be one. (*John* xiii. 35. xvii. 21)

“*If any consolation.*”] O where have we any consolation, but in and by Christ? He is called the ‘Consolation of Israel,’ *Luke* ii. 25. And wherein is this consolation in Christ? Surely in this, that he is our great peace-maker. 1. He hath made peace and accord between God and us. A sad thing it is for a weak and sinful creature, to be exposed to the wrath and displeasure of a righteous God, who is a consuming fire, and into whose hands it is a fearful thing to fall. And therefore it must needs be an abundant comfort, to be by Christ reconciled unto his favour, and adopted into his family. “Behold what manner of love the Father hath shewed unto us, that we should be called the sons of God!”—2. He hath made peace “between us and ourselves.” A sad thing it is for a man, who can never be out of his own company, to be (as the prophet Jeremiah said unto Pashur) ‘a terror to himself:’—and therefore it must needs be a great comfort to have the conscience so calmed, the love of Christ so shed abroad into the heart, and the joys of salvation and peace of God so fill the soul with sweetness and spiritual pleasures, as that it can, with unspeakable delight, retire into itself, and rejoice in no company more, than in the company of God and itself.—3. He hath made peace ‘between man and man.’ It is a sad thing for men to be like thorns and briers one unto another, hateful and haters of one another, as naturally we are. (*Tit.* iii. 3, 4) And therefore it must needs be a great comfort to have this enmity removed, or at least restrained : for when a man’s ways please the Lord, his very enemies are at peace with him. He maketh a covenant for them, with men and beasts. Herein is one principal branch of the consolation of Christ, in reconciling our hearts to God, and to one another. Therefore saith the apostle, “Be alike-minded ; have the same love,” or else you deprive yourselves of a very great part of the consolation of Christ. How can you expect comforts from him, when you minister discomforts unto one another?

“*If any comfort of love.*”] If you ever received comfort by my love to you ; if you desire to return any comfort back by your love to me ; if you have ever found sweetness in the

love of God, in the love of Christ, in brotherly love; shew the power of that love, which is, to unite the minds, hearts, souls, judgements, affections of brethren one unto another. When you are divided and broken one from another, you deprive yourselves of one of the sweetest comforts of Christianity, that light and easy yoke of love.

“*If any fellowship of the Spirit.*”] The spirit of God is ‘vinculum’ and ‘vehiculum’ of that holy communion, which the members have with God the Father, with Christ their head, and with one another. Communion with one another in the same duties, to edify one another; communion in the same ends, to further one another; communion in the same privileges, to enjoy one another. They are acted by the same principles, animated by the same soul, mind the same interests, promote the same ends. By this communion of saints it is, that we have all one Father, one head, one hope, one common salvation. And communion is ever found in a preceding union of the members to the head, and to one another. Discords amongst brethren do quench the communion of saints.

“*If any bowels and mercies.*”] In Christ towards you; If his tender heart have been wide open to refresh you.—In you towards me; if you have any sympathy with a suffering apostle, with a father in bonds.—In me towards you: if you have ever found in me the compassions of a Father.—In you towards your brethren; if you will not be like Judas, a disciple without bowels, whose bowels gushed out; a brother without natural affections, shew this tender-heartedness in being like-minded one to another. The bowels are wrapped round, as it were, in one another; and so should the hearts and affections of believers be.

“*Fulfil ye my joy.*”] “Afflictions I have enough already; you need not by your dissensions add more. A prisoner in bonds, expecting the sentence of death, the sword of persecution; but these things trouble me not: I can rejoice in dungeons, in bonds, in deaths, if it go well with the church of Christ. I prefer Jerusalem above liberty, and life, and my chiefest joys. This would accumulate and complete my afflictions; this would be heavier than my chain, darker than my prison, sharper than my sword, worse than a Nero unto me, if you my children should wound my soul with your

dissensions. God hath used me as a means of much joy to you, the consolations of Christ, the comforts of love, the communion of the Spirit, the bowels of Christianity. If there be any joy in the gospel of salvation (and surely that is unspeakable and glorious) these hands have administered it from Christ unto you. And God hath used you as a means of much joy to me. Your 'fellowship in the gospel, my joy,' *Chap. i. 4, 5.* Your faith in Christ, your readiness to suffer for his name, my joy. Your care of me, and supplying my wants once and again, my joy, *Chap. iv. 10, 16.* These things are the beginnings of joy. Would you complete it? would ye make my soul run over with comfort? would ye crown me with glory and joy? O then mind the same things; have the same love; and then I have all, I abound, I am full. There is no greater joy to a minister of the gospel, than to hear that his children walk in the truth." (3 *John iv*)

3. By way of most comfortable consecution. This is the ready means to impress and diffuse the consolations of Christ, the comforts of brotherly love, the joys of the communion of saints into your own souls, when you mind, and judge, and savour, and seek the same things.

And now, honourable and beloved, what can I say more unto you, than the apostle hath here said unto his Philippians? What think you, if Paul were here in our place to speak unto you; would he not mind you of the same things? Do not all the good ministers, all the good people in three nations, pray for your agreement? Are not the wives in your bosoms, the children of your bodies, your families, your estates, your posterities, the safety of three nations, concerned in your unanimity? Would it not be a sad thing for thousands, ten thousands of prayers, to be, by your divisions, disappointed? Would it not be a sad thing for thousands and millions of people, who have put their comforts and interests into your hands, to be by your dissensions endangered? O therefore fulfil you the joys of the people of the land, by minding the same things. Let it be said of you,—This was a wise and understanding house, that had God nigh unto them in all that they called upon him for: these were counsellors of value, healers indeed, repairers of breaches, preparers of paths to dwell in.—Away with strife and conten-

tion; they are the children of pride. Away with self-seeking, domestical interests, your own fish-ponds, as the orator speaks; they are the children of baseness. You have, at one end of the text, the obstestation of an apostle; you have, at the other end, the example of a Saviour. He emptied, and denied himself for your good: do you so, for the good of those who have entrusted you. He was a peace-maker for you; be you so for them;—true Mordecaies, accepted of your brethren, seeking their wealth, and speaking peace unto them.

I conclude all with this one enthymeme,—There is consolation in Christ, comfort in love, fellowship of the spirit, bowels and mercies. There are prayers to be sealed, the joy of thousands to be fulfilled, three great nations to be comforted and established, dangers to be removed, flames to be prevented, ruin to be repelled, enemies to be disappointed, a dear Saviour's example to be imitated, gospel to be advanced, name to be glorified. Therefore it is necessary, simply necessary, for this noble Convention to mind the same things, to have the same love, to be of one accord, of one mind; to do nothing through strife, or vain-glory; to be lowly minded; to look every man not on his own things, but on the things of others; to let the same mind be in them, which was also in Christ Jesus. That we may enjoy so great a blessing, and that you may be so great a blessing unto the people, let us call upon God, &c.

THE
BRAND PLUCKED OUT OF THE FIRE :

A SERMON preached at St. Paul's before the Lord Mayor, Aldermen,
and Companies of London, on November 5, 1659.

ZECH. iii. 1, 2.

And he shewed me Joshua the high Priest, standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem, rebuke thee. Is not this a brand plucked out of the fire?

THIS chapter is a collection of comforts for the church. Comforts present in the type, Joshua the brand: comforts promised in the substance, Jesus the branch. Comforts to Joshua, the comfort of protection against adversaries, *ver. i. 2.* The comfort of honouring and adorning him for his ministry and office, *ver. 4, 5.* The comfort of remuneration for his fidelity, *ver. 6, 7.*

The words of the text are a promise of protection, revealed by the angel, published by the prophet,—two excellent witnesses to a promise. And indeed we seldom find the church in affliction, but we find an angel ^a with them. With Israel, when Pharaoh and his host pursued them; when they were in the hands of the Midianites; when they were in the hands of the Philistines; when they were in Babylon, in the bottom amongst the myrtle-trees; with the three children in the furnace; with Daniel in the lions' den; with Paul, in the shipwreck; with Elisha, when beset with an army at Dothan; with Lot, in the midst of Sodom. The angel of the Lord is

^a Exod. xiv. 19. Judges vi. 11. xxxiii. 3. Zech. i. 8, 11. Dan. iii. 28. vi. 22. Acts xxvii. 13. 2 Kings vi. 17. Gen. xix. 1.

round about those that fear him, to deliver them. (*Psalms* xxxiv. 7)

“*He shewed me Joshua.*”] Israel returned but from two captivities, from Egypt, and from Babylon; and in both we find a Joshua employed; one, to possess them of Canaan; another, to re-edify the temple. It was not without a great mystery, to note unto us that there is no deliverance without a Jesus: no name but that under heaven by which we can be saved. (*Acts* iv. 12) He alone delivered us from the wrath to come. (*1 Thess.* i. 10)

“*Joshua the High-Priest.*”] He is seldom mentioned alone without Zerubbabel. (as *Ezra* iii. 2, 8, and iv. 3, and v. 2. *Nehem.* xii. 1. *Hag.* i. 1, 12, 14, and ii. 2, 4) As in their return out of Egypt, they were led by Moses and Aaron; (*Psalms* lxxvii. 20) so in their return out of Babylon, they were led by Zerubbabel and Joshua; and being returned, these two were to engage themselves in the work of building the temple. (*Ezra* v. 2) And indeed temple-work doth never go prosperously on, but when the ministry of the priest is backed and encouraged with the authority of the magistrate:—as it was by Nehemiah, Hezekiah, and other good princes.

And, therefore, they are enemies to the building of God’s house, who go about to persuade the magistrate that he hath nothing to do with matters of religion; that it belongs not either to his power or duty, to take care that purity of truth and worship be preserved within his territories: of whom notwithstanding it is prophesied, that they should be ‘nursing fathers’ to the church. (*Isai.* xlix. 23) And truly they are none of the best nurses, that suffer their children to have poison as freely offered them, as milk or wholesome meat.

There is something in it, that we find Joshua here alone. Satan would do mischief to any one, whom God honours and employs: but his notable malice is against religion, and the building of the temple. If there be any more special instrument of that than other, him in special manner he opposeth: the more spiritual the service, the more resisted by the devil. The true Jesus, whereof our Joshua was a type, was no sooner called by God to build his house (for it was said of him that he should do, *Zech.* vi. 13) but we find him assaulted by the tempter. (*Matth.* iv. 1) Of all works, this is the

work which Satan most desires to oppose, as the apostle intimates. (1 *Thess.* ii. 18)

“*Standing.*”] Both ‘*tanquam Servus,*’ and ‘*tanquam Reus.*’ 1. As a servant to minister unto the angel. So much the word *standing* frequently importeth, attending upon a ministry; (*Deut.* x. 8, and xvii. 12. 1 *Kings* xvii. 1. *Heb.* x. 11) whereby is noted, (1) reverence to the Lord whom he served. (2) readiness to receive his commands. 2. As a defendant, who, being accused, stands up to answer for himself: the judge sat, and the people stood, *Exod.* xviii. 13. Actor and Reus were wont to stand together before the judge. “Who will contend with me? Let us stand together;” (*Isai.* l. 8) to intimate possibly in either the confidence of a just cause: therefore it is said of the ungodly, that they shall ‘not stand in judgement.’ (*Psalms* i. 5)

Joshua was in filthy garments; yet God employed him, and Satan accused him. How low soever our condition be, God thinks not scorn to use us in his service. “Out of the mouths of babes and sucklings he hath ordained praise.” He will be served as well in rags as in robes. And how low soever our condition be, Satan would have us lower, from robes to rags, from rags to nakedness. His malice is like hell, without any bottom. The truth is, it is not robes or rags that trouble him; but that whether in the one or the other, we do any way stand before the Lord and minister unto him.

“*Before the angel of the Lord;*”] namely, the ‘angel of God’s presence;’ (*Isai.* lxiii. 9) the ‘angel of the covenant.’ (*Mal.* iii. 1) He is the Lord of the house, and Joshua his servant. (*Heb.* iii. 6. *Matth.* xxiv. 45) He is the Judge over the house, (*Acts* x. 42) and Joshua his subject. And, in both capacities, he stands before him, to execute the commands of his Lord, to answer the accusations of his adversary.

“*And Satan standing at his right hand.*”] The right hand seems to have been the place of the accuser. (*Psalms* cix. 6, 7) And it is the hand of action. A wise man’s heart is at his right hand; (*Eccles.* x. 2) he doth what he doth, heartily, as to the Lord. Satan hopes, if he speed not at accusing, he shall at resisting; that he shall prevail either as an adversary or as a tempter. But here is Joshua’s comforts; though Satan be at his right hand to tempt, God also is at his right

hand to support him. (*Psalms* xvi. 8) He is an accuser at our right hand, and Christ an advocate at God's right hand. (1 *John* ii. 1, 2)

“*To resist him,*”] or to accuse him. To resist him in his ministry, to accuse him for his failings. What these failings were, we may guess by the story. 1. He ministered not in the priests' robes, but in filthy garments, *ver.* 3. 2. He delayed the building of the Temple, till pressed thereunto by the prophets. (*Ezra* v. 1) 3. His sons were, some of them, defiled with strange wives. (*Ezra* x. 18)

What a white devil have we here! Satan transforming himself into an angel of light; zealous for God's worship; which is the thing that he chiefly maligneth. Even the haters of religion will pretend zeal for it, so they may do it mischief: and when they rejoice at the failings of good men, will yet seem greatly offended for them. They did so here: they would fain have had a hand in building the Temple, the building whereof they most earnestly malign'd. (*Ezra* iv. 1, 2) Delilah will take Samson on her knee to cut off his hair. Judas will kiss his master, that he may betray him. Christ's enemies will court him, that they may entrap him; (*Matth.* xxii. 16) and Paul's enemies will preach Christ, to add affliction unto him. (*Phil.* i. 16) We find Satan one while tempting Christ; another while, confessing him; denying him in the Pharisee; (*John* vii. 52) acknowledging him in the man possessed; (*Mark* i. 24) but with a mischievous purpose in both; as if it were learning to deny him, as if it were madness to confess him;—one while leading him to the Temple, another while shewing him the world. He hath Temple-temptations, and secular temptations. It is all one to him, the serpent's skill or Samuel's mantle, so he may, either way, be doing mischief.

“*And the Lord said unto Satan;*”] the Lord Christ; the angel before whom Joshua stood the mediator and intercessor for his servant.

“*The Lord rebuke thee, O Satan.*”] Restrain thy pride; silence and muzzle up thy mouth; cast out thy bill of complaint; throw thee over the bar, that thou mayest not rise against his servant any more: and if thou be still clamouring, then once again,

“*The Lord that hath chosen Jerusalem, rebuke thee.*”]

Must God's holy tribunal be still troubled with the obstreperous malice of a common barrater? Canst thou hinder the adoption, or alter the immutable election, of God?—We see hereby the rage of Satan: he never gives over accusing, till God silence him. And we see the love of God: be Satan never so clamorous, God never gratifies him with a hearing, but answers all his accusations with his own free love, and gracious election.—“The Lord that hath chosen Jerusalem, rebuke thee.”

“*Is not this a brand, plucked out of the fire?*”] Hath he not suffered enough already, except he be quite burnt up? Have I begun to deliver him, and shall I not perfect it? Did I bring him out of the furnace of Babylon sore against thy will, that I might gratify thy malice in destroying him here? Can I be weary in shewing mercy, when thou art unwearied in doing mischief? I have delivered him to build my temple, and to set up my worship; and the mercy begun, I will finish, maugre all thy malice.

The words contain a vision of a special mercy to Joshua, set forth in the manner of a juridical process. Wherein we have,

1. Joshua's ministry and defence. He stood { Servus.
tanquam } Reus.
2. The adversary, Satan and his work against { Resist.
Joshua, to } Accuse.
3. The advocate. The Lord.
4. The victory over Satan. ‘The Lord rebuke thee.’
5. The foundation thereof. God's election of Jerusalem, and his compassion to Joshua.

“*He shewed me Joshua.*”] That which the prophet saw, was only in a *vision* and representation, not really and in effect. For where was the priest to minister, but in the Temple and at the altar? And these things were yet but in consultation, nothing finished: yet, in a vision, the prophet seeth it all done.

With God, promises and threatenings give a kind of being unto things, before they are produced 1. They exist in ‘*Decreto Dei,*’ in God's decree; and so are known only unto himself. (*Acts xv. 18*) 2. They exist in ‘*Verbo,*’ in the

word; and so are known only to faith, which is *ὑπόστασις τῶν ἐλπιζομένων*, the very present subsistence of things, which to hope are but future. (*Heb.* xi. 1) 3. They exist really in ‘opere et effectu,’ in the work done, visible to the sense of all beholders: and so wicked men know the works of God in execution, which they knew not in denunciation: as our Saviour tells us, (*Matth.* xxiv. 38, 39) though Noah had threatened the deluge, yet they “knew not till the flood came and took them all away.” When there was no Temple, the prophet sees Joshua ministering. When Ahab was not yet gone to Ramoth Gilead, the prophet saw all Israel scattered. (*1 Kings* xxii. 17) When there was no natural strength, Abraham saw Sarah conceiving. (*Rom.* iv. 19, 20, 21) Whatever the faith of a prophet can see in a vision, the faith of a believer can see in a promise.

When therefore we have God’s promise, how cross soever it may appear to sense or reason, we should, with David, “encourage ourselves in the Lord our God,” (*1 Sam.* xxx. 6) and rest upon his name, I AM, who calleth the things which are not, as if they were. He that gave being to the world out of nothing, to make good his decree of creation, can give to any man comfort out of nothing, to make good a promise of mercy and deliverance. He can command his loving-kindness; (*Psalms* xlii. 8) He can create peace. (*Isa.* lvii. 19) When all second causes, vines, olives, fig-trees, fields, herds, stalls, do wholly miscarry, we may rejoice in God, and glory in his salvation. (*Habak.* iii. 17, 18) When our flesh and our heart fail, we have him for our strength, and our portion for ever. (*Psalms* lxxiii. 26)

We live in failing times: we have found men of low degree vanity, and men of high degree a lie: We have leaned on our house, but it did not stand; we have leaned on our staff, and it hath gone into our hand.^b We trusted too much in parliaments, and they have been broken; in princes, and they have given up the ghost: ‘Nec vitia nec remedia ferre possumus.’ We have been afflicted both with our diseases and with our remedies; fear, and the pit, and the snare^c have been upon us; we have been changed from vessel to vessel^d, and we break every vessel we are put into. Our ships have

^b Job viii. 15. 2 Kings xviii. 21. Exek. xxix. 6.

^c Isai. xxiv. 17.

^d Jer. xlvi. 11.

been broken, our trade broken, our estates broken, our government broken, our hopes broken, our church broken; nothing but our hearts and our sins, unbroken. A sad thing, that a people will be quite fatherless^e, before they will think of going to God; that they will have their way hedged up with thorns^f, before they will resolve to return to their first husband; that they will be brought to husks, before they will come to themselves, and go to their father^g; that they will be brought to such extremities, as not to know what to do, before they will have their eyes upon the Lord.^h Well; it hath been our sin, and our folly, to trust in broken reedsⁱ, in dying and perishing comforts: let it, at last, before the Ephah be sealed^k, before the decree bring forth^l, be our wisdom, and our faith, to trust in the living God; and, by repentance and humiliation, to remove our sins from between God and us; and then no other impossibilities can obstruct the passage of mercy unto us: nothing can any more hinder the fulfilling of an Evangelical promise, than of a prophetic vision.

Well; whether in a vision, or really, he saw *Joshua standing*. And he stood,

1. *Tanquam Servus*; To minister before the Lord. Whereby we learn, 1. That as the ministers of the Lord have their mission from him, (*Rom. x. 15. Heb. v. 4*) so they ought to receive instructions from him, to do all in his temple according to the pattern he gives them; (*1 Cor. xxviii. 11. Heb. viii. 5*) to speak nothing but according to his prescription and direction; his words, (*Ezek. ii. 7*) his counsel, (*Acts xx. 27*) what they have received in command from him. (*1 Cor. xi. 23*) A servant is ὄργανον ἐμψυχον, a living instrument^m; and instruments must be led by the guidance of the principal cause. *Semper agatne rogat, nec nisi jussus agit*. Wo be unto us, if we speak any thing in God's name, which he hath not commanded us. (*Deut. xviii. 20*)

2. Having received instructions, they ought with all reverence and readiness to obey them.ⁿ We cannot but speak the things^o which we have heard and seen; no dignity, no

^e Hos. xiv. 3.

^f Hos. ii. 6, 7.

^g Luke xv. 16, 17, 18.

^h 2 Chron. xx. 12.

ⁱ Isai. xxxvi. 6.

^k Zech. v. 8.

^l Zeph.

ii. 2.

^m *Aristot. Politic. lib. 1. cap. 4.*

ⁿ *Depositum custodi, quod*

tibi creditum est, non quod à te inventum; quod accepisti, non quod excogitasti; rem non ingenii, sed doctrinæ. Vincent. Lirinensis.

^o Acts iv. 20.

excellence, is a supersedeas to duty. Joshua, and other priests; Paul, and other elders; angels, and other ministers, are all fellow-labourers in the service of Christ. (*Zech.* iii. 8. *Col.* iv. 11. *Rev.* xix. 10)

3. That they are always in the eye of God, to counsel them in their duties, to search them in their performances, to hear them in their petitions, to tender them in their sufferings, to protect them in their fears and dangers. The anointed ones do ever stand before the Lord; (*Zech.* iv. 14) and since they do so,

1. They must learn to walk fearfully and humbly; to discharge their ministry heartily as to the Lord; to consider the weight of their pastoral office, as men that must give an account. (*Heb.* xiii. 17)

2. The people must learn to pray for them. Their duties are many, their temptations many, their enemies many, their infirmities many, their discouragements many; the infamies, contempts, reproaches poured out upon them, the devilish machinations and contrivances against them, many, more than many; and therefore they have the more right unto, the greater need of, the people's prayers. When enemies threatened, then the church prayed, "Lord, behold their threatenings, and grant unto thy servants that with all boldness they may speak thy word." (*Acts* iv. 29) When the apostle knew he should meet with enemies at Judea, then he earnestly besought the church to pray for him. (*Rom.* xv. 30, 31) When he was an ambassador in bonds, then he moves the church to pray, that he might open his mouth boldly. (*Ephes.* vi. 19, 20) Thus he stood in a posture of service.

II. *Tanquam Reus*; As a defendant, as one accused, to answer for himself and others. The sins of the age then were general: 1. Neglect of building the temple: (*Hag.* i. 2) 2. Marrying strange wives. (*Ezra.* ix. 1, 2. x. 13) Yet Satan bringeth his accusation against the priest only, who was to warn the people. (*Ezek.* xxxiii. 8) His plot was against Israel; but his practice was upon David, to number the people. (1 *Chron.* xxi. 1) If he can overthrow public persons, cast down a Joshua, blow up a parliament, make contemptible and insignificant, the great officers in church or state,—the rest he hopes to have presently in his power:

δρὺς πεσοῦσης, πᾶς ἀνὴρ ξυλεύεται. Cut the tree up by the roots, and you may easily lop off all the branches. Thus we find him sifting of Peter, and hindering of Paul. (*Luke* xxii. 31. *1 Thes.* ii. 18) Therefore in the law, as great a sacrifice was required for the priest, as for all the people. (*Lev.* iv. 3, 13, 14) Their sin is of a diffusive nature; from them prophaneness goes into all the land; (*Jer.* xxiii. 15) they are the snare of a fowler, by which others are entrapped. (*Hos.* ix. 8) The sin of him that hath knowledge, emboldeneth others. (*1 Cor.* viii. 10) The priests' sin brought contempt upon the very offerings of the Lord. (*1 Sam.* ii. 17)

And therefore all public persons, magistrates, and ministers, should be so much the more vigilant over themselves, by how much the more Satan is busy both to tempt and to accuse them. Plutarch hath written a book of 'profiting by enemies.' Certainly next unto this, that they stand before the Lord, and have his eye over them,—there can hardly be a more profitable consideration for men in office, than to remember that Satan is at their right hand, to tempt, to accuse, to observe, and to resist them. They say, Those roses are sweetest, which have stinking weeds grow near them. The nearer we know that Satan is to us, the more holy and pure should our lives be.

We have seen Joshua standing: Let us now see *Satan standing*, and Satan standing at his right hand to resist him, to accuse him. If we do our duty, Satan is at our right hand to hinder us: If we do not our duty, Satan is at our right hand to implead us. Whether we be conscionable, or whether we be careless, he will have some design upon us, something to do against us.

1. He withstands us *as a tempter*. No sooner was Christ called out to his office and ministry, but Satan presently sets upon him to tempt him; (*Matth.* iv. 1) and usually the more work, the more temptation. He stands at the working hand. And the more public the work, the more sharp and eager the temptation. None more exposed to Satan's opposition than a Zerubbabel and a Joshua, a conscionable magistrate, and a zealous minister. When magistracy and ministry are most opposed, we may conclude Satan is most busy. Their office is most against his

kingdom, and therefore his malice is most against their function.

2. He opposeth *as an accuser*. (Rev. xii. 10) As the young man said unto Joab, "If I should have done as thou sayest, thou thyself wouldst have set thyself against me," (2 Sam. xviii. 13) is most true of Satan: if he can, by any means, tempt us into sin, he will be the first to accuse us of it.^p

But how did Satan resist Joshua? No other way that we know of, but by stirring up the Samaritans to hinder the building of the temple, by hiring counsellors, writing accusations, and procuring an edict against them, which they hastily put in execution. (Ezra iv. 5, 6, 23) Satan, as the general and chief captain, useth wicked men as his drudges and instruments in all his oppositions against the church. All the world are under two heads^a; in their peaceable capacity, under two princes: Holy men, under Christ, the King of Saints^r; and wicked men, under Satan, the Prince of this world^s, that worketh effectually in the children of disobedience. (Ephes. ii. 2) And in their military capacity, holy men, under Christ, the Captain of our salvation^t; (Heb. ii. 10) and wicked men, under Satan, the great dragon^u, who are taken by him at his will. (2 Tim. ii. 26) And therefore,

1. Believers must, accordingly, arm themselves with the whole armour of God, when they give their name to Christ, and provide for sharp troubles from principalities and powers, especially the ministers of Christ in the service of his church. No life more comfortable, more honourable; but a warfare belongs unto it. "The weapons of our warfare," saith the apostle, "are mighty through God;" (2 Cor. x. 5) and, "Endure hardness," saith he to Timothy, "as a good soldier of Jesus Christ." (2 Tim. ii. 3) Every good sermon storms some or other strong-hold of Satan, and mortifies, at least aimeth at mortifying, some one or other lust, that is subservient unto his kingdom. There will be continual

^p Impii diabolum habent primò suggestorem, Dei tortorem. *Cyprian* de Jejunio et Tentat.

^a Una Civitas et una Civitas, Babylonia una, Hierusalem una; illa Rege Diabolo, ista Rege Christo, &c. *Aug.* in Psalm 61.

xv. 3. 17. xiv. 19, 16.

^s John xii. 31. Josh. v. 14, 15.

^r Rev.

^t Heb.

ii. 10.

^u Rev. xii. 7.

temptations^x: we must labour and pray for grace, to overcome them. And there will be continual accusations: we must labour and pray for faith, to answer them.

2. Wicked men may see, in opposing Joshua in building the temple, in withstanding the ministers and work of Christ in his church, what master they serve, and whose interest they promote. They are but vassals of Satan, acted by the same principles of enmity and malignity which are in him. "He that committeth sin, is of the devil." (1 *John* iii. 8) And whereas men may be of the devil two manner of ways, 1. 'Per modum servitutis,' as obeying his commands; 2. 'Per modum imaginis,' as resembling his disposition; opposing of the work of Christ in his church, is of this last and worst kind, wherein men shew themselves not his servants only, but his children. As when Elymas the sorcerer withstood Paul, and would have turned the deputy from the faith, the apostle thereupon called him 'the child of the devil.' (*Acts* xiii. 10) Whoever sow tares in the Lord's field, do the work of him who is the Lord's enemy. (*Matth.* xiii. 25) O how many workmen hath Satan amongst us at this time! when the Lord's husbandmen are so decried, and mischievous doctrines so boldly, and with open face, published. The Lord grant that we may not be so long smitten with blindness, till we be led even into Samaria!

But here is the church's comfort, That there is a Lord our advocate with the Lord. As the Lord said to the Lord, "Sit at my right hand," (*Psalms* cx. 1) so here the Lord saith to the Lord, "Lord, rebuke Satan." The Lord sent Christ the Lord to conquer Satan; and Christ the Lord prays unto the Lord to rebuke Satan.

1. When Satan is the church's accuser, Christ is the church's advocate. "We have an advocate with the Father, Jesus Christ the righteous." (1 *John* ii. 1, 2) When Satan is an adversary to resist, Christ is a captain to defend. (*Heb.* ii. 10) He was for this purpose manifested, that he might destroy the works of the devil. (1 *John* iii. 8) And he hath destroyed Satan three manner of ways; 1. 'Per viam sapientiæ;' he hath outwitted Satan, and made his own devices to

^x Subsecuturis tentationibus munimenta præstruimus, *Tert. de Baptismo*, c. 20. Vid. *Aug. epist.* 148.

turn upon his own head. By malice, Satan brought Christ to his cross; and on that cross Christ spoiled principalities and powers, and triumphed over Satan. (*Col. ii. 15*) He swallowed the bait of his humanity, and was caught by the hook of his divinity. 2. ‘Per viam potentiae,’ in a way of war and combat; being stronger than the strong man, he overcomes him, takes from him his armour^y, divides the spoils, (*Luke xi. 21, 22*) makes his people set their feet upon the neck of Satan; as Joshua did call the captains of Israel, to tread on the necks of the kings of Canaan. (*Josh. x. 24*) He vanquished him in a single combat of temptation himself, so that Satan was fain to leave the field; (*Matth. iv. 11*) and he vanquished him in his war against the church, so that he and his angels are cast out. (*Rev. xii. 9*) 3. ‘Per viam iudicii,’ in a way of juridical process. He bringeth Satan to his tribunal, as a Prince of Peace, as Judge of the World; makes him accountable for all his temptations, for all his persecutions, for all his usurpations and tyrannies, over the souls of men; pronounceth judgement upon him, and casts him out, and casts out all his accusations against the brethren. (*John xii. 31, and xvi. 11. Rev. xii. 10*)

This is a ground of great comfort,—though Christ suffer Satan to tempt and to oppugn his church, to put out his venom, and power, and policy against it, yet he will still be a wall of fire round about it. If Satan go to and fro to devour, (*Job i. 7*) Christ hath his angels going to and fro to protect. (*Zech. i. 11*) If Satan have four horns to scatter the church, Christ hath as many carpenters to fray them away. (*Zech. i. 18, 19, 21*) Whatever poison there is in Satan, there is an antidote in Christ against it. He a destroyer, Christ a Saviour; he a tempter, Christ a Comforter; he an enemy, Christ a Captain; he an accuser, Christ an Advocate; he a prince, and god of this world; Christ a King of Saints, and Lord of Glory. Three names Satan hath given him from his three most active principles: a ‘Serpent,’ for his cunning; (*Gen. iii. 1*) a ‘Lion,’ for his strength; (*1 Pet. v. 8*) and a ‘Dragon,’ for his malice. (*Rev. xx. 2*) And Christ hath a name which meets with every one of these: a ‘Counsellor^z,’ no subtilty of the serpent can deceive him:

^y Τεύχεα τ' ἑξενάριζε, καὶ τὰ μὲν αὐτὸς ἔπειτ' ἐφόρει.—Homer.

^z Isai.

a 'Mighty God,' no strength of the lion can overcome him: an 'Everlasting Father,' no malice of the dragon can out-act him; and he is 'wonderful' in all these, ordering and improving his wisdom, his power, and his love, unto the peace of his people, against whom Satan warreth.

II. And further we may here note, that when Satan accuseth, Joshua doth not stand upon his defence, nor plead his own cause; but he answers by his counsel, his advocate pleads for him. When we are tempted and assaulted by Satan, we must put off our adversary to Christ. If we go against him in our own strength, he will certainly be too hard for us. Paul was buffeted by a messenger of Satan; he doth not buffet Satan again, but cries to the Lord to help him. (2 Cor. xii. 7, 8) No name to oppose to the accusations and fiery darts of Satan, but the name of Christ. We know not what to do against principalities and powers, but our eyes are upon him. Satan brings in his charge to condemn. What is the answer? Christ died, Christ is risen, Christ is at the right hand of God^a, Christ is our advocate with the Father^c; Christ hath a plenitude and sufficiency of grace; Christ can save to the uttermost those that come unto God by him; Christ is stronger than the strong man; Christ hath exceeding abundant grace to save the chief of sinners; Christ ascended up on high, and gave gifts unto men, even unto the rebellious.^d If God will not hear the blood of his Son, if Christ will not hear the cry of his servant, if Satan can outbawl the intercession of Christ, if Satan can pluck Christ from the right hand of his Father, or can pluck away the compassions of Christ out of his bowels;—then, never till then, shall penitent sinners that trust him with their souls and salvation, be cast in their suit, and put to shame. We see by what weapons Satan is to be overcome; not by human counsel or power, but by the increpation of God, and by the intercession of Christ. He only is able to succour those that are tempted. (Heb. ii. 18) In his name alone, we must go out against this Goliath. Though Satan be trod down under our feet, yet it is the Lord alone that doth tread him down. (Rom. xvi. 20) Stand before him, appeal to him, implore his rebuke, and you are safe.

^a Rom. viii. 33.

^c 1 John ii. 1.

^d 2 Cor. xii. 9. Heb. vii. 25.

Luke xi. 21. 1 Tim. i. 14. Psalm lxxviii. 18.

One thing more the apostle Jude teacheth us from this ‘Increpet,’ “Not to despise dominion, not to speak evil of dignities,” since Michael the arch-angel, contending with the devil, durst not bring against him a railing accusation, but said, ‘The Lord rebuke thee.’ (*Jude* viii. 9) This as it is severely forbidden by God, “Thou shalt not revile the Gods, nor curse the ruler of thy people;” (*Exod.* xxii. 28) so is it noted by the apostle as an evidence of walking after the flesh, of uncleanness, presumption, self-willedness, to despise government, and not to be afraid to speak evil of dignities. (2 *Pet.* ii. 10, 11) How careful were the apostles, in their days, to caution Christians against this sin! “Let every soul be subject to the higher powers; they that resist, shall receive to themselves damnation; ye must needs be subject, not only for wrath, but also for conscience-sake.” (*Rom.* xiii. 1, 2, 5) “Put them in mind to be subject to principalities and powers, to obey magistrates.” (*Tit.* iii. 1) Inculcate it upon them, they are apt enough through pride and arrogance to forget it,—“Submit yourselves to every ordinance of man for the Lord’s sake, to kings, to governors; use not your liberty for a cloak of maliciousness, but as the servants of God.” (1 *Pet.* ii. 13, 16) And yet the princes in whose time they wrote, were monsters of men for wickedness. Christian religion doth ratify and bear up,—it doth not despise or destroy, magistracy; but owneth it to be of God, as his ordinance and institution, “By whom kings reign;” who putteth his name, and an impress of sacred authority upon them, (*Prov.* viii. 15. *Psalms* lxxxii. 6) and setteth them as his ministers, to be eyes to the blind, and feet to the lame, and fathers to the poor, and sanctuaries to the afflicted.^e Great therefore the wickedness of those that despise them; horrid and execrable the enterprises of those, which would blow them up, and destroy them. If Korah, or Sheba, or Absalom, or Zimri had peace, such as these may look for it too: but Solomon assures us of these men, that “their calamity shall rise suddenly, and who knoweth the ruin of them?” (*Prov.* xxiv. 22)

Lastly, From the double increpation we may draw, I. Matter of caution, not to think ourselves secure, at any time, against the assaults of Satan. He is like the flies, of

^e Job xxix. 15.

which he hath his name, impudent, and importunate. When he is beaten off once, he will come on again; when he hath been foiled and rebuked once, he will venture a second increpation: there is no truce to be held with him: when he was infinitely overmatched, yet he departed from Christ but "for a season." (*Luke* iv. 13)

2. Matter of comfort, That we should not despond under the assaults of Satan. When he multiplies temptations, Christ will multiply increpations; he will deliver a second time; (*Isai.* xi. 11) in six and in seven troubles; (*Job* v. 19) from the terror by night, and the arrow by day. (*Psalms* xci. 5) Christ is never less active and vigilant to help, than Satan is to hurt the church. If where sin abounds, grace doth superabound, and God doth multiply to pardon; (*Rom.* v. 20. *Isai.* lv. 7) much more when the rage of Satan abounds, succour shall superabound, and God will multiply to rebuke.

Repetitions and ingeminations in scripture, note 1. Certainty; as the dream of Pharaoh was doubled, because of God's fixed purpose concerning it. (*Gen.* xli. 32) Satan, in all his oppositions against the building of God's house, shall certainly be disappointed. 2. Constancy; "Thou shalt follow justice, justice," (*Deut.* xvi. 20) thou shalt never give over following it. The Lord will, constantly and perpetually, rebuke Satan in all his assaults against Joshua and his fellows. 3. Vehemency and ardency of affection; it intends the sense, and makes it superlative. "O earth, earth, earth," a pathological excitation! (*Jer.* xxii. 29) "Holy, holy, holy:" an ardent expression of the infinite holiness of God. (*Isai.* vi. 3) The Lord will vehemently, and with much zeal and earnestness, rebuke Satan in his hostility against the church. 4. Consummation and completing of what is gone about, "I will overturn, overturn, overturn." (*Ezek.* xxi. 27) When I begin, I will make an end. God will never give over rebuking and opposing Satan, till he hath wholly subdued him, and brought him under Christ and his people's feet.

And since Christ doth thus certainly, constantly, earnestly, completely rebuke him, let us keep our ground, oppose him with treble and unwearied prayers; (*2 Cor.* xii. 8) resist him with steadfastness in the faith, (*1 Pet.* v. 9) with patient continuance in well doing. (*Rom.* ii. 7) Let us stand, and

stand, and stand; pray with all prayer, pray with all perseverance in prayer in this spiritual combat. (*Eph.* vi. 11, 13, 14, 18) Christ rebukes and rebukes again; let us resist and resist again.

There remains only the double foundation of this victory; 1. God's gracious election; 'the Lord which hath *chosen* Jerusalem, rebuke thee.' The doctrine of adoption by free grace is the strongest weapon that we can wield against the malice of Satan. "Thou art my God from my mother's belly;" and therefore since bulls, and dogs, and lions do compass, and beset, and gape, and roar upon me, "do thou deliver and save me; be not thou far from me." (*Psalms* xxii. 10, 13, 20, 21) God will admit no charge against his elect. (*Rom.* viii. 33, 35) If I were to be saved by merits of my own, want of merit would condemn me: but where all is of grace and free gift, no guilt can condemn him who hath the righteousness of another, freely bestowed upon him. It is five times together called "the gift, the free gift, the gift of righteousness." (*Rom.* v. 15, 16, 17) O thanks be unto God, thanks for ever be unto God, for his unspeakable gifts, the gift of the righteousness of Christ bestowed upon us.

2. The next foundation of this victory, is Joshua's past deliverance; "Is not this a brand plucked out of the fire?" Whence we learn,

1. That past mercies are pledges of more. The work of God is perfect, especially his work of mercy. (*Deut.* xxxii. 4) If he snatch out of the fire, he will bring unto his temple: if he lay a foundation, he will bring forth the headstone. (*Zech.* iv. 9) He will perfect that which he hath wrought: if he begin a good work, he will finish it. (*Psalms* cxxxviii. 8. *Phil.* i. 6) He who will not have us be weary of well-doing, will not be weary of well-doing himself. "His mercy is from everlasting to everlasting upon those that fear him." (*Psalms* ciii. 17) Satan can no more hinder the continuance of it unto eternity, than he can cause it not to have been from eternity.

2. No condition is so sad or desperate, out of which the Lord cannot rescue his people. He carries them through the fire; (*Zech.* xiii. 9) he preserves them in the fire; (*Dan.* iii. 25, 27) he brings them through fire and water into a wealthy place. (*Psalms* lxvi. 12) And this he doth suddenly,

in the very nick of danger. In the mount will the Lord be seen, (*Gen. xxii. 14*) and hastily laying merciful hold on us while we linger. (*Gen. xix. 16*) He repenteth concerning his servants, when he sees that their power is gone; (*Deut. xxxii. 36*) and when they are as very outcasts, whom no man looketh after. (*Jer. xxx. 17*) In our greatest perplexities and fears, if we could glorify God by believing, and stand still without sinful doubts, disquiet murmurings, and diverting unto sinister and perverse means, carnal sanctuaries, and a refuge of lies,—we might comfortably expect to see the salvation of God.

3. This brand God will not only save, but honour, turn it into timber to build his house withal. When the Lord rescueth a great and good man out of great troubles and temptations which were ready to consume him, usually he maketh him an instrument of great and special service. Moses drawn out of the water, Joseph out of prison, Daniel out of the lions' den, David from a world of persecutions and dangers, Mordecai out of the pit of Haman's malice, and here Joshua out of the furnace of Babylon; and all afterwards eminent instruments of great and honourable services for the church of God.

This is a worthy fruit of afflictions, when they season and prepare us to be beams in God's house; as the greatest timber hath the most seasoning. Luther was wont to say, that "prayer, meditation, and temptation, are excellent preparations for the ministry."

4. God can use weak, improbable, despised instruments unto great and excellent works. He that could make one loaf of bread enough to feed thousands, can make one brand timber enough to build temples. He that drew the prophet out of a pit with rotten rags, can erect a glorious temple out of the dust with burnt firebrands. He blew down the walls of Jericho with rams' horns; discomfited a huge host of Midianites, with a few broken pitchers; converted the world with twelve fishermen, and chooseth the weak, and base, and foolish things, things which are not, to bring to nought things that are. (*1 Cor. i. 27, 29*) He hath more regard to the lowliness of those that are weak, than to the abilities of those that are proud; to teach us not to despise truth, or comfort, or any mercy, by what hand soever brought unto us; no

more than the prophet did his meat, when God sent it unto him by ravens. (1 *Kings* xvii. 5) God hath purposely put rich treasures in earthen vessels, that the excellency of his power might the more shine forth in the infirmity of his instruments; "that no flesh might glory in his sight."

And now, as on this day, hath this scripture been exactly paralleled in this nation, in the glorious deliverance we now celebrate.

Joshua's work was to build a temple; Satan's, to hinder and oppose it. He is an enemy to all such building, but that which Tertullian calls, 'Ædificatio ad ruinam;' he is all for pulling down work.

And are not religion and laws the best part of a structure, the foundation? Are not princes, peers, nobles, fathers of their country, choicestones in a building? Demosthenes tells us, Ἄνδρες πύργοι ἐὼς ἄνδρες πόλεις, καὶ οὐ τείχη. That men were towers and cities, and not walls. Doth not the apostle say of the church, "Ye are God's building?" (1 *Cor.* iii. 9) Of this temple it was that these wicked men said, "Rase it, rase it to the very ground; down with it, down with it into ashes; up with it, up with it into fire." They would have turned things upside down; (*Isa.* xxix. 16) down with laws, up with confusion: down with Jerusalem, up with Babylon: down with the Ark, up with Dagon: down with religion, up with superstition: make princes, and peers, and gentry, and ministry, the flower of a nation, who were wont to be like polished sapphires, very firebrands, blacker than a coal. (*Lam.* iv. 7, 8) Tell me, whether any but heads and hearts, filled with the devil, could ever have invented or executed so bloody a design.

King and parliament, peers and people, were standing before the Lord: for "God standeth in the congregation of the mighty, he judgeth among the Gods." (*Psalms* lxxxii. 1) And Satan will be thrusting in to withstand them. No place so sacred, whither he will not intrude. He crawls into paradise; we find him standing before the Lord amongst all the host of heaven, in the midst of an angelical assembly. (1 *Kings* xxii. 19, 21)

But he can do no good at the hand to hinder that from working; he cannot introduce superstition and ignorance at that door. He tries therefore what he can do under the sect.

He croucheth ; he digs through a wall ; he springs a mine, and gets a den ; finds out a hell from whence to murder the innocent. (*Psalm* x. 8, 9, 10)

And this not to resist or accuse only, but utterly to destroy ; to turn head, and hand, and feet, and the whole body, into very firebrands.

And he hath been at this work once and again. This was not the first time he had been resisted or rebuked. He tried by water in that Invincible Armada in 1588. And now by fire more terrible than that of Babylon ; which would not have left so much as a brand remaining ; which, in the twinkling of an eye, would have done more mischief, than three score and ten years' captivity in Babylon.

But God be blessed, we were not as a brand in this fire, but as Moses's bush, not consumed ; as the three children, not so much as singed by it :—that out of this fire, not a few brands, but many goodly cedars, and the vine, the weakest of trees, the poor church of Christ amongst us, was not plucked up, but preserved from it ; God's mercy preventing Satan's malice, and making their own tongue to fall upon themselves, and by that little mercy which was in one of these bloody men, to snatch one brand out of this fire, quenching the flame which would have devoured all the rest : so inconsistent was this villany with a dram of mercy.

And all this not for our worthiness, but for his own free grace, because he loved England, and chose it for a place to set his name in. And blessed be his name, that notwithstanding all Romish attempts and machinations, we have had his presence, and the true reformed religion, in the midst of this nation, for now a full hundred years ; for so long it is from November 17, 1588, since Queen Mary died, and that glorious princess Elizabeth, succeeded in her throne. In this month, were her fires quenched ; and in this month was this fire quenched ; the eyes of the Lord running through the earth, to shew himself strong in behalf of this poor nation.

And now what remains, but being thus delivered, and yet through God's mercy in the possession of the reformed religion (the Lord knows how long that *yet* may last) we should betake ourselves to the duties here mentioned by the prophet.

1. To ' stand before the Lord,' to have our eye still upon

him, to attend his will, to listen to his commands, to wait on his worship, to aim at his glory, to have our mouths and hearts filled with the praises of his name; who hath made us not as firebrands plucked out of the burning, (*Amos* iv. 11) but preserved us from it.

2. To put off our 'filthy garments,' to bewail the woful provocations of all orders of men amongst us; to make haste and be zealous to purge the house of God of those sad corruptions which have defaced it, and of that woful leaven of heresy, which threatens to sour the whole lump.

3. To get 'change of raiment,' to be clothed with the garments of praise, with the long white robe of Christ's righteousness, that our nakedness be not discovered; to worship the Lord in the beauties of holiness.

4. To walk in 'God's ways, and to keep his charge;' to be zealous and conscionable in all our peculiar duties; to hold fast those wholesome truths, which the Lord hath so long continued unto us. We know how busy foreign emissaries are, who are said to swarm among us, under a disguise, and, in a mysterious way, to infuse their doctrines into the minds of credulous and seduced people. We see what hideous errors are every where broached; what contempt is poured out upon a learned and faithful ministry; what dishonour is cast upon magistrates, as if it belonged not either to their power, or duty, to take care either of the truth, or worship of God in their territories; what immense and boundless license men take to write, print, publish the most horrid opinions without check or controul; what sad effects this infinite liberty hath produced, in some atheism, in others scepticism, in others apostasy, in others sad divisions, jealousies, animosities; scarce any face left of that Christian love and holy communion, which heretofore shined in the assemblies of professors: what woful symptoms we have of God's threatening to remove our candlestick and his glory from us! calling home to himself many eminent ambassadors in the church; laying aside many worthy and religious patriots in the state; exercising his ministers that remain, with the reproaches and defamings of many: our leaving our first love, and former zeal for the truths of God; the doleful confusions and changes in the state; governments changing, as it were, with the moon; up one month, and down another. Certain-

ly, it is through the wrath of the Lord of hosts that a land is darkened ^f: it is for the transgression of a land, that many are the princes thereof. ^g It was a forerunner of a final wrath amongst the ten tribes, when God left them to pull down one another.

Oh what need have we to be awakened, to lay these things to heart, to prepare to meet the Lord ^b, to do our first works ⁱ, to revive the ancient communion of saints, to awaken the spirit of prayer; and to cry mightily unto God, to spare his people, and not to give his heritage unto reproach ^k! To receive the truth in love ^l, and to contend earnestly for the faith ^m, once delivered unto the saints; to use all holy endeavours in our places and stations, to keep the glorious presence of the Lord still amongst us; to prove all things ⁿ, and hold fast that which is good; to try the spirits, whether they be of God ^o; to provoke one another ^p, to speak often to one another ^q; not to forsake the assembling of ourselves together. It may be, the Lord will return and repent, and leave a blessing behind him. ^r

That so we, whom the malice of Satan and wicked men would gladly make brands, may, by God's blessing, be trees of righteousness ^s, the planting of the Lord ^t; that the spirit blowing upon our garden ^u, the spices thereof may flow out ^x, and our beloved may delight in us, and eat his pleasant fruit. So shall the enemies of the church always find, that he whose name is the 'Branch ^y,' will still be too hard for the furnace of Egypt ^z, for the staff of the oppressor. ^a That he who is a 'stone' with eyes ^b, will make his church a burdensome stone to all ^c, that set themselves against it. That he will so watch over this land, while it continues Emmanuel's land ^d, that we shall still, as the prophet Isaiah speaks, (*Chap.* xxv. 15) 'Glorify the Lord in the fires, even the name of the Lord God of Israel, in the Isles of the sea.'

^f Isai. ix. 19.

^g Prov. xxviii. 2.

^h Amos iv. 12.

ⁱ Rev. ii. 5.

^k Joel ii. 17.

^l 2 Thess. i. 10.

^m Jude ver. 3.

ⁿ 1 Thess.

v. 21.

^o 1 John iv. 1.

^p Heb. x. 24.

^q Mal. iii. 16.

^r Joel ii. 14.

^s Isai. lxi. 3.

^t Isai. v. 7.

^u Ezek. xlvii. 12.

^x Cant. iv. 16.

^y Zech. iii. 8.

^z Deut. iv. 20.

^a Isai.

ix. 4. xiv. 5.

^b Zech. iii. 9.

^c Zech. xii. 3.

^d Isai. viii. 8.

THE
MISERY OF A DESERTED PEOPLE :

Opened in a SERMON preached at St. Paul's, before the Lord Mayor, Aldermen, and Common-Council, December 2, 1659. Being a day of solemn humiliation by them appointed.

HOSEA ix. 12.

—*Yea, wo also to them when I depart from them.*

WE find in the law of Moses, that, in several cases, the priests of the Lord were to sound the trumpets unto the people, to summon and awaken them unto the special duties which God called for. (*Numb. x. 1—10*) And, in like manner, the Lord commandeth his prophets “to lift up their voice like a trumpet, and to set the trumpet unto their mouth.” (*Isa. lviii. 1. Hos. viii. 1*) One end of blowing the trumpet, was to give warning to the people of any approaching danger, that they might timely prevent and escape it. (*Joel ii. 1*) “Blow ye the trumpet in Zion, and sound an alarm in mine holy mountain: let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand.” This is one special duty of spiritual watchmen. (*Jer. vi. 17*) “I set watchmen over you, saying, Harken to the sound of the trumpet.” “Son of man,” saith the Lord to the prophet, “I have set thee a watchman to the house of Israel, therefore thou shalt hear the word at my mouth, and warn them from me.” (See *Ezek. xxxiii. 2—9*) As Elisha gave the king of Israel warning of the king of Syria’s counsels against him. (*2 Kings vi. 9*) This charge Jehoshaphat gave unto the priests and Levites, that they should “warn the people not to transgress,” lest wrath come upon them and their brethren. (*2 Chron. xix. 10*)

When ruin was hanging over Nineveh, Jonah is com-

manded to cry against it. (*Jonah* i. 2) Crying sins call for crying preachers; and when he slept in that terrible tempest which was upon the ship, the master of the ship awakened him; "What ailest thou, O sleeper? Arise and call upon thy God." (*Jonah* i. 6) We have had amongst us the confused noise of the battle of the warrior, and garments rolled in blood^a; the noise of the rattling of wheels, and of the prancing of horses, and of the jumping of the chariots, of the bright sword, and the glittering spear^b. And this should have awakened us to return, and to seek the Lord. For certainly, it is through the Lord's wrath, that the people of a land are as the fuel of fire, no man sparing his brother.^c But his anger is not turned away, his hand is stretched out still. And if our ears were well awakened, I fear we should hear a more dreadful noise than that of the warrior, the noise of the wings of the living creatures; (*Ezek.* i. 24) the glory of the Lord in his church, threatening to depart from us; as he did from his people Judah. (*Ezek.* ix. 3, and x. 18, 19, and xi. 22, 23) I have therefore made choice of these words of this trumpet-sounding prophet Hosea, that we may be awakened to cry mightily unto God, and to hold him fast, and not let him go; to repent, and do our first works, lest he come quickly and remove our candlestick out of his place; as he threatened to do unto the church of Ephesus. (*Rev.* ii. 4, 5)

In this chapter, we have an enumeration of several sins of that people, and several judgements denounced against the same. The sins are, 1. Idolatry, going from God, ascribing their plenty to their superstition. (*ver.* 1, 10, 15) 2. Entertaining and believing false prophets. (*ver.* 7, 8) 3. Profundity of desperate wickedness, as that of Gibeah. (*Judges* xix. 9) 4. Carnal confidence and security. (*ver.* 1, 13) 5. Wickedness of prophets, who should teach others. (*ver.* 7, 8) Of princes, who should punish others, (*ver.* 15) and of the people. (*ver.* 17) And all these sins aggravated by God's ancient love unto them. (*ver.* 10)

The punishments denounced, (*ver.* 9) and now presently impending, (*ver.* 7) 1. Scarcity of corn and wine, which they promised themselves by their idolatry. (*ver.* 1, 2) 2.

^a *Isai.* ix. 15.^b *Nabum* iii. 2, 3.^c *Isai.* ix. 19.

Expulsion from the Lord's land, into the land of enemies and idols, which they loved more than the Lord. (*ver.* 3) 3. Eating polluted and interdicted meats, as they had polluted the land. (*ver.* 3) 4. Ceasing of sacrifices, and impurity of them, displeasing to God as the bread of mourners, which was not to come into God's house. (*ver.* 4) 5. No celebrity, or solemn festivals. (*ver.* 5) 6. Horrid vastation, flight, death, burial in Egypt, &c. (*ver.* 6. as *chap.* x. 8. *Isa.* xxxiv. 11—15) 7. Slaying of children, from the conception to the birth, from the birth to the youth, educated for murderers. (*ver.* 11, 12, 13, 14, 16) 8. God's departure from them, hating them, loving them no more, driving them from his house and presence, casting them away. (*ver.* 12, 15, 17)

With all which there is a double prolepsis, or prevention of an objection. 1. They were at this time joyous, and in great prosperity under Jeroboam, who flourished more than any of the Kings of Israel. This vain security he removeth, by assuring them that the days of visitation and recompense were come. (*ver.* 1, 7) 2. They were strong like Tyrus, and their place was secured by the impregnableness of it: but this should not prevent the judgement; the murderer should find out their children, the beloved fruit of their womb. (*ver.* 13, 16)

The words of the text contain the sorest of all these judgements. God may love and adopt a people, own them for his, vouchsafe his presence to them, be a sanctuary for them, in a wilderness, in Babylon, when he feeds them with bread of affliction, and water of affliction. (*Deut.* viii. 15, 16. *Exod.* xxxiii. 14. *Ezek.* xi. 16. *Isa.* xxx. 20, 21) But this is the uttermost misery which a people can be exposed unto, —to have the Lord hate them, love them no more, drive and cast them out, and depart from them: a comprehensive judgement, a doleful epiphonema; though they have famine, and banishment, and desolation, no sacrifices, no festivals, no children, yet the wo never comes till God cast them away, and depart from them: "Yea, wo also to them, when I depart from them;" or, "when I remove my glory," or divine majesty from them, by which I have dwelt amongst them, or been near unto them. So the Chaldean reads it.

The Seventy, and Theodotion render it, "My flesh is from

them:" which the Greek expositors understand as a mitigation of the wo, Though their own children should cut off, yet he would be born in the flesh of them. And Petrus Galatinus^d chargeth the Jews with a false punctuation of this word 'besuri' for 'besari,' out of a hatred of the great mystery of the incarnation. But learned interpreters do generally reject this version, and render it, "Væ etiam ipsis in recedendo me ab eis," or, "cum recessero ab eis;" which the sense of the context evidently requires, by comparing it with *verses* 15, 17. For though the middle letter be *Shin* for *Samech*, yet that mutation is very frequent, for letters of the same sound and organ, to be put one for another; as learned men have observed.

The words then are a prediction and denunciation of God's departure from his people for their sins. Wherein are visible these two parts: 1. The judgement threatened, God's departure from them. 2. The misery consequent thereupon. "Yea, wo also unto them, when I depart from them." It is a miserable thing for men's children to flee away and depart from them; or after they are brought up, to be preserved for the murderer: but if God continue his presence, all their comforts are comprised in that. Job could bless God when all was gone, because the Lord had not forsaken him. (*Job* i. 21) And the Apostle, "all men forsook me, but the Lord stood with me," and strengthened me. (*2 Tim.* iv. 16, 17) But when corn and wine, sacrifices and oblations, country and dwelling-places, tabernacles and delights, children and the beloved fruit of the womb, the glory of that people, are all gone, then for God to go after them, and depart too, and to withdraw his Majesty and presence from them, to hate them, to love them no more, to cast them out of his sight;—This is accumulated wo, 'etiam væ,' a wo that doth consummate all the other woes, that leaveth no room for another, or a greater; "Yea, also wo unto them, when I depart from them."

Here then, that we may rightly understand both, what it is for God to depart from a people, and how great a wo and judgement it is, it will be necessary to enquire what it is for God to be present with a people, and how great a mercy

^d *Galatin. de Arcan. Cathol. vir. lib. 1. c. 8.*

that is: for contraries do notably open and illustrate one another.

There is a twofold presence of God: the one general, by the immensity of his nature, as he filleth all places; (*Psalms* cxxxix. 7—12) the other special, gracious, comfortable, as he is in his church. This presence of his hath been various, according to the different ages and states of the church.

1. Typical, in shadows and representations. The ark, an emblem of God's presence, who is said to dwell between the cherubims. (*Psalms* lxxx. 1) There he promised to meet with them. (*Exod.* xxix. 43, 45) It is called his dwelling-place, (*Psalms* lxxvi. 2) his place, his presence. (*1 Chron.* xvi. 27)

2. Energetical, in powerful and mighty operations: the bush burning and not consuming, the opening of the Red Sea, the thunders and lightnings on Sinai, the mighty works between Egypt and Canaan, were all evidences of God's presence with Israel. (*Psalms* lxviii. 7, 8)

3. Bodily, manifested in the flesh by the incarnation of the Son, who was the image of the invisible God. (*Col.* i. 15. *1 Tim.* iii. 16)

4. Spiritual, by sending forth the Holy Spirit after the ascension of Christ, as another Comforter upon the church. (*John* xiv. 18, 19)

And thus he is present with his church by spiritual ordinances, and by spiritual operations. 1. By spiritual ordinances, in which God is said to be; (*1 Cor.* xiv. 25) and Christ to preach, (*Eph.* ii. 17) and to be evidently set forth, (*Gal.* iii. 1) to be with his messengers to the end of the world. (*Matth.* xxviii. 20)

2. By spiritual operations, which are of three sorts, viz.

Works of $\left\{ \begin{array}{l} \text{Providence.} \\ \text{Grace.} \\ \text{Comfort.} \end{array} \right.$

1. In works of Providence^e, by his power, authority, and wisdom, ordering and reducing all the contingencies, commotions, and events of the world to the good of his church, and subversion of the kingdom of darkness. (*Isai.* lix. 19. *Zech.* iv. 6)

* Agit Spiritus Dei et per bonos et malos, per scientes et nescientes, quod agendum novit et statuit. *Aug. Qu. Evang.* l. 7. q. 49.

2. In works of grace, whereby Christ dwells in believers, illightening their minds, bending their wills, subduing their lusts, erecting a tribunal and judgement-seat in their hearts, giving access unto, and communion with, the Father and the Son: (*Gal. ii. 20. Eph. iii. 17*) for the work of the Spirit is to bring God and Christ unto the soul as his temple, wherein he delighteth to dwell. (*Isai. lvii. 15*)

3. In works of peace and comfort, in which respect he is called the Comforter; (*John xiv. 16, and xvi. 7*) and the reports which he makes of God and Christ to the soul, are called the 'Comforts of the Holy Ghost.' (*Acts ix. 31*)

Now the Spirit doth bring the consolations of God to the soul of a believer, as a witness, a seal, an earnest, a seed.

1. As a witness, he testifieth our adoption, and the truth of the promises, causing the heart to acknowledge God's fidelity in them. (*Rom. viii. 16. 1 John v. 6, 8*)

2. As a seal, he ratifies our title and God's grant to those promises so attested. (*Eph. iv. 30*) God, by his spirit, sealeth and marketh his own children for himself; (*Isai. xliii. 21. Ezek. ix. 4*) and so secureth their hearts, that he is theirs. (*1 John iv. 13*)

3. As an earnest and pledge of those glorious things; the truth whereof he witnesseth, and the property whereunto he sealeth to believers, giving livery, and seizin, and, in part, possession 'per primitias gloriæ,' unto them. (*Rom. viii. 23. Eph. i. 14*)

4. As a seed of God, or vital root of grace and comfort, when through corruption grace may be abated, or comfort overclouded. (*Psalm xcvi. 11. 1 John ii. 9*) In these things standeth the presence of God in his church.

The greatness of this mercy to have the Lord thus graciously present with a people, is more than the tongue of a man or angel is able to express. These are some few of those unspeakable benefits, which usually come along with it.

1. Manifestation of himself, and of the secrets of his love and counsel to the church. (*John xiv. 21*) He shews unto a soul the salvation of God; (*Psalm l. 23*) comes and sups with it; (*Rev. iii. 20*) brings it into the banqueting-house, (*Cant. ii. 4*) unto a feast of fatted things. The ordinances make the church an Eden, a paradise; no tree of life, nor means of salvation out of that garden.

2. Cohabitation and gracious converse with the souls of men, having his abode in them. (*John* xiv. 23) It is a rich mercy, as Galeacius said, to have but one hour's communion with God; but when he dwells in his church, as in a settled place, (*1 Kings* viii. 13. *Psalms* lxxviii. 16) and makes a soul or people his temple, this is truly the glory of such a soul or people. (*1 Sam.* iv. 21)

3. Protection and defence. If God be with us, who can be against us? If he be in the midst of us, we shall not be moved. (*Psalms* xli. 5) The Lord will cover his people all the day long; the beloved of the Lord shall dwell by him in safety. (*Deut.* xxxiii. 12)

4. Intimate delight and dearness. Where the Lord dwells, he delights. He taketh pleasure in those that fear him; his desire is towards them. (*Psalms* cxlvii. 11. *Prov.* xi. 20. *Cant.* vii. 10)

5. Supplies of grace, strength, ability, and assistance unto duties. Christ comes not to naked walls; he beautifies the place of his abode, and makes it glorious; (*Psalms* cxlix. 4. *Isai.* xi. 10) and makes us strong in the power of his might. (*Eph.* vi. 10)

6. Victory. He comes to the soul as Joshua to Canaan, to dispossess the ancient inhabitants. (*Zech.* xiv. 21. *Ezek.* xxviii. 24)

We have briefly considered the glory and honour of a people, who have God thus with them as their God, owning them, comforting, blessing, defending, encamping about them: for it is nearness unto God, and the enjoyment of righteous laws and holy ordinances, which makes a nation great and honourable. (*Deut.* iv. 7, 8. *Isai.* xliii. 4, 5)

Let us now proceed to consider, what it is for God to depart from a people, and how great a wo it bringeth along with it.

1. We must remember that the Catholic and Universal church is deficient, though not in its own nature, (for by the same reason that any particular church may fail, all may) yet in regard of the promises which are made unto it. That the gates of hell shall not prevail against it; (*Matth.* xvi. 18) that Christ will be with it to the end of the world. (*Matth.* xxviii. 20) Of the kingdom of Christ there shall be no end. (*Luke* i. 33) Christ will always have a people on the earth

to serve him. His throne shall be as the sun, and as a faithful witness in heaven. (*Psalm lxxxix.* 36, 37) These are promises made to the universal church, and to all who should throughout the world believe in Christ, as Chrysostom, Austin, Prosper, and others have expounded them.^f

2. We say that particular churches are defectible; they may fall from God, and God may depart from them. He hath not, to any particular church or nation, made an absolute promise of abiding with them for ever. No church ever did challenge this privilege but the Roman church; which yet the apostle warneth to take heed, lest God spare not them, as he spared not the natural branches, but brake them off. (*Rom.* xi. 20, 21) This truth we find verified in the examples of the ten tribes, who were at last *Lo-ammi*, quite unchurched and cast off by God; (*Hos.* i. 9) and of the Jewish church, the natural branches, from whom the kingdom of God hath been taken, and wrath come upon them to the uttermost, (*Matth.* xxi. 43. *1 Thess.* ii. 16) according as God threatened, if they forsook him, he would forsake them. (*2 Chron.* xv. 2) And in those famous churches of Asia, from whom the candlestick is removed, and they swallowed up in the deluge of Mahometanism.

3. For opening this sore judgement, of God's departing from a people, we may observe,—That the scripture setteth forth desertion unto us three manners of ways: in a way of propitiation: in a way of probation: and in a way of punishment.

1. In a way of propitiation. So God the Father forsook Christ in his agony and passion, when his soul was made an offering for sin; not because he ceased to love him, or delight in him,—there was no solution of union, nor subtraction of love or favour^g,—but a withdrawing and hiding of vision and comfort, whereby Christ was to make an atonement for us, by bearing for us the weight and sense of divine wrath. (*Matth.* xxvii. 46. *Isai.* liii. iv. 5)

2. In a way of probation; when the Lord in some particular case departs from a man to try him, and discover his own weakness unto him. For if God never so little turn away

^f *Chrys.* in Mat. v. 1, 2. et in Mat. 28. 20.—*Aug.* Epist. 80.—*Prosper.* de vocat. Gent. l. 2 c. 1. ^g Subtractio visionis, non solutio unionis. *Leo.* *Aug.* Ep. 12. c. 11.

his face and supportance from us, and suspend the operations of his spirit upon us, we quickly find by sad experience, that, of ourselves, we have no sufficiency to think or do any thing that is good. (2 *Cor.* iii. 5) Thus the Lord left Hezekiah in that one particular of the Babylonian ambassadors, that he might have trial of his weakness, and learn to ascribe all his other standing to the grace of God. (2 *Chron.* xxxii. 31. *Psalms* xxx. 7)

3. In a way of punishment. When the presence of God having been undervalued, and his spirit grieved, and his grace turned into wantonness, he doth in anger depart from those who put such affronts and indignities upon him. And thus God forsakes us, when we forsake him; (2 *Chron.* xv. 2) and when we behave ourselves ill in our doings, he will hide his face from us. (*Micah* iii. 4) It is a hiding wrath; (*Isa.* lvii. 17, and lix. 2, and lxiv. 7) for the Lord threateneth darkness to those, that walk not in the light when they have it. (*John* xii. 35)

This penal desertion is either personal, or public. Personal is, when the Lord, having endured with much long-suffering, the provocations of evil men, and finding his grace still abused, doth at last depart from them, as he did from Saul; (1 *Sam.* xvi. 14) and because they will not be purged, doth resolve that they shall not be purged; but seals them up under this doleful judgement, that he will strive no more with them, but let them alone to be filthy still. (*Gen.* vi. 3. *Hos.* iv. 17. *Rev.* xxii. 11) So the Lord forsook Judas, when he withdrew his restraining grace from him, and left him to go quickly about his wickedness, to do that now which he had before withheld from doing: (*John* xiii. 27) and Balaam, when he left him to run after the wages of iniquity,—in wrath, as it were, granting him to do, what he had forbidden him to do before. (*Numb.* xxii. 12, 20, 35) When the soul of a wretched sinner hath so long outfaced the light, and withstood the wrestlings of the word, that at last it contracteth a brawniness and senselessness of it,—then the Lord frequently cometh in with penal induration, as the consequent of voluntary and contracted induration; and as to any spiritual awakenings and excitations, wholly departeth from such a soul. This is the sorest judgement next to hell itself.

Public desertion; when the Lord forsaketh a people, and

withdraws his presence from a whole church or country; as when he threatened to remove the candlestick from Ephesus; (*Rev.* ii. 5) to strive no more with the old world; (*Gen.* vi. 3) when he calls the ten tribes *Lo-Ammi*, and will own them for his people no longer. (*Hos.* i. 9)

This is either partial; as when the Lord forsook Shilo, but did not cast off all the people, but made that place an example to warn Jerusalem. (*Jer.* vii. 12, 14) When he threatened to scatter his people, he said he would leave a few men, a tenth from the sword, &c. (*Ezek.* xii. 15, 16. *Isa.* vi. 12, 13) Or total; as he is said to have cast off the whole seed of Ephraim. (*Jer.* vii. 15)

Again; It is either desertion temporary, when the Lord doth return with mercy to a people, and make them as though they had not been cast off; maketh her who had been termed forsaken and desolate, to be *Hephzi-bah*, and *Beulah*: (*Isa.* lxii. 4. *Zech.* x. 6) as in Queen Mary's days, he seemed to forsake England, and in a few years returned to us again. Or perpetual; as when he called the name of the ten tribes, *Lo-Ruhamah*, resolving to take them away utterly, and to have mercy on them no more. (*Hosea* i. 6)

Now that we may understand what this penal desertion is, we must note, that it is not every public affliction, which the Lord brings upon a nation or people. He had not forsaken Judah, when he had sent them into bondage: (*Ezra* ix. 9) the Lord was a sanctuary unto them in Babylon. (*Ezek.* xi. 16) They may be in a wilderness and have God with them. (*Exod.* xxxiii. 15) Paul was persecuted, but not forsaken. (*2 Cor.* iv. 9)

Neither doth every spiritual judgement of ignorance or corruption in worship amount to a divine desertion. The ten tribes, a long time after the calves of Dan and Bethel, had prophets sent unto them, and were not presently called *Lo-Ammi*, or forsaken by God.

But the Lord is then said to depart from a people, when he giveth them a bill of divorce, and breaketh off the conjugal relation which he had with them; owns them not as members of his family; withdraws his presence from them, his care of them, and thrusts them out of his house. It is a solemn renunciation and dismissal, resolving to have nothing more to do with them. (*Jer.* iii. 8) "Res tuas tibi habe, redde

meas," as Plautus ^h expresseth the form amongst the Romans. "Collige sarcinulas, dicit libertus, et exi." Take that which is yours, leave that which is mine; and get you gone out of my family.ⁱ

It denoteth, 1. A subduction of peace and comfort, with drawing the evidences of God's favour from a people. God's Church is precious and honourable in his sight; (*Isa. xliii. 4*) but when he casts off a people, and gives a bill of divorce, he removes from them the covenant of his peace. A rejected woman hath little sense of comfort from her husband, when he turns her out of his doors.

2. A subduction of his visible presence in his ordinances ^k, which are the glory of a nation: as when a man forbids any servant of his family to wait upon the woman whom he repudiates. So when the ark of God's presence was taken, the glory is said to 'depart from Israel.' (1 *Sam. iv. 22*) When the Lord said to the prophet, 'Thou shalt not be a reprover to them;' (*Ezek. iii. 26*) and to the apostle, 'Depart, I will send thee to the Gentiles;' (*Acts xxii. 21, and xiii. 46. Acts xxviii. 28*) when a people 'see not their signs, have not a prophet left;' (*Psalms lxxiv. 9*) when the glory of the Lord is upon the 'wing, and the wheel' in motion; (*Ezek. x. 18*) this is a dangerous evidence that God is forsaking a people: for his ordinances are his presence.

3. A subduction of gifts and graces; as God withdrew his spirit from Saul. (1 *Sam. xvi. 4, and xxviii. 15*) When a nation is darkened, the wisdom of the wise, and understanding of the prudent, is hid^l; (*Isa. xxix. 14*) or the Lord, in his severe providence, is pleased to lay wise and prudent men aside, that their wisdom shall not be believed or made use of^m;—this is a sore degree of divine desertion. When men are left to despise the very callings and persons that are eminent for gifts, and cry down the comforts annexed unto those gifts, and the seminaries where they usually are acquired;—these are steps of God's departings from a people.

^h Plaut. in Amphitruo. Acts 3. Sc. 2. *Martial. l. 10. Ep. 41, 51.* ⁱ *Juvenal. Satyr. 6. Caius l. 11. sect. 1. de Divort. et Repud.* ^k *Θεία λόγια ἀφ' ὑμῶν ἀρθήσεται, ὁ νόμος καὶ οἱ προφῆται. Basil. in Isai. 16. p. 1120. D.* ^l *Job xvii. 4.* ^m Tunc etiam fati aperit Cassandra futuris Ora, Dei jussu non unquam credita Teucris. *Virg. Æn. 2.*

4. A subduction of defence and protection: when a nation is smitten, and there is no healing, but God takes away his peace from them; (*Jer.* xiv. 19, and xvi. 5) and they in danger of being given into the hands of enemies, and are as a 'speckled bird,' a gazing-stock, and a 'Ludibrium,' to the birds that are round about them. (*Jer.* xii. 7, 9)

5. A judiciary traditionⁿ, or leaving men to the vanity of their own minds, and the lusts of their own hearts, to a giddiness of spirit, and delusion of judgement. A sad step this of divine desertion, when men are given up to walk in their own counsels; (*Psalms* lxxxii. 12) and are captivated to strong delusions to believe lies. (2 *Thess.* ii. 11) We have seen what this judgement is for God to depart from a people. It is the unchuraching of them, sending them back into Egypt again, as our prophet here expresseth it, *verse* 3, 6.

Let us now consider, what a fearful wo this is for God thus to leave a people.^o It is of all other the most comprehensive, eminently containing in it all other woes, as God's presence doth all other comforts. This the most comprehensive promise in the covenant of grace, 'I will be their God:' and this the most comprehensive threatening, 'I will depart, I will love them no more.' The apostle calls it 'wrath to the uttermost.' (1 *Thes.* ii. 16) The prophet wants words to express it, and veils it over with this black and dismal intimation,—“Thus will I do unto thee.” (*Amos* iv. 12) When they scornfully asked the prophets, what burden they had from the Lord to deliver unto them, the Lord gives them this as a burden of burdens, a curse of curses,—“I will forsake you, saith the Lord.” (*Jer.* xxiii. 33)

1. It cuts off our relation unto God: “Ye are not my people; I will not be your God.” (*Hos.* i. 9) It is the unfranchising of a church, cancelling their charter, reversing and extinguishing all their privileges, making them very Gentiles, a people without God or covenant.

2. It consequently cuts off our communion with God. He

ⁿ Vid. Aug. cont. Julian. Pelag. l. 5. c. 2. Greg. Mag. l. 25. c. 9. ^o Rom. xi. 12, 15, 17.

^f Ut Timanthes, cum in Iphigeniæ Immolatione pinxisset tristem Chalcantem, tristiozem Ulixem, addidisset, Menelao quem summum poterat ars efficere, mœrorem: consumptis affectibus, non reperiens quo digne modo patris vultum posset exprimere, velavit ejus caput, et suo cuique animo dedit æstimandum. *Quintilian.* Instit. l. 2. c. 13.

delights not in us, nor we in him : for though this be the greatest judgement in the world, yet there is this further misery in it,—That wicked men choose it, and are well pleased to be without God. They say unto God, “ Depart from us.” (*Job* xxi. 14) They are contented, that the Holy One of Israel should cease from before them. (*Isa.* xxx. 11)

3. It cuts off the glory and renown of a people, which stands not in their seas and rivers, in their wealth, or power, or plenty, or trade, or other outward accomplishments, but in having ‘ God nigh them.’ (*Deut.* iv. 6) Christ is the riches of the world. (*Rom.* xi. 12) God’s favour the honour of a people : (*Isa.* xliii. 4) when he forsakes them, ‘ their glory is gone.’

4. It cuts off the comfort of all our enjoyments, the pure use whereof we have from the favour of God alone ; bringeth thorns and briars in our palaces ; maketh our table a snare, our riches the fuel of our lusts, our quails the harbingers of our curses, our plenty nothing but the matter of our pride and our perdition. Wicked men eat their meat as swine do, mingled with mire and uncleanness ; they eat in darkness and sorrow ; their riches are their hurt. (*Eccles.* v. 13, 17) Vanity and vexation, emptiness and affliction, are the total sum of all their worldly abundance, of all the sparks which they have kindled ; after which they shall lie down in sorrow. (*Isa.* l. 11)

5. It seals us up under wrath and judgement, is the talent of lead which is cast on the mouth of the Ephah. (*Zech.* v. 8) It is the last judgement before the last of all ; the very outward court or portal of hell. For when the presence and ordinances of God are gone, men are in a remediless condition, sick to death, without either physic or physician. “ O,” saith Saul, “ I am sore distressed ! the Philistines war, and God is departed.” (*1 Sam.* xxviii. 15) Sin woundeth, Satan accuseth, law curseth, death pursueth, conscience roareth, hell flameth, and God is departed.

6. It shuts out our prayers. When God’s back is turned, and his presence removed, then his ear is stopped : when he shuts us out, he shuts out our prayer likewise.’ They who are *Lo-Ammi*, are certainly *Lo-Ruhamah*. If no people, no mercy. There will be a time, when the worst of men who now despise it, will cry aloud for mercy ; but all in vain ; God

will not hear them, because they refused to hear him. (*Prov.* i. 28. *Jer.* xi. 14. *Ezek.* viii. 18)

7. It shuts out the prayer of holy men for us. When God casts a people out of his sight, he will not hear a prophet for them; (*Jer.* vii. 16) nay, not an assembly of prophets; such as were mighty in prayers, as Moses and Samuel; (*Jer.* xv. 1) such as have had experience of most glorious deliverances, as Noah, Daniel, and Job. (*Ezek.* xiv. 14)

8. It opens an inlet for all other miseries and troubles, lets loose the sluices; and, as in Noah's flood, breaks up the fountains of the great deep. Many evils and troubles shall befall them, saith the Lord, and they shall say, "Are not these evils come upon us, because God is not amongst us?" (*Deut.* xxxi. 17) When God is with a people, none can be against them to hurt them. He sweetens all their sorrows, makes their very enemies at peace; but when the glory and the wall of fire is departed, there is a free approach for all calamities; a people are then ripe for destruction.

Now to clear both the justice and goodness of God in this sore judgement, we are to understand,

1. That the Lord doth not in this manner forsake a nation or church, until, 1. They forsake him: our mercies are from God, our miseries from ourselves. (*Hos.* xiii. 9. *2 Chron.* xv. 2) 2. Not until all remedies have been by them rejected, and he wearied with repenting, so that he can no longer bear being pressed, as a cart full of sheaves. (*2 Chron.* xxxvi. 16. *Jer.* xv. 6. xlv. 22. *Isa.* xliii. 24. *Amos* ii. 13) 3. Nor without first giving solemn warnings, both by his messengers, and by his more moderate chastisements; as we find, *Amos* iii. 7, and iv. 7—12. *Amos* vii. 1—7.

2. That when he doth forsake a people, he doth it, 1. Unwillingly; it is his strange work; he can scarce bring his mind to resolve upon it. "How shall I give thee up, Ephraim? How shall I deliver thee, Israel?" &c. (*Hos.* xi. 8) He speaks against them, and then remembers them again. (*Jer.* xxxi. 18) 2. Lingeringly and gradually, and, as it were, 'cum animo revertendi,' if his people would hold fast and not let him go. So he did in the deportation of the ten tribes: first in the days of Pekah, he carried the land of Naphthali away into Assyria; (*2 Kings* xv. 29) and after, in the days of Hosea, upon violation of the conditions of service and tri-

bute to the Assyrians, he carried the rest away, and removed them out of his sight. (2 *Kings* xvii. 6, 18) 3. Not till he have marked his own select people in the forehead, and have provided a Zoar, a Pella, some hiding-place and chambers of refuge for them; (*Ezek.* ix. 4. *Isa.* xxvi. 20. 2 *Chron.* xxx. 11) or at least fitted them for the external pressure of such a judgement, and comforted them with the promises belonging unto the remnant according unto the election of grace; of which we find many in this our prophet. For either “the meek of the earth shall be hid” in the day of the Lord’s anger; (*Zeph.* ii. 3) or, though involved in the outward judgement, yet it “shall go well with them.” (*Isa.* iii. 10)

Now from all this we learn, 1. To bless God for the glorious benefit of his presence yet amongst us now for above a hundred years; for the possession of his oracles, the ministry of his word, the seals of his covenant, the liberty of his ordinances, the mysteries of the gospel, and unsearchable riches of Christ set forth before us continually; which things the angels look into, which kings, and prophets, and righteous men have desired to see, and have not seen them. This is so great a mercy, that the scripture calls it by the name of ‘Salvation’ itself. (*John* iv. 22. *Acts* xxviii. 28. *Heb.* ii. 3)

2. To walk worthy of this glorious mercy, to adorn the doctrine of the gospel by lives answerable unto it; as those that have avouched the Lord for their God, and Christ for their King. (*Phil.* i. 27. *Tit.* ii. 10, 14) It was a pious and devout meditation of Picus Mirandula⁹, who professed himself amazed at the studies, or rather frenzies of men, both to be wondered at and lamented: for if it be a great madness for men not to believe the gospel, the truth whereof hath been confirmed by the witness of apostles, the blood of martyrs, the power of miracles, the attestation of elements, the confession of devils;—it is certainly a greater madness, “Si de evangelii veritate non dubites, vivere tamen quasi de ejus falsitate non dubitares;” to profess to believe the torments of hell, and the joys of heaven; and yet so to live, as if we feared nothing less than hell, or desired nothing less than

⁹ *Joan. Picus Mirandula*, Ep. 1. ad Franciscum Nepotem, operum to. 2. p. 342.

heaven. Certainly, our plagues will be answerable to our talents, if we have not improved them. (*Luke* xii. 47)

3. To tremble at the judgement here threatened of God's departing from us, and giving us a bill of divorce, and casting us out of his family, and removing our candlestick, as a very preface to, 'Go, ye cursed.' If we have ever duly thought of the horrors of Cain, the howlings of Esau, the distress of Saul, the despair of Judas, we may pass some judgement what it is to forfeit God, and to have him no longer for our God. What great reason we have to fear this judgement, and lay this matter close to our hearts, may appear, if we consider,

1. The sins which provoke God's departing from a people. Amongst others such as these: 1. Divers and strange doctrines, which corrupt the truth of God. Heresy in the Eastern churches, made way for Mahometanism. And therefore, when the apostle makes mention of the days of apostasy, when God was in great measure departed from the church, we find him still mentioning "delusions, lies, doctrines of devils, resisting the truth." (*2 Thess.* ii. 11. *1 Tim.* iv. 1. *2 Tim.* iii. 8)

2. Incurribleness under former judgements: for the Lord will not always strive, either by his spirit, or by his rod, but "will overcome when he judgeth." (*Amos* iv. 12) Though he repent once and again, yet he will at last take the plumb-line into his hand. (*Amos* vii. 1—7)

3. Contempt and scorn of his messengers and their message, which he hath sent, rising early and sending them. (*2 Chron.* xxxvi. 16) When the servants were beaten and stoned, and the son slain, then quickly after the kingdom was taken away. (*Matth.* xxi. 33—43. *Matth.* xxiv. 34, 38) Certainly, since the reformation of religion, the ministers of the gospel have never been under more reproach and contempt (and that by a generation of men that think themselves perfecter than others) than in this age they are: heretofore they were the song of drunkards; now, of such as own themselves for saints.

4. Remissness and backsliding from our first love; (*Rev.* ii. 5—7) falling away from that high esteem which once we had of the ordinances of Christ, of the communion of saints, and earnest zeal for the faith, once delivered to the saints.

5. Neglecting the day and season of grace, the voice of Christ in the gospel; playing the wantons with so great a depositum, as the Jews did; not “considering in this our day, the things which belong unto our peace.” (*Luke* xix. 42, 43) When men will not receive instruction, God threateneth to depart. (*Jer.* vi. 8)

2. If we consider the symptoms of God’s threatening to depart from us, besides the forementioned sins: as,

1. Loosing the joints of government, and making continual changes in a state. It is a sign of sickness in the body, when it knows not how to rest, but is in perpetual agitation; from chamber to chamber, from couch to couch, from bed to bed. And so it is in a state: when a parliament doth not please, we try a piece of it: then down with that once and again, and try new experiments; a certain sign of a sick nation. It was, in the ten tribes, a forerunner of this judgement threatened by our prophet, when they so often pulled down one another; and it may justly make England tremble when they compare their condition, and that of the ten tribes before their deportation, together.

2. Divided interests and intestine dissensions amongst the people; Manasseh Ephraim, and Ephraim Manasseh, and both against Judah; this the prophet makes an evidence, that God’s anger would not turn away from Israel. (*Isa.* ix. 21) These kind of doleful intestine commotions were sad forerunners of the fatal destruction of Jerusalem, of which we read in Josephus.†

3. Confusions and divisions in the church: brethren biting and devouring one another, and thereby opening a wide door for the common enemy to enter in at; for union strengthens the interests of those united, and divisions betray them. Jerusalem is a city compacted; the coat of Christ a seamless coat; and therefore the apostle bids us “mark those which cause divisions and offences,” and avoid them, as men that drive an interest, and do not serve Jesus Christ. (*Rom.* xvi. 17, 18)

4. Multitudes of seducing spirits, and emissaries of Satan, who go up and down without controul, sowing tares, and laying leavens, shaking the minds of credulous and simple

† *Joseph. de Bello Judaico*, lib. 2. c. 19, 20, 21. lib. 5. c. 1, 2, 9. lib. 6. c. 1, 4, 11, 14, 15. lib. 7. cap. 7, 8.

people, who are apt to be turned about with every wind of doctrine; and slyly insinuating, under disguises and other shapes, such doctrines as, in their own proper colours, would be rejected.

5. The uselessness of many men eminent for piety and prudence, by whose great perspicacy and grave wisdom dangers might be discovered, breaches healed, difficulties removed, expedients offered, paths restored to walk in. A sad providence, when the Lord maketh the tongues of such men to cleave to the roof of their mouth, and lays them, in his displeasure (not to them, but to the nation) aside, as rejected stones, unfit for the building.

Lastly, The general senselessness of judgements past, or present; the sleep of slumber and security which is upon most of us, as upon Jonah in the tempest; few awakening themselves to cry unto God, or to pour out their confessions, complaints, or supplications at the throne of grace.

The Lord open our eyes, and persuade us, in this our day, to lay to heart the things which belong unto our peace, to prepare to meet our God, to hold him fast with strong cries, and love of his truth; and not to let him go till he preserve three sinful nations, and snatch them as brands out of the burning; or at least that we ourselves may be hid in the day of the Lord's anger.

I shall conclude with a few words of exhortation, both unto the people in general, and unto you who are magistrates of this great city in particular, unto such things as seem necessary remedies of our great danger, and means to keep our glory in the midst of us still. First, to the people.

1. Repent, and do your first works; else iniquity will be your ruin. Even after a bill of divorce, God allows an adulterous church to return unto him. (*Jer.* iii. 1, 22. *Hos.* ii. 2, 19) In a day of darkness and gloominess, of horses and horsemen, of fire and earthquake, of armies and terrors, the Lord calls on his people to turn to him, with intimation of a gracious answer; (*Joel* ii. 12, 13, 14, 18, 19) with a peradventure of mercy. (*Zeph.* ii. 3) This means God prescribeth unto Ephesus to preserve their candlestick amongst them. (*Rev.* ii. 5) If this be neglected, no people nearer unto cursing, than those who have enjoyed the light and

presence of God, ripening only thorns and briars. (*Heb.* vi. 8. *Amos* iii. 2)

2. Wrestle mightily with God; be not refused nor rejected; let the Lord know you are resolved to hold fast, and not to let him go without a blessing. (*Gen.* xxxii. 26) Lord, rather no Canaan, no milk, no honey, no houses, no vineyards, no herds, no flocks, no angel, than no God. (*Exod.* xxxiii. 14, 15, 16) Lord, whither shall we go to mend ourselves? Thou only hast the words of eternal life. (*John* vi. 67, 68) Will changes in government mend us? will a democracy, or aristocracy, or any other form of polity, mend us, if God be going away from us? Ask the prophet. Now, saith he, 'they shall say, we have no king, because we feared not the Lord; what then should a king do unto us?' (*Hos.* x. 3) If we fear not the Lord, if we swear falsely in a covenant, if we be an empty vine, and if our heart be divided, and we are found faulty, the best governments can do us but little good.

3. Resolve every man with Joshua, "As for me and my house, we will serve the Lord." (*Josh.* xxiv. 15) I will tread in the steps of my father Abraham, "I will command my children and my household to keep the way of the Lord," (*Gen.* xviii. 19) as David did Solomon. (*Prov.* iv. 3, 4) If they be my children, and my servants, if they expect from me the love of a father, or the care of a master, "My God shall be their God;" I will shew the love of a father and governor unto them, in not suffering their souls, by any neglect of mine, to be poisoned or endangered by any perverse or heretical doctrine. The way to keep God in a nation, is for every man to keep God in his own heart, and in his own family first.

4. Prize highly the presence of Christ in his ordinances, the communion of saints, the assembling of yourselves together. (*Heb.* x. 24) Contend earnestly for the faith. (*Jude,* ver. 3) Buy the truth, sell it not. (*Prov.* xxiii. 23) Let no interest, no party, no policy, make you willing to part with any truth of God, for promoting any design of man. If any man speak disgracefully of the scriptures; if any man tempt you to forsake the ordinances, or to beget any low or base esteem of them in you, say unto him, as Christ to Satan,

“Get thee behind me;” Christ will not forsake those, to whom he is precious. The more value we set upon him, the more careful we will be to keep him, the more willing he will be to continue with us.

5. Pull off the vizard, and look through the disguises that are put upon false doctrines, to render them the more plausible. Heretics will bring in their opinions privily, and, by fair words and good speeches, will deceive the hearts of the simple. They have mystery on their foreheads^s, (*Rom.* xvi. 17. *Ephes.* iv. 14. *Col.* ii. 8, 18. *2 Thes.* ii. 3. *2 Pet.* ii. 1. *Rev.* xvii. 5) When Agrippina poisoned Claudius, she mingled the poison with the meat that he loved, as men gild over bitter pills; and, as Lucretius speaks, tip the cup, wherein there is a bitter potion, with honey. Satan knows how to transform himself into an angel of light; and, under pretensions of higher perfection, like painted sepulchres, to veil over and palliate rotten and unsound opinions.

6. Judge of ends by the means which are used to compass and promote them: there never wants good means to advance good ends. We shall never need to do evil, that good may come of it. (*Rom.* iii. 8) The wife in the law was not to do an undecent thing in the defence of her own husband. (*Deut.* xxv. 11, 12) If you see men revile ministers, decry ordinances, broach heresies, foment divisions, disrespect and lay aside wise, and religious, sober, serious, grave, orthodox patriots, “latet anguis in herba:” certainly, the ends may justly be suspected, that make use of such expedients as these to promote them.

2. To you, that are magistrates in this great city:

1. Study your character, your authority, and your duty; carry yourselves like God’s ministers, to be a terror to evil doers; be men of courage, loving truth, &c. (*Exod.* xviii. 21. *2 Sam.* xxiii. 3, 4. *Rom.* xiii. 4) Beg wisdom of God, as Solomon did, that he may shew you the right way, that you may have him, his house and glory nearest to your heart. If you intend God’s house, he will preserve and build yours. (*2 Sam.* vii. 11) If you appear for him, he will engage for

^s Recens vastatio vineæ vulpem indicat affuisse: sed nescio qua arte fingendi ita sua confundit vestigia callidissimum animal, ut qua vel intret vel exeat, haud facile queat ab homine apprehendi: cumque pateat opus, non apparet auctor, &c. *Bernard.* in Can. Ser. 65.

you. If you ask wisdom to serve him in your places, he will give honour, and other good things without your seeking.

2. Be zealous and valiant for the glory, name, worship, interests, truth of God ; as Phinehas was^t. His zeal for God put a stop to the wrath, which was gone out against Israel. A Moses, a Phinehas may stand in the breach, and turn away wrath, when God seemeth a departing. (*Numb.* xiv. 12, 17, 20. *Psal.* cvi. 23, 30) Put forth yourselves, be willing to shew yourselves nursing-fathers to God's church^u: nurses will do all they can to keep poison from their children: do you, in your places, labour to preserve the church of Christ in this city, from the leaven of dangerous and pernicious doctrines. When you are clearly satisfied and convinced, that this is your duty to own God and his truth, to promote, protect, encourage, countenance orthodox religion, to withstand and counterwork the projects of seducers, resolve as Nehemiah did, that "no fear shall weaken your hands." (*Neh.* vi. 9, 11, 13) Shew yourselves God's vicegerents, in publicly owning his truth and ordinances to all the world. This is our God whom we resolve to serve^x; this is his worship and religion which we own; this the truth we will live and die in; these the dangerous doctrines we resolve in our places and stations to withstand, and, by all righteous means, in God's way, to prevent the growth and progress of them.

What an honour would it be for such a famous city as this, to be a president to all these nations, in letting the world see and know their zeal for God, and love to his truth in these backsliding days, when many religions do threaten the extirpation of all; how highly they value, how steadfastly they cleave to the unity and purity of that religion, under which they and their fathers flourished in piety, in peace, in plenty, in tranquillity, in prosperity, in honour, for above fourscore years together, maugre all the power and policy of adversaries; till of late years we ourselves, by our sins, have loosened the joints of religion and government, and done that with our own hands, which our enemies, by all their machinations, did in vain attempt. O that now, when the Lord saith, 'Seek my face,' we would all say, 'Thy face, Lord, we will seek.' When the Lord saith, 'Turn, ye back-

^t *Numb.* xxv. 11, 13.^u *Isai.* xlix. 23. lx. 16.^x *Isai.* xxv. 9.

sliding children, and I will heal your backsliding;’ we would all with one heart, with one soul, with one shoulder, answer, ‘Behold, we come unto thee, for thou art the Lord our God.’ If prayers, if tears, if strong cries, if reformed lives, if zealous purposes, if united counsels, will get a reprieve, and keep our God amongst us; we will stand in the gap, we will hold him fast, we will give him no rest till once again he make these nations a praise in the earth, and this city a ‘Jehovah Shammah,’ the Lord is there.

3. Believe not those Donatistical and Pontifical spirits, who go about to persuade you, that magistrates have nothing to do with religion.^y Nothing to do with religion? What then made David think of building God a house, (2 *Sam.* vii. 2) and to set in order the courses of the Levites, (1 *Chron.* xxiii. 6) and priests? (*Chap.* xxiv) How came Solomon the Wise to build a temple for God’s worship, which he had nothing to do with? (2 *Chron.* 6) How came Asa so bold to command Judah to seek the Lord God, and that in order to the quietness of his kingdom, and victory over enemies? (2 *Chron.* xiv. 3, 4, 5, 6, 11) How came Jehoshaphat so much to mistake, as to take away high places and groves, to provide that the people might be taught, (2 *Chron.* xvii. 6—9) and to command the Priests and Levites to do their duties? (2 *Chron.* xix. 8, 9) How came Hezekiah to be so zealous to purge the temple, to command the Priests and Levites, (2 *Chron.* xxix. 4—11, 27, 20) to proclaim a pass-over, (2 *Chron.* xxx. 1—6) to appoint the courses of the Priests and Levites, (*Chap.* xxxi. 1, 2) to command the people to give them their portions, (and not, as we endeavour in this age, to take them away) that they might be encouraged in the law of the Lord? (*ver.* 4) How came young Josiah

^y Donatus, solito furore succensus, in hæc verba prorupit, “ Quid est imperatori cum Ecclesia ? ” *Optat.* lib. 3. Furorem hunc passim refutarunt viri magni; *Calvin.* Institut. lib. 4. cap. 20. sect. 9. *Beza,* Opusc. to. 1. de pun. Heret. *Brent.* to. 8. p. 175—198. *Pet. Mart.* loc. co. clas. 4. c. 13. sect. 31—33. *Gerard.* lo. com. to. 6. de Magist. polit. sect. 16. *Rivet* in decalog. p. 258. *B. Jewel.* defence p. 557—566. *Sands.* Ser. 2. sect. 13—20. *Bilson* of subjection. part 2. 124—129, 145, 151, 159, 178—191, 212, 249. et part 3. p. 530—545. *Andrew.* Tor. Torti, p. 364—382. *Raynold.* Confer. with Hart, p. 586, 587. *Carleton,* of Jurisdiction c. 3. *Davenant,* de judice et norm. fidei. c. 14. p. 71, &c. 16. p. 91. *Zanch.* in 4. præcep. i. 1. c. 5. *Willet* Synops. controv. 7. qu. 2.

to take so much pains in reforming religion, (2 Chron. xxxiv. 1—7) to cause all the people to stand to a covenant, (ver. 32) to command and encourage the Priests in the work of the passover? (2 Chron. xxxv. 2) How came Nehemiah to seal a covenant, (Nehem. x. 1 to 8) enter into an oath to keep the sabbath and maintain religion, (ver. 29) to take care of the portions of the Levites, (Chap. xiii. 10) to threaten the violators of the sabbath, (ver. 21) to command the Levites to cleanse themselves, (ver. 22) to contend, and curse, and smite those that had married strange wives? (ver. 23, 30, 31) To say nothing of the laws and edicts of Christian Emperors, to restrain heresies and idolatry; of which we read in St Austin.^z Was it zeal and duty in these men to take care of religion, and to purge corruption out of the church, and is it not so now? Was it a fault in the church of Thyatira, to suffer Jezebel to teach and seduce unto idolatry; (Rev. ii. 20) and is it holiness now, to leave all men free to write, proclaim, publish, without control, doctrines wholly contrary to the interests of Christ, and the truths of religion? It were no hard matter to shew you the rise, and to dive to the bottom, of this dangerous opinion. I shall only give you a marginal note in Baronius^a, “Nulla facultas Imperatoribus de rebus Ecclesiæ decernendi,” (just the language of Donatus,) that emperors have no power to determine any thing in church-matters; and elsewhere, That nothing is valid which a king ordereth in churches, without the bishop of Rome.

4. Reverence the oaths of God which are upon you. They are not, as Lysander profanely said^b, to be played with as boys do with skittle-pins. It is the character of good men to fear an oath. (Eccles. ix. 2) And a most severe punishment was brought upon Zedekiah, for violating an oath. (Ezek. xvii. 13—19) How observant was Joshua of his oath, though fraudulently procured by the Gibeonites! (Josh. ix. 19) It is not safe to distinguish ourselves out of the obligation of solemn oaths, or, after vows, to make en-

^z Epist. 48, 50. et 166. contra Crescon. Gram. l. 3. c. 51. de Civ. Dei. l. 1. c. 36.

^a Baron. An. 528. sect. 7. An. 681. sect. 72.

^b Plutarch.

Αποφ. Οὐ γὰρ ἐπὶ ψεύδεσσι πατήρ Ζεὺς ἔσσει' ἀρωγός· Ἄλλ' οἵπερ πρότεροι ὑπὲρ ὄρκια δηλήσαντο, τῶν ἦτοι αὐτῶν τέρενα χροῖα γῦπες ἔδονται.

Homer. Iliad. 4. 235. Vid. Exempl. Philip. Maced. Regis, Paus. l. 8. p. 465.

quiry. (*Prov.* xx. 25) A good man, though he swear to his own hurt, changeth not. (*Psalms* xv. 4) How much more when he swears to preserve the laws, and other the great interests and privileges of a city or nation, as you magistrates do!

Lastly, Consider in this our day, what are the things which belong to our peace. (*Luke* xix. 42) It is a great wisdom in evil days to 'redeem time.' (*Eph.* v. 15, 16) It is noted of the men of Issachar that they had understanding of the times to know what Israel ought to do. (*1 Chron.* xii. 32) As Mordecai said to Esther, 'Who knoweth whether thou art come to the kingdom for such a time as this?' (*Esther* iv. 14) Surely in such a time as this, a day of trouble and rebuke, it is necessary for every man to beg of God to shew him his way, to advise with the word of God, what wisdom, or counsel, or help he may put in to keep God with us, and to prevent this dismal wo of God's removing our candlestick, and departing from us. Must I write? must I speak? must I counsel? must I pray? must I do judgement and justice? Lord, we seek of thee a right way; be thou entreated of us! (*Ezra* viii. 21, 23) In evil and dangerous days, as all men, so especially Moses and Phinehas, magistrates and ministers, are, by their fidelity and zeal, to stand in the gap, and to obviate those judgements which are impendent over us.

I conclude with the prophet Zechary. (*Zech.* ii. 5) "The Lord is a wall of fire round about, where he is the glory in the midst of a people. He will encamp about his house." (*Zech.* ix. 8) Upon all his glory there shall be a defence; (*Isai.* iv. 5) in token whereof the cherubims were on the walls of the temple, to note their protection about God's people. (*2 Chron.* iii. 7. *Psalms* xxxiv. 7) But if we do not resolve to hold God fast; if the glory of his truth, worship, and presence be once gone from us; if we once come to know the difference between the service of God^c, and the kingdoms of the countries; we shall with horror subscribe to the truth and dreadfulness of this dismal threatening, 'Wo also to them, when I depart from them!'

^c 2 Chron. xii. 8.

THE
WALL AND GLORY OF JERUSALEM :

A SERMON preached in St. Paul's Church, London, before the Right Honourable the Lord Mayor, Lord General, Aldermen, Common-Council, and Companies of the Honourable City of London, February 28, 1659. Being a day of Solemn Thanksgiving unto God, for restoring the Parliament and Common-Council, and for preserving the City.

TO THE RIGHT HONOURABLE

THOMAS ALEYN,

LORD MAYOR OF THE CITY OF LONDON,

THE COURT OF ALDERMEN AND COMMON-COUNCIL.

RIGHT HONOURABLE,

AMONGST all the exceeding great and precious promises which the Lord hath made unto his people, these are of a very radiant lustre and special magnitude—That he would appoint a place for them, and plant them, that they should dwell in a place of their own, and move no more, neither should the children of wickedness afflict them any more, as before time: That he would build them, and not pull them down; and plant them, and not pluck them up; and give them a heart to know him, and to return unto him with their whole heart. Whereby we understand, that stability and sanctity, healing and holiness, are two most eminent and signal mercies of God unto a people, who have been long exercised with breach upon breach, and emptied from vessel into vessel. How sad the condition of those discomposed and dilacerated nations hath been! how doleful the earthquakes and concussions both in church and state! how

daring the insolences and attempts of men of unstable minds, destitute of solid and steady principles, acted by the various and quotidian conduct of changeable and domestical interests, have been against our Jachin and our Boaz, authority in our parliaments, and ministry in our churches,—hath been so well known both at home and abroad, as to render these nations a shame to themselves, and a ludibrium to the world! What the great works are which the Lord by the wonderful series and vicissitudes of Providence is doing in the midst of us, the hearts of his servants, hanging in suspense between hope and fear, do tremulously attend upon, and labour to understand. When we consider the maturity of our mighty sins, we have great reason to fear his wrath; and when we observe the progress of his wonderful works, we have some comfortable encouragement to hope for the reward of his mercy: and that so much the rather, because he hath stirred up your hearts in this great city to return unto him the glory due unto his name, for his goodness to these nations, in restoring the parliament, and unto yourselves, in restoring your council, and healing the wound inflicted on the honour of this renowned city. That the Lord will be graciously pleased to crown and consummate the mercies which he hath begun, in guiding the hearts of the people to choose for this next parliament, men of eminency for piety and prudence; who may come with healing spirits, and make it their business to repair our breaches, and be the restorers of paths to dwell in; who may lay to heart the interest of Christ and his church, and promote purity of doctrine and worship, due administration of holy ordinances, and whatever may conduce to the power of godliness and the comfort of all that love the Lord Jesus in sincerity; that he will be pleased to set his eyes and his heart upon this city for good, and to dwell in it night and day, to be a wall of fire about it, and the glory in the midst of it, to appoint salvation for walls and bulwarks unto it, is and shall be the hearty prayer of,

Your most humble and faithful servant in the Lord,

ED. REYNOLDS.

March 14, 1659.

ZECH. ii. 5.

For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her.

Two gracious visions the Lord giveth our prophet in the former chapter: one, of a 'man riding amongst the myrtle trees' in the bottom; Christ in his despised church at Babylon;—the other, of 'four carpenters,' sent to fray and cast out the horns, which had scattered the church:—by both, giving an assurance, that he would disappoint the enemies of his afflicted people.

We have here, in this chapter, another vision, of a man with 'a measuring line in his hand,' to shew that the Lord was now in a readiness to build and restore the city and temple; the former, we find accordingly done by the care of Nehemiah, *Chap. iii*, and *Chap. vi. 15*; the latter by Joshua and Zerubbabel, *Ezra vi. 14, 15*.

Now whereas it is here said, *ver. 4*, That Jerusalem should be inhabited 'as towns without walls,' which may seem, 1. to cross the history, *Neh. vi. 15*, where we find that the wall was finished;—2. to discourage the people, who having such potent and malicious adversaries round about, as they had, should by that means be exposed to all the assaults and impressions which they should make upon them:—The meaning is, that though the city within the walls were very spacious, yet the people should return in so great abundance, (as Josephus^a reports they did) that multitudes should be constrained to lie without the walls, unto whom the Lord promiseth to be himself a wall and defence.^b

They were now called to build the city and temple; two great discouragements they meet with in that enterprize, danger and scorn. (*Neh. iv. 8*, and *i. 3, 7, 8, 9. Neh. vi. 1, 10. Ezra iv. 4, 5*) The Lord here, by a gracious promise, fortieth them against the fear of both; against the fear of 'danger,' by promising to be their protection; and against

^a Antiq. l. 11. c. 4.

^b Isai. lx. 22. Jer. xxxi. 27.

the fear of 'scorn,' by promising to be their glory.—“When they are without walls, I will be their wall; when they are without gates, I will be their gate; my salvation will be a bulwark unto them; they shall call their walls salvation, and their gates praise.” (*Isa. xxvi. 1, and lx. 18*)

The words set forth the Lord opposing all the enemies, removing all the fears of his people, by a double promise, of 'protection,' against all powerful oppositions, of 'honour' against all reproachful insultations.

In both it is considerable; 1. The author and substance of it, "I, saith the Lord." 2. The subject of it, 'Jerusalem,' I will be 'unto her.' 3. The description of it. 1. Of the protection, by the metaphors of a 'wall and of fire,' and the place of that, 'in circuitu, round about.' 2. Of the honour, and the place of that, 'I will be for glory,' or 'the glory in the midst of her.'

A weak people met together about a hated and invidious enterprise, opposed by strong, subtle, vigilant, active, malicious adversaries, had need to have a help to defend them. "I, saith the Lord, will be a help, a wall unto them."

But potent enemies can batter walls and scale them: (*Ezek. xxi. 22. Prov. xxi. 22*) "Nay," saith the Lord, "I will prevent that fear, 'I will be a wall of fire,' which the enemy shall not dare come near or touch."

But a wall may have gaps and breaches in it; the gates may be pulled down and consumed, as we find they were, *Neh. i. 3, and vi. 1*: and then whatever the wall be, the breaches will let in the enemy. The poor church is never without some breaches or other, called the breaches of the city of David, *Isa. xxii. 9*. Some gates pulled down, to lay them open to danger. But every work of God is perfect. (*Deut. xxxii. 4*) Where he is a wall, he will be a wall, 'in circuitu,' round about; no breach, no gap; no gate or portcullis pulled down, by which danger may enter in.

But if the wall be fire, what will become of the houses of the city?—"I will, saith the Lord, be a wall *unto* her," not a wall *against* her. "It is 'dativus commodi;' a beneficial fire to the city, a consuming fire to the enemy that assaults her: A fire for the three children to walk in^c; a fire for their

^c Dan. iii. 25, 22.

enemies to perish by; a fire in the bush to^d Moses; a fire in brimstone to Sodom^e; a destroying fire to the captains of Ahaziah^f; and a triumphal fire, a chariot of fire to the Lord's prophet.^g

But a wall may shut men and their misery in together; the wall of a prison or dungeon is no great comfort to those that are shut within it. It may be sad enough 'in medio,' though there be a wall 'in circuitu.'

We have a relief against that too: As the Lord is 'a wall of fire round about' to keep out the enemy, so he is 'The glory in the midst of Jerusalem,' to comfort his people. Providence is expressed by a circumference with an eye in the centre. God is here both in the circumference and in the centre of Jerusalem: a severe providence 'in circuitu,' to keep off the enemy; a gracious providence 'in medio,' to honour and revive his people: "Ignis et exitium hostibus, gloria et subsidium ecclesiæ."

The poor church was miserably opposed and oppressed by the potency of their enemies on every side. But against them all they have a God to put into the other part of the balance: God alone is eminently unto his people, whatever good thing else they want. In widowhood, he is a husband;—"Thy Maker is thine husband." (*Isa.* liv. 5) In orphanship, he is a father;—"A father of the fatherless is God in his holy habitation." (*Psalms* lxxxviii. 5) In darkness, a sun,—in danger, a shield; (*Psalms* lxxxiv. 11) a refuge in trouble, a river in drought; (*Psalms* lxvi. 1, 4) a safety where there is no wall, a praise where there is no gate, a light where there is no sun; (*Isa.* lx. 18, 19) a God of salvation in whom his servants can triumph, where all other comforts in the world are wanting. (*Hab.* iii. 17, 18)

Let us hold fast our God, and we need not fear our enemy. "If God be for us, who can be against us?" (*Rom.* viii. 31) If he justify, who can condemn? If he love, who can separate? Many will be against us to hate us; but none can be against us to hurt us. Many will gird and gird again; many will take counsel, and make a decree; many will rant it with Pharaoh, "I will pursue, I will overtake, I will divide the

^d Exod. iii. 2.^e Gen. xix. 24.^f 2 Kings i. 10, 12.^g 2 Kings ii. 11.

spoil, my lust shall be satisfied, I will draw my sword, mine hand shall destroy." (*Exod.* xv. 9) "Agam, ruam, rapiam, tundam, prosternam," as the proud confident in the Comedian;—but if he be Emmanuel, God with us,—they shall be broken; their counsels shall not stand; their decrees shall come to nought; he will strengthen, he will help, he will uphold with the right hand of his righteousness. (*Isa.* viii. 9, 10. xli. 10) Let the name of your city be 'Jehovah Shammah,' 'the Lord is there;' be zealous for his truth and worship, for his name and glory: let him be 'in medio,' in the midst of your hearts, to fear him,—of your counsels, to follow him,—of your houses, your trades, your conversation, to walk with him. Provoke him not by your impieties against him, by your unrighteousness against men: and then, if there be any help or comfort against danger in heaven or earth, he can command it; if there be none, he can create it: whatever is wanting, he can supply and make it good out of himself; "I will be a wall."^b

1. A wall of partition to separate the church from the world; as the land of Canaan was divided by the Mediterranean sea westward, by the inland seas, and the river Jordan eastward, and at each end north and south with mountains; so the church of Godⁱ is severed and shut up from the rest of the world. Israel dwelt alone, and was not 'reckoned amongst the nations.' (*Numb.* xxiii. 9) They are chosen 'out of the world.' (*John* xv. 19) 'A garden enclosed, a spring shut up, a fountain sealed,' (*Cant.* iv. 12) their laws diverse from all people; (*Esther* iii. 8) they are not to conform to the world, (*Rom.* xii. 2) nor to walk *κατ' αἰῶνα*. (*Eph.* ii. 2) The world knows them not; (*1 John* iii) but looks on them as prodigies, and men to be wondered at. (*Zech.* iii. 8)

2. A wall of conjunction, uniting the parts together in one common interest, as the brain is walled in by the skull, the vital parts by the ribs and the breast, to keep them firm and close together, that they may not be scattered nor divided. Though the members of the church are called out from the world, and are to separate from that; yet they are to be compacted and united within themselves; (*Psalms* cxxii. 3) to be of one heart, and of one soul; (*Acts* iv. 32) to hold the

^b Psalm xlv. 4. Isai. iv. 5.

ⁱ Aug. de Bap. l. 5. c. 27, 28.

unity of the spirit, in the bond of peace ; to have a coagmentation and joining together. (*Eph.* iv. 16) Factions and divisions in the church, are usually the fruits of the flesh : when one is of Paul, another of Apollos, are ye not carnal? (*1 Cor.* iii. 4) The apostle warns us to take heed of such as cause divisions and offences, contrary to the doctrine received, as those that serve not the Lord Jesus, but their own bellies. (*1 Cor.* iii. 3. *Rom.* xvi. 17, 18) We have seen, by very sad experience, when there hath been no wall nor enclosure to bound and keep within some principles of unity, the wild and exorbitant spirits of men, who, either acted by interest, or driving on designs, or possessed with prejudice against received doctrines, have departed from sound truth and brotherly love,—what flames and confusions have overspread these nations, once famous for unity in orthodox truth ! what forsaking of ordinances, what magnifying of deceitful lights, what rage against ministry, what violations of magistracy, what bleeding of princes, what breaking of parliaments, what phrenetick and furious extravagances and disorders have stained the glory of the reformed religion amongst us ! The evidence of these doleful effects should now, at last, awaken the spirits of all wise, godly, and sober persons, to close in some healing and uniting counsels ; not to foment animosities, nor cherish jealousies one against another, but studying every man his own failings, to be the more remiss in censuring, and the more inclinable unto closing with, their Christian brethren. Why should we shut any out of our love here, whom we dare not exclude from the common salvation hereafter ? And, indeed, when the Lord is pleased to send a spirit of unity and agreement amongst a people, to make them tender of each other's safety, and to look on the welfare of the parts, as the common interest of the whole ; they are hereby a wall unto one another, as Nabal's servants said of David and his men. (*1 Sam.* xxv. 26) Every thing is best preserved, when most united. It is easy to break the sticks of a fagot, when the bond is loosed, and they severed each from other ; but while they are bound together, they mutually preserve each other. Love is a 'bond.' (*Col.* iii. 14) The integrity of the body is preserved by the love of the members unto one another. Therefore nature hath taught weak cattle to keep together in flocks, and fishes in

shoals, and birds in flights; whereas beasts of prey live commonly alone, as lions, whales, eagles, kites. "A kingdom, divided within itself, cannot stand:" therefore as Christ is not divided, (1 *Cor.* i. 13) would not have his bones broken, nor his garment parted; so neither should his church. She is never so terrible, as when she is an army with banners, united and compacted into one body.

3. A wall of protection and defence. As the Lord promiseth to encamp about his house and to defend them. (*Zech.* ix. 8, 15) He is a rock, a tower, a shield, a chamber, a sanctuary, and here a wall, to preserve and protect his people.^k Great hath ever been the care of states, to keep the walls and gates of cities inviolable; in the Roman law^l, they are called 'Res Sanctæ et Divini Juris,' sacred things, and in no case to be injured, and it was a capital crime to climb over them. We read in Diodorus Siculus^m, what care Themistocles took to build a wall about Athens; because walls are a great defence and protection to the cities, to which they belong.

The Lord doth thus, as a wall, protect his church. 1. In a way of promise, "I, saith the Lord;" his saying it, is doing it. His word is operative and efficacious. God's promises are the walls about his church. Every thing is preserved by the same word whereby it is created. "He upholdeth all things by the word of his power." (*Heb.* i. 3) His servants count themselves safe under his promise; they trust in his word. (*Psalms* cxix. 81)

2. In a way of power, making bare his arm in their cause, then when all second helps fail and are at a stand. Such a defence he was to Israel at the Red Sea, when death was before and behind, and on every side of them; so that they were able to do nothing, but only to 'stand still, and see the salvation of the Lord.'ⁿ

3. In a way of Providence. 1. By creatures, with whom he maketh a covenant in behalf of his people, that they shall 'not hurt in all his holy mountain.' Of this league we read, *Job* v. 23. *Hos.* ii. 18. *Ezek.* xxxiv. 25. 2. By enemies, making 'Moab a covert for his outcasts; (*Isai.* xvi.

^k *Psalms* xviii. 2. cxliv. 2. *Deut.* xxxiii. 29. *Isai.* xxvi. 20. viii. 14. ^l *Justin.* *Instit.* l. 2. *Tit.* l. sect. 10. ^m *Lib.* 11. ⁿ *Exod.* xiv. 13.

4) as dead thorns are a fence about a garden. He doth sometimes not only restrain the wrath of evil men, as he did Laban and Esau's from hurting Jacob; but doth make them helpful and beneficial unto them, as the dissension between the Pharisees and Sadducees was to Paul: (*Acts* xxiii. 6, 7) as the Egyptians lent their jewels unto Israel, to hasten them away. (*Exod.* xii. 35, 36) 3. By casualties, ordering contingent events, and various incoherent emergencies to the protection of his people; as the noise in the mulberry trees; (*2 Sam.* v. 24) the shining of the sun on the waters; (*2 Kings* iii. 22) the sudden incursion of the Philistines; (*1 Sam.* xxiii. 27, 28) the chain of fortuitous events, which we may observe in the history of Joseph, and in the book of Esther.

4. In a way of grace, the Lord planting such beauties and rays of spiritual majesty upon his servants, as causeth their very adversaries to reverence them, and fear to annoy them; as Herod did John; and Felix, Paul; for 'wisdom maketh a man's face to shine.' (*Eccles.* viii. 1) There are flowers which they call wall-flowers; and there are graces, which I may call wall-graces, which have a special protecting virtue in them: *Innocency*, whereby we put to silence the forwardness of foolish men: (*1 Pet.* ii. 15) *Wisdom*, which God hath given for a defence. (*Eccles.* vii. 12) By this, Abigail diverted the ruin intended against Nabal and his family. *Meekness and humility*: for the lowest things are safest. A tempest breaks an oak, but not the ears of corn which yield unto it. A cannon-bullet battereth a lofty tower of marble, which is deaded by a raw mud-wall. 'A soft spirit turneth away wrath.' (*Prov.* xv. 1) Holy *fortitude*, which is a fence against terror. (*Prov.* xxviii. 1) Spiritual 'peace and joy,' which is a garrison to the heart. (*Phil.* iv. 7) The joy of the Lord is the strength of his servants. (*Nehem.* viii. 10) The invincible power of *faith*, which is a shield against Satan, and our victory over the world. (*Eph.* vi. 16. *1 John* v. 4) *Hope*, the anchor of the soul, the whetstone of Christian courage: the more we expect for the future, the securer we are for the present against the fear of evil. Lastly, The spirit of *supplication*, which flies to the name of the Lord as a strong tower; which wrestles and prevails with God; 'Vincit invincibilem, ligat omnipotentem;' and therefore is a principal part of the Christian panoply. (*Eph.* vi. 18) And

thus is the Lord a wall of protection to his church ; in a way of promise ; in a way of power ; in a way of Providence ; ordering creatures, enemies, casualties to the defence of his people ; and in a way of grace.

And his protection is like that of a wall, in these two respects: 1. He is a near, present, ready defence.^o Evil may be at hand, when help is too far off to come seasonably in. But the wall joins, and is near unto the city: such a defence the Lord is ; a present help in trouble. (*Psalm* xlvi. 1) A God near at hand, not in a journey, or a sleep, or out of the way, when he should help us. (*Jer.* xxiii. 23) Nigh unto his people, in all that they call upon him for. (*Deut.* iv. 7. *Psalm* lxxxv. 9)

2. An adequate and proportionable defence. A wall defends a city on every side. As the enemies compass the church about with danger, (*Psalm* xxii. 12, 16, and cxviii. 10, 12) so doth the Lord compass it with mercy. (*Psalm* xxxii. 10)

But the strongest walls, though of iron or brass, (for such we read of, *Ezek.* iv. 3. *Jer.* xv. 20) may, by military engines, be scaled, battered, or demolished. Therefore the Lord, to shew that he is an impregnable protection, saith, that he will be “a wall of fire,” which cannot be scaled nor broken down ; which consumes all engines that attempt any thing against it ; as the flaming sword kept the way of the tree of life^p ; the pillar of fire secured Israel^q ; fire in the bush kept any from coming near to cut off the boughs, and yet did not itself consume them. He is a fire in the enemy’s wall, to overturn it ; (*Jer.* xlix. 27) but to Jerusalem, he is a wall of fire to defend it. He once defended the church with a wall of water ; (*Exod.* xiv. 22) and still defends it as a wall of a fire,—by himself, who is a consuming fire^r ; (*Heb.* xii. 29) by his angels, who are a flaming fire. (*Psalm* civ. 4) Therefore Solomon carved cherubims on the walls of the temple, (*2 Chron.* 3, 7) to signify, that angels are the walls of the church. The angel of the Lord encampeth round about them that fear him, to deliver them. *Psalm* xxxiv. 7)

^o *Exempla divinæ custodiæ in præsentissimis periculis.*—Vide in Philippi Camerarii ‘*Horis Subsecivis,*’ part. 2. cap. 7. ^p *Gen.* iii. 24. ^q *Exod.* xiv. 19, 20. ^r Θεοὺς πολλοὺς πυρρινούς vocat Plato, Diog. Laert. in Platone. Vid. Raynold. Lect. Apocryp. Lect. 47.

And his protection is like fire in these four respects.

1. It is terrible and conspicuous, which, in a wonderful manner, doth strike fear into his enemies; as he promised to go before his people as a 'consuming fire.' (*Deut.* ix. 3) The prophet describes the terrible majesty of the Lord by a 'throne of fire:' (*Ezek.* i. 26, 27) and the glorious coming of Christ by 'flames of fire.' (2 *Thess.* i. 8, 9) We are bid to 'praise him in the fires,' (*Isa.* xxiv. 15) for those conspicuous mercies, whereby he hath shewed himself a 'consuming fire' in behalf of his people. He answereth his people by terrible things; (*Psalms* lxxv. 5) things which they looked not for; (*Isa.* lxiv. 3) to make his name known unto his adversaries.

2. It is an impregnable and invincible defence. Other walls, though high, though broad, by battering rams have been demolished, and by mounts scaled. The walls of Babylon were two hundred feet high, and fifty feet broad, as Diodorus Siculus, Pliny, and Herodotus report[†]; yet even these were broken down. (*Jer.* li. 58) But no man dare climb, no engines can be applied against, a wall of fire; it will devour the batteries, that are made against it.

3. It is a constant and perpetual defence: for this is not a wasting, but a fixed fire; like that in the bush, which did not consume it, but dwelt in it. (*Deut.* xxxiii. 16) He is a sun and a shield; his protection is an enduring thing, as the fire of the sun. (*Psalms* lxxxiv. 11, and lxxxix. 36) The defence which is over his glory, upon the assemblies of Sion, viz. the pillar of the cloud, and of fire, is 'never taken away.' (*Isa.* iv. 5. *Exod.* xiii. 22)

4. It is an active, an offensive, an efficacious defence. Other walls are defensive only, to prohibit and hinder assaults: but a wall of fire doth fight for those whom it doth defend. It is not only a wall, but a magazine; not only a fence, but a weapon; not only a muniment, but an army. As Israel's wall of water did drown Pharaoh; so the three children's wall of fire, did devour those that threw them into it. The protection of God about his church, is a most operative and a most efficacious protection.

We have taken a view of the wall: let us consider the city

[†] Job xxxvii. 22.

[†] *Diod. Sicul.* lib. 1. cap. 4.—*Plin.* Hist. Nat. lib. 6. cap. 26.—*Herodot.* lib. 1. p. 74. Edit. Græco-Lat.

thus walled, the subject of this defence. I will be *unto her*, unto *Jerusalem*, the city of the great God. Where his dwelling is, there is his defence; as men used to mound the places of their habitation. The more a people have of God's presence, the more they have of his protection. His covering is upon his glory. (*Isa. iv. 5*) His angels guard us 'in viis, non in præcipitiis.' (*Psalms xci. 11*) When we go to appear before the Lord, the enemy shall not desire our land; (*Exod. xxxiv. 24*) but if we have our back upon Jerusalem ^u, we are out of his protection: as he that went from Jerusalem to Jericho. (*Luke x. 30*)

Consider, in the church, property, and preciousness; they are God's own. ^x Judea was called Emmanuel's land; Zion, his rest. (*Psalms cxxxii. 14*) They are in special manner *his* people. (*Isa. lxiii. 19*, and *lxiv. 9. Ezek. xvi. 8*) And they are his precious and 'peculiar treasure, his jewels.'^y (*Mal. iii. 17*) And property in precious things, will certainly procure protection. Consider, in the Lord, his love and his promise; his grace and his fidelity. His eyes and his heart are perpetually upon his church. (*1 Kings ix. 3*) She is graven on the palms of his hands. (*Isa. xlix. 16*) They that touch her, touch 'the apple of his eye.' (*Zech. ii. 8*) He will never suffer his beloved to be unprotected; especially having engaged his promise, that 'the gates of hell shall not prevail against it.' (*Mat. xvi. 18*)

And that they may not prevail against it, the protection must be complete; a wall must be round about it; the defence must be answerable to the assault. The church in the wilderness marched in a four-square body, with the tabernacle of the congregation in the midst of them, and their standards on every side, as we find *Numb. ii.* The standards were as a wall of fire^z, 'Jehovah-Nissi,' and the tabernacle the glory in the midst of them. The enemies of the church are on every side. 'Impius in circuitu,' (*Psalms xii. 8*) 'Satan in circuitu;' (*Job i. 7. 1 Pet. v. 8*) to devour the church: and therefore, here, 'Ignis in circuitu, et Deus in circuitu,' (*Psalms cxxv. 2*) to defend the church. 'Angels in circuitu.' (*Zech. i. 11*) The eyes of the Lord run to and

^u *Aug. Quæst. Evang. lib. 2. qu. 19.*

pognotic. lib. 3. c. 8.

^y *Psalms cxxxv. 4.*

^x *Enarrat. in Psalm 60. Hy-*

^z *Exod. xvii. 15.*

fro, in every place, to behold the evil and good. (2 *Chron.* xvi. 9. *Prov.* xv. 3) When there are four horns on the four sides of the church to scatter it, there are four carpenters in a like proportion on every side, to fray them away and to rescue it. (*Zech.* i. 18, 21) Our protection is ever suitable to our danger: the stronger the assault, the greater the assistance. With every temptation, the Lord opens an escape, that we may be able to bear it. (1 *Cor.* x. 13)

We see all is well about the church, a wall of fire round about it. If all be well within it too, it must needs be a happy body: and so certainly it is, for he who is ‘Murus in circuitu,’ is likewise ‘gloria in medio;’ I will be the glory in the midst of it.

Glory, passively. In nothing, is God glorified so much as in building, restoring, protecting his church; glorified in all his creatures, but ‘admired in his saints.’ (2 *Thess.* i. 10) No where is his name so great as in Israel. (*Psalms* lxxvi. 1) “When he buildeth up Sion, then it is that he appears in his glory.” (*Psalms* cii. 16)

Glory, actively; by making his church ‘honourable and glorious;’ as he saith, he will do, *Isa.* xi. 10, and xliiii. 4, and lx. 13.

Every nation hath some one or other good thing, which rendereth them considerable in the eyes of others, and is esteemed their glory. Some famous for gold and silver, as Ophir; some for spices and precious fruits of the earth, as India; some for corn, as Egypt; some for balsams, as Palestine; some for valour and justice, as the Romans; some for arts and learning, as the Grecians; but the superlative glory of Jerusalem is, that “their God is their glory.” (*Isa.* lx. 19. *Jer.* ii. 11)

It is true, worldly glory is in much more abundance amongst other men. The great monarchies of the world have been amongst Assyrians, Chaldeans, Persians, Grecians, Romans; and therefore Symmachus, a heathen, useth this as an argument, why we should adhere to the old Roman heathen religion, because that flourished, but Christianity was persecuted.

But this external glory, though it dazzle the eye, and tickle the fancy, hath no solid and permanent goodness, or proportioned to immortal souls. It cannot remove the guilt of one

sin; it cannot give one grain of quiet to a troubled conscience; much less replenish the soul in the latitude of its desires. God alone brings 'fulness' with him. (*Ephes.* iii. 19)

All other people of the world have the glory of his works; and so he is not far from any of them; (*Acts* xvii. 27)

Præsentemque refert quælibet herba Deum.

And yet they are said to be without God in the world; (*Ephes.* ii. 12) but the Lord is in the midst of his church;—

1. By his spiritual residence, and gracious presence with them. Moses prays, "I beseech thee, shew me thy glory." (*Exod.* xxxiii. 18) And God answers, "I will make all my goodness to pass before thee:" he shews his glory, when he proclaims his goodness. In Israel is the perfection of glory. (*Psalms* l. 2) To Israel pertains the adoption, and therefore the glory. (*Rom.* ix. 4) Of the church only, are glorious things spoken. (*Psalms* lxxxvii. 3) The church is his throne; the world, but his foot-stool. (*Jer.* xvii. 12) In the church, is the splendor of his royal majesty principally seen: evidences whereof in the tabernacle and temple, were, the cloud which filled the house, (*1 Kings* viii. 11) and the voice which spake from off the mercy-seat. (*Numb.* vii. 89)

2. He is the glory in the midst of his church by his holy ordinances, the means of life and salvation. The apostle calleth it, 'a glorious gospel;' (*1 Tim.* i. 11) and frequently maketh mention of the riches of the glory thereof, (*Rom.* ix. 23. *Ephes.* iii. 8. *Col.* i. 27) to take off the scandal and contempt, which ignorant men might be apt to cast upon it. Therein all divine excellencies are more radiant and resplendent, than in all his other works. He hath "magnified his word above all his name." (*Psalms* cxxxviii. 2) Therein is conspicuous his manifold wisdom, in contriving a way to punish the sin, and yet to save the sinner; to reconcile the seeming cross demands both of justice and mercy, that the one may be satisfied, and the other magnified: (*Ephes.* iii. 10) His free and glorious grace, so superabounding above all the abundance of our sins: (*Ephes.* i. 6. *Rom.* v. 20, 21) His mighty power, in rescuing us out of the kingdom of darkness, in changing our wills, subduing our lusts, captivating our thoughts, cleansing our consciences, pulling down strongholds and imaginations, and every thing that exalteth itself against the knowledge of God: (*2 Cor.* x. 4, 5. *Ephes.* i. 19,

20) His glorious holiness, transforming us into the image of his dear Son : (2 *Cor.* iii. 18. *Luke* i. 74, 75) His eternal blessedness, who in the gospel is set forth, as the hope and treasure, the life and salvation, of those that trust in him. (*Col.* i. 27, and iii. 3, 4) For glory, arising from a manifestation of excellencies, all the divine virtues and excellencies of God are more conspicuous in the gospel of grace, than in all other his works or dispensations. The saving light of supernatural mysteries, the heavenly beauties of spiritual worship, the shining lustre of evangelical obedience,—all set forth the glory of those ordinances, wherein they are discovered and prescribed.

3. As by his gracious presence, and his divine ordinances, so by the most happy state whereinto we are translated, is the Lord the glory in the midst of his church. That state standeth in glorious relations, glorious habits, and glorious privileges.

There are two glorious relations, belonging to this happy state :—

1. A relation of righteousness, the guilt of sin being removed ; and the sinner by the gift of the righteousness of Christ reconciled unto God, and so enabled to glory, though not in himself, yet in the Lord. (1 *Cor.* i. 31)

2. A relation of Sonship, whereby we are estated by gracious adoption, in a heavenly nobility, and have right to a glorious inheritance ; (1 *John* iii. 1) are a kind of first-fruits of the creatures ; (*James* i. 18) fellow-heirs with Christ ; (*Rom.* viii. 17) princes of the people ; (*Psal.* xlvii. 9) nobles of men. (*Acts* xvii. 11) All the world is not able to heap so much honour upon a man, as this one *ἐξουσία* or dignity, of being ‘ the sons of God.’ 2. In glorious habits ; whereby we are transformed into the image of Christ, who is the glory of God ; for God doth most notably express his glory in any creature, by fashioning that creature to the likeness of his son. This image standeth in these three things :

1. In holiness. (*Ephes.* iv. 24) Holiness sets forth God’s own glory ; he is glorious in holiness. (*Exod.* xv. 11) The angels are honoured with the title of ‘ saints ;’ (*Deut.* xxxiii. 2) and our primitive condition, wherein we were created after the image of God, is called a ‘ state of honour.’ (*Psal.* xlix. 20, and cxlix. 9)

2. In peace and spiritual joy; for faith in the promises of salvation, giving a kind of preexistence unto the glory to come, and causing a believer to wait with quiet assurance in the hope thereof, doth, thereupon, fill the soul with “the peace of God, which passeth understanding,” and causeth it “to rejoice with joy unspeakable and full of glory.” (1 *Pet.* i. 8)

3. In blessedness; which is the consummation of holiness and peace in the presence of God, which is, *κατ’ ἐξοχὴν* called by the name of ‘glory.’ (*Col.* iii. 4)

3. In glorious privileges and immunities belonging to the citizens of Jerusalem^a; liberty from the tyranny of Satan, and powers of darkness^b; communion in the love and prayers of all saints; (1 *John* i. 7) boldness to come unto the throne of grace; (*Ephes.* iii. 12. *Heb.* iv. 16) victory over enemies and temptations; nothing being able to separate us from the love of God, the spirit of glory resting upon us, even in our sufferings, and enabling us to glory in them. (*Rom.* v. 3. *Acts* v. 41) As the cloud in the temple is called ‘the glory of the Lord,’ (1 *Kings* viii. 10, 11) so the Lord is the glory of his people, even when they are filled with clouds of affliction. It is a great glory to suffer honourably as well as to do so; “et facere et pati fortia, Romanum est.” The lily is as beautiful in the midst of thorns, as in a bed of spices.

We have seen how the Lord is a defence and protection to his people; a wall of separation from the world, of conjunction within themselves, of protection from danger by his promise, by his power, by his providence, by his grace; a present defence, a proportionable defence. ‘A wall of fire,’ by a terrible and conspicuous, an impregnable and invincible, a constant and perpetual, an active and efficacious defence. A wall of fire to Jerusalem, his most proper and most precious resting-place, unto which he is by choicest love and fidelity engaged. A wall round about to prevent enemies which are round about: the protection suitable to the danger.

The ‘glory in the midst’ of it, by his gracious presence, by his holy ordinances, by the happy state of the church, in

^a *Ephes.* ii. 19.

^b *John* viii. 36.

the glorious relations of justification and adoption in the glorious habits of holiness, peace, and blessedness. In glorious privileges, of Christian liberty, communion of saints, boldness in prayer, victory over temptations and afflictions, with many other the like. I shall add but a short word of application, and suddenly have done.

1. We learn hence, what a folly, as well as wickedness, it is for Samaritans to oppose the building of Jerusalem, or the temple; for any enemies to set themselves against the church of God;—as great a madness as for briars to contend with flames; for stubble to wage war with fire; for a sheaf (as the prophet makes the instance, *Zech.* xii. 6) to enter into battle with a flaming torch. (*Isa.* xxvii. 4, 5) The whale may swallow Jonah, but it shall not digest him; the grave may devour Christ, but he will kill death in its own dominion^c, as Benaiah did the lion in his own pit.^d A man may drink down a cup of poison^e, but it will suddenly be revenged on him. It is madness to provoke the Lord, being weaker than he. (*1 Cor.* x. 12) “Wo unto him that striveth with his Maker.” (*Isa.* xlv. 9)

2. We need not make use of carnal wisdom, and sinful means for protection against danger; for God can be alone a wall of fire unto his people. Use not oppression or violence to help yourselves; for power and mercy belong unto God. (*Psalms* lxii. 10, 12) David was advised by those about him, once and again, to kill Saul when he was in his power, and so to secure himself; but he answered, ‘God forbid that I should touch the Lord’s anointed:’ he trusted in God, and would not use carnal wisdom for his own safety. (*1 Sam.* xxiv. 47, and xxvi. 8, 11) This wall of fire can better protect us, than all the broad or high walls of Jericho or Babylon. It is good keeping in Jerusalem: in God’s presence, in his way, so long we are within a ‘wall of fire.’

3. This is great comfort unto holy men, that the very terrors of God are their protection. The terrors of God at Sinai and in the wilderness, were for the salvation of God’s people. (*Hab.* iii. 13) As the mercy of God will not save those that despise it; so the fury of God will be a defence

^c Acts ii. 24. 1 Cor. xv. 57.
xii. 2.

^d 2 Sam. xxiii. 20.

^e *Zech.*

unto those, that tremble at it. No attribute of God, but faith, can suck comfort from it.

4. Envy not the glory of the world, nor the pomps and pleasures thereof, to those whose portion is in this life; but rest abundantly satisfied with the glory of God's presence shining in the face of Christ, and those unsearchable riches wherewith he endoweth his church; in comparison whereof, all the glories of the world are but dross and dung. If God would have the honour of his church to stand in outward things, — 'The silver is his, and the gold is his;' (*Hag.* ii. 8) 'the cattle on a thousand mountains his.' (*Psal.* l. 10) But as Abraham gave portions to his other children, but the inheritance to Isaac, even all that he had; (*Gen.* xxv. 5) as princes, at their coronation, give wine and money to the multitude, but honour to their favourites; so the Lord giveth earthly things many times more liberally to the men of the world, but bestoweth himself for a portion and exceeding great reward unto his own people:—and they esteem him precious, (*1 Pet.* ii. 7) and his promises precious, (*2 Pet.* i. 4) and his redemption precious, (*Psal.* xlix. 8) and the very afflictions which they suffer for his sake, precious. (*1 Pet.* i. 7)

5. Above all things, hold fast God and his presence. A city is never without walls or gates, without glory and splendor, till they are without God. Your glory departs, when his ordinances are removed. You may confidently promise yourself his protection, while you make his habitation in the midst of you your greatest glory. And therefore, as he hath a long time been a 'wall of fire' about you; in all the confusions of a bloody war, no alarm hath startled or stormed you, though there were angry men, who shook their arm against London, as the Assyrian against Jerusalem. (*Isa.* x. 32) That said "It would never be well with England, till London were in a flame;" yet you have had no flame about you, but 'a wall of fire,' and chariots of fire, as the prophet had. (*2 Kings* vi. 17) As therefore the Lord hath protected you, and been the glory in the midst of London; (for I am persuaded it is a sober truth, that no city in the Christian world hath had a more glorious presence of God by the light of his word, and the purity of his worship and ordinances, than London hath had,) so make it your business, in an an-

swerable proportion, to bring glory to God, by zeal for the truth, by love to the ordinances, by comforting the ministers, and encouraging them in the work of the Lord, by executing justice and judgement, reforming all abuses, setting up the name of God in your families; preserving those that belong unto you, from the contagion of dangerous and dividing doctrines. God will be with you, while you are with him; he never breaks with a people first; do you give glory to him, and he will be glory to you.

Lastly; If God be thus your glory, let your glorying be in him alone. Glory not in your strength, or wisdom, or wealth, or splendor, in your ships or trade, or in the harvest of the river. Glory only in your 'wall of fire,' and in this,—That the Lord hath been hitherto so nigh unto you. And truly you have great reason to bless the Lord, and to make your boast of him all the day long, as for remoter mercies which you must not forget, though I cannot now recount them, so for those signal mercies, for the celebration whereof you are met together at this time.

What a deluge of confusion these poor nations were running into! how deep the discontents of the people! how ready the tinder of unsatisfied spirits, in all parts of the nation, to take fire and break out into a flame! in what danger the function of a learned and orthodox ministry, and the maintenance thereof, was to be devoured! how desperately the ordinances were despised, the truths of religion rejected! what dangerous divulsions daily more and more made from the unity of the church of God amongst us! how near we were brought unto the brow of the precipice! It is now our comfort that we can, with thankfulness, recount, as surviving, so great dangers, as well as with sorrow bewail our exposedness unto them.

How should our hearts be enlarged, and our mouths filled, and our lives acted, with the praises of the Lord! what memorials, and monuments, and Ebenezers should we everywhere erect of those wonders, and terrible things which we looked not for; which the Lord hath wrought for us in a kind of parallel and proportion to those, which he wrought for Israel at the Red Sea!

That then, when force after force, and breach after breach, had been made upon the solemn conventions of the nations,

and the ancient honour of the English parliaments had been ravished and prostituted to the will and passions of their own servants; when the licentiousness of the times made way for men of corrupt principles and daring confidence, ‘tantum non’ to spit in the face of magistracy and ministry, and all sobriety of judgement amongst us; then for the Lord to stir up the spirits of all the people of the land as one man, solemnly to own their native liberties, and with united affections to implore the vindication of them; then for the Lord to awaken an honourable instrument to assert the privileges and dignities of conculcated parliaments, and to restore the many grave and eminent members thereof to their long-interrupted right, and to the administration of their trust again; to stand by this famous city, who had cheerfully, with their treasures, their swords, their lives, their counsels, aided and asserted the public engagements;—that then, when your hearts were ready to sink at the demolishing of your city gates, immediately they should be revived with the opening of your parliament gates, that those worthy patriots, lovers of truth and righteousness, might enter in;—as we ought with great love and honour to respect the instruments, so ought we to ascribe the whole glory unto God alone, who only doth wondrous things^f; at whose presence the mountains have flowed down and become a plain^g: who, if we follow on to know the Lord^h, if we provoke him not by murmuring against instruments, or by deifying of them, but second their endeavours with our prayers, and God’s mercies with our praises,—will perfect what he hath begun. And as he hath laid the foundation, will so consummate the whole structure of our settlement, that we shall at last bring forth the head-stone thereof, with shouting and acclamations, crying, “Grace, grace unto it!”ⁱ

^f Psalm lxxii. 18.

^g Isai. lxiv. 1.

^h Hos. vi. 3.

ⁱ Zech. iv. 7.

THE
AUTHOR AND SUBJECT OF
HEALING IN THE CHURCH:

Set forth in a SERMON preached before the Right Honourable the Parliament of England, at St. Margaret's Church in Westminster, on Wednesday, April 25, 1660, being the first day of their Assembly.

MAL. iv. 2, 3.

But unto you that fear my name, shall the Sun of Righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall: and ye shall tread down the wicked.

OUR prophet was the last of all the prophets of the Old Testament; after which they were not to look for any other, till Elias the forerunner of the Angel of the Covenant (who was the great prophet of all) should come unto them. The church appears in his time to have been woefully corrupted, by those sharp reprehensions of priests and people, for corruption of worship, for violation of covenant, for contumacy against God, for reproaching his ways, and passing a hard and false charge against his services, as if they were vain and fruitless. In the midst of this hypocritical people, the Lord had a holy remnant who feared his name, and spake often to one another. Both these seemed to call for the coming of Christ, and seemed to delight in the promise of the Angel of the Covenant, *Chap. ii. 17, and iii. 1.* And accordingly here is a promise of his coming speedily. But though desired by both, he should come with great difference to the one and the other; to the one after a terrible manner, 'with refining fire, and fuller's soap; with fan and

sword^a, with a spirit of judgement and burning^b, to consume the stubble, to gather the body of that wicked people into Jerusalem, as into an oven and furnace, and there with a final and absolute *πανολέθρεια*, to dissolve the Judaical polity, and leave them neither root nor branch, no visible hope of restitution again, *Chap.* iv. 1: which was done by the army of the Romans under Titus. To the other, with a promise of comfort and reviving. (*Chap.* iii. 17) "They shall be mine, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him." And that so remarkable, that the reproach, cast by the wicked hypocrites upon the ways of God, *ver.* 14, 15. "Ye have said, It is in vain to serve God: what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of Hosts? And now we call the proud happy," &c. should be clearly confuted, by the conspicuous difference which the Lord would make between the righteous and the wicked, *verse* 18: the one, jewels and sons to be preserved and spared; the other, stubble to be burnt and dissolved: the one, to be healed and restored; the other, to be trodden down and despised. Concluding all with an awakening precept, that "since they were not to expect any other prophet, till Elijah and Christ should come, they should therefore remember the law of Moses, and thereby fit themselves for the entertainment of their Messiah."

The words contain a gracious and discriminating mercy unto a holy remnant that feared God's name, for their supportance and comfort against the terror of the foregoing threatening, that unto them the 'Sun of Righteousness,' the promised Messiah, should arise in his incarnation, with 'healing in his wings;' and when gross darkness did cover the people^c, and they did sit even in the shadow of death^d, not only veiled over with the shadows and ceremonies of the law, but miserably misled by the corrupt glosses of Scribes and Pharisees, sold and devoured by their own shepherds^e,—wofully oppressed under Alexander, Janneus, Hyrcanus, Aristobulus,—subdued by Pompey into the form of a Roman

^a Matth. iii. 12. x. 34.
v. 2.

^e Zech. xi. 5.

^b Isai. iv. 4.

^c Isai. lx. 2.

^d Isai.

province, and then sorely afflicted under the tyranny of Antipater and Herod; that, after such a night of darkness and distress, the promised Messiah should come to break the yoke and rod of their oppressor^f, and assert his people into light and liberty again. That he should come as the warm and welcome beams of the sun, after a dead winter, or a gloomy and tempestuous night, to heal and remove all the sins and sorrows of his people.

In the words, we have these particulars considerable; The discriminating grace of God between a remnant that feared his name, and the body of a corrupt and profane people. 2. The supposition of a state of sickness and soreness, of sin and sorrow, under which even this holy remnant did lie; with a gracious promise of 'healing' unto them. 3. The author of this healing, expressed metaphorically by the name of 'the Sun of Righteousness,' as, before, by the name of 'the Angel, or Messenger of the Covenant.' 4. The means of deriving this healing from this Sun of Righteousness. (1.) His 'rising.' (2.) His 'wings,' or beams, which are the vehicula of all the light and virtue, which floweth forth from him. 5. The proper and peculiar subject of this healing, singled out by way of gracious compellation; "Unto you that fear my name." 6. The effects and fruits of this healing, and they are three; (1.) Going forth, as recovered men used to do, out of their bed or chamber, when the sun shineth in a warm and beautiful day, to take the air and refresh themselves. (2.) Growing up, in stature, in strength, speedily, as fatted calves luxuriating in a full and pleasant pasture. (3.) Treading down and crushing the wicked as grapes in the press, as ashes under their feet, in a full and triumphant victory.

I shall handle the words thus distributed, after a double manner. 1. In the spiritual, proper, and theological sense of them, as they are a promise of Christ, and healing by him to an afflicted remnant of men that fear God's name. 2. In an applicatory and particular sense, as they are suitable to the present solemnity and occasion.

1. The church of God was, at this time, in a most defaced and corrupted condition: God's worship profaned; his name

^f Isai. ix. 4, 10, 27.

blasphemed; his treasures robbed: his judgements questioned; his reproofs despised: yet, in the midst of all this rubbish, there is a remnant according to the election of grace. Though the church be not always visibly glorious, yet, in the most collapsed state thereof, in the worst times, it is never without visible professors, who have stood up to bear witness unto persecuted truth. The Lord hath seven thousand in Israel^g that had not bowed the knee to Baal. When our adversaries challenge us to shew where our church was before Luther, we answer, that “In the midst of the greatest darkness and superstition, there were such fundamental truths of faith, and repentance, and holy life retained, as the Lord no doubt did sanctify to the salvation of many, who lived in the body of the Roman church, and were, by their very ignorance, preserved from the dangerous superstructions which the doctors of that church built upon that foundation; as the renowned Bishop Usher hath observed.^h 2. There were, in no age, wanting holy and zealous men, who did boldly appear against the prevailing errors of the times; as our learned men have largely proved in their Historico-polemical writings; and large volumes have been written of the catalogues of such witnesses in every age of the church, who have declared against many corruptions of the times wherein they lived. But that there hath always been a visible conspicuous glory in the main body of the church, is evidently disproved by the persecutions which prevailed from time to time against it. How did the Arian heresy overspread the world, when such glorious lights as Athanasius and Hilary were persecuted for professing the truth!” “*Ingemuit totus orbis,*” saith Jeromeⁱ, “*et Arianum se esse miratus est.*” It is not less easy for us to find out our religion, and the professors thereof, in the corrupt ages of the church, than for them to find out theirs in the pure and primitive.

Sure we are, in the worst times the Lord hath ever had a people that feared his name; whose hearts he hath by select promises and comforts supported, against the terror of those curses which he hath denounced against the corrupt body

^g 1 Kings xix. 18.
adversus Luciferianos.

^h Sermon, of the unity of the church.

ⁱ Jerome

of the people. "Say to the righteous, It shall be well with them." (*Isa. iii. 10*) "Bind the testimony; seal the law among my disciples." (*Isa. viii. 16*) "There is a remnant according to the election of grace," when the rest are blinded. (*Rom. xi. 5, 7*)

Hence that usual intermixture of threats and promises in the prophets, as a president unto preachers of the truth in all ages, who ought, with such prudence and tenderness, to manage this part of their ministry, as neither to harden the wicked in their sins by undue application of mercy, nor to make sad the hearts of those whom the Lord hath not made sad, by a promiscuous denunciation of wrath; but rightly to divide the word of truth, and to give every one their own portion.

2. Nor must we here pass by unobserved that discriminating grace of God, whereby the jewels and the stubble, the godly for healing, and the wicked for burning, are distinguished the one from the other. The Lord indeed doth most righteously dispense both healing to those that fear him, according to the grace of his covenant; and burning to those that hate him, according to the justice of his law. And it is true the wicked make themselves fit for the burning, for their "destruction is of themselves; (*Hos. xiii. 9*) "their way and their doings have procured it;" (*Jer. iv. 18*) it is a choice of their own making. (*Isa. lxvi. 3*) But they that are healed, are not the authors or original procurers either of the grace whereby they fear God, or of the mercy whereby God heals them. God alone, by his free grace, makes the difference between those that serve him, and those that serve him not.

He reveals to babes, what he hides from the wise and prudent, and that because it seems good to him. (*Matth. xi. 25, 26*) "To you it is given; to them it is not given." (*Matth. xiii. 11*) It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. (*Rom. ix. 16*) If I be one of that remnant that fear God's name, I have no reason to glory in myself; it is God that gives me a heart, and a way to fear him. (*Jer. xxxii. 39*) It is by his grace that I am what I am. (*1 Cor. xv. 10*) It is he that works in me to will and to do of his own good pleasure. (*Phil. ii. 13*) It is he that makes me to differ; (*1 Cor. iv. 7*) "ut totum

Deo detur, qui hominis voluntatem bonam et præparat adjuvandam, et adjuvat præparatam,”—as the incomparable champion of the grace of God, St. Austin, speaketh^k; That the whole work may be ascribed unto God, who both prepareth the good-will of man that it may be holpen, and helpeth it being prepared.

And again^l; “Certum est nos velle cum volumus; sed ille facit ut velimus:” It is certain, that we will when we do will, but it is he that maketh us to will.—And again, “Nos volumus, sed Deus in nobis operatur et velle; nos operamur, sed Deus in nobis operatur et operari;” we will, but God worketh in us to will; we work, but God worketh in us to work also.—And again; “Ille facit ut nos faciamus quæ præcepit; nos non facimus, ut ille faciat quæ promisit;” he maketh us to do the things which he commandeth; we make not him to do the things which he promiseth.—O that the wanton and proud wits of men would leave the Lord to do with his own what it pleaseth him; (as he will certainly do notwithstanding all their passionate altercations, *Matth.* xx. 15) and would let the difference between him that feareth the Lord, and him that feareth him not, be ascribed only unto the gift of grace, without which, no man would fear him;—which rich grace, “à nullo duro corde respuitur; ideo enim datur, ut cordis duritia primitus auferatur,” as the same father speaks^m,—is not refused by any hard heart; for it is therefore given, that hardness of heart may be taken away.—Though man be free to resist grace, yet he is not free to conquer it: God’s mercy is victorious as well as his justice. “That which cometh into your mind, shall not be at all, that ye say, We will be as the heathen, as the families of the countries, to serve wood and stone. As I live, saith the Lord God, surely with a mighty hand, and with a stretched-out arm, and with fury poured out, will I rule over you,” *Ezek.* xx. 32, 33. Where the Lord threateneth to conquer them with his mercy.—He will have mercy on whom he will have mercy. “Si Deus miseretur, etiam volumus; ad eandem quippe misericordiam pertinet, ut velimus.”ⁿ If

^k *Aug.* Enchirid. c. 32.

^l *Aug.* de Grat. et lib. arb. c. 16. contra duas Epist. Pelag. lib. 4. c. 6. et de dono perseverat. cap. 13. de prædestinat. Sanct. c. 10.

^m *Aug.* de prædest. Sanct. c. 8.

ⁿ Ad Simplic. lib. 1. qu. 2.

men be but contented that God should use his free will in giving his grace, as well as they contend for their own free will to accept it;—if the time which is spent in disputing for free will, were spent in begging it;—or if when we beg free will of God, that we may accept grace, and not refuse it, we would but allow it consonant to God's power and goodness, to grant us our petition, and to cause us not to refuse it, (and certainly 'lex supplicandi legem statuit credendi,' as Celestinus speaks, we may believe that God will grant, what we may pray for according to his will) the world would not be so continually troubled with the hot and passionate disputes in these arguments as we find it is. Certainly, every humble and holy man will not only think it his duty to praise God, for that he gave him a power to convert, but that he gave him conversion itself, and the very work of willing and turning unto God.

3. We may here observe the double, most different effect of the gospel of Christ upon proud and impenitent sinners; a savour of death, to one; of life, to the other; (2 *Cor.* ii. 15, 16) fire, to the one; balsam, to the other: as the same perfume kills the vulture, which revives the dove; the same Red Sea a passage to Israel, a grave to Egypt; the same pillar, light to one, and darkness to the other; the same sun makes the garden smell sweet, and the dunghill stink.

Great therefore must our care be, what affections we bring to hearing the word. It is given for life; but we may find it unto death, according to the disposition of the heart we bring with us thereunto. 'An honest and good heart,' a meek and quiet spirit, a melted soul ready to be cast into the mould of the word, is the best preparation to meet with Christ in his gospel.

II. We see here healing, promised to those that fear God's name; and thence we may certainly conclude, that the holiest men do want healing. 1. As we are like unto Christ, 'per primitias spiritus,' by the first fruits of the spirit^o; so we are unlike unto him 'per reliquias vetustatis,' by the remainders of corruption. "There is not a just man that liveth, and sinneth not."^p Though the guilt of sin be removed in our justification, and the power subdued in our

^o *Aug.* de peccat. Merit. et Remiss. c. 8.

^p *Eccles.* vii. 20. *James* iii. 2.

sanctification; yet the sickness and remainders of it are not abolished till our dissolution. “*Ista vitia gratiâ Dei medicante curantur, prius ut reatu non teneant, deinde ut conflictu non vincant, postremo ut omni ex parte sanata, nulla omnino remaneant,*” as St. Austin speaks⁹: These evils are cured by the grace of God, First, that they may not hold us by their guilt; next, that they may not conquer us in the conflict; and lastly, that being thoroughly healed, none of them may remain.—And these remainders of corruption the Lord here leaveth in us to be matter of daily conflict, of deep humbling, of earnest prayer, “*ut sit quod petentibus largiter adjiciat, quod confitentibus clementer ignoscat;*” that he may bountifully give the things for which we pray, and graciously pardon the sins which we confess. 2. Besides our sins, we are surrounded with enemies, and beset on every side with temptations: and though we have a promise of victory over them, and sufficiency of grace against them, yet we have no promise of absolute immunity, that we shall be invulnerable by them. The experience of our own lapses, and of the holiest and greatest saints, sufficiently evidence unto us what poor and frail creatures we are, when the Lord leaves us, to try us as he did Hezekiah. (2 *Chron.* xxxii. 31) 3. Sorrow is the natural offspring of sin and temptation. A sick and wounded man cannot but feel the pain of that which weakeneth him. There are not any men, more men of sorrow and acquainted with grief, than they whose eyes are most open to see, whose hearts most tender to feel the weight of, sin, the terrors of God and the assaults of temptation. Being therefore subject to sins, to wounds, to sorrows, no wonder if they stand in need of healing.

And indeed none call out so importunately for healing, either for themselves or for the church of God, as they that fear his name. (*Jer.* viii. 22. *Psal.* li. 8, 18. *Psal.* xxxviii. 3, 9) He that shall read the doleful complaints of Job, of Heman, of Hezekiah, and others mourning under the weight of sin and wrath; of Jeremy, Daniel, and Nehemiah, bewailing the breaches and desolations of Sion; will find it one principal evidence of a godly man, to pour out his com-

⁹ *Aug. contra Jul. Pelag. lib. 5. c. 7.*

^r *Aug. de Spir. et lit. cap. ult.*

plaint before the Lord when he is overwhelmed. (*Psal.* cii. 1) No desires so strong in them as to have their eyes opened, their hearts purged, their sin removed, their peace enlarged, the truth of God vindicated, his worship restored, his ordinances preserved, his presence continued in the midst of his people. Promises of healing in God, do awaken prayers for healing in them. (*Isa.* xix. 22. *Jer.* xxxi. 8, 9, 10, and xxxiii. 6. *Hos.* vi. 1. *Isa.* lvii. 15)

III. The author of this healing is here the Sun of Righteousness, who came purposely, to bind up the broken-hearted^s, to appoint to them that mourn, beauty for ashes, &c. (*Isa.* lxi. 1, 2, 3) Concerning him let us consider, 1. The reason of his appellation. 2. The manner of his healing. For the appellation, he was called by Balaam, 'a star,' one that was to have dominion; (*Num.* xxiv. 17, 19) 'a great light;' (*Isa.* ix. 2) 'Ἄνατολι' 'the day-spring,' or sun-rising; (*Luke* i. 78) a 'bright star of the morning;' (*Rev.* xxii. 16) an everlasting light that never goes down; (*Isa.* lx. 20) that takes away all night. (*Rev.* xxii. 5)

The apostle tells us, that by Christ the worlds were made; (*Heb.* i. 2) the old visible world, wherein is the natural sun; and a new heaven and earth, wherein dwelleth righteousness; (*2 Pet.* iii. 13) unto which belongeth this Sun of righteousness. And therefore the time of the gospel is called 'a day of grace and salvation;' (*2 Cor.* vi. 2. *Rom.* xiii. 12, 13) and believers, 'children of the light, and of the day:' (*1 Thess.* v. 5) wherein darkness of error and ignorance is dispelled; and glorious things, which had been hidden from ages and generations, manifest unto the world.

Christ is 'the light of the world to come;' (as the evangelical church seemeth to be called, *Heb.* ii. 5) 'that light;' (*John* i. 8, and iii. 19) 'a heavenly light.' So evangelical doctrines are called τὰ ἐπουράνια, 'heavenly things.' (*John* iii. 12, 13. *Heb.* ix. 23)

'A full light.' (*John* i. 14) In him, did all fulness dwell. (*Col.* i. 19) An indeficient light which endures for ever, as a faithful witness in heaven; (*Psal.* lxxxix. 36. *Isa.* lx. 19) a primitive independent light, which deriveth not his righ-

^s Luke iv. 18. Acts iv. 30. Isai. xxx. 26.

teousness from any other fountain; he sanctified himself by his own spirit. (*John* xvii. 19) A diffusive light; which sheddeth itself on every other vessel of light; “of his fulness we all receive.” “He filleth all in all.” (*John* i. 16. *Ephes.* i. 23) ‘A moving light,’ which goes through all the earth to the ends of the world. (*Psal.* xix. 3, 6) “He came and preached peace to those afar off, and to them that were nigh.” (*Ephes.* ii. 17) An operative, influential, and benign light, which cometh with life, as well as with lustre; and therefore it is called ‘the womb of the morning,’ (*Psal.* cx. 3) reviving, restoring, ripening the fruits of the earth. (*Psal.* xxxvi. 9)

IV. The means and manner of his healing, is by his arising unto us. There is a sun extant at midnight, as well as at noon; but he comforts not us but by his rising. Now this rising noteth;

1. His incarnation: the word which is translated *Ἀνατολή*, Oriens, the day-spring, or sun-rising, (*Luke* i. 78) is, in the original, *נֶחֱמֶה* ‘a branch.’ (*Zech.* iii. 8) And as here a Sun of righteousness, so elsewhere a Branch of righteousness. (*Jer.* xxiii. 5, and xxxiii. 15) A Sun of righteousness; so is he the Lord from heaven, the Lord of David: a Branch of righteousness; so is he the son and the offspring of David. This is our comfort, that he is as well ‘Germen,’ springing out of the earth,—as ‘Oriens,’ looking down from heaven. (*Psal.* lxxxv. 11)

2. His manifestation in spirit and power, by the gospel, to the consciences of his people, by the beauties of his grace and holiness, enlightening the mind, inclining the will, healing the affections, converting the conscience, discovering to the soul the deep things of God, which is called the ‘rising of the day-star in the heart.’ (*2 Pet.* i. 19)

3. His rousing men out of ignorance and security, unto the business of a holy life: for the sun riseth, that men may go forth to their labour. (*Psal.* civ. 22, 23) The light saith, Awake thou, that sleepest. (*Ephes.* v. 14. *Rom.* xiii. 11)

4. His heavenly conduct and direction^t; shewing us the way wherein we should walk, and leading us therein, discovering enemies and temptations behind us, precipices,

^t *Psal.* cxliiii. 8. v. 8. *Isai.* xxx. 21.

gulfs, snares, and pits before us; (*Luke* i. 79) whereas he who walketh in darkness, knoweth not whither he goeth. (*John* xii. 35)

The Sun of righteousness, thus rising, doth heal us by his light, and by his influence. 1. By the light of his heavenly doctrine, whereby he ‘convinceth of sin^u,’ and so discovereth our disease; and then of righteousness, in him to pardon our sin,—and of judgement, to rescue us out of the dominion and power of Satan. 2. By the influence of his blessed spirit efficaciously enforcing the word, and educing that virtue out of it, by which it restoreth health and beauty to the soul:—this is called ‘the revealing of the arm of the Lord;’ (*Isa.* liii. 1) and ‘the hand of the Lord’ being with the word. (*Acts* xi. 23)

But Christ is in heaven, and we in earth: how shall we bring these together, that the medicine may be applied to the disease? “*Omne agens agit per contactum;*” and this must be either ‘*immediatione suppositi,*’ or ‘*immediatione virtutis,*’ as philosophers speak. And we have both here: his person, being divine, is immense and omnipresent. He filleth all in all.^x His virtue is further conveyed unto us by his ‘wings^y,’ the beams of this Sun of righteousness, most swiftly and suddenly flying with his truth and grace into the soul. And these wings are;

1. His word and ordinances, in which Christ is present with his church, (*Mat.* xviii. 20) and presented to it. (*Gal.* iii. 1) The holy doctrines of the gospel, and duties of worship, are (if I may so speak) the drugs and materials, the balm of Gilead, whereby spiritual diseases, sin and sorrow, are cured. As we find usually in the gospel, he did but speak the word, and diseases were gone.^z His cures were commands. His ordinances are the leaves of the tree of life, which are for the healing of the nations. (*Rev.* xxii. 2)

2. Any illustrious providence sent down, as it were, from heaven, when he doth terrible things which we looked not for.^a Thus he healed the fears of Israel by opening a way in the Red Sea; and their murmurings in the wilderness, by giving them waters out of the rock. Thus he strengthened

^u *John* xvi. 8, 11.

^x *Ephes.* i. 23.

^y *Psalm* cxxxix. 9.

^z *Matth.* viii. 8, 9.

^a *Isai.* lxiv. 3.

the faith of Constantine^b, newly converted by the sign of the name of Christ in heaven, with this inscription, 'In hoc vinces.' Wonderful Providences, which bring any healing to discomposed and dilacerated nations, are as so many beams of the Sun of righteousness, who, as Lord of all creatures, orders them all for his church's good. The wheels in Ezekiel's vision of living creatures^c, whereby I understand the various and perplexed revolutions of all affairs in the world, were 'full of eyes;' noting the guidance of divine wisdom, ordering them all to the welfare of his church and people.

3. Any special servants and officers of his, whom he commissionateth and sendeth forth for the good of his people; whether the angels of heaven, as we read of a 'healing angel;' (*John* v. 4) or the angels of the church, to whom belongeth the dispensation of wholesome and healing doctrines, (*1 Tim.* vi. 3. *Tit.* ii. 1) to open the eyes, and to turn them from darkness to light; (*Acts* xxvi. 18) or any other renowned instruments and messengers of help and comfort to an afflicted people. These are, if I may pursue the metaphor, the apothecaries, to weigh out, mix, and temper, and prepare the drugs, according to the direction of Christ, which the apostle expresseth by the word ὀρθοτομεῖν 'rightly to divide the word.' (*2 Tim.* ii. 15) And our Saviour by διδόναι σιτομέτριον, 'to give the due portion of meat,' (*Luke* xii. 42) which some would have to allude unto the custom of measuring out, daily or monthly, unto servants their allowances of diet.^d

4. His own holy spirit, who, in Tertullian's^e expression, is 'Vicarius Christi,' as the beam is of the sun; who taketh from Christ, and sheweth unto us^f; making report to the souls of believers of the favour of Christ unto them; shedding abroad his love into their hearts^g; blowing upon his garden^h, that the spices thereof may flow forth; as a witness, a seal, an earnest, a seed; bringing Christ and all his healing graces and comforts unto the souls of his servants, in their sins and sorrows, to revive them.

V. Here is the subject of this healing. Where observe;

1. The gracious and special compellation: the Lord speaks

^b *Euseb.* de vita Constantini, l. 1. c. 22. 25. Raynolds Conference with Hart, cap 8. divis. 4. p. 508.

^c *Ezek.* i. 16, 18.

^d *Stuckius* de conviv.

l. 1. cap. 23.

^e *Tertul.* de præscriptionibus.

^f *John* xvi. 15.

^g *Rom.* v. 5.

^h *Cant.* iv. 16.

by name to his sick and sorrowful servants, with a peculiar favour, as to his own sheep; (*John* x. 3) keeps a matricula, and public register, wherein their names are enrolled. (*Mal.* iii. 16. *Psalms* lxxxvii. 4, 6) They are engraven on the breast of our High priest. (*Exod.* xxviii. 9) He takes exact notice of their wants, their complaints, their tears, their desires; and shines in with particular comfort and healing upon them. So to Mary. (*John* xx. 16) So to the woman of Syrophœnicia; "O woman, great is thy faith; be it unto thee as thou wilt." (*Matth.* xv. 28) So to Peter; "Go tell his disciples, and Peter;" poor mourning Peter, comfort him by name. (*Mark* xvi. 7)

2. The immediate preparation, and proper disposition unto healing, to fear God's name. There is a double virtue of Christ towards men.

1. A quickening virtue; and the subjects of this virtue are those who are dead in trespasses and sins. (*Eph.* ii. 1, 5)

2. A healing virtue towards those, who though they be alive, are yet in a weak, wounded, languishing condition, looking out after help and recovery. No such way for a sick and wounded nation to be healed, as to fear God's name. See Solomon's prayer to this purpose, (*1 Kings* viii. 33, 39) and the Lord's gracious answer unto that prayer; (*2 Chron.* vii. 14) "If my people which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and heal their land." They are his people, his sons, his jewels; they call upon him, mourn towards him, turn to him, seek his face; they sink under the burden of corruptions; they cry out under the buffets of Satan, under the ravishments of temptationsⁱ; they pine away under the judgements of God; they know not what to do, but to look up unto him. How can the bowels of a heavenly Father but yearn over a sick^k, a mourning, a weeping, a praying, a returning child! See Ephraim bemoaning himself, turning, repenting, smiting upon his thigh; and the Lord presently relenting over him, and resolving to have mercy upon him; (*Jer.* xxxi. 18, 19, 20) "Is Ephraim my dear son? Is he a pleasant child? For since I spake against him, I do earnest-

ⁱ Rom. vii. 23.

^k 2 Cor. xii. , 8. 2 Chron. xx. 12.

ly remember him still; my bowels are troubled for him; I will surely have mercy upon him, saith the Lord." It is not murmuring and repining in our afflictions, biting the stone which hath hurt us, breaking out into complaints and revengeful animosities against one another, fretting ourselves, 'cursing our king and our God,' as the prophet speaks; (*Isai.* viii. 21) 'gnawing our tongues,' and refusing to repent; (*Rev.* xvi. 9, 11) that is the way to healing:—To be humbled, "to accept of the punishment of our sins^l, to bear the indignation of the Lord^m;" to seek his face, to fear his name, to convert unto him; this only is the way to healing. (*Isai.* vi. 10)

VI. We should here proceed to consider the effects and consequences of this healing, which I must only name, and no more.

1. 'Going forth,' leaping, exulting, prepared with joy and vigour, with courage and enlargement of heart, unto duty and service; as John, Christ's forerunner, is said to make ready a people prepared for the Lord. (*Luke* i. 17) It noteth that spiritual joy and peace, which is the strength of God's servants in duty, when he shines with light and healing upon them. Healing and holiness is a foundation of joy, (*Psalms* xxxiii. 1. *2 Cor.* i. 12) and joy back again a principle and preparation unto holiness. "The joy of the Lord is our strength." (*Nehem.* viii. 13) The servants of the Lord, the trees of righteousness, are ever so much the fuller of fruit, as they are of comfort; the more the Sun of righteousness, with his light and influence, doth shine upon them, the more they abound in duty and service.

2. 'Growing up' in light, in stature, in strength, in knowledge, in grace, to more and more perfection; the most healthy are the most thriving Christians. As many times when persons are recovered out of a fit of sickness, they visibly shoot up, and grow more in a few months, than in some years before; so it is with God's servants, when they have been delivered from any sore temptation: like Antæus, they gain by their falls. When they are no more children, when they cease to be weak, then they grow. (*Eph.* iv. 14, 15)

3. 'Victory and security' against their proudest enemies,

^l Levit. xxvi. 41.

^m Micah vii. 9.

whom the God of peace will tread down under the feet of his servants, as Joshua made his captains to tread on the necks of the kings of Canaan. (*Luke* x. 19. *Rom.* xvi. 20. *Jos.* x. 24) "Even for the bruised reed, and for the smoking flax, will the Lord bring forth judgement unto victory." (*Matth.* xii. 20)

Now from these many metaphors setting forth Christ unto us, by whose light our blindness is cured, by whose righteousness our guilt is covered, by whose wings our corruptions are healed, and we enabled to go forth with joy, to grow up in duty, to tread down our enemies, we learn,—

(1) The freeness of his grace. Nothing on earth can deserve the shining of the sun ; nothing in us can deserve the grace of Christ ; it shines most freely, without preceding merit, without consequent retribution: "Who hath first given to him, and it shall be recompensed to him again?" (*Rom.* xi. 35)

(2) The fulness of his grace: he is a sun. If we want wisdom, there are treasures in him. (*Gal.* ii. 3) If spirit, it is without measure in him. (*John* iii. 24) If any spiritual grace, or gift, there is unsearchable riches, an inexhausted fountain in him. (*Eph.* iii. 8. *Col.* i. 19. *Zech.* xiii. 1) And he hath it all as a magazine and officer, for the supply of his servants.

(3) The communion and dependence of the church upon this his fulness. Our light, our righteousness, our grace, our comfort, come from the influence, and depend upon the presence, of Christ with us. The house doth not receive a stock of light to stay in it, though the sun were gone ; but hath it by immediate dependence on the light of the sun : so every measure of grace in us dependeth in 'esse et operari' upon the influence, concurrence, and presence of Christ by his spirit with us. Every good work of ours hath its beginning, continuance, and consummation in him. "Non mihi sufficit quod semel donavit, nisi semper donaverit," saith Jerome. He that begins, perfects ; (*Phil.* i. 6) gives will and work ; (*Phil.* ii. 13) heart and way ; (*Jer.* xxxii. 39) is the author and the finisher ; (*Heb.* xii. 2) without him we can do nothing ; in all things we must grow up in him. (*John* xv. 5. *Eph.* iv. 15) "From him is all our fruit found." (*Hos.* xiv. 8) We must pray with David, "Take not away thine holy spirit from me." (*Psalms* li. 11) We must take heed, lest, by our

quenching or grieving of him, we provoke him to withdraw himself.

4. The conjunction between the righteousness of Christ and his healing ; where he receives into grace, he takes away iniquity, and healeth backsliding. (*Hos.* xiv. 2, 4) He came not only to pardon sin, but to destroy it. (1 *John* iii. 8) His mercy is never without his grace ; his offices go together ; his sacrifice and his sceptre cannot be divided. This is one of the greatest comforts that a believer hath, that, at length, his lusts shall be consumed. Even heaven itself would not be a place of glory, if a man were to carry his sin along with him thither.

I have thus done with the general and theological tractation of the words : I now proceed very briefly unto such an application of them, as may come closer, and be more seasonable and suitable to this honourable solemnity.

That this great council and college of physicians hath a dangerously sick patient to look after, three nations,—and the church of God in them, like the man between Jerusalem and Jericho, wounded and half dead,—we have had these many years the best, or rather worst assurance that may be, by feeling the sickness ; so that there need be no further proof of it. We have seen and felt, with sorrow and amazement, the honour of the parliament of England shamefully assaulted, princes bleeding out their souls, sojourning in Me-sech, and in the tents of Kedar^a ; peers and patriots secluded from their honourable and rightful trust ; the great council of the nation sequidimiated ; a learned and faithful ministry reproached, ready to be sacrificed, brought to the brow of the precipice ; ordinances decried, errors and heresies cumulated ; the public worship of God interrupted ; the assemblies of his people, on his own day, profanely affronted by mechanics working their ordinary works in our churches and pulpits. We have seen and felt our laws and foundations threatened, our ships broken, our trade obstructed, our treasures exhausted, our merchants discouraged, our religion crumbled, our church congregations shamed and defiled with the impure and obscene intrusion of naked persons, clothed with nothing but dung and impudence. We have heard of

^a Psalm cxx. 5.

families raised upon the ruins of others, and of families ruined by perjurious criminations. Indeed, we have seen and heard of more evils and confusions, than the hour of a sermon, or the length of a history can well enumerate. If sins, if sorrows, if shame, if fear, if dangers, if frenzies, if quakings, if convulsions, if breach upon breach, if change upon change, if divided minds, if disjointed hearts, if inconsistent interests, if incoherent designs, if vicissitudes of government as mutable as the courses of the moon, if altar against altar, doctrine against doctrine, worship against worship, post by post, threshold by threshold^o; be symptoms of a sick body;—certainly this great college of physicians hath a very sick patient to look after.

Nay, which is much to be bewailed, even they who fear the name of the Lord on every hand, on every persuasion, if they will impartially review their own ways, will find that their mutual jealousies, breaches, disaffections, distances, animosities, affectations of pre-eminence and domination, pursuance of interests, preserving of stations and new raised estates, and many other the like miscarriages, have contributed a great share to the sicknesses and sorrows of the common body; and caused the name of God, and the honour of religion to be evil spoken of.

Your proper work, right honourable patriots, is to be healers—(so rulers are called, *Isa.* iii. 7) healers to these three nations. “We have looked long for peace, and there came no good; and for the time of healing, and behold trouble.”^p If the Lord have reserved you for such a time, for such a work as this, “to be eyes to the blind, feet to the lame, fathers to the poor, as one that comforteth the mourners,” as Job speaks^q, the ear that hears you shall bless you, the eye that sees you, shall bear witness to you. “It shall be written for the generation to come; and the people which shall be created, shall praise the Lord for you.”^r The Lord shall make you the head, and not the tail; you shall be above only, and not beneath. (*Deut.* xxviii. 13) It is a weighty enterprise; the cure difficult, the disease complicate; great skill and wisdom, great love and caution, great patience and

^o Ezek. xliii. 8.^p Jer. xiv. 19.^q Job xxix. 15, 16, 25.^r Psalm cii. 18.

tenderness is required unto it. There may be danger of miscarriage by clashing of counsels, by partiality of interests, by misjudging of cases, by the acrimony of purgatives, by the height of cordials, by inequality and disproportionate applications, by minding the parts asunder, as divided from the whole.

O come with none but healing resolutions, with none but closing and uniting affections; let one heart, one soul, one end, one spirit, animate your whole body. If this precious ointment of unity and peace be first upon you, it will fall down to the skirts of the nation. The patients will not fall out, if the physicians be agreed.

Think with yourselves, that you hear the life and being, the ancient honour and renown of these nations, call aloud unto you for healing: England, sometimes a terror to her proudest enemies, a balance to all the interests of Christendom, now a supplicant to her own children to keep her alive.

Think that you hear the concurrent cry of the protestant churches, which are greatly concerned in our weal, or woe (the protestant religion being the interest of England, as the Duke of Roan hath gravely observed) calling upon you to heal us, that they may be whole.

Think that you hear the importunities of all the people of the land, and all orders therein, call unto you for healing. Princes and peers long dethroned and eclipsed in their honour and splendor. Citizens long decayed in their trade and commerce. Countrymen long exhausted with heavy expenses upon narrow estates. Ministers long discouraged by swarms of dangerous and corrupt opinions, by that abundance of atheism, scepticism, neutrality, indifferency, profaneness, contempt of ordinances, which the looseness of these times, like an opened sluice, or a breach in a bank, hath let in as a deluge upon the church of God amongst us.

Think that you hear your own families, your wives, your children, “*et natos natorum, et qui nascuntur ab illis,*” the generations yet unborn, calling unto you to lay up healing for them; and, like the man of Macedonia to the apostle, saying, ‘Come and help us.’^s

And if you will give me leave to tell you where you must

^s Acts xvi. 9.

begin; you must begin at this Sun of righteousness; you must be wings, beams, angels, emanations from him, if you will bring help and healing to his people. From him all your wisdom and counsel, all your love and zeal, all your fidelity and sufficiency, is derived. "We are not sufficient of ourselves to think any thing as of ourselves, but our sufficiency is of God;" who alone makes able counsellors in the state, as well as ministers in the church.

And as he is the Father of all your light and counsel, so by his blessing alone, they operate. Without him, 'you can do nothing.' As man liveth not by bread alone, so he recovereth not by physic alone, but by every word which proceedeth out of the mouth of God. He is the Lord that healeth us. (*Exod. xv. 26*) He that gave his disciples power to cure diseases, (*Luke ix. 1*) must do the same for you, if you be our healers. And therefore you must begin at him, and say as the prophet did, "Heal me, O Lord, and I shall be healed; save me, and I shall be saved, for thou art my praise." (*Jer. xvii. 14*)

And as you have his sufficiency to enable you, and his blessing to give success unto you; so you have him as a great exemplar to lead and teach you, whom you may imitate in this great work: for he went about teaching and healing; (*Matth. iv. 23*) and he healed,

1. Freely; and so he commanded his disciples to heal. (*Matth. x. 8*) He did not enrich himself by any of his cures and miracles. By how much the less of reward, by so much the more of honour, for a free cure. Not but that it is worthy the bounty of a parliament to acknowledge great and noble services, with proportionable returns of favour; but the less internal and domestical those returns are, they will appear the more noble. † "Tu civem patremque geras: tu consule cunctis, Non tibi; nec tua te moveant, sed publica damna." (Claudian)

2. Bountifully. He was at cost and charges to heal others; his blood was our balsam; he was content to be smitten, that we might be healed. (*Isai. liii. 5*) He looked not on his own things, but on the things of others. (*Phil. ii. 4, 5*) "He gave his life for his sheep." (*John x. 11*) A good man is

† *Jerome ad Ctesiphontem adversus Pelagianos.*

willing to spend and to be spent, for the good of those unto whose service he is devoted; (2 *Cor.* xii. 15) ‘Nec sibi, sed toti genitum se credere mundo.’ It is recorded for the honour of Nehemiah, that though former governors had been chargeable to the people, yet he and his brethren did not eat the bread of the governor; (*Neh.* v. 14, 15) and of Esther, that she would venture perishing for the service of her people. (*Esther* iv. 16)

3. Universally, without exception; he ‘healed all’ that came to him for healing. (*Matth.* xii. 25. *Luke* iv. 40, and vi. 19) He is an ill physician that will cure his patient of a sore finger, and use no means against his fever or consumption, for an aching heart, or a bruised head. We may say of England, as the prophet of his people. (*Isai.* i. 5, 6) That “our sickness is from head to foot;”—some parts sick with sorrow and sufferings, others sick with sin and wickedness. Let your endeavours of cure be impartial. Any one part, unhealed, will create pain and danger to the whole: and as you may not neglect any integral, so let your principal care be for the vital and architectonical parts, to reduce them unto health and safety. But let your providence extend to all; the least and lowest member hath a right in the common soul, in the good of the whole. “Render to all their dues^u ;” tribute, custom, fear, honour, are due to some; love, liberty, property, safety, protection, peace, are due to others. Balance all interests with so equal and righteous a poise, that rulers may govern a free people, and the people obey illustrious and noble governors; that the people may be comforted by the justice and clemency of their princes, and princes honoured by the loyalty and obedience of their people: that love may be the soul of the body politic, the bond, the joint, the sinew that holds together all the members in the unity, and for the good of the whole.^x

4. Meekly, humbly, compassionately: there is a feigned meekness, as that of Absalom and Otho^y, ‘Omnia serviliter pro Imperio’: but Christ was meek and lowly in heart. (*Matth.* xi. 29) We read of the gentleness of Christ. (2 *Cor.* x. 1) So Christ taught men, as they were able to hear. (*Mark* iv. 33) So he healed them, took the lambs into his bosom, and

^u Rom. xiii. 7.^x Col. iii. 15. Eph. iv. 15, 16.^y Tacit. Hist.

gently led the rest. (*Isai.* xl. 11) Considers our mould; (*Psalms* ciii. 14) will not break a bruised reed; (*Matth.* xii. 20) stays with a poor blind beggar in the way. (*Mark* x. 49, 51) And thus he requireth us to heal and restore disjointed members with a spirit of meekness; (*Gal.* vi. 1. *Phil.* iv. 5) shew all possible tenderness and indulgence towards the infirmities, especially the consciences of men of humble and sober, of quiet and peaceable spirits: the strong are taught to bear the infirmities of the weak. (*Rom.* xv. 1) Be careful to secure and settle the fundamentals, the vitals, and essentials, of doctrine, worship, and duty, that you may be sure of sound and orthodox ministers, to go in and out before the flock: and if, in smaller and more problematical things, men cannot be all of one mind, (as we never shall have perfection of judgement till we come to heaven) "Let not the strong despise the weak," nor the weak judge the strong: whom God receives into his favour, let not us shut out of ours. (*Rom.* xiv. 3)

5. Perfectly.—As many as touched him in order unto healing, were perfectly cured. (*Matth.* xiv. 36) Endeavour as much as is possible, such a total oblivion and obliteration of our sad divisions, and the distemper arising therefrom, that no dregs of the disease, no scars of the wound may remain; but that all the members may coalesce into a perfect unity and fraternity again.

And as this must be your first care to begin at the Sun of Righteousness, and to imitate him; so you must be careful of the two wings which are the vehicula of healing; be sure that the wings of the Sun of Righteousness do carry him into all places of the land.

1. The 'wing of light,'—sound doctrine, pure ordinances. The more the people agree in divine truths, the more they will be disposed for moral and for civil unity. Religion is a cementing thing. Lactantius² and Jerome derive it 'à Religando,' "Quod eâ quasi in fascem vincti sumus." Discourage and discountenance dangerous and false doctrines; bear up, speak comfortably to, an able, orthodox, faithful, and learned ministry; procure brotherly reconciliation amongst men of sober minds, but different judgements. The breaches (I hope)

² *Lactant.* Instit. lib. 4. cap. 28. *Jerom.* in Amos 9.

are not so wide, but that if animosities and prejudices were removed, they might, by amicable and fraternal debates, be closed up again.

2. The ‘wing of righteousness,’—able, faithful, religious judges and magistrates, wholesome, healing, and righteous laws, are the vehicula of justice: by the sanctuary and prudence of these, your healing will shed itself abroad into all parts of the land.

In one word, ‘Go forth,’ have your eyes in every place, Πολλοὶ βασιλέων ὀφθαλμοὶ καὶ πολλὰ ὄτα. ^a Let the wheels of your providence have eyes on them. Grow up into splendor and perfection, and restore the collapsed honour of this august council in all parts of it. Tread down wickedness; make stronger laws than ever, against impiety and profaneness, against iniquity and unrighteousness. Keep Christ and his presence; keep godliness and the fear of his name in the midst of the land. Endeavour not a mere formal and superficial, but a substantial and spiritual reformation; and then assuredly the Lord will honour you, and make you his instruments of performing this gracious promise, “Unto you that fear my name, shall the Sun of Righteousness arise, with healing in his wings:” and these wings shall carry your names and memories with splendor and renown unto all succeeding ages. “For them that honour him, the Lord will honour” ^b

^a *Xenophon. Cyropæd.*

^b 1 Sam. ii. 30.

THE
MEANS AND METHOD OF
HEALING IN THE CHURCH:

Set forth in a SERMON, preached before the Right Honourable the House of Peers in Westminster-Abbey, April 30, 1660, being a day of Solemn Humiliation to seek God for his Blessing on the Counsels of the Parliament.

NOBILISSIMIS, HONORATISSIMIS, AMPLISSIMIS,
DOMINIS
IN
SUPERIORI DOMO
PARLIAMENTORUM
ARdua REGNI NEGOTIA TRACTANTIBUS,
CONCIONEM HANC, CORAM IPSIS HABITAM,
IPSORUMQUE JUSSU PUBLICI JURIS
FACTAM,
IN SUMMI HONORIS
HUMILLIMIQUE OBSEQUII TESTIMONIUM
DAT, DICAT, CONSECRAT,
E. R.

2 CHRON. vii. 13, 14.

If I shut up heaven that there be no rain; or if I command the locusts to devour the land; or if I send pestilence among my people;—if my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.

THE words are a gracious promise, made by the Lord unto Solomon, after he had dedicated the temple by fasting and

prayer : for though there be no mention of fasting, yet if we consult the time, we shall find that it was in the seventh month ; (2 *Chron.* v. 3) and that the solemnity continued from the eighth to the twenty-third day of that month ; (2 *Chron.* vii. 9, 10) and the tenth day was, by a statute, for ever appointed to be a day, wherein to afflict their souls. (*Lev.* xxvi. 29)

The parts are three ; 1. A supposition of judgements, *ver.* 13 : where, by the enumeration of three, any others may synecdochically be understood.

2. A direction unto duties : wherein are two things to be taken notice of : 1. The quality of the persons who are to perform them ; ‘ My people called by my name.’ 2. A specification of the duties, which are these four, ‘ Humiliation, supplication, reconciliation, conversion.’

3. A gracious promise of mercy, wherein are very remarkable four signal returns of grace in conformity to their duties. 1. They humble themselves under God’s holy hand ; and he humbleth himself to look down ‘ from heaven.’ 2. They pray, and God hears their prayer. 3. They seek the favour and the face of God ; and God forgives their sin, and is reconciled unto them. 4. They turn from their wicked ways ; and God heals those evils which those wicked ways had brought upon the land ; no duty undertaken in vain, but a suitable and correspondent mercy promised to encourage them thereunto.

It may here not impertinently be asked, why these three judgements of ‘ shutting up heaven, sending locusts and pestilence,’ are rather mentioned than any other ? since doubtless the promise doth extend itself further. I take the reason to be, 1. Because these are irresistible ; no counsel, no policy, no strength can prevent them. 2. Because they are inflicted by God alone, no second causes immixed in them : ‘ If I shut up heaven, if I command the locusts, if I send pestilence.’

1. If an enemy come,—counsel may hinder, strength may vanquish, treasure may bribe and divert, him. Our own policies and provisions may seem to contribute towards our help. But against an ‘ army of locusts,’ no policy, wisdom, strength, embassy, can prevail. No power of man can open or shut the clouds ; no gates or bars can keep out a famine, or a pestilence from a place.

2. If an enemy come, we are apt to ascribe that to the malice of men; to look outward to second causes, and not inward to our own sins, or upward to the justice of God; though it be certain, that there is no human hostility, without a divine commission. Men are God's rod, and sword, and staff. (*Psalm* xvii. 13. *Isa.* x. 5, 6. *Ezek.* xxi. 3, 5, 11) He, by his secret and holy providence, edgeth the spirits of men against one another; (as he sent an evil spirit between the men of Shechem and Abimelech, *Judges* ix. 23) and stirreth up adversaries against those that provoke him, as he did against Solomon. (*1 Kings* xi. 14, 23) And when he pleaseth to return in mercy, "he rebuketh the sword, and breaketh the bow, and cutteth the spear in sunder." (*Psalm* xlvi. 9. *Isa.* liv. 17) These things, I say, are certain. But we are too apt to bite the stone that hurts us, and not mind the hand that threw it: whereas when wrath is from heaven only, we are forced to see God; we have no second causes to ascribe it unto.

So the meaning is, "If I send judgements immediately from myself, such as no human wisdom can prevent, or power remove; if then the people shall bethink themselves, and return, and seek my face, they shall find, that, when wisdom, policy, treasures, walls, armour, munition, are nothing worth,—prayer and repentance shall avail for healing."

So here is a double combat between God and man.

1. Man provokes God with sin; and God overcomes sin with judgement.

2. Man wrestleth with prayer and humiliation; and God yieldeth in mercy and compassion.

I begin with the first general, the supposition of judgements, and from thence make two observations.

1. Judgements light not on a people casually, or by chance, but by the over-ruling and disposing power and justice of the command and commission of God. It hath not an earthly original: it grows not out of the dust; (*Job* v. 6, 7) but it comes from heaven, and is sent from God, to signify something of his mind unto us.

1. Sometimes, indeed, by way of dominion and absolute power, he destroyeth the perfect and the wicked; he laugheth at the trial of the innocent. (*Job* ix. 22, 23) Sometimes as a preparation unto intended mercy; as men

plough the ground which they mean to enrich with precious seed, and carve the stone which they mean to put in the top of the building. Joseph's iron chain made way to his golden chain; and David's troubles seasoned him for his crown. As men put forth longest into wind and sun that great timber, which must bear the greatest burden and stress of the building. No such school to learn in, as the school of affliction. But most usually in a way of justice; "Because thy sins were increased, I have done these things unto thee." (*Jer.* xxx. 15) Thou hast done right; we have done wickedly." (*Nehem.* ix. 33) "I have not done without cause all that I have done." (*Ezek.* xiv. 23) Personal chastisements may be for trial and exercise of faith and patience; but general and public judgements are ever in wrath and displeasure.

Such have been the dealings of God in this nation. The cup of affliction hath been given to all orders of men. We have seen princes on scaffolds, and in banishment; parliaments broken in pieces by their servants; peers and patriots divested of their honours, and secluded from their trust; dishonours poured upon the city, poverty on the country, blood on the land, scorn on ministers, threats on universities, consternation on soldiers; there is not any order or degree of men, which hath not been shaken with these earthquakes. O how deep is our stupidity, if we do not all of us analyze and resolve our sufferings into their proper principles, our sins, and God's displeasure! if we have only howled under them, and see not God's providence in them, ordering the sins of men unto our humiliation! if we know them only naturally by their smart to the flesh, and not spiritually, by their influence on the conscience! if we censure others, and absolve ourselves! if our sufferings harden and enrage us, in animosities against men, but do not meeken and melt us, under the holy trials of God!

Let us, therefore, labour to find out our sins by our sufferings, the cloud of wrath rising out of the sea of lust. Let us search and try our ways; and, since we are living men, not complain of the punishment of our sins; be not as adamants, rocks, oaks, which blows, waves, winds, break not, move not, bend not:—make use of our sufferings to review our sins, and to know our duty; what we should happily

have done, and did not, in the day of our prosperity, before God laid us aside; what the controversy was, which God had against us in our sufferings; what the duties are, which he requireth of us in our restitution. The prophet's staff did no good to the dead child till he came himself. Judgements do nothing, till God follow them with his graces. Chastisements never mend us till they teach us: "Blessed is the man whom thou chastenest, O Lord, and teachest him out of thy law;" (*Psalm xciv.* 12) "till we see his name, and hear his voice in them;" (*Micah vi.* 9) till we take notice of his justice preparing the whale that hath swallowed us, (*Jonah i.* 17) bidding Shimei curse, (*1 Sam. xvi.* 10) giving a charge to the Assyrian; (*Isai. x.* 6)—this will make us dumb, when we consider that it is God that doth it. (*Psalm xxxix.* 9)

And now that the cup hath gone round, and God hath, by his righteous providence, prevented our revenge, and done that by the strange vicissitudes of his justice in a wise and holy manner, which if he had left us to do in our own cases, would possibly have been done with folly and fury;—let us conclude, that the Lord having 'judged us all himself,' we should make it our work, not so much to look back with revengeful, as to look forward with healing and closing, resolutions. We have been like wanton children which fall out in a family: Now our father hath whipped us round; that should make us return to our fraternal agreements again.

2. The Lord hath variety of judgements, whereby to reduce froward and stubborn sinners; can punish them in the heavens over them, in the earth under them, and in their bowels within them; can beset them upward, downward, outward, inward; and make a net, a chain, and hedge of afflictions to shut them in, and 'to fence up their way that they cannot pass.' (*Job iii.* 23, and *xix.* 8) When he will plead, he will take away all refuge; and make every region, towards which we look, minister despair. They shall look upward, and they shall look unto the earth, and behold trouble, and darkness, and dimness of anguish. (*Isa. viii.* 21, 22) If they look without, behold a sword; if within, behold famine and pestilence; (*Levit. xxvi.* 25. *Jer. xxi.* 4, 6. *Ezek. vii.* 15) evil, which they shall not be able to escape, or go forth of. (*Jer. xi.* 11) When men multiply sins,

the Lord usually multiplieth judgements, till he either bend by repentance, or break by destruction. When cleanness of teeth, blasting and mildew, pestilence and sword, the judgements of Sodom and Gomorrah, did not prevail with Israel to return, then he threateneth final wrath; "Therefore Thus will I do unto thee," *Amos* iv. 6—12. Which *Thus*, in the prophet Amos, seemeth to me to be the same with 'Lo-Ammi,' in the Prophet Hosea, an utter rejection of them from being the Lord's people. (*Hos.* i. 9) Four times after one another, doth the Lord threaten to punish his people 'seven times more for their sins,' if they walk contrary unto him. (*Levit.* xxvi. 18, 21, 24, 28)

Philosophers use to reckon but eight steps to the highest and most intense degree of a quality; but the wrath of God is represented by eight and twenty degrees unto us.

I. The method of God in these various judgements usually is,

1. He begins at the outward man, exercising a people many times with change of rods; which is ever a sign of anger in the father, and of stubbornness in the son.

2. He proceeds to the soul, by smiting that, revealing his wrath, subducting his peace, implanting his terrors, causing guilt and fear to gripe and seize on the conscience, called, 'Breaking of bones,' (*Psalms* li. 8) 'drinking up of spirits,' (*Job* vi. 4) 'a wounded spirit.' (*Prov.* xviii. 14) If the Lord should give a secure sinner, who now haply thinks himself alive and safe, upon the mistaken apprehensions of mercy, a full view of the filthiness, and sense of the heaviness of any one atrocious sin whereof he stands guilty; it would make him a terror to himself, willing to exchange his burden for the weight of a rock or mountain. "O my broken bones!" saith one. (*Psalms* li. 8) "O my withered heart!" saith another. (*Psalms* cii. 3, 4) "O the distracting terrors of God!" saith a third. (*Psalms* lxxxviii. 15) "O the intoxicating arrows of the Almighty!" saith a fourth. (*Job* vi. 4) Thus the Lord can make a man a 'Magor Missabib,' a very fury and fiend unto himself, by arming his own conscience against him. And if the sergeant be so formidable, what a fearful thing is it to fall into the hands of the living God! against whose wrath, all the honours of the world, all the wealth and greatness which a thousand kingdoms could heap upon a man,

could be no more a protection, than a robe of beaten gold could be, to one that is cast into a furnace of fire. ‘Knowing therefore the terror of the Lord,’ let us be persuaded to beware of provoking his wrath by any presumptuous sin.

3. Towards obdurate sinners,—the Lord many times deals in a more fearful manner; sealing them up under hardness of heart, a spirit of slumber, a reprobate sense, a seared conscience, to be led blindfold by Satan till destruction unawares overtake them. So it is said of the old world, that notwithstanding the preaching of Noah, who by preparing an ark condemned the world, yet they “knew not till the flood came, and took them all away.” (*Matth.* xxiv. 39) “Because I have purged thee,” saith the Lord, “and thou wast not purged, thou shalt not be purged from thy filthiness any more.” (*Ezek.* xxiv. 13) “Ephraim is joined to idols; let him alone.” (*Hos.* iv. 17) “Let him that is filthy, be filthy still.” (*Rev.* xxii. 11)

Now since the Lord hath such variety of judgements, that we can never out-sin his wrath, let us be deeply humbled for our pride, who have, Pharaoh-like, put God to so many changes of rods, and variety of judgements, as we in this nation have felt. Let us yield betime unto him; ‘for he will overcome, when he judgeth.’ Let us take heed of flattering ourselves, when one rod is worn out, or laid aside, as if the bitterness of death were past; God can make every creature about us, every faculty within us, a rod and scourge against us.

And therefore having received such deliverances as we lately have done, let us make holy Ezra’s conclusion, “Should we again break thy commandments?” (*Ezra* ix. 13, 14) Should we not ‘take heed of sinning any more, lest a worse thing come unto us?’ (*John* v. 14) Should we not consider, for what it is that God restored us to our stations, namely, That we should, in our places, study how to honour him; to be zealous for his truth, and pure religion; tender of the liberties, properties, and equal rights of all the people in the land; to restore all oppressed innocents; to loose the bonds of violence; and to settle these so long shaking and discomposed nations, upon the firm foundations of truth, peace, and righteousness again?

Thus much for the first general;—the supposition of judge-

ments, various, and such as come immediately from God, and admit of no possible prevention by human wisdom, or removal by human power.

II. We proceed to the direction unto duties; wherein comes first to be considered the quality of the persons who are to perform them: "My people that are called by my name." All men are his creatures; only a select and peculiar inheritance, that bear his name, enjoy his peace, promises, and protection, and are in covenant with him, are called 'his people.'—"I entered into covenant with thee, and thou becamest mine," saith the Lord. (*Ezek. xvi. 8*) "This people have I formed for myself." (*Isa. xliii. 21*) "The Lord hath set apart him that is godly, for himself." (*Psalms iv. 3*) "They are the people of his holiness;" (*Isa. lxiii. 18*) "A people for his name, taken out from among others." (*Acts xv. 14*) To be called by his name, noteth to be his adopted children; as Joseph's children were made the children of Jacob. (*Genesis xlviii. 5, 16*)

We are God's people, two ways:

1. By visible profession, or sacramental separation from the world, as the whole nation of the Jews were called his people;—a peculiar treasure unto him above all people, (*Exod. xix. 5*) a nation nigh unto him. (*Deut. iv. 7*) His people even then, when they rebelled against him. (*Isa. i. 3, 4*)

2. By spiritual sanctification, and internal dispositions. "Thine they were, and thou gavest them me, and they have kept thy word." (*John xvii. 6*) Jews inwardly by the circumcision of the heart: (*Rom. ii. 29*) the Israel of God; (*Gal. vi. 16*) the children of the promise; (*Rom. ix. 8*) the remnant according to the election of grace; (*Rom. xi. 5*) the circumcision, which worship God in the spirit. (*Phil. iii. 3*)

These are his people by a price of redemption; (*1 Cor. vi. 19, 20*) by a peculiar designation unto his service; (*Tit. ii. 14*) by an intimate relation of love and dearness; (*Ezek. xvi. 8*) by a high valuation of them, as treasures, jewels, vessels of honour; (*Mal. iii. 17. 1 Pet. ii. 9. 2 Tim. ii. 20*) by destination to a more glorious end. (*Ephes. iv. 30*)

The duty extends to both. The whole body of a visible church are, in judgements, to humble themselves; and as to

temporal deliverances, the Lord doth respect the humiliations of the yorser members of the church; as we see in the cases of Ahab and Rehoboam; (1 *Kings* xxi. 28, 29. 2 *Chron.* xii. 6, 7) but to do this so effectually, as to attain all the annexed promises, is the work of the Israel of God, by spiritual sanctification.

Now from this qualification we gather these two useful observations.

I. The sins of God's own people, who are in covenant with him, may provoke and procure judgements; their pride, and security, worldly love, conformity to the corruptions of the times, coldness and formality in duty, uneven and unfaithful walking, acting by divided interests from the rest of the Lord's people, may provoke God severely to punish a land, and we may justly fear he hath done so amongst us. A good man, though a son, may yet be 'Filius sub ira,' under paternal displeasure. If Moses and Aaron do not, by believing, glorify God, they must both die in the wilderness. (*Numb.* xx. 12) If David grow proud of victories, and number the people, God will send a plague which shall lessen their number, and his pride. (2 *Sam.* xxiv. 15) If Solomon turn from God to women, and to idols, though he be a son, he shall be chastised with the rods of men. (2 *Sam.* vii. 14) If Asa grieve the prophet, and oppress the people, he shall be vexed with wars and diseases. (2 *Chron.* xix. 9, 12) If Jehoshaphat help the ungodly, his life shall be endangered, and his ships broken. (2 *Chron.* xx. 36) God will have judgement 'begin at his own house.' (*Pet.* iv. 17)

II. Their sins have some aggravations in them, which other men's have not: these are committed against special light, and more glorious convictions, as those of Solomon, "after God had appeared unto him twice." (1 *Kings* xi. 9) Against special love, and experiences of divine favour. (2 *Sam.* xii. 7—9) Against special relations, the honour of a father, a lord, a husband. (*Isai.* i. 2) Against special grace, and assistance of the Holy Spirit. (*Ephes.* iv. 30) Against special covenants and engagements, after avouching God for theirs. (*Psalms* lxxviii. 34) Against special deliverances from greatest dangers. (*Ezra* ix. 13, 14) Against special hopes, and more special promises, which should have persuaded them unto holiness. (2 *Cor.* vii. 1. 1 *John* iii. 3)

Against special peace, and glorious comforts; as David sinned against the joy of God's salvation. (*Psalm* li. 12) Peter denied Christ after he had seen his transfiguration.

And this may teach the holiest of men;

1. To take heed of playing the wantons with the grace of God: though God be a tender, yet he may be an angry father: and who knoweth the 'power of his anger?' (*Psalm* xc. 11)

2. To be more careful to stand in the breach against public judgements, having by their sins contributed to the bringing of them upon the land.

It is not our doing of duty, but God's being in covenant with us, which is the ground of his mercy to us. Property doth stir up compassion: "Though they have provoked me, yet I will spare them, because they are *mine*." (*Mal.* iii. 17) Whence we learn;

1. In what manner to go to God, and to plead with him; not in confidence of our duty, but of our relation to him as his; "Thou art our Father; we are thine." (*Isai.* lxiii. 16—19) The church in affliction seldom useth any other argument;—"Why doth thy wrath wax hot against thy people?" (*Exod.* xxxii. 11) "Art not thou our God?" (*2 Chron.* xx. 7) "We are called by thy name; leave us not." (*Jer.* xiv. 9) "Spare thy people, O Lord; give not thine heritage to reproach." (*Joel* ii. 17) And the Lord, when there is no motive else, is marvellously wrought on by this argument; "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." (*Jer.* xxxi. 20) In confession we must say, "Thus and thus have we done:" (*Josh.* vii. 20) in petition we must say, "Thus and thus hast thou promised." We may argue much better from relations than performances—"Lord, we are thy children; when we deserved wrath, thou didst adopt us; though we deserve it still, do not reject us. When thou didst adopt us, thou didst adopt enemies: if thou shouldst reject us, thou shouldst reject children. Our unworthiness could not prevent thy mercy; let it not remove it."

2. In what manner to do duty. None can do duty aright, but as one of his, and in covenant with him. In Christ, by faith, both our persons, and our services are accepted. (*Eph.*

i. 6. 1 *Pet.* ii. 5) The altar sanctifieth the gift ^a, and he is our altar. ^b Out of him, we can do nothing. ^c Duties are not done aright, but in the virtue of the covenant of grace. Jehu did a work materially good, but carnal policy turned it into sin. (*Hos.* i. 4) To pray, and yet hold fast cruelty ^d; to fast, and to take pleasure in wickedness; to bring offerings and flocks to God's house ^e, and still delight in violence and oppression;—if any thing be to mock God, and provoke wrath, certainly this is; to make religion, like Samuel's mantle, a cloak for the devil.

3. In what manner to escape judgements, and secure mercy. Be his people; and you are sure to be spared. (*Mal.* iii. 17. *Ezek.* ix. 4) He hath an ark for Noah, a Zoar for Lot, a basket for Paul, a Gath for David, chambers and hiding-places for his people, until calamity be over-past. (*Isa.* xxvi. 20. *Psalms* lvii. 2. *Zeph.* ii. 3) When Jesus was near his own suffering, and in the midst of dangers himself, he took care of his poor disciples;—"Let these go." (*John* xviii. 8) The less protection they find amongst men, the more they shall have from him.

Since therefore the Lord is tender of the interests of his people, and takes special care of hearing, forgiving, and healing them; let it be your care, Right Honourable, likewise to take them into your protection. They who hurt them, hew at the bough whereon they stand; dig under the foundation which holds them up.

This for the qualifications of the persons, of whom these duties are required; the duties themselves, required for the removal of judgements, follow.

1. If they shall humble themselves, and be cast down under God's holy hand in the sense of his displeasure. But that is not enough; Ahab did so; (1 *Kings* xxi. 27) who, notwithstanding his humiliation, for aught we read, did not pray unto God.

2. If they shall pray, and cry for help, as Nineveh did. (*Jonah* iii. 8) But that is not enough neither. Hypocrites in distress will say, "Arise and save us." (*Jer.* ii. 27) They will spread forth their hands, and make many prayers; (*Isa.*

^a Matth. xxiii. 19.

^b Heb. xiii. 10.

^c John xv. 4, 5.

^d *Isai.* i. 15. *Iviii.* 1.

^e *Amos* v. 21.

i. 15) and cry in the ears of the Lord with a loud voice ; (*Ezek. viii. 18*) and enquire early after him." (*Psalms lxxviii. 34*)

3. If they shall seek my face, be grieved more for my displeasure than my rod. Pray first for mercy, and then for healing, as David. (*Psalms vi. 2*) It was Christ's method first to forgive, and then to heal ; (*Matth. ix. 2, 6*) and it must be ours in praying for it. But neither is this enough ; Pharaoh can be contented to have his sin forgiven, though he will not let it go. (*Exod. x. 17*)

4. If they shall turn from their evil ways, and so lift up holy hands unto God ; First, wash their hands in innocency ; and then compass the Lord's altar ; (*Psalms xxvi. 6*) put iniquity far away from their hands, and then stretch them forth towards God ; (*Job xi. 13, 14*) lift up pure hands ; (*1 Tim. ii. 8*) put away the evil of their doings, and then come and reason together with the Lord. (*Isa. i. 16, 17, 18*)

1. Then, if they shall humble themselves. A duty called for by prophets and apostles ; (*Micah vi. 8. James iv. 10. 1 Pet. v. 6*) especially respected by God ; as we find in the case of Josiah. (*2 Kings xxii. 19*) And gracious promises made thereunto. (*Lev. xxvi. 41, 42*)

It emptieth the heart of self-confidence ; is the root of that fundamental duty of self-denial.

It fits for approach to God, because the more humble, the more welcome ; the more we tremble at his threatenings, the more we shall supplicate for his grace. (*Isa. lxvi. 2. Job ix. 15*)

It disposeth to a confession of sin, as we see in the poor prodigal and publican. (*Luke xv. 17, 18, 19. and xviii. 13*)

It prepares the heart for the entertainment of mercy. Though the proclamation be made, and the court of mercy be open to all ; (*Rev. xvii. 22*) yet while men love sin, they forsake mercy. (*Jonah ii. 8*) But when the soul is humbled, it opens to God, and his grace. Weary souls are glad to be satiated. (*Jer. xxxi. 25*)

It makes way to the forsaking of sin : the more a soul is humbled for it, the more it is fearful of it, and watchful against it.

Humiliation is two-fold.

1. A ' passive,' when God breaks the heart by the ' ham-

mer of the word,' as it is called, *Jer. xxiii. 29*; or by some sore affliction.

2. 'Active,' when the soul humbleth itself under sin and wrath; when a man afflicts his own soul. (*Lev. xvi. 29*) Again, this is two-fold:

1. Legal; proceeding from a spirit of bondage, when the heart roars on a rack, or melts in a furnace, is filled with consternation and anguish under the weight of sin and wrath:—which was the case of Pharaoh, Ahab, Belshazzar, Felix, the jailer, the murderers of Christ.

2. Evangelical; when the soul is not only broken and battered with the horror and dread of wrath; (this it may be, and remain hard, as every piece of a broken flint is hard still) but when it is kindly melted and softened with apprehensions of God's goodness and free grace:—a compounded duty made up of love and sorrow, the humiliation of Hezekiah, (*Jer. xxvi. 19*) and of Josiah. (*2 Chron. xxxiv. 27*)

This is a perpetual duty. As long as sin remains, there must be a sense of it, and sorrow for it. But, in some times and cases, it is specially to be renewed; as in time of extraordinary sins and provocations, of public dangers and distresses, of great enterprises attempted, or successes and blessings desired: which was the case of Ezra, *chap. viii. 21*.

The great sins; the sad divisions; the disjointed affections; the contrary interests; the doleful errors and distempers in the church; the miserable fluctuations and discomposures which have been in the state; the horrid violations of order and justice; the woful stains which have been upon the land, by the irregular and prodigious effusion of the blood of princes, peers, and prophets; the affronts and dissipations which have been put upon parliaments, the contempts which have been poured out on ministers, and attempts against their maintenance; the great difficulties which lie before the noble houses at this time, in their endeavours of healing and settling the land, and putting the broken bones and dislocated joints into due order again; the allaying of animosities, the moderating of extremities, the reconciling of differences, the satisfying of interests, the preservation of pure religion, and the great concernments of Christ and his people; the restoring of collapsed honours to the nations, and of just rights to all orders therein, which

have been so many years obstructed; the reviving of trade, the easing of pressures, the reducing of these wofully tossed and naufragated kingdoms unto calmness and serenity again;—do call aloud for these duties in the text, that so the Lord may be pleased to hear, forgive, and heal us himself; and shine upon the counsels, and bless the whole undertakings of his servants, that they may be instruments of healing us likewise.

For your better performance hereof, I shall propose two expedients.

I. To take a view of God in himself, and in his relations unto you, and dealings with you.

II. To take a view of yourselves, in the glass of his pure and holy law.

I. Set the Lord before you, as David did. (*Psal.* xvi. 8) Consider what a God he is, with whom we have to do. Consider him,

1. In himself: his searching eye;—humble yourselves in his sight. (*James* iv. 10) His mighty hand; humble yourselves under his hand. (*1 Pet.* v. 6) His eye can search us;—we cannot hide from him: his hand can reach us;—we cannot escape him. Every attribute of God may serve to humble us.

His majesty and glory, dreadful to the angels. (*Isa.* vi. 2) ‘Cujus participatione justī, ejus comparatione nec justī.’ He is a great God; and therefore greatly to be feared. (*Psalm* lxxxix. 6, 7)

His holiness, wherein he is glorious. (*Exod.* xv. 11) So holy that he cannot be served; (*Josh.* xxiv. 19) of purer eyes than to behold iniquity.

His jealousy and justice: a God to whom vengeance belongeth, who will not be mocked or provoked. (*Nahum* i. 2)

His mercy and goodness; which should lead us to repentance, and melt the heart into a filial fear of him. (*Hos.* iii. 5. *Rom.* ii. 4)

His omniscience; who searcheth and trieth the heart and the reins, hath all things naked and open before him. If we know enough by ourselves, to humble and abase us; how should we reverence the eye of God, who knoweth all things!

Such considerations greatly humbled the holiest of men. Moses is afraid to look upon God; (*Exod.* iii. 6) Job abhors

himself; (*Job* xlii. 5) Elijah hides his face in a mantle; (*1 Kings* xix. 13) Isaiah cries out, 'I am undone;' (*Isa.* vi. 5) Ezra cannot stand before God; (*Ezra* ix. 15) Peter bids Christ depart from him, because he is a sinful man. (*Luke* v. 8)

2. In his relations to us: he our Maker, we the clay; he our King, we vassals; he our Judge, we malefactors; he our Father, we undutiful sons; he our Master, we unprofitable servants. All arguments unto humiliation.

3. In his dealing with us. Our humiliation melts him all into mercy. When Israel confessed, submitted, prayed, reformed, the soul of the Lord was grieved for their misery. (*Judges* x. 15, 16) When Ephraim smote on his thigh, the Lord's bowels were troubled for him. (*Jer.* xxxi. 19, 20) But our stubbornness will seal and shut up his compassions against us. (*Levit.* xxvi. 21) Consider him;

1. In his judgements and various providences: by which we should learn righteousness. (*Isa.* xxvi. 9) The Lord's cup hath passed through all orders of men, princes, peers, gentry, ministers, people, soldiers themselves. We have felt his judgements in our houses, our honours, our names, our estates; by wars on land, by dangers on sea, by divisions in church, by confusions in state, by more evils and sorrows than can be well enumerated. And should we not turn unto the Lord that smites? (*Isa.* ix. 13) Should we be, like Ahaz, the worse for our sufferings? (*2 Chron.* xxviii. 22) Be set on fire, and not know it; be burnt, and not lay it to heart? (*Isa.* xlii. 25)

2. In his mercies, which have shined upon us through all our clouds. We have no reason to complain; for we are living men. He hath remembered mercy in the midst of wrath; quenched the flame of war; frustrated the attempts of those who would have kindled it again; rebuked the rage of the sea, the beast of the reeds, as the Psalmist speaks; put a stop to the career of those who had, in hope and design, swallowed up our churches, our universities, our ministry, our Jordan, into their Dead Sea;—continued his gospel, and the means of grace in plenty and liberty amongst us; (blessed be his name for ever! never may his blessing be removed from us!) restored our parliaments (the great bulwarks, under God, of our religion, liberties, properties, interests, all our endear-

ments) towards their ancient honour and splendor again. And this goodness of God calls for our humiliation. "I will accept you, and gather you out of the countries, and then you shall remember your ways, and loathe yourselves." (*Ezek.* xx. 41, 43) With a hard and a soft, stone and mortar, we build a wall; with a hard and a soft, a hammer and a pillow, we break a flint; with a hard and a soft, the seal and the wax, we make an impression. Hard judgements and soft mercies, should build us up in holiness, break our stubborn hearts, and make impressions upon them.

II. Take a view of yourselves, of your own hearts and lives. We are apt to forget ourselves; (*James* i. 23) to mistake ourselves; (*Prov.* xiv. 12. *Rev.* iii. 17) and therefore we are bid to 'search and try' ourselves, (*2 Cor.* xiii. 5) as a means to silence our complaints against God. (*Lam.* iii. 39, 40) When the prodigal son once came to himself, and took a survey of his own condition, he was quickly brought to acknowledge his unworthiness. (*Luke* xv. 17, 18) This is a duty of singular use and benefit. It enlargeth the heart in godly sorrow for sin past, upon the discoveries which this scrutiny maketh. When we remember our doings, we shall loathe ourselves. (*Ezek.* vi. 9) It worketh caution and circumspection for the time to come. We shall take heed of breaking the commandments, having provoked the Lord so much already. (*Ezra* ix. 14) It will cause us to magnify divine mercy, as Paul did, when he called to mind, that he had been a persecutor and blasphemer. (*1 Tim.* i. 13, 15) If any one should do us the thousandth part of the wrong which we have done God; could we humble ourselves to feed, to clothe, to enrich, to adopt such a person unto our own family, and provide an ample inheritance for him? It would make us rely only on free grace, and not on any strength of our own, when we consider how much God requires, and how little we perform. "I will go in the strength of the Lord, I will make mention of thy righteousness, of thine only." (*Psal.* lxxi. 16) Asshur shall not save us; we will not ride upon horses, nor say to the work of our hands, "Ye are our Gods; for in thee, the fatherless findeth mercy." (*Hos.* xiv. 3. *Isa.* xvii. 7, 8) It will make us exceeding meek and patient in afflictions. It is nothing but ignorance of ourselves, which makes us swell and fret against God. If

we be living men, we have no reason to complain; for we suffer less than our iniquity deserves. (*Lam.* iii. 39, 40. *Job* xi. 6. *Psal.* ciii. 10. *Ezra* ix. 13)

And that we may have the better and fuller view of ourselves, of our hearts and lives, let us look upon the holy law of God. It is exceeding broad, and reacheth to the smallest corruption; (*Psalms* cxix. 96) exceeding spiritual, and searcheth the inmost corners of the soul; (*Rom.* vii. 14) exceeding pure, and cannot away with the least pollution; (*Psalms* cxix. 140) exceeding perfect, and will not dispense with any defect; (*Psalms* xix. 7) exceeding right and straight, and cannot endure any guile of spirit. (*Psalms* xix. 8, 9) Upon the exceeding great and precious promises of the gospel, which are the portion and dowry of the church here below; upon the Holy Spirit of love and grace, which sealeth believers unto the day of redemption; upon the free love whereby we were elected; upon the precious blood whereby we were redeemed; upon the glorious inheritance whereunto we are reserved; upon the gracious image after which we are renewed.

This holy law, we have violated; these precious promises, we have undervalued; this blessed Spirit, we have grieved; this grace, we have abused; this image, defiled; this free love, this inestimable blood, this glorious inheritance, we have deprized, and miserably neglected and disesteemed. What remains, but that we cry out all, with the leper in the law, "Unclean, unclean."

Lastly, Let us take a view of our sins: if we be not rocks and adamant, that will humble us. We are made to converse with God; and sin hath shut him out of all our thoughts. We use to lament sad alterations, when a garden of Eden is made a wilderness, cities turned into ruinous heaps; they that did wear scarlet, embracing dunghills. How should we bewail the sad change, which sin hath wrought in our nature and lives! That a creature, stamped with the impress of the Divine Image, made for high and honourable employments, should so far degenerate, as to be a child of darkness, a vassal of hell, a vessel of lust;—that a soul, made of a kind of angelical substance, should sink itself into the balance, with sordid pleasures, with perishing profits, with noisome lusts; should barter, and sell away itself, and its salvation, for

wind, for shame, for vanity, for rottenness, and change its glory for that which doth not profit;—that a tongue, which was made to glorify God, and to be our glory, made for prayers, and praises, and gracious communication, should belch out blasphemy and profaneness, oaths and curses, ribaldry and reviling, and all kind of rotten speeches, like an open sepulchre;—that a heart that was made for heavenly meditations, and for intimate communion and converse with God,—should now entertain none but hellish affections, and be a sink and charnel-house of impure lusts.

If we should here descend to a more particular disquisition, and consider, The uncleanness of *our original* from fallen Adam, by whom we have been sold as bondmen under sin; (*Rom. vii. 14*) for “none can bring a clean thing out of an unclean.” (*Job xiv. 4, and xxv. 4*) The uncleanness of *our nature and constitution*; by nature children of wrath, no good thing dwelling in us: as contrary to the holy will of God, as darkness to light; as full of evil, as the sea of water; ‘set on fire by a hell of corruption;’ (*James iii. 6*) exactly contrary to the law of God, as appeareth by comparing the strict demands of the one, (*Gen. iii. 10*) with the thorough deprivation of the other. (*Gen. vi. 5*)—The uncleanness of *our thoughts, and secret affections* which arise continually, as sparkles out of a stirred furnace: vain thoughts, which tend to no good; (*Jer. iv. 14*)—wicked impure thoughts, very gall and bitterness. (*Acts viii. 22, 23*) The uncleanness of *our words*; not only idle words, (*Matth. xii. 36*) but rotten and unsavoury. (*Ephes. iv. 29*)—The uncleanness of *our actions*, that immense colluvies of impieties against God, unrighteousness against men, intemperance against ourselves; heinous in quality, measureless in quantity; sands for number, mountains for weight; attended with multitudes of doleful aggravations. The uncleanness of *our services*, and iniquity of our holy things;—such considerations as these, sanctified by evangelical grace, would much conduce to our humiliation, and work in us three fruits and evidences thereof:—

1. A ‘godly sorrow;’ so called by the apostle, because it sets the soul God-ward. Cain, Judas, Felix, sorrowed; but they ran from God: but godly sorrow carries the soul closer unto God. As a ship, in a tempest, ventures not to any

shore, but gets further into the sea; so the soul, when it is humbled by God, betakes not itself unto any carnal shore, but still runs closer into him.

2. A justifying of God; ascribing to him the glory of his righteousness, if he should condemn us; and of his mercy, that he doth absolve us. (*Psalm* li. 4. *Dan.* ix. 7, 8, 9)

3. A self-judging and subscribing to our condemnation; saying, Amen, unto the curse. (*Deut.* xxvii. 15) If I judge myself, God can reverse my judgement, as the superior judicatory can the act of the inferior: but if I stay till God judge me, all the world cannot null or avoid his. As St. Austin saith of the poor publican ^f, “Ipse sibi judex erat, ut Deus liberaret; ipse accusabat, ut ille defenderet:” He judged and accused himself, that God might deliver and defend him.—“Bonum judicium,” saith Bernard ^g, “quod me illo districto divinoque judicio subducit et abscondit: Volo vultus iræ judicatus præsentari, non judicandus:” this is a good judgement indeed, which withdraws and hides me from the severe judgement of God. I tremble to fall into the hands of the living God; let me be presented before his wrath as judged already, not as to be judged by him.

II. The next duty is prayer; without which, humiliation is but a ‘sinking’ under God, not a ‘seeking’ unto him. The very heathen betook themselves unto this sanctuary in times of trouble ^h, ‘ut pacem Dei exposcerent.’ By this mighty engine God hath been moved to hold his hand, to repent of his purpose, to revoke denounced judgements. “Vincit invincibilem, ligat omnipotentem.”

1. By this we honour God in acknowledging him the fountain of all our good, the inflicter of all evil, the avenger of all sin; that we have to do with him in all our sufferings; creatures but the rod, he the Father that holds it: That no other means can do us good, except he sanctify them; that his displeasure none can remove. As a diamond is cut only by a diamond, so God is pacified only by himself. The sting of the scorpion is cured by the powder of the scorpion; the anger of God, by the favour of God.

2. By this we ease ourselves. Prayer lighteneth affliction,

^f *Aug.* in *Psalm* 31.
Form. l. 2. p. 81.

^g *Bern.* in *Cant.* Ser. 55.

^h *Bris.* de

where it doth not remove it. Nature is strengthened to bear the pain; conscience is strengthened to withstand the temptation and snare of it. The heart is meekened to accept the punishment of sin. As wool or mud deads the force of a bullet; so the heart, weakened by prayer, doth obtund the edge of an affliction, that it cannot get so deep into the heart to hurt it.

III. In prayer, we must seek the face of God; his favour to comfort us, and his counsel to direct us.

1. In judgements and difficulties, we should more seek God's favour than our own deliverance; the recovery of his love, than the removal of his rod. Other griefs press nature; his displeasure wounds the spirit. In other griefs, God's favour upholds the soul; (*Psalm* xxiii. 4, and xciv. 17, 19) but when God's favour is withdrawn, the soul hath nothing else left to lean to: nothing can comfort when God frowns. Armour can protect against a sword or a bullet, but not against fire. When God is angry, no refuge but in himself.

2. In difficulties, we must likewise seek God's face, as David did; (*2 Sam.* xxi. 1) not lean on our own understanding, nor sacrifice to our net; but have our eyes upon him, who is the Father of Lights; who, when he will, maketh wise the simple: and when he will, infatuateth the counsel of the wise, and maketh it brutish.

IV. After all these preparatory duties, that which is the substantial duty, and the end of all the rest, must follow, 'Turning from our wicked ways:' not from sin to sin, that is 'mutatio in aliud' only, not 'in melius:'—Not from sin to secular interest; that is not a conversion from sin to God, but to the world:—not from sin to the mere dictates of nature and right reason; that is not a conversion from sin to God, but from sin to ourselves; a philosophical, not a spiritual conversion:—not from sin only to the natural conscience, to gratify and prevent the terrors of that; that is a servile, not a filial conversion:—but from sin to God; not feignedly and hypocritically, (*Jer.* iii. 10) with a divided heart: but sincerely in our thoughts, from the love and allowance of all sin; in our ways, from the practice willingly of any sin; but especially from those sins which have most prevailed against us, and wherewith we have most dishonoured God. (as *Isa.* xvii. 7, 8, and xxx. 22. *Hos.* xiv. 3)

These are the duties here prescribed, in order to the answering of Solomon's prayer. The answer follows exactly commensurate to these duties, in four gracious promises.

1. A promise of gracious condescension, intimated in the word from heaven; though he dwell on high, he will humble himself to revive the spirit of contrite and humble sinners. (*Psalm cxiii. 5, 6. Isa. lvii. 15*) He will 'come down' to work deliverance for them. (*Exod. iii. 8*)

2. Promise of gracious audience; "I will hear." It is a doleful affliction to God's servants, when he is angry with their prayers, and shuts them out. (*Psalm lxxx. 4. Lam. iii. 8*) And on the other side, this is one of the most radiant and glorious comforts of God's people, that, in all difficulties, they have a throne of grace to betake them to, with a promise, "You shall pray, and I will hearken;"—as a man doth to what he delighteth in: for "the prayer of the righteous is his delight." (*Jer. xxix. 12, 13. Prov. xv. 8*)

3. A gracious promise of forgiveness to serene his countenance, and lift up the light thereof upon them: for even when we do his will, and when we are his people, we want pardoning mercy. There is need of pardon, not only for the ungodly unto their justification, but also for his own people and children unto a restitution to paternal favour; the sense and fruition whereof they may forfeit by their sins. And this is God's method in hearing prayers,—to forgive sin, before he cures pain. (*Matth. ix. 2*) For indeed when sin is pardoned, the sickness is cured at the root; for sin is the sting of every affliction, as well as of death.

4. A promise of healing, healing of the land, the humiliations and prayers of God's peculiar people are beneficial to the whole land. "The innocent shall deliver the island." (*Job xxii. 30*) A Joseph in Egypt, an Elijah in Israel, is the chariots and horsemen thereof. An humbled, praying, converting people, shall certainly be a healed people: and if ever we hope to be healed to purpose, this must be our method to it.

Now touching these promises, there is this worthy our observation:—

1. That when God 'comes down' to deliver, and looks from heaven, he doth it by no other way, than by the incarnation of his Son, the efficacy of his Spirit, the operation of his evidence, or the ministry of angels.

2. When he hears prayers, it is only by the intercession and mediation of Christ.

3. When he forgives sins, it is only by the merits and righteousness of Christ.

4. But when he heals a land, he often useth in that work the ministry of men. Magistrates are healers and repairers; (*Isa.* iii. 7) ministers are healers of the sick. (*Ezek.* xxxiv. 4)

And, therefore, I shall here, in all humility, implore of you, Right Honourable, who are instruments for healing in the Lord's hand, unto these long and wofully sick nations,—that you would, with all your vigour, call together all the graces of God, all the abilities of nature in you, unto this most necessary work. You have the Lord's promise to be with you in it, if you set about it in his way.

And his way to heal a land, is,

1. When the people thereof are his people, called by his name.

2. When they are an humbled, penitent, praying, reforming people.

Your greatest care therefore must be ;

1. That the people of the land be God's people ; that his name be owned ; his truths, worship, interests, preserved pure and inviolate amongst us. It is to those that fear God's name, that the promise of 'healing' is made. (*Mal.* iv. 2)

2. Inasmuch as even the sins of such may provoke the Lord, your zeal for God, and love to the nation should appear, in awakening them and all others to remember from whence they are fallen ; many of them through pride, wantonness, interests, and carnal designs, from wholesome truths, from holy ordinances, from the love of a faithful ministry, from brotherly love, from Christian communion, to many errors and vain janglings, to contempt of magistracy, to affronting authority, to violating public order and peace ; to such an excess of licentiousness, under the pretence of freedom, that religion scarce ever was more endangered under the straits of persecution, than under the lasciviousness and wantonness of an abused liberty. Though, therefore, there ought to be all tenderness to preserve for God's people the liberty wherewith the Lord hath made them free, (God forbid any restraint or abridgment should be upon that :) yet since the same Lord hath commanded, that we must not use our

liberty as a cloak of maliciousness, it is necessary that great prudence be used to prevent the exorbitances of wanton minds, who make use of liberty to the dishonour and assaulting of public authority, to the kindling of flames, animating the discontented people unto insurrections, enervating the peace and concord of the people of the land, by disjoining them in that which is the main bond of unity, the truths of religion:—wherein, when they are once universally broken, who sees not how wide a door is opened for Rome or Munster, not only to enter in, but to be welcomed amongst us.

The way therefore unto healing, is to endeavour to bring us all home to be God's people, and, as his people, to be compacted within ourselves; to lay aside all dividing, distinguishing, invidious titles; and, with fraternal affections, to coalesce, as far as may be, in judgement, however, thoroughly in affection; and so to keep our differing opinions to ourselves, as that the consciences of our brethren may not be grieved, nor the peace of the church of Christ endangered thereby.

I conclude all, with beseeching you, that since the Lord hath taken it as one of his titles to be called 'The Lord that healeth us,' (*Exod. xv. 26*) that without him the builder worketh, the watchman keepeth, the statesman counselleth, the physician healeth, all in vain,—You would ever, by prayer, and attendance unto God for counsel, so seek his face, and guidance in this weighty work—that, when it is finished, and the head-stone of our settlement laid, we may say, "It was the Lord's doing, and marvellous in our eyes;" and may with shouting cry, "Grace, grace unto it."

THE
LORD'S PROPERTY
IN HIS REDEEMED PEOPLE:

Opened in a SERMON at St. Paul's Church, London, October 23, 1660.

TO THE RIGHT HONOURABLE
SIR RICHARD BROWN,
LORD MAYOR OF THE CITY OF LONDON;
SIR THOMAS ALLEYN,
THE LAST LORD MAYOR,
AND COURT OF ALDERMEN.

RIGHT HONOURABLE,

BEING desired by order of your court to print this Sermon, preached on the last day of the then Lord Mayor, and the first of the present, I shall humbly crave leave to mind both those honourable persons, and all others, of the signal providence of God to them and us, this last year. How graciously the Lord hath carried the Lord Mayor through the storms and difficulties of a most troublesome government, bearing him up by a spirit of prudence and calmness, above potent frowns, and popular passions, till at last his year was honoured with the glorious spectacle that this city hath seen for many and many ages, in the happy return of our Dread Sovereign unto his royal throne,—our eyes have been abundantly witnesses of. From how many afflictions and dangers your present Lordship hath been wonderfully delivered, the Lord providing shelters and chambers to hide you in from

the jealous eyes and iron arms of those who were then in power; reserving you unto, and recompensing you with, this present honour,—you cannot but, with thankful adoration of Divine Providence, be most sensible of, and affected with. What terrible things the Lord hath done for these three kingdoms—things which we looked not for, in breaking governments, infatuating counsels, melting armies, levelling mountains, and preparing a way for his Sacred Majesty through the hearts of his people, to the possession of his throne; is so eminently known to all nations, as if it were registered with a beam of the sun, and proclaimed by an angelical herald. What use both you, and all of us, should make of these wonderful workings of Divine Providence, I cannot give you in better words than in those of Samuel unto Israel. (1 Sam. xii. 24) “Only fear the Lord and serve him in truth with all your hearts; for consider how great things he hath done for you.” If unto such a wise and holy improvement of mercies, this present Sermon may be of use unto you (wherein is set forth how ransomed persons are not their own, and therefore not to seek or serve themselves, and how much they are engaged to live to the glory and service of him that delivered them) I shall have abundantly the fruits of my labours, and I hope therewith the benefit of your prayers, who am,

Your Honours' most humbly devoted,

*From my study, }
Nov. 20, 1660. }*

ED. REYNOLDS.

1 COR. vi. 19, 20.

————— *Ye are not your own :*
For ye are bought with a price : therefore glorify God in your
body, and in your spirit, which are God's.

SUCH is the desperate corruption of man's heart, that those very blessings of God, which should oblige unto his service, do usually alienate and estrange the same from him: so that the very table of wicked men is a snare, and “the things which are for their good, do become unto them an

occasion of falling." (*Psalm* lxxix. 22) They no sooner wax fat, but they kick. (*Deut.* xxxii. 15) Their wealth becomes the fuel of their lust; and their prosperity, the mother of their luxury and intemperance. When they are filled with their pastures, they forget God. (*Hos.* xiii. 6) When the Lord "feeds them to the full, they commit adultery, and assemble themselves by troops in the harlots' houses." (*Jer.* v. 7) Thus it fared with the people, to whom our apostle writes in this epistle. Corinth was a city in Peloponnesus, between the Ionian and the Ægean sea; the head of Achaia; one of the principal emporia, or mart towns of Greece, celebrated by Homer^a, Strabo, Cicero, Florus, for the great wealth thereof. And as it was famous for riches, so was it as infamous for those sins, which plenty and prosperity use to produce, especially the sin of uncleanness and fornication; inso-much that *Κορινθιάζειν* was an expression amongst the Greeks for 'Scortation.' And they were wont, as Athenæus tells us^b, when they prayed for success in their undertakings, to vow, 'that they would bring whores into the city;'—as if it had been an honour and service unto it. And learned men are of opinion^c, that the apostles in their council at Jerusalem, did, by letters, forbid unto the Gentiles fornication; (*Acts* xv. 20) because amongst them it was judged a free and lawful thing to make use of mercenary harlots, who, for gain, did prostitute themselves unto the lusts of men. How much this sin did prevail at Corinth, not only before their embracing of Christianity, (as *verse* 11) but even after they had been taught by the apostle, and given entertainment unto the gospel, as is evident by his complaint, *2 Cor.* xii. 21; so we may further gather from the special arguments he furnisheth them with, in this chapter against it.

1. That which alters the end and use for which the body was made, is not to be allowed: but fornication makes a quite contrary use of the body, than that for which it was made; which was to be for the Lord, dedicated to those services wherein he should employ it. "The body is not for fornication, but for the Lord; and the Lord for the body,"

^a *Homer.* Iliad. lib. 2.—*Strabo.* lib. 8.—*Cicero.* Orat. pro L. Manil.—*L. Florus.* lib. 2. c. 16.

^b *Eustathius* in *Homer.* Iliad. p. 290.—*Athen.* lib. 13.—

Ambros. de *Abra.* lib. 2. c. 11.

^c *Grot.* in *Act.* xv. 20. et *Lorin.* ibid.

verse 13. The body for the Lord, to serve and honour him ; and the Lord for the body, to sanctify and save it.

2. The body which is to be raised unto glory, and which (we hope) shall be made “like unto Christ’s glorious body,” is not, in the mean time, to be conspurcated and dishonoured with so impure a pollution. “But God hath raised up the Lord, and will us,” *verse* 14.

3. The ‘members of Christ’ ought not to be made the members of a harlot; inasmuch as this is a high indignity unto Christ, that so pure and holy a head, should have so leprous and filthy members. But our bodies, by the inhabitation of the spirit of Christ in us, are his members ; and therefore should not be made one flesh with a harlot; *ver.* 15, 16, 17.

4. That which in this is more unnatural and atrocious than other sins, in that other sins do not terminate themselves in the body, but go out unto other objects, is not to be admitted. But fornication brings a peculiar delonestation and contumely upon the body ; therefore it is not to be admitted, *verse* 18.

5. Temples, which are peculiarly consecrated unto God and to his service, ought not to be defiled or profaned by any sacrilegious pollutions ; for, “him that defileth the temple of the Lord, he will destroy.” But our bodies are temples for the Holy Spirit to dwell in ; therefore ought not to be converted into stews, or receptacles of impure lusts ; *verse* 19.

6. They who are not their own, nor in their own disposal, but belong to another Lord, are not to live after their own will, or by their own lust, but according to the will, and the ends, and uses, of their principal Lord.^d But we are not our own ; and therefore have not the power to live according to our own lusts : but we are his that made us by his power, redeemed us by his love, dwelleth in us by his Spirit : therefore him we are to glorify by pure spirits, and chaste bodies.

So the words of the text are the last argument, which the apostle useth against that great sin, which did so abound in that rich and luxurious city ; therefore Jerome, Ambrose,

^d Duorum unius rei in solidum dominium esse non potest. *Dig.* 1. 13. *Tit.* 6. *leg.* 5. *Sect.* 15.

Chrysostom, Theophylact, dismember them from the words preceding.

Wherein are considerable three particulars. 1. A double proposition, the one negative, "Ye are not your own;" the other affirmative, "Ye are God's." 2. The reason of both, "Ye are bought with a price." 3. The inference from both, "Therefore glorify God in your body and spirit."

The first proposition is negative; "Ye are not your own;" therefore it is against the rule of common right, and public justice, (*Quæ suum cuique tribuit*) to dispose of yourselves according to your own counsel and pleasure. "None of us liveth to himself; no man dieth to himself." (*Rom. xiv. 17*) We have neither being, nor well-being, nor subserviencies unto either, of, or from, ourselves; therefore none of it is to be disposed at our own will. There are indeed vain men, that say, "We are Lords. (*Jer. ii. 32*) Our lips are our own, who is the Lord over us?" (*Psalms xii. 4*) and thereupon resolve to walk after their own devices, (*Jer. xviii. 12*) and to do whatsoever thing goeth forth out of their own mouth:—(*Jer. xliv. 17*) but as their claim of themselves is but an usurpation, so their living to themselves is but a sacrilege, whereof they must give a strict account

A thing is said to be our own '*Dominio pleno*,' when we have a propriety in it, and a possession of it. Propriety is twofold^e, 'original,' that of the supreme Lord;—'derivative,' as that of the copyholder, the Emphyteuta, the usufructuary, who hath a right granted to use, or to meliorate, but not to corrupt or abuse the land or tenement conveyed unto him. Possession also is twofold; the one, by way of dominion; as when a man holdeth that which is truly his own, or conceiveth bona fide to be his own:—the other, by way of custody and trust, as a guardian holdeth the estate of his pupil; a steward, or servant, the goods of his Lord; a depository the goods of him, who entrusts him with the keeping of them. This premised, we say, 1. by original propriety, none can call either himself, or any other thing, his own, but only God, who alone is the fountain of all being, whose name is, I AM^f, who is of himself only, and all other beings are by derivation and participation from him: "for of him, and

^e Vid. *Greg. Thol. Syntagma juris*, l. 1. c. 12, 13.

^f *Exod. iii. 14.*

through him, and to him, are all things." ^g And therefore he only being of himself, can work only for himself; and being the author of all other beings, may justly also challenge to be the end of them; for he made all things for himself. (*Prov.* xvi. 4)

2. By derivative propriety; men have a right under God unto many good things. There is a double grant made by God of good things,—one, by way of general indulgence; and so he "hath given the earth to the children of men," (*Psalms* cxv. 16) and "divided to the nations their inheritance." (*Deut.* xxxii. 8) Even heathen and wicked men have a right, by Divine Providence, to their estates; as he gave unto Jehu and his sons, for four generations, the throne of Israel, (*2 Kings* x. 30) and the land of Egypt to Nebuchadnezzar. (*Ezek.* xxix. 19) It is a dangerous opinion, which tendeth to the dethroning of princes, and concussion of states, to teach, that 'Temporale Dominium fundatur in Gratia;' and that wicked men are usurpers of all which they enjoy: for the Lord maketh "his rain to fall on the just and unjust;" (*Matth.* v. 45) and commanded 'to give unto Cæsar,' a heathen king, 'the things which were Cæsar's.' (*Matth.* xxii. 21) And though wicked men, by the demerit of their sins, deserved to be deprived of good things, yet 'de facto,' the Lord doth indulge the use and fruition of them. And therefore it is a wicked doctrine of those Pontificians ^h, who teach, that a heretical prince (that is, in their sense, one that casteth off the yoke of the Roman religion) doth thereupon forfeit his temporalities into the hands of the Pope, and so to make him, 'in ordine ad spiritualia,' to be the disposer of crowns and kingdoms.

But this propriety, men are to use under those restrictions and limitations which the Lord in his word hath prescribed; viz. in order unto his glory, (*1 Cor.* x. 32) and in order to the good of ourselves and others: else, though they have a lawful, they have not a pure and sanctified, use of them.

Again, There is a divine grant by way of special grace and covenant; and thus the Lord hath given unto his peculiar

^g Rom. xi. 36.

^h *Aquin.* 22. ar. 12. q. 2. *Opus. de regimine principis* l. 1. c. 10.—*Bell. de Pont.* Rom. l. 5. c. 6, 7, 8.—*Baron.* Anno. 496. sect. 26, 27. An. 593. sect. 90. Anno. 598. sect. 9. Anno. 603. sect. 23. Anno. 730. sect. 5. *Suarez.* *Adver. Anglic.* sectæ errores, lib. 3. de Prim. Pontif. cap. 23.

people, both himself, and his Son, and his Spirit, and all things that belong unto life and godliness. "He is not ashamed to be called their God;" (*Heb.* xi. 16) and giveth them leave accordingly to avouch him for their God: (*Deut.* xxvi. 17) and, together with himself and his Son, hath estated them 'in all other good things.' (*Rom.* viii. 32) All the gifts, endowments, graces, natural or spiritual, which he hath bestowed upon any, whether Paul, or Apollos, or Cephas, the most eminent of men, are given for them and their comfort; (*1 Cor.* iii. 22, 23) they are all given to profit withal; (*1 Cor.* xii. 7) and for the perfecting of the saints. (*Ephes.* iv. 12)

3. Again, We have the tenure and possession of our life, our nature, our faculties, our endowments, all the gifts and talents which are bestowed upon us. But this is not a possession of dominion, to dispose of these things at our own pleasure; we may not rashly throw away our lives, or profanely lay out our wit and learning, upon the service of Satan, or our own, or other men's lusts. But it is only a possession of custody and trust, in order to the glory of God, and to the edification, comfort, and benefit of others. For all the gifts and power which God gives, is "to profit withal, and for edification, not for destruction." (*2 Cor.* x. 8)

Sad then will be the account which they shall make, who, by luxury and intemperance, by challenges and duels, or by any other way of rashness and wickedness, expose their lives unto danger of ruin. Or, on the other side, do so pamper nature, and indulge to their sensual appetites, as 'propter vitam vivendi perdere causas,' and have their souls only for salt to keep alive their bodies, and to serve for no other purpose;—who use the gifts of God against the giver of them, and have their wisdom, power, wit, learning, wealth, interests, only as a panoply of Satan, (*Luke* xi. 22) to fight his battles against God and his church; as Ahithophel used his wisdom against Davidⁱ, and Tertullus, his oratory against Paul^k; and Jeroboam, his power against the prophet^l; and the Scribes and Pharisees, their learning against Christ; and Libanius, Lucian, Porphyry, Celsus, and other proud philosophers, their wits and pens against Christian religion.

ⁱ 2 Sam. xvi. 20. xvii. 1.

^k Acts xxiv. 1, 2.

^l 1 Kings xiii. 4.

Here then offers itself a weighty and serious question to be resolved, namely, When doth a man act as if he were his own, as if he had the original propriety and plenary possession and dominion over himself?

In the general, I answer, When a man doth exempt himself from all superior jurisdiction,—will be subordinate unto none; and from all brotherly communion,—will be co-ordinate unto none; will neither live to the glory of God above him, or the use and benefit of his brethren about him; will be, as it were, alone; (*Isa. v. 8*) and as if he had a kind of deity and sufficiency within himself: as Tyrus said, “I am a God; I sit in the seat of God; and did set her heart as the heart of God.” (*Ezek. xxviii. 2*) And as Nebuchadnezzar said, “Is not this Babylon the Great, that I have built for the house of my kingdom, and for the honour of my majesty?” (*Dan. iv. 30*) And as Pharaoh, “Who is the Lord, that I should obey his voice, and let Israel go?” (*Exod. v. 2*)

But more particularly we shall resolve this question in four propositions:

A man acteth and liveth, as if he were his own, and in his own disposal;

1. When he maketh his own reason his supreme rule, by which to work.

2. When he maketh his own will his chief law and authority therein.

3. When he maketh his own interest his ultimate end in working.

4. When he maketh his own performances the principal ground of all his hopes.

1. When a man makes his own reason his supreme rule, resolving, as Jeroboam did, to follow what “his own heart hath devised and contrived.” (*1 Kings xii. 33*) Reason indeed is the ‘candle’ of the Lord; (*Prov. xx. 27*) but what is a candle to the sun-beam? unto which the apostle compareth the gospel. (*Rom. x. 18*) The Lord will have no disputing, or replying against him; (*Rom. ix. 20*) but will have human reason strike sail, and captivate itself to the word of God.

For stating of this point, we are to distinguish between carnal reason and right reason. Carnal reason, or reason darkened and corrupted by the original pravity which cleaveth unto it, is ‘enmity against God;’ and neither is, nor

can be subject unto him. (*Rom.* viii. 7) It is that which the apostle calleth λογισμοί, ὕψωμα, νόημα, 'imagination, high things, thoughts, reasonings;' (*2 Cor.* x. 5) by the help whereof it is, that men do so argue and dispute in defence of those lusts, which they are loth to part with, or be convinced of^m: a notable example whereof we have in Saul. (*1 Sam.* xv. 15, 20, 21)

Right reason may be considered, either with relation to the law, or to the gospel. With relation to the law: so we acknowledge, that it being the remainder of the image of God in the mind of man, it is, in things moral, though short of the word, yet consonant unto it. It is short of it: for the apostle had never known concupiscence to be sin, if the law had not forbidden it. (*Rom.* vii. 7) And if reason, in morals, those we mean which were natural and consecrated, had not been dimmed and defaced; there would not have been any need, in that respect, of the publication of the law, which was promulgated, that thereby we might know sin. (*Rom.* iii. 10) Nay, after the law was published, the apostle, till his conversion, had not the full knowledge of the spiritual nature and wideness of it, as, after, he had. (*Rom.* vii. 9. *Phil.* iii. 6) The law is perfect and spiritual; reason is not.

Yet withal it is consonant to the word; and therefore, the apostle, in some cases, appeals to nature, and bids us 'Judge within ourselves;' and tells us, that 'they who have not the law, are a law unto themselves;' (*1 Cor.* xi. 13, 14. *Rom.* ii. 14) and saith of the incestuous person, that it was 'not so much as named among the Gentiles.' (*1 Cor.* v. 1) There is a natural συνήγησιςⁿ, or habit of practical principles, ingrafted notions of original light which the mind doth most readily assent unto; called Natural Knowledge, *Jude*, ver. 10; and the knowledge of God in the heathen, which makes them 'without excuse.' (*Rom.* i. 20)

With relation to the gospel, so we say, that the mysteries of the Christian religion, though they be not against reason, are yet above reason. They are not against it^o: Therefore our

^m Vid. *Aug.* Confess. l. 5. c. 10. et de Civ. Dei, l. 14. c. 14.

ⁿ Eruptiones animæ doctrina naturæ congenitæ, et ingenitæ, conscientiæ tacita commissa, &c. *Tert.* de Testim. Anî. c. 5.—Primordialis lex, matrix omnium præceptorum Dei: *Idem* advers. Judæos, c. 2.

^o *Aug.* de Gen. ad lit.

Saviour proves the resurrection of the power of God ; and in like manner the apostle, *Mat.* xxii. 29. *Acts* xxvi. 8. Yet they are above it : for “ eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive, the things which God hath prepared for them that love him.” (1 *Cor.* ii. 9) Therefore it is every way known by the name of a ‘mystery,’ and ‘hidden mystery;’ (*Ephes.* iii. 9. *Col.* i. 26) a mystery which flesh and blood hath not revealed, but the Spirit of God. (*Mat.* xvi. 17) Evangelical doctrines of faith are not comprehended, nor virtually comprised in the seeds of natural reason ; but made known only by divine and supernatural revelation. ^p

Lastly, Though reason is not able to discover evangelical mysteries, yet the revelation of them being supposed, it is an excellent instrument to make use thereof, and to deduce such consequences from the principles of the gospel, as have a natural and clear connexion unto them. And therefore the apostle calleth evangelical teaching ‘*Ἀπόδειξις, ἔλεγχος, φανέρωσις ἀληθείας*, a demonstration, conviction, manifestation of the truth ; (1 *Cor.* ii. 4. *John* xvi. 8. 2 *Cor.* iv. 2) all which are acts or ways of clear ratiocination. For as nature standeth in need of grace to elevate the faculty, and give it a spiritual perception of things which are above it ; so grace useth nature, and the perspicacy and acumen thereof, to make the more clear discoveries of those truths which are revealed. ^q

We see the state of that habitude and degree wherein reason stands with relation to law, or gospel ; how the one is more perfect, and the other more sublime ;—and wherein consisteth the sober and religious use of it. But when a man will exalt his reason into the throne, and set up his own high imaginations, which should be brought into captivity to the obedience of Christ, above law and gospel ; and suffer the wantonness of a luxuriant and discursive fancy, to dispute away the love due to the one, the faith due to the other, and the obedience due to both ; when men will make their reason the judge of God’s own word, and the last resolution of every thing which they mean to do and believe ;—this is

^p *Matth.* xi. 27. *Rom.* xvi. 25. ὑπὲρ νοῦν, ὑπὲρ λόγον, ὑπὲρ κατάληψιν κλιστῆς φύσεως τὰ ἡμέτερα. *Justin.* Mart. de recta Conf. ^q *Vid. Camero.* de Verbo Dei : c. 18.

to tell the world, that they are their own, and that they acknowledge no authority above themselves.†

2. When a man maketh his own will his chief law, which he is resolved to obey. All the contest between God and wicked men, is, whose will shall stand. The Lord commands, that his will be observed; the sinner resolves, that his own will shall be obeyed. The law requires duty; the sinner will not do it. The law threateneth curses; the sinner will not believe it. The word convinceth of what is God's will; and the sinner swelleth in contumacy and obstinacy against it. 'Cesset voluntas propria, non erit infernus.'‡ In this case, the Lord resolves to make sinners know, "whose word shall stand, his, or theirs;" (*Jer.* xliv. 28) to break those whom he did not bend, and to make known his power against their pride; (*Exod.* ix. 16) to fetch his glory out of strong and stubborn people; (*Isa.* xxv. 3) as a tempest tear-eth an oak that resists it; but hurteth not the corn that yields unto it. "He resisteth the proud, and will overcome when he judgeth."†

3. When a man maketh his own interest his ultimate end, directing all his aims and designs to his own gain, pleasure, credit, ease, advantage, looking in nothing beyond himself; eating to himself, drinking to himself; (*Zech.* vii. 6) bringing forth fruit unto himself, (*Hos.* x. 1) without any conscience towards God's will, or aim at his glory.

But are we so little our own then, that we may not at all seek ourselves, or eye those things wherein our own interests are concerned?—Doubtless we may. He that commands to love ourselves, allows to aim at the profiting and pleasing of ourselves. For love shews itself in benevolence and beneficence, willing and doing ourselves good. But it must not be either arbitrarily, or ultimately; not arbitrarily, but with submission to the rule of God's will; and not ultimately, but with subordination to the glory of his name. We may seek our own preservation, yet so as to acquiesce in God's providence, in whose hand our times are^u, and so as to be willing, that God be magnified in our mortal body^x, whether by

† Quid magis contra fidelem quam credere nolle quicquid non possit ratione attingere?—Laudatur Maria, quod rationem fide prævenit; punitur Zecharias, quod fidem ratione tentavit. *Bern. Ep.* 190.

‡ *Ber. de Resurrect. Dom.*

† *Ser.* 3.

† *James* iv. 6. *Psalm* li. 4.

^u *Psalm* xxxi. 15.

^x *Phil.* i. 20.

life, or by death. We may seek the improvement of any gift, temporal, or spiritual, which God hath given us; yet so as to acquiesce in that measure which he is pleased to proportion unto us^y, and so as to consecrate ourselves^z, and all our endowments unto his glory, that Christ may divide all our spoils.^a We are to seek our own salvation; yet even this, if a case could so be put, is to be postponed unto God's glory. But such is his goodness, as never to oppose these two, or set them in competition with one another; but ever to conjoin, and to twist them together. Whensoever we seek the glory of God, we do, 'eo ipso,' promote our own salvation. Whensoever we prosecute our own salvation, we do, 'eo ipso,' bring glory to God. Whatsoever glorifies God, doth ever end in our salvation. Faith glorifies God; Abraham was strong in faith, giving glory to God. (*Rom. iv. 20*) And the end of our faith, is the salvation of our soul. (*1 Pet. i. 9*) Works of obedience glorify God. (*John xv. 8*) And they are the ready way to our own salvation; for after we have done the will of God, we shall be sure to 'receive the promises.' (*Heb. x. 36*) God can glorify himself in our damnation; but we neither can, nor may do any thing tending to our damnation, that God may be thereby glorified: for whensoever we break the law, we dishonour God. (*Rom. ii. 23*)

4. When a man maketh his own performances the principal ground of all his hopes and desires; having no joy, or comfort, but what he can draw out of himself;—trusting in his own power to effect and bring about his ends, as Pharaoh and Babylon did; (*Exod. xv. 10. Isa. xiv. 13, 14*) sacrificing and burning incense to his own net and drag: (*Hab. i. 16*) ascribing successes to his own might and power, (*Deut. viii. 17*) as the proud Assyrian did; (*Isa. x. 13*) and expecting salvation from his own good works, like the proud Pharisee. (*Luke xviii. 11, 12*)

But may we not build on our own performances for salvation? Doth not the apostle call good works, 'a foundation?' (*1 Tim. vi. 19*) And may we not then build upon them?

In answer hereunto, we are to distinguish 'inter rationem

^y 1 Cor. xii. 11.

^z Rom. xii. 13.

^a Luke xi. 22.

condignitatis, et rationem ordinis :’ between the merit deserving the reward, and the order and consequence, which God hath put between the one and the other, making the reward mercifully, but withal certainly, to follow the obedience.

Again, we are to distinguish ‘inter causam essendi, et cognoscendi;’ between the cause of confidence ‘à priori,’ and the means and arguments whereby to know it ‘à posteriori.’ Our good works are not the merit, or cause, or proper foundation of our own salvation, or confidence concerning it; but only the free grace of God ^b, and the righteousness of Christ thereby bestowed upon us; yet from a holy life, as an effect of faith in Christ, and fruit of divine love, and certain antecedent unto salvation, we may draw comfortable arguments ^c ‘à posteriori’ to establish our hearts in the expectations of it. In which respect the Wise man saith, that “in the fear of the Lord there is strong confidence.” (*Prov.* xiv. 26)

And for the apostle’s metaphor of a foundation, it is there opposed evidently to that which he calleth in the same place, *ver.* 17, the ‘uncertainty of riches,’—to note the stability and permanency of that treasure, which they that are rich in good works, shall at last enjoy; so that there is nothing of casualty intended in it. Not to pass by the notion of a very learned man upon the place ^d; who telleth us, that there the word *θεμέλιος* importeth the same which *Gnikar* doth in the Rabbins, which signifieth, as he observeth out of Maimonides, “Scriptum quo cavetur de refundenda creditori pecunia :” so that the apostle’s meaning is the same with Solomon’s, (*Prov.* xix. 17) “He that hath pity on the poor, lendeth unto the Lord;” and so hath *καλὸν θέμελιον*, ‘Bonum nomen,’ very good security for that which he hath given;—God will pay him again.

We have seen what it is for a man to live as if he were ‘sui juris,’ his own, and at his own disposal: and that no man is thus his own, neither made by himself, nor made for himself; so not our own.

And if not our own, then some other’s we must needs be.

^b Psalm xix. 11.

^c Prov. xi. 18.

^d *Sam. Pet. Var. Lect.*

l. c. 11.

And the apostle tells us whose we are, bodies and spirits, "All of us God's;" and therefore we cannot, without sacrilege, invade his right, and mancipate unto a harlot that which is consecrated unto him. He formed the body of the dust of the ground; therefore that is his: and he breathed into it the breath of life; therefore the spirit is his. (*Gen. ii. 7*) His then by right of creation, and primitive designation; for whatsoever he made, he made for himself.

How then comes in the intervention of a price to make us his, whose we are 'ab origine?' Sure this necessarily presupposeth an alienation: for no need to buy back that which before was mine own, if it had not withdrawn itself from my disposal.

And indeed such an alienation there hath been. Adam, in his fall, played the fugitive from his first Master and Lord; and, by that means, sold his posterity under sin. (*Rom. vii. 14*) And sinners themselves renew oftentimes that bargain, and sell themselves to commit sin, as it is said of Ahab. (*1 Kings xxi. 20, 26*) So the people are said to have sold themselves for their iniquity; (*Isa. l. 1*) as Balaam ran after the wages of iniquity. (*2 Pet. ii. 15. Jude, ver. 11*) For every one that committeth sin, is the 'servant of sin;' (*John viii. 34. Rom. vi. 19*) and not only so, but a slave and bondman: 'he that is overcome, is brought into bondage,' (*2 Pet. ii. 19*) as wicked men are said 'to be taken captive by Satan at his will.' (*2 Tim. ii. 26*)

Men may be, two manner of ways, under the thralldom and tyranny of sin and Satan.

1. Voluntarily by way of covenant and contract: as wicked men are said to make a covenant with death; (*Isa. xxviii. 15*) as Samuel told Saul, "Rebellion is as the sin of witchcraft." (*1 Sam. xv. 23*) Wherein there is a kind of compact with the devil: an agreement to do such or such service for such or such wages, of pleasure, or profit, or honour, or some other poor satisfaction.*

2. Judicially and penally; when men, having long provoked God by their voluntary service of lust and Satan, are, at last, by divine tradition, given up to uncleanness,—and delivered unto Satan, as into the hand of a gaoler and execu-

* Diabolus jure hominem possidebat, quia homo sponte diabolo consentit, *Bern. Ep. 190. Nequiter usurpatum, sed juste permissum. Ibid.*

tioner of divine wrath ;—whereof we read, *Rom.* i. 24, 26, 28. 1 *Tim.* i. 20. 2 *Thess.* ii. 11.

Thus poor sinners, like fugitive servants, though they have no right to dispose of themselves (for nothing can extinguish the dominion or sovereignty which God hath over all the works of his own hands) are, by their own covenant, and sometimes by God's judgement, under the power, possession, and command of Satan. For as the Lord gave the land of Canaan to Abraham and his seed, yet the Canaanites themselves had the first possession ; so the Lord hath given unto Christ a kingdom, and a seed, and people to serve him ; (*Psalms* ii. 8, and xxii. 30. (*John* xvii. 6. *Heb.* ii. 13) but sin and Satan had the first possession of them. And as Joshua was, by the power of the sword, to vindicate the promised land unto Israel, in pursuance of God's covenant ; so the Lord Jesus was to assert the people, whom his Father had given him, out of the power and possession of Satan and sin, unto himself.

And here, since that is a true saying of Pliny, “*Mala emptio exprobrat stultitiam,*” that an ill bargain doth upbraid a man with folly ; this then must needs be a very prodigy of madness, for men to sell away themselves for the poor, low, stinking, momentary pleasures of sin, when the whole world, if a man could enjoy it for ever unto himself, would not be an exchange worthy for the soul. (*Mat.* xvi. 26) And therefore whensoever you are allured and tempted unto sin, bring it to this issue,—Whether the wages of it be worth your souls ? If not, do not incur so great an imputation of folly, as to exchange an immortal soul for a momentary and perishing vanity.

Now the passing over of these poor captives from the possession and dominion of sin and Satan unto God, is here said to be by an emption, “*Ye are bought with a price.*” For understanding whereof, we are to know, that unto this work of redemption, two things are required : 1. A right. 2. A power to prosecute that right. The right standeth in two things. 1. In an ancient and original propriety to the thing purchased. 2. In a propinquity thereunto.

Christ hath a double claim and propriety unto his people. 1. In the right of his divine nature, and our creation, because he made us. And we cannot, by any fraudulent contract of

ours, divest him of that original and inseparable right unto his own creatures: for “by him all things were created.” (*Col. i. 16*) 2. In the right of his mediatorship, as head of the church, to whom we were given by the Father, to be in such manner recovered, as he in his commission should appoint. He had a promise that he should see his seed: for there could not have been a redemption without the consent of the person, with whom the contract was to be made. In election, the church was to be given unto Christ,—before, in redemption, he could purchase it unto himself.

And as Christ had thus a propriety to his people; so he was to redeem them ‘*jure propinquitatis*:’ for the apostle alludes to the usage in the Old Testament, where he who redeemed, and brought back an alienated inheritance unto the family again, was to be a near kinsman. (*Lev. xxv. 25. Ruth iv. 3, 4*) Christ therefore redeeming us, and recovering the estate for us which we sold away, was to be our kinsman, that he might have the right of redemption: for “he that sanctifieth, and they that are sanctified, are all one.” (*Heb. ii. 11*) Sin was to be condemned in our flesh. (*Rom. viii. 3*) It behoved him to be ‘like unto his brethren,’ that he might be a merciful and faithful high priest.

Whence we should learn as brethren, to do all offices of love, and of helpfulness unto one another, to restore one another, to bear one another’s burdens, because we are all of ‘one blood.’ (*Acts xvii. 26. Gal. vi. 1*) So that whatever services we do any, we do it to ‘our own flesh,’ as the prophet speaks. (*Isai. lviii. 7*)

But besides a right of redemption, there is required a power to actuate and execute that right. And this power is twofold: 1. A power of authority, derived from that commission and command, given unto Christ to execute all judgement: of which commission we read, *John v. 22. John x. 18, 34, 35, 36. Mat. xxviii. 18. Heb. x. 7—9*. 2. A power of strength and vigour, to do and suffer the things commanded. In which respect, Christ is called the captain of our salvation, stronger than the strong man, able to save to the uttermost those that come unto God through him; (*Heb. vii. 25*) to finish the work given him to do; (*John xvii. 4*) to go forth conquering, and to conquer; (*Rev. vi. 2*) to lead captivity captive; (*Eph. iv. 8*) to destroy Satan; (*Heb. ii.*

14) to spoil principalities and powers, and to triumph over them; (*Col. ii. 15*) to deliver us from the wrath to come; (*1 Thess. i. 10*) and, in one word, to offer up himself by the eternal spirit unto God, so as to obtain eternal redemption for us; (*Heb. ix. 12, 14*) by that one offering perfecting for ever those that are sanctified; (*Heb. x. 14*) 'ceasing' from his work as God did from his, to note the consummation of it. (*Heb. iv. 10*)

These things qualifying the person that is to redeem, the work itself is double; there is 'redemptio per modum liberationis,' by way of deliverance out of captivity, or by way of ransom, which is called 'delivering us out of the hands of our enemies.' (*Luke i. 74*) And 'per modum acquisitionis,' called by the apostle ἀπολύτρωσις τῆς περιποιήσεως the redemption of the purchased possession. (*Ephes. i. 14*) We have them both together. (*Gal. iv. 4, 5*)

For the former of these we must observe, 1. That there is the captive, mankind. 2. They under whom this captive is detained, the supreme judge, Almighty God, under whose law the sinful world is held.^f So the judge is said to cast into prison, to destroy soul and body in hell^g; to deliver to the tormentors, to conclude in unbelief. And under this supreme judge, Satan, sin, death, the powers of darkness, which are jailors, sergeants, officers, all under the rebuke and command of the principal judge. 3. The redeemed, the Lord our righteousness^h; Jesus, that delivereth us from the wrath to come. 4. The price by him laid down for the obtaining of our discharge; for in redemption, a price was to intervene; (*Jer. xxxii. 7, 10*) and this was his blood. (*Ephes. i. 7. 1 Pet. i. 18, 19*)

Men may be several ways freed from captivity. 1. By escape, as Peter by the help of the angel. (*Acts xii. 11*) 2. By dismissal and free release, as Absalom was dismissed from banishment by the free pardon of David. (*2 Kings xiv. 21*) 3. By power, as Abraham rescued Lot out of the hands of those that had taken him captive. (*Gen. xiv. 16*) 4. By commutation of one for another, as prisoners in war use to be mutually exchanged. 5. By ransom, and payment of a

^f Rom. vii. 6.
xxvi. 18.

^g Matth. v. 25. iii. 20. xviii. 34. Rom. xi. 32. Acts
^h Jer. xxiii. 6. 1 Thess. i. 10.

price. And in this manner hath Christ delivered his church, by giving his life a ransom for many. (*Mat. xx. 28. 1 Tim. ii. 6*) For though it be as to ourselves a free condonation, we have remission of sins by the riches of his grace. (*Rom. iii. 24. Ephes. i. 7*) And though it be as to Satan, and all the powers of darkness, a victorious rescue, whom Christ spoileth; (*Luke xi. 21*) yet as to God, the judge, whose justice our sin offended, from whose wrath we cannot be delivered, till that justice be first satisfied,—it was by the solution of a price, or laying down of a proper ransom: for the Lord spared not his own Sonⁱ, but laid upon him the iniquity of us all^k, which he bare in his body on the tree^l, so that he was made a curse for us^m; made purposely under the law, that he might pay, by his obedience to the law, that debt which we had contracted, but could never discharge. Unto his father, did Christ pay this price for us. He had the primitive and original property in us; from his service we, revolting unto the service of another Lord, were responsible to him as our judge for so great a wrong; “*debet omnis qui peccat, honorem quem rapit Deo solvere,*” as Anselm speaks.ⁿ His prisoners and debtors we were: to him alone we pray for the pardon of them. Satan and death were but his jailors, unto whose power and custody we were delivered. Though they were our Lords, and we their servants by a covenant of sinning, yet they were usurpers in regard of God, by intruding upon his right in us; for we, being his, and not our own, had no more power to alienate ourselves from his service, than one man’s apprentice hath to bind himself unto another master. Here then having been a double wrong done unto God; one by the sinner, another by Satan; Christ satisfieth for the wrong of the sinner, by suffering his curse; and revengeth the wrong of Satan, by rescuing the sinner from him unto his natural service again: the one in a way of justice; the other, of power.

Now lastly, emption being a contract whereunto three particulars concur^o, ‘*res, pretium, et consensus*’; the thing bought, the price for which, and the consent of the parties contracting; unto the consummation of this work is required,

ⁱ Rom. viii. 32.^k Isai. liii. 6.^l 1 Pet. ii. 24.^m Gal.

iii. 13. iv. 4.

ⁿ *Anselm.* Cur Deus homo, l. 1. c. 11.^o *Just.*

l. 3. T. 24.

besides the solution and validity of the price, the acceptation thereof by the consent of the judge, that is, of God, to the ransom. And this abundantly made known unto us in the word; the Lord declaring that "he was well pleased in his Son^p:" that "when his soul should be made an offering for sin, he should see his seed, and prolong his days, and the pleasure of the Lord should prosper in his hand, and he should see of the travel of his soul, and be satisfied, and by his knowledge should justify many," &c. (*Isai. liii. 10, 11*) That "we are accepted in the Beloved;" (*Ephes. i. 6*) who was answered in his prayer by a voice from heaven, to signify God's owning of that sacrifice, which he was presently after to offer. (*John xii. 28*) Thus we see how we were bought by way of liberation and ransom.

Now lastly, by way of purchase and acquisition, Christ, having thus bought his church with his own blood, (*Acts xx. 28*) hath further, by the redundancy of the merit of that his blood, purchased for it an excellent inheritance, a dowry of grace and holiness here, and of glory and blessedness hereafter; called, by the apostle, 'the adoption of sons.' (*Gal. iv. 5*)

And being thus redeemed, we are now God's own, not only upon the common and general title of creation, as all other things in the world are; but by a peculiar, and in a more gracious manner; by redemption, as his liberty; by dedication, as his temples; by union, as his members; by unction, as his peculiar people, whom he hath chosen and formed for himself. (*Psalms iv. 3. Isa. xliii. 21*)

Which leads to the last particular in the text, the practical inference, or use, which the apostle makes of both the propositions, that therefore we should *glorify* (and as the Vulgar addeth, *bear, or shew forth*) "God, both in our bodies, and in our spirits, which are both his:" for therefore he hath given us both the one and the other, that we might use them both unto his honour, and preserve them in that dignity and relation which they both have unto him.

And indeed, 1. Where is the Lord glorious, if not in his works? "Bless the Lord all ye his works, in all places of his dominion." (*Psalms ciii. 22*) We are his by creation, the

work of his hands. 2. Where glorious, if not in his members? which are animated by that spirit of glory, and of God which rested upon Christ, the Lord of glory. (1 *Pet.* xlv. 1) And we are his by union, members that ought to be conformed to a glorious head. 3. Where glorious, if not in his temple? For “in his temple doth every one speak of his glory.” (*Psalms* xxix. 9) And we are his by dedication, built up a spiritual temple unto him. (1 *Pet.* ii. 5) 4. Where glorious, if not in his own anointed people, his peculiar treasure? (*Psalms* cxxxv. 4) His jewels, (*Mal.* iii. 17) in whom he intendeth to be admired. (2 *Thess.* i. 10) 5. Where can he expect service, if not from those whom he hath redeemed? The civil law saith ^q, “Redemptus est redimentis per modum pignoris;” and Demosthenes, τοῦ λυσαμένου ἐκ τῶν πολεμίων εἶναι τὸν λυθέντα, ἐὰν μὴ ἀποδιδῶ λύτρα. That he who is delivered from enemies, is a servant unto him that delivered him, till he can pay the ransom which was given for him. “Quod emitur, transit in potestatem ementis.” Where Christ is redemption, he is sanctification too; for we are redeemed from our former vain conversation, (1 *Pet.* i. 19) and from all iniquity. (*Tit.* ii. 14) Christ loved his church, and gave himself for it, that he might sanctify and cleanse it. (*Ephes.* v. 26. *Rom.* xiv. 9)

Being therefore not our own, but bought with a price, let us glorify him that bought us; 1. In adoring this great mystery brought about by the exinanition of the Son of God, and the humbling of him to our curse^r; for though the Omnipotent Lord wanted no other means to have wrought this deliverance; yet herein hath he magnified his power, wisdom, justice, mercy, and love, in doing it by the incarnation and suffering of his eternal Son; that as the first Adam made us sinners ‘in semine,’ so the second makes us righteous ‘in sanguine.’ To adore the freeness of it, in that he came unsought to ‘seek,’ as well as to ‘save.’ (*Luke* xix. 10) And the discrimination which is therein made, between us and angels; for he took not the nature of angels, but the seed of Abraham. (*Heb.* ii. 16) Though the devil “in Cælo intumuit, ego in sterquilinio.”

^q Cod. de postilimin. reversis l. 2. et 17. *Petit.* de leg Attic. l. 2. *Tit.* 6

^r *Aug.* de Trin. l. 13. c. 10. *Ber.* Epist. 190.

2. To admire the severity of divine *justice*, which would not suffer sin to go unpunished, or the sentence of death against it unexecuted, though it were in his own Son. The unsearchableness of divine *mercy*, in accepting a commutation, a Son for a servant, a sacrifice for a sinner. The infinite depth of divine *wisdom*, in finding out a way to punish the sin, and to save the sinner; to punish it thoroughly, and as thoroughly to pardon it; to cause him that was eternal, to be made; him that was impassible, to suffer; him that was Lord of life, to die: to make our nature in that person pay a debt, which all the angels in heaven could never have discharged.

3. To believe and apply the comfort of so precious a doctrine to ourselves, and to put in for a share in it, and so to glorify God, as Abraham did. (*Rom.* iv. 20) Without it I am a captive to sin and Satan, cursed in body, cursed in soul; my conscience says 'Amen,' to the curses, *Deut.* xxvii. 15—26. The law holds me under, the scripture shuts me out; I have no shelter nor refuge from the thunder of divine wrath.

But now by the redemption which Christ hath wrought, God is placable, sin pardonable, the soul curable, the curse removable. And shall God offer mercy, and I refuse it? Am I bought with a price, and shall I not glorify God by accepting of it? Do I not stand in need of Christ? Is he not provided for me? Is he not revealed to me? Doth he not invite, entreat, command me to come unto him? Did he ever cast away any that did so? May I not venture to believe? May I not reach forth an arm to embrace the sure mercies of David? Are there not examples of great sinners who have been welcome unto great mercy? (*1 Tim.* i. 13—16) Lord, I am a great sinner; I confess it, I bemoan it, I hate it, I forsake it; I will throw away every thing which keeps me and Christ asunder: thou dost freely give Christ, I greatly want him, I earnestly desire him, I thankfully accept him, I willingly follow him; I am his ransomed servant to be ruled by him, and to live to his grace. I am bought with a price, therefore I will not be a 'servant of men,' (*1 Cor.* vii. 23) to captivate either my reason, my conscience, or my conversation, to their will. I am bought with a price: therefore I will be servant to him that bought me, that as he hath, by

his blood, purchased glory for me, so I may, by my obedience, bring glory unto him: for "herein is he glorified, when we bring forth much fruit." (*John xv. 8*) I will glorify him in my body, by external purity, and exemplary sanctity; I will possess my vessel, *i. e.* my body, in holiness and in honour. (*1 Thes. iv. 3*) I will cleanse myself from all filthiness, as well of flesh as spirit. (*2 Cor. vii. 1*) I will yield my members servants of righteousness unto holiness. (*Rom. vi. 19*) I will let my good works shine before men, that they may glorify God. (*Matth. v. 16*)

I will glorify him in my spirit, by internal purity of heart. I will sanctify the Lord God himself, and make him my fear and dread. (*Isa. viii. 13*) I will labour for truth and chastity in the inward parts. (*Psalms li. 6*) I will take heed of Jezebel and her fornication, because the Lord searcheth the reins and the heart. (*Rev. ii. 20—23*)

Thus if we glorify him in body and spirit in a way of obedience; he will at last fashion our vile bodies like unto his glorious body, (*Phil. iii. 21*) and raise it up in honour and power. (*1 Cor. xv. 42, 43*)

And he will make our spirits, the spirits of just men made perfect, (*Heb. xii. 23*) and shed abroad his image fully upon us, when he shall come to be glorified in his saints, and to be admired in all them that believe. (*2 Thes. i. 10*) Which that we may do, let us call upon God.

DIVINE EFFICACY

WITHOUT

HUMAN POWER:

Opened in a SERMON preached at St. Margaret's Church in Westminster, before the Right Honourable the House of Commons, June 28, 1660. Being the Day of solemn Thanksgiving for the happy Return of the King's Majesty.

TO THE RIGHT HONOURABLE

THE COMMONS OF ENGLAND,

IN PARLIAMENT ASSEMBLED.

RIGHT HONOURABLE,

IT may justly seem strange unto you, that, when joy is one of the swiftest affections of the soul, and, of all other, most impatient of suppression^a, this Sermon, preached before you on one of the greatest solemnities of joy that this nation hath seen, should have yielded such slow and lingering obedience unto your commands, and, like Cush, should come last with the tidings of a restored king, for which I have no other apology to make but this, That the joy of one service did retard the last of another: for having, together with some other of my reverend brethren, received a command from his Sacred Majesty, (whose heart is zealously set upon healing the breaches and divisions which are in the church

^a Non se capit exundantis lætitiæ magnitudo, sed dedignata pectorum latebras, ita multa et candida foris prominet, ut intelligatur, non ingentior esse quàm verior. *Nazar. Paneg.* In eundem hominem non puto convenire gaudium et silentium. *Pacal.*

of God amongst us) to draw up some materials towards so happy a work ; and finding, that in papers of such a nature, brought under the views of different judgements (wherein every clause, yea, many times single words and particular expressions, prove the subject of long debates) it is impossible to make such despatch, as otherwise the urgency of the design doth passionately call for : the necessary and constant attendance upon that service, did put for a time a suspension upon the obedience, which I was ready much sooner to have yielded unto your commands, for publishing this Sermon.

It is now at last, by God's assistance, come forth ; and sheweth how easily the spirit and providence of God, can erect his temple and provide for the interests of his truth and worship, though the instruments of it be utterly destitute of human power. It is indeed a happy thing, when they who have power, will exert it for God, and lay it out upon the service of his house. But though they should want hands or hearts to build the church, God hath ever a residue of spirit to advance his own work by, and knows how to infatuate all counsels, and to dissipate all enterprises and machinations which are framed against it.^b

Our eyes have seen how easy it is with God to dissolve and demolish the most cunningly erected structure, which either policy could contrive, or power support ; and that with a still voice^c, and in a silent way, without so much as drawing a sword or striking a blow to effect it. How he can do things which we looked not for^d, by rebuking seas, and levelling mountains, and melting armies, and scattering the beasts of the reeds, and making a plain and sudden way through insuperable difficulties, to bring home our dread Sovereign to his throne and native dominions again.

And he who hath wrought wonders for us in these our civil concernments, can do the like for his church^e ; the interests whereof are, of all things on the earth, dearest unto him, and the welfare and happiness whereof, all the earthquakes and concussions, which have been amongst us, do call aloud unto you, to look after and to be tender of.

^b Mal. ii. 15. 2 Sam. xv. 31. Isai. xix. 3, 11. Job v. 12, 13, 14. xii. 17. Isai. liv. 17.

^c 1 Kings xix. 12.

^d Isai. lxiv. 3. Matth. viii. 26.

Zach. iv. 7. Psalm xlvi. 9. lxviii. 30. Isai. xlix. 11.

^e Isai. xliii. 4.

When the Lord shakes heaven and earth^f, churches and states, it is to make way for Him who is the Desire of all nations. If Christ, and the glory of his holy ordinances, and spiritual worship be not more exalted; if the sons of Levi be not purified, that they may offer unto the Lord an offering in righteousness^g; if the house of God be not purged of corruptions; if pomp, and splendor, and terrene interests be the things most passionately prosecuted; and the vitals and essentials of religion, the great things of the law, purity of doctrine, spiritualness of worship, power of godliness, but in the second place regarded; if we be zealous for mint and cummin, and phylacteries and precepts of men^h, and have not a proportionable fervour of zeal for the *Magnalia Dei*; certainly God will yet reckon with us, and call us to an account for all the blood which hath been shed, for all the treasure which hath been exhausted, for all the judgements and mercies, for all the providences and wonders, which have been expended upon us. I speak not this to accuse, but only to awaken; not to charge, but only to beseech you to consider whether the Lord do not expect, that after such vicissitudes of wonders as we have seen, (especially having inclined the heart of our gracious Sovereign unto moderate healing and reforming resolutions,) you should together with him take up the same purposes, to make the church of Christ amongst us more holy and happy than ever it was before. For certainly never any parliaments had greater advantages to promote religion than you have. I shall conclude this dedication and address unto you with the words of Azariah the prophet unto Asa. The Lord is with youⁱ while you be with him; and if you seek him, he will be found of you; but if ye forsake him, he will forsake you. The Lord shine upon all your counsels.

Your Honours' most humbly devoted,
in all duty and obedience,

ED. REYNOLDS.

From my study,
July 24, 1660.

^f Hag. ii. 6. 7.
xv. 9. Acts ii. 11.

^g Mal. iii. 3.
ⁱ 2 Chron. xv. 1.

^h Luke xi. 42. Matth. xxiii. 5.

ZECH. iv. 6.

Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith the Lord of Hosts.

IN the former part of the chapter, we have a vision of a golden candlestick, with a bowl, and seven lamps and pipes, and two olive trees on either side of the bowl, out of which the candlestick was supplied with oil. The prophet, being prepared by an humble sense and confession of his own ignorance, to receive fuller instruction concerning it, is, by the angel, in these words, acquainted with the mind of God therein. Teaching us by the way, not to despond or be discouraged by the difficulty of the scriptures from the studying of them, but to be humbled under the sense of our own blindness, and to stir up in ourselves a serious desire after fuller knowledge of God in them, and to betake ourselves unto Christ, to reveal the counsel of God unto us; and then to rest assured that the Lord will help our infirmities, and give us an understanding to know him, so far as shall be necessary for our condition and salvation;—according unto those gracious promises, “The meek he will teach his way, and shew them that fear him, his covenant.” (*Psalms* xxv. 9, 14) “If any man will do his will, he shall know of the doctrine, whether it be of God.” (*John* vii. 17) “Unto him that ordereth his conversation aright, I will shew the salvation of God.” (*Psalms* l. 23)

1. We are here to enquire why this word is sent unto Zerubbabel? We find that the Lord stirred up Joshua and Zerubbabel, as principal instruments, whom he would use in building the temple, and restoring his worship; which accordingly we find them setting about; *Ezra* ii. 68, 69, and iii. 2, 8. The work, by the power and malice of the Samaritans, was obstructed from the days of Cyrus to Darius. The Lord, by the prophet Haggai and Zechariah, raised up the hearts of Zerubbabel and Joshua to revive the work. (*Ezra* v. 2)

And as we find Joshua and Zerubbabel the two chief builders, so we find two chief enemies resisting these two in that service. Satan, a spiritual enemy, resisting the spiritual office of the priest: Tatnai, and others, as statesmen, opposing this enterprise in civil respects, as injurious to the king.

In the former chapter, the Lord in a vision comforted Joshua, and rebuked Satan. In this vision, he comforteth Zerubbabel, and rebuketh that 'mountain of opposition' which was raised against him: very fit and necessary it was, that both instruments should be encouraged, that both adversaries should be rebuked.

2. We are to enquire, how these words are an answer to the prophet's question, and an exposition of the vision which he saw? The resemblance between the vision and the word stands thus: As the candlestick was set up without man's hands, and fed with the oil dropping into it immediately from the olive trees, without any human help thereunto concurring; so the Lord alone, notwithstanding the opposition of men, and weakness of his people, would, by his spirit alone, bring this work to a consummation, and magnify his power in the weakness of his instruments. Zerubbabel must not be dismayed, because mountains of opposition are in his way, the Lord being able to level and remove them all. (*Matth.* xvii. 20) As he said by Haggai, 'The silver is mine, and the gold is mine.' (*Hag.* ii. 8) "If I would that way have made this temple glorious, I could as easily do it now as I did before; but I have another glory, and a greater to fill this house withal. So here, if I would erect this house by power, I could easily have done it, being the Lord of Hosts. But I have another way to do it by, even 'by my Spirit;' it shall appear to be the work of mine alone grace; and thereunto shall my people with all thankful acclamations ascribe it, crying, 'Grace, grace unto it.'"

My Spirit is here opposed to an 'arm of flesh,' as *Isai.* xxxi. 3; to signify that the Lord alone would bring this work to pass, without the help of human power: as he said by the prophet Hosea, "I will save them by the Lord their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horseman." (*Hos.* i. 7) As Christ was conceived not by human generation, but by the power of the Most High; (*Luke* i. 35) so the temple, a type of Christ,

was to be raised by the power of the Spirit, guiding various intercurrent providences unto that end.

1. The Spirit did powerfully stir up the hearts of Zerubabel, Joshua, and the people, to their work, *Hag.* i. 14.

(1.) By pressing upon their hearts the judgements, which they had suffered for the neglect of this great work, *ver.* 6, 9, 10, 11.

(2.) By comforting them with the assurance of his presence and assistance, *ver.* 13.

(3.) By minding them of their coming out of Egypt, which was the alone work of the Spirit of God, which Spirit did still remain among them, *Hag.* ii. 5.

(4.) By giving them assurance of a signal blessing, from the day that they should set about this work, *Chap.* ii. 19.

(5.) By promising them the Messiah, who was to come, and fill that temple with his glory; thereby comforting them against their want of silver and gold, wherewith they might suppose that house ought to be beautified, as well as the former had been, *Chap.* ii. 7, 8, 9, 21.

(6.) By assuring him that no power should stand in his way, to hinder or obstruct the accomplishment of this work, *ver.* 22, 23.

2. The Spirit ordered the letter of the enemies for hindering the work, to the promoting of it against their wills, *Ezra* v. 6)

3. The Spirit put it into the mind of Darius to confirm the decree of Cyrus, and to add enlargements thereunto, that they might "offer sacrifices, and might pray for the life of the king and his sons," *Ezra* vi. 6—12.

In the words observe; 1. The general scope and intent of them, an encouragement to build the temple, though they then wanted power to effect it.

2. The means of this encouragement, 'A word of the Lord.'

3. The vehicula, whereby this word is conveyed, by the angel to the prophet, by the prophet to the prince, 'Then HE answered and said unto ME.'

4. The subject of this encouragement, 'Zerubbabel.'

5. The matter of the comfort set forth; 1. Negatively, 'Not by might, nor by power;' 2. Positively, 'but by my Spirit, saith the Lord.'

From the words thus opened, we may,

1. Observe the great care of the Lord to heal and remove the discouragements of his servants, whereby they might be weakened in any work, unto which he calleth them. If Satan resist, he shall be rebuked: if mountains stand in the way, they shall be levelled: if royal edicts hinder, they shall be revoked: if sad and desponding thoughts disquiet, they shall be removed. God never sets his servants on work, and then leaveth them to their own fears; but ever proportioneth assistance and comfort to the difficulties of the service, whereunto he calls. Though his authority alone be argument enough unto his servants to do what he requireth, yet he dealeth not only in a way of sovereignty, to shew his dominion over us, but in a way of condescension, to shew his compassion unto us. He remembereth that we are but dust; and accordingly attempereth his dealings to our condition. If he chastise, it is with the 'rod of a man.' (2 *Sam.* vii. 14) If he tempt, it is with the 'temptation of a man.' (1 *Cor.* x. 13) If he draw, it is with the 'cords of a man.' (*Hos.* xi. 4) So he deals here with Zerubbabel and Joshua. It might seem to human reason an impossible enterprise, for a few poor men, newly crept out of their graves, to erect so stately a fabric; resisted by Satan, maligned by wise and potent men, obstructed once already by an imperial edict for many years together. Therefore as the Lord gave Moses, Aaron and Hur, to hold up his hands, so here he sends unto Zerubbabel, Haggai and Zechariah, to strengthen his hands, and to assure him, that the ministry only, and the obedience should be his; but the work itself he would effect by his own power, and that in so strange and wonderful a manner, making use of the very malice of enemies to promote the design which they most maligned; as if the house had been built, and the candlestick fed by an immediate creation.

Thus the Lord hath ever dealt with his servants in difficult employments; he hath answered their objections, resolved their doubts, removed their fears, magnified the power of his grace in their infirmities. Abraham and Sarah were beyond hope of children, dead unto such a purpose; (*Heb.* xi. 12. *Rom.* iv. 19) the Lord raiseth him above these doubts, by his omnipotence and all-sufficiency. (*Gen.* xvii. 1, and xviii. 14) Jacob was afraid of his brother Esau; the Lord removes it by a vision of angels, and his prevalency in wrestling. (*Gen.*

xxxii. 1, 28) Moses was commanded upon hard service, to bring Israel out of Egypt: we find him full of objections, in every one of which God satisfied him, before he despatched him upon the service.

“They will not believe me,” (*Exod.* iv. 1) No? I will make them know thou comest from me, by the miracles I will enable thee to do. (*ver.* 2—9) “I am not eloquent, I am slow of speech, unfit to persuade Pharaoh to part with Israel.” (*ver.* 10) This God answers by arguments from his omnipotence, presence, and continual direction. (*ver.* 11, 12)

There may be a fitter man for so weighty an employment; find such a one; the fitter the man, the more successful the negotiation. (*ver.* 13) Here, though the Lord were angry that he should charge God with making an unfit choice, (who usually in great works hath regard to the lowliness of his instruments) yet he condescendeth so far as to send Aaron with him to be his mouth to the people. (*ver.* 14—16)

And now when he is made willing to go, and hath captivated his reason unto God’s will; the Lord himself removes the great reason, which lay as a discouragement upon him; the fear of those that sought his life; (*ver.* 19) leaves not any doubt unremoved, which might have disheartened him in the work.

So he dealt with Gideon, called him to great service, to deliver Israel from the Midianites. (*Judges* vi. 13) Gideon is presently at Moses’ fence,—“My family is poor, and I the meanest in it; wherewith shall I save Israel?” (*ver.* 15) “Wherewith? By my power; I am with thee.” (*ver.* 16) “How shall I know that? Shew me a sign.” (*ver.* 17)—The sign comes, and that puts him into a new fear. *Timor etiam auxilia reformidat*: It betrays the succours which God and reason offer. (*ver.* 22) The Lord removes that fear; “Thou shalt not die;” (*ver.* 23) but even then sets him upon a work which endangered his life. (*ver.* 25—30) His father hath no sooner satisfied the people, and saved his life, (*ver.* 31, 32) but a new fear ariseth: the Midianites and Amalekites gather together against Israel. Gideon obeys God’s call, but wants signs to remove doubts. (*ver.* 34—40) He is gratified in them; but then he is exercised with a great temptation. His army must be lessened from thirty-two thousand unto but three hundred men. He obeys, but fears still;

(*Judges* vii. 10) and this fear is removed by a dream of one in the enemies' camp: (*ver.* 13, 14) and being so many ways confirmed, he sets on the work and prevaieth.

This is very suitable to the goodness of God, who knows that we have no strength of our own; that we cannot serve him, but by the grace and help we receive from him. We give him of his own. (1 *Chron.* xxix. 14) "Quisquis contendit haberi posse caritatem Dei sine Dei adjutorio, quid aliud contendit quam haberi posse Deum sine Deo?" saith St. Austin.*

It concerns the Lord in honour to back his servants to his own work, when the opposition they meet with, is not against them but for his sake. When Israel fled, God's great name was concerned; (*Jos.* vii. 8, 9) and therefore Asa prayed, "Let not man prevail against thee." (2 *Chron.* xiv. 11)

It is that which he hath promised, never to fail nor forsake us; (*Jos.* i. 5) to be with us while we are with him; (2 *Chron.* xv. 2) to keep us in our ways. (*Psalms* xci. 11) "The way of the Lord is our strength." (*Prov.* x. 29) We are ever under God's protection, while we are in God's way. He will encamp about his house, and will be a wall of fire unto it.

From this point, we learn;

1. That even when we are about God's work, we must look for difficulties, some arising from within ourselves, our own ignorance, weakness, frowardness, impatience, which usually make easy things hard:—such is Christ's yoke in itself, though to our corruption it may seem irksome. However, though we bring never so much love and resolution to the work, yet Satan will resist us; the world will hate us; God himself will try us, and put us hard to deny ourselves, to empty ourselves, and to captivate our reason unto his will. There will be mountains in our way, when we are to build God's house; mountains of pride and prejudice, and high imaginations, *πάν ὕψωμα, πάν νόημα*, within ourselves; *ἑσμεν ἀνδρείοι καθ' ἑαυτῶν, καὶ κατὰ τῆς ὑγιείας ἡμῶν ἐπιστήμονες*, as Gregory Nazianzen speaks †; we are strong and learned against ourselves and our own good; and mountains of opposition

* *Aug.* Tom. 4. lib. de patientia, cap. 18.

† *Greg. Naz.* Orat. 1.

and contradiction from others, who will ever malign, and, as they are able, obstruct the prosperity of so good a work. And therefore we may not lean on carnal wisdom, or self-confidence, for performance of any duty, as being wholly in ourselves without strength. “*Novi ego istos in pace leones, in prælio cervos,*” said Tertullian^u; a man may be more than a man before the battle, and less than a woman in it, as Peter was: None sooner fall, than they that fight in their own strength. (*Numb. xiv. 44*)

2. We must not murmur against the Lord, nor complain of austerity in him, as if he called us to harder conditions than we can bear. This was Job’s error, when he complained that God dealt with him, as if he had been made of stones or brass. (*Job vi. 12*) We are too apt to esteem our trials singular, our difficulties unparalleled, and so to chide with our condition, and therein with God; when, many times, it is not the difficulty of the service, but the impatience of the heart which so makes it. We pervert our ways, and then we fret against God. (*Prov. xix. 3*) A meek and humble spirit will make things easy, which we think intolerable. Take David in a passion, when Nabal refused to send him and his men provision, and compare him with David humbled under the hand of God; when Absalom rebelled, and Shimei cursed him; and then judge how easy a hard duty is to a prepared heart, and how hard an easy thing is to a froward heart.

3. We may not betake ourselves to carnal shifts for avoiding any danger, which assaults us in doing duty. If the Lord set us on work, he is able, without our sin, to deliver us. God’s all-sufficiency is an invincible argument to sincerity. (*Gen. xvii. 1*) Why should I make myself beholden to a sinful shift, when I have an all-sufficient God?—There were some Christians in the apostle’s time, who, out of confidence in their own knowledge and strength to stand, would venture to eat meat at the idols’ table; thereby keeping in with their idolatrous friends, for fear of persecution. To these the apostle giveth;

^u *Tertul. de corona militis, c. 1. Primus impetus eis major quam virorum est, sequens minor quam feminarum. L. Florus. l. 2. cap. 4. Fortissimus in ipso discrimine exercitus est, qui ante discrimen quietissimus. Tac. Hist. l. 1.*

(1.) A sharp exhortation, to take heed of falling when they think they stand. (1 *Cor.* x. 12)

(2.) An answer to their fears, that God will not suffer them to be tempted beyond the strength, which he will supply them withal. (*ver.* 13)

4. We may not therefore shrink from duty upon any discouragement, but follow the call of God, and be upright before him. When it is our duty to obey, it is his promise to protect. Say not with Solomon's sluggard, 'There is a lion in the way;' (*Prov.* xxii. 13) but remember there are angels with us to bear us in our way. (*Psalms* xci. 11) Jonah was afraid to go to Nineveh, a great, and a wicked city; one man to threaten so many thousands with speedy destruction;—it was the next way to be swallowed up, and destroyed himself. He thinks there was no means to fly this danger, but by declining duty. And now he that feared the raging of the people, met with the tempest of the sea; he that feared to be swallowed up of danger, was swallowed up of present death into the belly of the whale; and the Lord, by delivering him from that death, taught him to trust on his power, who could as well have delivered him from any other.

The Lord hath called you, Right Honourable, unto arduous and weighty services. A very difficult work it is to cure complicated diseases, to extricate and unravel the entangled interests of divided minds, to allay animosities, to calm jealousies, to moderate rigours of judgement, to close distant opinions, to separate the gold from the dross,—the precious truths and worship of God, from those many prodigies of error and madness, which had so long assaulted it; to settle the house of God, and the hearts of men, upon firm foundations of truth, peace and righteousness, to join together the sticks of Ephraim and Judah, and to make whole 'the broken staves of beauty and bands.' If you shall now say, as David did, "Make thy way straight before our face;" as Jehoshaphat did, "We know not what to do, but our eyes are upon thee;" as Paul did, "Lord, what wilt thou have me to do?" Thou hast done great things for us, whereof we are glad; thou hast delivered our eyes from tears, our feet from falling; what is it that we now shall render to the Lord for all his benefits? Truly, Lord, we are thy servants, and would willingly act in our places for thy name, and for the interests

of thy Christ, and of his church; we have no higher design than this, that the God, who hath wrought wonders for us, may be alone magnified and advanced by us, in orthodox doctrine, in pure ordinances, in spiritual worship, in united affections, that no unnecessary thing may remain, as a ground of offence, and ‘fomes’ of division and separation, but that all healing and closing counsels may be used to make us all of one heart, and of one soul;—If you thus, in singleness and uprightness of heart, do bespeak the Lord, I can confidently say from him to you, that he will be with you, and uphold you; that his spirit will level all mountains before you, and break in pieces any gates of brass, and cut asunder any bars of iron which stand in your way: the service he requires of you, he will work for you; he will not only command you by his authority, but assist you by his grace. When our interests and God’s are folded up together; when we make his will our will, and his end our end; we are sure never to fail in our designs, because he can never miscarry in his.

We have seen how the Lord encourageth his servants against all difficulties, which might dismay them in his service. Now the means by which he doth it, is by a word, ‘This is the *word* of the Lord unto Zerubbabel.’

Nothing can so effectually uphold the spirits of men above difficulties and discouragements, which they meet with in the duties whereunto they are called, as a seasonable word spoken unto them from God. The word of the Lord to Zerubbabel, is confirmation enough against all the oppositions of most potent adversaries. So it was to Joshua; ‘I will not fail thee, nor forsake thee,’ &c. (*Jos.* i. 5, 8) So to Asa; ‘When he heard the words of the prophet, he took courage.’ (*2 Chron.* xv. 8) ‘The righteous are bold as a lion;’ (*Prov.* xxviii. 1) and their confidence is founded on a word. (*Psalms* cxix. 49) And well it may, if we consider,

1. The truth of it, confirmed by signs and wonders, and by the solemn oath of God. Now it is impossible for God to lie; every word of his is founded on his own immutable being; and these are grounds of strong consolation. (*Heb.* vi. 17, 18)

2. The authority of it, which is sufficient to animate any man unto obedience. A man that hath an ample commission from a supreme power, acteth with courage, as knowing the

power he hath to back him. No commission so full of power as that which God gives. This made Moses and Aaron venture on Pharaoh and all his sorcerers;—Amos, a herdsman, upon the court of Jeroboam a king; Peter and John, illiterate men, to speak boldly, notwithstanding the inhibition of the chief priest and his council. (*Acts* iv. 19, 20, and v. 29)

3. The efficacy of it. Nothing more operative than the word of God. It was a word only which made the world. ‘He said, Let there be light, and there was light: by the word of the Lord were the heavens made, and all the host of them by the breath of his mouth.’ (*Psalms* xxxiii. 6) *Λόγος δημιουργικός*, Eusebius calleth it. And it is a word only which ‘upholds the world:’ (*Heb.* i. 3) and the word is able still to give being to every promise, and subsistence to every purpose of his towards his people. It is a ‘commanding’ and a ‘creating word.’ (*Psalms* xlv. 4. *Isa.* lvii. 19) God’s purposes and promises are ever seconded by his power. He will not leave, till he have done what he hath spoken. (*Gen.* xxviii. 15) ‘I have spoken, I will bring it to pass; I have purposed, I will do it.’ (*Isa.* xlvi. 11)

The Lord hath ordered all duty to have some difficulty in it. And the same word which is the rule of the duty, is also the comfort against the difficulty. We have therein the comfort of his authority requiring it of us. It is the work which he hath given us to do; we have not rushed upon it presumptuously ourselves. We have the comfort of his promises quickening us unto it; for every word of command hath a word of promise with it. (*2 Cor.* vii. 1. *Heb.* x. 36) We have the comfort of his grace working together with the word, facilitating the duties required, and proportioning the soul to the service, giving a heart to do the word. (*Ezek.* xi. 19, 20) And therefore, by faith and hope, we may improve every word unto comfort and courage in duty. Faith, giving a kind of being unto the things promised, (*Heb.* xi. 1) and hope waiting for joy for the accomplishment of them, do powerfully work the heart above difficulties unto chearful obedience. Faith quencheth temptation, overcometh the world, purifieth the heart, worketh by love, removeth fear, the discourager and obstruc-
ter of duty. (*1 John* iv. 18)

Hope causeth us to purify ourselves; (1 *John* iii. 3) to serve the Lord instantly day and night; (*Acts* xxvi. 7) to deny ungodliness and worldly lusts; (*Tit.* ii. 11, 12, 13) to wait on the Lord, and to keep his way; (*Psalms* xxxvii. 34) to renew our strength, to run and not be weary, to walk and not faint. (*Isa.* xl. 31)

When the soul of a man is in such straits and perplexities, that all the world is not able to comfort him; one sentence out of the word, wisely managed by the hand of faith, is able to bear up the heart, and to make it victorious, above all the powers of darkness. Wit, wealth, power, policy, youth, strength, security, sensuality, worldly employments, will peradventure serve awhile to fence against fear and discouragement; but these are but like a bush in a storm, which shelters awhile, and after annoys with its own dropping. Nothing will minister durable and final comfort against all doubts and fears, but a word from God seasonably brought unto the conscience: this alone can hold up the heart against the roarings of Satan, and all the powers of darkness. You may haply have before you many knotty and difficult debates, and be at a stand which way to steer your judgement, and to dispose your suffrage. Men may, like Carneades, dispute plausibly and probably on either side; and the substantial merits of a question may lie hidden under the oratory, which hath 'pro et con' been spent upon it.

In such cases, attend not only to what you have heard spoken, but with David, 'Make the word of God your counsellors.' (*Psalms* cxix. 24) Let not frowns dismay you; let not interests bias you; let not parallogisms dazzle you; but seriously weigh what is most consonant to the will of God, what is most likely to promote the great ends which that calls for, the glory of God, the salvation of men, the cause of religion, the simplicity of the gospel, the spirituality of worship, the peace, unity, and integrity of the church, the healing and setting in joint the dislocated and divided affections of men; the impartial settling of judgement and righteousness in the land. And when you hear a word behind you, saying, 'This is the way,' then walk in it, turn not to the right hand or to the left. (*Isa.* xxx. 21)

We have seen, how the Lord encourageth his servants in

difficulties, and by what means he doth it, by the word of his own mouth: now this word is brought by the prophet unto Zerubbabel, and by the angel.

(1) By Christ unto the prophet. The angel in the former chapter spake immediately to Joshua; here mediately, by the prophet Zechariah, unto Zerubbabel.

(2) The first revealer of the counsel of God unto the church, is the angel of the covenant. It was his spirit which spake in the prophets. (1 *Pet.* i. 11) He, by his spirit, preached in the days of Noah, to the spirits which are now in prison; 1 *Pet.* iii. 19, 20: for so Andradius*; a learned Pontifician, as well as Beza and other Protestants, have expounded that place. ‘No man hath seen the Father but by the revelation of the Son.’ (*John* i. 18. *Matth.* xi. 27) He was the angel that spake unto Moses, (*Acts* vii. 30, 38) and unto Isaiah. (*John* xii. 40, 41) He instructed his apostles in things pertaining to the kingdom of God. (*Acts* i. 3) They must deliver nothing to the church, but what they had first received from him. (1 *Cor.* xi. 23)

Greatly do they profane the ministry of the word, and betray the trust which Christ hath put upon them as his ambassadors, who preach the vision of their own heart, and not out of the mouth of the Lord; and a woful curse they incur by so high a presumption. (*Deut.* xviii. 20) The less there is of Christ in a sermon, and of the evidence and demonstration of the Spirit, how full soever it may otherwise be of exotic learning, of heaped allegations, of strains of wit, or luxuriations of fancy and language, it hath so much the less of the power of God to the salvation of the souls of men:—for we are not to preach ourselves, but Christ Jesus the Lord. (2 *Cor.* iv. 5) And as they are the best ministers, who so preach, so they are the best hearers, who savour and relish nothing so well in a sermon, as the gracious and powerful manifestations of Christ to the conscience, and evidences of the commission which the preacher hath received from him.

2. When the prophet brings no other than the word of the Lord unto Zerubbabel, it is his duty to hear it. Princes, and magistrates, men of highest place and authority, must receive God’s counsel from the mouth of his messengers, and be con-

* Defensio fidei Trident. l. 2.

tented to be directed, comforted, encouraged, by their ministry. David, though himself a prophet, was not without his seers, Gad, Heman, Asaph, Jeduthun, Nathan, to admonish, reprove, comfort him as his condition required. So we find Shemaiah a prophet, sent to reprove Rehoboam; Oded, and Azariah to encourage Asa; Jehu, and Jahaziel, to threaten and comfort Jehoshaphat. We read of the writing of Eliah to Jehoram; of the threatening of Zechariah to Joash; of the prophet Isaiah counselling and rebuking Ahaz, comforting and encouraging Hezekiah; Jeremiah and Ezekiel, denouncing judgement against Zedekiah; Hosea and Amos, against Jeroboam; Jonah sent to the king of Nineveh, and John Baptist to Herod. And though great difference is to be used in the manner of our application to great and to ordinary persons, yet the same fidelity is due unto all. “Cum eadem omnibus debeat caritas, non eadem omnibus adhibenda medicina,” as St. Austin speaks. If a minister must show all meekness to all men, much more must he deliver his message with all reverence and humility, with all awe and tenderness, with all honour and prudence, unto those great persons, whose dignities do as well call for our veneration, as their consciences for our fidelity. We must be so true to their souls, as that we be not rude and uncivil to their persons. Meek and humble preaching, in this case especially, is like a fall of snow, unto which Homer compares the eloquence of Ulysses, which soaks and sinks more kindly than a hasty shower.^y

And the Lord doth hereby greatly commend the power of his word, and the secret impress and character of his divine majesty stamped upon it, when, from the mouth of mean instruments, he giveth it an efficacy on the hearts of the greatest men, and causeth princes themselves with meekness to receive his counsel from the lips of poor and inconsiderable persons, who have no other authority than the evidence of the spirit of God, and the ministry wherein they stand related unto him, to bear them up, and encourage them in his service. Thus great ships are turned about with a very small helm; and, as some say, stopped in their course with a very little remora.^z We have this treasure in earthen

^y Ἐπεα νιφάδεσσιν ἐκούστα χειμερίησιν, Iliad. γ.

^z Plin. Hist. Nat. l. 32. c. 1.

vessels, that the power might be of God, who did not choose the earthquake, or the strong wind, but the still small voice to manifest his presence by. (1 *Kings* xix. 11, 12)

We have seen the encouragement in building God's house, the means of it, a divine word; the vehicula of that word, Christ the great angel of the covenant delivers it to the prophet, and the prophet as his messenger to Zerubbabel. So then Zerubbabel is the subject animated by this word; and the work whereunto he is animated, is the building of the temple.

1. Then princes and magistrates are to build the house of God, and to take care of the interests of religion, and to see that his truth and worship be advanced in their territories. And although we have no examples hereof in the New Testament, when the empire and the church were divided from one another, yet in the state of the Jews where they were conjoined together, we have examples in most of the good kings, David, Solomon, Aſa, Jehoshaphat, Hezekiah, Josiah, how careful they were to purge God's house of pollution, to abolish false worship, to pull down high places, to send priests and Levites to teach the people, to establish true religion, to cause people to enter into covenant with God, to build his house, and order the courses and services thereof. And in like manner the Christian princes, Constantine, Theodosius, Valentinian, and many others, called synods, and made laws to condemn and suppress heretical doctrines, and comforted and encouraged the orthodox bishops and pastors of the church.

1. They are fathers of the people; and therefore must take care of the souls of those, to whom they have so near a relation.

2. They are God's ministers for our good; (*Rom.* xiii. 4) therefore certainly they must not be careless of our chief good.

3. We are to pray for them, that under them we may lead quiet and peaceable lives, in all godliness and honesty; (1 *Tim.* ii. 2) therefore certainly there lies a care upon them, as well of the godliness, as of the peace of their people.

4. He is to have the book of the law before him continu-

ally; (*Deut.* xvii. 18, 19) not only that he may keep it himself, but that he may be careful to make others keep it.

5. He is to be a nursing father to the church. (*Isa.* xlix. 23) God's people are promised, that they shall suck the breasts of kings. (*Isa.* lx. 16) Therefore certainly it belongs to their care to see, that the people be provided with the sincere milk of the word; where religion, and the means thereof are wanting, to set it up; where it is, to preserve it; where it is corrupted, to reform, and to restore it. It is one thing, saith St. Austin^a, for a prince to serve God in his private capacity as a man; this he doth by living faithfully:—another thing to serve him in his public capacity, as a prince; this he doth by a vigorous sanction of laws, requiring righteous things, and forbidding the contrary.

There is a twofold building of the church: the one doctrinal, and persuasive by the ministry of pastors, and preaching of the word: the other legal, and coercive by the sanction, and constitution, and command of princes; for so they are said to build up the church's wall. (*Isa.* lx. 10) For the safety of the state being greatly concerned in the welfare and peace of the church; the care of this must needs belong unto them, whose office and duty it is to preserve the other; since without this, the other cannot be preserved. And therefore Aristotle^b, a heathen philosopher, reckoneth divine worship, as a principal thing, without which a city or civil polity cannot be.

And thus we find Constantine^c, by his laws, prohibiting heathen sacrifices and idolatry. And when Julian restored them, and Valens allowed the liberty of them, Jovinian and Theodosius did root them out, and remove them again. We find the same Constantine settling Christian religion in his empire, by his royal authority, judging in the causes of Athanasius, and Cæcilianus; the emperor Gratian, granting a commission to eject Arians: Aurelian, casting out Paulus Samosatenus out of the church; Justinian, making special laws in matters of religion. I conclude this with that memorable saying of St. Austin^d, “In hoc reges Deo serviunt

^a *Aug.* Epist. 50.

^b *Aristot.* Polit. l. 7. c. 8.

^c *Theodoret.* l. 5.

c. 20. *Niceph.* l. 12. c. 25. *Euseb.* de vit. Constant. l. 2. *Aug.* Epist. 166. *Sozom.* l. 2. c. 27. *Theod.* l. 7. c. 2. *Euseb.* l. 7. c. 24. *Cod.* lib. 1. Tit. 1—11. ^d *Aug.* contr. Crescon. Grammat. l. 3. c. 51.

in quantum reges sunt, si in suo regno bona jubeant, mala prohibeant, non solum quæ pertinent ad humanam societatem, verum etiam quæ ad divinam religionem:" the princes then serve God as princes, when they command good things and forbid evil things, not only appertaining unto human society, but also unto divine religion.

The church of God amongst us, hath, in our late miserable and licentious confusions, suffered great dilapidations in the holy truths, and in the unity and peace thereof. I shall not pollute the solemnity of this day's joy, with giving you in (which is hardly possible) a catalogue of them. Unto you, Right Honourable, and the other orders of the kingdom, it belongeth to be the repairers of our breaches, and the restorers of paths to dwell in. Do this as it ought to be done; and certainly there will be nothing more conducent to the settling of our tranquillity, to the establishing of government, to the re-uniting of the shattered and divided hearts of the people, and to the edification of the church; which it infinitely more concerneth all wise and good men to look after, than any single, domestical, or separated interest. Nor are you without direction in the text for this weighty employment. For,

2. Zerubbabel must not be without the word of the Lord. In the building of God's house, magistrates must wait upon the mouth of God for direction and counsel. It is no less than eight times observed in one chapter, *Exod.* xl. that in the setting up of the tabernacle and worship of God, Moses 'did every thing as the Lord commanded' Moses; for so he had received his instructions. (*Exod.* xxv. 9) And in like manner, David gave unto Solomon his son, the pattern of all that he had by the spirit. (1 *Chron.* xxviii. 11, 12) So runs the apostles' commission from Christ, 'teaching them to observe all things whatsoever I have commanded you.' (*Mat.* xxviii. 20) 'Non ex arbitrio Deo serviendum, sed ex imperio,' saith Tertullian.* Even heathens would have their superstitious services done by rule; 'Semper agatne rogat, nec nisi jussus^f agit.' If men, who may err and mistake in their commands, are offended with such as disobey them,

* *Tertul.* de præscript. c. 6.
p. 12.

^f Vid. *Brisson.* de formulis, l. 1.

though thereby they do them better service ^g, judging it a corrupting and despising of commands, when they be not obeyed, though they be mended; how much more must the Most-wise God be offended with us, when we do his work not according unto his will, but our own, thereby presuming to see what is meet and convenient better than God himself, thereby taking upon us to be controllers of his wisdom; as learned Hooker speaks. ^h It was a very pious proposal, which Sigismond the emperor made to the council of Trent, as we read in the learned review of that council; that they would conform their constitutions to the obligation of the law of God. Certainly, the more religion, and the church of God is settled by the rule of the word; the less matter of mere dispute and discrimination is admitted; the less of divided ends, and mere human interest, and partial design is attended; the more men seek the glory of God, the salvation of men, the peace of the church; the more they do, in simplicity and godly sincerity, consider what is intrinsically, and ‘in natura rei,’ necessary; what ‘hic et nunc’ expedient for edification; what course will be most healing, most uniting, most likely to establish truth, peace, and holiness in the church, to close up the divided minds of men, and cement them in that wherein they may all agree, or draw as near as may be to an agreement;—the more certainly will God be pleased and honoured, and the more will the churches of God abroad be joyed and comforted, with whom it is doubtless our religious interest, to procure as firm a union as we can.

We have seen the encouragement, the means of it, a word; the vehicula of that word, Christ, and the prophet; the subject to be encouraged, Zerubbabel, the magistrate, who is to build the church by the help of the word and prophet. There only remaineth the matter of the comfort set forth:

1. Negatively: Not by might, nor by power.
2. Positively; ‘But by my Spirit,’ saith the Lord.

Might and power is here denied, not generally and in ‘thesi,’ as if God did prohibit human power from looking after the interest of the church; for the magistrate is the

^g *Aul. Gel.* l. 1. c. 13. *Pereunte obsequio, etiam imperium intercidit. Tacit. Hist.* l. 1.

^h *Hooker*, l. 2. sect. 6. lib. 6. cap. 6.

church's guardian. The same Lord did, by the victories and spoils of David, make provisions for Solomon's temple, who would use no such helps for the glory of Zerubbabel's. But it is excluded hypothetically, in this particular case and condition. Though they had potent enemies, though they were destitute of might and power in themselves, yet God will not have them desert their station, or despond of success. Because,

1. He can blast every sword that is formed against them. (*Isa.* liv. 17)

2. He can convert to the good of the church, that very power which doth oppose it; and make Haman's tongue the petitioner for Mordecai's honour. (*Esther* vi. 6, 7)

3. He can build the church upon the sufferings of his servants, as seed in the ground first dies and then multiplies. The more the adversaries of Paul, the wider the door of his ministry. (*1 Cor.* xvi. 9) It matters not how weak the instrument, when God is the agent.

The church and worship of God is reared and restored by the virtue of God's spirit alone. In the present case, the Lord, by his immediate providence, ordered various intercurrent means unto the finishing of the temple, which, of themselves, had no natural influence or tendency thereunto. It was the spirit of the Lord, that, by the ministry of Moses and Aaron, brought Israel out of an Egyptian bondage. It was the spirit of the Lord, that, in the wilderness, preserved them by miracles, with bread from heaven, and water out of the rock. It was the spirit of the Lord, that overruled the heart and tongue of Balaam to bless, when he was hired to curse them. It was the spirit of the Lord, that divided the waters of Jordan, and demolished the walls of Jericho by the sound of rams' horns. It was the spirit of the Lord, that stirred up saviours for his oppressed people, and by them wrought deliverance for them. It was the spirit of the Lord, that brought the ark from the Philistines into its place, by the conduct of kine contrary to nature. It was the spirit of the Lord, that rescued the Jews from the malice of Haman, by a chain of events, which had no cognation one with another, nor any natural suitableness to such an end. It was the spirit of the Lord, that, when they were as fast in Baby-

lon as dry bones in a grave, stirred up the spirit of Cyrus to give them a resurrection.

This divine power may be observed both in the head, and in the mystical body of the church. For Christ the head, 1. His incarnation spiritual; a stone cut without hands; a tabernacle pitched by the Lord, and not by man; fashioned in the Virgin's womb, by the overshadowing of the Holy Ghost. 2. His economy in the work of redemption wholly spiritual, borrowing nothing of human power; by the Eternal Spirit he offered himself to God. (*Heb. ix. 14*) 3. His resurrection spiritual, made the chief corner stone, after he had been rejected by men. Thus the foundation of the building, laid nor by might, nor by power, but by the Spirit of God. (*Psalms cxviii. 22, 23*)

2. The church or mystical body of Christ had nothing, either in its original or propagation, from the power of man, but all from the Spirit of God.

1. The original alone heavenly, and from the Spirit, 'born not of the will of man, but of God.' (*John i. 13, and iii. 5, 6*) 'A kingdom not of this world,' (*John xviii. 36*) 'made by a heavenly calling,' (*Heb. iii. 1*) 'as dew which doth not stay for man.' (*Psalms cx. iii. Mic. v. 7*)

2. The propagation wholly from the Spirit, when mountains of opposition and persecution, the gates of hell, and powers of darkness, combined against it.

Now for a doctrine which taught men to deny themselves, to renounce the world, to take up a cross, to suffer afflictions, and follow Christ without the camp, bearing his reproach,—for such a doctrine to prevail over the world, by twelve weak and naked men, upon the promise of things not seen, and the hopes of reward in another world, cannot be ascribed to the wisdom of man, but only to the Spirit of God, by whom alone the weapons of our warfare are mighty.

It is a spiritual building; and therefore not to be reared by human power: a kingdom unattended with worldly splendor, and therefore cometh not with observation. (*Luke xvii. 20*)

The enemies of it, for the most part, spiritual; and therefore not vanquished but by a spiritual power. (*Ephes. vi. 12. 2 Cor. x. 4, 5*) No human power able to encounter, no human wisdom to disappoint, the gates of hell. None but

He who is the power and wisdom of God, hath power enough to overcome, or wisdom enough to defeat, the kingdom of darkness.

The special end which God had in erecting the church, was, to glorify his power, wisdom, and grace, in the nothingness of the matter, out of which he framed it.

The visible world, as it doth, by the beauty, order, and greatness thereof, set forth the glory of God, so in nothing more than this, That all this great being is made out of nothing.

Now God's glory is more magnified in the church than in the world. The church is the jewel; the world but the ring wherein it is set. The world, a house or farm, for creatures and tenants to dwell in; the church, God's own palace, wherein he dwells himself. (*Psalm cxxxii.* 13) And the excellency of this glory is, that it is a creation out of nothing, no material aptness, no active concurrence of the subject unto the heavenly being, which, by God's Spirit alone, is wrought in it.

We contribute no more to our own conversion of or from ourselves, than water doth to its own heating, which naturally resisteth the fire that heats it. We have no good in us, either formally or potentially, so as to be educed out of us; all is to be superinduced by the Spirit of God upon us. No flesh must glory but in free grace, which alone could raise a corrupted mass into so stately a palace.

And therefore we must not despair, when things seem to human view helpless and hopeless; but look up to the Spirit of God, who can, beyond all our thoughts, make those that dwell in the dust, to awake and sing. Whereas, if we build our hopes on human might or power, we shall find them vain, every man a liar; sometimes weak and cannot help us; sometimes false and will not help us; always mutable, and may not help us.

The more we attribute to persons, the more we derogate from God. Let us not, therefore, be troubled at mountains of opposition, or any difficulties which we conflict with in the work of God. It is his promise to bring all Christ's enemies under his feet. Let us believe it, and he will do it, though we see not how.

And now to conclude, and bring all home to the mercies

of this day. There is no nation had more experience of the truth of these words, than we in this land have had.

When the Lord had commanded the sword of a civil war back into the scabbard, and things seemed to draw towards a comfortable close, by the King's gracious concessions in the last treaty, Divine Providence was pleased to carry us back into doleful confusions, into the surges of the sea again, by the subtile counsels of a divided party; who, having possession of the sword, and intending to use it to the altering of the fundamental constitution of government,—in order thereunto, debarred the Peers of their right; plucked out all such worthy persons from the other house, who would obstruct their work; laid the foundation of their Utopia in the blood of their natural prince, and in the exile of his children and family; and concluded, by might and power, to carry all before them. And now comes in the Spirit of the Lord, to stop this career of domination.

And first, he stirred up an Abimelech against these men of Shechem, who liked not that threescore and ten persons should reign, but rather to reign himself. By this hand a stop was put to their domination, till, by the strange conduct of the same Providence, his family was pulled down by the hands of his own allies. And so the threescore and ten get into the throne again.

These confusions in state, seconded with desperate confusions in religion, ministry, and universities, and all supports of truth and learning endangered, and by a miscellany of all religions, way made unto none at all;—the Spirit of the Lord then works again; mingleth a perverse spirit between them and their military officers; and divideth their counsels, and maketh use of another violence to thrust them out again.

The same Divine Providence awakeneth an honourable instrument in the north, to give a check to this new design; and on a sudden, by the secret power of the Spirit of God, the military officers, who had so long been the terror of the nation, became, no man can tell why, like women; their hearts dismayed, their counsels confounded, their soldiers scattered; and by that Divine Providence, whereby they had so often justified their irregular actions, were they, in one day, without might or power, but merely by impressions

from the hand of God, as it were, annihilated, and made utterly to disappear.

By the same divine impression, are the hearts of the people of the land in all places strangely excited as one man, to call for the restoring of the secluded patriots, by them to make way for a free parliament, and by them to bring back from exile, in the chariots of Aminadab, a willing people, and upon the wings of love, our dear and dread Sovereign, not only to the throne of his father, but to the hearts of his people. They who had long known what it was to fear where they did not love, were now ambitious to love, where they need not so to fear.

And now that the Lord hath brought these kingdoms upon the basis of their ancient and fundamental constitution, and hath restored into your bosoms, a prince of the greatest suavity and meekness of spirit (one of the best tempers in the world for government), that ever swayed these sceptres; whom he hath trained up, like David, in a school of affliction, to sit upon a throne, and fitted, by a crown of thorns, to wear a royal diadem; and, by the bitter cup of his own sufferings, to provide against the sufferings, and to heal the wounds, of his poor exhausted people;

What remaineth but these two things?

1. To fill our hearts and mouths with the praises of God for these divinely contrived mercies, without the effusion of one drop of blood, beyond the view of human counsel to have effected; to ascribe all to the spirit and grace of God; "Not unto us, not unto us, but unto thy name give the glory:" to bless him for this first fundamental step to settlement, without which we should ever have been in danger of flames and blood: to bless the Lord for inclining the heart of his Majesty to dedicate his government with so religious a public testimony against profaneness, than which there is nothing which doth more loudly call upon you to second the zeal of his Majesty in: to bless the Lord for that Christian meekness of his Majesty, in anticipating and preventing the very petitions of his people for pardon, and hastening the means of their security therein: to bless the Lord for his Majesty's firmness in, and zealous care of, the Protestant religion, and withstanding all temptations which would have drawn him from it: to bless the Lord for his tender indul-

gence towards men of sober, peaceable, and pious affections, who cannot in every thing come up to the judgement or practice of other of their brethren: to bless the Lord for his Christian prudence, and healing moderation, in endeavouring such a fraternal condescension amongst brethren, as may bury all past animosities, prevent ail further distempers, and reduce things unto an equal and amicable temperament.

2. To consider how to use these mercies unto the glory of God that gave them, and to the good of the whole body, and not the particular divided interest of any one party alone. It is a distinct virtue, as the historian tells us, to get victories, and to use them:—and so likewise it is to receive mercies, and to improve them.

Consider, I beseech you, what it is which the Lord calls for at your hands, in such a time as this. Whether, after such earthquakes and concussions, such afflictions and temptations, such little less than miraculous vicissitudes of Divine Providence which we have seen; after the effusion of so many thousand men's blood, after the expense of so many millions of treasure; whether he doth not justly expect, that now you should be more zealous for his glory, more tender of his church, and the souls of men therein; more severe against all impiety and profaneness; more careful of the power of godliness, and the powerful preachers and preaching thereof, and purity of divine ordinances; more active and solicitous to close up breaches, to remove offences; and by the most satisfactory provisions that may be, to prevent the danger of any further distempers, than ever any parliaments have done before you. That it may be recorded amongst the memorials of this nation, as once of Josiah,—Like unto this king and this parliament (who have been so obliged with such a series of mercies and of wonders), that there was no king nor parliament before them, that “turned to the Lord with all their heart, and with all their soul, and with all their might, according to all the law of God.—This shall be written for the generation to come; and the people that shall be created, shall praise the Lord.”

PREACHING OF CHRIST:

Opened in a SERMON, preached at St. Peter's Church in the City of Norwich,
at an Ordination, September 22, 1661.

2 COR. iv. 5.

For we preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake.

A GREAT part of this epistle is apologetical, wherein the apostle laboureth to assert and vindicate his apostolical office and dignity from the prejudices, which either the sufferings which attended him in the dispensation thereof, or the suggestions of false apostles and deceitful workers, might have raised up against him. With these men, he putteth himself in the balance; and as in many other respects he preferreth himself before them, so particularly in the point of fidelity and sincerity in the work of the ministry: which having mentioned, *chap. i. 12*, and *ii. 17*, and *iii. 6.*, and thereupon having set forth the excellence and glory of the evangelical ministry, *chap. iii. 7—18*, he further demonstrateth his uncorrupt and sincere administration thereof in this present chapter, and in divers consequent parts of this epistle: professing his diligence therein, as in the discharge of a service whereunto he was in special mercy called, *ver. 1*; his endeavour in godly simplicity as in the sight of God to manifest the truth thereof unto the consciences of men; *ver. 2.* for it was not his prevarication, but men's own blindness, and satanical delusion, which hid the gospel from those who received it not, *ver. 3, 4.* And this his fidelity he further proveth by the substance and tenor of the doctrine which he taught, which was to set forth 'not himself, but Christ Jesus the Lord;' and by the 'excellence of the divine power' concurring with his ministry, to give unto men, 'the light of the

knowledge of the glory of God in the face of Christ; *ver.* 5, 6, 7.

The words contain, the mention of a duty, *κηρύσσομεν*, 'We preach,' and the subject or matter of that duty, set forth,

1. Negatively, 'Not ourselves.'

2. Positively, 'But Christ,' as the Lord of the church, whereof the apostle was but a servant in order to their good, and his master's glory; of which particulars we shall speak with all brevity and perspicuity.

And 1. Of the duty, *κηρύσσομεν*, 'we preach,' implying an allusion to those *κήρυκες* and 'Caduceatores,' who were wont, with an open and loud voice, to promulge and publish the edicts of magistrates; of whom we read so often in Homer and others. In which respect, the prophet is commanded to 'lift up his voice like a trumpet;' (*Isa.* lviii. 1) alluding unto those trumpets which the priests were commanded to sound, in the calling of solemn assemblies. (*Numb.* x. 1)

I shall not here insist on the dignity and excellence of this office, which not only the holy prophets and apostles did attend upon, (*Isa.* vi. 8. *Mat.* iii. 1. *Mat.* x. 7) but the blessed angels, *εὐαγγελίζομαι*, (*Luke* ii. 10) Yea, he who is the 'Lord of men and angels,' was solemnly anointed unto this function, to preach the gospel to the poor, to preach deliverance to the captives, to preach the acceptable year of the Lord; (*Luke* iv. 18, 19, 43, 44) and though he were the Lord of life and glory, unto whom every knee must bow, (*Phil.* ii. 10) whom all the angels are commanded to worship; (*Heb.* i. 6) yet he did not disdain to be a minister, (*Rom.* xv. 8) and to go about, preaching of the gospel of the kingdom. (*Mat.* iv. 23)

And therefore how mean and ignoble soever this function may be esteemed by men, who value not their own souls, and therefore are not to be so much wondered at, as pitied, if they undervalue the means of making them happy; yet we learn from hence, with the apostle, 'to magnify our office,' (*Rom.* xi. 13) and to esteem it a singular gift of divine grace bestowed upon us, that we should 'preach the unsearchable riches of Christ;' (*Eph.* iii. 7, 8) and accordingly to adorn our ministry by such lives and learning as becomes it; and not to dishonour, by sordid, earthly, sensual, or brutish conversations, so sacred and divine an office.

Neither shall I at all mention the difficulty of it, which made the prophet cry out, 'I am a child,' (*Jer. i. 6*) and the apostle, 'Who is sufficient for these things?' (*2 Cor. ii. 16*) thereby teaching us, by unwearied diligence in our studies, and assiduity in our prayers, to wait upon God for supplies of his Spirit and grace, who alone maketh able ministers of the New Testament. (*2 Cor. iii. 6*)

But I shall speak a very little of the necessity of this weighty work, to awaken and provoke those who are called unto it, with the more fear and trembling, with the more fidelity and assiduity to attend upon it.

A thing is necessary two ways, either 'Necessitate præcepti,' because it is commanded; or 'Necessitate medii,' because it is instituted as a special means unto some great and weighty end, which is to be thereby attained. The preaching of the gospel is necessary both these ways.

1. 'Necessitate præcepti,' as in special manner appointed by Christ, who is the 'King and Lawgiver' in his church; as his 'Father sent him,' and gave him a commission, and a command to discharge the service which was entrusted in his hand; which he, with all willingness and obedience, set about, though it were not only to preaching but to dying, that so the 'pleasure of the Lord might prosper in his hand.' Even so did he send forth his disciples, (*John xxi. 21*) with a strict commission and command (as having all power in heaven and earth given to him) to preach the gospel. (*Mat. xxviii. 18, 19, 20*) And in order to the perpetual discharge of that service, he appointed not only apostles, prophets, and evangelists, which were temporary officers, but pastors and teachers to attend the same to the world's end, for the perfecting of the saints, for the work of the ministry, for the building up of the body of Christ. (*Eph. iv. 8—13*) And accordingly, the apostles took special care to commit the same service unto faithful men, who might be able to teach others, and appointed elders to be ordained in every city for carrying on this necessary work. (*Acts xiv. 23. 2 Tim. ii. 2. Tit. i. 5*) And as our Saviour, by the argument drawn from his power over them, and their love to him, presseth the exercise of this duty upon his disciples; (*Matth. xxviii. 18, 19. John xxi. 15—17*) so do the apostles afterward, by the authority of their superintendence, the Holy Spirit, by the property of

God in his church, by the blood whereby it was purchased, (*Acts* xx. 28) by the presence of God, by the judgement to come, (*2 Tim.* iv. 1) by the crown of glory which they shall receive from the Chief Shepherd, (*1 Pet.* v. 1, 2, 3, 4) press diligence and fidelity in the same upon those, whom they ordained thereunto.

2. It is necessary, 'Necessitate medii,' unto the great ends of conversion and salvation: for where there is no vision, the people perish. (*Prov.* xxix. 18) When they were without a teaching priest, they were without the true God. (*2 Chron.* xv. 3) No salvation without calling upon God, no calling without faith, no faith without hearing, no hearing without a preacher: it is the apostle's gradation, *Rom.* x. 13—15. For albeit it be not 'medium naturale,' which doth, by an intrinsecal and constant virtue, perpetually produce the effect intended, (for many more are called than chosen) insomuch that the prophet complains, 'Who hath believed our report? (*Isa.* liii. 1) All the day long, have I stretched forth my hand unto a rebellious people;' (*Isa.* lxxv. 2) yet it is 'medium institutum,' appointed by God to be the ministry of reconciliation; (*2 Cor.* v. 18) and the word of grace, (*Acts* xx. 32) whereby ordinarily men are called to salvation, repentance and remission of sin being thereby preached in the name of Christ; (*Luke* xxiv. 47) the Lord working together therewith by the excellence of his power, as it pleaseth him, and dividing unto every man as He will. (*1 Cor.* iii. 5—7, and xii. 11)

In one word, it is necessary, 1. In regard of Christ, whose authority instituteth it, and whose glory is greatly concerned in it, as being his effectual instrument to demolish the kingdom of Satan, and to bring into captivity every thought to the obedience of him. (*2 Cor.* x. 5)

2. In regard of the church of Christ, the collection, edification, perfection, and salvation whereof, doth so greatly depend upon it, as the mighty power of God unto that purpose. (*Rom.* i. 16. *1 Cor.* i. 21) Hereby men are gathered together, and turned from darkness to light, and from the power of Satan unto God. (*John* xi. 52. *Acts* xxvi. 18) Hereby they are built up towards the attainment of their inheritance. (*Acts* xx. 32) Hereby they are carried on in the unity of the faith, and knowledge of the Son of God, unto a per-

fect man. (*Eph.* iv. 13) Hereby they save themselves, and those that hear them. (*1 Tim.* iv. 16. *Acts* xi. 14)

3. In regard of ourselves, it is necessary, 1. 'Ad impletionem muneris:' for of all stewards, the stewards of the mysteries of God must be found faithful. (*1 Cor.* iv. 2) 2. 'Ad acquisitionem mercedis;' for they that turn many to righteousness, shall shine as the stars, for ever and ever. (*Dan.* xii. 3) 3. 'Ad evitacionem periculi:' for wo be unto us, if we preach not the gospel. (*1 Cor.* ix. 16) So, in every one of these ways, a necessity is laid upon us.

Therefore great diligence, fidelity, and wisdom, are to be used in this so weighty a service. It is no small work, whereby strong holds must be pulled down, and every high thing that exalteth itself against the kingdom of God, be demolished; whereby sin and Satan must be dispossessed, and the whole man subdued to the obedience of Christ; whereby the very natural propensions of men must be changed, and they effectually persuaded to hate what they loved, to love what they hated; to deny themselves, their reason, their will, their appetites, their interests, their lands, their relations, their lives, their all, (for this they must sometimes do 'quoad exercitium,' ever 'quoad præparationem animi') to please an invisible God, and to obtain an invisible inheritance. This is not the work of an illiterate reader, but of one who hath the tongue of the learned, a workman that need not to be ashamed. This is not the work of a careless loiterer, that shears the fleece, and starves the flock, but of one who gives himself wholly to it. So did those renowned bishops in the primitive times: we read every where, in Saint Chrysostom, of his *Xῆς*, intimating that he was a daily preacher; and of Saint Ambrose's 'Omni die Dominico,' as Saint Austin tells us, *Confes.* vi. c. 3. Prayer and preaching are two excellent and worthy parts of the ministry of reconciliation, appointed as mutual helps and furtherances each to other; and therefore they, on either hand, do very ill, who jumble out and disparage the one by the other; as if performing the one were a sufficient discharge of the ministerial function, and means of the people's edification and salvation without the other. Certainly our Saviour's commission extends to the world's end. (*Mat.* xxviii. 20) As long as there are strong holds to be demolished, sin to be reprov'd, a church to be edified,

saints to be perfected, enemies to be resisted ; there will be a necessity of every ordinance of Christ, by which these great works may be effected.

And unto the more sure effecting of them, this weighty work of preaching is to be managed and discharged with that spiritual skill, that we may approve ourselves unto God, as workmen that need not be ashamed, rightly dividing the word of truth : (2 *Tim.* ii. 15) that is to say,

1. With evidence and demonstration, so as to affect the conscience, and make powerful and awakening discoveries and impressions upon the practical judgement, which may not, by any sophisms or subterfuges, be evaded or gainsaid. This, the apostle calleth ‘demonstrative, or convincing preaching;’ “my speech and my preaching was not with enticing words of man’s wisdom,” with ostentation of wit or human elocution, with rhetoricating sophisms, or plausible insinuating deceptions, as Cicero somewhere boasteth that he had dazzled the eyes of the judges ; and as Saint Jerome complains of many in his time, “id habent curæ, non quomodo Scripturarum medullas ebibant, sed quomodo aures populi declamatorum flosculis mulceant : But,” saith the apostle, “my preaching was ἐν ἀποδείξει πνεύματος καὶ δυνάμεως, in a spiritual, powerful, and invincible demonstration,” which admits not of any possibility of being gainsaid or disproved :—for such is that syllogism which the philosopher calls a demonstration, wherein a conclusion is most evidently deduced ‘ex principiis primis necessariis et per se veris.’ (1 *Cor.* ii. 1, 4) And elsewhere, speaking of an unbeliever, who heareth evangelical preaching, he saith, ἐλέγχεται ὑπὸ πάντων, ἀνακρίνεται ὑπὸ πάντων, ‘He is so convinced, that he is judged ; the secrets of his heart are so discovered, that he falls on his face as a cast and convicted prisoner, worshippeth God, and acknowledgeth God to be in such preaching.’ (1 *Cor.* xiv. 24, 25) So the prophet is said to judge men, when he maketh them know the abomination of their fathers. (*Ezek.* xx. 4) And once more, ‘We have not,’ saith the apostle, ‘walked craftily, nor handled the word of God deceitfully, ἀλλὰ τῇ φανερώσει τῆς ἀληθείας, by manifestation, or evident discovering of the truth, we commend ourselves to every man’s conscience in the sight of God.’ (2 *Cor.* iv. 2) And thus it is said of

Stephen, 'that his adversaries were not able to resist the wisdom and the spirit, by which he spake.' (*Acts* vi. 10)

2. With wisdom and seasonableness, as men are able to hear and bear; so Christ spake the word. (*Mark* iv. 33. *John* xvi. 12) We must have milk for the weak, and meat for the strong; so manage our ministry, as to prevent and remove all occasions of prejudice and offence, from any, which watch for matter of advantage and exception against us.

3. With sincerity and faithfulness; not dissembling any necessary doctrine, nor daubing with untempered mortar, nor corrupting the word of truth; but delivering the whole counsel of God, pleasing men in all things for their profit and edification; and to all other purposes, 'not pleasing men, but God, which trieth the heart;' (*1 Cor.* x. 33. *1 Thess.* ii. 4) speaking his words, whether men will hear or forbear; (*Ezek.* ii. 7) and telling them the truth, though we be judged enemies for so doing. (*Gal.* iv. 16)

4. With spiritual power and authority, as Christ did; (*Mat.* vii. 29) to declare unto men their transgression, in such a manner as to judge them for it; (*Mic.* iii. 8. *Ezek.* xx. 4) that their hearts may be pricked, (*Acts* ii. 37) and they made to fall on their face, and give glory to God; (*1 Cor.* xiv. 25) to shew unto a man his uprightness, in such a manner as that he may find God gracious to him, and may see his face with joy: (*Job* xxxiii. 23—26) so to preach the word as to bind and loose, to remit and retain, to heal and settle the consciences of our hearers, that they may find the gospel come unto them, not in word only, but in power. (*1 Thess.* i. 5)

5. With meekness and all winning insinuations, that there may appear nothing but love and gentleness in every thing which we deliver: as the apostle professeth to the Thessalonians, that he was 'gentle among them, as a nurse cherisheth her children;' (*1 Thess.* ii. 7) and exhorteth Timothy and other spiritual persons, with meekness to instruct opposers, and to restore such as are overtaken with any fault. (*2 Tim.* ii. 24, 25. *Gal.* vi. 1) It is an excellent character which Saint Austin giveth of a preacher, that he should so manage his office, 'ut doceat, ut delectet, ut flectat, ut intelligenter, ut libenter, ut obedienter audiatur;' so to teach, as

withal to delight and persuade, and, by a constraint of love, to gain willing and cheerful obedience to the doctrine which he teacheth.

6. With courage and boldness; not to fear the faces of any presumptuous sinners, who dare to affront the law, and not to fear the face of God. Shall any man be so bold as to do what God forbids? and shall a minister be so timorous as not to speak what God commands? Shall I be afraid to offend him by doing my duty, who is not afraid to offend God by neglecting his? Shall I be afraid to save him who is not afraid to destroy himself? or shall I be dismayed at the face and frown of a man, and neglect the wrath of God who can tear me in pieces? ‘Be not dismayed at their face,’ saith the Lord, ‘lest I confound thee before them.’ (*Jer. i. 17*) Yet this boldness must be in a way of conviction and persuasion, without indiscretion and exasperation; that when we shew our zeal against men’s sins, we may withal manifest our love to their persons, and that honour and reverend esteem which we owe to their dignities and conditions.

Lastly, Our lives and examples must teach the people, as well as our doctrine. We must be like the star which did not only light the Wise Men, but lead them unto Christ. (*Mat. ii. 9*) He who, by his wicked life, buildeth again those things, which by his holy doctrine he destroyed, maketh himself a transgressor. (*Gal. ii. 18*) “*Verbis tantum philosophari non doctoris est, sed histrionis.*” It is rather pageantry than serious piety, for men to preach angelical sermons, and to lead diabolical conversations; ‘*Ut dicta factis deficientibus erubescant,*’ as Tertullian speaks. We cannot expect, that other men should follow our doctrine, when we ourselves forsake it. The greatest part of men being like sheep, which go ‘*non qua eundum, sed qua itur,*’ rather as they are led, than as they are taught.—And so much of the duty here supposed, the excellence, necessity, and manner, of preaching.

We proceed to the object or matter of preaching, expressed; 1. Negatively, ‘not ourselves.’ Men may be said to preach themselves these four ways:

1. When they make themselves lords over the flock, and exercise dominion over the consciences of those that hear them: as if a ministry were a sovereignty; or as if the sheep

were their own, to be ordered and disposed as they please. This is the character which the apostle giveth of the man of sin, 'That he sitteth, as God, in the temple of God,' usurping a divine authority over the souls of men, (2 *Thess.* ii. 4) and exercising a bloody tyranny over their bodies. And therefore both our Saviour and his apostles, to prevent the danger of so tempting an ambition, have left strict and severe provision against it. 'Be not ye called Rabbi; for one is your master, even Christ.' (*Mat.* xxiii. 8—12) 'We have not dominion over your faith, but are helpers of your joy; (2 *Cor.* i. 24) not as being lords over God's heritage, but ensamples to the flock.' (1 *Pet.* v. 3)

2. When they make themselves the authors of their own ministry, undertaking so weighty an employment of their own heads, and running before they are sent; as many did in the prophet Jeremiah's time: (*Jer.* xxiii. 21) and many more in the late licentious days amongst us: of whom we may say, as the historian said of an obscure person, that he was 'homo ex se natus;' they were 'concionatores ex semetipsis nati;' self-created preachers; as Agathocles, a prince, of a potter,—a preacher, of a trooper:—men who made it the principal business of their usurped preaching, to disgrace and pull down legitimate preachers, and beget an undervaluing of those serious principles, which (they knew) sober and fixed divines would never desert, and contrary unto which they were resolved to act.

3. When they make themselves the matter of their preaching; prophesying lies, and the deceits of their own hearts; (*Jer.* xxiii. 16, 26) teaching for doctrines the traditions or commandments of men; (*Matth.* xv. 9) making sad the righteous, and strengthening the hands of the wicked by their lies; following their own spirits, (*Ezek.* xiii. 3, 22) venting, in the place and name of Christ, their own passions and animosities, their own interests and jealousies, their own private opinions and paradoxes; fomenting distempers, ingenerating discontents and divisions in the hearts of the people; corrupting the minds, perverting the judgements, ensnaring and entangling the consciences, of those that hear them; 'turning aside to vain jangling; departing from the faith; giving heed to seducing spirits; speaking lies in hypocrisy; teaching things which they ought not; leading cap-

tive, and deceiving the hearts of the simple; sowing tares in the Lord's field; being the snare of a fowler in all their ways; walking in the Spirit and in falsehood; prophesying of wine and strong drink; causing the people to err through their lies and their lightness.'—That you may keep yourselves from this crimson and bloody sin, often recount that dreadful intermination, *Deut.* xviii. 20: 'The prophet which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die.'—[See also *Jer.* xiv. 14, 15, and xxiii. 11, 12, 15, 30, 31, 32, 39, 40. *Ezek.* xiii. and xxxiv. *Hos.* iv. 6, 9, and v. 1, and ix. 7. *Mic.* iii. 5, 6, 7. *Mal.* ii. 1, 2, 3, and viii. 9. *Matth.* xxiii. 13—29. *2 Cor.* xi. 13, 14, 15. *Gal.* i. 8, 9. *2 Pet.* ii. 1, 2, 3.]

4. When they make themselves the end of their preaching; making so holy an ordinance subservient to their vain glory, or ambitious pursuits, or filthy lucre, or plausible compliance, or private interests: as the Pharisees, who 'for a pretence made long prayers, that they might devour widows' houses;'—'supposing gain to be godliness,' as the apostle speaks: (*1 Tim.* vi. 5)—when they pursue crooked and indirect aims of their own, ostentation of learning, enticing words of men's wisdom, commending themselves, pleasing others; (*1 Cor.* ii. 4. *2 Cor.* x. 12. *Gal.* i. 10) quite contrary to the practice of the holy apostle, who, in his function and ministry, 'walked not in craftiness, handled not the word of God deceitfully; (*2 Cor.* iv. 2) did not exhort out of uncleanness, or in guile; used not flattering words, nor a cloak of covetousness; pleased not men, nor sought glory of any;' (*1 Thess.* ii. 3—6) but made it his only end to please God, and by all means to save souls; to manage his master's interest, and not his own, that Christ alone might be glorified in the hearts of men: for how much soever we attribute to ourselves, so much we detract from Christ; whom the apostle makes the sole matter of his preaching.

Which leads to the positive part of our preaching, 'Christ Jesus the Lord;' whereby is intimated, that the Lord Jesus is both the author, the object, and the end, of all our preaching.

1. The Lord Jesus is the author and institutor of this church. How high a presumption it is for men to intrude

into a ministry without a call and warrant from God, the sad examples of Korah, Dathan, Abiram, Uzziah, the vagabond exorcists, (*Acts* xix. 13—16) and others, do abundantly testify. And therefore as Aaron was solemnly separated to minister to the Lord, (*1 Chron.* xxiii. 13) and, in like manner, Christ was called of God a High Priest after the order of Melchizedec; (*Heb.* v. 5, 6, 7, 10) even so were his apostles sent by him; (*Matth.* xxviii. 19) and by authority from him, did they ordain others unto the same service, (*Acts* xiv. 23) and direct the same course to be observed afterwards. (*2 Tim.* ii. 2. *Tit.* i. 5) From him then, and those whom he hath appointed, must we receive both our mission and our message. Our whole ministry we must ‘receive in the Lord,’ as it is said of Archippus, *Col.* iv. 17. It must be given and committed to us, before we presume to take unto ourselves the styles of ‘ambassadors for Christ.’ (*2 Cor.* v. 18, 19, 20. *John* iii. 27)

I. From him we must have our mission: for ‘how shall they preach, except they be sent?’ saith the apostle, *Rom.* x. 14. An honour must not be undertaken without a call. ‘No man taketh this honour unto himself, but he that is called of God:’ (*Heb.* v. 4) the ministerial function is an *honour*, as the apostle sheweth, *1 Tim.* v. 17.—A trust must not be undertaken without a call: the ministry is a trust and economy. (*1 Cor.* ix. 17) Great would be the disorder and confusion, great the mischief and danger, if heretics and seducers might, of their own heads, sow their tares, and subvert the souls of men; if ignorant and self-conceited men may heap up to themselves hearers; if giddy and unstable people may run after novelties, and be carried about with divers and strange doctrines; if so honourable an office should be exposed to contempt, and be destitute of divine blessing and assistance, by the invasion of unqualified and worthless intruders.

A call then is necessary; and this call, though mediate and by the ministry of men, is from Christ. Pastors and teachers, who have only a mediate call, are set up by him, as well as apostles and prophets. (*Ephes.* iv. 11) The elders of Ephesus, though appointed by an ordinary call, are said to be made ‘overseers by the Holy Ghost.’ (*Acts* xx. 28)

This call is twofold, internal and external.

1. Internal, standing,

(1.) In an evidence of fit qualifications for so weighty a work, viz. 1. Sanctity of life : which may fit and dispose for the faithful and conscionable discharge of the office, to make a man zealous for the glory of God ^a; sensible of the interest of souls ^b; exemplary to the flock; able to speak experimentally of the ways of God ^c, the devices of Satan ^d, the deception of lust ^e, the issues of temptation ^f, the consolations of the Holy Spirit ^g, and other the deep mysteries of salvation. 2. Soundness of doctrine, and such able parts of substantial learning, as that he may be apt to teach ^h; to speak a word in season ⁱ; to show a man his uprightness ^k; to convince gainsayers ^l; to use sound speech which cannot be condemned. ^m It is not a little measure of learning which will serve to open the scriptures, to confute errors, to resolve cases, to speak with demonstration and authority to the consciences of sinners. The Lord hath been pleased to intersperse something of almost all kind of other learning, beside divine, in the scriptures:—Physick, in what is reported of beasts, birds, plants, meteors, precious stones, &c.; ethicks and politicks, in Solomon's proverbs and Ecclesiastes; logick and rhetorick, in the strong reasonings, and powerful elegancies of prophets and apostles: mathematics and architecture, in the structure of Noah's ark, and of Solomon's and Ezekiel's temple: languages, the Old Testament being written in Hebrew and Chaldee, and the New in Greek: allusions to exotick and profane history and antiquity; mythologies, parables, poetry, quotations out of profane writers. And all this to instruct us what abundance of learning is requisite unto him, who will rightly understand and divide the Word of Truth. 3. Aptness to teach; spiritual skill and wisdom to show himself 'a scribe instructed to the kingdom of heaven;' (*Matth.* xv. 32) *διδασκτικὸς ἐτὶ ἰκανὸς διδάξαι*, as the apostle's expressions are, 1 *Tim.* iii. 2. 2 *Tim.* ii. 2.

(2.) This internal call standeth in a sincere desire, by the secret work of God on the heart, to serve him and his

^a Acts xvii. 16.
iii. 4.

^b 1 Tim. iv. 11, 12.
^d 2 Cor. ii. 11.

1 Thess. ii. 10.

^e Ephes. iv. 12.

^c Ephes.

^f 1 Cor. xvi. 13.

^g Rom. i. 11, 12.
xxxiii. 23.

^h 1 Tim. iii. 2.

ⁱ Isai. l. 4.

^k Job

^l Tit. i. 11.

^m Tit. ii. 8.

church in the work of the ministry; and that not out of ambition, covetousness, or carnal affections, but out of an entire regard to the glory of God, and salvation of souls. The Apostle calleth it *ῥηξίς*, (1 *Tim.* iii. 1) a willingness unto it; (1 *Cor.* ix. 17) an addicting one's-self unto it; (1 *Cor.* xvi. 15) an offering a man's self to be sent by God. (*Isa.* vi. 8.)

2. The external call, instituted by Christ in his Apostles, is managed by their successors, the bishops and pastors of the church; 1. In examination of the fitness of those who judge themselves thus inwardly called, by the preceding qualifications, that the office may not be invaded by ignorant or unworthy persons. (1 *Tim.* iii. 10) 2. In approbation; when, upon trial, men are found able, willing, apt, faithful, the church by her officers declareth them such, and giveth testimony unto them, as the Apostle doth unto Epaphras and Tychicus. (*Colos.* i. 7, and iv. 7)

3. In separation and solemn consecration unto the function by fasting and prayer, commending the persons so approved, unto the grace of God. (*Acts* xiii. 2, and 14, 23) And this done in the church-assembly, 'præsente plebe,' whose assent and testimony was anciently required; of which we read in *S. Cyprian*, Ep. 68. *Concil. Carthag.* 4. *Can.* 22 and in *Leo*, Ep. 89. Hereby the church are witnesses, and (not declaring their dissent and dissatisfaction) approvers of what is done. And it was done with the rite and ceremony of imposition of hands, (1 *Tim.* v. 22) as importing; 1. A dedication and devoting the person to the office. (*Numb.* xxvii. 18) 2. A deriving authority to administer the office. 3. An imploring the gifts, blessing, protection, custody of the Holy Spirit upon them, and commending them to the grace of God. (*Acts* xiv. 26) Thus from Christ, and according to his institution, ministers of the gospel have their mission.

I. From him they must receive their message. He is king in the church; and they his ambassadours, who must, from him only, receive their instructions. (2 *Cor.* v. 20) They must speak his words; (*Ezek.* ii. 7) that the church may have a proof of Christ speaking in them, (2 *Cor.* xiii. 3) and of the counsel of God delivered by them; (*Acts* xx. 27) teaching the people the things which he hath commanded.

(*Matth.* xxviii. 20) His command is our commission. We must deliver nothing but what we have received. 'I have received of the Lord that, which also I delivered unto you.' (*1 Cor.* ii. 23) 'That which I have heard,' saith the prophet, 'of the Lord of Hosts, the God of Israel, have I declared unto you.' (*Isa.* xxi. 2) 'Speak unto all the cities of Judah, which come to worship in the Lord's house, all the words which I command thee to speak unto them, diminish not a word.' (*Jer.* xxvi. 2) 'What thing soever I command you, observe to do it; thou shalt not add thereto, nor diminish from it.' (*Deut.* xii. 32) 'If any man speak, let him speak as the oracles of God.' (*1 Pet.* iv. 11) The Lord hath committed unto us the word and ministry of reconciliation. What we do in attendance on that ministry, we do in Christ's stead: and therefore ought seriously to consider with ourselves, whether the words which we speak unto the people, be, for the truth, gravity, and sanctity of them, such, as may, without indignity done to Christ, have his name and authority prefixed on them. He will not own the dictates and inventions of men for the oracles of God. Though it belong to the duty, authority, and wisdom of the church to direct mere circumstantials in the service of God, so as may most conduce unto that order and decency which God requireth, so as may best become the seriousness, simplicity, and sanctity of so heavenly and spiritual worship; yet she may not impose as doctrines her commandments. (*Matth.* xv. 9) She may not add any thing to the all-sufficiency and plenitude of the holy scriptures. (*Deut.* iv. 2. *Prov.* xxx. 6) When we speak of the means of salvation, of the rules, principles, and grounds of faith and worship, of the adequate subject of evangelical preaching, we must keep 'to the law and testimonies; if we speak not according unto them, it is because there is no light in us.' (*Isa.* viii. xx) No doctrine is necessary or sufficient to carry us unto heaven, but that which first came down from heaven. Thus 'we preach Christ Jesus the Lord,' as the author both of our mission and of our message.

II. We 'preach Christ Jesus the Lord,' as the matter and substance of our preaching. There is not any matter of preaching, which doth not either 'explicitè or reductivè'

comprise Christ in it. 'We preach Christ crucified.' (1 *Cor.* i. 23) 'I determine not to know any thing among you, save Jesus Christ and him crucified.' (1 *Cor.* ii. 2)

All materials of religion are contained under four heads, 'agenda, credenda, petenda, participanda : ' duties to be done, mysteries to be believed, mercies to be implored, seals to be imparted.

1. Of the 'agenda,' the law is the rule ; and this is a schoolmaster to bring us unto Christ. (*Gal.* iii. 24)

Consider it as a covenant of life, and so it sends us unto Christ, by whose only obedience the righteousness thereof hath been fulfilled for us: 'I am not come to destroy the law, but to fulfil it : '—(*Matth.* v. 17) by whose only sufferings and satisfaction, the curse thereof hath been removed from us. (*Gal.* iii. 13) 'Christ is the end of the law.' (*Rom.* x. 4)

Consider it as a rule of living ; and so also it sends us unto Christ. 1. His spiritual doctrine openeth the sense and wideness thereof unto us ; for his commandment is exceeding broad. This was one great end of his sermon on the mount, to vindicate the law from the narrow glosses which had been cast upon it. 2. His most holy example leads us in the way of it, that we may walk as he walked. (1 *Pet.* ii. 21. 1 *John* ii. 6) 3. His holy Spirit and grace, and his love shed abroad in our hearts, enable and constrain us to the obedience of it ; 'I am able,' saith the apostle, 'to do all things through Christ, who strengtheneth me.' (*Phil.* iv. 13) We must never preach the law without Christ. As it was delivered, so it must be preached, 'In the hand of a mediator.' (*Gal.* iii. 19) When we discover the disease, we must show the physician. So God to Adam: first, conviction,—'Where art thou?' then consolation,—'The seed of the woman shall bruise the serpent's head.' (*Gen.* iii. 9, 15) So John Baptist to the multitudes; first, 'Generation of vipers;'—then, 'Bring forth fruits worthy of repentance.' (*Luke* iii. 7, 8) So Christ to Laodicea; first,—'Thou art poor, and blind, and naked;' then,—'I counsel thee to buy of me gold tried.' (*Rev.* iii. 17, 18) Thus 'omnia agenda' lead to Christ.

2. 'Omnia credenda,' contained in the gospel, are comprised in Christ.

(1) All the doctrines of the gospel, as is evident by every

article of the creed. I believe in the Father, as the Father of Christ; by whom he made the world; (*Col. i. 16*) and in whom he is our Father. (*John xx. 17*) I believe in the Holy Ghost, who is the spirit of Christ; (*Rom. viii. 9. Gal. iv. 6*) ‘Vicarius Christi,’ who brings him and his comforts to the soul.—I believe the holy Catholic church, the spouse of Christ, the body of Christ, the ‘fulness of him that filleth all in all;’ (*Eph. i. 23*) ‘Caput et Corpus unus est Christus.’ I believe the communion of saints: and our communion is with the Father, and the Son, as King of saints, (*1 John i. 3*) and with holy angels and men, as subjects to that King.—The remission of sins; and this is from him; it must be preached in his name. (*Luke xxiv. 47*) The resurrection of the body; and this also is from him; ‘The Son quickeneth whom he will.’ (*John v. 21, 25, and xi. 25*) The life everlasting; and this from him: ‘Christ in us the hope of glory.’ (*Col. i. 27*)

(2) All the promises of the gospel have their foundation and stability in Christ; ‘they are in him yea, and amen;’ (*2 Cor. i. 20*) he the purchaser of them by his propitiation; he the procurer of them by his impetration; he the fulfiller of them by his princely administration.

(3) All the comminations of the gospel lead us to consider Christ as the sanctuary and refuge, through whom they are by believers to be avoided, as the Prince and Judge, by whom they are upon unbelievers to be inflicted. (*Acts x. 42, 43, and xiii. 39*)

(4) The whole covenant of grace leads us unto him. For as the covenant of works was made with the first Adam in behalf of his posterity, so the covenant of grace is made with the second Adam in behalf of his posterity. He, being both God and man, is equally concerned in the interests of both: and accordingly he preserves God’s interest by his satisfaction and righteousness; and man’s interest, by his reconciliation and blessedness. He is the surety of the covenant for the satisfaction of God; (*Heb. vii. 22*) and he is the mediator of the covenant for the reconciliation of man. (*Heb. viii. 6*) Thus ‘omnia credenda’ lead unto him.

3. ‘Omnia petenda,’ All things to be prayed for do necessarily carry us unto Christ. His Father, the answerer of our prayers: ‘I bow my knees to the Father of our Lord

Jesus Christ.' (*Eph.* iii. 14) His spirit the author of our prayers: the spirit of the Son in our heart 'crieth Abba, Father.' (*Gal.* iv. 6) His name the argument of our prayers: 'Whatsoever ye ask the Father in my name, he will give it you.' (*John* xvi. 23, 24) His intercession the efficacy of our prayers; this the incense offered with the prayers of all Saints on the golden altar. (*Rev.* viii. 3)

4. 'Omnia participanda' lead unto him. Baptism, 'simulacrum Mortis et Resurrectionis Christi,' the image of the death and resurrection of Christ, wherein we are planted and regenerated to his life and likeness. The Lord's Supper, the memorial of the death of Christ, wherein we feed and feast upon him, as our passover which was sacrificed for us. (*1 Cor.* v. 7, 8)

In one word, we preach him, 1. In his office, as the Christ anointed of his Father. 2. In the great ends of those offices, which are to be our Jesus to save us, and our Lord to rule us; to be a 'Prince and a Saviour, to give repentance and remission of sins.' (*Acts* v. 31)

III. We preach Christ Jesus the Lord as the great end of all our preaching, that thereby we may advance his interest, and promote his designs, that he may 'see of the travel of his soul, and be satisfied;'—that his people may be gathered, his body edified, his saints perfected, his enemies subdued, his gospel propagated, his name glorified, and he finally admired in all them that believe. (*2 Thess.* i. 10) These are 'in se, finis operis;' (*Eph.* iv. 12) and they ought to be in us, 'finis operantis.'

And having now secured Christ's honour and interest, the apostle returns again to himself, and showeth in what capacity he looketh on himself in the church of Christ, not as a Lord, but as a servant. 'Ourselves your servants;' far from the temper of those whom you suffer to bring you into bondage, to smite, to devour you, to exalt themselves. (*2 Cor.* xi. 20) Whatever titles of honour or dignity, the pastors of the church are adorned withal; (as the apostle assureth us of an honour due unto it, *1 Tim.* v. 17, and an authority entrusted with it, *2 Cor.* x. 8) yet this very honour consists in a service, which they owe to the church of Christ. Christ only hath domination and pre-eminency; all others, even apostles themselves, nothing but service and ministry:—as

the Priests and Levites are commanded by Josiah, 'to serve the Lord, and his people Israel.' (2 *Chron.* xxxv. 3) The highest offices, and noblest abilities, are all the church's; and for her edification. (1 *Cor.* iii. 22) The names in scripture given to pastors, as 'stewards, ministers, watchmen, labourers;' all import a service, excluding domination, which our Saviour expressly forbids; (*Matth.* xx. 25—28) including humility, industry, fidelity, love, helpfulness, all endeavours to attend the service of the church's faith, as the apostle calls it. (*Phil.* ii. 17)

Yet withal, they are such servants and stewards as are also rulers; so they are called. (*Luke* xii. 42. 1 *Tim.* v. 17) 'Serviant utilitati, non potestati:' servants they are to the souls of the people, but not to their power; whom the people have no despotical authority over, but are to submit unto, as unto those that watch for their souls. (1 *Cor.* xvi. 15, 16, *Heb.* iii. 17)

And therefore the apostle addeth, that they are the people's 'servants for Jesus' sake,' in order to promoting of his honour and interest in the church. The church is his spouse, his flock, his body; is, to him, the purchase of his own blood. We are his officers, and must give an account of you to him. Our love, our loyalty, our fidelity, our fear of him, constrain us to spend and to be spent in the service of your souls. He is our Jesus and your Jesus. As we expect our own salvation from him, or value and desire your's, we must serve your faith, and show ourselves his servants by being your's.

I shall conclude all with a word of exhortation to my reverend brethren in this sacred function, and you that are candidates thereof.

1. Preach the gospel; 'be instant in season and out of season; reprove, rebuke, exhort with all long-suffering and doctrine;'^a think not much to further the salvation of those by your labours, whom Christ purchased with his blood. Magnify your office^b, not by pomp and state, by scorn or superciliousness;—these things debase it;—but by humble and painful attendance upon the ministry which you have received of the Lord.^c Esteem not that a needless office,

^a 2 *Tim.* iv. 2.^b *Rom.* xi. 13.^c *Col.* iv. 17.

which the apostle hath made necessary ; nor a bootless service, unto the performance whereof so great a reward, unto the omission whereof so great a wo, is annexed. (1 *Cor.* ix. 16, 17) If you be not moved by the souls of others, preach for your own sakes, that you may save yourselves. If you value not your own salvation, preach for the sake of others, that you may save those that hear you. (1 *Tim.* iv. 16) If there be yet ignorance in the people, let them not continue in darkness for want of your teaching. If there be yet sins amongst them, let them not perish under them, for want of your reproving. If they be yet imperfect, let them not be still children, for want of your instructing. If they be yet exposed to temptation, let not Satan swallow them up, for want of your resisting him. If Satan destroy men by his suggestions, he shall not answer for them as an officer, (he had not inspection over them) but as a murderer only. If you destroy them by your negligence ; if the shepherds do not feed, nor the physicians heal, nor the watchmen keep, nor the stewards provide for the flock ; you have betrayed a trust, abused a Lord, exposed a ‘ depositum ;’ you shall give an account, not only for souls murdered, but for an office neglected, for a talent hidden, for a stewardship unfaithfully and injuriously administered. O, therefore, studiously and conscientiously apply yourselves to this heavenly skill of spiritual preaching. Preach in good earnest, as those who seriously intend their own and their hearers’ salvation. Preach not as a rhetorician at a desk, only to tickle ears, and to play a prize ; but as an advocate at a bar, to preserve a client, to save a soul. So convince of sin^d, the guilt, the stain, the dominion, the pollution of it, the curse and malediction whereunto the soul is exposed by it, that your hearers may be awakened, and humbled, and effectually forewarned to flee from the wrath to come.^e So convince of the all-sufficient righteousness^f, and unsearchable riches of Christ^g ; the excellency of his knowledge^h ; the unmeasurableness of his loveⁱ ; the preciousness of his promises^k ; the fellowship of his sufferings ; the power of his resurrection^l ; the beauties of his holiness^m ; the easiness of his yokeⁿ ; the sweetness of

^d John xvi. 8, 9.^e Luke iii. 7.^f John xvi. 10.^g Ephes.

iii. 8.

^h Phil. iii. 8.ⁱ Ephes. iii. 18, 19.^k 2 Pet. i. 4.^l Phil. iii. 10.^m Psalm cx. 3.ⁿ Matth. xi. 30.

his peace °; the joy of his salvation p; the hope of his glory q; that the hearts of your hearers may burn within them r, and they may fly, like doves s unto their windows, for shelter and sanctuary into the arms of such a redeemer, who is able and willing to save to the uttermost those that come unto God by him t; that they may, with all ready obedience, and by the constraining power of the love of Christ u, yield up themselves to the government of this Prince of Peace v, by whom the Prince of this world is judged and cast out, his works destroyed w; and we for this end bought with a price x, that we should not be our own, but his that bought us; nor live any longer unto ourselves, but unto him that loved us and died for us, and rose again. y

2. 'Preach not yourselves,' your own imaginations, the devices of your hearts; set not up your reason against God's word, nor your will against his grace, nor your interest against his glory, nor your fleshly wisdom against the simplicity of his holy gospel. Preach not, out of ostentation merely, to the fancies and wits of men, to please, or to tickle them; but out of manifestation of truth to the conscience, to please God. Preach not your own passions and animosities, things tending to widen breaches, to foment jealousies and discontents, to kindle sedition, to cherish faction, to beget turbulency and disquiet; to shake the piety which the people owe to God, or the loyalty they owe to their prince, or the tranquillity which they ought to promote in church and state: but, as servants of a Prince of Peace, preach those things which make for peace; and which may heal the divisions, and compose the distempers, which yet remain in the midst of us.

3. Preach 'Christ Jesus the Lord;' determine to know nothing among your people, but Christ crucified: let his name and grace, his spirit and love, triumph in the midst of all your sermons. Let your great end be to glorify him in the hearts, to render him amiable and precious in the eyes of his people; to lead them to him as a sanctuary to protect them, a propitiation to reconcile them, a treasure to enrich them, a physician to heal them, an advocate to present them,

° John xiv. 27.

p Psalm li. 12.

q Col. i. 27.

r Luke

xxiv. 32.

s Isai. lx. 8.

t Heb. vii. 25.

u 2 Cor. v. 14.

v John xii. 31. xvi. 11.

w 1 John iii. 5, 8.

x 1 Cor. vi. 19, 20.

y 2 Cor. v. 15.

and their services unto God : as wisdom to counsel, as righteousness to justify, as sanctification to renew, as redemption to save, as an inexhausted fountain of pardon, grace, comfort, victory, glory. Let Christ be the diamond to shine in the bosom of all your sermons.

4. 'Serve the souls,' not the wills, or lusts of men. Consider the worth of souls, their excellency, their immortality, the price that bought them, the sin which defiles them, the curse which destroys them, the grace which renews them, the glory which blesseth them. Consider the vigilancy of Satan, who goeth about to devour them ; his malice and industry, his power and policy, his sophisms and devices, his artifices and temptations, the indefatigable diligence, and various methods he useth to destroy them, against whose engines and machinations, our ministry is appointed. Is it a small sin to gratify Satan, by neglecting to save those precious souls, which he seeketh to ruin ? Is it a small sin, by our carelessness to betray such souls as those, and our own with them, to the peril of eternal perdition ? Shall we be able to endure the hideous outcries of destroyed souls, wherewith we had been entrusted, howling out that doleful accusation against us, 'Parentes sensimus parricidas ?' our guides have misled us, our watchmen have betrayed us, our pastors have starved us, our stewards have defrauded us, our fathers have been our parricides.

'For Jesus' sake,' if you love Jesus. It is the argument which himself useth. (*John* xxi. 15, 16, 17) And, 'if any man love not the Lord Jesus, let him be Anathema Maran Atha. If you would have Jesus love you, if you tender his sheep, if you regard his command, if you fear his wrath, if you value his salvation ; study the price of souls, snatch souls out of the fire, forewarn souls of the wrath to come ; be humble, be faithful, be painful, be pitiful, towards the souls of men. Commend your fidelity ; set forth Christ's excellency unto the souls of your hearers, that you may be able to say to him at his coming, as he to his Father ; 'Behold me, and the children which thou hast given me.' Thus doing, you shall both save yourselves, and them that hear you.

THE
CHURCH'S TRIUMPH OVER DEATH:

Opened in a SERMON, preached September 11, 1660, at the Funeral of the most religious and virtuous Lady, The Lady Mary Langham.

ISAIAH xxvi. 18, 19.

We have been with child; we have been in pain; we have, as it were, brought forth wind; we have not wrought any deliverance in the earth; neither have the inhabitants of the world fallen. Thy dead men shall live; together with my dead body shall they arise: awake and sing, ye that dwell in the dust: for the dew is as the dew of herbs; and the earth shall cast out the dead.

THE holy prophet, having, in the foregoing chapter, set forth many gracious evangelical promises, doth here, in this, celebrate them with a song of solemn and publick thanksgiving; blessing the Lord for his salvation to his church, and his severity against the enemies thereof. Whereupon we find the church entertaining many holy resolutions, as fruits and expressions of that her joy. She resolves to 'trust in the Lord for ever,' in regard of his strength and fidelity towards his people, and of his power and jealousy against their enemies, *ver.* 4, 5, 6, 7. She resolves to 'wait upon God' in the midst of judgements, upon the remembrance of that name of his, whereby he made himself known to his people in Egypt, *Exod.* xxxiv. 6, 7; as a God able to give being to every promise, and by his truth and power, to perform what his mercy had covenanted to do for her. (*Micah* vii. 20. *Isa.* xxvi. 8, 9, 12) And this confident waiting upon God in trouble is commended 'ab opposito,' by the contrary disposition of wicked men, whom favours and mercies cannot persuade to learn righteousness, *ver.* 10, 11. She re-

solves 'to submit' to God's fatherly government alone, and to renounce all other usurping and tyrannical lords, who had exercised domination over her, in regard of God's judgements executed on them, and his mercies renewed to his people, *ver.* 13, 14, 15. She resolves to 'pour out her prayer' unto God in the midst of all present troubles, acknowledging her own impotency, and the miscarriage of all her own carnal counsels and contrivances : and thereupon trusting no longer in herself, but in God which raiseth the dead, *ver.* 16, 17, 18, 19. Lastly, after all these pious dispositions and noble resolves, she concludeth her song with a triumphal epinicion and insultation over all her enemies, and with an assurance that as they should 'die and not live, fall and not rise,' their persons and their memory should perish, *ver.* 14. So she should 'live, and rise and sing, and flourish,' as the herbs buried in the earth, when the dew of heaven falls on them to refresh them, *ver.* 19.

Some refer the words to the Babylonian captivity, wherein they were as dead bones in a gravè, (*Ezek.* xxxvii. 11, 12) without any strength, wisdom, or visible hope of being ever delivered.

Some, to the afflicted state of the church under the gospel, and the rest, or sabbath, which the Lord would give them at the last, out of all their labours and sufferings. (*Heb.* iv. 9. *Rev.* xx. 2)

Some, to the last resurrection and the faith of the church touching that. And there is nothing more usual than for the church, and holy men therein, to support their hearts above their incumbent afflictions, and to secure to themselves the comfort of promised deliverance, notwithstanding all the seeming improbabilities thereof, by the general doctrine of the resurrection. (See *Job* xix. 25, 26, 27. *Isa.* lxvi. 14. *Hos.* vi. 2. *2 Cor.* i. 9)

Whatever was the particular state of the church then, certain it is, that, in the general, the words extend to the resurrection of the faithful; and are so interpreted by the ancients^a, Irenæus, Tertullian, Jerome, Cyril, Austin, and by learned modern expositors^b.

^a *Irenæus*, lib. 5. cap. 15, 30. *Tertul.* de Resurrect. c. 32. *Hieron.* et *Cyrl.* in loc. *Aug.* de Civ. dei, lib. 20. cap. 21.

^b *Calvin.* Institu. l. 2. c. 10. sect. 21. l. 3. c. 25. sect. 4

The sore affliction here of the church is compared to the pangs of a woman in travail, who earnestly crieth out, and striveth to be delivered; a frequent allusion to express any exquisite pain by. (*Isa. xiii. 8. Jer. xiii. 12*) She had, in this her sore distress, cried with strong groans and cries unto God, to be delivered; but all in vain; she brought forth nothing but 'wind,' pain without profit. (*Jer. xii. 13*) Wind is a usual expression, whereby the scripture describeth frustraneous events. (*Jer. v. 13. Hos. viii. 7, and xii. 1*) The womb of the church miscarried, and brought forth 'flatum pro foetu:' they looked for salvation and deliverance, but they were totally disappointed; they had the pains of a travailing woman, but not the comfort of a child born. (*John xvi. 21*) When they looked for deliverance from one calamity, they fell into another; or as some render it, instead of bringing forth a child, or working any deliverance, they 'were delivered of their own spirit,' or 'gave up the ghost.' The next words are a literal explication of the metaphor, "We 'have not wrought any salvation' or deliverance. All our conceptions and cries end in vanity and disappointment. All our hopes, touching the ruin of our enemies, *ver. 14*, are come to nothing: they 'are not fallen;' but we are dead men, very carcasses; we 'dwell in the dust,' we are as low as calamity can make us."

Now above all this misery, the church, by faith, lifteth up her head, in the assurance of a glorious resurrection. She turns away from the view and sense of her own sufferings, from the conceptions and parturitions of her own counsels, and carnal contrivances, and, with a triumphant apostrophe, turns to God.

Thy dead men shall live.] The pronoun is very emphatical, for they are the words of the church to God, as appears by the continuation of the context, from *ver. 16*: so it is not meant of all, but of 'God's dead men,' whether figuratively in any desperate calamity, or really in their graves; for the words will extend to both.

Shall live] or 'do live;' are prisoners of hope; have a seed of life in them, even in the grave. It is the apostle's similitude and illustration. (*1 Cor. xv. 36, 37, 38*)

With my dead body] In the original it is thus; "My dead body, they shall live;" by a usual enallage of the number,

'Every one of my dead bodies shall live.' Some make it an expression of the prophet's faith^c, applying to himself the comfort of that common salvation; preaching nothing to them which he was not in his own particular assured of. Some take it as an answer of Christ to the church's faith^d, as if it related to that. (*Mat.* xxvii. 52, 53) I conceive them to be the words of the church, still comforting herself in the assurance of God's mercy to every one of her mystical members; which assurance is expressed by a kind of hypotyposis, calling the dead to come forth out of the dust, and to rejoice for her deliverance.

For thy dew is as the dew of herbs] "Thy divine word, power, and promise, is able to do unto us as dew unto herbs; though they seem outwardly dried up and dead, yet having a vital root, they do, by the fall of the dew, send forth their leaves and beauty again. Now God hath more care of us than of herbs, and his spirit more efficacy than the dew; and, therefore, however we may be withered and consumed with calamity and death, yet he will raise us up again, and clothe us with beauty and glory." Thus the scripture often argues from natural to supernatural things. (*Jer.* xxxi. 35, 36. *Jer.* xxxiii. 20, 21. *Psal.* lxxxix. 36, 37. *1 Cor.* xv. 36) And this similitude of dew, reviving and refreshing decayed herbs, we frequently meet with. (*Prov.* xix. 12. *Isa.* lxvi. 14. *Hos.* xiv. 5, 6)

And the earth shall cast out the dead] As a woman doth an untimely birth: the grave shall be in travail with the dead, (the apostle seems to point at such a metaphor^e, *Acts* ii. 24) and shall be delivered of them. Another version thus, "Thou shalt cast the giants in the earth." They who here as giants did trample on the church, and were formidable unto her, shall then fall and perish, when thy people shall awake and sing, as *ver.* 14. So elsewhere, "They shall take them captives whose captives they were, and they shall rule over their oppressors." (*Isa.* xiv. 2) "The sons of them that afflicted them, shall come bending unto them." (*Isa.* lx. 14, and lxxv. 13, 14)

In the words, we observe two general parts. 1. The church's complaint under very great calamity and disap-

^c Calvin.^d Sasbout.^e Λύσας τὰς ὄδιντας τοῦ θανάτου.

pointment, *ver.* 18. 2. Her triumph over all her enemies and sufferings, *ver.* 19. The complaint, being expressed by the metaphor of conception and parturition, intimateth, 1. The greatness of their affliction. 2. The contrivances they used to procure deliverance from it. 3. The disappointment of them all; we have 'brought forth wind;' as elsewhere, 'Ye shall conceive chaff, and bring forth stubble.' (*Isa.* xxxiii. 11)

In the triumph, we may consider, 1. The matter of it; deliverance from the lowest to the best condition, from 'death to life, from a carcass to a resurrection, from corruption to glory, from dust to 'singing.' 2. The reasons of it; 1. In regard of the subject, 'mortui tui,' "God's dead men," 'cadaver meum,' the church's dead body. 2. In regard of the author and virtue whereby it should be effected, the word, the power, the spirit of God; metaphorically expressed, 'ros tuus, "thy dew is as the dew of herbs."

From the first general, the prophet's complaint, we may observe three things.

I. That the Lord exercises his own people, yea his whole church, sometimes with sore and sharp afflictions, with the pangs and throes of a woman in travail. Sometimes we find them in a house of bondage, in Egypt; sometimes in a grave, in Babylon; often oppressed with Philistines, Midianites, Canaanites, Ammonites, Edomites, Syrians, under the tyranny of the four great monarchies of the earth. So the christian church, first, under the persecutions of the heathen emperors of Rome, and then under persecutions of antichrist and her witnesses prophesying in sackcloth 1260 years^f. As Christ first suffered, and then entered into glory, (*Luke* xxiv. 26) so must his church. (*Rom.* viii. 17) Christ hath a double kingdom, that of his patience, and that of his power: we must be subjects under the kingdom of his patience, before we come to that of his power. The church must pass through the sea and the wilderness, to Canaan: they must be in a working and suffering condition, before they come to the rest or sabbath which remaineth for them. (*Heb.* iv. 9.) David's militant reign must go before Solomon's peaceable reign.

^f *Rev.* xi. 3. xii. 6.

Our sins must this way be mortified: our faith, hope, love, patience, humility, Christian courage and fortitude, be exercised: our conformity unto Christ, evidenced: the measure of the wickedness of the enemy, filled: the glory of God magnified in supporting them under, in delivering them out of, all their afflictions; and raising them up, when they are at lowest.

Therefore we should not esteem it strange, when we fall into divers temptations, or see the church of God in the world in a suffering or dying condition. (1 *Pet.* iv. 12, 13, 17. *James* i. 2) If we will have Christ for our husband; we must take him for better, for worse. 1. His afflictions are short, and but for a 'moment. (*Isa.* liv. 7. 2 *Cor.* iv. 17) 2. Sanctified by the spirit of glory and of God resting upon us. (1 *Pet.* iv. 13, 14) 3. Secoded with grace and the power of Christ to support us under them. (2 *Cor.* xii. 9) 4. Operative unto peace, righteousness, and glory. (*Rom.* viii. 28. *Heb.* xii. 11) 5. Not 'worthy to be compared' with the glory that shall be revealed. (*Rom.* viii. 18) 6. Proportioned to our need, (1 *Pet.* i. 6) and to our strength. (1 *Cor.* x. 13) If we will come to glory, we must go the same way unto it as Christ did, the way of holiness, and the way of sufferings. (*Acts* xiv. 22) And surely if there be enough in a woman's child to recompense the pains of her travail; (*John* xvi. 21) there will certainly be enough in the glory to come, to recompense all our pains, either in our obedience, or in our afflictions.

II. We might here note, that even God's own servants, in time of trouble and calamity, are very apt to betake themselves to their own conceptions and contrivances for deliverance: they are big oftentimes with their own counsels, and in pain to bring forth and execute their own projections, in order to the freeing of themselves from trouble. Abraham, when he was afraid of Pharaoh and Abimelech, dissembled his relation unto Sarah^s. David, fearing Achish the king of Gath, feigned himself mad; (1 *Sam.* xxi. 11, 12, 13) when he feared the discovery of his adultery, he gave order for the killing of Uriah. (2 *Sam.* xi. 15) One sin is the womb of another. When Asa was in danger from Baasha

king of Israel, he bought his peace with the spoils of the temple. (2 *Chron.* xvi. 1, 2) When Jonah was afraid of preaching destruction unto Nineveh, he fled unto Tarshish from the presence and service of the Lord. (*Jonah* i. 3) When Peter was afraid of suffering with Christ, he flies to that woful sanctuary of denying and forswearing him. (*Matth.* xxvi. 69—74) Thus the fear of man causeth a snare. (*Prov.* xxix. 25)

This, therefore, is a necessary duty in time of fear and danger, to look up (as the church here, after disappointment by other refuges, doth) with a victorious and triumphant faith unto God, and to make him only our fear and our dread; not to trust in fraud, and perverseness, or to betake ourselves unto a refuge of lies, (*Isa.* xxx. 12, and xxviii. 15) but to build our confidence upon that sure foundation, on which he that believeth, shall not need to make haste. If we lean not upon our own understanding, nor be wise in our own eyes, but in all our ways acknowledge him, and trust in him, and fear him, and depart from evil,—we have this gracious promise, that he will direct our paths. (*Prov.* iii. 5, 7) The more we deny ourselves, the more is he engaged to help us. But when we travail with our own conceptions, and will needs be the contrivers of our own deliverance; it cannot be wondered, if the Lord turn our devices into vanity, and make our belly prepare wind and deceit: (*Job* xv. 35) as it here followeth,—“We have ‘brought forth wind, we have not wrought any deliverance;’ all our endeavours have been vain and successful.”

III. Carnal counsels and human contrivances are usually carried on with pain, and end in disappointment, and do obstruct the progress and execution of God’s promises unto us. If we would go on in God’s way, and use the means which he hath directed, and build our faith and hope upon his promises; we have then his word to secure us, his spirit to strengthen us, his grace to assist us, his power and fidelity to comfort us; we have him engaged to work our works for us, and his angels to bear us in our ways. But when we seek out diverticles and inventions of our own, when we will walk in the light of our fire, and in the sparks which we have kindled, (*Isa.* l. 11) and be wise in our own conceit, (*Rom.* xii. 16) and walk after our own thoughts; (*Isa.* lxxv. 2)

no wonder if we be disappointed, and made ashamed of our own counsels. (*Hos. x. 6*) When we sow the wind, it is not strange that we reap the whirlwind. (*Hos. viii. 7*) And therefore it is our wisdom to cease from our own wisdom, as the Wise man exhorteth, *Prov. xxiii. 4*; inasmuch as the Lord hath pronounced a curse upon those, that are prudent in their own sight; (*Isa. v. 21*) whom usually he disappointeth. (*Job v. 12*)

We have considered the church's complaint, her anguish, her disappointment. Now, in her triumph, we are first to view her deliverance, and then the causes of it.

In the deliverance, is a gradation, both in the misery from which, and in the condition unto which, they are restored. For the former, 1. It extends unto dead men, whom to quicken exceeds the power of nature. But we do not use to give men over, and lay them out for dead, as soon as their breath fails them. Some diseases look like death; therefore the deliverance goes further, unto 'cadaver meum,' my carcass, which the remainders of vital heat have forsaken, laid out, carried away, severed from the living, hastening to putrefaction. But death makes yet a further progress: this carcass must be had out of sight, lodged in the bowels of the earth, and there dissolved into dust; 'his house must know him no more.' (*Job. vii. 10*) And yet even here, when death hath carried a man to the end of his journey, and landed him in its own dominion, so far shall the deliverance extend. The damsel whom Christ raised, was 'mortua,' though yet in the house amongst the living. (*Mark v. 35*) The widow's son gone a little further into the region of death, coffined up, laid on the bier, carried out from the house, a carcass. (*Luke vii. 14*) Lazarus in death's den, 'inhabitor pulveris,' as far as death could carry him; yet raised up. (*John xi. 38, 44*) So there is a gradation in the 'terminus à quo' of this deliverance. There is likewise a gradation in the 'terminus ad quem,' the condition unto which they are restored.

1. 'They shall live;' and this is a favour, though one stay in prison.

2. 'They shall rise;' their life shall be to an exaltation; the wicked shall live again, but it shall be to die again: but these dead shall live and rise; their life shall be an advancement to them.

3. 'They shall awake;' like a man out of sleep refreshed and comforted. (*Psalm xvii. 15*)

4. 'They shall sing;' as victors over the grave, never to return thither more. So we have here, 1. The sad condition of the church. 2. The great mercy and power of God to them in that condition.

Their sad condition in the former of these two gradations.

I. They are 'dead men', in a condition of death; their whole life a conflict with mortality. And though this be not a calamity peculiar to them, (for death feedeth equally upon all) and though there be a great alleviation in their being 'mortui tui,' 'the Lord's dead men;' yet, in some respects, we find the weight of mortality on the church's side. Wicked men meet many times with an *εὐδαιμονία*; live in pleasure, and then die in ease; spend their days in wealth and jollity, in vanity and folly, and go suddenly to the grave, 'die only once and together:' (*Job xxi. 13*) whereas holy men have complained of dying daily; (*1 Cor. xv. 31*) of being in deaths often; (*2 Cor. xi. 23*) of being compassed about with death. (*Psalm xviii. 4.*) The wicked have no bands in their death; (*Psalm lxxiii. 4*) they are at an agreement with it; have, as it were, hired it not to disquiet them. (*Isa. xxviii. 15*) They put it far from them; (*Amos. vi. 3*) whereas good men have their souls often drawing nigh to the grave. (*Psalm lxxxviii. 3*)

Dead, then, here they are, 1. 'Quoad mortis præludia;' all the forerunners and harbingers of death common to them with all others, sorrows, sicknesses, distresses, and infirmities of all sorts.

2. 'Quoad vitæ exitum;' they end their days in the same manner as other men; the wise man as the fool: (*Eccles. ii. 16. Psalm xlix. 10*) thus in common, good men and bad. But godly men

3. Are dead, 'quoad affectus.' Their affections and meditations are upon death. Wicked men feed and fat their lusts, fetch out all the sweetness that sin hath in it: whereas holy men mortify their earthly members, crucify the flesh with the affections and lusts, are ever dying to sin and the world. (*Rom. vi. 11*)

4. They are dead, 'quoad seculum;' crucified to the world, (*Gal. vi. 14*) and therefore hated by it: (*John xv. 19*)

nothing to be looked for from it, but persecution and tribulation. (*John* xvi. 33) As men have done to the green tree, so they will to the dry. (*Luke* xxiii. 31) Suffering belongs to the essence and calling of Christians: (1 *Pet.* ii. 21) they are hereunto appointed. (1 *Thess.* iii. 3) They are in this sense properly 'Mortui tui;' "the Lord's dead men:" for worldlings are not sufferers by calling and profession, as true Christians are; they are not in trouble, as other men. (*Psalms* lxxiii. 5. *Job* xxi. 7—13)

II. From 'Mortui tui,' it proceeds to 'Cadaver meum;' and such they are not only by dissolution after death, but by condition before it; used like a dead carcass, exposed to contempt and dishonour, as the refuge and offscouring of men; (*Lam.* xxxi. 45. 1 *Cor.* iv. 13) trodden under foot; (*Isa.* lxiii. 18) had in derision, (*Psalms* cxix. 51. *Jer.* xx. 8) filled with contempt: (*Psalms* cxxiii. 3) made as the ground and as the street for proud men to go over. (*Isa.* li. 23) Thus the righteous is an abomination to the wicked; they loathe him, as a man would do a dead carcass. (*Prov.* xxix. 27.)

III. From dishonour they proceed to a kind of despair. They are 'habitatores pulveris,' they "dwell in the dust:" they are not only dust by constitution, (*Gen.* iii. 19) and by dissolution, making the grave their house, and their bed in darkness; (*Job* xvii. 13) but further by estimation, they judge so of themselves; abhorring themselves, and putting their mouths in the dust. (*Job* xlii. 6. *Lam.* iii. 29) They are valued so by others, (*Isa.* x. 6) as the mire of the streets. This is the sad condition of the church sometimes in this world under persecution and captivity: so they were in Babylon, as dead bones in a grave. (*Ezek.* xxxvii. 11, 12)

By all which we learn what to look for in the world, when we give our names to God;—the usage not only of strangers and enemies, but even of dead carcasses, to be buried in contempt and dishonour. The way to life lies through the country of death, as the way to Canaan through a sea and a wilderness. No scorns, no graves, must deter us from a godly life, if ever we hope for a blessed resurrection. Neither may we think it strange, when we meet with troubles in the world, which are but the preludes and prefaces unto death; nor when one evil is over, may we sing a requiem to our souls, as if all were passed; but look for vicissitudes

and successions of sorrow, for clouds after rain, till we are landed in the country of death. And since our tenure in this world is so obnoxious both to encumbrance and uncertainty, we should die to the world while we are in it, as those who are very shortly to be translated from it; and having no abiding station here, be careful to look after that city which hath foundations, and so to acquaint ourselves beforehand with death by meditation on it, and preparation for it, that it may not come as a messenger of wrath, but as a harbinger of glory; that, in our death, we may be ‘*mortui tui*,’ the “Lord’s dead men,” and prisoners of hope; the Spirit of Christ in us being the earnest and seed of a resurrection unto life.

We have considered the sad condition of the church, expressed by our prophet in that emphatical climax, ‘dead men, a carcass, inhabitants of the dust.’—Let us next take a view of the mercy of God in her deliverance; a deliverance not only commensurate to her troubles, but victorious over them; *dead* indeed, but she shall *live*; a *carcass*, but she shall *arise*; *asleep*, but she shall *awake*; in the *dust*, but she shall *sing*. So there is mercy fully answerable to the misery; no temptation without an issue; no calamity, without an escape.

I. ‘*Vivent mortui*,’ or as others read it, ‘*Vivunt*.’ True both. “They *do* live; they *shall* live.” They have life in death; and that life shall work them out of death.

1. They do live in death. Wicked men are dead while they live; (1 *Tim.* v. 6) dead in law under the sentence of the curse, as Adam was legally dead by guilt and obnoxiousness the same day that he did eat the forbidden fruit. Dead in conscience under the pain of that sentence, and under the bondage of deserved and denounced wrath. (*Heb.* ii. 15. x. 27) Dead in sin, under the power of lust; (*Eph.* ii. 1 *Psalms* xiv. 3) their throats, sepulchres full of rotten words; (*Rom.* iii. 13) their hearts, sepulchres full of unclean affections; (*Mat.* xxiii. 27, 28) their lives, sepulchres full of dead works. (*Heb.* vi. 1) But ‘*mortui tui*,’ the “Lord’s dead men,” live even in the kingdom and country of death.

2. They live in ‘*præludivis mortis*,’ in all the forerunners of death: in the greatest calamities, they bear up their hearts in the favour of God, which is better than life. (*Psalms* lxxiii. 3.

2 *Cor.* vi. 9) In these things, all these things, we are conquerors; more than conquerors. (*Rom.* viii. 37)

3. They live in 'regno mortis,' in the kingdom and country of death. When death hath possession of them, they live still: you are dead, and your life is hid. (*Col.* iii. 3) The death of a Christian is not the taking away of life, but the laying up of life; as a parent takes the child's money, and keeps it for him. He that believeth shall live, though he die; (*John* xi. 25) as Abel, being dead, yet speaketh. (*Heb.* xi. 4)

Yea, their very bodies, though dead to them, do live to God; for he is the God of the living. (*Mat.* xxii. 32) Therefore the Jews call their burying places, 'Domus viventium.' 1. They live in the promise and power of God. (*Mat.* xxii. 29) 2. They live in the life of Christ their head; whether we wake or sleep, 'we live together with him;' (1 *Thess.* v. 10) as we are risen with him, and sit with him in heaven. (*Col.* iii. 1. *Ephes.* ii. 6) 3. They live in the seed of the spirit of holiness, whose temples they are, which is in them a pledge and seminal virtue of the resurrection. (*Rom.* viii. 11, compared with 1 *Cor.* iii. 16, and vi. 19) In which respect, the apostle compareth the bodies of the faithful unto seed; (1 *Cor.* xv. 42) to note, that, by the inhabitation and sanctification of the Spirit, there is a vital virtue in the body to spring up and awake again.

Thus even in the state of death, we have 'vitam absconditam,' (*Col.* iii. 3) hidden out of our sight and sense; as seed in the furrow, as a jewel in the cabinet, as an orphan's estate in the hand of his guardian; hidden with Christ the first fruits, and in God the author and fountain of life. Thus 'vivunt,' they *do* live.

And further, 'vivent,' they *shall* live; for our life in Christ is not a decaying, but a growing and abounding life. (*John* x. 10) Therefore it will break forth into the similitude of Christ's glorious body, in whom it is hid; as the corn groweth into the likeness of that seed, wherein it was originally and virtually contained. (*John* xii. 24. *Col.* iii. 4. *Phil.* iii. 21. 1 *John* iii. 2, 3) Of natural life we cannot say, "I live, and I shall live;" for natural life runs into death, as Jordan into the Dead Sea: But of Christian life we may say, "I live, and I shall live:" it is a life which runs into life, though

through the way of death; as the waters of the Caspian Sea are said, through subterranean passages, to have communion with the great ocean. It comes from heaven, Christ the fountain and centre of it, and it goes back unto heaven. As a piece of earth falls to the whole earth, so every piece of heaven will find the way to its whole.

II. ‘Resurgent:’ “With my dead body shall they arise;” their life shall be given them for their advancement. Wicked men shall live again, that they may die again; and shall rise, ‘ut lapsu graviore ruant,’ that they may be thrown deeper. Pharaoh’s butler and baker came both out of prison, the one to his office, the other to dishonour; the one to be advanced, the other to be executed: So ‘mortui tui, and mortui seculi,’ shall both come out of their graves, the one from a prison to a furnace, the other from a prison to a palace: in which respect, believers only are called, ‘children of the resurrection.’ (*Luke* xx. 36) It is a resurrection of life to the one, of condemnation to the other: (*John* v. 29) and therefore to distinguish them from the other, it is added;—

III. ‘Expergiscimini.’ They shall awake as a man refreshed with sleep; which puts a great difference between the deaths and resurrections of the godly and the wicked.

1. The death of the godly is but a sleep: 1. In regard of the seeds of life abiding in them. A man in sleep ceaseth from the acts of sense, but the faculties he retaineth still: so a holy man, though he lose in death the acts of life,—yet the seed and root he hath not lost; he lives to God still.

2. In regard of his weariness of the world, and fulness of days. A man, wearied with labour, lies down willingly to rest. Abraham died full of days; he was satiated, and desired no more. (*Gen.* xxv. 8) The apostle had enough of the world, when “he desired to depart, and to be with Christ;” (*Phil.* i. 23) whereas a wicked man, how old soever, is not said to die full of years, or satisfied with life: he may be loaded, but not replenished: he knows not whither he is going; and therefore he would fain stay in the world still.

But it may be said,—have not wicked men brought death upon themselves as Ahithophel, Saul, Judas? and godly men been sometimes unwilling to die, as Hezekiah? (*Isa.* xxxviii. 1, 2)

True both; yet neither the one out of the love of death, nor the other, out of love of the world. Wicked men are impatient of present anguish, and inconsiderate touching future terrors; and therefore rush upon the one to avoid the other: but godly men are weary of the body of sin, and believe the favour of God, and glory of Christ's presence; and that makes them desire to depart, and to be with him. Nor did Hezekiah decline death out of a servile fear, being able to plead unto God his uprightness,—but out of a desire to live to complete the reformation of the church which he had begun, and that he might have a successor to derive the line of the royal seed unto.

So then death to the godly is but a sleep, in regard of the rest it giveth them, (*Rev.* xiv. 13) from sins, from sorrows, from labours, from enemies, from temptations, from fear, from evils to come. And therefore Job calls the grave, 'his bed;' (*Job* xvii. 13) and so the prophet, "They shall lie down in their beds." (*Isa.* lvii. 2)

2. This awaking makes a great difference between the resurrection of the godly and the wicked. The one riseth refreshed, as sleep repaireth the decays of nature, so that a man riseth vigorous and recruited; therefore the time of the resurrection is called 'the time of refreshing, and of restitution of all things.' (*Acts* iii. 19, 21) The other riseth affrighted, as a man awakened by a thunder-clap, or whose house is in a flame about him. The one awakes to his work; the other, to his judgement. It is morning and everlasting day to the one; it is horror and darkness to the other; and therefore it is added,

IV. 'Cantate:;' when they are awake, they "shall sing:;" as David, when he awaked, calls on his lute and harp to awake with him. (*Psal.* lvii. 8) In their graves at Babylon they hung their harps on the willows; no music then; (*Psal.* cxxxvii. 3) but they go out of their graves, as Israel out of the Red Sea, with victory and triumph over death and hell, and so shall sing the Song of Moses and the Lamb.—'Dust and ashes,' in the scripture-phrase, are 'ceremonies of mourning;' (*Job* ii. 12. *Mic.* i. 10) but here they who inhabit the dust, are called upon to 'put off their prison garments,' and to shake themselves from their dust; (*Isa.* lii. 1, 2) to awake unto singing and triumph. When they awake

they are satisfied. (*Psal.* xvii. 15) Thus we see, the deliverance of the church is fully as large as their distress. From all which we learn,

1. The true cause, why death and the calamities leading thereunto, do still remain after Christ's victory over them; to wit: 1. To exercise our faith and hope in God's promises; for the righteous hath hope in his death. (*Prov.* xiv. 32) 2. To conform us unto Christ, as well in the way to life, as in the end. (1 *Pet.* iv. 13) 3. To wean us from the love of the world, which both useth us ill, and passeth away. (1 *John* ii. 15, 17. *John* xv. 19) 4. To encrease our desires of glory, that we may, with good Jacob, wait for the salvation of the Lord. (*Gen.* xlix. 18) 5. To commend our love to Christ, which makes us willing to be dissolved, that we may go to him, as a stone is contented to be broken in moving towards its centre. (*Phil.* i. 23) 6. To commend the power of righteousness, which is not afraid of the king of terrors; nor to go to Christ, though there be a lion in the way. (*Acts* xxi. 13. *Rom.* viii. 35—37) 7. To shew the sweetness and virtue of the death of Christ, which makes a bed of a grave, an antidote of a serpent; hath brought sweetness out of the strong, and meat out of the eater; hath bound death with her own grave-clothes, and set a guard of angels over the bodies of the saints; hath rolled away the heavy stone from the graves of his people, and made it a place of ease and refreshment; hath made our grave like a garden, that our bodies, like herbs, might spring out again; hath slain death, as Benaiah did the lion, in its own pit; and hath made it sick of the bodies of his people, and travail in pain like a woman with child, till at last it be delivered of them.

2. We should, by faith and hope in this doctrine, comfort ourselves against all other calamities, and encourage ourselves against death itself, which is but a depository, and shall be an accountant unto God for every member of his church. Though it hath swallowed them, as the whale did Jonah, it shall cast them up again. Though to the wicked it be a trap-door which lets them down to hell, and so keeps them in the midst of laughter sorrowful, in the midst of plenty and pleasures fearful, in the midst of hope doubtful, when they remember the days of darkness, for they be many, and the days of torment, for they be more;—yet, to believ-

ers, it is a bed, a rest, a sleep, a friend. When it shuts the door between us and the world, it opens a door between us and heaven. Pardon of sin, and peace with God, makes us bold to play upon the hole of the asp, and on the cockatrice's den. (*Isa. xi. 8*)

We have thus far considered the church as dead, buried in the dust; as quickened, raised, awakened, delighted in God: we are

. III. To take a view of the causes of this deliverance which are, 1. Dispositive, in regard of the subject. 2. Efficient, in regard of the author.

The dispositive causes, qualifying the subject for this deliverance, are in the two pronouns, 'tui,' and 'meum;'—“thy dead men: my dead body.” These mercies are not promised generally unto all dead men, but unto the ‘Lord’s dead men,’ whom he hath chosen and formed for himself. (*Psal. iv. 3. Isa. xliii. 21*) If he say, ‘thou art mine;’ neither water, nor fire, nor east, west, north, south, Egypt, Ethiopia, nor any other enemy, shall keep us back from him. (*Isa. xliii. 1, 2, 6*)

1. His we must be, if we will not be lost in death. 1. His by consanguinity; for Christ hath taken upon him the nature of Adam, and the seed of Abraham, and so vouchsafeth to call believers brethren. (*Heb. ii. 11*) By that means, God is become our father; (*John xx. 17*) and, therefore, in the deluge of desolation, he will bring us into his ark, as Rahab, when she was delivered herself, called together her kindred to share therein with her. (*Josh. vi. 23*) 2. His, by purchase: there was a dear and precious price paid for us; we were bought with no less a price than the blood of God, (*Acts xx. 28*) and therefore he will vindicate his claim and title unto us. No man will lose what he hath paid for, if he be able to rescue and recover it out of the hands of unjust possessors: Christ having bought us, death shall not withhold us from him; “the redeemed of the Lord shall return.” (*Isa. li. 11*) 3. His, by covenant. ‘Thy Maker is thy husband;’ (*Isa. liv. 5*) and being married to her, he will make her return. (*Jer. iii. 14*) Any loving husband would fetch back his wife from the dead, if he were able to do it. 4. His, by dedication, inhabitation, consecration, as a temple. (*1 Cor. vi. 19*) If death destroy his temple, he will raise it

up again. (*John* ii. 19) The Spirit that dwelleth in us, will quicken our mortal bodies. (*Rom.* viii. 11)

2. 'His dead men' we must be: we must die *to* sin, because he died *for* it: we must kill that which killed Christ: we must be dead unto sin, if we will live unto God. (*Rom.* vi. 11) His dead men, his perseverantly until death; (*Rev.* ii. 10) his patiently, even until death. (*Heb.* x. 36) Nothing must separate us from his love. His ultimately; whether we live, we must live to the Lord; or whether we die, we must die unto the Lord; (*Rom.* xiv. 8) that he may be glorified in our mortal bodies by life, or by death. (*Phil.* i. 20) And being thus *his* dead men;

1. We are sure, death comes not but with a commission from him; his providence sendeth it, his power restraineth it, his love and wisdom guideth and ordereth it to our good: it is his officer; it shall touch us no further than he gives it authority. (*John* xix. 11) He hath muzzled and chained it; he saith to death, as to Satan concerning Job, "He is in thine hand, but touch not his soul; meddle not with his conscience, or with his peace: and for his body, thou shalt but keep it; thou shalt not destroy it; thou shalt be accountable for every piece of it again."

2. 'Being *his* dead men, he hath always an eye of compassion upon us; our sorrows and sufferings he esteems his own. (*Isa.* lxiii. 9. *Col.* i. 24. *Acts* ix. 4) And if they be his, he will certainly save us from them, and conquer them as well in us, as in himself; for "unto him belong the issues from death." (*Psal.* lxviii. 20)

3. As ever therefore we look for blessedness in death, or deliverance from it, we must labour, both living and dying, to 'be the Lord's,' that he may own us when the world hath cast us out; that we may be precious in his sight, when we are loathsome to the world; jewels to him, when dung to men; that our graves may not only have worms in them to consume us, but angels to guard us. If we die in our sins and be Satan's dead men, we shall never rise with comfort; rottenness will feed not on our bodies only, but on our names; we shall have worms in our consciences, as well as in our carcasses: but when we can say, "Lord, I am thine, thou art mine," we may thence infer,—'We shall not die.' (*Hab.* i. 12) We have a life which death cannot reach. (*Col.* iii. 3) This therefore must be our special care, to be 'mortui

tui,' to die to the Lord, to fall asleep in Christ; (1 *Cor.* xv. 18) that when he comes, we may be found in him, and so may be ever with him. (1 *Thess.* iv. 17) This the first qualification of the subject for deliverance, to be 'mortui tui,' "the *Lord's* dead men."

2. The next is, that it is 'Cadaver meum:' 1. *Mine*, as the words of Christ; 'Being my body, they shall surely rise:' 2. *Mine*, as the words of the church;—"Every member of my dead body shall rise in the unity of the whole."

1. Then my dead body, being members of a head that lives for ever, and hath the keys of hell and the grave, shall certainly rise: his life is the foundation of ours: 'Because I live, ye shall live also.' (*John* xiv. 19) If death had held him, it would much more have held us: but because in him the mercies of David are sure, therefore his resurrection is an assurance of ours. (*Acts* xiii. 34) Christ will not be incomplete, and the church is his fulness. (*Eph.* i. 23) The feet under water are safe, when the head is above it. Christ is said to be the first that rose from the dead; (*Acts* xxvi. 23) the first-begotten, the first-born from the dead. (*Rev.* i. 5. *Col.* i. 18) For though some were raised before him, yet not without him, but by the fellowship of his resurrection: as though light rise *before* the sun, yet it doth not rise but *from* the sun. The mace goes before the magistrate, but it doth so only in attendance upon him. He the only conqueror of death; and as the first-fruits did sanctify the whole mass, (*Rom.* xi. 16) so Christ, by his resurrection, did consecrate all such as die in the Lord, to be a kind of first-fruits, and first-born; (*James* i. 18. *Heb.* xii. 23) and therefore it is said, that they "shall rise first." (1 *Thess.* iv. 16) His resurrection is unto all his members,—

1. 'Arrhabo,' a pledge and earnest of theirs. He having paid our debt, death cannot detain us in prison for it: his resurrection hath justified us against the claim of death, and will glorify us against the power of death. What he did purchase by the merit of his death, is made applicable to us by the power of his resurrection. (*Rom.* viii. 34)

2. 'Exemplar;' his the pattern of ours: he taken not only from prison, but from judgement, death had no more to do with him. (*Isa.* liii. 8. *Rom.* vi. 9) In like manner, we shall rise victors over death, never any more to be subject unto it:

this the apostle calleth 'the image of the heavenly Adam.' (1 *Cor.* xv. 49. *Phil.* iii. 21)

3. 'Primitiæ:' the beginning of the future resurrection; for he rose not barely in a personal, but in a public capacity. Though it were a damnable heresy of Hymeneus, that the resurrection was past, (2 *Tim.* ii. 18) yet it is a truth to say, that it is begun. He first, then we at his coming. (1 *Cor.* xv. 23) By what is past in the head, we are assured of what is expected in his members.

2. All the particular members of the church shall rise in the unity of one body, as mystically joined unto one head, and as one family; (*Eph.* iii. 15) and all one in Christ; (*Gal.* iii. 28) not barely the persons singly considered, but as a church and body shall rise.

1. Then be careful to be found in Christ at his coming: for though all men shall rise, yet with a great difference: the wicked, 'potestate Judicis,'—as malefactors are brought out of prison to the judge to be condemned:—the godly, 'virtute capitis;' the life of Christ shall be manifested in their bodies. (2 *Cor.* iv. 10)

2. A Christian must not only believe, 'Thy dead men shall live,' but further, 'My dead body shall arise too.' Herein is the life of faith in bringing down general promises to our own particular cases, interests, and comforts. (2 *Cor.* iv. 13, 14. *John* xx. 28. *Gal.* ii. 20)

3. Since we shall all rise as one, we should all live as one. As we have all one head, one spirit, one faith, one hope, one inheritance, one common salvation; so we should have one heart and one soul; (*Acts* iv. 32) love as brethren, have the same care as fellow members one of another; weep with them that weep, rejoice with them that rejoice; that our life of faith on earth may, in some measure, express our life of vision in heaven; and since we shall agree there, not to fall out in our way thither. (*Eph.* iv. 1—6. *Phil.* ii. 1, 2, 3. *Col.* iii. 12, 13) And thus much of the dispositive cause, qualifying the subject of this deliverance.

2. The efficient follows, the word and command of God, being like dew to the tender 'herbs,' to revive them when they seem dead. Whence we observe,

1. The facility of the last resurrection in regard of God, to whom miracles are as easy as natural operations, a miracle

being nothing but a new creation. It is as impossible to us to cause rain, as to raise a dead body. He therefore who (we see) doth cause the one, we may believe on his word, that he will the other. We find rain and dew used as arguments to prove the omnipotency and greatness of God. (*Psalm cxlvii. 5, 8. Job v. 9, 10. Jer. xiv. 22. Zech. x. 1*)

And this teaches us a very useful point, to observe the wisdom and power of God in the ordinances of heaven and course of nature ; and from thence to argue for the settling our faith in such things, as exceed the course of nature ; for there is no less omnipotency required to govern natural causes, than to work those that are supernatural. He therefore that keepeth his law, and sheweth his power in the one, will do so in the other too. The Lord strengtheneth our faith by the consideration of natural things ; the bow in the clouds, (*Gen. ix. 12. Isa. liv. 9*) the stability of the mountains, (*Isa. liv. 10*) the multitude of stars, (*Gen. xv. 5*) the height of the heavens, (*Psalm ciii. 11*) the beauty of the lilies, (*Matth. vi. 28, 30*) the ordinances of the moon and stars, (*Jer. xxxi. 35, 36*) the covenant of day and night. (*Jer. xxxiii. 20, 21*) Thus the Lord teacheth us to make use of the rudiments of nature to confirm our faith in him.

I go quietly to bed, and am not frightened with the horror of the night. I know the day will return ; it is God's covenant.—I put my seed into the ground in winter ; I know it will grow into a harvest ; the sun will return ; it is God's covenant.—And why should not I trust him, as well in his covenant of grace as of nature ? why should I not believe, that that power which quickens dead corn, can quicken dead men, and can provide as well for my salvation as for my nature ?

The truth is, all unbelief doth secretly question the power of God. Things past and present all can believe, because they are seen. But things promised, when they oppose reason, and transcend the course of natural causes, and the contrivances and projections which we can forecast, we many times stagger and falter about. Israel confessed what God had done, and that omnipotently, "He smote the rock, and the waters gushed out ;" and yet in the same breath they question his power ; "Can he furnish a table in the wilderness ? can he give bread also and provide flesh for his

people?" (*Psalms* lxxviii. 19, 20, 22) Moses himself staggered, when the Lord made a promise which seemed to exceed the power of ordinary causes. (*Numb.* xi. 21, 22) And therefore when God will confirm the faith of his servants, he draweth them off from viewing the greatness and strangeness of the promises in themselves, to the consideration of his power. "Is any thing too hard for the Lord?" (*Gen.* xviii. 14) "I am the Lord, the God of all flesh; is there any thing too hard for me?" (*Jer.* xxxii. 27) "If it be marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in mine eyes, saith the Lord of hosts?" (*Zech.* viii. 6) And therefore in all cases of difficulty, when sense and reason, flesh and blood, dictate nothing but despair; we should, by faith, look up to the truth of God promising, and to the power and name of God giving being to his promises, whose ways are higher than our ways, and his thoughts than our thoughts. (*Isa.* lv. 8, 9) So did Jehoshaphat; (*2 Chron.* xx. 12) so David; (*1 Sam.* xxx. 6) so the prophet Ezekiel, (*xxxvii.* 3) so Abraham, (*Rom.* iv. 19, 20, 21) so Peter: (*Luke* v. 5) so we should all do, when we walk in darkness and have no light, still trust in the name of the Lord, and stay upon our God. (*Isa.* l. 10)

2. We hence learn the original of the resurrection; it is a heavenly work, as dew which comes from heaven to revive the grass. The Lord resolves the lineage and genealogy of corn into heaven; (*Hos.* ii. 21) takes it to himself to be the Father of the dew. (*Job.* xxxviii. 28) It comes from him whose body did shed drops of heavenly dew in the garden, and by them did slay death, and revive the herbs of the grave.

We must labour, therefore, by a heavenly conversation, to have our bodies, temples of the holy Spirit; that this heavenly virtue, when it hath drawn us out of our graves, may then carry us to heaven. For as that which is earthly, when it is out of its place, never leaves descending till it goes to earth; so that which is heavenly, will never cease rising, till it get to heaven. Earthly vapours may be drawn up; but they fall again in rain and wind. Wicked men, though raised, will fall again. Any thing of heaven will go to heaven; any thing of Christ will go to Christ.

CONCERNING this dear and worthy lady, though my

custom be to be very sparing in funeral eulogies, yet many things were in her so remarkable, that the mentioning of them cannot but tend to the edification of others.

I shall not mention her mere externals; the worth, credit, and dignity of her family; the gentleness and sweetness of her disposition, and all amiable accomplishments which rendered her lovely to those that knew her: nor set forth the proportion between her and the present text. I shall only name such things, as commended her to God as well as to men.

She looked after heaven very young: would frequently bless God for the religious education, which she had under her parents. She was even then assaulted with temptations unto atheism, and to think that there was no God: but took the best course to repel and resist them, that the most experienced Christian could have directed her unto: immediately betaking herself by prayer unto that God, whom she was tempted to deny.

She was a woman mighty in the scriptures; read them over once a year; and searched after the sense of difficult places out of the several annotations before her. She was (as it were) a concordance directing usually to the book and chapter, where any place of scripture, mentioned in discourse, was to be found.

She was constant in reading substantial authors of dogmatical and practical divinity; and by that means grew greatly acquainted with the whole body of wholesome doctrine.

She was unweariedly constant in the performance of private duties: insomuch that it is verily believed by him, who had best reason to know it, that for twelve years together she never intermitted her morning and evening addresses unto the throne of grace. When she was suddenly surprised with the pangs of this last child, she ran into her closet to be first delivered of her prayer, and to pour out her soul to God, before she was delivered of her child.

She had a singular delight in the public ordinances, and was a most constant frequenter of them, with very serious and devout attention; calling her memory to an account when she came home; and if any particular slipt from her forgotten, she would enquire of her husband in bed, to recover it for her.

She left behind her in her closet a paper book, wherein, with her own hand, she had collected divers general directions for a holy spending of the day, with several particular means for the faithful observance of those general rules.

She highly honoured holiness in the poorest and meanest person, and would frequently with some decent and modest excuse get off from unprofitable and impertinent discourse, that she might have her fill of more edifying conference with such, in whom she had learned of David, to place her delight.

For divers months before her death, she was wonderfully improved heavenward, as those about her observed, not regarding the world, nor letting any vain word drop from her : and her countenance, many times, after her coming out of her closet, seemed to have strange impressions of her conversing with God shining in it, as some conversant with her have professed to observe.

She was greatly adorned with meekness, modesty, and humility, which are graces, in the sight of God, of great price. When one wished her joy with the honour lately come to her, she answered, ‘ that there was a greater honour which she looked after, which should bring with it more solid joy.’

She always expressed much honour and reverence to her parents, in all comely and dutiful comportment towards them ; which much endeared her unto them.

Full of conjugal affection to her dear husband, revoking with an ingenuous retraction any word which might fall from her, which she judged less becoming that honour and reverence, which she did bear to him. When he was engaged upon public concernment, and more particularly when he crossed the seas to wait on his sacred Majesty, she daily put up such ardent and heavenly petitions unto God for him, as caused those about her to conclude it impossible that the husband of so many prayers and tears should meet with any miscarriage. Wonderful watchful over his bodily health ; and spying out distempers in him before he discovered them himself ; earnestly desiring what is now come to pass, that he might survive her, that she might never know the wound of a deceased husband.

She had a more than ordinary care in the education of her children, holding them close to the reading, and committing

to memory both scripture and catechism; wherein by her diligence they made a very strange progress; a pregnant instance whereof (to speak nothing of her children yet living,) was her eldest son, who went to heaven in his childhood, about the age of five or six years; of whose wonderful proficiency in the knowledge of God, an exact account is given by a grave and godly divine in the printed sermon, which he preached at his funeral.

She was very affable and kind to her servants, especially encouraging them unto holy duties; who have professed themselves very much benefited in their spiritual concernment by the discourses which she had with them.

She was very charitable and ready to do good to poor distressed persons, especially those of the household of faith; visiting, edifying, and comforting them, and with her liberality relieving their necessities: acknowledging God's free and rich mercy, in allowing her a plentiful portion of outward blessings, and that she was not in the low condition of those whom her charity relieved.

In her sickness and extremities of travail and other pains, she earnestly pleaded God's promises of healing, of easing, of refreshing, those that were weak and heavy laden; acknowledging herself so to be, not in body only, but in soul too; and was full of holy and fervent ejaculations.

Yea, when the disease affected her head, and disturbed her expressions, yet even then her speeches had still a tincture of holiness, and savoured of that spirit wherewith her heart was seasoned.

She advised those about her to set about the great and one necessary work of their souls, while they were in health; assuring them that, in sickness, all the strength they had, would be taken up about that.

She desired her husband to read to her in her sickness Mistress Moor's evidences for salvation, set forth in a sermon preached by a reverend divine at her funeral, meditating with much satisfaction upon them.

And when some cloud overcast her soul, she desired her husband to pray with her, and seconded him with much enlargement of heart, and blessed God for the recovery of light again.

Thus lived and died this excellent lady, a worthy pattern

for the great ones of her sex to imitate. Such works will follow them into another world, where none of the vanities of this, no pleasures, no pomp, no luxury, no bravery, no balls, no interludes, no amorous or complimentary discourses, or other like impertinencies of the world, will have any admittance. The more seriously you walk with God, and ply the concernments of your immortal souls, living as those that resolve to be saved, the greater will be your treasure of comfort in your death, and of glory in another life : whereas all your other delights and experiments for content will expire, and give up the ghost in Solomon's ' vanity and vexation of spirit.' The Lord make us all wise unto salvation.

THE
PASTORAL OFFICE:

Opened in a Visitation-Sermon, preached at Ipswich, October 10, 1662.

ZECH. xi. 7.

And I took unto me two staves; the one I called Beauty, and the other I called Bands; and I fed the flock.

IN this chapter, we have a prophecy of horrible and final judgements hanging over the nation of the Jews, for their rejection of Christ here foretold. The judgements are external, arising from enemies abroad, *ver. 1, 2, 3*; from shepherds at home, *ver. 5*; from intestine commotions, *ver. 6*; and spiritual, rejection by Christ's breaking the staves wherewith he had fed them, *ver. 9—14*; and tradition into the hands of cruel shepherds, *ver. 15, 17*; causes of these judgements, oppression, *ver. 5*; ingratitude against Christ their good Shepherd. Concerning whom we have, 1. His call to his pastoral office, *ver. 4*: 2. His obedience to that call, *ver. 7*: 3. The hatred and dis-estimation he received from the pastors and people, *ver. viii. 12*. Lastly, God's abhorring their so unworthy dealing with his Son, *ver. 13*.

The Lord, being willing to save his flock, set a Shepherd over them who should feed them. And a good Shepherd we are sure it is, who could call God 'my God,' *ver. 4*: and although we may take it for the prophet himself, representing by a synecdoche all faithful pastors whom the Lord from time to time sent to acquaint them with his counsel; yet it is evident by the ensuing parts of the chapter, that Christ is here meant, the chief and great Shepherd, of whom the prophet in these actions was but a type. He threateneth them, *ver. 6*; punisheth them, *ver. 10*; was sold by them. (*ver. 12*, compared with *Matth. xxvii. 9*) He principally, and other faithful pastors under him, are they, who here under-

take the charge of this people to feed and govern them. Which care is further set forth by a metaphor of 'two shepherd's staves,' noting his double vigilancy and superinspection over them; by the names of which, I understand two special ends of Christ's pastoral service.

1. 'To restore beauty,' and to erect that collapsed order of doctrine and worship which had been corrupted: for verity of doctrine, purity of worship, and decency of order, are the special beauties of a church, which render it amiable: upon these accounts it is that Sion and the house of God therein are so often called the 'Beauty of the Lord, and the Beauty of holiness.' (*Psalms* xxvii. 4, and xlvi. 2, and l. 2, and xcvi. 6, 9. *Isa.* lx. 13, and lxiv. 11) Christ, in his ministry, did cleanse the doctrine of the church in his Sermon on the Mount, and the worship of the church in his purging of the temple; and so filled his house with glory, (*Hag.* ii. 7) and made beautiful the feet of his ministers. (*Rom.* x. 15) The magnificence of the temple, the glorious garments of the priests, the pure vessels of the sanctuary, the sweet incense and perfume, the admirable state, order, and government of Solomon's house, were all shadows and types of these spiritual and heavenly beauties, wherewith Christ adorneth his church.

2. To gather 'together into one' his scattered and divided people, (*John* xi. 52) that from him the whole body may be joined together and compacted, (*Eph.* iv. 16) in peace and love one unto another, according unto his prayer, *John* xvii. 21, 22, 23. This, I take it, is meant by the 'staff' called 'Bands', making of the stick of Joseph and Judah one. (*Ezek.* xxxvii. 19) In those eastern countries^a, such as entered into a covenant of peace were wont to twist a band, and, upon dissolving a covenant, to untwist it again; whence a society of men joining together in one employment are called חבל (*Psalms* cxix. 61. 1 *Sam.* x. 5) and their possessions were divided unto them *περ σχοινίσματα* by measured lines, (*Psalms* xvi. 6, and lxxviii. 55) to note their dwelling together in unity. But now upon rejecting Christ, they who had been before 'in amœnitate Dei,' the Lord's peculiar people, and were knit together in the bands of a brotherly covenant, were at last loathed by God, *ver.* 8; no longer

^a *Fuller.* Miscellan. i. 6, c. 17.

consociated in the same policy or possessions, but devoured by the Roman army, and dissipated into divers and remote nations.

In the words two things are observable. The office or administration, 'Feeding the flock:' and the great ends of that service, purity and unity, set forth by the symbol of 'two pastoral staves,' called here by the names of 'Beauty and Bands.'

Touching this administration of feeding the flock, we shall briefly open, 1. The necessity of this pastoral office, both supreme in the Chief Shepherd, and subordinate in his servants and inferior ministers. 2. The particular duties wherein the discharge of our pastoral office doth stand, which the Supreme Shepherd is pleased to second with his powerful and most efficacious co-operation.

Necessity is twofold: absolute, as it is absolutely necessary for the first being to be: relative or hypothetical, when one thing is necessary in order unto, or upon supposition of, another. Obedience unto God is a necessary duty to be done; blessedness, a necessary end to be pursued. Unto the performance of this duty, there is a necessity to know the rule wherein it is prescribed: unto the obtaining of this end there is a necessity to know the means whereby it may be promoted; for understanding whereof we shall premise two or three propositions.

1. Though there remain some ingrafted notions of the law of nature, touching God and a service due to him, in the heart of man; yet that law is much darkened and defaced by that sinful corruption, which doth as well indispose the mind as any other faculties unto its due operations. Of this blindness and vanity we have frequent mention; (1 *Cor.* ii. 14. *Eph.* iv. 17, 18) and therefore albeit rare things are recorded of the moral virtues of many heathen men, and though diverse of their philosophers, Plato, Aristotle, Hierocles, Plutarch, Cicero, Seneca, Epictetus, and others, have written excellently on those arguments; yet unto a full knowledge of moral duties, to be in a due manner performed unto God and men, there is necessary a further patefaction of the divine will, than those remaining principles of the law of nature can dictate unto us. And this was done by the ministry of Moses, by whom to the church,

and unto whom, by the ministry of angels, the most holy and perfect law of God was fully discovered.

2. Though the law delivered by Moses be pure and perfect, though it be holy, just, and good; and though the commands thereof be exceeding broad; yet thereby salvation cannot be had, since by the law is the knowledge of sin; (*Rom.* iii. 20) and therefore it can curse only and not bless or save us, as the apostle argues, *Gal.* iii. 10, 11. All that the law can do, is to show us duty, to discover the sin whereby we come short of duty, the punishment due unto that sin, and our impotency to prevent, remove, endure, or avoid that curse. And consequently there must be a further patefaction of life and grace by another prophet.

3. The doctrine of the gospel, as it stands formally distinguished from the doctrine of the law, is wholly mysterious and supernatural: there are no seminal notions in the mind of man, from whence it may, by rational disquisition, be deduced. And therefore it is usually in scripture called a mystery; 'the mystery of Christ;' (*Eph.* iii. 4. *Col.* iv. 3) 'the mystery of the gospel;' (*Eph.* vi. 19) of the 'faith,' of 'godliness;' (*1 Tim.* iii. 9—16) 'hidden from ages and generations;' (*Rom.* xvi. 25) 'which eye hath not seen, nor ear heard, nor hath entered into the heart of man to conceive;' (*1 Cor.* ii. 9) as a mystery, above natural reason; as a mystery of godliness against carnal reason. Except therefore it had been by some pastor revealed to the church, we could never have had the knowledge of it.

4. Unto the perfecting of salvation by the gospel, two things concur; a valid impetration of grace by the merit of Christ; and an effectual application thereof by his Spirit, which he doth by begetting faith in us, called 'the faith of the operation of God.' (*Col.* ii. 12) This knowledge of Christ is simply necessary to salvation. (*Isa.* liii. 11. *John* viii. 24) And it is not of ourselves, but the gift of God; (*Eph.* ii. 8) and God works it by hearing. (*Rom.* x. 17) So there is a necessity of a divine pastor, by whose teaching this knowledge, so necessary to salvation, may be effectually wrought in us.

5. The doctrine of redemption layeth an obligation on the redeemed, to live unto him that bought them. Christ therefore died and rose, that he might be the Lord of dead and

living. The grace, which bringeth salvation, 'teacheth to deny ungodliness,' &c. (*Tit.* ii. 11, 12) Sanctification is necessary to salvation, as being the inchoation thereof. Nothing can be perfected till it be begun. (*Heb.* xii. 14) Since, therefore, holiness is necessary, and it belongs to him to whom this service is due, to prescribe the manner of it; and since we have naturally in us ignorance, impotency, and enmity, wholly disabling from the doing of it; there is, upon these accounts, an absolute necessity of such a pastor, who may reveal the right way of holiness unto us, and may efficaciously incline our wills thereunto. Upon these grounds we may see the necessity of the Great Pastor for revealing the supernatural mysteries of life and salvation by free grace, for working faith, whereby life and salvation may be applied unto us, for enabling us unto the duties of holiness, and removing those impediments of ignorance and enmity, which indispose us thereunto.

And now because the office of inferior pastors under this Great Shepherd hath, in these late unhappy and licentious days, by the subtilty or rather bungling of Satan, been greatly opposed, it will not be unseasonable to speak a little of the necessity of these also to feed the flock.

That which God hath appointed as an office in his church, is to be acknowledged necessary. God hath, by his special institution, appointed pastors and teachers in his church, whose function the scripture owneth as an office, called ἐπισκοπή et διακονία: (1 *Tim.* iii. 1. *Col.* iv. 17) therefore they are to be acknowledged necessary. The Lord is said to have set or constituted them in his church; (1 *Cor.* xii. 28) to have given them to her as part of her dowry. (*Eph.* iv. 11) They are sent forth by the Lord of the harvest. (*Matt.* ix. 38) They are called 'ministers of Christ.' (*Col.* i. 7) They receive their ministry from the Lord. (*Col.* iv. 17) He hath made them overseers. (*Acts* xx. 28) Therefore none can, without sacrilege against Christ and his church, reject them.

2. Necessary ordinances presuppose necessary officers to administer them. Christ hath appointed necessary ordinances to be to the end of the world administered; therefore the officers who are to administer them, are necessary likewise. He did not appoint a work to be done, and leave it to

the wide world who should do it, but committed the ministry of reconciliation to stewards and ambassadors, by him selected for that service. (1 *Cor.* iv. 1. 2 *Cor.* v. 19)

3. That which was instituted for necessary ends, so long as those ends continue, must be necessary likewise. The office of the ministry was instituted for necessary ends, which do and will still continue; therefore the ministry by which they are to be promoted, is still to continue. Those ends are, the proclaiming repentance and remission of sins; the bringing glad tidings of good things; the turning men from darkness to light, and from the power of Satan unto God; the saving of souls; the perfecting of saints; the edifying the body of Christ; the nourishing of men in the words of faith; the speaking a word in season to the weary; to show forth the Lord's death till he come;—these and such like great and weighty works, the apostle calleth *ἔργον διακονίας*. (*Eph.* iv. 12) So long as these works remain to be done, the ministry whereby they are to be done, must remain likewise.

But it may be objected, Others may promote these ends as well as ministers; all believers are commanded to comfort, support, edify one another; (1 *Thess.* v. 11, 14. *Jude*, *ver.* 20) therefore no need of such an office for the doing of them.

We answer, Although every private Christian, in his place and station, ought to minister grace to the hearers, to have his speeches seasoned with salt, and fitted to the use of edifying; yet these great works are not done with the same authority, efficacy, certainty, or order, by a private hand as by public officers.

1. Not with the same authority. A learned lawyer may resolve a man's case as truly as a judge; but when he hath a sentence declared by the judge, this doth more assure and quiet him, because it is a sentence not only of truth but of authority. Ministers speak and exhort and rebuke with authority. (*Tit.* ii. 15)

2. Not with the same efficacy: for the Lord hath made them able ministers; (2 *Cor.* iii. 6) furnished them with power for edification; (2 *Cor.* xiii. 10) annexed a special promise of blessing unto their service. (*Matt.* xxviii. 20) The gospel, ministered by them, is not in word only but in

power; (1 *Thess.* i. 5) not declarative only, but operative; they being therein workers together with God. (1 *Cor.* iii. 9. 2 *Cor.* vi. 1)

3. Nor with the same certainty:—for how can it be expected, that the cases and conditions of particular consciences should be so well looked after by private men who have callings of their own to divert them, as by those whose whole work it is to oversee the souls committed to their charge, to whom they may, in every case of difficulty, resort for counsel? Or how can I expect ordinarily as full satisfaction from a private brother, as from one whose duty it is to give himself wholly to these things; whose constant business it is to give attendance to reading, to exhortation, to doctrine; to meditate on them, to take heed unto them, to continue in them, that his profiting may appear to all? (1 *Tim.* iv. 13—16)

4. Not with the same order. God is in all his works, much more in his church, a God of order. (1 *Cor.* xiv. 33) If the apostles themselves found it difficult to attend the word of God, and tables, (*Acts* vi. 2) it cannot but be much more difficult for private brethren to attend their own domestical callings, and the public concernments of the church of God. If a great apostle said, ‘Who is sufficient for these things?’ (2 *Cor.* ii. 16) shall we judge private persons fit enough for them? If, in the body, God hath set several members for several uses, shall we think so weighty, difficult, and important a service as publishing the glad tidings of salvation, should be intrusted at large in every hand, and no peculiar officers set apart for the dispensing of it?

4. We may infer this necessity from the titles given by God unto these his officers. They are called ‘Angels;’ (*Rev.* i. 20) ‘Ambassadors, intrusted with the ministry of reconciliation;’ (2 *Cor.* v. 20) ‘Stewards of the mysteries of God;’ (1 *Cor.* iv. 1, 2) ‘Watchmen and Overseers of the Flock;’ (*Ezek.* iii. 17. *Acts* xx. 28) ‘Shepherds;’ (1 *Pet.* v. 3) ‘Teachers,’ distinguished from the people taught; (*Gal.* vi. 6) ‘Preachers’ sent to publish peace; (*Rom.* x. 14) ‘Builders, planters, husbandmen, scribes, instructed for the kingdom of God.’ All which metaphorical expressions import services of absolute necessity in states and families. There are mutual and reciprocal duties, enjoined by God upon them and the people; they, to watch

over the flock; and these, to love, honour, esteem, and encourage them. If they be not necessary officers in the church, why should there lie upon them so severe a charge? why should there be due unto them so great a respect?

5. They whom the apostles took order to be provided for the service of the church, are necessary officers thereof: for had they been superfluous, they would not have burdened the church with them. But the apostles took special order for the succession of ministers in the church: they ordained elders themselves; (*Acts* xiv. 23) they directed Timothy and Titus to do so too; (*2 Tim.* ii. 2. *Tit.* i. 5) they call upon them to attend their service; (*Col.* iv. 17. *1 Pet.* v. 1, 3)—they call upon others to obey and encourage them. (*Heb.* xiii. 17. *Gal.* vi. 6) Now certainly they would not have taken all this care, nor put the church to so much duty and charge, if the office were not necessary to the good and interest of the church.

Add hereunto the uninterrupted prescription of all ages. For not to mention the heathen nations, where we find persons separated for divine worship, in Egypt, (*Gen.* xlvii. 22) in Palestine, (*1 Sam.* vi. 2) in Lycaonia; (*Acts* xiv. 13) such were the Chaldeans in Babylon, the Magi amongst the Persians; the Brachmanes amongst the Indians; the Druidæ amongst the Gauls; the Pontifices, Augures, Flamines, and others amongst the Romans. And to keep to the church of God, we read, in the beginning, of Enoch a prophet, Noah a preacher, Abraham a prophet, Melchisedec a priest, of the order of priests and Levites in Israel, before whom the first-born of the chief of the families did bear that honour; for we read of priests before the Levitical order was instituted. (*Exod.* xix. 22) After that the evangelical ministry began in John, continued in the twelve Disciples and seventy Elders, held on in a constant succession, Christ and his apostles appointed it, and never repealed their own order. If Jephthah's prescription of 300 years' possession was a good plea, (*Judges* xi. 26) much more the Church's, of 1600.

And now, dear brethren, since our office is of so great necessity to the church of God, it greatly concerneth us to be duly therewith affected; with all fear and trembling to discharge so important duties, for the administration whereof this function hath been divinely instituted; by the holiness

and exemplariness of our lives, by the evidence, authority, and purity of our doctrine, to keep ourselves above the contempt of men, not to suffer any to despise us, to magnify our office, and to bear up that double honour, which the Lord hath awarded unto those that labour in the word and doctrine: that, in all things, showing ourselves patterns of good works,—in our doctrine, showing incorruptness, gravity, sincerity, sound speech which cannot be condemned, men that are against us, may be ashamed, having no evil thing to say of us. And this leadeth to the second thing proposed, the consideration of the duties, wherein the discharge of this pastoral office doth stand.

The word ‘feed’ is a usual metaphor, to express the tender care and gentle government, which men are to exercise over those, who are committed to their custody. It is used frequently not only in scripture, (*Psal.* lxxvii. 20, and lxxviii. 71. *Ezek.* xxxiv. 23. *Esa.* xl. 11. *John* x. 11, and xxi. 15, 17. 1 *Pet.* v. 2) but in profane authors, as Xenophon makes the comparison in the beginning of his *Cyropædia*, and Homer calls Agamemnon *ποιμένα λαῶν*, the Pastor of the People, *κηδεμόνα*, one that takes care of the flock. There is likewise a synecdoche of the part for the whole, one particular of the office being put for all the rest. Here then we might enter into a large field, 1. In opening the pastoral office of Christ, as he came to seek and save his lost sheep; to rule them by his royal authority; to lead them by his most holy example; to feed them *σάρματι, αἵματι, πνεύματι, ῥήματι*, by his body, blood, spirit, and word; to heal and bind them; to fold and defend them, to rescue and deliver them, out of the mouth of the wolf and lion. 2. In setting forth the whole duty of the ‘under-shepherds which they owe to the flock of Christ, as they have intrusted unto them the ministry of reconciliation, which ministry standeth in four things. 1. In offering up the spiritual sacrifices of prayers and praises, in the name and behalf of the church unto God, and to bless in his name. 2. In administration of the seals or sacraments. 3. In exercising the power of binding and loosing, of retaining and remitting of sins towards particular contumacious sinners in the one case, or penitent sinners in the other. 4. In preaching the glad tidings of salvation to the church. But because it is not possible to han-

dle so many weighty particulars in this little scantling of time, I shall keep to the most narrow and formal sense of the word ‘feed,’ as it relateth to the spiritual food of the soul, the pastures of life, the word of God; for ψυχῆς τροφή δειῶν λόγων ἐστίασις, as Basil Seleuc. speaketh, ‘The food of the soul is the feast of the word;’ whereunto possibly the apostle may allude, when he requireth Timothy ὀρθοτομεῖν τὸν λόγον: (2 *Tim.* ii. 15) as the ministry of the word and spirit is compared by the prophet to ‘a royal and magnificent feast.’ (*Isa.* xxv. 6. *Prov.* ii. 1, 2. *Rev.* iii. 20)

This great work of preaching is appointed by God as a means and instrument of begetting faith in the people, and turning them from the power of Satan unto God: by evidencing divine truth unto the conscience; (2 *Cor.* iv. 2) that a man’s sin may find him out to make him penitent, and he may find Christ out to make him blessed.—By stopping the mouths of gainsayers, by reprovng those that sin out of infirmity, with meekness, (*Gal.* vi. 1) out of contumacy, with sharpness, (*Tit.* i. 13) all, with authority. (*Tit.* ii. 15) By exhorting with strong arguments, and with winning persuasions, unto the obedience of the truth. (2 *Cor.* v. 20) By comforting and pouring balm into wounded spirits, removing fears, resolving doubts, speaking peace, showing a man his righteousness, and delivering him from going down into the pit. (*Isa.* xl. 1. *Job* xxxiii. 23) By differencing the sheep from the goats, the chaff from the wheat, the precious from the vile, him that feareth God from him that feareth him not. The word of grace, thus managed, is the ordinary instrument which God useth to sanctify us, (*John* xvii. 17) to form Christ in us, to derive the spirit upon us, and to turn us to the Lord. And the minister of Christ who duly preacheth it, is his herald, and ambassador, κήρυξ ἐν πολέμῳ, πρέσβυς ἐν εἰρήνῃ, to proclaim war against the rebellious, and to publish remission of sins unto those, that repent and believe.

And so much hath Christ honoured his stewards in the faithful discharge of this their ministry, that though they be but weak men, yet such effects are ascribed unto them, as are proper unto God alone. They are said to forgive sins; (*John* xx. 23) to convert and to save souls; (*Jam.* v. 20. 1 *Tim.* iv. 16) to deliver men from going down into the pit; (*Job* xxiii. 24) to revenge all disobedience; (2 *Cor.* x. 6)

and to judge wicked men ; (*Ezek. xx. 4*) none of which can be effected, but by God alone. The excellency of the power belongs unto him. (*2 Cor. iv. 7*) ‘Nulla est remissio culpæ nisi per gratiam: sed gratiam dare, est potentiæ infinitæ,’ saith Alexander Hales. And therefore Peter Lombard, and after him Altissiodorensis, Bonaventure, Occam, Biel, and divers other schoolmen, do affirm, ‘Per hanc potestatem non posse remitti culpas, sed solùm declarari remissas;’ and that the priest doth it ‘per modum impetrantis,’ but not ‘per modum impertientis.’ And yet because unto us is committed the ministry of reconciliation, (*2 Cor. v. 19*) and, together with that office, an authority to work together with God as his instruments, who maketh us able ministers of the New Testament ; (*2 Cor. iii. 6*) so that, by the co-operation of God, our gospel cometh not in word only, but in power. (*1 Thess. i. 5. 2 Cor. x. 8. Tit. ii. 15*) Therefore we are said to do those things which are proper for God alone to do, because God is pleased to do them by that word of grace, the ministry whereof he hath committed unto us. “Humana opera, Dei munera,” as Optatus speaks ; the ministry is man’s, the gift is God’s.—“The priest,” saith St. Chrysostom, “lendeth his tongue and his hand ; but neither angels nor archangels can do the thing, but God alone.”—“Humanum obsequium, munificentia supernæ potestatis,” saith St. Ambrose ; (*De Spiritu Sancto, lib. 3. cap. 19*) the service is man’s, but the munificence is God’s.—We loose by our pastoral authority, whom God raiseth by his quickening grace, saith Gregory. (*Homil. 26, in Evang.*)

The matter of this our preaching is, in general, the whole counsel of God ; (*Acts xx. 27*) all the words of life ; (*Acts v. 20*) that which we have heard of the Lord of Hosts. (*Isa. xxi. 10*) All which God commands without diminishing a word. (*Jer. xxvi. 2*) “Thou shalt speak my words unto them saith the Lord.” (*Ezek. ii. 7*) We are ‘angels;’ we must keep to our message : we are ambassadors ; we must keep to our commission : we are depositaries ; we must discharge our trust. “Quid est depositum ?” saith Vincentius Lirinensis, speaking of that command to Timothy. (*1 Tim. vi. 20*) “Id quod tibi creditum est, non quod à te inven-

^b Quodammodo ante diem judicii judicant. *Hieron. Ep. ad Heliodorum.*

tum; quod accepisti, non quod excogitasti; rem non ingenii sed doctrinæ; non usurpationis privatæ, sed publicæ traditionis, in qua non auctor debes esse sed custos." And so Origen; "The apostle," saith he, "hath given example to the doctors of the church to speak to the people, non propriis præsumpta sentiis, sed divinis munita testimoniis." Our own devices are all but chaff; God's word is the wheat; (*Jer.* xxiii. 28) ours, but hay and stubble; his, gold, and silver, and precious stones. (*1 Cor.* iii. 12)

More particularly, the matter of our preaching is Christ crucified, and the glad tidings of the remission and salvation through him. (*Acts* viii. 5. *1 Cor.* ii. 2) The 'Credenda,' all recapitulated in the doctrine of Christ; the 'Agenda,' all supplied by the grace of Christ; the 'Petenda,' all granted in the name of Christ; the 'Communicanda,' all seals of the love of Christ. He is 'lux, et cibus, et medicina,' as Bernard speaks; If I be ignorant, Christ is my light; if I be hungry, Christ is my food; if I be sick, Christ is my physick.—"Si scribas, non sapit mihi, nisi legero ibi Jesum: si disputes aut conferas, non sapit mihi, nisi sonuerit ibi Jesus." Our ministry now is altogether evangelical: for though we preach the law, yet it is ever in a subserviency unto the gospel, that, by the convictions thereof, we may betake ourselves unto Christ for shelter from the curse which the law threateneth, and for grace unto the duties which the law prescribeth. Our Saviour seemeth unto me to dictate the right method of preaching the gospel in that threefold conviction of sin, righteousness, and judgement. (*John* xvi. 8, 9, 10)

1. The spirit, accompanying the preaching of the gospel, doth convince men of 'their sin,' and the wrath due unto them for the same, until they shall believe in Christ; for the wrath of God abideth on unbelievers. (*John* iii. 36, and viii. 24) Till faith transfer the sin upon the sacrifice, it remains upon the sinner. Hereby the soul is awakened, and the heart shaken and made restlessly inquisitive after some way of escape from the wrath to come. (*Acts* ii. 37)

2. The spirit, by the gospel, convinceth of 'righteousness' in Christ; who albeit he was reckoned amongst malefactors, (*John* xix. 7. *Isa.* liii. 12) yet there was in him righteousness abundantly enough to justify and save, to the uttermost, all

that come unto God by him: inasmuch as having finished the work of redemption on earth, he is gone to his Father; and is not sent back again, but is sat down at his right hand, pleading the propitiation which here he wrought. In his death, believers suffered; (2 *Cor.* v. 14. *Rom.* vi. 6) in his resurrection, they were justified; (*Rom.* iv. 25) and in his ascension, they have a virtual possession of heaven. (*Eph.* ii. 6)

3. The spirit, by the gospel, convinceth of 'judgement;' whereby I understand 'debitum subjectionis' unto Christ, as a judge or prince, to whom all judgement, authority, and power is committed; (*John* v. 22, 27. *Matth.* xxviii. 18) that we, having been delivered from the wrath to come, and having received so great a gift as the righteousness of Christ, ought to be subject unto him, who died and rose again, that he might be Lord both of the dead and living; (*Rom.* xiv. 9) having demolished the kingdom of Satan, and judicially cast out or dethroned the prince of this world, (*John* xii. 31) and destroyed him. (*Heb.* ii. 15) So that being translated from the power of darkness into the kingdom of Christ, (*Acts* xxvi. 18. *Col.* i. 13) we ought to be reduced unto the obedience of Christ, (2 *Cor.* x. 5) and to observe and do whatsoever he commandeth: (*Matth.* xxviii. 20) for the doctrine of grace and salvation is a doctrine of holiness. (*Tit.* ii. 11, 14)

In this method ought the gospel of salvation to be preached, that neither the discovery of sin may drive men unto despair, but cause them to fly for sanctuary unto the righteousness of Christ and free grace of God in him: and that the magnifying of free grace and the gift of Christ's righteousness, may not induce a neglect of holiness; (*Rom.* vi. 1, 2, 14, 15) but that the love of Christ may constrain them not henceforth to live unto themselves, but unto him that died for them and rose again. (2 *Cor.* v. 14)

Now for the manner how this part of the ministry of reconciliation is to be dispensed; we are to preach the word,

1. Demonstratively, ἐν ἀποδείξει πνεύματος, so as to commend ourselves to every man's conscience in the sight of God; and they may confess, that God is in us, of a truth.

2. Sincerely; not handling the word of God deceitfully, nor complying with the lusts of men to gratify them in their

ways, as the priests of Ahab did; rather displeasing them with that doctrine which profits, than pleasing them with that which betrays their souls: as a physician doth not so much consider what will please his patient's palate, as what will cure his disease. The apostle professeth in one place, 'That if he pleased men, he should not be the servant of Christ;' (*Gal. i. 10*) and yet in another place he saith, 'That he pleased all men in all things:' (*1 Cor. x. 33*) but this was not 'mentiendi desiderio,' but 'compatientis affectu,' not out of collusion but condescension; to gain, save, edify, profit them.

3. Wisely; so as to fit the word to the state of those that hear us; to give every one his *σιτομέτριον*, (*Matth. xxiv. 45*) The apostle preached *ὡς σοφὸς ἀρχιτέκτων*, (*1 Cor. iii. 10*) We must not preach comforts so, as that profane persons may mistake them as theirs; nor threatenings so, as to make sad the hearts of those, whom the Lord hath not made sad.

4. Boldly; not fearing the faces of men in the work of God; (*Jer. i. 8*) not concealing any part of God's counsel, because haply it may be unwelcome to those that hear it; but freely and confidently, *μετὰ πολλῆς παρρησίας*; to deliver the whole counsel of God; as Micaiah to Ahab, as Amos to Jeroboam. Most wicked men are of Vitellius' mind, they love to hear nothing 'nisi jucunda et læsura.' But if they have the boldness to commit sin, should not we have the courage to reprove it? There is a majesty in the word, which can humble a Ahab, a Felix, a Belshazzar; which can strike an awe and reverence into the heart of a Joash towards Elisha, and of Herod towards John the Baptist. (*2 Kings xiii. 14. Mark vi. 20*) God hath threatened to confound us, if we be dismayed in his work. (*Jer. i. 17*) He hath promised to be with us, (*Matth. xxviii. 20*) to stand by us, (*2 Tim. iv. 16*) in the discharge of so great a trust; and will give testimony to the word of his grace. (*Acts xiv. 3*) His word, rightly administered, is as nails, goads, arrows, a two-edged sword, dividing asunder soul and spirit, joints and marrow, a discernor of the thoughts and intents of the heart.

5. Meekly, affectionately; with all love and tenderness to the souls of our hearers, in meekness instructing those that oppose themselves; (*2 Tim. ii. 25*) with the spirit of meekness, restoring those that are overtaken in a fault. (*Gal. vi. 1*)

A preacher, as a chirurgeon, should have an eagle's eye to discover the state of the soul, a lion's heart to search spiritual wounds, and a lady's hand to dress them with all tenderness and sympathy. The servant of the Lord must be gentle towards all men.

6. Plainly, without unnecessary affectation or ostentation of the enticing words of man's wisdom, or of mere human and exotic wit or learning. The apostle, though a great scholar, would not ground the faith of his hearers upon the wisdom of men, but upon the power of God; (1 *Cor.* ii. 4, 5) and warneth them to take heed of those, who would spoil them through philosophy and vain deceit. (*Col.* ii. 8)

And here a needful question may be proposed, 'How far forth a minister may make use of human wit or learning in the service of the church?'—Learning is a noble gift of God. It was the honour of Moses, that he was learned in all the learning of the Egyptians. (*Acts* vii. 22) And every good gift of God may be sanctified for the use of the church, as the crown of the king of Rabbah was set upon the head of David, (2 *Sam.* xii. 30) and the spoils of the heathen were dedicated to the Lord. (2 *Sam.* viii. 11, 12) Clemens Alexandrinus calls it, *προπαίδειαν εἰς ὄστικιν*, as men lay a ground of some meaner colour, when they intend to overlay with gold. Singular use did the ancient fathers, Tertullian, Justin Martyr, Origen, Clemens Alexandrinus, Cyprian, Theophilus, Arnobius, Augustine, Eusebius, Minutius Felix, Theodoret, and others, make of this kind of the learning of the heathen in defence of Christian religion; as David slew Goliath with his own sword; as the apostle disputed with the philosophers of Athens from the inscription of their own altar. *Acts* xvii. 23, 24. (Of which inscription we read in Philostratus, Pausanias, and others, very many passages) And expressions of Holy Scripture cannot be so clearly understood without the knowledge of those usages mentioned in heathen writers, whereunto they refer; of which we meet with divers instances in the 'Agonistica' of Petrus Faber, and multitudes of other learned writers: to say nothing of the eminent service done in this kind to the church of Christ by Beza, Grotius, Heinsius, Scultetus, Gataker, and divers others. Thus a Moabitish woman became an Israelite, if her head were shaven and her nails pared. Thus Theodosius reserved the golden vessels of the heathen temples unto the

use of the Christian church. "Christianus Domini sui esse intelligit, ubicunque invenerit veritatem." We find the apostle himself making sometimes use of the heathen poets, and (as I may so speak) bringing those Greeks into the temple.

And for wit, though it be naturally a proud and unruly thing, yet it may be so sanctified with grace, and fixed by humility, as to be of great use to the church of God. The Holy Scripture is full of curious elegancies and paranomasias of this kind; and some have written just volumes 'de rhetorica sacra,' of these scripture-elegancies. What higher strain of wit could be used than that, *Acts* v. 41? They went away rejoicing ὅτι κατηξιώθησαν ἀτιμασθῆναι that they were 'honoured with dishonour' for the name of Christ? Which of the noblest orators or poets amongst the heathen can parallel that expression of the apostle touching the glory to come; Καθ' ὑπερβολὴν, αἰώνιον βάρους δόξης. (2 *Cor.* iv. 17) It were endless to instance in these kind of particulars; and how wit may be sanctified to the use of the church, we have delicate examples in the Apologetic of Tertullian, in the Epistle of Cyprian to Donatus, in Minutius Felix' Octavius, in the orations of Gregory Nazianzen and Basil, in the sermons of Chrysostom, Bernard, Chrysologus, and multitudes of others amongst the antients. To say nothing of the worthies in our own church, and of our own time, amongst whom I cannot but mention my most religious, and most excellent predecessor in this diocese, whose writings are like the land of Canaan, flowing with milk and honey. Now in this particular, I should advise those who have vigorous and predominant wits, of whom we may say, as Quintilian said of Seneca, "It is pity they should not do as they ought, who can do as they will;" that they would not too much indulge nor loosen the reins unto luxuriancy of fancy in so solemn and serious a work as preaching the gospel, but proportion their ballast to their sail, and temper their fancy with humility, piety, and prudence; so as they may render severe and solid truths the more amiable, and reconcile the minds of their hearers the better unto sound and saving doctrine, as physicians convey their physic in some pleasant 'vehiculum' to gratify the palate, and prevent the fastidium of their tender patients. After this manner must we preach the gospel, discharging faithfully towards God

and men the trust which is reposed in us: for it is required in stewards, that a man be found faithful. (1 *Cor.* iv. 2)

Now there being three ways of pastoral feeding, as Bernard hath observed, “Ore, Mente, Opere,” by preaching, praying, and living; it is necessary to add these two latter unto that, which we have already handled.

1. To be the Lord’s remembrancers, and to give ourselves continually to prayer. (*Acts* vi. 4) If we consider the great importance of our ministry in dispensing the unsearchable riches of Christ; the great difficulty of the work, for which, without divine assistance, none can be sufficient; the divine efficacy and co-operation required unto the success of it; the infinite preciousness of the souls of men, and great concernments of the church of God over which we have an inspection; we cannot but grow unto holy Cyprian’s resolution, who thus saith of himself in his book, ‘*De Bono Pudicitiae,*’ “Non solum proferimus verba, quæ de Scripturarum sacris fontibus veniunt, sed cum ipsis verbis preces ad Dominum et vota sociamus.”

2. We must give testimony unto our doctrine by a godly example, as Paul requireth Timothy and Titus, (1 *Tim.* iv. 12. *Tit.* ii. 7) and Peter, all elders; (1 *Pet.* v. 3) as John was both a shining and a burning lamp. (*John* v. 35) The star which led the Wise men unto Christ, the pillar of fire which led the children unto Canaan, did not only shine, but go before them. (*Matth.* ii. 9. *Exod.* xiii. 21) The voice of Jacob will do little good, if the hands be the hands of Esau. In the law, no person who had any blemish, was to offer the oblations of the Lord; (*Levit.* xxi. 17—20) the Lord thereby teaching us what graces ought to be in his ministers. The priest was to have in his robes bells and pomegranates; the one, a figure of sound doctrine; and the other, of a fruitful life. (*Exod.* xxviii. 33, 34) The Lord will be sanctified in all those that draw near unto him; (*Isa.* lii. 11) for the sins of the priests make the people abhor the offering of the Lord; (1 *Sam.* ii. 17) their wicked lives do shame their doctrines. “Passionem Christi annunciant profitendo, male agendo exhonorant,” as St. Austin speaks; with their doctrine they build, and with their lives they destroy. The minister who will win his people, must not only “Doctorem virtutis se præbere, sed ducem,” as Lactantius; “ut, si præ-

cipientem sequi noliut, sequantur antecedentem.”—The salt which is itself unsavoury, will hardly season other things. I conclude this point with that wholesome passage of Jerome ad Nepotianum; “Let not,” saith he, “thy works shame thy doctrine, lest they who hear thee in the church, tacitly answer, Why doest thou not thyself what thou teachest others?”—He is too delicate a teacher, who persuadeth others to fast with a full belly. A robber may accuse covetousness. ‘Sacerdotis Christi os, mens, manusque concordent;’ a minister of Christ should have his tongue, and his heart and his hand agree.

I shall conclude all with two words of exhortation; one to my reverend brethren in the clergy; and the other, to the people.

To my brethren: That they would, with all their might, set about this most necessary work of feeding the flock, over which the Holy Ghost hath made them overseers; and thereby testify their love unto Christ, who, by that love, doth adjure us to feed his sheep and lambs. (*John* xxi. 15, 16, 17) If we would not be an Anathema Maran Atha for not loving of Christ, we must do that which he, by so strong an argument as the love of him, doth enjoin. Is it possible for a man to love the father, and to starve the children? Is it possible to love the Lord, and to neglect his doubled and redoubled command? Is it possible to love God, and to hate our brethren? Or do we not hate our brethren, when we betray their souls to perdition? Oh let us lay to heart that most solemn and tremendous charge of the apostle, “I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, preach the word, be instant in season, out of season, reprove, rebuke, exhort, with all long-suffering and doctrine.” (*2 Tim.* iv. 1, 2) Let us consider the dreadful account, which at that fiery tribunal of this great Judge will be required of us; (*Heb.* xiii. 17) the wo which we incur, if we neglect it; (*1 Cor.* ix. 16) and the horrid guilt of the blood of souls which thereby we contract; (*Ezek.* iii. 17, 18, 20) “Their blood will I require at thy hand.”—Let us consider the invaluable preciousness of the souls committed to our charge, of more worth than all the world beside; (*Matth.* xvi. 26) in-somuch that heathen men have said, ψυχῆς ἀντάξιον οὐδέν.

ψυχῆς οὐδὲν τιμιώτερον. “It is the property of a reasonable soul,” saith Antoninus the heathen emperor, μηδὲν ἑαυτῆς προτιμᾶν, to prefer nothing before itself.—Oh what a doleful thing will it be, to have the everlasting perdition of such precious souls to lie upon our betraying of them! Consider the inestimable price wherewith they were purchased, even the blood of God; (*Acts* xx. 28) and how fearful a thing it will be for the blood of Christ to cry out against us, for destroying those souls which that blood did purchase. Consider the continual dangers these precious souls are exposed to; the vigilancy of a cunning, a powerful, a malicious adversary, who goeth about seeking to devour them; (*1 Pet.* v. 8) the baits, snares, examples, and entanglements of an evil world; the swarms of innumerable inward lusts which war against the soul. Oh how vigilant should we be to forewarn and arm them against the assault of so great dangers! Lastly, consider we the weight and greatness of that crown of righteousness and glory, which the Chief Shepherd reserves for all those, who, willingly and with a ready mind, feed the flock of God. They who turn many to righteousness, shall shine as stars for ever and ever. (*1 Pet.* v. 4. *Dan.* xii. 3) What a glorious testimony will it be before the throne of Christ at the last day, when so many souls shall stand forth and say, “This was the hand which snatched us out of the fire; this tongue was to us a tree of life; his reproofs and convictions awakened us; his exhortations persuaded us; his consolations revived us; his wisdom counselled us; his example guided us, unto this glory.” Some are apt to charge clergymen with ambitious pursuance of dignities and preferments: behold here a preferment worthy the climbing after,—a dignity worthy to be contended for,—a holy, an apostolical ambition, as St. Paul’s expression importeth, φιλοτιμούμενον εὐαγγελίζεσθαι. (*Rom.* xv. 20) which is as much as “Ambitioso conatu prædicare Evangelium:” preaching the gospel where it had not before been heard, was the apostle’s greatest honour, which ambitiously he did aspire unto.

To the people:—

1. We exhort them to pray for their ministers, since they have a service upon them, which, without divine grace, none are sufficient for; that God would, by his special assistance,

enable them to discharge so great a trust. God commands it; we beseech it; our weakness wants it; your souls require it. The more you pray for your minister, the more you will profit by him. You help to edify yourselves; you help him to study, and pray, and preach for you, while you pray for him.

2. To take heed that the labour of your ministers for your souls be not, by your carelessness, all in vain. Do not with our sermons, which cost us so hard labour, as David did with the water of the well of Bethlehem,—spill them on the ground, and let them cry from thence, like the blood of Abel against you. So long as he keeps to his commission, and delivers the counsel of God, you cannot despise the work of your minister, but you do therewithal despise the blood of your Saviour. If your souls be dear in their eyes, should they be vile in your own? Will you, by your wickedness, turn the prayers of your pastors into curses, their sermons into a savour of death, and their tears into the blood of your own souls? Shall they beg mercy for you, and will you reject it? Shall they tender grace unto you, and will you resist it? Shall they open for you the door of life, and will you shut it against yourselves? Shall Christ by them beseech you, and will you, by your impenitency, refuse him? Is it not a reasonable request, though you will not love your ministers, yet not to hate nor destroy yourselves? Must he teach, and you not learn? Must he open his lips, and you shut your ears? Are sermons preached to be praised only, and not obeyed? Must he reprove sin in you, and will you reprove God in him? Shall he take up the weapons of God to withstand sin? and will you take up the weapons of lust to withstand God? Is it good to kick against the pricks? Will God's word be 'impune' despised? Can his law be put to flight? where it doth not persuade, can it not curse? Do we provoke the Lord to jealousy? Are we stronger than he? Shall the minister in the name of God, forewarn us of the wrath to come, and shall we belie the Lord, and say, It is not he? Shall we bless, where God curseth? and promise peace, where God proclaimeth war? Shall we sell ourselves to sin, and make a covenant with hell and death, as if we could sin securely, and choose whether we would perish or no? Will not the Lord make us know at the last, whose word shall stand, his or ours? Oh that the love of Christ might constrain us, and his good-

ness lead us unto repentance, that, when Christ doth beseech us, we would be persuaded not to deny him ! Did Satan die for us ? did the world or the flesh ever redeem us ? were they scourged, or mocked, or crucified to save us ? Oh that Christ should be persuaded to die for us, and we should give him his blood back again, and choose rather to die ourselves. Consider what I say ; and the Lord give you understanding in all things.

THE
STAVES OF BEAUTY AND BANDS :

Opened in a SERMON, preached at Yarmouth, August 23, 1663.

ZECH. xi. 7.

And I took unto me two staves ; the one I called Beauty ; and the other, I called Bands ; and I fed the flock.

THERE was no office which Christ undertook, no ministry which he instituted in his church, which was not by him directed and intended unto such excellent ends, as whereby the honour and welfare thereof might be advanced. When, in this place, he assumed his pastoral office to govern and guide his flock ; he doth, by the names of these two staves, acquaint us with two noble ends of that service ; the restoring of beauty to his church corrupted, and of unity to his church divided : of both which we shall, by God's assistance, take a brief view.

First, He feedeth and ruleth his poor flock with his staff called Beauty, his word, ordinances, and government,—being as glorious things in themselves, so the special beauty and honour of the church that enjoy them. Thus among the people of the Jews, the ark and the tabernacle are called their Glory^a ; in which respect the apostle saith^b, “ That unto Israel did pertain the adoption, and the glory ;” because the covenants, the law, the service of God, and the promises were theirs. As to external pomp and splendour, the great monarchies of the world went far beyond them^c ; for they were the fewest of all people : but herein was their preeminence, and primogeniture, (as the Lord saith, “ Israel

^a 1 Sam. iv. 21. Isai. iv. 5.

^b Rom. ix. 4.

^c Deut. vii. 7.

is my first born")^d herein was their double portion above all other nations^e; that they had the oracles of God committed unto them; that they were intrusted with the custody^f of that honourable law^g, which, as the apostle saith, was "holy, just, and good."^h And in like manner, in the Christian church, the gospel, which is the law of Christⁱ, is called by the apostle "a glorious gospel^k," because it is the riches and the salvation of those that enjoy it^l; insomuch that the very feet of those that bring glad tidings thereof, are said to be beautiful. (*Rom. x. 15*) And therefore as we read of Moses^m, that his face shined when he came down from the mount; to signify the glory and lustre of the legal ministryⁿ, as the apostle teacheth us; so likewise do we read of Christ, that his face shined as the sun^o, in his transfiguration on the mount, to signify the far more excellent glory of the evangelical ministry of life and righteousness^p: in which respect he is called 'the glory of his people^q,' and 'a diadem of beauty unto the residue of them^r:' for where Christ walketh in the midst of the golden candlesticks, having his ordinances in their vigour and efficacy duly administered, he thereby rendereth his church beautiful in these four respects:—

1. By the verity of his heavenly doctrine. When a people are taught of the Lord, then their stones are laid with fair colours, and their foundations with sapphires, their windows of agates, their gates of carbuncles, and their borders of precious stones. (*Isa. liv. 11, 12, 13*) When the earth is full of the knowledge of the Lord, then is his rest, or the place of his abode, glorious. (*Isa. xi. 9, 10*) And therefore when Christ was ascended up on high^s, far above all heavens, that he might fill all things, he gave unto his church, apostles, prophets, evangelists, pastors, and teachers, in order to the perfecting and edifying of his body, and carrying it on unto the measure of the stature of his fulness, wherein alone the beauty thereof consisteth.

^d Exod. iv. 22. Jer. ii. 3.
viii. 17. Psalm cxlvii. 19, 20.

ⁱ Gal. vi. 1.

^m Exod. xxxiv. 29, 30.

vii. 16. ^p 2 Cor. iii. 8.

xxviii. 5. Prov. iv. 8, 9.

^e Deut. xxi. 17.

^g Isai. xlii. 41.

^k 1 Tim. i. 11. Isai. lxvi. 18, 19.

ⁿ 2 Cor. iii. 7.

^q Luke ii. 32. Zech. ii. 5.

^s Eph. iv. 10, 13.

^f Rom. iii. 2. John

^h Rom. vii. 12.

^l Rom. xi. 11, 12.

^o Matth. xvii. 2. Rev.

^r Isai.

2. By the purity of spiritual worship. When sacrifices are offered with acceptance upon God's altar, (and none are so but spiritual sacrifices ^t) then doth he glorify the house of his glory, and beautify the place of his sanctuary, and make it an eternal excellency: then doth he give gold for brass, and silver for iron: then doth he call the walls of the church salvation, and her gates praise. (*Isa.* lx. 7, and xiii. 15, 17, 18) Therefore the second temple, though far inferior in outward splendor to the former, is said to exceed that in glory; because unto it the 'Desire of all nations' should come, and set up therein his spiritual worship. (*Hag.* ii. 3, 7, 8, 9) For as the soul, which is the breath of life, puts beauty into the body; so the spirit of Christ, poured out upon his church, doth enliven and beautify that, and turn the wilderness into a fruitful field.^u

3. By sanctity of life, renewing them after the image of Christ. For when the church is sanctified, and cleansed with the washing of water by the word, then it is fit to be presented unto Christ as a glorious church. (*Eph.* v. 26, 27) Holiness is called by the apostle 'the renewing of the Holy Ghost ^x,' 'the forming of Christ in us ^y,' 'the quickening and creating us in him unto good works.'^z Look what beauty the renewing of a ruinous and decayed building bringeth upon that; what beauty the re-union of a living soul unto a ghastly body doth restore unto that; what beauty the creation brought upon the void and indigested chaos, when it was wrought unto that goodly frame and structure which we now behold;—the same, and much more, doth the forming of Christ and the spirit of holiness, bring upon our deformed and defiled nature by the efficacy of the ordinances.

4. By decency of order, rendering the church "beautiful as Tirzah, comely as Jerusalem, terrible as an army with banners."^a Thus the church of Israel marched in the wilderness in the manner of a formed camp, with exquisite beauty and order, whereof we have an ample description, *Numb.* 2. In like manner, the new Jerusalem which descended out of heaven, beautified with the glory of God, whose street was pure gold as transparent glass, whose foun-

^t 1 Pct. ii. 5.
iv. 19.

^u *Isai.* xxxii. 15.

^x *Tit.* iii. 5.

^y *Gal.*

^z *Eph.* ii. 5, 10.

^a *Cant.* vi. 4.

dation was garnished with all manner of precious stones, is said to be four-square, having an accurate proportion and symmetry in all the parts thereof. (*Rev.* xxi. 16) And thus the apostle directed all things to be done, in the church of Christ, with decency and order; (*1 Cor.* xiv. 40) and rejoiced to see the order which was in the church of the Colossians. (*Col.* ii. 5) When every member keepeth his own rank, and every officer doth his proper duty, according to the pattern^b and commission given him by Christ^c,—then is the pastoral office administered with the ‘staff of Beauty.’

In one word, the ordinances are thus the beauty of a church, because in and by them Christ is spiritually present therein, and the treasures of his grace are unfolded unto it. He who is the chiefest among ten thousand^d, and altogether lovely, who was the Desire of all nations^e, and the hope of glory to his people^f, in comparison of whose excellencies all other things are but loss and dung^g, whose very afflictions and reproaches are preferred before the pleasure and riches of the world^h, in whose very sufferings there is joyⁱ,—he is in his ordinances evidently set forth before our eyes^k; his righteousness the robe wherewith his church is clothed^l, his comeliness the beauty wherewith she is adorned^m; and made high above all the people in praiseⁿ, and in name, and in honour, by her interest in him, and relation unto him. She hath a new name given her, ‘Hephzibah,’ the Lord’s delight^o, who delighteth over her as the bridegroom over the bride, esteeming her his rest, his dwelling-place, his desire^p:—so that glorious things are spoken of her.^q

These beauties of Christ in his ordinances, and in his church by means of them, were typified and prefigured by the glorious garments of the priests^r; with allusion whereunto we are said in baptism to put on Christ^s, whose righteousness is unto his church a garment of praise.^t By the splendour of the tabernacle, and of Solomon’s temple, and

^b 1 Chro. xxviii. 11, 12.

^c Exod. xl. 16, 19, 21, 23, 25, 27, 29, 32.

^d Can. v. 10. 16.

^e Hag. ii. 7.

^f Col. i. 27.

^g Phil. iii. 8.

^h Heb. xi. 25, 26.

ⁱ Col. i. 24. James i. 2.

^k Gal. iii. 1.

^l Rom. xiii. 14. Isai. lxi. 10. Rev. vi. 11.

^m Ezek. xvi. 14.

ⁿ Deut.

xxvi. 19.

^o Isai. lxii. 4, 5.

^p Psalm cxxxii. 14.

^q Psalm

lxxxvii. 3.

^r Exod. xxviii. 2—3!

^s Gal. iii. 17. Rom. xiii. 14.

^t Isai. lxi. 3.

all the vessels and utensils belonging unto the worship of God therein, all which were exceeding glorious and magnificent: for the building and providing whereof, David prepared as immense a treasure as we shall likely read of in any history^u: in which respect that holy house is called the ‘throne of God’s glory.’ (*Jer.* xiv. 21) By the city Jerusalem, the mountain of the Lord’s holiness^x, and the joy of the whole earth; by the holy oil^y, wherewith the tabernacle, the ark, the holy vessels and priests were anointed, compounded of the principal spices after the art of the apothecary; by the beautiful order which was in Solomon’s family^z; by the dressing and preparing of a bride for the bridegroom^a, as we read of the long and costly purification of the virgins to go unto King Ahasuerus. (*Esther* ii. 12) So here, in the ordinances, the spouse of Christ is attired and made ready^b, being arrayed in fine linen, clean and white, and thereby prepared unto glory^c, and unto every good work. Lastly, By a straight, smooth, even, and pleasant path^d, wherein is no crookedness, from whence all stumbling-blocks and offences are removed.^e

The author and efficient of all this beauty is the Lord, all whose works are perfect,^f who hath made every thing beautiful in his time.^g The sum and total of all God’s works are, the world and the church; the world is called *κόσμος*, for the beauty and comeliness of it; in which, every thing was very good^h, when the Lord took a view of it. But the Lord hath chosen his church, upon which to bestow more abundant glory. It is called a land of ornament; (*Dan.* xi. 16) A land of desire; (*Jer.* iii. 19) in the building whereof the Lord is said to appear in his glory. (*Psal.* cii. 16) The world is beautified with the power and wisdom of God; the church besides that, with his love and grace: in the world we have the foot-prints of his greatness; but, in the church, we have the image of his holiness. The world was made by

^u 1 Chron. xxii. 14. Vid. *Brierwood* de nummis, p. 16. *Budæum* de Asse fol. 112. Sir *W. Rawleigh*, Hist. l. 2. c. 17. sect. 9.

^y Exod. xxx. 23. *Psal.* xlv. 8. 2 Cor. xiv. 15. 1 John ii. 27.

x. 5.

^a *Isai.* lxi. 10. *Psal.* xlv. 13, 14.

^z 1 Kings

^c Rom. ix. 23. 2 Tim. ii. 21.

^d *Psal.* v. 8. Heb. xii. 13. Prov. iv. 25.

iii. 17. *Isai.* xl. 3, 4.

^e *Isai.* lxii. 10. lvii. 14.

^f Deut. xxxii. 4.

^g Eccles. iii. 11.

^h Gen. i. 31.

him, the church like him; the world to show forth his glory, the church to enjoy it; the world a tenement for his creatures to dwell in, the church a palace for himself to dwell in: he hath desired it for his habitationⁱ; it is his rest for ever. Above all excellencies, holiness is the beauty of a creature; and therefore the angels, who excel in all created perfection, are, above all other appellations, honoured with the name of 'saints;' (*Deut.* xxxiii. 2) they differ not in nature from devils; in holiness, they do. Derived holiness consisteth in conformity to primitive holiness. The Lord is most holy in himself; and our holiness standeth in his image and likeness, so far forth as he hath, by a holy law, made his holiness a pattern for ours. And when we threw away that image of God, wherein our created holiness consisted, and the Lord was pleased in any of us to renew it again, he did it by the pattern of his beloved Son, who is the image of the invisible God^k; and the character of his person, full of grace and truth. Now then according to the excellency of the pattern, we are to measure, and take an estimate of that beauty, wherein we are conformable unto that pattern; and what pattern more glorious than the blessed God, and the holy Son of God, the chiefest of ten thousand? unto whom, therefore, the conformity of a creature must be its chief and principal beauty.

There are several attributes or properties, whereby the excellency of this beauty may be further discovered.

Light and lustre: for as a great part of the corporal beauty is in the life and vigour of the eye, so of spiritual beauty in the clarity and brightness of the mind; when the Lord, who commanded the light to shine out of darkness^l, shineth in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. As the sun is the greatest beauty of the visible world, so Christ, as a sun of righteousness^m, by the excellency of his knowledgeⁿ, is the glory and beauty of the invisible.

2. Rectitude and straitness. The Wise man thus expresseth our primitive beauty, That God made man perfect^o: and we do then recover this beauty, when we are without guile^p,

ⁱ Psalm cxxxii. 13, 14. lxxvi. 2. Exod. xxv. 8.

Heb. i. 3.

^l 2 Cor. iv. 6.

^m Math. iv. 2.

^k Col. i. 15.

ⁿ Phil. iii. 8.

^o Eccles. vii. 29.

^p Psalm xxxii. 2.

and perverseness of spirit; when we make straight paths for our feet to walk in,^q and do *ὀρθοποδεῖν*, go evenly according to the truth of the gospel.^r

3. Integrity and completeness^s: when all the parts and members of the new man are formed in us, and we do partake of the fulness of Christ^t, grace for grace; as the child of his parent, member for member. The Lord in the law would not accept of a maimed offering. (*Levit. xxii. 21, 22*) And when we offer up ourselves a living sacrifice holy and acceptable unto God^u, we must be sanctified throughout^x, and our whole spirit, soul, and body, must be preserved blameless. For wherever Christ is formed, though it be but in measure as to the degrees of grace, yet that measure must be the measure of every part^y; so that there is at once both *μέτρον* and *πλήρωμα τοῦ Χριστοῦ*, as the apostle speaks; a measure in regard of the imperfection of every grace, and yet a fulness in regard of the perfection of every part or member of the new man.

4. Symmetry, and an exact proportion of parts, and equal temperament of humours one with another; which in regard of spiritual beauty is called by the apostle *ἀκρίβεια*, an exactness of obedience^z; when there is such a due temper of piety to God, sobriety to ourselves, and righteousness to others, that none of these do obstruct the other, but that there is an equal respect to all God's commandments^a; and such a supply and accurate distribution of vital influence unto every member of the new man, that no part doth either swell or wither; that zeal is not blind, nor knowledge unfruitful, nor faith without love, nor the duties of one table without those of another; but that we grow up unto Christ in all things^b, and have an effectual working in the measure of every part.

5. Growth and progress in these proportions: for while we are in this world, we are still in our minority, and therefore must still be contending towards perfection. To be a man in years, and a child in stature, is an unbeautiful thing. Christ hath no dwarfs in his body. Though one man attain greater degrees of perfection than another, yet all are in a

^q Heb. xii. 13.^r Gal. ii. 14.^s Col. ii. 10.^t John

i. 16.

^u Rom. xii. 1, 2.^x 1 Thess. v. 23.^y Eph. iv. 13, 16.^z Eph. v. 15.^a Psalm cxix. 6.^b Eph. iv. 15.

growing condition; the life of Christ in us being a life that abounds^e, and his grace, like the waters of the sanctuary^d, rising up higher and higher.

Lastly, Indeficiency, wherein spiritual beauty surpasseth all other. For bodily favour is deceitful, and beauty vain^e; it runneth all at last into wrinkles and deformity: but as Christ himself never saw corruption^f, no more doth the beauty that he brings to the soul with him. They who are planted in the Lord's house, do flourish in his courts^g, and are fat and fruitful in their old age. As we may truly say of sin in a wicked man, 'concupiscentia non senescit,' though nature wax old and infirm, yet lust doth not; so we may say of grace in a good man, 'caritas non senescit;' it is not 'apta nata' of itself to decay, but proceeds from strength to strength.

The ends of the ordinances do likewise further evidence this beauty of theirs unto us; for they are by Christ intended for such purposes as these:—

To quicken us, and to fashion him in us. By nature we are dead in trespasses and sins^h, and death ever induceth deformity; but by the holy Spirit of Christ, working in and by his ordinances, we are restored unto his life and likenessⁱ; and conformed unto the image of him, who is altogether lovely.^k

2. To cleanse and purify us from all defilements: for the fear of the Lord is clean^l, and his commandment pure, both in itself, and in its operations. His precious promises^m by our faith in themⁿ, and by our hope and expectation of them, do cleanse us from all filthiness of flesh and spirit, and cause us to purify ourselves even as he is pure^o, that we may offer unto the Lord an offering in righteousness^p, that our offerings may be pleasant unto him.

3. To heal us of all our spiritual distempers, whereby the beauty of the soul is dimmed or impaired. As many of Christ's miracles were showed in making the blind see^q, the deaf hear, the lame leap, and in curing all manner of sick-

^c John x. 10.
ii. 31. xiii. 35.

^d Ezek. xlvi. 3, 4, 5.

^e Prov. xxxi. 30.

^f Acts

^g Psalm xcii. 13, 14.

^h Eph. ii. 1, 4, 5.

ⁱ Gal. ii. 20. iv. 19.

^k Rom. viii. 29.

^l Psalm xix. 8, 9. Ezek.

xxxvi. 25.

^m 2 Cor. vii. 1.

ⁿ Acts xv. 9.

^o 1 John iii. 3.

^p Mal. iii. 2, 3, 4.

^q Matth. iv. 23.

ness and disease; so the spiritual virtue of his holy ordinances is seen in spiritual operations consonant unto those. In which respect he is called a 'physician^r,' to bind up the broken-hearted, and to heal the stroke of the wound of his people; he is the 'tree of life^s,' whose leaves are for the healing of the nations.

4. To comfort us, to wipe away all tears from our eyes, all sorrow from our hearts, and thereby to make our faces shine. For as Moses^t, by extraordinary converse with God on the mount, had a lustre on his face; so in some proportion, all communion with him doth, by the spiritual comfort, bring a beauty upon holy men^u, filling them with the peace of God, which passeth understanding, and with joy unspeakable and glorious.

5. To fit and prepare us for the Lord himself to delight in, that his image in us may attract the eye and heart^x, the love and delight of the Lord of glory, unto us. The Lord hath set apart the man that is godly, for himself^y; hath chosen Israel for his peculiar treasure^z; hath formed them for himself^a, to show forth his praise; and purified them unto himself for a peculiar people.^b And because the church is, in this special manner, God's own^c, therefore he will, in special manner, put his comeliness upon her, and will beautify the place of his sanctuary.^d As he is called 'the glory of his people Israel^e,' so he hath honoured his people Israel with this high dignity, to be called his glory.^f

Lastly, The manner of Christ's governing his church by his ordinances, is full of beauty and sweetness; with a still voice^g; with the cords of a man^h, and with the bands of love. He gathereth the lambs in his arm, and carrieth them in his bosomⁱ; as one whom his mother comforteth, so doth he comfort them.^k He doth not break the bruised reed^l, nor quench the smoking flax. He deals with persuasions and entreaties, by his ambassadors, beseeching us to be reconciled unto God.^m He leads his flock by still watersⁿ,

^r Matth. ix. 12. Isai. xxx. 26. lxi. 1.

^s Rev. xxii. 2.

^t Exod.

xxxiv. 29, 30.

^u Eccl. viii. 1. Rom. xv. 13. Phil. iv. 7. 1 Pet. i. 8.

^x Can. iv. 9.

^y Psalm iv. 3.

^z Psalm cxxxv. 4.

^a Isai.

xl. 21.

^b Tit. ii. 14.

^c Ezek. xvi. 8, 14.

^d Isai. lx. 13.

^e Luke ii. 32.

^f Isai. xlvi. 13.

^g 1 Kings xix. 12.

^h Hos.

xi. 4.

ⁱ Isai. xl. 11. xlvi. 3.

^k Isai. lxvi. 12, 13.

^l Matth. xii. 20.

^m 2 Cor. v. 20. Ezek. xxxiii. 11.

ⁿ Psalm xxiii. 2.

and into green pastures, through ways of pleasantness, and paths of peace.^o He doth not afflict willingly, nor grieve the children of men.^p In the midst of wrath he remembereth mercy^q; when he causeth grief, he showeth compassion; and when he speaks against Ephraim, he earnestly remembereth him still.^r He hath set up a sweet order in his church both in doctrine and policy, managing both with meekness and gentleness^s; preaching peace^t; proclaiming liberty^u; erecting over his people a banner of love^x: and though he hath an iron rod for his enemies^y; yet he holdeth forth a golden sceptre to his people, ruling in their hearts by a spirit of adoption, and by a law of love.

Thus he feedeth his church by his staff called ‘Beauty.’ Great therefore is the indignity which they offer unto Christ, who despise the sweetness of this his government, the waters of Siloah^z which go softly; refusing to submit to his easy yoke^a; being offended at the severity and sanctity of his doctrine^b; saying in their hearts like those in the gospel, (*Luke* xix. 14) “We will not have this man to rule over us:” disdainfully undervaluing that great salvation^c, which he, by his precious blood, purchased for them, and by the word of his grace doth continually tender unto them. ‘Spretæ injuria formæ’ is no small dishonour done to him, who is the Lord of Glory.

Great the thankfulness we owe unto him for the fruit of this his beautiful and amiable government; that we, who were enemies unto him by wicked works^d, and were well pleased with that our misery, should, by the power of his Spirit, be translated from the tyranny of Satan into the kingdom of grace^e, and be made a willing people^f, beautified with his salvation.

Great the value we ought to set upon the ordinances of the gospel, ‘the staff of Beauty’^g by which he governeth his flock; the ornaments and bracelets^h, the chain and jewels, which he sendeth unto his spouse to adorn her withal. No

^o Prov. iii. 17.
xxx. 20.

^p Lam. iii. 32, 33.

^q Hab. iii. 2.

^r Jer.

^x Cant. ii. 4.
xi. 30.

^y Psalm ii. 9.

^t Eph. ii. 17.

^u Isai. lxi. 1.

^e Col. i. 13.
xvi. 10, 13.

^b Luke xix. 21.

^z Isai. viii. 6.

^a Matth.

^f Psalm cx. 3.

^c Heb. ii. 3.

^d Col. i. 21.

^g Psalm cxlix. 4.

^h Ezek.

man cometh unto Christ, till he seeth beauty in him: and vain men, who love their lusts better than their lifeⁱ, are naturally prejudiced against his holy ways. He is to the disobedient a stone of stumbling, a rock of offence^k, a sign to be spoken against.^l Now by the light and majesty of the ordinances this prejudice is removed; and we all, “with open face beholding, as in a glass, the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.”^m

Great the duty which we owe to the gospel, to bear witness unto the beauty thereof by our holy conversation; to think on those thingsⁿ which are venerable, just, pure, lovely, and of a good report, which adorn^o and become the gospel^p, and are worthy of that high calling wherewith we are called^q;—to remember that we are vessels of honour^r, to be purged and sanctified, that we may be meet for our masters’ use; that we are temples of the Holy Ghost^s, separated unto his special service and presence; and if any man defile the temple of God, him will God destroy;—that we are a redeemed and peculiar people^t, whom Christ hath purified unto himself^u; that, without holiness^x, our prayers and sacrifices are but an abomination: for as without holiness no man can see God^y, so without holiness no man can serve him. “What hath my beloved to do in my house^z,” saith the Lord, “seeing she hath wrought lewdness?” The Lord will be sanctified in all, that draw nigh unto him.

We should, therefore, all in our several places, especially those unto whom the pastoral dignity and trust doth appertain, use our utmost care to preserve the church of God amongst us, in that honour and beauty which belongs thereunto;—not corrupting the doctrine thereof, or obtruding any mere problematical, much less false and unsound, positions of our own, upon the faith of our hearers; not corrupting the worship thereof, either with superstition or irreverence; not suffering either the mere form of godliness to swallow up the power, or the pretence of power to shut out the form; but

ⁱ Prov. viii. 36. ^k 1 Pet. ii. 8. ^l Luke ii. 34. ^m 2 Cor. iii. 18.
ⁿ Phil. iv. 8. ^o Tit. ii. 10. ^p Phil. i. 27. ^q Eph. iv. 1.
^r 2 Tim. ii. 21. ^s 1 Cor. iii. 16, 17. 2 Cor. vi. 16. ^t Tit. ii. 14.
^u Psalm iv. 3. cxxxv. 4. cxlviii. 14. Isai. xliii. 21. Lev. xx. 26.
^x Prov. xv. 8. Mal. ii. 3. ^y Heb. xii. 14. ^z Jer. xi. 15.

to give the Lord both that inward and outward honour which is due to his holy name, in all our solemn attendances upon him: not corrupting the sanctity thereof either with hypocrisy or profaneness, with mere specious pretences of holiness on the one hand, or with open and downright contempt thereof on the other. Lastly, not corrupting the decency and order thereof, either by burthening God's service with an excessive number of needless observances; or, on the other side, censuring and deserting the communion of a sound and orthodox church, because the order thereof doth not in every particular please us. Thus is the church to be fed and ruled with the former of our prophet's staves, "The staff of Beauty."

Secondly, Christ, as the Chief Shepherd, by his spirit and power,—and his under-officers, by their ministry and service,—do feed and rule his church by his staff called "Bands," procuring and advancing the unity thereof, and gathering together into one all the members belonging thereunto, that the whole body may be fitly joined together, and compacted, without schisms and divisions;—which is a singular and eminent blessing of God thereunto. God made man at the first after his own image: so that as the Lord is wholly one and undivided in himself, no dissonancy between any of his attributes, decrees or counsels; so in man, as he came out of God's hands, there was an exact harmony and agreement; his affections consonant unto his will, his will to his reason, and his reason to God. And being thus perfectly one with himself, he could not but be one likewise with others, who were perfectly like himself, as finding nothing more in them, from which to differ, than in himself. But when sin came into the world, it broke the bond of union between God and man; making us enemies unto him by wicked works^a, and so separating between him and us^b, and hiding his face from us. It brake the bond of union between a man and himself, the will rebelling against the mind, the sensitive part against the rational, one lust warring against another^c, and all against the soul. It brake the bond of union between man and man; between one wicked man and another, upon the ground of different interests, hateful and

^a Col. i. 21. Rom. v. 10.

^b Isai. lix. 2.

^c James iv. 1.

hating of one another ^d; between wicked men and good men, upon the ground of contrary seeds, the Lord having put enmity between the seed of the woman, and the seed of the serpent ^e. Because God hath chosen his church out of the world, therefore the world hateth them. ^f When he had his church only in one single people, the Jews, who dwelt alone, and were not reckoned among the nations ^g, we find not only in the scriptures ^h, but also in profane writers ⁱ, how great scorn and contempt was cast upon them by those of other nations. And when Christian religion began to obtain in the world, the like horrible reproaches were cast upon Christians, as we read of ‘Thyestæa Convivia, et Oedipi Incestus,’ in Tertullian ^k, Eusebius ^l, and others. ^m So true is that of Solomon, “He that is upright in the way, is an abomination to the wicked.”

This enmity Christ came to heal and to remove, by preaching, and by giving peace unto men; working the hearts of his people to be at unity and peace one with another. In which respect, Christ saith of his church, “My dove, my undefiled, is but one.” (*Cant.* vi. 9) Now a thing may be said to be one, two manner of ways: There is ‘unum per unitatem,’ when a thing is so one, as that it doth not any way consist of many; as God is one by the absolute simplicity of his nature, without any diversity of part and part, power and act, matter and form, subject and accident, being and not being.

There is likewise ‘unum per unionem,’ when one thing is constituted and made up of many things united and joined together; and thus the church is one. “We being many,” saith the apostle, “are one bread or body.” ⁿ And again, “As the body is one, and hath many members, and all the members of that body, being many, are one body; so also is

^d Tit. iii. 3.^e Gen. iii. 15.^f John xv. 19. 1 John iii. 1. *Dion.*

c. 36.

^g Numb. xxiii. 9. *Philostrat.* l. 5.^h Nehem. iv. 2, 3, 4.

Esth. iii. 8, 9. Psalm xliv. 13, 14. lxxix. 1, 4. cxxxvii. 3. Lam. i. 7. ii. 15, 16.

Isai. xliii. 28. xlvi. 6. Jer. xxiv. 9. 1 Kings ix. 7. ⁱ *Cicero*, Orat. L. Flac-co.—*Plin.* lib. 13. cap. 4.—*Tacit.* Hist. lib. 5.—*Plutarch.* Symposiac. i. lib. 5.—*Justin.* l. 36.—*Sueton.* August. cap. 76. et. Tiber. cap. 36.—*Horat.* l. 1. Satyr.9.—*Juvenal.* Sat. 3, 6, 14.—*Martial.* Petron. Epigram. *Apion.* apud Josephum etEusebium, Hist. l. 2. cap. 5.—*Vid. P. Cunæi* Antiquit. Heb. l. 2. c. 24. et l. 3.c. 5. ^k *Tertul.* Apolog. c. 1, 2, 3, 7. ^l *Euseb.* l. 4. c. 7. et l. 5. c. 1.^m *Justin. Martyr.* Apolog. 2. et Dial. cum Tryph.—*Athenag.* Legatio pro Christi-anis, p. 4, 37, 38.—*Minut. Felix* in Octav. ⁿ 1 Cor. x. 17. xii. 12.

Christ.” In this respect it is compared sometimes to an army °, made up of many soldiers, ordered into companies and regiments, under the command of one general, called the ‘ Captain of the host of the Lord p,’ and the ‘ Captain of our salvation.’ q Sometimes to a city r, compacted together, and accurately proportioned in all the parts and measures thereof. Sometimes to the tabernacle of the congregation, wherein divers curtains were coupled and joined together by loops and taches into one sanctuary. s—Sometimes to the temple, wherein many goodly stones were framed and fitted into a magnificent structure t, in which respect the church is called the ‘ House of God,’ the ‘ household of faith u,’ the ‘ whole family of heaven and earth x,’ a ‘ building fitly framed together y, and growing unto a holy temple in the Lord.’—Sometimes to a vine z, consisting of one root and many branches; and to a body a, wherein many members are conjoined under one head, and animated by one soul. Thus the church is one.—And albeit we frequently read in the plural of “ the churches of the saints, the churches of Asia, of Macedonia, of Galatia, of Syria, and Cilicia b,” yet all these are members of one and the same catholic church, as many cities of one kingdom, and many houses of one city. For all the persons, all the assemblies and associations in the world, who acknowledge and worship one true God, and one mediator between God and man, the Lord Jesus, walking by one and the same rule of faith and love in the gospel, do all make up but one catholic church.

And the former resemblances and similitudes, whereby it is expressed, lead us to the consideration of a threefold unity in the church. 1. A unity by way of disposition and order; as in an army or building. 2. A unity by way of composition, or integral completion; as between the parts of the body unto the perfection of the whole. 3. A unity by way of constitution, or essential concurrence of soul and body unto one man, or of the subject, and vital principles whereby it is animated.

° Can. vi. 10.

p Josh. v. 14.

q Heb. ii. 10.

r Psalm

cxxxii. 3. Rev. xxi. 10—21.

s Exod. xxvi. 6.

t 1 Kings v. 17.

u 1 Tim. iii. 15. Heb. iii. 6.

x Eph. iii. 15.

y Eph. ii. 21.

z John xv. 5.

a Rom. xii. 4, 5. Eph. i. 22, 23.

b 2 Cor. viii. 1.

Gal. i. 2. Acts xv. 41. Rev. i. 4.

There is then in the church, 1. A unity of order, as the apostle rejoiced when he beheld the order of the church at Colossæ. ^c And this consisteth,

1. In variety of offices, and in the due and regular subordination of those one unto another, and of the body unto them all; as the apostle telleth us ^d, that God hath set in the church, “first apostles, secondly prophets, thirdly teachers,” &c. And that Christ when he ascended up on high, “gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.” And these the apostle requireth the rest of the body “to esteem very highly in love ^e,” to obey them, and submit themselves unto them, because they watch for their souls.

2. In variety of ordinances, in which Christ is set forth before the eyes of his people. ^f Such are Reading the Scripture:—for as in that church of the Jews, Moses and the prophets were read in the synagogues every sabbath-day ^g; so the apostle directeth the reading of his epistles in the Christian church. ^h Preaching of the word:—“How shall they hear,” saith the apostle, “without a preacher ⁱ? and how shall they preach except they be sent ^j?” Prayer:—as the temple is called a house of prayer for all people ^k; and Peter and John went up to the temple at the hour of prayer. Baptism:—“Go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.” ^l—The supper of the Lord:—“The cup of blessing which we bless, is it not the communion of the blood of Christ ^m? the bread which we break, is it not the communion of the body of Christ?”

3. In variety of gifts, which the Lord doth severally divide as it pleaseth him ⁿ, for the profit and good of the whole body. In the administration of which ordinances, offices, and gifts, such decency and order is to be observed, as that it may appear, that, in all the churches of the saints, God is a God of

^c Col. ii. 5.

^d 1 Cor. xii. 28. Eph. iv. 11, 12.

^e 1 Thess. v. 12.

Heb. xiii. 17.

^f Gal. iv. 1.

^g Acts xiii. 27. xv. 21.

^h Col.

iv. 16. 1 Thess. v. 27.

ⁱ Rom. x. 14, 15. Mark xvi. 15.

^k Isai.

lvi. 7. Acts iii. 1.

^l Matth. xxviii. 19.

^m 1 Cor. x. 16. xi. 23.

ⁿ 1 Cor. xii. 4, 11.

peace^o, and not of confusion;—ordaining in all of them, that as God hath distributed to every man^p, and called every man, so he should abide with God within the precincts of his own calling; not running before he be sent, but serving the Lord in that rank and station wherein he hath set him.^q

2. An integral unity, as between all the parts of an entire body, joined in due order together, unto the completing of the whole. And this unity presupposeth a double union; the one, of the body to the head; the other, of the members to one another: of both which the apostle speaketh, *Eph.* iv. 15, 16.

1. There is a bond of union between Christ and his body the church. He that is joined unto the Lord, is one spirit^r; and this bond is, on Christ's part, his spirit, whereby he joineth himself unto his body; we are a habitation of God through the Spirit^s;—and on a believer's part, his faith,—whereby he joineth himself to Christ, and appointeth him for his head^t, by which means Christ dwelleth in the hearts of his people: both which the apostle putteth together, calling it “The spirit of faith.”^u

2. There is a bond of union between the members of the body amongst themselves, viz. The mutual love of believers unto one another, called the ‘band of perfectness^x,’ whereby they are knit together. For this grace is that cement which joineth the stones of this spiritual building into one temple, being shed abroad into their hearts by the Holy Spirit; and is therefore called ‘the love of the spirit;’ (*Rom.* xv. 30) as elsewhere ‘the unity, the supply, and the fellowship of the Spirit.’^y For where this unity of spirit and love is, every member doth make a supply according to the measure which itself hath, for the increasing and edifying of the body^z; walking together in the fear of the Lord^a, and in the comfort of the Holy Ghost.

3. An essential unity, or as St. Hilary calls it, ‘Naturalis Unitas^b;’ as the body and the soul, being joined together, maketh one man. And thus Christ is said to make in him-

^o 1 Cor. xiv. 33, 40.

^p 1 Cor. vii. 17, 24.

^q Jer. xxiii. 21, 32.

2 Chron. xxvi. 18. Rom. x. 15. Heb. v. 4.

^r 1 Cor. vi. 17. 1 John iii. 24.

iv. 13. ^s Eph. ii. 22.

^t Hos. i. 11. Eph. iii. 17.

^u 2 Cor.

iv. 13. ^x Col. iii. 14, 22.

^y Eph. iv. 3, 4. Phil. i. 19. ii. 1.

^z Eph. iv. 16.

^a Acts ix. 31.

^b *Hilar.* de Trinit. lib. 8.

self of twain one new man^c, by the participation of that one spirit^d which was, without measure, poured out upon Christ the head^e; and, from his fulness^f, shed abroad in such proportion upon his members, as he is variously pleased to dispense unto them. By which means Christ is formed in us^g, liveth in us, and is a quickening spirit unto us: for the Spirit of Christ is that divine seed^h, whereby we are regenerated unto his life and likeness, and, as St. Peter expresseth it, are “partakers of the Divine nature.”ⁱ

4. Consequent upon this essential unity, whereby all the mystical members of Christ are animated and enlivened by one and the same quickening spirit, doth follow a moral unity of hearts and minds between all of them; as it is said of the primitive Christians, “That the multitude of them that believed, were of one heart, and of one soul.”^k And this moral unity is fourfold.

1. A unity of faith, in the great and necessary doctrines of salvation, or in the knowledge of God and of Jesus Christ^l, called by the apostle “The foundation^m, the principles of the doctrine of Christⁿ, the form of sound words^o; the proportion or analogy of faith^p, the knowledge of Jesus Christ and him crucified^q, the doctrine and truth which is after godliness^r; the faith of the gospel^s; the faith of Jesus^t; the mystery of godliness^u; the rule by which we should walk^x,” called by the ancients, “The seed of doctrine; the character of the church; the rule which is common to small and great:” in one word, whatever doctrine there is, the knowledge whereof^y, and assent whereunto, is simply necessary unto salvation; in this all who shall be saved, do, first or last, most unanimously agree. Differences there may be, and usually are, in less necessary points, which are matters ‘*Quæstionum, non Fidei*,’ as St. Austin speaks: for we know but in part^z, and are not yet come to be perfect men; and

^c Eph. ii. 15. ^d Eph. iv. 4. ^e John iii. 34. ^f John
i. 16. vii. 38. 1 Cor. xii. 11. ^g Gal. iv. 19. ii. 20. Rom. viii. 10. John
vi. 63. 1 Cor. xv. 45. 2 Cor. iii. 6, 18. ^h 1 John iii. 9. ⁱ 2 Pet.
i. 4. ^k Acts iv. 32. ^l Eph. iv. 13. John xvii. 3. ^m 1 Cor.
iii. 10, 11. ⁿ Heb. vi. 1. ^o 2 Tim. i. 13. Rom. vi. 17.
^p Rom. xii. 6. ^q 1 Cor. ii. 2. ^r 1 Tim. vi. 3. Tit. i. 1.
^s Phil. i. 27. ^t Rev. xiv. 12. ^u 1 Tim. iii. 16. ^x Phil.
iii. 16. *Regula parvis magnisque communis.* Aug. Ep. 57. ^y John
xvii. 3. Acts iv. 12. John viii. 24. ^z 1 Cor. xiii. 9. Eph. iv. 13.

till the members have attained unto their full stature, there cannot be expected a universal consent, and harmony of judgements in all points, even among the best and most learned men. In which case notwithstanding we should receive one another in love and brotherly communion^a, because God himself receiveth even those who thus differ, into his favour; but the Spirit of God doth never fail to lead all that shall be saved, into all necessary truths, and to preserve them from any damnable and pernicious doctrines.

2. Unity in obedience; wherein all holy men do agree, albeit some may much exceed others in their progress and degrees of holiness; as we may see by comparing the testimony given unto Asa, and unto Josiah.^b Such are repentance from dead works, without which we cannot be saved^c: reliance upon Christ alone by a sincere and unfeigned faith for life and salvation^d: a true love of the Lord Jesus, and of all that are his^e: a sincere regard unto all God's commandments, and a hatred of every false way^f: a desire to fear God's name, and a purpose of heart to cleave unto him, and follow him fully^g: lastly, self-denial, submitting our will, and reason, in all things, to the word and will of God.^h There may be great differences in the spiritual growth and degrees of holiness between one Christian and another: some sick, others healthyⁱ; some strong, others weak; some little children, others young men; some bruised reeds and smoking flax, others bold as a lion. But this is "Obedientia parvis magnisque communis."

3. Unity in worship: for though different churches may have different observances in the external forms and modes of divine service, yet in the substantial of worship they all agree, viz. that God is to be worshipped in spirit and in truth^k, and to be sanctified in all those that draw nigh unto him^l: that we are to call upon God only in the name of Christ^m, as our alone advocate and mediatorⁿ, giving thanks

^a Rom. xiv. i. 3.

^b 1 Kings xv. 11, 14. 2 Kings xxiii. 25.

^c Luke

xiii. 3, 5.

^d Acts xvi. 30, 31.

^e 1 Cor. xvi. 22. 1 John iii. 14.

^f Psalm lxvi. 12. cxix. 128. Rom. vi. 1, 2, 8. i. 13.

^g Nehem. i. 11.

Isai. xxvi. 8. Psalm xvii. 3. cxix. 57. Acts xiii. 23. Numb. xiv. 24.

^h Mat.

vi. 24.

ⁱ Rom. xv. 1. Heb. v. 13, 14. 1 John ii. 12, 13. Matth. xii. 20.

^k John iv. 24. Phil. iii. 3.

^l Lev. x. 3. Job xi. 13, 14. Psalm xxvi. 6.

lxvi. 12. Prov. xv. 8. Isai. i. 15—12.

^m John xvi. 23, 24.

ⁿ 1 Tim.

ii. 5. 1 John ii. 1.

unto God the Father by him^o: that we are not to worship creatures^p, who cannot know our hearts, nor answer our prayers, nor supply our wants, in whom we are not required to believe, but are to hold the head and to keep ourselves from idols.^q

4. Unity in ends and designs: for being brethren in the same family, fellow-citizens with one another, and of the household of faith, having one hope, one Lord, one faith, one baptism, one God and Father of all^r; the same enemies to oppose, the same interests and common salvation to look after, they consequently prosecute the same ends; and do not only walk by the same rule, but, in so doing, do mind the same things. (*Phil.* iii. 16) It is true being in part carnal, they do too much seek and serve themselves: but so far forth as they have the same spirit, they are of the same mind with the apostle, to prefer the honour of Christ^s, and the service of his church, above their own dearest interest, according to what our Saviour hath taught us, "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple^t." The glory of God, the progress of the gospel, the advancement of Christ's kingdom, the subversion of the kingdom of Satan, the comforts and concernments of the church of Christ, are in their hearts and endeavours still to promote. As the members of the natural, so they of the spiritual body, have all a care one of another^u: the end of the parts is the safety of the whole. They are all partakers of one spiritual nature, and all heirs of one common inheritance; and therefore as one principal fruit of the communion of saints, they aim at the same ends, and prosecute the same designs; joining together in all Christian services of love against their common enemies, the world, the flesh, and the devil.

These are those several unities, which Christ by his staff called "Bands" doth preserve in his church, thereby greatly beautifying and strengthening the same. Of this peace he is both the purchaser by the price of his blood^x, and the author by the efficacy of his grace, giving unto his people

^o Col. iii. 17.^p Col. ii. 12, 19.^q 1 Cor. x. 14. 1 John v. 21.^r Eph. iii. 15. ii. 19. iv. 4, 5, 6.^s Acts xx. 24. Phil. i. 20.^t Luke

xiv. 26.

^u 1 Cor. xii. 26.^x Eph. ii. 13, 16. Col. i. 20.

one heart and one way^y; and lastly, the bond by the communion of his Spirit; for from him it is, that the body is joined and compacted together^z, as the corner-stone of a building fasteneth all the parts thereof unto one another^a. And therefore the apostle exhorteth us to be like-minded, by arguments drawn from Christ and his Spirit; “If there be any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind.” (*Phil.* ii. 1, 2)

But it may be here objected against all this, That our Saviour himself telleth us, “that he came not to send peace but a sword, to set a man at variance against his father, and the daughter against her mother;” (*Mat.* x. 34, 35) which words Buxtorf^b hath observed in the Talmud to be affirmed of the days of the Messiah; and we see it plain by much experience. “Many times,” saith St. Austin, “a young man pleaseth God, and so doing displeaseth a wicked father, who is angry that God is preferred before him;”—“Fortior est gladius spiritualis separans quàm copulans natura carnalis.” Baronius telleth us of Anastasia, a Roman lady, whom, because she was a Christian, her own husband did cast into prison, and miserably afflict^d; and so the apostle assureth us, that as Isaac was persecuted by his own brother Ishmael, so it is still, “they that are born after the flesh, do persecute them that are born after the spirit^e.” Wherever the gospel is preached, they that embrace and obey it, are hated and virulently opposed by them that disobey it.

In answer hereunto we say,—that all this is accidental to the gospel. It is no fault in the sun, if, shining on a dung-hill, a stinking vapour be exhaled; nor is it the fault of the gospel, if, by occasion thereof, the proud lusts of men be exasperated and enraged. When the Assyrian spoiled the nations, and none durst open the mouth, or peep^f, his tyranny was not at all commended by such a doleful quietness. In like manner, neither is the gospel at all prejudiced by any such commotions, as, through the lusts of wicked men, are,

^y Jer. xxxii. 39.^z Eph. iv. 16.^a Eph. ii. 20. 1 Pet. ii. 6.^b Buxtorf. Lexicon Chald. p. 1648.^c Aug. in Psalm xlv.^d Baron.

p. 300. sect. 3.

^e Gal. iv. 29.^f Isai. x. 14.

merely 'per accidens' and occasionally, stirred up by the preaching of it. When Christ went into Jerusalem to offer himself to them as their king, it is said, "that the whole city was moved." (*Matth.* xxi. 10) And elsewhere, that there was "a division among the people because of him^g:" in like manner, wherever he comes as a king to reign, there will be motions in the minds of the people; there will be some who will say, "nolumus hunc^h;" we will not have this man to reign over us:—and when their own pride and obstinacy are the causes of these motions, they yet charge all upon the gospel and the preachers thereof, as if the land were not able to bear their wordsⁱ; as Tertullus accused Paul, (*Acts* xxiv. 5) "We have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world." As if the chaff should complain of the fan, that all was quiet in the barn till that came; or the dross, of the furnace, that the metal and that lay quietly together, till the fire severed them. Christ comes with a fan to purge his floor^k, and with refiner's fire, to purify the sons of Levi, and to gather his church out of the world^l: by which means, he did occasion the hatred of the world against it^m; which would not have been, if all had obeyed the gospel: but some receive it with scorn,—and others, with obedienceⁿ; and hence it is that offences come.

But the gospel, 'per se,' in its own nature, and in its proper and primary intention, is a word of peace; and doth closely unite all that obey it, unto Christ their head, and unto one another, by the firm bonds of faith and love; subduing the hearts of wolves, leopards, and lions, (*Isa.* xi. 6) giving gifts even to the rebellious, (*Psalms* lxxviii. 18) casting down every high thing that exalteth itself against the knowledge of God. (*2 Cor.* x. 5)

And besides, it is thus far a staff of "Bands" unto the church farther, that though it doth thus exasperate the hearts, yet it doth usually muzzle and restrain the rage and power of wicked men, that they are not able to perform the evils which they intend^o: so that, by the majesty and authority

^g John vii. 43.

^h Luke xix. 14

ⁱ Amos vii. 10.

^k Mat. iii. 12.

^l Mat. iii. 2, 3.

^m John xv. 15.

ⁿ Acts xvii. 32.

^o Psalm xxi. 11.

thereof, Christ ruleth in the midst of enemies ^p, maketh them to be at peace with his people ^q, maketh Ægyptians to enrich them ^r, Moabites and Philistines shelter them ^s, Syrians bring gifts unto them ^t, and the enemies that afflicted them, bend, and profess to serve them ^u.

Now for the application of this doctrine, it teacheth us, 1. That Christian policy and order, prudent, meek, religious government, is a very great blessing to the church of God, and greatly to be desired: because thereby unity and concord are preserved among the sheep of Christ, and, as by a fence or hedge, they are secured from the irruption of wolves, who would devour and make a prey of them; and all leaven and chaff which would sour the lump, and corrupt the corn, is purged out, and fanned away. When the unruly are admonished, and the weak strengthened, and the feeble-minded comforted, and heretics rejected, and disorderly walkers made ashamed ^x; this greatly tendeth both to the honour, and to the health, and safety, of the church of God.

2. It teacheth us to take heed of those who cause divisions and breaches contrary to the doctrine of Christ which we have received ^y; who rend his seamless coat, and make their tongues and their pens bellows to blow up the flames of contention among Christians; biting, tearing, and devouring one another; of whom the apostle saith, "That they serve not the Lord Jesus, but their own belly." It is noted by Epiphanius as a wicked speech of Marcion the heretic, "Ego findam ecclesiam vestram, et mittam fissuram in ipsam in æternum ^z." And the apostle maketh the ground of contentions and divisions in the church to be 'fleshly lusts.' (1 Cor. iii. 3. Gal. v. 20) It is a great sin to make an undue separation from the true church of Christ: a sin against the communion of saints, from which the separation is made;—a sin against the unity and peace of the church, which we all ought, with our utmost endeavours, to preserve: a sin against the spirit of Christ, which is thereby grieved, as the soul is pained by the wounds which are made upon the body: a sin against the honour of Christ, whose name is thereby exposed to contempt and reproach: a sin against a man's own edification,

^p Psalm cx. 2. ^q Prov. xvi. 7.
^r xxii. 3, 4. Isai. xvi. 4. 1 Sam. xxvii. i. 5.
^s 1x. 14. Psalm lxvi. 3. lxxviii. 29, 30.
^t iii. 14. ^u Romi. xvi. 17, 18.

^r Exod. iii. 21, 22.

^s 1 Sam.

^t 2 Sam. viii. 6.

^u Isai.

^x Tit. iii. 9. 1 Thess. v. 14. 2 Thess.

^z Epiphan. Hæres. 42.

who thereby cutteth himself off from the means of grace, and exposeth himself to the danger of heresy and contagion. And therefore those holy fathers, St. Cyprian^a, Austin^b, and Optatus^c, used to set forth the atrocity and danger of this sin, by the greatness and strangeness of the judgement, wherewith God punished it in Korah, Dathan, and Abiram, and those who adhered unto them, whom the earth opened her mouth to swallow up; and by the sore judgement upon the ten tribes, in their total rejection, for separating from the house of David, and the true worship of God in Jerusalem. We should therefore take special heed of departing from the true church of Christ, where his word is truly taught, and where Christ the foundation is held, for every infirmity or blemish which we may conceive to be upon it. For though the apostle reprov'd many corruptions and abuses in the church of Corinth, yet he blameth the contentions, emulations, breaches, and divisions, which were therein. (1 Cor. i. 11, 12, 13) Of this sort were the Novatians, Luciferians, Donatists, Audæans in the ancient church; who, for laxness of discipline, or other corruptions which they apprehended to be therein, did withdraw and keep themselves apart from their communion. To such as these it was a good speech of Optatus, "We have one faith, one baptism, one conversation;^d we read the same divine testaments; we are of the same sheep-fold; we have been washed and wrought together; we are parts of the same garment, but ripped one from another. 'Sartura necessaria est;' there wants nothing but that we be sewed up and reunited again."

I shall not here enter upon any polemical discourse to vindicate our own, or other reformed churches, from that heavy charge of schism, wherewith pontificians implead us, for having forsaken the communion of the Roman church. Our learned writers have thus stated the case:

1. That it is the cause, and not the separation, that makes the schismatic.^e They who gave the cause, for which it is

^a *Cyprian* Ep. 65. sect. 2. Ep. 76. sect. 5. de unitat. Eccles. sect. 16. ^b *Aug.* Ep. 162. et lib. 2. de Baptismo, c. 6. ^c *Optatus* cont. Parmen. lib. 1.

^d *Contra Parmen.* 1. 3. ^e *B. Jewel's* Defence, par. 5. p. 505, 506, 507.—*Mornay*, of the Church, c. 10. p. 358.—*D. Crakenthorp* against Spalat. c. 79. sect. 3. c. 82. sect. 7. c. 85. sect. 1. *B. White* against Fisher, p. 107.—*B. Laud.* Confer. sect. 21. p. 133, 142, 143. *Dr. Chillingworth.* c. 5. sect. 30, 35, 38, 51, 59, 74.

necessary to separate, are the authors of the schism: for where there is a necessary cause to separate, we are commanded by God so to do: (2 *Cor.* vi. 17. *Rev.* xviii. 4) as we find when Jeroboam had corrupted the worship of God, the priests, and Levites, and out of all the tribes such as set their hearts to seek the Lord, departed from his idolatry. (2 *Chron.* xi. 13, 16, and xxx. 11) For certainly one particular church may reform itself, though another will not.

2. That they gave the cause of this breach and separation, and that upon several accounts. 1. By many and great corruptions in doctrine and worship, whereby they themselves departed from the primitive purity, which errors and corruptions they obruded and imposed upon us as conditions of their communion.^f 2. By great encroachments and usurpations upon the just power of princes, and liberties of churches.^g 3. By tyranny in excommunications, persecutions, and fiery inquisitions, frightening and thrusting us from their communion.^h 4. By refusing to be reclaimed, or healed of these distempers, in that they challenge a peculiar infallibility, and a power to hold all other churches under their laws and dominations.ⁱ

3. That this was not a secession from the Catholic church^k, nor from the primitive church (unto whose judgement we are willing to appeal), but only from the corruptions, faction, and tyranny of a particular church,—with whom notwithstanding we retain a unity still, in all points of doctrine and worship, which they hold consonant to the will of God in his word revealed; disowning nothing but those errors and additions, which they have superinduced upon the institutions of Christ.

Lastly, That this is not to set up a new church^l, which

^f *B. Morton* Prot. Appeal, l. 4. c. 2. sect. 9, 37, 38. *B. Usher's* Serm. on Eph. iv. 13. p. 7. *B. White*, against Fisher. p. 106. *B. Laud*, Confer. sect. 21. p. 135. et sect. 25, p. 192. *B. Bramhall* Church of England defended, p. 13, 14, 66, 181, 367, 390. *Chillingworth*, c. 5. sect. 25, 31, 33, 35, 40, 50, 51, 59, 62, 64, 65, 68, 69, 78, 106.

^g *B. Bramhall's* Defence passim.—*F. Mason*, de Minister. Angl. l. 2. c. 10.—*B. Laud*. sect. 25. Num. 10. 11.

^h *B. White*, against Fisher, p. 106, 107.—*Chillingworth*, c. 5. 61. 96.

ⁱ *B. White*, p. 106.—*B. Laud* sect. 24. p. 156. et sect. 35. p. 297.—*Chillingworth* sect. 53.

^k *Jewel's* Defence, p. 499.—*Mornay*, of the Church, c. 10.—*Crakenth.* c. 79. sect. 4.—*Morton*. Appeal. l. 4. c. 2. sect. 10. 43.—*Gerard*. Loc. de Eccles. sect. 180.—*B. Laud*.

sect. 25. n. 18. p. 192.—*Chillingworth*, sect. 32, 45, 47, 94.

^l *Gerard* ubi

was never in the world before; for the church is the same now as formerly, only sick and overgrown with corruptions then; healed, weeded, purged, and reformed now. Nor were there wanting, in former ages, after those corruptions prevailed in the church, many witnesses who appeared for the truths then suppressed, greatly complained of the contrary abuses, and earnestly desired a reformation;—as, under the defection of the ten tribes, the Lord had seven thousand who had not bowed the knee to Baal, (1 *Kings* xix. 18) and a remnant according to the election of grace, under the apostasy of the Jews. (*Rom.* xi. 1, 5)

3. We should be exhorted to keep the unity of the Spirit in the bond of peace; not to judge, despise, or condemn one another, but mutually to edify where we agree, and to endeavour reconciliation wherein we differ; to be perfectly joined together, if it be possible, in the same judgement; to think, and to speak the same things; however, to mind the same end, to intend the same common salvation, to hold fast the same end, to pursue the same interest; and however we go in several paths of the same road, yet still to have our faces towards the same city.

Arguments to persuade unto this holy unity, to obey the government of Christ under his staff Bands, are many and weighty. 1. ‘A Contrario.’ Consider the unity and confederacy of Satan, and all his instruments against Christ and his church: for our Saviour telleth us, “that Satan is divided against himself.” (*Matth.* xii. 26) We read of the ‘gates of hell^m’; whereby we understand the united powers and counsels of the kingdom of darkness against the kingdom of Christ:—and as devils, so the wicked of the world join hand in hand against the church; they consult together with one consentⁿ, and are confederate against it; they will lay down their own private enmities to combine against Christ, as Pilate and Herod did.^o ‘Fas est et ab hoste doceri.’ If enemies unite to destroy the church, should not we

supra. sect. 179. *B. Usher's* Serm. p. 27, 31.—*Mornay*, of the Church. c. 9. p. 324. c. 10. p. 358.—*Crakenth.* c. 85. sect. 2.—*Field*, of the Church. l. 3. c. 8, 12. et Appendix. p. 3. sect. 2.—*B. Laud*, Epist. Dedicat. to the King. p. 16.—*Chilling.* sect. 91.—*Carleton*, Consens. loc. de Scriptura. ep. 1. p. 9, 14.—*Dr. Jo. Whiteway.* sect. 50.

^m *Matth.* xvi. 18.

ⁿ *Psalms* ii. 2. lxxxiii. 3, 8. *Acts*

iv. 27.

^o *Luke* xxiii. 12. *Isai.* ix. 21.

unite to preserve it? especially considering what a grave historian noteth, "That, in the cause of religion, every subdivision is a strong weapon in the hand of the contrary party."^p Our intestine mutinies and distempers, do the enemy's work for him. He may stand still, and please himself, to see us bite and devour one another. Again; consider the turpitude, deformity, and danger of schisms and divisions,—which are the same in a politick or ecclesiastical body, as in the natural; wherein whatsoever mangleth and separateth part from part, doth greatly weaken and deform the whole. They gratify the common enemy. 'Hoc Ithacus velit.' They grieve the Holy Spirit, as wounds in the body natural put the soul to pain. They dishonour the holy gospel, which is a gospel of peace. They loosen and weaken the interest of religion; for when we bite and devour one another^q, we are in danger to be consumed one of another. They minister occasion to profane spirits to turn atheists, and cast off all religion as a thing of uncertainty, wherein the professors thereof themselves know not how to agree. They have their foundation in carnal and sensual interests, as pride, revenge, discontent, covetousness, and other inordinate lusts, and therefore are reckoned by the apostle amongst 'the fruits of the flesh.'^r—If we examine the rise and original of many of the antient heresies^s, whereby the peace of the church hath been torn and mangled, we shall find that some carnal end or other, as ambition, animosity, discontent, or other the like sins, have been the basis on which they were reared. It was the speech of a graceless son to his mother, "Transferam me in partem Donati, et bibam sanguinem tuum^t;"—as St. Austin saith, "Mater omnium hæreticorum superbia."^u It is a very true speech of Baronius, "Ex officina Sardanapali prodire consueverunt hæresium sectatores."^x

2. 'A Necessario.' From the necessity of this excellent duty: and this is a twofold necessity; 'Necessitas præcepti,' because it is commanded, "Have peace one with another." (*Mark* ix. 50) 'Necessitas medii,' because peace and

^p History of the Council of Trent, p. 49. Hoc consilio Julianus inter Christianos dissidia fovebat, ut minore negotio debellaretur, si prius bello inter se conflictati fuissent. *Baron. Ann.* 392. sect. 285. ^q Gal. v. 15. ^r Gal.

v. 20. 1 Cor. iii. 3, 4. Rom. xvi. 17, 18. 1 Tim. vi. 3, 4, 5.

^s Vid. *Danæi*

prolegomena in Lib. *Aug.* de Hæresibus, cap. 6, 7.

^t *Aug.* ep. 168.

^u De gen. contra Manicheos, l. 2. c. 8.

^x *Baron. An.* 474. sect. 6.

unity amongst brethren in the church, is an excellent means to glorify God^y, when with one mind and mouth we call upon him, and serve him with one consent;—and to farther the gospel, and gain it honour and credit even in the hearts of strangers. The heathen themselves took notice of the love of Christians, as Minutius Felix telleth us; “Vide,” say they, “ut se diligunt Christiani!”

3. ‘A Possibili.’ Our endeavours in this kind are not after things, which are unattainable; for Christ hath, by the blood of his cross, procured the church’s peace^z, and by his powerful intercession, prayeth for it.^a Since therefore Christ died not in vain^b, but did see of the travail of his soul^c, and was heard in every prayer which he made^d; it is certain that the Lord will, in due time, pour out upon his people a spirit of unity, and close up the breaches of his tabernacle.^e As it is our duty to seek peace, so is it his promise to work it^f; he is not the author of confusion, but of peace, as in all the churches of the saints.

4. ‘A Facili.’ It is not only possible, but easy for believers to be at peace one with another. Those things which are natural, are ever wrought without difficulty. It is not hard for the sun to shine, or the fire to burn. Nothing more easy than for the members in one body to agree with one another. And believers are members of the same body, and have one common spirit to actuate and animate them; and therefore should suffer and rejoice together, and be kindly affectioned one towards another with brotherly love; as the apostle argueth. (*Rom.* xii. 4, 10. *1 Cor.* xii. 12, 13, 25, 26)

5. ‘Ab Utili;’ from the great good and advantage, which hereby cometh unto the church. It is as the dew of Hermon, which bringeth a blessing with it. It strengtheneth against all adverse power, and maketh the church terrible as an army with banners. It openeth the passages for the communion of saints, that they may derive good from one another by the supply that every joint maketh: as divers members in the body have divers uses; the eye to see, the ear to hear, the tongue to speak, the hand to work; and

^y Rom. xv. 5, 6, 7.^z Eph. ii. 13, 16.^a John xvii. 21, 23.^b Isai. liii. 11.^c Gal. ii. 21.^d John xi. 42.^e Amos

ix. 11.

^f Psalm xxix. 11. Isai. liv. 13. Jer. xxxii. 39.

these uses mutually serviceable to the good of each other, and union a necessary bond of this service: so in the church or body of Christ, every member hath his measure of gifts and graces, by which he may be profitable to the whole; one, the spirit of wisdom; another, of knowledge; one able to counsel; another, to comfort; one, to exhort; another, to rebuke.^g What is wanting in one, is supplied by another; and this supply is made by those joints, whereby these divers members are united together.^h Love is the Vehiculum of all that help and service, which one Christian man deriveth upon another. Hereby we serve one anotherⁱ, and edify one another^k; we bear with the infirmities, sustain the burthens, and rejoice in the comforts, mourn in the sorrows, distribute to the necessities, pray for the souls, of one another. By this means, the graces of the church are more bright and resplendent; as the flame which ariseth out of united fuel, is much greater than that which each stick alone by itself doth render. And hence it is that the servants of God do love the habitation of his house, and the place where his honour dwelleth^l: assembling themselves there together with one accord^m, because he hath promised that in every place where he recordeth his name, he will come unto them, and bless themⁿ: and by this means there were added to the church daily such as should be saved.

6. 'A Jucundo et honesto.' It is not only good, but pleasant, for brethren to dwell together in unity; not only as the dew of Hermon for profit, but as the ointment on the head of Aaron^o for comfort and delight. In the united assemblies of the saints, we behold the beauty of the Lord.^p When the members are disjointed, the body is deformed: shave away the eye-brows only from the face, "Quantillum decedit de corpore, quantum de pulchritudine," saith St. Austin; you much lessen the beauty, by so little lessening the body.—Now a schism in the church, is the same deformity as a mutilation in the body.

7. 'Ab Exemplo,' from the great examples which we have of peace in the word. God known by the name of 'a God

^g 1 Cor. xii. 8. 9.
xiv. 19. Jude ver. 20, 21.
ii. 1, 46, 47. iii. 1.

^h Eph. iv. 16.
^l Psalm xxvi. 8. xxvii. 4. xlii. 1, 2.
ⁿ Exod. xx. 24.

ⁱ Gal. v. 13.
^o Psalm cxxxiii.

^k Rom.
^m Acts
^p Psalm

xxvii. 6.

of peace^q,’ with whom his people, having acquaintance and communion, are at peace. Christ by the name of ‘a Prince of Peace^r,’ who as he is not divided in himself^s, so neither should he be divided in his members. Our consolation in him should make us be of one accord, and of one mind.^t The primitive church a mirror of unity and peace; the multitude of believers were of one heart, and of one soul^u: “et primum in unoquoque genere est Regula cæterorum.”

8. ‘Ab Evangelio,’ from the nature of the gospel,—which is called by the apostle, ‘a gospel of peace^x,’ whereby we are called unto peace^y; by the power whereof the rage of lions and bears is calmed and subdued^z; much more should the sheep of Christ be preserved from biting and devouring one another. It is a presage of rain and storms, when sheep run heads together: and certainly it bodeth no good unto the church, when the sheep of Christ are at discord one with another.

Lastly, ‘A Sacramentis,’ which are ‘sigilla et vincula pacis;’ from the sacraments which are the seals and bands of Christian peace.—In baptism we were baptized into one body^a; in the Lord’s supper, we, being many, are one bread, and one body; for we are partakers of that one bread.^b As the wine is made of many grapes pressed into one liquor, and the bread of many grains moulded into one lump^c; so the church of many believers, compacted together by one spirit of faith and love into one mystical body.

I shall conclude this exhortation with two or three solemn and emphatical passages of the apostle^d, pressing Christians unto this duty; “Let us,” saith he, “follow after the things which make for peace, and things wherewith one may edify another.” And again; “I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgement.” And again, “Be perfect, be of good comfort,

^q Heb. xiii. 20. Job xxii. 21. ^r Isai. ix. 6. ^s 1 Cor. i. 13.

^t Phil. ii. 1, 2. ^u Acts iv. 32. ^x Rom. x. 15. ^y Col.

iii. 15. ^z Isai. xi. 6. ^a 1 Cor. xii. 12. ^b 1 Cor. x. 17.

^c Sicut multa grana unum panem conficiunt, et ex multis racemis unum vinum extrahitur, sic ex multis hominibus Christi corpus efficitur. Serm. 28. ad fratres in eremo, apud. Aug.

^d Rom. xiv. 19. 1 Cor. i. 10. 2 Cor. xiii. 11. Phil. ii. 1, 2. 2 Thess. iii. 16. Rom. xv. 5.

be of one mind, live in peace; and the God of love and peace shall be with you." And again; "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind." Unto which I shall subjoin the same apostle's pathetic prayer; "The Lord of peace himself give you peace always by all means. And, The God of patience and consolation grant you to be like-minded one toward another, according to Christ Jesus, that you may, with one mind, and with one mouth; glorify God, even the Father of our Lord Jesus Christ."

Before I leave this seasonable and necessary argument, let us, in a few words, consider, what is to be done in differences of judgement and divisions of mind, to heal the breaches, and to recover the peace of a disjointed and dilacerated church.

And here it cannot be denied, but that in all ages of the church, there have been, and still are like to be, varieties of judgement among the members thereof. For

1. The best proficients know but in part, and prophesy but in part.^e

2. There are many things very abstruse and difficult in the disquisition of divine truth. Religion hath its *δυσνόητα* 'things hard to be understood^f,' as well as other sciences.

3. There is in many men much weakness of judgement^g, to make search and enquiry into these things, or to discover 'veritatem in puteo latentem.'

4. There is much carelessness of heart in many men to try the spirits, and to prove all things; they sleep, while the enemy soweth tares.^h

5. There is in many men a levity, lubricity, and discomposedness of mind, whereby they are apt to be carried away with every wind of doctrineⁱ; and, out of simplicity and credulity, to be wrought upon by the cunning of those who are skilful to deceive.

6. Some have itching ears^k, hearkening always after new

^e 1 Cor. xiii. 9.

^f 2 Pet. iii. 16. Heb. v. 11.

^g Rom. xiv. 1.

^h Matth. xiii. 21.

ⁱ Eph. iv. 14. Rom. xvi. 18. Col. ii. 4. 1 Kings

xiii. 18, 19.

^k 2 Tim. iv. 3, 4. Jude v. 16.

things, whom manna will not please without quails; who have some particular men's persons in admiration, and give up themselves, by a blind obedience and implicit faith, into their hands, to be led by them into novel and singular opinions.

7. Prevailing of lust and domestical interest, doth, in many men, darken their minds, and entangle their judgements, and betray them into that sad condition of being given over to strong delusions, to believe lies.¹ Upon these and such like reasons, there have been always differences in the church. We find a contention between Paul and Barnabas^m, and between Paul and Peter. We find some for Paul, others for Apollos; and some for Cephas; and others for none of them all, but for Christ without them. We find some building upon the foundation, silver and goldⁿ; and others, hay and stubble. We read of great differences between the eastern and western churches, touching the observation of Easter,—and between the Roman and African churches in the matter of rebaptization; of many sharp dissensions between sundry great and famous bishops and pastors of the ancient churches. To say nothing of the present sad experience which we may, every where, observe of the same truth,—the scripture hath foretold it^o, (and it cannot be otherwise) that there “must be heresies and offences.” Nevertheless, we must not hereby be discouraged from using all pious and prudent endeavours for pacification of the persons so dissenting; concerning which accommodation we are to distinguish,

1. Of opinions: whereof some are in the foundation^p, in those primitive articles of faith, and essentials of religion, on which the house of God is built; the errors contrary whereunto are subversive, pernicious, and damnable.^q Some are only in the superstruction, which are not ‘fidei,’ but ‘quæstionum’^r; which do not overturn the edifice, nor endanger the vitals of religion. Such were in the apostle's time, disputes touching meats, and drinks, and days, and things indifferent^s: wherein though men abound in their own sense, yet it must ever be with meekness, and with

¹ 2 Thess. ii. 10, 11. 1 Tim. vi. 10.

^m Acts xv. 39. Gal. ii. 11, 13.

1 Cor. i. 12, 13.

ⁿ 1 Cor. iii. 12.

^o Matth. xviii. 17. 1 Cor.

xi. 19.

^p Matth. vii. 24. 1 Cor. iii. 9, 10. Heb. vi. 1.

^q 2 Pet. ii. 1.

^r Aug. de Peccat. Orig. cap. 23.

^s Rom. xiv. 5, 6. 1 Cor. viii. 8, 9.

humble submission to the spirits of the prophets, and to the judgement, order, and peace of the church.

2. Of persons : some are seducers ^t, who, out of pride, enmity against the doctrine which is according unto godliness, carnal ends, desire of advantage and domination, do sow tares in the church, and cause rents and divisions therein. Such were Hymeneus, Philetus, Diotrefes, and others. —Others are seduced people ^u, who, through ignorance, credulity, simplicity, facility, and flexibleness of spirit, are led away captive by the cunning craftiness of them, who lie in wait to deceive.

Again ; some are men of meek, humble, peaceable, and quiet spirits, amongst whom though there be differences of judgement, yet they do, upon the common principles of faith and holiness, agree in love, and join in pursuing the same common salvation ; neither monopolizing the privileges of saints ; neither judging or despising the other ; neither holding any error supinely, pertinaciously, uncharitably, or factiously.^x Others are men of turbulent, seditious, and tumultuating dispositions, who love to kindle flames, to foment divisions, to make sides and factions, that they may fish in troubled waters

These things being premised, we may, touching accommodations, thus conclude :

1. There can be no syncretism, or accommodation, where the differences are in points destructive to the foundations of religion, and against the very essentials of faith, worship, and obedience. There can be no reconciliation betwixt Christ and Belial^y; between damnable heresies, and the doctrine which is according unto godliness. Hereticks are to be admonished^z, and, in case of pertinacy, to be rejected: therefore there may be no brotherly communion with them. But seduced persons are, in the spirit of meekness, to be instructed^a; and if possible, to be restored, and won unto the truth, and delivered from the snare of the devil.

^t Eph. iv. 14. Isai. iii. 12. Jer. xxiii. 16, 26, 32. xxix. 8. Matth. vii. 15. Acts xx. 29, 30. 2 Tim. iii. 13. Tit. i. 10. 2 Pet. ii. 1. 2 John v. 7. Mark xiii. 22. 2 Tim. ii. 14, 18. Gal. ii. 4. ^u 2 Cor. xi. 20. 2 Tim. iii. 6. Col. ii. 8. Eph. iv. 14. ^x *Bish. Laud. Confer. sect. 36. p. 315, 316.* ^y 1 Cor. x. 21. 2 Cor. vi. 14, 17. Gal. i. 8, 9. ^z Tit. iii. 10. *Euseb. Hist. l. 4. c. 13.* ^a 2 Tim. ii. 25, 26.

2. Though the differences, at first view, be not so pernicious and dangerous, yet if it be evident that they be purposely sowed by men of turbulent and ungracious spirits, merely to kindle flames, to foment seditions, to lay the foundations of perpetual divisions or commotions in church or state, to gratify the common enemy, and to be subservient to such ends and designs, as wherein truth and holiness is endangered; in this case the apostle hath taught us, both by his example, not to give place by subjection for an hour unto such men^b; and, by his doctrine^c, to mark and to beware of them.

3. Where a syncretism and agreement is allowable, yet we must love peace and truth, follow peace and holiness^d; not adulterate^e, or in any case betray, or play the hucksters with the word; as it is said of the Samaritans, that "they feared the Lord, and served their own Gods."^f We must not temper or reduce divine truth to the rules or dictates of our own lusts, nor captivate our conscience to our carnal desires. Jeroboam and Ahaz acted inordinately^g, when they erected a worship dissonant to God's will, and subservient to their own. For we can do nothing against the truth, but for the truth^h: buy it we may; but sell it we must not for any other gain.ⁱ

4. Where the fundamentals of religion are safe, and on all sides unanimously embraced, and the differences purely problematical, and such as do not at all endanger the vitals and essentials of religion, mutual meekness, tenderness and forbearance are to be used, as amongst brethren and fellow-members.^k Disputes are to be managed with all calmness of spirit; without passion, animosity, exasperation, invidious consequences, or any thing tending to the violation of brotherly love. Hereby we preserve the communion of saints, when we own one another as brethren, and not as strangers. We credit the gospel of peace, and adorn our mutual profession of the same common faith. We make way to the more clear discovery of truth, when no passion

^b Gal. ii. 4, 5.^c Rom. xvi. 17.^d Zec. viii. 19. Heb. xii. 14.* 2 Cor. iv. 2. *Basil* in Psalm xiv. 1. edit. Græco-Lat. Paris. p. 153. et *Greg. Naz.* Orat. 1. p. 20. B.^f 2 Kings xvii. 33.^g 1 Kings xii. 27, 28, 33.

2 Kings xvi. 10.

^h 2 Cor. xiii. 8.ⁱ Prov. xxiii. 23.^k Rom.

xv. 1. Gal. vi. 1. Eph. iv. 2, 3.

or prejudice doth dazzle our eyes, or overcloud our judgement. We stop the mouths, prevent the insultations, and take away the advantages, which the common adversary promiseth to himself by our differences and dissensions.

The means to be used to such an evangelical accommodation, are, 1. Out of a sincere love of all truth, to wait with humble, docile, and tractable hearts upon God, in the use of such means as he hath appointed, for the revealing of his mind unto us touching those things about which we differ; and for that purpose, with single hearts, to study the scriptures, and to weigh every opinion in the balance of the sanctuary. "This," the apostle saith, "is profitable for doctrine and reproof¹:" to this he referreth the church against all danger of wolves: out of this, our Lord revealeth to his disciples the things which concerneth himself; by this, the ancients desired to have the controversies in their times stated and decided.^m And when any of them teach us to try doctrines by ecclesiastical tradition, and the witness of the church, they speak of apostolical churches, which Tertullian calleth 'matrices et originales,' and not barely of the peremptory decision of some one or other present or particular churchⁿ: for they were able to draw down from the apostles, 'traducem fidei,' as Tertullian^o calls it, a doctrinal succession; to assign the time, the authors, and the posteriority of those heresies, which they gainsaid; as he saith, "solemus hæreticis compendii causa de posterioritate præscribere."^p Now because we cannot understand the things of God but by the Spirit of God, (for he it is who openeth the heart, and draweth away the veil, and gives us understanding^q;) and because the scripture hath told us, that God's people shall be taught of him^r; therefore we must, in our studying thereof, pray unto God with Job, "That which I see not, teach thou me^s;" and with David,

¹ 2 Tim. iii. 16. Acts xx. 32. Luke xxiv. 27.

^m *Optatus* cont. Parmen.

l. 5.—*Aug.* Epist. 19. c. 1. ep. 48. et 112. cont. ep. Parmen. l. 1. c. 2. cont. Lit. Petil. l. 2. c. 85. de Unitat. Eccles. c. 3. 6, 17, 18, 19. in Psalm. 23. Exposit. 2.

ⁿ *Tertul.* cont. Hermog. c. 22. *Dr. Field*, Appendix, part 3. c. 7. p. 42. ^o *Tertul.* de præscript. cap. 20, 21.

^p *Advers. Hermog.* c. 1. cont. Marcion. l. 5.

c. 19. cont. Praxeam, c. 2. ^q Acts xvi. 14. 2 Cor. iii. 16, 17. 1 John v. 20.

^r John vi. 45. *Aug.* de Grat. Christi. c. 13. et de prædestinat. sanctorum, cap. 8.

^s Job xxxiv. 22.

“Teach me good judgement and knowledge †;” and with the apostle, beg of God “the spirit of wisdom and revelation in the knowledge of him ‡;” that in any thing wherein we are otherwise minded *, he will reveal even that unto us.

2. To agree in the fundamentals, in the mystery of godliness, the unity of the faith, the principles of doctrine, the rule by which we are all to walk, in the saving knowledge of God and Christ †, unto which eternal life is annexed, and without which it cannot be had; in the spiritual worship of God ‡, calling upon him, and coming unto him, in and by Christ; and in those primary grounds of Christian obedience, repentance, sincerity, love of Christ, self-denial; and where there is an unfeigned and unanimous agreement in these, there is a ground laid for discovery of the truth in matters of smaller difference. Agreement in principles is a fair preparation unto agreement in all those conclusions, which are naturally deducible from those principles: and the more clearly we understand the comprehension of principles, the more exactly we shall discern the genuine connexion of true conclusions, and the inconsistency of those which are false and fallacious.

3. In the things whereunto we have attained, “to walk by the same rule †, to hold the truth in love ‡, to keep faith and a good conscience †. For Christian doctrine is a mystery of godliness †; and saving knowledge, a knowledge which is according unto godliness †: and therefore the best way to find out that wherein we differ, is, to obey that wherein we agree: the Lord having promised, that they who do his will, shall know his doctrine †: that he will teach the meek his way, and reveal his secret to them that fear him †; that unto him who ordereth his conversation aright, he will show the salvation of God. †

4. To be spiritual and heavenly minded: for as heavenly bodies, so heavenly minds, are the proper subjects of serenity and tranquillity; storms and tempests

† Psalm cxix. 66.	‡ Eph. i. 17.	‡ Phil. iii. 15.	‡ John
xvii. 3. viii. 24. Acts iv. 11, 12. 1 Cor. i. 23. ii. 2. iii. 11.			iv. 24.
xvi. 23. Heb. vii. 25. Col. iii. 17.		‡ Phil. iii. 16.	‡ 2 Thess.
ii. 10. Aug. de Grat. Christi, c. 13.		‡ 1 Tim. i. 19.	‡ 1 Tim.
iii. 16. † 1 Tim. vi. 3. Tit. i. 1.		‡ John vii. 17. x. 4.	‡ Psalm
xxv. 9, 14. † Psalm l. 23.			

are the effects of earthly exhalationsⁱ; heavenly orbs are steady and regular, have no combustions nor disagreements in them; schisms and divisions are from the flesh^k, and come from us as men, not as Christians. As the reasonable soul doth bind the parts of the body together in unity, and when that is gone, they are in a near disposition to dissolve, and fall asunder; so the spirit of Christ is the bond of his body^l: the apostle calleth it “the unity of the Spirit in the bond of peace.” The more we have the mind of Christ^m, the less we shall do things through strife, vain-glory, revenge, or any other inordinate passion: for the wisdom which is from above, is pure and peaceableⁿ; but that which tendeth unto envying and strife, descendeth not from above, but is earthly, sensual, and devilish.

5. To study and cast about for peace; to do all that is possible^o, and whatsoever lieth in our power, to produce it; to follow after it, and all the requisite expedients which conduce unto it; if it fly, pursue it; if it hide, search for it; find out, as Joash and Josiah did^p, masons, and carpenters, and spiritual workmen to repair the breaches of the house: to have our private opinions and problems to ourselves before God^q, rather than by our unseasonable venting of them, to scandalize and offend our brethren, and to endanger the quiet of the church.

6. To be of a meek, humble, and calm spirit. Love is not easily provoked^r, is long-suffering, kind, self-denying; beareth, believeth, hopeth, endureth all things. A hammer makes no noise upon wool:—so a soft spirit turneth away wrath.^s Some men are so hot, so opinionative, so contentious, so wedded to their own conceits, so impatient of dissent. that none can have peace with them, who will not mancipate and render up their reason and judgement into their hands. But though it be our duty to try all things, and hold fast truth, when we have found it; yet we must hold it with a spirit of meekness. Meekness is the fittest disposition to receive truth. “Receive,” saith the apostle, “with

ⁱ Inferiora fulminant. *Sen.* Pacem summa tenent. *Lucan.*
iii. 3.

^l 1 Cor. xii. 13. Eph. iv. 3.

^k 1 Cor.

^m Phil. ii. 2, 3, 4, 5.

ⁿ James iii. 14, 17.

^o Rom. xii. 18. xiv. 19. Heb. xii. 14.

^p 2 Chron.

xxiv. 4, 13. xxxiv. 8, 13.

^q Rom. xiv. 22.

^r 1 Cor. xiii. 5, 7.

^s Prov. xv. 1.

meekness the ingrafted word.”^t And meekness is the fittest disposition to teach truth; “In meekness,” saith St. Paul, “instructing those that oppose themselves.”^u—Long-suffering and doctrine must be joined together.^x Self-willedness and hastiness of passion, are obstructions unto the progress of truth: else the apostle would not have entered a caveat against them in a bishop: for, saith he, “a bishop must be blameless as the steward of God, not self-willed, not soon angry^y,” &c.

7. To be of a candid judgement; not to widen, but, as much as may be, to narrow differences, and to reduce controversies to as near an agreement as is possible; and in the managing of them, to retain suavity and ingenuity: not to infer, without undeniable evidence, odious and invidious consequences from those doctrines of our brethren which we ourselves dislike; but to believe other men as perspicacious to discern, and as tender to decline, such desperate rocks, as we ourselves. It argues great want of charity towards others, and of humility in ourselves, when, by our perverse disputings, we go about to charge such opinions upon others, as from their own mouths we are assured, and therefore should in charity believe, that they do detest. Pride in ourselves, and prejudice against others, are two great impediments to the healing of divisions.

I shall shut up all with one observation out of the text more, which is this, that what Christ, in the beginning of the verse, did undertake, “I will feed the flock of slaughter,” in the latter end thereof he makes it good, “I fed the flock.” Christ never undertook more in a way of office, than what he finished; nor more in a way of promise, than what he performed. He undertook a difficult service, to feed his church not only with his doctrine but with his blood; he had a command and commission to do it^z; and his commission he accepted, “Lo! I come to do thy will, O God.”^a And though it were so hard a duty, that his human nature did shrink, and, as it were, draw back from it, “Father, if it be possible, let this cup pass from me^b;” yet he submitted his will to the will of his Father; and was obedient^c even to

^t James i. 21.^u 2 Tim. ii. 25.^x 2 Tim. iv. 2.^y Tit.

i. 7.

^z John x. 18.^a Heb. x. 7, 9.^b Matth. xxvi. 39.^c Phil. ii. 8. John xvii. 4.

that servile, ignominious, and cursed death, which his human nature so earnestly declined. And, in like manner, what he undertakes to work *in* us, he will finish ^d, as well as what he undertook to work *for* us; he is as the author, so the finisher of our faith: when he hath begun a good work in us, he will perform it unto the day of Christ.

He promised to send his Spirit upon his disciples ^e; and he did send him. ^f He promised unto them power to cast out devils ^g; and they did so. ^h His name is Amen ⁱ, the faithful and true witness; and all the promises of God in him are Yea and Amen. ^k If he promise peace, or grace, or salvation, he will give it: his fidelity, power, honour, love, mercy, oath, and covenant, are so many assurances unto his people, that whatever he hath undertaken to do for, in, or unto them, shall undoubtedly be done. He will do every work of salvation to the uttermost ^l for those that come unto God by him. If he begin faith, he will finish it ^m: if he begin holiness, he will complete it ⁿ: if he heal, he heals perfectly ^o: if he love, he loves to the end ^p: every work of his is perfect.

There are works of his yet to do, to gather the people of God that are scattered abroad, to destroy the idols utterly, to tread down Satan and death under our feet ^q; and he will do all, before he give up his kingdom to his father.

There are promises of his yet to be fulfilled, to come again and to receive us unto himself ^r, to raise us up at the last day ^s, to bring forth judgement unto victory. ^t And the experience which the church hath had of his love, power, and fidelity in former works and promises, should raise up their hearts to trust in him assuredly, for the accomplishment of those which are yet behind: for “he is yesterday, and today, and the same, for ever.” ^u This we may plead in our prayers,—“Do as thou hast said.” ^x This we may apply in our endeavours towards holiness; he hath said he will sub-

^d Heb. xii. 2. Phil. i. 6. Psalm cxxxviii. 8. ^e John xvi. 7. Luke xxiv. 49. ^f Acts ii. 33. ^g Luke ix. 1. ^h Luke x. 17.
ⁱ Rev. iii. 14. ^k 2 Cor. i. 20. ^l Heb. vii. 25. ^m Heb. xii. 1.
ⁿ Col. ii. 10. ^o Acts iii. 16. ^p John xiii. 2. ^q John xi. 52. Deut. xxxii. 4. Isai. ii. 18. Rom. xvi. 20. 1 Cor. xv. 25. ^r John xiv. 2, 3. ^s John vi. 40. ^t Matth. xii. 20. ^u Heb. xiii. 8.
^x 2 Sam. vii. 25.

due our iniquities ^y; he will take away a heart of stone, and give a heart of flesh: for this end he was manifested, to destroy the works of the devil ^z; and upon this word I will hope. ^a This we may support our drooping and desponding hearts under, in any time of diffidence and discomfort. When I begin to fear that my sins are greater than can be pardoned, stronger than can be mortified, deeper than can be eradicated; his power is ever accompanying his mercy. What he begins, he will finish. He hath said He will abundantly pardon ^b: therefore we may say, I beseech thee, let the power of my Lord be great according as thou hast spoken. ^c He will perform the truth to Jacob ^d, and the mercy to Abraham; his word is an invincible bar to all our fears.

^y Mic. vii. 19. Ezek. xi. 19. xxxvi. 26. ^z John iii. 5, 8. ^a Psalm
cxix. 49. ^b Isai. lv. 7. ^c Num. xiv. 17. ^d Mic. vii. 20.

A

SERMON

PREACHED BEFORE THE

PEERS,

In the Abbey-Church at Westminster, November 7, 1666. Being a Day of Solemn Humiliation for the Continuing Pestilence.

PHILIP. iv. 5.

Let your moderation be known unto all men. The Lord is at hand.

SOME graces are primary, radical, and fundamental; which, having their proper termination in God and Christ, are, therefore, as to their formal and immediate beauty, invisible to any eye, but His who searcheth the heart, and trieth the reins. So our repentance is said to be ‘towards God,’ and faith ‘towards our Lord Jesus Christ;’ (*Acts* xx. 21) our faith and hope is said to be ‘in God.’ (1 *Pet.* i. 21) As the root, though the principal seat of life in the tree, is, under ground, unseen,—but the fruits, flowing from that life, are visible; or, as the orator saith of a goodly structure, “-fastigia spectantur, latent fundamenta;” so the most primitive and vital graces are in themselves known only to God, and to the heart which enjoys them; but in and by their fruits they may, and must be, known unto men. By our works, we must show our faith: (*James* ii. 18. *Acts* xix. 18) works, I mean, of transient charity, which properly terminate upon others, without us. In which respect, our Saviour, though he forbid us to do our works to be seen of men, in a way of ostentation, (*Matth.* vi. 1, 6, 16—18) yet he commandeth us to let our light shine before men, in a way of edification, and

to God's glory: (*Matth.* v. 16) and in order to the same end, the apostle here requireth us to "let our moderation be known unto all men."

The words contain a serious and weighty doctrine, ὁ Κύριος ἐγγύς. "The Lord is near:"—and a Christian duty from thence inferred, "Let your moderation be known unto all men;" or an exhortation to the exercise of a special grace, and a most solemn argument, because, "The Lord is at hand." In the exhortation is observable, 1. The virtue itself required, expressed by the concrete for the abstract, not without an emphasis, as I take it. Sometimes we find a concrete superlative expressed by an abstract; *Jer.* i. 31, "Behold, I am against thee, O pride;" that is, "O thou most proud:"—and here an extensive abstract expressed by a concrete, as if he should have said, "Let your tongue, your hand, your whole conversation show forth to all men, upon all occasions, this excellent and most amiable grace." 2. The peculiarity or characteristic difference of this virtue, intimated in the word ὑμῶν: not a bare philosophical, but a Christian moderation, such as becomes believers. 3. The conspicuousness thereof, γνωσθήτω, let it be really, upon all occasions, "manifested," for the honour of Christ, and credit of religion. 4. The impartiality of it; it must be manifested "to all men;" not only unto good men, but unto the froward; that the mouths of adversaries may be stopped, their prejudices refuted, their enmities broken, and they won by the meek and humble conversation of believers to the obedience of the gospel.

In the argument unto this duty, it is considerable, how many ways the Lord is near unto his servants, for their encouragement in so difficult and excellent a duty: near, 'ad auxilium,' to help them; near, 'ad solatium,' to comfort them; near, 'ad judicium,' to reward them; near, 'per inhabitantem gratiam,' to direct and enable them; near, 'per exauditionis clementiam,' to hear and answer them; near, 'per providentiæ œconomiam,' to support and protect them.

1. Believers are called unto a high and honourable condition, the ἐξουσία and dignity of being the 'Sons of God:' (*John* i. 12) and in that condition they may, by the power of corruption and temptation, be in danger to be puffed up with pride and arrogancy, above others, and to a supineness and

security of living, to sever their dignity from their duty. In this case τὸ ἐπεικῆς, that is, as Suidas, Hesychius, and Favorinus render it, τὸ ὠρέπον, τὸ καθήκον, or ὠροσήκον, that which is “decent or becoming,” is to be known: we must walk ‘secundum decentiam status Christiani,’ so as becometh the sanctity and dignity of our high calling.

2. Again; being in common with other men exposed to the various vicissitudes of events; apt in prosperity to be corrupted, in adversity to be dejected, and, according to diversity of conditions, to express a dissimilar and uneven behaviour; here again, τὸ ἐπεικῆς, “let your moderation be known,” εὐταξία ψυχῆς λογιστικῆς, a serene, a pacate, and steadfast equability of mind, unshaken and fixed against all events.

3. Again; being by the state of our Christianity, and by reason of the enmity which God hath put between the seed of the woman, and the seed of the serpent, to expect, as strangers in the midst of adversaries, manifold afflictions and injuries; (as the scripture hath assured us, *Acts* xiv. 22. *2 Tim.* iii. 12) here also τὸ ἐπεικῆς, “let your moderation be known,” ἐπιείκεια ὑπομονῆς, moderation of ‘patience’ in bearing evils, ἐπιείκεια εὐνοίας καὶ εὐγνωμοσύνης, a moderation of ‘candour and equanimity:’ not putting suspicious and morose, but favourable, constructions upon actions which have an appearance of unkindness; and ἐπιείκεια ὠραότητος, a moderation of ‘meekness and placability,’ an easiness to be entreated, a readiness to forgive: as the philosopher saith of such men, that they are συγνώμωνικοί, apt to pass by, and to pardon injuries.

4. Again; having with other men a share and right in publick justice, and, out of the debt of self-love, being engaged thereby to preserve our own interests, we may be tempted to rigour and extremity in the means thereunto, and to lay hold on the utmost advantages against our brother. Here also the exhortation is seasonable, that “our moderation be known;” that we be rather ready to part from our own right, than to prosecute it ἀκριβοδικαίως, with the strictness of a rigorous inflexibility: and so the philosopher saith, that τὸ ἐπεικῆς is ἀναπλήρωμα, ‘a supplying of the defect,’ and ἐπανόρθωμα ‘a rectifying and mitigating’ of the rigour, of legal justice.

5. Again; because we have the human nature burthened

with the same common infirmities, and are of like passions with other men, we may be easily tempted and transported many ways into inordinateness and excess; we may use our knowledge and liberty undecently and exorbitantly, to the defiling of ourselves; we may use them uncharitably, to the grief and scandal of our brethren; (as the apostle showeth, *Rom. xiv. 15, 21. 1 Cor. viii. 9, 10, 12, 23, 28, 29, 32. 1 Pet. ii. 16*) we may use our power and authority sharply and severely, to the grieving, rather than benefiting our poor brethren;—in all such cases the apostle's exhortation is seasonable, "Let your moderation be known;" *μετριότης, χρηστότης, φιλανθρωπία*; moderation in *judgement*, not to disquiet the church, or offend our brethren with every unnecessary opinion of our own; not rigidly to insist on our liberty, to the grief and scandal of our brethren. Moderation of *power*, not to be *ἀκριβοδίκαϊς*, severe exactors of the extremity of justice; but to adorn our authority, and render it amiable with clemency and meekness. Moderation of *passions*, not to be transported with excessive delights, overwhelmed with inordinate sorrows, or possessed with any other unruly or tempestuous affection, to the suffocating of reason, and dishonour of religion; but to let grace and wisdom hold the reins, and keep within just bounds of temper and sobriety, whatsoever offers to break forth into undecency and excess. We see the wide extent and comprehensiveness of this most amiable grace. Give me leave to speak a word or two to each of these particulars, and then I shall proceed to that which follows.

1. We must walk 'secundum decentiam et dignitatem statûs Christiani,' so as becomes the gospel, that we may credit and honour our most holy profession, as those who have a Lord to rejoice in, a God to pray unto, a blessed appearing of a glorious Saviour to wait for, as a people whom God hath formed for himself, to show forth his praise. (*Isai. xliii. 21*) This is the frequent exhortation of the apostle, that we walk 'worthy of the vocation' wherewith we are called; (*Eph. iv. 1*) as 'becometh the gospel of Christ;' (*Phil. i. 27*) so as we have 'learned and received Christ Jesus the Lord;' (*Col. ii. 6*) 'worthy of God,' who hath called us to his kingdom and glory; (*1 Thess. ii. 12*) as 'becometh holiness,' as a 'peculiar people,' that we may

‘adorn the doctrine of God our Saviour in all things,’ (*Tit.* ii. 3, 10, 14) and may ‘show forth the praises of him, who hath called us out of darkness into his marvellous light.’ (*1 Pet.* ii. 9) And truly there is nothing deserving such lamentation as this, to consider how few there are, who live consonantly to the gospel: which will too evidently appear, if we consider the law of Christ, the vow of baptism, and compare our conversations with them. Are not these the laws of Christ? He that hateth his brother, is a murderer;—he that looketh on a woman lustfully, is an adulterer;—that we resist not evil;—that we love our enemies;—that we lay not up for ourselves treasures in earth, but in heaven;—that we enter in at the strait gate;—that he who will come after him, must deny himself, and take up his cross and follow him;—that we learn of him to be meek and lowly, who, when he was reviled, reviled not again; when he suffered, threatened not;—in one word, that we should walk as he walked, and observe all things whatsoever he hath commanded us; and have we not solemnly vowed all this in our baptism? wherein we promised to keep a good conscience towards God; and did, in the presence of God and angels, renounce the devil, the world, and the flesh, with all their pomps, vanities, and lusts; and so not only subscribe to the truth, but undertake the practice, of those necessary doctrines. And if we should now compare the lives of men amongst us, their barefaced and open profaneness, their daring atheism and blasphemy, their oaths and curses, their luxuries and excesses, their wantonness and impurities, their variance and wrath, their contentions and defiances, their bloodshed and duels, their implacableness and revenge, their inordinate love of the profits and pleasure of the world more than of God, their utter unacquaintance with the yoke of Christ, and the narrow way that leadeth unto life;—if, I say, we should lay together Christ’s laws, and our lives, our most solemn vow, and our most perfidious violations of it,—might we not most confidently conclude, “aut hæc non est lex Christi, aut nos non sumus Christiani;” either this is not Christianity, or we are not Christians.—And so Tertullian, Justin Martyr, and other antients, are bold to affirm of such men, “That they are not Christians.”—Johannes Picus Mirandula professed, “That he had an amazement upon him, when

he seriously considered the studies, or rather follies of men: for (saith he) a madness it is for men not to believe the gospel, which hath been sealed by the blood of martyrs, published by the preaching of apostles, confirmed by miracles, attested by the world, confessed by devils: ‘Sed longe major insania, si de evangelii veritate non dubites, vivere tamen quasi de ejus falsitate non dubitares;’ but a far greater madness it is, if, not doubting of the truth of the gospel, we so live as if we doubted not of the falseness of it.”—And certainly, they who abuse the doctrine of the gospel unto licentious living, and expose the holy name of God unto contempt, by turning his grace into lasciviousness, are “*Christiani nominis probra et maculæ,*” the stain and dishonour, the blains and ulcers of the Christian name; no otherwise belonging unto the body of Christ, than dung and excrements to the natural body. If the Lacedæmonian in Plutarch would often look on his gray hairs, that he might be put in mind to do nothing unworthy the honour of them; how much more should he continually mind the dignity of our relation unto God,—as his children, that we never admit any thing, unbecoming the excellency of so high a calling!

2dly, Being in danger, by the different vicissitudes of Divine Providence, to be tossed and discomposed with various and unequal affections, contrary to that steadfastness of heart which ought always to be in believers, who have an all-sufficient God to rejoice in, and a treasure of exceeding great and precious promises (able by faith and hope to balance the soul against all secular fluctuations and concussions) to take comfort from;—in this case, therefore, it is necessary that our moderation be known; that we learn, with the apostle, in ‘every state to be content,’ to be ‘abased and suffer need’ without pusillanimity or despondency, ‘to abound and be full,’ without arrogance or vain-glory. Faith makes a rich man rejoice, in that he is made low and humbled, to glory no longer in grass and flowers, in withering and perishing contents: and it makes ‘the brother of low degree, to rejoice in that he is exalted to the hope of salvation.’ (*James* i. 9, 10) When, therefore, with David, we find one while our mountain strong, and presently we are moved; (*Psalms* xxxvi. 6) when one day, with Jonah, we rejoice in our gourd, and another day are as angry because it

is withered; then we must labour for this *ευταξία*, the pacateness and serenity of soul; like gold, to keep our nature in the fire; like celestial bodies, which, in all their motions, are regular and steady. Even heathen men, by the dictates of reason and philosophy, have arrived at a very noble constancy and composedness of mind. Of one, it is said, “That in all companies, times, and places, ‘suos semper mores retinuit,’ he never departed nor varied from himself;”—of another, that he was never observed either to laugh or weep;—of another, that he was of so equal a temper, that in his youth, he had the wisdom of an old man, and in his age, the valour of a young man: and of that excellent emperor Marcus Antoninus it is observed by Dion, ὁμοίως διὰ πάντων ἐγένετο, that ‘he was ever like himself,’ never given to change. How much more should Christians, who have an unchangeable God to take care of them,—a kingdom which cannot be shaken, provided for them,—promises, which are all ‘yea and amen,’ and a hope which is sure and steadfast set before them,—retain a mind like a rock, on which they are built, fixed, and inconcussible. Such was the blessed apostle, “as dying, and yet alive; as chastened, and yet not killed; as sorrowful, yet always rejoicing; as having nothing, and yet possessing all things:” and such he would have us all to be, ‘steadfast and unmovable,’ (1 *Cor.* xv. 58) ‘not soon shaken in mind;’ (2 *Thess.* ii. 2) but ‘holding our confidence, and the rejoicing of our hope, firm unto the end.’ (*Heb.* iii. 6)

3. Being by the condition of our Christianity, to expect manifold afflictions and injuries in the world: here also it is necessary that our “moderation be known;” moderation of *patience*, in bearing them; of *candour*, in interpreting them; and of *lenity* and meekness, in forgiving them.

1. Moderation of *patience* in bearing them, having our eye more fixed on the hand of God ordering, than on the hand of man inflicting them; being more taken up with the hope of future good, than with the sense of present evil; looking rather with comfort on the need we have of them; (1 *Pet.* i. 16) on the fruit we have from them; (*Heb.* xii. 10) on the recompense of the reward which will follow them; (*Heb.* xi. 25, 26. *Rom.* viii. 17, 18) on the love of God, which will support them; (*Heb.* xii. 6) on our communion in them with

Christ, for whose sake we suffer them; (1 *Pet.* iv. 13) on the end of the Lord, who is ever pitiful and of tender mercy to us, in them, (*James* v. 11) than on any present weight or pressure we sustain from them. “Nullus dolor est de incursione malorum præsentium, quibus fiducia est futurorum bonorum,” saith St. Cyprian. A man is never miserable by any thing, which cannot take away God or salvation from him.

2. Moderation of *candour* and equanimity; putting the best constructions on them: as the carpenter’s plane rendereth rugged things smooth; as favourable glasses report faces better than they are. A meek spirit doth not easily take up every injury, not out of dullness, because it cannot understand them; but out of love, which doth not wittingly or hastily suspect evil; (1 *Cor.* xiii. 5) which covereth all sins; (*Prov.* x. 12) which teacheth us to show all meekness to all men. (*Tit.* iii. 2) We are prohibited society with some men; (2 *Thess.* iii. 6) but we are commanded to follow peace with all. (*Heb.* xii. 14)

3. Moderation of *meekness* and lenity, not resisting of evil; nor, out of a viudictive spirit, embracing all advantages to avenge ourselves,—as if it were an argument of a low and dejected soul, not to repay evil with evil, and bid a defiance and challenge upon every wrong; directly contrary to the word of God, which maketh it a ‘man’s wisdom and glory, to pass over a transgression,’ (*Prov.* xix. 11) and expressly requireth us ‘not to recompense evil, but to wait on God:’ (*Prov.* xx. 22. *Rom.* xii. 17) yea, contrary to the noble practice of many magnanimous heathens, Epaminondas, Agesilaus, Pompey, Cæsar, and others, who, by their clemency and bounty toward enemies, provided for their own safety, and made the way easy unto further victories. But we have a more excellent example to follow, “forbearing one another, and forgiving one another,” saith the apostle, “even as Christ forgave you, so also do ye.” (*Col.* iii. 13) That man can have no assurance of Christ’s forgiving him, who resolveth to be avenged on his brother. (*Matth.* xviii. 35) He who chooseth rather to be a murderer, to take away another man’s life, or to throw away his own, than to suffer a reproach, hath, give me leave to say it, ‘*eousque*,’ renounced the doctrine of Christ, who commandeth us “to do good unto those

that hate us, and pray for those that despitefully use us;" (*Matth.* v. 44) as himself did, (*Luke* xxiii. 34) who being reviled, "reviled not again," but was as 'a sheep, dumb before the shearer,'—as the prophet speaks. By this noble moderation, we disappoint those that wrong us, "quia fructus lædentis in dolore læsi est:" we fence ourselves against the harm which an injury would do us; as a cannon bullet is deaded by a soft mud wall,—and the force of a sword, by a pack of wool. He that is 'slow to anger, appeaseth strife.' (*Prov.* xv. 18) We melt and overcome our enemy, and 'heap coals of fire on his head.' (*Rom.* xii. 20) But, above all, we honour God, to whom alone vengeance belongeth; we adorn the gospel, and evidence ourselves to be the disciples of Christ.

4. Being subject, by the dictates of over-much self-love, to assert with rigour our own right and interest, in this case also the precept is necessary, "Let your moderation be known;"—rather remit of your own due, than, by too earnest an exacting of it, to grieve your brother, or to discredit your profession. Abraham did so: though the nobler person, yet in order unto peace and honour, that their dissensions might not expose religion unto reproach amongst the Canaanites, he gave unto Lot the præoption of what part of the land he would live in. (*Gen.* xiii. 9) It was as free for the apostle to have taken the rewards of his ministry of the Corinthians as of other churches; yet he purposely refused to use that power, that he might not hinder the gospel, nor give occasion of glorying against him unto those that sought it. (*1 Cor.* ix. 12, 14, 15. *2 Cor.* xi. 8, 12) Our Saviour, though he might have insisted on the dignity of his person, as the Son of God, from paying tribute; yet to avoid offence, he did 'cedere de jure,' and gave order about the payment of it. (*Matth.* xvii. 24, 25, 26) No doubt is to be made, but that it is free for Christians to recover their just rights by a legal trial; yet when the Corinthians sued one another before unbelievers, and thereby exposed the gospel unto contempt, the apostle reproveth them, that "they did not rather take wrong, and suffer themselves to be defrauded;" the evil being far less for them to suffer wrong, than for the gospel to suffer reproach. (*1 Cor.* vi. 5, 6, 7) Thus doth this most amiable grace whereby we behave ourselves towards all men

with all equity, facility, equanimity, and suavity of conversation, attempering the severity of other virtues with the law of love, exceedingly conduce to the honour of God, and credit of the gospel, yea, to our own safety and interest. For as a tempest doth not break the corn which yields unto it, but the oaks which withstand it; nor thunder so easily hurt shrubs as cedars; so the wrath and prejudice of adversaries is exceedingly mitigated and abated by the humility, moderation, and meekness, of those that suffer them.

Lastly, Being subject to the same common passions and infirmities with other men, and thereupon liable to be transported into excess in the use either of our knowledge, power, or liberty; here also comes in the seasonable use of this excellent precept, "Let your moderation be known." Moderation of *judgement*, moderation of *power*, and moderation of *passions*.

1. Moderation of *judgement*, that we suffer not our knowledge to puff us up, but temper it (as the apostle directeth us) with charity, and use it unto edification. (1 *Cor.* viii. 1) I do not hereby understand moderation in the measure or degrees of our knowledge; as if we should content ourselves with a mediocrity, and be, at our own choice, willingly ignorant of any part of God's revealed will, as we please ourselves; for we are required to 'grow in knowledge,' (2 *Pet.* iii. 18) and the word of Christ must 'dwell in us richly.' (*Col.* iii. 16) Nor do I understand a moderation of indifference, as if it mattered not what judgement we were of; but had, as the Priscillianists claimed, a liberty at pleasure to depart from the rule of divine truth in outward profession, to serve a present interest; for we are to 'buy the truth, and not to sell it;' we can do nothing against the truth, but for it; we are to 'hold fast' the faithful word; (*Tit.* i. 9) and having 'proved all things, to hold fast that which is good.' (1 *Thess.* v. 21) But by a moderation in *judgement*, I understand these three things:

1. A moderation of *sobriety*, not to break in and gaze upon hidden and secret things; as the men of Beth-shemesh into the ark. (1 *Sam.* vi. 19) Nor to weary ourselves about questions, as the apostle speaks, which are unprofitable and vain: (*Tit.* iii. 9) such as that of Peter, 'What shall this man do?' (*John* xxi. 21) and that of the apostles, 'Wilt thou now

restore the kingdom unto Israel?" (*Acts* i. 6) But to be wise unto sobriety, (*Rom.* xii. 3) and to content ourselves with things revealed, and leave secret things unto God; (*Deut.* xxix. 29) "in quem sic credimus," saith St. Austin, "ut aliqua non aperiri etiam pulsantibus nullo modo adversus eum murmurare debeamus." And therefore that good Father gave no other answer to a curious question, than this modest one, 'Nescio quod nescio;' as judging an humble ignorance much better than a proud curiosity.

2. A moderation of *humility* and *modesty*; not to be so opinionative or tenacious of our own private, merely disputable and problematical, conceptions, wholly unnecessary to faith, worship, or obedience,—as, out of a love of them, not only to undervalue and despise the probable and sober judgments of other men, but by an imprudent and unadvised publishing of them, to obtrude them with over-confidence on the belief of others, and haply thereby to cause a great disturbance in the church of God; directly contrary to the counsel of the apostle, "Hast thou faith? have it to thyself before God." (*Rom.* xiv. 22) It is not fit that the peace of the church should be endangered by the bold attempts of every daring pen. Of this sort was that unhappy controversy in the days of Pope Victor, between the Roman and Asiatick churches, touching the time of Easter; who though former bishops of Rome had, notwithstanding the different observations in that case, held intimate fellowship with the Asian bishops, did, out of excess of passion, ἀμετρά δερμανθείς, as Socrates expresseth it, excommunicate all the Asian churches, and made a doleful disturbance in the church of Christ: upon which occasion, the forenamed historian hath a grave discourse, to show how several churches did differ from one another in matters ritual; and yet retained firm unity and communion still.

3. Moderation of *charity*, when in such things, wherein a latitude and mutual tenderness may be allowed, we choose rather, according to the doctrine of the apostle, not to offend our weak brethren, than unseasonably to insist upon our own knowledge and liberty. And truly as it is an honour which learned men owe unto one another, to allow a liberty of dissent in matters of mere opinion, "Salvâ compage fidei, salvo vinculo caritatis, salvâ pace Ecclesiæ;" (for those three,

'faith, love, and peace,' are still to be preserved) so it is a charity which good men owe unto one another, upon the same salvo's, to bear with the infirmities of each other; not to judge, or despise, or set at nought our brethren, as useless and inconsiderable persons; but whom God is pleased to receive into his favour, not to cast them out of ours. This latitude and moderation of judgement, some learned men have taken the freedom to extend even to the case of subscriptions by law required. The learned author of the book called 'An Answer to Charity maintained^a,' and the late learned primate of Armagh, archbishop Bramhall.^b I shall not take upon me to affix any private sense of mine upon publick laws, or ever judge it desirable, that the doctrine of the church of England should have too slack a tie on the judgement of the clergy; only sure I am, in points which are not 'fidei' but 'quæstionum' (as St. Austin distinguisheth) in matters of an inferior nature, wherein no man can rationally hold himself bound to trouble or discompose the minds of the people, or the order and peace of the church, by an unnecessary publishing of his own private persuasion, so that his opinion and the church's quiet may be very well consistent together; learned men have ever allowed this latitude unto one another.

2. Moderation of *power*, by gentle and winning ways, to reform the manners, allay the distempers, and conquer the frowardness of inconsistent and discontented minds; by placid and leisurely steps and degrees, to get the possession of them, and to model and compose them unto an equal temper. This was the counsel of the old men: "Speak good

^a "For the Church of England, I am persuaded that the constant doctrine of it is so pure and orthodox, that whosoever believes it, and lives according to it, undoubtedly he shall be saved; and that there is no error in it which may necessitate or warrant any man to disturb the peace, or renounce the communion of it. This, in my opinion, is all, intended by subscription; and thus much if you conceive me not ready to subscribe, your charity, I assure you, is much mistaken:" In the preface, sect. 40.

^b "We do not suffer any man to reject the Thirty-nine Articles of the Church of England at his pleasure; yet neither do we look upon them as essentials of saving faith, or legacies of Christ and his apostles; but in a mean, as pious opinions, fitted for the preservation of unity. Neither do we oblige any man to believe them, but only not to contradict them." In the Treatise called, 'Schism guarded and beaten back upon the right owners,' &c. sect. 1. cap. 11. p. 190. See also his 'Just Vindication of the Church of England,' c. 6. p. 156.

unto them, and they will be thy servants for ever." (1 *Kings* xii. 7) As moderation is by grave and prudent men observed to be the preservative of power; so Cato in Plutarch, and Julius Cæsar in that excellent oration which he made unto the senate in Dion: so certainly it is a special means for the right administration of it. Therefore the Lord chose Moses, the 'meekest man alive,' for the government of his peculiar people. (*Num.* xii. 3) And of Christ the Prince of Peace it is said, that "he would not break the bruised reed, nor quench the smoking flax;" (*Matth.* xii. 22) as he saith of himself, "Learn of me; for I am meek and lowly." (*Matth.* xi. 29) And the apostle beseecheth the Corinthians by the 'meekness and gentleness of Christ.' (2 *Cor.* x. 1) So the same apostle expresseth his tenderness towards the church, by the affections, sometimes, of a father; (1 *Cor.* iv. 15) sometimes, of a mother; (*Gal.* iv. 19) sometimes, of a nurse. (1 *Thess.* ii. 7) He calleth upon Timothy, "in meekness to instruct those that oppose themselves, because the servant of the Lord must be gentle to all men;" (2 *Tim.* ii. 24, 25) and upon Titus, "to show all meekness to all men." (*Tit.* iii. 2) Rulers are called 'healers.' (*Isa.* iii. 7) And "a physician," saith Plutarch, "will, if it may be, cure the disease of his patient rather by sleep and diet, than by strong purges."—Grave writers have observed, that, even in the avenging of conquered enemies, moderation is advantageous to the conqueror. "He," saith Thucydides, "who is kind to an enemy, provideth for his own safety:" and surely it cannot but be useful for healing distempers, amongst a long dilacerated and discomposed people, "ut quod belli calamitas introduxit, hoc pacis lenitas sopiret," to use the words of Justinian the emperor. A course observed with rare clemency by our most meek and gracious Sovereign, in the 'Act of general pardon and indemnity' towards his people.

I do often sadly recount with myself the woful distractions, which are in this once flourishing church, occasioned by the wantonness of some, and subtilty of others; and can scarce arrive at any other expedient than Abraham's 'Jehovah Jireh.' (*Gen.* xxii. 14) I do not need at all, neither shall I at all presume to bespeak, the reverend governors of the church, in this case of moderation, in any other way than the apostle doth the Thessalonians in the case of brotherly love.

As touching moderation, “Ye need not that I write unto you; for you yourselves are taught of God to show all meekness to all men, and to restore those that are overtaken in a fault, with the spirit of meekness, and indeed you do it.”—One thing I assure myself would greatly conduce to the healing of our divisions, and reducing of many unto the communion of the church who have departed from it,—If all the other ministers of the gospel, in their respective places, would every where preach the word with that soundness, evidence, and authority, and so commend themselves to every man’s conscience in the sight of God; reproving sin not with passion, wrath, and animosity, but with the spirit of meekness, and by the majesty and authority of the word; (which alone can convince and awe the conscience) would lead such holy, peaceable, and inoffensive lives; would treat all men with that prudence, meekness, and winning converse, that all who see and hear them, may know that God is in them of a truth; that they do indeed love the people’s souls; and so faithfully discharge their trust, as those that do, in good earnest, resolve to save themselves and those that hear them. Thus are all the interests of a Christian church by all the officers therein, to be managed and preserved with that ‘wisdom which is from above;’ which (St. James tells us) is ‘first pure, then peaceable, gentle, easy to be entreated, full of mercy and good works, without partiality, and without hypocrisy, whereby the fruit of righteousness is sown in peace of them that seek peace.’”

3. Moderation of *passion*; when we suffer not our passions to anticipate right reason, or run beyond the dictates of practical judgement; when they fly not out beyond their due measure, nor transport us unto any indecency or excess; when they do not, ‘like a troubled sea, cast up mire and dirt;’ but are like the shaking of clean water in a crystal glass, which only troubleth it, but doth not defile it. For this purpose, we must keep sanctified reason always in the throne. The higher and more heavenly the soul is, the more sedate and calm it will be; “*Inferiora fulminant: pacem summa tenent.*” We must get the heart balanced with such graces as may, in special manner, establish it against perturbation of passion, with clearness of reason, serenity of judgement, strength of wisdom, sobriety and gentleness of spirit,

humility and lowliness of mind, (for ever the more proud, the more passionate) with self-denial: for all impotency of affections is rooted in an inordinate self-love. This will transport a man to furious anger, to insatiable desires, to excessive delights, to discruciating fears, to impatient hopes, to tormenting sorrows, to gnawing emulations, to overwhelming despairs. ‘The heart,’ saith the apostle, ‘is established by grace.’ (*Heb.* xiii. 9)

We have thus largely considered the duty here required, which the apostle would further have to be “such a moderation, as becometh them as Christians.” And therefore the precept is closed in on all sides of the text with certain peculiarities of Christians, ‘*rejoicing in the Lord;*’ *verse 4.* And what can befall a man to shake and discompose his heart, who hath a Lord always to rejoice in? *Nearness of that Lord;* ‘the Lord is at hand.’ And what is there in all the world, the beauty whereof can bewitch with inordinate love, the evil whereof can tempt to immoderate fears, the heart which can, by faith, see Christ coming quickly with a far more exceeding and abundant weight of glory?—*An access in prayer and supplication unto the throne of grace,* v. 6. And what evils can disquiet the heart of that man with anxious, excessive, and discruciating cares, who hath the bosom of a Father in heaven to pour out his requests into?—Lastly, *the peace of God which passeth all understanding;* and what perturbations are able to storm such a soul as is garrisoned with divine peace? There is a mere philosophical moderation, “*quæ mimice affectat veritatem,*” as Tertullian speaks. But Christian moderation is that which is founded in the law of Christ; which requireth us ‘not to resist evil, to love our enemies, to bless them that curse us, to do good unto those that hate us, to recompense to no man evil for evil, to weep as though we wept not, and to rejoice as though we rejoiced not.’ It is founded in the love of Christ: the sense and comfort whereof balanceth the soul against the assault of any other perturbations. It is regulated by the example of Christ; of whom we learn to be meek and lowly, to forbear and to forgive; who when he was reviled, reviled not again; who prayed for his persecutors, and saved them by that blood which their own hands had shed. It is wrought by the Spirit of Christ; the fruits whereof are “love, joy, peace, long-suf-

fering, gentleness, goodness, meekness," as the apostle speaks. It is ordered to the glory of Christ, and honour of Christianity, when, by our moderation, we adorn the doctrine of God our Saviour, "being blameless, and harmless, the sons of God without rebuke, shining as lights in the world."

For this end it is, that the apostle requireth this moderation of theirs "to be known," not as the philosophers and heathen showed their virtues for vain-glory, ostentation, and interest, as "*Gloriæ animalia, et negociatores famæ,*" as Tertullian calls them; but that others, "seeing our good works, may glorify God in the day of visitation." For if they who profess obedience to the rule of Christ in the gospel, live dissonantly from the prescripts of that rule; they do not only harden wicked men in their sins, but expose the name of God and his doctrine unto reproach: as the apostle teacheth, *Rom. ii. 23, 24. 1 Tim. vi. 1*: as Nathan told David, that, by his sin, he had caused 'the enemies of God to blaspheme.' (2 *Sam. xii. 14*) So perverse and illogical is malice, as to charge those sins, which are aberrations from the doctrine of Christianity, upon the doctrine itself, as genuine products and consequences thereof. The moralist hath observed, that the antient Grecians called a man *φῶτα*, that is, light; teaching him so to live as to be a light unto others. Sure I am, the apostle hath told us, that though we were, by nature, darkness, yet we are 'light in the Lord;' and therefore should walk as 'children of light,' and 'shine as lights in the world.' (*Eph. v. 8. Phil. ii. 5*)

Lastly; As it must be 'known,' so universally known 'unto all men.' It must be *without hypocrisy*; not attempered to interests and designs, like the devotion of the Pharisees, who, for a pretence, made long prayers; like the civilities of Absalom and Otho, of whom the historian saith, that he did "*adorare vulgum, jacere oscula, et omnia serviliter pro dominatione.*" It must be *without partiality*, not varied or diversified according to the differences of persons, with whom we have to do. "We Christians," saith Tertullian, "*Nullum bonum sub exceptione personarum administramus.*" It must be known *to our brethren*, that they may be edified. It must be known *to our enemies*, that their prejudices may be removed, their mouths stopped, their hostilities abated, and their hearts mollified and persuaded to

entertain more just and honourable thoughts of those precepts of the gospel, by which our conversations are directed.

Many and weighty are the arguments, which might be used to persuade all sober, pious, and prudent Christians unto the practice of this most excellent grace. They may be drawn from our great exemplar and pattern; whom though we find once with a curse against a barren fig-tree, once with a scourge against profaners of his Father's house, once with woes against malicious and incorrigible Scribes and Pharisees,—yet generally all his sermons were blessings; all his miracles, mercies; all his conversation meek, lowly, humble, gentle; not suited so much to the greatness and dignity of his divine person, as the economy of his office, wherein he “made himself of no reputation, but took upon him the form of a servant.”

From a principal character of a disciple of Christ, humility and self-denial; which teacheth us not only to moderate, but to abandon our own judgements, wills, passions, interests, whenever they stand in competition with the glory of Christ, and welfare of his church, which maketh “the same mind be in us which was in Christ Jesus; to look not every man on his own things, but every man on the things of others.”

From the credit and honour of Christianity, which is greatly beautified by the meekness and moderation of those that profess it. Hereby we walk worthy of our calling; or as those who make it their work to show forth the worth and dignity of the Christian profession, when we ‘walk in lowliness, meekness, long-suffering, unity, and love.’ (*Eph. iv. 1, 2, 3*) As the splendour of a prince's court is set forth by the robes^a and fine raiments of their servants, (*Matth. xi. 8*) so the servants of Christ show forth the honour and excellency of their Lord, by being ‘clothed with humility,’ (*1 Pet. v. 5*) and decked with the ‘ornament of a meek and quiet spirit.’ (*1 Pet. iii. 4*)

From the breaches, divisions, and discomposures, which are at any time in the church or state: towards the healing of which distempers, moderation, meekness, and humility, do exceedingly conduce. Though sharp things are used to search wounds, yet balm and lenitives are the medicines that

^a 2 Sam. xiii. 18.

heal them ; as mortar, a soft thing, is used to knit and bind other things together. It is observed by Socrates and Nicephorus, of Proclus, patriarch of Constantinople, that being a man of singular lenity and meekness, he did thereby preserve entire the dignity of the church ; and, by his special prudence, healed a very great division in the church, bringing back unto communion thereof those, who had departed from it.

From the various vicissitudes and inconstancies of human events ; whereby many times it cometh to pass, that things which for the present are judged very needful and profitable, prove inconvenient and dangerous for the future ; as Polybius hath observed. Hereby we may, in all conditions, be taught moderation ; not to faint or be dejected in the day of adversity, because God can raise us again ; nor to swell or wax impotent with prosperity, because God can as easily depress us. It was a wise speech of the Lacedæmonian ambassadors unto the Athenians, in Thucydides, “ That they who have had many alternations and vicissitudes of good and evil, cannot but deem it equal to be ἀπιστότατοι ταῖς ἐπιπραγαίαις, diffident and moderate in their prosperity :” as Cænus the Macedonian said unto Alexander, that nothing did better become him than ἡ ἐν τῷ εὐτυχεῖν σωφροσύνη, as Arrian tells us. And so, on the other hand, this grace of moderation doth so poise and balance the heart with Christian constancy and courage, that it is not easily tossed or overturned by any tempest : but, as they say of the palm-tree, beareth up above all the difficulties that would depress it :—as good Jehoshaphat, when he was distressed with a great multitude of adversaries, said in his prayer to God, “ We have no might against this great company that cometh against us, neither know we what to do ; but our eyes are upon thee.” (2 Chron. xx. 12)

Lastly, From the nearness of Christ, which is the apostle’s argument in the text, “ The Lord is at hand.”—‘ Prope ad auxilium,’ near to help us ; “ The Lord is nigh unto all that call upon him.” (Psalm cxlv. 18. Deut. iv. 7) We have no sufficiency of ourselves to improve any talent, to manage any condition, to use our knowledge or liberty, our power or prosperity, to the honour of God, or service of his church ; no power to rejoice in adversity, to forgive injury, to correct the exorbitancy of any inordinate and irregular passion.

Only we have a 'Lord near' unto us; his eye upon us to see our wants; his ear open to hear our desires; his grace present to assist our duties; his comforts at hand to support our hearts; his power and providence continually ready to protect our persons, to vindicate our innocence, to allay the wrath, and rebuke the attempts of any that would harm us. This is one principal cause of all our impatience and perturbation,—that we are so soon shaken and discomposed with every temptation, so soon opposed with every difficulty, that we do soon despond under every storm, because we do not, with an eye of faith, look up unto God as one that careth for us, and is ever near at hand as a sun and a shield, a sanctuary and a hiding-place, to secure us against all our fears.

'Prope ad iudicium,' near to judge us; to take a full and impartial review of all that is done to us, and accordingly to recompense either 'rest or trouble,' as the apostle speaks. This is a fundamental doctrine which we all avow as an article of the Christian faith, (*Acts* xvii. 13. *Rom.* xiv. 10. *2 Cor.* v. 10) that Christ shall come as the ordained officer, to whom all judgement is committed, in flaming fire, attended with all the holy angels, (*Matth.* xxv. 21. *2 Thess.* i. 7, 8. *Jude* x. 14, 15) to give righteous and impartial, and final doom and state unto the everlasting condition of all men. Before whose most dreadful tribunal we must all appear, stripped of all our wealth, honours, dignities, retinues, accompanied with nothing but our consciences, and our works, whether good or evil, to bear witness of us; and there receive a proportionable sentence to the things which we have done; holy men, a sentence of absolution and mercy, for the manifestation of God's glorious grace, when he shall come to be magnified in his saints, and admired in all those that believe:—wicked men, a sentence of rejection and everlasting destruction from the presence of the Lord, for the manifestation of his glorious power and justice; when all the devils in hell and powers of darkness shall be brought altogether, and be trodden down under his feet; when all the low and narrow interests of secular wealth, pleasures, power, and greatness which short-sighted men so passionately dote upon, and so eagerly pursue, shall, to their everlasting disappointment, be swallowed up in the general conflagration, and so vanish for

ever:—when the poor and pitiful artifices, whereby angry mortals do countermine and supplant one another, and mutually project each others' vexations, shall, to the confusion of the contrivers, be detected and derided:—In a word, when nothing that ever we have done, shall afford benefit or comfort to us, any further than as it was, with a single and upright aim, directed to the glory of God, and managed by the law of love.

Certainly this is one principal reason of all immoderation amongst men, of despondence in adversity, of insolence in prosperity, of excess in delights, of perturbation in passions, of vindictive retaliations; one principal reason why they do not, with a single eye and an unbiassed heart, manage all their actions and designs to the glory of God, the credit of the gospel, the interest of Christianity, the edification and salvation of the souls of men, but often suffer weak passions, prejudices, interests, to state, model, and over-rule their designs; the reason, I say, of all is, because the terror of the Lord hath not persuaded them, because they are not sufficiently awed with the all-seeing Eye, and near approach of the Lord of Glory; before whom all their ways are naked, with whom all their sins are laid up in store, and sealed amongst his treasures. Let us therefore seriously resolve to regulate all our actions by our great account; to say with Job, "What shall I do, when God riseth up? and when he visiteth, what shall I answer him?" (*Job xxxi. 13*) He hath entrusted me with many talents, with a rich treasure of power and interest, of wisdom and honour, of wealth and learning; he hath deposited with me the custody of his eternal gospel, the grand interests of the church of Christ, and of the precious souls which he redeemed with his own blood. God forbid that I should ever suffer any immoderate passions, or prejudices, or partialities, or low and narrow interests of mine own, so far to transport me, as that I should betray so great a trust, and provoke the wrath of so holy and just a Judge. God enable me, with that equanimity and singleness of heart, without hypocrisy, and without partiality, with a direct eye to the glory of God, the kingdom of Christ, the edification and peace of his church, the flourishing of his gospel, and the prosperity of the souls of his people,—so to discharge every trust reposed in me, as that I may be able

to give up my accounts with joy ; and when the Chief Shepherd shall appear, I may lift up my head in the day of redemption, and receive a crown of glory which fadeth not away.

Thus let your moderation be known unto all men, because “the Lord is at hand,” in his future approaching judgements. But hath not the Lord been at hand, near us, in the midst of us already, by many strange intermingled providences, by a series of glorious mercies, and a vicissitude of dreadful judgements ? as if he would both ways try, whether by the one we would be led unto repentance, or by the other learn righteousness. Is it a small mercy, that we have had the gospel of salvation, in the purity of the reformed religion, for so long a time in this land ? having brought forth so little fruit in answer to the light and grace which hath been therein revealed unto us ? I have read an observation in one of the homilies of our church (if my memory do not greatly fail me) “That we shall not often find, that a nation which had the gospel in purity, and not brought forth the fruits thereof, hath enjoyed it much longer than one hundred years.” I do not mention this as a sad presage ; for I dare not set bounds to the infinite mercy and patience of God ; his judgements are unsearchable, and his ways past finding out ; the secret things belong unto him,—and things revealed, to us and our children : it is not for us to know the times or the seasons, which the Father hath put in his own power :—only I desire, by this sad observation, to awaken both myself and you, timely to “consider the things that do belong unto our peace, before they be hidden from our eyes.” For this is a sober and certain truth, that the sins of a church, as the fruits of a well-ordered garden, do ripen much faster than those of a wilderness : and therefore the prophet Amos calleth them by the name of ‘summer fruit.’ (*Amos viii. 2*) The prophet Jeremiah compareth the judgements threatened against them, unto the ‘rod of an almond-tree,’ (*Jer. i. 11*) which shooteth forth her blossoms before other trees. And therefore when we have reason to fear that God will hasten judgements, we have great reason to resolve with holy David, “to make haste and not to delay to keep his commandments.”

Again ; Was it not a great and eminent mercy, when God commanded up into the scabbard the sword of violent men,

swelled into pride and arrogance with their many successes? when he infatuated their counsels, shattered and dissipated their undertakings, and swallowed them up in the confusion of their own consultations?

Was it not a glorious and wonderful mercy, that, after a long and bitter banishment, the Lord brought back our dread Sovereign in the chariots of Aminadab, upon the wings of loyalty and love, unto his royal throne, without the effusion of 'one drop of blood,' and thereby made way for a stable and durable settlement both of church and state; to say nothing of the other ordinary mercies, of flourishing of trade, and plenty of provisions, wherewith this nation hath been for a long time blessed. And may it not be said of us, as it was of Hezekiah, that we have "not rendered again according to the benefits done unto us?" but we have surfeited and played the wantons with these great mercies? so that the Lord hath been provoked to lift up his hand in many sore and dismal judgements against us.

For after that thousands and ten thousands had fallen by the sword of an unnatural war in the high places of the field, he hath stirred up potent adversaries abroad against us; though (blessed be his name!) we have not hitherto been delivered to their fury, but by signal successes have had good reason to hope, that the Lord hath owned our righteous cause.

"Yet for all this, his anger is not turned away, but his hand is stretched out still;" for he hath, in these two years last past, emptied this city and nation in very many parts thereof; as we may (I presume) with good reason compute, above a hundred thousand of her inhabitants, by the fury of a raging and contagious pestilence; the like whereunto possibly cannot be paralleled for some hundred of years. And yet after all this, "his anger hath not been turned away, but his hand is stretched out still." He hath likewise contended by fire; and, by the late direful conflagration, hath laid in ashes the glorious metropolis of this nation; hath made desolate almost all her goodly palaces, and laid waste almost all the sanctuaries of God therein. Thus "the Lord hath come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire; for by fire and by sword hath he pleaded with us; and the slain of the Lord have been many."

We see how the Lord hath been near us both in ways of mercy and of judgement: as if he would say of us as of Ephraim, "Is Ephraim my dear son? is he a pleasant child? for since I speak 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."—And again; "How shall I give thee up, Ephraim? how shall I deliver thee, 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. (*Jer.* xxxi. 20. *Hos.* xi. 8, 9)

I shall limit the inference from all this, to the first acceptance, which I gave of the original word in the text, namely, to teach us from hence to walk, as becometh the dignity of our high calling; according to that exhortation of the apostle, "Let your conversation be, as becometh the gospel of Christ." For every thing of the gospel doth call upon us for holiness of life. The author of it a pattern of holiness; "He that saith he abideth in him, must walk even as he walked." (1 *John* ii. 6) The end of it a design of holiness; that we being delivered out of the hand of our enemies, might serve him without fear 'in holiness and righteousness' before him all the days of our life.—The doctrine of it a mystery of godliness; (1 *Tim.* ii. 16) there is not an article of the creed, which hath not holiness a consequent of it. The laws of it prescripts of holiness: "Be ye perfect, as your heavenly Father is perfect." (*Matth.* v. 48) The cardinal graces of it, faith, love, and hope, all principles of holiness; 'Faith purifieth the heart and worketh by love;' (*Acts* xv. 9. *Gal.* v. 6) 'Love is the fulfilling of the law,' (*Rom.* xiii. 10) 'Herein is love, if we keep his commandments.' (1 *John* v. 3) And, 'Every one that hath this hope in him, purifieth himself, even as he is pure.' (1 *John* iii. 3) No man can rationally hope to be like unto Christ in glory hereafter, who resolves to be unlike unto him in grace and holiness here; for glory is the consummation and reward of grace. All the precious promises of the gospel invite unto holiness; "Having these promises, dearly beloved, let us cleanse ourselves from all filthiness of flesh and spirit, perfecting holi-

ness in the fear of God." (*Cor.* vii. 1) Lastly, the dreadful threatenings of the gospel drive unto holiness: since we know, that "without holiness, no man shall see the Lord;" (*Heb.* xii. 14) and that "he will come in flaming fire, to take vengeance on those that know not God, and that obey not the gospel of our Lord Jesus Christ." (*2 Thess.* i. 8) And therefore as ever we expect to enjoy the benefits of the gospel, (without which we are, of all creatures, the most miserable) we must show forth the efficacy and power of the grace of the gospel in our hearts and lives, "which teacheth us to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world:" (*Tit.* ii. 11, 12) which that we may all do, the God of Peace, who brought again from the dead the Lord Jesus, the great Shepherd of the Sheep, through the blood of the everlasting covenant, make us perfect in every good work to do his will, working in us that which is pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.

A
SERMON
PREACHED BEFORE THE
KING,

At Whitehall, on March 22, 1667, being Easter-Day.

HEBREWS xiii. 20, 21.

Now the God of Peace, that brought again from the dead our Lord Jesus, that great Shepherd of the Sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ.

THE efficacy of the gospel dependeth not on the wisdom, industry, or ability, of man; but on the blessing and power of God; who only can open the heart^a to attend unto the word spoken.

And, therefore, the apostle doth often begin and end his epistles with prayer, as the best key to open, and the best seal to close, the doctrine taught.

Now because the sum of our happiness here standeth in two things, That God is at 'peace' with us, and that we live in 'obedience' to him,—and both these founded in the covenant of grace, sealed by the 'blood' of Christ, the great Apostle, High-priest, and Shepherd of the Church,—and ratified by the power of his 'resurrection;' therefore the apostle hath so couched these things in this prayer, that it may be a summary both of his doctrine touching the person and offices of Christ in this epistle, and of the exhortations unto

^a Acts xvi. 4.

steadfastness in faith and obedience, frequently inferred therefrom.

The words contain in them two general parts: a prayer, and arguments to enforce it. In the prayer we observe,

I. The matter of it,—‘Perfection in every good work.’

II. The rule of our perfection in working,—‘God’s will.’

III. The end of doing his will,—to ‘please him.’

IV. The principles of this perfection, 1. God’s ‘peaceable affection’ towards us in Christ. 2. God’s ‘gracious working’ in us: “working in you that which is well-pleasing in his sight.”

The arguments are drawn, 1. From the free-grace of God in an ‘everlasting covenant.’ 2. From the love of Christ the great Shepherd of his church, in purchasing all the mercies of that covenant with the price of his own ‘blood.’ 3. From the power of God, bearing witness to the efficacy and prevalency of that blood, in ‘raising Christ from the dead.’ 4. From the pastoral office, wherein Christ applieth and dispenseth the mercies of this covenant, as the ‘great Shepherd of the Sheep.’

I begin with the prayer, wherein we have a complete character of Christian perfection, in these few particulars:

1. An internal work of God’s grace in us: ‘working in you.’ Good works begin not at the hand, but at the heart: we must be ‘renewed in the spirit of our mind,’ and ‘strengthened by God’s Spirit in the inner man,’ as the apostle speaks.^b He in the philosopher who could not make a dead body stand, gave it over with this conclusion, “oportet ut sit aliquid intus.” We may not judge of ourselves by mere external conformities; the lip or knee may be near, when the heart is far off.^c We must try, how our conscience is freed from the allowance,—and our will, from the love, of sin; what life of grace is in our heart, how our soul stands in awe of God’s commandments. The outward act may be dissembled, but no man can love God in hypocrisy. Again, the outward act may be disabled, but nothing can hinder the heart from delighting in God’s law. Every man is that in God’s eye, which he is in his spiritual capacity. A bodily service, like a body, is dead without a soul to animate and enliven it.

^b Ephes. iv 23. iii. 16.

^c Matth. xv. 8.

2. Life of grace within, will produce work without. In vain do we please ourselves in the opinion of a good heart, if there be an evil conversation. Grace in the heart, like leaven in the lump, or sap in the root, will work its way into the whole man. Where God gives one heart, he gives one way. (*Jer.* xxxii. 39) The wicked must forsake his way, as well as his thoughts, and so find mercy. (*Isa.* lv. 7)

3. Christian perfection disposeth unto every good work, causeth a man to keep a good conscience in all things.^d Sincerity makes obedience universal. He who, out of the awe of God's authority, keeps one commandment, must needs, on the same reason, keep all; as St. James argues, *cap.* ii. 10: they being all alike holy, and alike his. There is in every good Christian a concatenation of all virtues and grace. As the child receives from the parent member for member, so when Christ is formed in a believer, he receiveth 'of his fulness grace for grace.' (*John* i. 16) And therefore as one dangerous wound may kill a man, or one dangerous leak sink a vessel, so one presumptuous sin may destroy a soul. We must not, therefore, content ourselves with Herod's progress, of whom it is said, that "he did *many* things;" (*Mark* vi. 20) but we must, with David, have respect 'unto *all* God's commandments; and hate *every* false way.' (*Psal.* cxix. 6, 128) This is our commission, 'to teach men to observe *all* things whatsoever Christ hath commanded.' (*Mat.* xxviii. 20) And this should be your resolution, to say with good Cornelius, "We are here present before God to hear *all* things, that are commanded thee of God." (*Acts* x. 3)

4. Christian perfection is constant, holds out to a consummation and full growth, to a perfect man; (*Eph.* iv. 13) keeps God's statutes always to the end; (*Psal.* cxix. 112) proceeds from a heart thoroughly fitted, and composed for good works, as the Greek word *καταρτίσαι* importeth. So the apostle saith of himself, that 'he followed after, reached forth, and pressed forward,' in the race of Christianity. (*Phil.* iii. 12, 13, 14) As all true denominations are founded in habitual and permanent qualities;—we call not him a

^d Heb. xiii. 18.

red man, who is so only with blushing; nor him a pale man, who is so only with passion;—so sincere piety is not in fits, pangs, or sudden flashes; but is sober, regular, uniform, constantly disposing the soul unto *every* good work.

5. Christian perfection hath for its standard and measure the good and perfect will of God, enquireth what God the Lord will speak; (*Psal.* lxxxv. 8) teacheth us to deny our own reason, and not to dispute; to deny our own will, and not to rebel against the will of God; to say as Christ to his Father, “Not as I will, but as thou wilt^e;” or as St. Paul in his conversion, “Lord, what wilt thou have me to do?”^f Great reason it is, that the wisest will should order, and that the sovereign will should rule, every other will which is subordinate unto it. And since we know, that God requireth nothing of us but for our own benefit^g, (for our goodness extendeth not unto him^h) we should, even out of self-love, obey his will.

6. Christian perfection proposeth as its ultimate end, to please God, and to bring glory to his name; is not guided by carnal hopes or fears to please men, but chiefly regards God’s eye and his approbation. So Abraham walked before Godⁱ; so David set the Lord always before his face^k; so our blessed Saviour did always those things that pleased his Father.^l And great reason it is, that the first of beings should be the last of ends; that we should study to please and bring glory to him, who, in so doing, hath promised to assist and reward us; and by not so doing, is provoked both to disappoint and destroy us.

Lastly, Our good works cannot please God, but in and through Jesus Christ. For, 1. His spirit and grace are necessary to enable all our performances. 2. His merits and mercy are necessary to pardon all our failings.—Thus far the matter of the prayer, ‘Perfection in every good work, to do God’s will.’

We are next to consider the principles of these good works; which are,

1. God’s peaceable affection towards us, ‘The God of peace.’ Enmity began at us, but reconciliation begins at

* Matth. xxvi. 39.

^f Acts ix. 6.

^g Deut. x. 13.

^h Psalm

xvi. 2.

ⁱ Gen. xvii. 1.

^k Psalm xvi. 8.

^l John viii. 29.

God. Our destruction is of ourselves, but from him is our help. (*Hos.* xiii. 9) He came not only to save, but to seek and to find that which was lost. (*Luke* xix. 10) When we were sinners, obnoxious to justice; enemies, exposed to wrath; without strength^m, unable to decline God's justice, to withstand his power, to prevent or escape his displeasure; for him in this case to send after his creatures, his enemies, that fled from him, that rebelled against him, to beseech them to be reconciled unto Godⁿ; to be content to be saved; to accept of pardon and peace, of glory and blessedness;—this is a love which passeth knowledge^o, which exceedeth the expression or comprehension of men or angels.

And we must apprehend God as a God of peace, before we can be fitted for any good work. It is the nature of man, as the historian tells us, “*Odisse quem læseris.*” We having by sin wronged God, do, after, hate and fly from him, till he proclaim pardon and peace. Peter repented not of his denial, till Christ looked back upon him^p: the tears which fell from his eyes, were put into them by the eyes of Christ. While heaven in winter is cold and tempestuous, the earth is barren, till the sun return with warmth and healing: so the soul is fruitless, till the light and favour of God shine forth upon it. “We love him, because he loved us first.” (1 *John* iv. 19) We remember our ways, when he is pacified towards us. (*Ezek.* xvi. 63) His pardon and goodness is the ground of our fear. “There is forgiveness with thee,” saith the Psalmist, “that thou mayest be feared.” (*Psal.* cxxx. 4) “They shall fear the Lord and his goodness,” (*Hos.* iii. 5) “Godly men,” saith Macarius, “have joy and fear mingled together; the joy which they have in God, makes them fear to offend him; they dare not grieve him that comforts them, nor use his favours to his own dishonour.”

The best way, therefore, to abound in good works, to be kept in a uniform and constant love of God's holy ways, is to get our hearts possessed with a sense and assurance of divine love, that God is unto us in Christ a God of peace: for where God speaks peace, he brings healing. (*Isa.* lvii. 19)

^m Rom. v. 6. viii. 10.

ⁿ 2 Cor. v. 20.

^o Eph. iii. 9.

^p Luke xxii. 61.

The peace of God, wherever it is, will 'rule,' as the apostle teacheth us. (*Col. iii. 15*) Assurance of faith is an excellent means to have the heart sprinkled from an evil conscience. (*Heb. x. 22*)

And here since our God is a God of peace^q; our Saviour, a Prince of peace^r; his gospel, a covenant of peace; his church, a city of peace, compacted within itself^s, wherein, in the purest age thereof, the members were all of one heart and one soul^t; since we have but one spirit, one faith, one hope, one baptism, one common salvation^u, as St. Jude calls it^x,—how should we all bewail the never-enough-lamented divisions which still continue, and wofully increase in the midst of the most considerable Protestant nation in the Christian world! How should all of us besiege heaven with united prayers, with incessant importunities, for the peace of Jerusalem! How should all, whom the God of peace hath entrusted with the care of his house, looking straight forward, with a single eye, and unbiassed aim, to the glory of God, the interest of religion, and salvation of souls, put forth their utmost and most zealous endeavours to close up these doleful breaches which are amongst us! Rulers, by the prophet, are called 'healers;' (*Isa. iii. 7*) and it is recorded for the honour of Jehoshaphat, king of Judah, that he took care for the 'repairing of the breaches of the house of God.' (*2 Kings xii. 5*) The church of Christ in heaven shall have no divisions in it; and he hath taught us to pray, that "his will may be done on earth, as it is in heaven." Why should we not, with all seriousness and sincerity, endeavour, as far as possibly may be, to effect that, which we hope for in heaven, which we pray for on earth? We read of wise-hearted men, that they made several curtains with loops and taches, and so coupled them to one another, that they became one tabernacle; (*Exod. xxxvi*) the Lord thereby teaching us, that it is a work of special wisdom from above, so to procure order and unity in his church, that the interest and beauty thereof may be strengthened and preserved; that it may become beautiful as Tirzah, comely as Jerusalem, terrible as an army with banners^y. For certainly next to truth

^q *Isai. ix. 6.*
iv. 32.

^r *Isai. liv. 10.*

^s *Psalm cxxii. 3.*

^t *Acts*

^u *Eph. iv. 4, 5.*

^x *Jude viii. 3.*

^y *Cant. vi. 4.*

of doctrine, purity of worship, and holiness of life, there is nothing more necessary for promoting God's honour, and men's salvation, for preventing all atheistical prejudices against religion, and departures to a common adversary, for strengthening the interests of both governors and governed in the church, than the peace and unity thereof is. And so long as Ephraim is against Manasseh, and Manasseh against Ephraim, and both against Judah, we may justly fear that "God's anger is not yet turned away, but that his hand is stretched out still," as the prophet speaks. (*Isa. ix. 21*)

The next principle of perfection, is God's 'gracious working in us,' fitting, preventing, assisting us, unto the good works here prayed for. This aid of divine grace is necessary, 1. To our habitual aptness. 2. To our actual working. 3. To our progress and perseverance in any good. All our good works are begun, continued, and ended, only by God's grace. Creatures which seek no higher perfections than are to be found within the sphere of their own nature, may, by the guidance and force of nature, attain thereunto: but man, seeking a supernatural happiness, must be thereunto carried by the force of supernatural grace.

I. Then our habitual fitness is only from grace; our sufficiency is of God: (*2 Cor. iii. 5*) of ourselves we are utterly indisposed unto good. This indisposition St. Austin hath reduced to two heads, 'ignorantia et difficultas.' Ignorance in the mind; "the natural man cannot know the things of the Spirit of God." (*1 Cor. ii. 14*) Difficulty, in the will, for want of love; in the heart, for want of sense and softness; in all the other faculties, for want of strength.

To the removal of these indispositions, grace is necessary:

1. Grace only enlighteneth the eyes by the spirit of wisdom and revelation. (*Ephes. i. 17, 18*) Christ only giveth us an understanding, that we may know him that he is true. (*1 John v. 20*) "We have received the spirit which is of God," saith the apostle, "that we might know the things, that are freely given to us of God." (*1 Cor. ii. 12*)

2. Grace only removeth difficulty,

First, from the will; by a sweet and effectual persuasion, inclining us to love God, by a secret and ineffable operation working in us, "et veras revelationes et bonas voluntates," as St. Austin speaks.

Secondly; Grace only removeth difficulty from the heart, by softening it with such an efficacy, according to the judgement of that excellent Father, “*Quæ a nullo duro corde respuitur.*”—“I will give them,” saith the Lord, “a heart of flesh.” (*Ezek. xxxvi. 26*)

Thirdly; Grace only removeth difficulty from all other faculties, enabling them ‘to do all things through the strength of Christ.’ (*Phil. iv. 13*) ‘Not I,’ saith the apostle, ‘but the grace of God which was with me.’ (*1 Cor. xv. 10*). Thus grace is necessary, “*ut innotescat quod latebat, ut suave fiat quod non delectabat*; to make that known which was hidden from us, to make that sweet which was irksome to us,” as the same Father excellently speaks.

II. Grace is necessary to put this habitual fitness into exercise. It is God that worketh in us both to will and to do, of his good pleasure. (*Phil. ii. 13*) It is God that works all our works in us and for us. (*Isa. xxvi. 12*) “*Certum est nos facere quum facimus; sed ille facit ut faciamus,*” as St. Austin speaks: it is true we are the workmen when we do work; but it is he by his grace, who enableth us to work.

III. Grace is necessary to our perseverance in well-doing, as the presence of the sun is necessary to the continuance of light in the house. “He is able to keep us from falling,” as St. Jude speaks, *verse 24*. “*Non mihi sufficit,*” saith St. Jerome, “*quòd semel donavit, nisi semper donaverit; peto ut accipiam; et cum accepero, rursus peto:*” it is not enough for me that God giveth me grace once, except he give it me always; I beg that I may receive it, and when I have received it, I beg it still.—We must thus, by constancy in faith and prayer, attend upon all the means of grace, because every step of our sufficiency depends upon it.

We now proceed unto the arguments used by the apostle, for enforcing the matter of this prayer, drawn from the mercy of an ‘everlasting covenant;’ from the ‘blood of Christ,’ whereby that mercy was purchased for us; from his ‘resurrection,’ whereby it hath been ratified and secured unto us; and lastly, from his ‘pastoral office, whereby it is administered and dispensed for the sanctification and salvation of his church.

1. Then our God of peace was pleased to enter into a

covenant of grace with man, when he had violated the former covenant. The Lord might have left us in our lapsed estate, as he did the fallen angels; “Non expectavit angelos, sed præcipitavit,” saith St. Bernard. But he was more merciful to sinful man, who, since he fell not but by hearkening to the voice of a tempter, should not perish without having provided for him the blood of a Redeemer.

2. This covenant is founded and established in the blood of Christ. Sanction is essential to contracts, which, among the ancients, was done by killing of a sacrifice; of which custom we find mention, *Jer.* xxxiv. 18. And it was imitated by the Gentiles, “Stabant, et cæsâ firmabant fœdera porcâ.” That then which the scripture calls ‘the blood of the covenant^z,’ was that whereby the covenant was ratified, or had its sanction; as we read in Tacitus, Suetonius, Plutarch, and others, of leagues sealed by drinking of blood. So Servius, the grammarian, will have ‘sanctio’ to come ‘à sanguine,’ and ‘fœdus’ à ‘feriendo.’

Now Christ, by his blood, is the Mediator and surety in this covenant, as our apostle telleth us^a; a Mediator, to reconcile; a surety, to undertake; according to the several articles whereby the parties in covenant stand engaged each to other.

1. In behalf of God, there is due unto him, from man, satisfaction to his justice, and obedience to his law. Christ, as our surety, bath, in his own person, fully satisfied the justice of God, and rigour of the law; and as our head, doth derive upon his members the grace of his holy Spirit, whereby they are enabled to perform such evangelical obedience, as the covenant of grace doth require and accept.

2. In behalf of man, there is necessary remission of sin^b; reconciliation unto God^c; re-estating in an inheritance^d; grace, to make him holy^e; glory, to make him blessed^f. These things God, in this covenant of grace, doth promise to give unto us in Christ, who, by the price of his blood, hath purchased them for us. Thus Christ, as our surety, hath paid our debt unto God; and as the purchaser and treasurer

^a Exod. xxiv. 8. Zach. ix. 11. Heb. ix. 20.

^a Heb. vii. 22. viii. 6.

^b Heb. viii. 12.

^c 2 Cor. v. 19.

^d Heb. ix. 15.

^e Zach.

xii. 10.

^f Rom. ii. 7.

of his father's mercy, doth procure and perform God's promises unto us.

3. This covenant is an 'everlasting covenant,' so called by the prophet, *Isa. lv. 3*; as, by St. John, an 'everlasting gospel.' (*Rev. xiv. 6*) Though the manner of its dispensation in several ages of the church hath been diverse, yet the substance is one and the same for ever: "Varia sacramenta, fides eadem," as St. Austin speaks.

A covenant founded in everlasting love, the gifts whereof are without repentance; (*Rom. xi. 29*) a covenant ratified by the oath of God, to show the immutability of his counsel therein; (*Heb. vi. 17*) a covenant of the sure mercies of David; (*Isa. lv. 3*) of a kingdom which cannot be moved. (*Heb. xii. 28*)

Lastly; a covenant, the benefits whereof are for ever; everlasting salvation, (*Heb. v. 9*) an eternal weight of glory, (*2 Cor. iv. 17*) an inheritance incorruptible, and that fadeth not away. (*1 Pet. i. 4*)

Now if we consider each of these three particulars, we shall find them weighty arguments unto that holiness and perfection which the apostle here prayeth for.

1. The whole substance of the covenant is frequently, in the scripture, comprised and recapitulated in these two words, "I will be their God, and they shall be my people^s."

And if he be our God, we must be holy; for it is written, "Ye shall be holy; for I the Lord your God am holy." (*Levit. xix. 2*)

And if we be his people, we must be holy; for "he saves his people from their sins." (*Mat. i. 21*) He purifies unto himself a peculiar people, zealous of good works. (*Tit. ii. 14*)

Yea, our holiness is one principal branch of those good things which in the covenant of grace are promised unto us. "I will put my fear in their hearts, that they shall not depart from me." (*Jer. xxxii. 40*) "I will give them a heart of flesh, that they may walk in my statutes." (*Ezek. xi. 19, 20*) "I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgements, and

^s Jer. xxiv. 7. xxx. 22. xxxi. 33. xxxii. 38. Ezek. xi. 20. xxxvi. 28. Hos. ii. 23.

do them." (*Ezek.* xxxvi. 27) The law doth but command; but the covenant supplieth grace to do, in sincerity, though not in perfection, what the law requires. "Lex imperat, fides impetrat," as St. Austin speaks. The law was given by Moses; but grace to perform the duties of the moral law, and truth to accomplish the prefigurations of the ceremonial law, came by Jesus Christ. (*John* i. 17)

2. The blood of Christ, whereby the covenant of grace is established, and the sure mercies of David purchased for us, is an invincible argument unto holiness of life; for the blood of Jesus Christ cleanseth us from all sin. (*1 John* i. 7) The blood of Christ purgeth our consciences from dead works, to serve the living God. (*Heb.* ix. 14) By the blood of Christ, we were redeemed from our vain conversation. (*1 Pet.* i. 18, 19)

In Christ crucified, faith sees his infinite love in giving himself for us; and this love of Christ constraineth us to live unto him who died for us. (*2 Cor.* v. 14, 15)

In Christ crucified, faith sees the justice of God against sin, who spared not his own Son, but delivered him up for us all. And this works in the heart a hatred against sin, and an endeavour to avenge the blood of Christ upon it. And it works a fear of sin; for if sin brought a curse upon the sacrifice, it will much more bring it upon the sinner, if the sacrifice be despised. Where sin is found, it will be punished. Sin forsaken, and repented of, hath been found on the sacrifice, and hath there been punished. Sin unfor-saken, and unrepented of, remains yet upon the sinner; and so long he himself is under the curse, which is due unto it. For Christ did not die to protect us in our sins, but to deliver us from them; he died to save the sinner, but withal to destroy the sin. He therefore who resolves to hold fast his sin, doth 'interpretative' resolve to let go salvation.

Again; the apostle teacheth us thus to argue,—“We are not our own, for we are bought with a price; therefore we must glorify God in our body and in our spirit, which are God's.” (*1 Cor.* vi. 19, 20) For, “quod emitur, transit in potestatem ementis.” In the imperial law, a person, redeemed, became the servant of him that redeemed him, 'per modum pignoris,' till he could pay back his ransom. Certainly, Christ did not purchase us with so precious a price as

his own blood, that we should continue the servants of Satan and sin still, which he came to destroy. "Ye are bought with a price," saith the apostle^b; "be ye not the servants of men," much less of sin: for "to this end Christ both died and rose, and revived, that he might be Lord both of the dead and living." (*Rom. xiv. 9*)

The apostle maketh mention of the 'fellowship' of Christ's sufferings, and our being made 'conformable to his death;' (*Phil. iii. 10*) wherein 'our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin,' as the same apostle speaksⁱ. For that is to be done to sin in us, which was done to Christ, when he was made sin for us.

The death of Christ was a violent death; Christ, having no sin in himself, could not have died otherwise than as a sacrifice. So sin in us would never die of itself. "Omnis peccator peccat in suo æterno." It must therefore be judged, condemned, and destroyed, as the apostle speaks. (*Rom. vi. 6. Rom. viii. 3*)

Again; the death of the cross was 'servile supplicium,' as historians usually call it; whereunto the apostle seemeth to allude, when he saith, that "Christ took upon him the form of a servant, and became obedient unto death, even the death of the cross." (*Phil. ii. 7, 8*) Thus should we treat sin as a base, vile, and servile thing, not suffering it to reign, or have dominion over us, as the apostle speaks. (*Rom. vi. 12, 14*)

Again; the death of the cross was 'infame supplicium;' Christ "endured the cross, and despised the shame," saith our apostle, *Heb. xii. 2*: so sin should be put to shame by us. "A sinner, in his baptism and repentance, doth," as Gregory Nazianzen elegantly expresseth it, *παραδειγματίσαι τὴν ἀμαρτίαν*, "put sin to open shame." "What fruit had ye in those things, whereof ye are now *ashamed*," saith the apostle. (*Rom. vi. 21*)

Lastly; the death of the cross is frequently called, in historians, 'summum supplicium,' a cruel and a cursed death. We should show no mercy to sin. Christ would not drink the vinegar and gall, which some learned men (as I remem-

^b 1 Cor. vii. 23.ⁱ Rom. vi. 6.

ber) think was a cup of astonishment to dull his senses against the pain of death; thereby teaching us, if so, to refuse any anodynes or stupefactive, which might take away the sense of sin from us. Thus the blood of Christ is to cure sin, and not only to cover it. One of the surest comforts of the pardon of sin, is its dying in us; for the life of a Christian should be a showing forth of the death of Christ.

3. The everlastingness of the covenant of grace, is an impregnable argument unto holiness of life. There is no real fruit in sin; the promises thereof are all false and deceitful. Gehazi promised himself gain, but got a leprosy. Balaam pursued honour, but met with a sword. Achan found a wedge of gold; but it cleaved asunder his soul from his body. The only fruits of sin are, shame, if we repent; and death, if we do not repent. (*Rom. vi. 21*)

But whatever fruit we can promise ourselves from sin, it is all but vanishing and transitory. The pleasures of sin are but for a season; (*Heb. xi. 25*) the world passeth away, and the lusts thereof. (*1 John ii. 17*) Our sin will leave us nothing to keep company with for ever, but a polluted soul, and a guilty conscience. Now what a folly is it for men that are themselves immortal, who must have a being as long as there is power in God to preserve it, as long as there is truth in God to make good the promises of eternal life to them that serve him, and the threatenings of eternal death to them that despise him,—not to provide a happiness of equal duration with themselves! to prefer the false and dying comforts of the world, before the pleasures which are at God's right hand for evermore! O let us learn, by a sincere and serious holiness of life, to secure unto ourselves the mercies of an everlasting covenant. O let us remember what a God we have to do withal, and dread to provoke him, because his wrath is eternal—"Who amongst us can dwell with everlasting burnings?"—and resolve to serve him with reverence and godly fear, because he will "render unto them, who, by patient continuance in well-doing, seek for glory, and honour, and immortality, eternal life." (*Rom. ii. 7*) And let the perpetuity of his covenant teach us constancy in our obedience. If he repent not of his mercy, neither should we repent of our duty: if he save us to the uttermost, we should serve him to the uttermost. There will be an end of

our labour and pain in serving of him ; there will be no end of his love and grace in saving us. No comparison between a few tears of godly sorrow, and a whole river of endless pleasures ; between our weak and momentary duties, and a far more exceeding and eternal weight of glory.

There are but two arguments more, which, being both peculiar to the day, and the solemnity thereof, I shall very briefly conclude with.

The former is drawn from Christ's resurrection ; " Who brought again from the dead the Lord Jesus." But why is Christ said here, as often elsewhere, to be raised by God the Father¹,—when we find it done by his own power ? " Destroy this temple, and in three days I will raise it up." (*John* ii. 19) " I have power to lay down my life, and I have power to take it up again." (*John* x. 18)—I answer two things : First, the Spirit whereby Christ was quickened, as St. Peter expresseth it, (1 *Pet.* iii. 18) was the Spirit of the Father, and of the Son ; and so the action common to both. Secondly, hereby the Father, to whose justice the debt was due, by letting Christ out of prison, acknowledged a satisfaction of judgement. Christ died as a reputed transgressor ; " He was numbered with the transgressors ;" (*Isa.* liii. 12) but he rose a justified person^m, and declared the Son of God with power ; (*Rom.* i. 4) for owning whereof before, as for blasphemy, they accused and condemned him. (*John* x. 33, 36. xix. 7) Now this doctrine of the resurrection is likewise a notable argument to enforce the duty here prayed for. We find deliverance out of captivity largely described by a resurrection, (*Ezek.* xxxvii. 1, 13 ; and even this figurative resurrection is used as a special argument to enforce the duties of the whole Decalogue. " I am the Lord thy God which brought thee out of the land of Egypt, out of the house of bondage ; thou shalt have no other Gods before me," &c. In like manner, the resurrection of Christ, being a deliverance from a greater captivity, is an excellent argument unto holiness of life ; for " God, having raised up his Son Jesus, sent him to bless us, in turning us away from our iniquity ;" (*Acts* iii. 26) " that like as Christ was raised from the dead

¹ *Acts* iii. 24, 32. iii. 15, 26. iv. 10. v. 30. xiii. 30, 33. *Rom.* vi. 4.
^m 1 *Tim.* iii. 16.

by the glory of the Father, so we should also walk in newness of life." (*Rom.* vi. 4) The life of Christ is diffusive and communicative. "Because I live, ye shall live also." (*John* xiv. 19) Christ rose to declare his victory over all our enemies, the greatest whereof is sin; in the subduing whereof, and quickening us unto new obedience, the self-same power is exerted upon the hearts of sinners, which was wrought in Christ, when he was raised from the dead; as the apostle insinuateth, *Eph.* i. 19, 20, ii. 1, 5. *Col.* ii. 12.

The resurrection of Christ is a ground of holiness, 'Per modum causæ efficientis et exemplaris.'

1. By way of efficiency, called the 'Power of his Resurrection,' (*Phil.* iii. 10) whereby "we are risen with him," as the apostle speaks: (*Col.* iii. 1) he, from his grave; and we, from our sin. For he being the head, and we the members, we have a communion with him in the good things of the head. Being a risen and a living head, he will not have a dead body. God is not the God,—nor Christ the head,—of the dead, but of the living.ⁿ

2. By way of pattern; his resurrection is an example of our sanctification. 1. He rose to life, not as a ghost, or spectre; but as a victor, to teach us not to content ourselves with dead shows of holiness, but to live the life of God. 2. He rose to a heavenly life^o, to ascend unto his Father, teaching us to have our conversation in heaven^p, and our affections set upon things above^q, where Christ is. 3. He rose to an abiding life, to die no more, now no more to return to corruption: (*Rom.* vi. 9. *Acts* xiii. 34) so should we unto such a repentance, as is not again to be repented of. (*2 Cor.* vii. 10) 4. He rose to life speedily, very early in the morning, (*Luke* xxiv. 1) teaching us, as the psalmist speaks, "to make haste, and not delay to keep God's commandments." (*Psalms* cxix. 60) Rise as early as we will, he is up to save us, before we are to serve him. 5. He rose to a victorious life; he came not forth bound as Lazarus, but he left the grave-clothes behind him: (*John* xx. 6, 7) so should we rise from sin, never to be bound or entangled in it more. A sealed stone, a watch of soldiers could not hinder his re-

ⁿ *Matth.* xxii. 32.

^o *John* xx. 17.

^p *Phil.* iii. 20.

^q *Col.* iii. 1, 2.

resurrection: no fears or prejudices should dismay us, or keep us in the grave of sin, when Christ calls us out. In our spiritual resurrection, there are, ever, more with us, than against us. We should keep these evidences of our communion with Christ in his resurrection, clear and unquestionable; for we must rise with him unto holiness, before we can rise with him unto glory. No man can rationally hope to be like unto Christ in blessedness hereafter, who doth not purify himself, that he may be like unto him in holiness here: no man can sincerely desire consummate holiness, who is an enemy to inchoate holiness.

The last argument is drawn from Christ's pastoral office, the "great Shepherd of the Sheep;" of whom the angel foretold that he should be great. (*Luke* i. 32) A great King^r; a great Prophet^s; a great High-priest^t; the Chief Shepherd^u; great in power; and this power acted by great love, and both quickened by great interest: for he is Lord of the house^x; the sheep are his own.^y All which power, love and interest he will put forth, to save to the uttermost those that come unto God by him: for every office of his is by him powerfully administered, to the sanctification and salvation of his people.

1. As a Shepherd, he rules and governs his people with a sceptre of righteousness^z, bringing into captivity their thoughts unto his obedience^a; causing them, with all cheerfulness, to submit unto his sovereignty, and to choose much rather to be ordered by his will, than to be left unto their own.

2. As a Shepherd, he leads them by his heavenly doctrine, and most gracious example, into the ways of truth and holiness; causing them to walk as he walked, to follow his steps^b; and, as the Angel of God's presence^c, treading forth their way unto the heavenly Canaan for them.

3. As a Shepherd, he heals all their sicknesses^d, whereof sin is the chief: This is his name, 'The Lord that healeth us.' (*Exod.* xv. 26) For this end he was wounded, that by his stripes we might be healed^e; he a true Bethesda^f,

^r *Matth.* v. 35.^s *Luke* vii. 16.^t *Heb.* iv. 14.^u *1 Pet.*

v. 5.

^x *Heb.* iii. 6.^y *John* xxi. 16, 17. x. 14, 27.^z *Heb.*

i. 8.

^a *2 Cor.* x. 5.^b *1 John* ii. 6. *1 Pet.* ii. 21. *John* x. 4, 27.^c *Exod.* xxiii. 20.^d *Psalms* ciii. 3. cxlvii. 3.^e *Isai.* lxi. 1.

iii. 3.

^f *John* v. 2.

whose waters are for healing^s; a tree of life, whose leaves are for healing^h; a sun of righteousnessⁱ, whose wings are for healing. No sickness, no death, is too hard for him; he hath raised dead men from the bed^k, from the bier^l, from the grave^m, from dry bones.ⁿ No man's doubts or fears, no man's sins or temptations should keep him from coming, with a lively faith, with godly sorrow, with unfeigned repentance, unto Christ for mercy. Of all sinners, they who feel most need of him, are most welcome to him; and who-soever so come, he will in no wise cast them out. (*John* vi. 37)

Lastly, as a Shepherd, he feedeth his people^o, not only with his holy word, but with his own most precious body and blood. In the law, the passover, after it had been sacrificed unto God, was to be eaten in a feast by them that offered it; (*Deut.* xvi. 2, 5, 6, 7) conformably whereunto, Christ having been sacrificed for us, is, in his last supper, as a perpetual feast, fed on by us. As no man might eat^p of the legal sacrifice in his legal uncleanness, no more can we be welcome unto the Lord's table, if we come thither in impenitency and spiritual defilement. "Christ, our passover, is sacrificed for us; therefore we must keep the feast, not with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth." (*1 Cor.* v. 8) We come unto the Lord's table for fellowship with Christ in his sufferings^q, that being made conformable unto his death, we also may be dead unto sin, as the apostle speaks.^r We come thither to exercise that faith in Christ crucified, which, the scripture assureth us, doth purify the heart^s, and work by love.^t We come, as to receive the seals of the sure mercies of David unto us, so to renew our covenant of obedience and service unto him, to dedicate and offer up ourselves as living sacrifices, holy and acceptable unto God.^u Lastly, We come to the Lord's table, to profess our unfeigned love and thankfulness unto Christ for the unspeakable benefits of his passion; and "this is love," saith the apostle, "that we keep his commandments^x;" this is thankfulness^y, that we

^s Zach. xiii. 1.
v. 40, 41, 42.

^h Rev. xxii. 2.

ⁱ Mal. iv. 2.

^k Mark

^l Luke vii. 14, 15.

^m John xi. 43, 44.

ⁿ Ezek. xxxvii. 4, 10.

^o Psalm xxiii. 1, 5.

^p Levit. vii. 20.

Num. ix. 6.

^q Phil. iii. 10.

^r Rom. vi. 11.

^s Acts xv. 9.

^t Gal. v. 6.

^u Rom. xii. 1.

^x 1 John v. 3.

^y Psalm i. 23.

order our conversation aright, as becometh the gospel of Christ^z, adorning the doctrine of God our Saviour^a with lives suitable to the strict and severe precepts of his word: for “herein,” saith Christ, “is my Father glorified, in that you bring forth much fruit.”^b That we may, in this manner, bring glory unto God, and testify our fellowship with Christ in his sufferings; that we may thus evidence the sincerity of our love and thankfulness unto him, for the unspeakable benefits of his death and passion; “The God of peace, who brought again from the dead the Lord Jesus, the great Shepherd of the Sheep, through the blood of the everlasting covenant, make us perfect in every good work to do his will, working in us that which is well-pleasing in his sight, through Jesus Christ.”—To whom be glory for ever and ever. Amen.

^z Phil. i. 27.

^a Tit. ii. 10, 14.

^b John xv. 8.

A
S E R M O N
P R E A C H E D B E F O R E T H E
K I N G,

Upon the Twenty-eighth of March, 1669.

PHILLIP. iii. 8.

*Yea doubtless, and I count all things but loss, for the excellency
of the knowledge of Christ Jesus my Lord.*

OUR blessed Saviour compareth the kingdom of heaven to a 'hid treasure^a,' and 'a pearl of great price,' which a wise merchant, having found, sold all that he had, to buy it. This hidden treasure is our life, which is hid with Christ in God^b: this pearl of great price is that, which the apostle calls 'the unsearchable riches of Christ^c, the righteousness which is of God by faith.'^d St. Paul, unto whom the Lord from heaven did reveal this treasure and pearl^e, hath, in this chapter, discovered himself to be one of those wise merchants, who parted with all for this inestimable purchase. He looked on himself 'before as a rich man' in things pertaining unto God. Great dignity;—of the stock of Israel^f, of the tribe of Benjamin, a Hebrew of the Hebrews.^g—Great strictness of religion;—a Pharisee^h, separated from the ways of the world.—

^a Matth. xiii. 45, 46. ^b Col. iii. 3. ^c Eph. iii. 8. Vid. *Aug.*
contra 2 Ep. Pelag. lib. 3. c. 7. de Grat. et lib. Arbit. c. 12. ^d Phil.
iii. 9. ^e Gal. i. 11. ^f 2 Cor. xi. Phil. iii. 5. ^g Vid. *Nicet.*
Choniat. Thesaur. Orthodox. 1. c. 40.—*Baron.* Appar. Sect. 8, 9, 10.—*Drus.*
de 3 sectis Judæor. 1. 2. Ad voces N. T. p. 131. *Scultet.* Exercit. Evang. 1. 1. c.
24, 25, 26. *Camero.* To. 3. in Matt. 20. 3.—*Buxtorf.* Lexic. Rab. p. 1851.
^h Acts xxxvi.

Great learning;—brought up at the feet of Gamalielⁱ, and taught according to the perfect manner of the law of the Fathers.—Great zeal and fervency^k, even unto persecution.—Great sanctity in his own opinion; “I was alive without the law once^l; as touching the righteousness which is in the law, blameless.”^m—These things, before he came to the knowledge of Christ, he esteemed very gainful, advantageous, and meritorious to salvation; for he had profited in the Jews’ religion above many his equals.” But when it pleased God to reveal his Son unto him, he consulted no more with flesh and blood; he set no more value on mere carnal privileges or performances; looked on them as loss and dung; on all his own righteousness, but as a menstruous cloth^o; durst put no confidence in any thing of his own^p; but in the alone righteousness of Christ Jesus his Lord, in the fellowship of his sufferings, and in the power of his resurrection. He would glory in nothing but the cross of Christ^q; he would rely on nothing but the grace of Christ; he would lose all, that he might win Christ.

I have chosen these words, to open the excellency of the gospel of Christ, and of the saving knowledge of him thereby; in comparison whereof the apostle esteemed all his other dignities, privileges, righteousness, performances, upon which he had formerly built the hopes of his salvation, to be all but loss and dung.

I begin with the former of these, the excellency of evangelical doctrine, called by the apostle a ‘glorious gospel’; a ‘ministration’ of righteousness which exceeds in glory, a ‘word of life’; a ‘gospel’ of salvation^u, the ‘riches’ of the world^x, a ‘treasure’^y, accompanied with the excellency of divine power, a ‘great mystery of godliness’^z; with other the

ⁱ Acts xxii. 3.
vii. 9.

^m Phil. iii.

^k Phil. iii. 6. *Aug.* cont. 2 Ep. Pelag. l. e. 9.

ⁿ Gal. i. 14.

^l Rom.

^o Vide *Bernard.*

Serm. 1. in Festo Omnium Sanct. de verbis Isaïæ Ser. 5. in dedicat. Eccles. Serm. 5.

^p Præsume non de operatione tua, sed de gratia Christi: *Ambros.*

de Sacram. l. 5. c. 4.—Quicquid est circa te vel in te, unde possis præsumere, abjice à te, et tota præsumptio tua Deus sit: *Aug.* in Psalm. 85.—Nihil tuis meritis attribuas: nihil de te præsumas: in virtute tua nihil ponas: in viribus tuis non confidas: in tua audacia fiduciam non habeas: omnia divino dono, et divinæ gratiæ ascribe—Confidentia tua semper sit in Christo: *Bernard.* de modo bene vivendi, Serm. 3.

^q Gal. vi. 14.

^r Tim. i. 11.

^s 2 Cor.

iii. 9.

^t Acts v. 20.

^u John vi. 63.

^x Eph. i. 13.

^y Rom. xi. 12.

^z 2 Cor. iv. 7. 1 Tim. iii. 16.

like eulogies, setting forth those unsearchable riches of Christ therein, as draw forth the wonder and adoration both of men and angels.

We shall consider the excellency of the gospel, 1. Comparatively: 2. Absolutely. For the former, I shall not put the whole world, nor all the diadems, honours, pleasures, and revenues thereof, into the balance with Christ; he having assured us that it will little profit a man to win them all^a, and to lose his soul: for though a man could win the whole world, yet within a few years he would lose it again; but the soul, being once lost, is lost for ever, never to be recovered.

But 1. We shall compare the gospel with the state of innocency in paradise. It cannot be denied, but that there were divers things in that state of primitive integrity^b, wherein Adam excelled any of his sinful offspring. He was made then wholly upright^c, without any mixture of corruption or infirmity; no evil of sin to defile him, no evil of sorrow to disquiet him: whereas, now, the holiest men are commanded and constrained to cry out, "Forgive us our trespasses, deliver us from evil."^d He had no war between the flesh and spirit, no inward combat between the law of the members, and the law of the mind; no temptation of lust to entice and draw him away from God: whereas the holiest men are now forced to complain, "O wretched man that I am, who shall deliver me from this body of death?"^e He did not, in that state, stand in need of Mediator of reconciliation to restore him to the favour of God, wherein he stood right and entire, by the law of his creation. He had no guilt to fill him with shame or fear, or to drive him away from the presence of the Lord. Yet, in some respect, the grace of the gospel is more excellent than the state of Adam in paradise.

1. Herein is the manifestation of more glorious mercy and wisdom: for it was most consonant to the goodness of God, to make reasonable creatures righteous at first; but when they wilfully fell from their created integrity, it was won-

^a Matth. xvi. 2. Prov. x. 2.

^b Vid. *Aug.* de Civit. Dei, Lib. 14. c. 10,

11. de corrept. et grat. c. 11. *Damusc.* l. 2. c. 12.

^c Eccles. vii. 2.

^d Matth. vi. 12.

^e Rom. vii. 2. Gemitus sanctorum contra carnales

concupiscentias dimicantium. *Aug.* cont. Julian. Pelag. l. 6. c. 23.

derful and free mercy to restore them again ^f; wonderful and glorious wisdom to do it by so great a condescension and contrivance, as the incarnation and passion of the Son of God. There lay no bond upon God at all, to show mercy to a creature, which had cast him off, and rebelled against him. He might, ‘*pari jure*,’ have left men unredeemed, as he did the angels, and have glorified himself in their just perdition. It was mere and alone mercy, which made the difference. “He took not the nature of angels; but the seed of Abraham he took.” (*Heb. ii. 16*)

2. By the gospel, the human nature is more highly advanced, than it could be in the first Adam, had he persisted in his integrity. First, In the person of Christ; in whom it was hypostatically united to the divine nature, and advanced far above all principality and power, might and dominion, and every name that is named. ^g Angels, and principalities, and powers, are made subject to him. He is the first-born of every creature, and hath, in all things, the preeminence. 2. In all those who are spiritually descended from him, and estated by union and communion with him in his fulness both of grace and glory. For certainly, to be where Christ is, and to behold his glory when he shall come ^h to be admired in those that believe ⁱ, to be like unto him, to see him as he is ^k, to sit down with him on his throne ^l, to be joint heirs with him in his glory ^m,—which are some of those exceeding great and precious promises, which in the gospel are made unto true believers,—are more high and honourable expressions of the dignity of the sons of God by gracious adoption, than any we can discover to have belonged unto Adam and his natural posterity, had they persisted in that integrity, wherein they were created. For then the reward would only have borne proportion to the obedience whereunto it related: but now it shall have its dimensions from the dignity of the person, and excellency of the price whereby it was purchased; both which do infinitely surpass both the person and obedience of Adam, or any other mere man.

^f Rom. iii. 24. v. 15—17. Eph. i. 6. vii. 2. v. 8.

^g Eph. i. 21. Phil.

ii. 9, 10. 1 Pet. iii. 22. Heb. i. 4, 8. Col. i. xv. 18.

^h John xvii. 24.

ⁱ 2 Thess. i. 10.

^k 1 John iii. 2.

^l Rev. iii. 21.

^m Rom.

viii. 17.

3. By the gospel, there is more divine and supernatural help afforded to believers, to carry them through their course of obedience unto glory, than there was unto Adam in paradise. To Adam was given a ‘*posse non peccare, si vellet*,’ a power not to sin if he wouldⁿ; and a power to have willed, if he would so have done. But he had not special supernatural assistance given him to will: for if he had had that, he had persevered. But unto believers there is such grace given, ‘*qua efficitur ut velint*.’^o—“It is God that worketh in us both to will and to do, of his own good pleasure,” saith the apostle. (*Phil. ii. 13*) “Thy people shall be willing in the day of thy power,” saith the prophet David. (*Psalms cx. 3*) “I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgements, and do them,” saith the Lord. (*Ezek. xxxvi. 27*) This point is excellently handled by that renowned champion of the grace of God, St. Austin^p, in his book, ‘*De Correptione et Gratia*.’

II. The excellency of the gospel will appear, if we compare it with the law of Moses. The priesthood thereof, a nobler priesthood,—‘after the order of Melchizedek:’ the covenant thereof, a better covenant,—‘established upon better promises,’ as the apostle proveth at large in his epistle to the Hebrews.^q

1. The law moral, considered singly and alone, is a ministration of death and condemnation^r; a killing, enthralling, inexorable, insupportable law: insomuch that the people were not able to endure the commands thereof. (*Heb. xii. 20*.) “Why should we die?” say they; “this great fire will consume us:—if we hear the voice of the

ⁿ *Acceptit gratiam, qua non posset peccare, si peccare nollet; nondum tamen tantam acceperat gratiam, qua nec peccare vellet.* *Fulgent. de incarnat. et Gra. Christi, cap. 12.* Tale erat adiutorium, in quo permaneret si vellet, non quo fieret ut vellet. *Aug. de corrept. et grat. c. 11.* ^o *Trahitur miris modis,*

ut velit, ab illo, qui novit intus in ipsis hominum cordibus operari: non ut homines, quod fieri non potest, nolentes credant, sed ut volentes ex nolentibus fiant. *Aug. cont. 2 Ep. Pelag. 1. 1. c. 19.* Certum est nos velle cum volumus, sed ille facit ut vellemus, &c. de grat. et lib. arbit. c. 16, 17.—*Vid. de Dono perseverant. 22, 23.*—*De grat. Christi, c. 24, 25, 26.*—*Enchirid. ad Laurent. c. 32.*—*Ep. 107, 143.*—*Ad Simplician. 1. qu. 2.*—*Vid. Concil. Arausican. 2. cap. 4, 6, 7, 9, 20, 23.*—*Pet. Diacon. de Incarnat. Christi, c. 6, 8.*—*Fulgent. de Incarnat. et grat. Christi, c. 17, 18, 19, 20, 24, 29, 30.*—*Bernard. de grat. et lib. arbit. et de modo bene vivendi, Serm. 3.*

^p *Cap. xi. 12.*

^q *Heb. vii. 22. viii. 6. ix. 23.*

x. 34.

^r *2 Cor. iii. 9, 7.*

Lord our God any more, then we shall die." (*Deut. v. 25*) But the gospel is the ministration of the Spirit and righteousness; and therefore more glorious, as the apostle argues, *2 Cor. iii. 7, 8, 9.*

1. Hereby the curse of the law is removed: for Christ 'came to bless us,' (*Acts iii. 26*) that 'repentance and remission of sins might be preached in his name.'^s

2. Hereby we are delivered from the law as a covenant of life, though not as a rule of living^t; the righteousness of faith being substituted in the room thereof, as the apostle teacheth us. (*Acts xiii. 39. Rom. iii. 20, 28. Gal. ii. 16, iii. 10, 13*)

3. Hereby the rigour of the law is corrected, Christ procuring acceptation of sincerity instead of perfection. He is the altar^u which sanctifieth all our oblations: so that the Lord, notwithstanding their defects, is well pleased with them, pardoning that in them which comes from our weakness, and accepting and rewarding that which comes from his own grace. (*1 Pet. ii. 5. Isa. lvi. 7*)

4. Hereby the coercion of the law is sweetened by healing and assisting grace: that, whereas the law doth only drive by terror and bondage unto the doing of duty, which otherwise we should rather have left undone; ('mallet licitum quod male delectat,' as St. Austin speaks) the spirit of grace in the gospel, shedding abroad the love of Christ into our hearts^x, doth cause us with delight to run the ways of God's commandments^y, 'ut non sit terribile sed suave mandatum^z:' for the yoke of Christ is easy, and his burden light, and his commandments not grievous. (*1 John v. 3*)

^s Gal. iii. 13. Luke xxiv. 47.

^t Vid. *Aug. de grat. Christi*, l. 1. c. 8.—

De Spiritu et Lit. c. 8. 10.

^u Heb. xiii. 10. Rev. viii. 3.

^x Rom.

v. 5.

^y Rom. vii. 22.

^z *Aug. de grat. Christi*, l. 1. c. 13. De nat. et

grat. c. 57. 'Lex jubere tantum potest, non adjuvare:' de pec. meritis et remiss. l. 1. c. 11. et l. 2, c. 17. 'Lex jubere novit, cui succumbit infirmitas; gratia juvare, qua infunditur caritas.—In ipsa intus voluntate peccat, qui non voluntate sed timore non peccat: cont. 2 Ep. Pelag. l. 1. c. 8, 9. Non fit in corde quod fieri videtur in opere, quando mallet homo non facere, si posset impunè. Ergo benedictio dulcedinis est gratia Dei, qua fit in nobis ut nos delectet, quod præcepit nobis. *Ibid.* lib. 2. c. 9. et l. 3. c. 7.—De spiritu et lit. c. 8, 9, 12, 32.—Quod operum lex minando imperat, hoc fidei lex credendo impetrat. *Ibid.* c. 1. 3.—Lex data est, ut gratia quæreretur; gratia data est, ut lex impleretur; *Ib.* c. 19. Ep. 95. et 200.—De nat. et grat. c. 15, 16.—De bono viduitat. c. 17, 18.

5. Lastly, hereby the irritation of the law is rebuked: that whereas the restraints^a thereof did before exasperate corruption, that, like an obstructed river, ‘ab obice sævior iret,’ it gathereth strength by suppression; now all the channels of the heart being opened by grace, the course of obedience goeth on with more freedom; and lust is not able to gather head against it, as it was wont to do.

2. The excellency of the gospel will appear, if we compare it with the ceremonial law. For though, ‘quoad substantiam fœderis,’ the covenant was the same to them and us, Christ theirs and ours, the New Testament hidden in the Old, and the Old expounded in the New, as St. Austin speaks^b, yet ‘quoad modum administrandi,’ there is much greater excellency in the gospel than in the law; as there is in the body or substance than in the picture or shadow, whereby it is represented.

1. The law was dark and obscure, a veil over the eyes of that people; but, in the gospel, Christ is evidently set forth; (*Gal.* iii. 1) we see, with open face, the glory of God. (*2 Cor.* iii. 18) Though the Jews had the same promises of eternal life^c, and a heavenly country with us, yet they were overshadowed with the types of a Holy Land, and temporal blessings there: and therefore the apostle telleth them of another rest, besides that of their sabbath and Canaan: “There remaineth a rest for the people of God.” (*Heb.* iv. 9)

2. The law was exceeding burthensome in many chargeable and painful observances; a yoke, which they were not able to bear. (*Acts* xv. 10) Whereas the yoke of Christ is light and easy^d; unto the bearing whereof, he encourageth us by glorious promises, and assisteth us by the supplies of his Spirit of grace.

3. The law is weak and unprofitable, not able to make the comers thereunto perfect, to expiate sin, to pacify God, to

^a Rom. vii. 8. *Aug.* de spir. et lit. c. 4. contra 2 Ep. Pelag. 1. 3. c. 2. ^b Cor. x. 4. In Veteri Testamento est occultatio Novi: in Novo, est manifestatio Veteris. *Aug.* de catechizand. rud. c. 4.—de Civit. Dei, l. 16. 1, 26.—Fides eadem nostra et illorum: Sacramenta pro temporum diversitate diversa, ad unitatem tamen ejusdem fidei concordissimè recurrentia: Ep. 157.—*Justin Martyr*, l. quæst. q. 110.—*Leo*, Sermon. in nativ. Dom. c. 3. 4. ^c *Aug.* Ep. 220. c. 2. in Psalm 73. cont. 2 Ep. Pelag. 1. 3. c. 4.—*Dr. Field*, of the Church, l. 1. c. 5. ^d *Matth.* xi. 30. Omnia quippe fiunt facilia caritate. *Aug.* de nat. et grat. c. 69.

quiet conscience, or procure salvation. It is true, by virtue of divine institution, it was profitable to the uses for which it was designed, namely, to prefigure and lead unto Christ for that salvation, which itself could not give. But Christ being come, the use of it is wholly ceased; and it become, to all intents, weak and unprofitable.^e And therefore Moses and Aaron both died before the entering of Israel into Canaan; the Lord thereby signifying, as Tertullian hath observed^f, the mortality of the law, and its impotency to bring men into the possession of the promises; that it was to give way to Christ, who had an unchangeable priesthood^g; and to his gospel, which was an everlasting gospel. (*Rev.* xiv. 6) Thus we see the excellency of the gospel above the law; for by it only, is ministered grace to pardon the sins committed against, and to perform the duties required by, the moral law; and by it, is Christ exhibited to accomplish the prefigurations of the ceremonial law: for ‘the law came by Moses, but grace and truth by Jesus Christ.’^h

III. The excellency of the gospel appeareth, if we compare it with any other the most noble perfections, acquirable by the uttermost improvement of natural abilities, either ‘in genere notitiæ,’ or ‘in genere morum.’

1. The highest knowledge, attainable by human investigation, is far below angelical learning. But the mysteries of the gospel are so great, that the glorious angels gaze upon them with wonder and adoration. “These things,” saith the apostle, “the angels desire to look into;” (*1 Pet.* i. 12) alluding to the cherubims with their faces towards the mercy-seat. (*Exod.* xxv. 20) To principalities and powers is made known by the church the manifold wisdom of God.ⁱ (*Eph.* iii. 10) This is one branch of the mystery of godliness, that Christ is ‘seen of angels.’ (*1 Tim.* iii. 16) This is one great business of the angels about the throne, ‘to ascribe power, and riches, and wisdom, and strength, and honour, and glory, and blessing, to the Lamb that was slain.’ (*Rev.* v. 11. 12)

Again, the highest natural knowledge in the world is no way beatifical. A man may, as to all such learning, be the

^e Heb. xviii.^f *Tertul.* cont. Marcion. l. 3. c. 16.^g Heb. vii. 24.^h John i. 17.ⁱ Vid. *Greg. Nyssen.* homil. 8. in Cantic.

greatest scholar living, and yet perish. But the right knowledge of Christ by the gospel will justify and save those that have it. "By his knowledge, shall my righteous servant justify many." (*Isa.* liii. 11) It is a knowledge which makes perfect. "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man." (*Eph.* iv. 13)

2. The noblest moral attainments which men can arrive at by the utmost improvement of natural reason alone ^k, of the most generous principles, of the precepts of the best philosophers, of the examples of the most eminent heroes,—will, none of it, suffice to bring a man to blessedness. The apostle would not have concluded better things than these to be but 'loss and dung,' if he might have been saved by them. But there is no other name under heaven, whereby salvation is to be had, but by the name of Christ. (*Acts* iv. 12) Thus the super-eminent excellency of the gospel of Christ doth appear, by comparing it with all other excellent things; the excellency of created innocency; the excellency of the law, whether moral or ceremonial; and the excellency of the highest rational or moral accomplishments.

We shall next demonstrate the excellency of the gospel, by considering it absolutely in itself. And here let us first take a view of the supernaturalness and sublimity of it. It is every where, in scripture, called "a mystery^l, the mystery of Christ, the mystery of the kingdom, a great mystery of godliness," which signifieth τὸ ἀπορρήτὸν, καὶ θαυμαστὸν, καὶ ἀγνωστὸν, as St. Chrysostom speaks ^m, 'some wonderful and unknown thing.' The apostle calleth it 'hidden wisdom,' the 'deep things of God,' beyond the discovery of the noblest created reason in the world. That two natures should be in one person; that God himself should take flesh; that a pure virgin should be θεοτόκος, 'the mother of God,' as the council of Ephesus styleth her; that he who blesseth all, should be made a curse himself; who is Lord over all, should become

^k Absit ut sit in aliquo vera virtus, nisi fuerit justus : absit autem, ut justus vere sit, nisi vivat ex fide. *Aug.* cont. 2. Ep. Pelag. 1. 4. c. 3. ^l Mark iv. 11.

1 Cor. iv. 1. Eph. iii. 4, 6, 19. Col. iv. 3. 1 Tim. iii. 9, 16. 1 Cor. ii. 7, 10.

^m *Chrysost.* in Rom. xi. 25.—*Casaul.* exercit. in Baron. 16. n. 43,—*Abbot* de verit. grat. Christi, p. 46.

a servant himself; that the Prince of life should die, and the Lord of glory be put to shame; that the sin should be punished, and the sinner pardoned; that the Son of David should be the Lord of David, and the Son of Mary the Saviour of Mary; and he who made the world, be born into the world four thousand years after the world was made; these were mysteries shut up in the bosom of God, undiscoverable by any created wisdom, till he himself was pleased to reveal them.

Again: let us here consider the sanctity of the gospel, as a great mystery of godliness. The whole design and contrivance thereof being, 1. To set forth the glorious righteousness of a holy God, that neither his verity nor sanctity might be impaired by his clemency and mercy unto sinners. For though he spared them, that he might in them show the riches of his grace; yet he spared not his Son, but delivered him up for us all, that in him he might declare his righteousness. (*Rom. iii. 25*)

2. Another design of the gospel was to restore lapsed man unto that primitive holiness wherein he had been created; (*Col. iii. 10*) "for the grace of God which bringeth salvation, doth also teach us to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world." Christ gave himself for us, that he might redeem us from iniquity, (*Tit. ii. 11, 14*) and from our former vain conversation. (*1 Pet. i. 18*) And this the gospel doth not only by the precepts thereof as a rule of holiness, but by the grace thereof as a principle of holiness, helping us to do what we are commanded. "Efficit fides, quod lex jubet: lex imperat, fides impetrat," saith St. Austinⁿ: the law only commands, but faith ordains help to do what is commanded. The law was given to demonstrate our impotency; but grace was given to heal and to remove it.

Again; here offereth itself to our view the admirable contexture of justice and mercy, the unspeakable contrivance of redemption and salvation by the gospel. There seemeth to be a kind of conflict between the attributes of God, as St. Bernard hath observed^o; justice and truth resolved to punish

ⁿ *Aug. Ep. 89, 95. cont. 2. Ep. Pelag. 1. 3. c. 7.—de grat. et lib. arbit. c. 14, 16, 17.—Prosper. cont. Collatorem, c. 3.*

^o *Serm. 1. in annuntiat. B. Mariæ.*

sin, mercy and grace resolved to save sinners. No created wisdom could have found out a way to effect this, so to sever the sin from the sinner, that justice might satisfy itself upon the one, and mercy magnify itself upon the other. This could not be done, but by such a mediator and surety as might be both able and willing to suffer the wrath of God; and having so done, victoriously to rise up and triumph over hell and death. All this is found in the Lord Jesus. In him, man suffered; in him, God conquered. His sufferings, valid for satisfaction of justice, and impetration of favour, and by the infinite dignity of his person, made applicable to the persons of all that should believe: grace given unto them, that they may believe and consent to their own salvation. And thus all parties are satisfied, and all willing: God satisfied^p, by the obedience of his Son, "This is my beloved Son, in whom I am well pleased^q;"—Christ satisfied, with the salvation of his body; "He shall see the travail of his soul, and shall be satisfied^r:"—believers satisfied with their pardon and inheritance; "When I awake, I shall be satisfied with thine image^s." God willing to pardon sinners; Christ willing to redeem sinners; and sinners made willing by the Spirit of the Father and the Son, to enjoy the benefit of so great a redemption, and to obey the precepts of so holy a gospel. And thus "mercy and truth are met together, righteousness and peace have kissed each other."^t All the religions that ever were in the world, could never show so glorious temperament of exquisite justice, of most gratuitous mercy, of unsearchable wisdom, as is revealed in the gospel of Jesus Christ.

4. Let us consider the necessity of the gospel, by the grace and righteousness whereof alone we are saved through faith in Christ. (*Eph. ii. 8*)

A thing may be necessary to an end, 1. By way of a temporary mutable sanction. So legal obedience was necessary unto life, by the first covenant made with Adam, "Do this, and live;" (*Rom. x. 5*) by which, since the fall, no man can be saved. 2. By way of a final perpetual decree, never to be altered. Such is the covenant of grace in the gospel, confirmed by an oath, to show the immutability thereof; for

^p John xiii. 31, 32.
^{iii.} 11.

^q Matth. xii. 18. xvii. 5. 2 Pet. i. 17.
^s Psalm xvii. 15. xxxii. 1, 2.

^r Isai.
^t Psalm lxxxv. 10.

Christ offered one sacrifice of sin for ever^u, upon rejection whereof there remaineth no more sacrifice for sin.* “If ye believe not that I am he, ye shall die in your sins,” saith our Saviour. (*John* viii. 4)

Again; one thing may be necessary to another two ways, 1. ‘Necessitate causæ,’ as that which giveth it its being, and foundeth a right unto it. So the payment of a price is necessary to a purchase, and foundeth that right which the purchaser hath thereunto. 2. ‘Necessitate viæ,’ without which I cannot come to the possession of the thing purchased. For though the price procure me the property, yet I must go the way which will bring me unto it, before I can be personally possessed of it.

The only cause of salvation is the free grace of God^y, and price of the blood of Christ^z, deriving a property thereunto upon us, as one by faith with the purchaser^a, by regeneration descending from him; by adoption, joint-heirs with him.^b But we cannot come to the actual possession of that inheritance, without running that race of evangelical holiness, which is the way thereunto.

From these things thus distinguished, we gather this conclusion; that although the gospel were not originally necessary unto blessedness by the law of primitive creation, another covenant having been made with Adam in order unto life; yet upon supposition of the fall of man and of the unchangeable sanction of God, whereby the covenant of grace is made perpetual, so the gospel is indispensably necessary unto salvation; called, in the scripture, ‘the gospel of salvation’^c, “the power of God unto salvation”^d, “the grace of God which bringeth salvation^e,” yea, by the name of ‘salvation’ itself.^f

1. The sacrifice of Christ necessary, ‘ad acquisitionem,’ to the purchasing of blessedness for us; called by the apostle,^g *περιποίησις σωτηρίας, δόξης*, and^h (by an hypallage, as some think) *ἀπολυτρόσεως*, ‘a purchase of salvation, of glory, of redemption.’ The blood of Christ was both a price of ransom, whereby we were redeemed out of misery; (he gave

^u Heb. vi. 18.^x Heb. x. 12, 25.^y Acts xv. 11. Eph. ii. 5.^z 1 Cor. vi. 20. 1 Pet. i. 18, 19.^a Gal. iii. 26, 28.^b 1 Cor. vi. 17.

John i. 12, 13. 1 Cor. xv. 49. Rom. viii. 17.

^c Eph. i. 13.^d Rom.

i. 16.

^e Tit. ii. 11.^f Acts xxviii. 28. Heb. ii. 3.^g 1 Thess.

v. 9. 2 Thess. ii. 14. Eph. i. 14. 1 Tim. ii. 6. Eph. i. 11.

his life 'a ransom' for many, (*Matt. xx. 28*) and a price of purchase of that eternal glory unto which, though it were his own, he could not ascend, so as to take possession thereof for us, (which was one principal business of his ascension, 'I go to prepare a place for you,' *John xiv. 2*) until first he had suffered^h: as himself telleth us, "Ought not Christ to have suffered these things, and to enter into his glory?" (*Luke xxiv. 26*) For Christ, having a double right unto glory,—a natural right, as the Son of God,—and a purchased right, as the Saviour of the world,—reserveth the former unto himself, and bestoweth the latter upon the church.

2. The gracious acts of divine love in justification and adoption necessary unto the 'jus ad rem,' or deriving a title upon us; for sonship hath a right accompanying it: "If sons, then heirs." (*Gal. iv. 7*) The inheritance itself is sometimes called by the name of 'Adoption.' (*Rom. viii. 23. Gal. iv. 5*)

3. Faith and repentance; which two evangelical graces Christ hath honoured in the business of salvation above others, because they are humbling gracesⁱ; the one teaching us to judge and abhor ourselves,—the other, to go out of ourselves for righteousness^k: these necessary 'ad statum,' to that condition wherein we are capacitated to receive the conveyance of that inheritance, so purchased for us, and derived upon us. "Repent and be converted, that your sins may be blotted out." (*Acts iii. 19*) "He that believeth in him, shall not perish, but have eternal life." (*John iii. 15*)

4. Evangelical obedience, necessary to the 'jus in re,' to the actual possession of this inheritance, as the only way which leads thereunto. For, "without holiness no man shall see the Lord." (*Heb. xii. 14*) It is a 'gradus' and an inchoation of glory. Thus we see the absolute necessity of the gospel; wherein we find Christ meritoriously purchasing, God graciously conveying, repentance humbly disposing, faith comfortably receiving, and sincere obedience gradually conducting us unto eternal salvation.

In the next place, let us observe the all-sufficiency of the grace of the gospel unto the effecting of that blessedness,

^h Non ante Rex gloriæ à cœlestibus salutatus est, quam Rex Judæorum proscriptus in cruce. *Tertul. de coron. mil. c. 14.*
ⁱ *Dan. ix. 7, 9. Job xlii. 6. Ezek. xx. 24.*
^k *Phil. iii. 9.*

whereunto it is so necessary. In sickness, physic is necessary; but when death comes, it is not sufficient to withstand it. But there is a plenipotency in evangelical grace to consummate our salvation for us; "Christ is able to save to the uttermost those that come to God by him." (*Heb.* vii. 25) Every thing which he did corporally for us, he will do the same spiritually by his grace in us. So that though we be yet imperfect in ourselves, yet we are complete in him. (*Col.* ii. 10) And as there was a 'consummatum est' pronounced upon his work on earth, whereby he wrought redemption for us, "It is finished;" (*John* xix. 30) so there will be a 'consummatum est' pronounced upon his work in heaven, whereby he applieth redemption unto us; "It is done." (*Rev.* xxi. 6) He will perfect every good work which he begins^l, and be the finisher of what he is the author unto us.^m And this is a further demonstration of the excellency of the gospel, that as it is an only, so it is an all-sufficient, means unto that blessedness, which is therein tendered unto us.

Lastly; the excellency of the gospel will appear, if we consider the infinite value and preciousness of the things therein concerned.

1. The preciousness of the subject redeemed by the grace thereof. It is true, by sin our bodies are become vileⁿ, and our souls cursed^o, and might both be justly made vessels of dishonour. But if we view them in their primitive integrity, made after the image of God; in the grace and glory, whereof they are capable; in the immortal condition, whereunto they are reserved; in the honourable account, which God hath of them, when he hath once formed them for himself, a people for his name, in whom he will be admired^p; in these respects, we may truly say, that there is nothing which a man can give in exchange for his soul^q,
 ψυχῆς ἀντάξιον οὐδέν.

2. The preciousness of the price whereby we are purchased; the 'Blood of God,' as the apostle calls it. (*Acts* xx. 28)

3. The preciousness of the condition, whereunto we are by

^l Phil. i. 6. ^m Heb. xii. 2. ⁿ Phil. iii. 21. ^o Gal. iii. 10.
^p Isai. xliiii. 4, 21. Psalm iv. 3, Acts xv. 14, 2 Thess. i. 10.
^q Matth. xvi. 26.

the gospel called. To be justified from the guilt of innumerable sins; to have the peace of God, which passeth understanding; the joy of salvation, which is unspeakable and glorious; the favour of God, which is better than life, shed abroad upon the soul;—to have the sting of death pulled out, the fire of hell quenched, the worm of conscience killed, the sentence of the law cancelled, and the kingdom of sin destroyed and demolished in us;—to be adopted into the dignity of the sons of God; to be partakers of the divine nature; to have the life and likeness of Christ formed in us; these are branches and veins of those unsearchable riches of Christ, which, in the gospel, are set before us. †

Lastly; the preciousness of the rewards which, in the gospel, are promised unto believers, infinitely surpassing those, which any other religion maketh to the observers of it. They dreamed only of such delights as their narrow minds, darkened with sin, and contracted unto baser objects, could frame conceptions of to themselves: but the rewards of the gospel are of a more sublime and refined nature.

Such the endowments of the glorified body, which the apostle giveth us in four words, (1 Cor. xv. 42, 44) 1. ‘Incorruption;’ nothing shall ever annoy or infest it, as here poverty, violence, sickness, death, and other evils do. 2. ‘Honour;’ sidereal splendour and pulchritude, like that of Christ in his transfiguration ‡, or of Moses coming down from the Mount. § For if wisdom here make the face to shine, (Eccles. viii. 1) as we read of St. Stephen, “That his face was as the face of an angel,” (Acts vi. 15) how much more lustre will celestial glory bring upon it ¶, when it shall be as the sun, and as the brightness of the firmament. * (Dan. xii. 3) 3. ‘Power’ and vigour to serve the glorified soul without any defect, infirmity, or impediment whatsoever. 4. ‘Spirituality;’ no need of clothing, nutrition, or any other animal provisions, it being perpetually supported and preserved by the Spirit of glory. †

† Phil. iv. 7. 1 Pet. i. 8. Psalm xxx. 5. lxiii. 3. 1 Cor. xv. 55, 57. Gal. iii. 13. Eph. i. 5. 2 Pet. i. 4. Heb. iii. 14. Gal. ii. 20. Rom. viii. 29. 2 Cor. iii. 13.
 ‡ Matth. xvii. 2. § Exod. xxxiv. 30. ¶ Phil. iii. 21. * Mat. xiii. 43. Chrysostom. in Gen. homil. 14. † Caro sine mole et pondere, agilis, mobilis, nullis clausa obstaculis, visu et aditu penetrans omnia et attingens, quocunque voluerit, sine impedimento discurrens, &c. Cyprian. de resurrect.—

Such the endowments of the soul, filled with the reward of blessedness; a sure reward, (*Prov.* xi. 18) grounded upon immutable love, upon an invaluable purchase, upon unquestionable promises; whereof we have in ourselves the earnest; in our Head, the possession. ^z

A great reward; a crown, a heavenly kingdom, a kingdom of God, a weight of glory. (*Psalms* xix. 11. *Matth.* v. 12. *2 Cor.* iv. 17)

A full reward; (*2 John* v. 8) no desire unanswered, no faculty unreplenished; no sin, no sorrow, no labour, no tears unremoved. "Thou shalt make them drink of the river of thy pleasures." (*Psalms* xxxvi. 8)

The mind filled with as much light, the will with as much love, the soul with as much peace, as the whole capacity thereof is able to contain. Faith heightened into vision, hope satisfied in possession, love completed in fruition, peace consummated in immutable, inconcussible, and indeficient delectation. In these four things, seem to consist the endowments of glorified souls, so far as we can here frame any judgement of the glory to come.

1. In a complete vision of God and Christ ^a: here we see but in part ^b, in the book of the creatures, in the glass of the world. But then we shall see him as he is, face to face ^c; we shall behold his face in righteousness ^d, though not with a comprehensive vision ^e, (how can a finite comprehend an infinite? 'Aliud est videre, aliud totum videndo comprehendere,' saith St. Austin) ^f yet with a beatifical and replenishing vision, no desire of the mind unfilled, unsatisfied with the knowledge of God and Christ.

2. In a complete possession of God and Christ. Here God is our God in a gracious covenant, in precious promises, in the first-fruits of the Spirit, in the seeds of grace and peace, in comfortable provisions, in powerful providence, in continual protection, in spiritual ordinances: but, all this

Aug. Enchirid. c. 91. *Ep.* 46. de Civit. Dei, l. 13. c. 20, 22, 23. et l. 22. c. 19, 20, 21.—*Chrysost.* Serm. 6. in Heb. Ethic. et to. 6. ad Theodor. lapsum, p. 70, 71. Edit. Savil.

^z Quemadmodum nobis arrhabonem Spiritûs reliquit, ita à nobis arrhabonem carnis accepit, et vexit in cœlum pignus totius summæ quandoque redigendæ. Securæ estote, caro et sanguis; usurpatis et cœlum et regnum Dei in Christo. *Tertul.* de resurrect. c. 51.

^b 1 Cor. xiii. 12.

^c 1 John iii. 2.

^d Psalm xvii. 15.

^a Matth. v. 8.

xxii. 4.

^f *Ep.* 112. cap. 9.

^e Rev

while, we are absent from the Lord ^g, in hope only of things which we see not. ^h The inheritance in our minority is reserved in heaven for us ⁱ: but at last we shall be admitted into it. ^k As our faith shall be changed into vision, so our hope into a possession of God. We shall not be in a waiting, expecting, longing, languishing posture, but in a plenary fruition of all the blessedness, which the covenant of grace did, by faith, entitle us unto. No faculty of the soul, not as full of God, as the sun of light, or the sea of water.

3. In a complete similitude and transformation into the image of Christ. Here our grace is mingled with corruption, the flesh lusting against the spirit. ^l As we are ‘*similes per primitias spiritus*,’ so we are ‘*dissimiles per reliquias vetustatis*,’ as St. Austin speaks. ^m But in heaven we shall be wholly like unto him ⁿ, for we shall see him as he is. As the image of the sun is formed in the glass on which it shines, so the glorified soul, by seeing God, hath the untainted image of his holiness and purity shed forth upon it. ^o

4. In a complete delectation, arising from the vision, possession, and similitude unto God; in whose presence is fulness of joy, at whose right hand are pleasures for evermore. ^p Earthly delights are apt to cloy, and produce a loathing: but, in heaven, the delights are full and perpetual. “*Tota virtus amare quod videas, summa felicitas habere quod amas.*” ^q For it cannot be, that the highest and chiefest good should ever cause a ‘*fastidium*’ or satiety in the fruition of it ^r, since it comprehendeth eminently in it the particular and divided perfections of all other desirable things; God himself being all in all unto us.

Unto all which we might add the excellency of the place where these glorious things are reserved for us, where Christ hath prepared and furnished mansions for his own spouse ^s: a building of God: a house not made with hands; wherein

^g 2 Cor. v. 6.

^h Rom. viii. 24, 25.

ⁱ Gal. iv. 1.

^k 1 Pet.

i. 4.

^l Matth. xxvi. 41. Gal. v. 17.

^m Aug. de pec. mer. et remiss. 1. 2. c. 8.

Hic præceptum est, ut non peccemus; ibi præmium, non posse peccare. Aug. Con. 2. Ep. Pelag. 1. 3. c. 7.

ⁿ 1 John iii. 2.

^o Eph.

v. 27.

^p Psalm xvi. 11. xxvi. 28.

^q Aug. de Gen. ad lit. 1. 12. c. 26.

^r Quanto se amantium sensibus infundit largius, tanto eos sui capiores efficit, satietatem faciens, sed sine fastidio.—Qui desiderat semper, amat desiderare; qui amat semper, desiderat amare. Bernard. Soliloq. 7.

^s 2 Pct. i. 4. John

xiv. 2. 2 Cor. v. 1.

the Lord will show that glory to his church, which no other creatures ever saw, or can see.

Add hereunto the excellency of the company there^t; patriarchs, prophets, apostles, martyrs, all saints and blessed angels; the glorious presence of the Lord Jesus, the sight of whose glory is the glory of his church.

Lastly, the crown of all is the eternity of this glory. For the mercy of God is from everlasting to everlasting, to those that fear him; the gospel of Christ, an everlasting gospel; his priesthood, unchangeable; his kingdom, inconcussible; his sacrifice, for ever; his redemption, eternal; no moth, no rust, no seed of corruption, within; no thief, no violence, no cause of corruption, without.^u So long as there is power in God to preserve us; so long as there is mercy and truth in God to reward us; so long as God is our Father, and Christ our head;—so long shall believers be blessed, and enjoy an inheritance incorruptible, undefiled, and that fadeth not away, reserved in the heavens for us. O that any who know themselves to be mortal here, and immortal hereafter, should rake in the dunghill of the earth for content and comfort, and build their happiness upon loss and dung, upon vanity and vexation, who have such glorious things as these to look after, and to secure unto themselves! Certainly, no man liveth up to the dignity of man, who doth not regulate his conversation by the pure and holy laws of Christianity.

Thus have I endeavoured to show the excellencies of Christ, and the unsearchable riches of his gospel, as the alone necessary and indispensable means unto all solid comfort in this life, and unto all true blessedness in another: in comparison whereof, all other the noblest endowments are not only loss, but dung.

All these things, whereby I have proved the greatness of the gospel, are evident demonstrations of the excellency of the knowledge of Christ thereby; since the dignity of science is founded in the sublimity, majesty, and greatness of the subject known. So that I shall need add but one thing more, which is particular to the saving knowledge of Christ,—That it doth not discover only him and his excel-

^t Heb. xii. 22, 23. John xvii. 24. 1 Thess. iv. 17.

^u Psalm ciii. 12.

Rev. xiv. 6. Heb. vii. 24. xii. 28. x. 12. vi. 12. Matth. vi. 20.

lencies unto us, but doth convey them upon us, and give us a right and interest in them; and hereupon it is

An enlivening knowledge; I *live* by the faith of the Son of God. "He that believeth in me," saith our Saviour, "shall live, though he were dead:" which is more than can be said of all the excellencies in the world; they all run, like Jordan, into a Dead Sea, the grave devours them without hope of a resurrection: but our life in Christ is an abiding and an abounding life.^x It is

An ennobling knowledge; it giveth us 'a privilege, dignity, and power to be called the sons of God^y.' It is

A justifying knowledge; 'By his knowledge, shall my righteous servant justify many.'^z It entitleth us to all the merits of the death and obedience of Jesus Christ. It is

A sanctifying knowledge which purifieth the heart^a; and worketh by love^b. 'Hereby we know that we know him, if we keep his commandments^c.'

Lastly, it is a saving knowledge. "This is eternal life^d, to know thee the only true God, and whom thou hast sent, Jesus Christ^e."

I shall very briefly conclude with but three words of exhortation.

1. To myself and brethren, to whom the dispensation of this glorious gospel is entrusted, that we should be ever mindful of our commission. Ambassadors must keep strictly to the mandate of their princes, and never deviate from their instructions. Our commission is to teach men to observe all things, whatsoever Christ hath commanded^f; to preach unto them the unsearchable riches of Christ^g; to take them off from all presumptuous sins, from all vain delights, from all carnal confidence, from all self-opinion of their own performances; to set forth Christ before them, as the Desire of all nations^h; to convince them of the all-sufficiency of his righteousness, and of the great duties of faith and obedience which they owe unto him as King of Saints. Not to preach

^x Rom. i. 17. Gal. ii. 20. John xi. 24.

^y 1 John ii. 17. iii. 15. John

x. 10. i. 12. 1 John iii. 1.

^z Isai. xliii. 4. liii. 11.

^a Acts xv. 9.

^b Gal. v. 6.

^c 1 John ii. 3, 4.

^d 2 Pet. i. 3. Tanto quis operatur,

quanto Deum noverat; et tantum se nosse Deum judicat, quantum pro Deo bonum operatur. *Greg. in Ezek. hom. 22.*

^e John xvii. 3.

^f Matth.

xxviii. 21.

^g Eph. iii. 8.

^h Hag. ii. 7.

ourselves, our own fancies, passions, or interestsⁱ, but so to preach Christ Jesus the Lord, as becomes the excellency of his person and offices, as becomes the majesty and awfulness of the doctrines of salvation.

2. To all in place of power and authority, that since Christ to whom all power was given, did, and still doth, put it forth for our salvation; they also would be exhorted to exert their power for the honour and interest of Christ and his gospel:—by the light of their gracious examples, to render the beauties of holiness amiable unto others: for the lives of great men are a kind of law to those that are under them:—by their zeal, courage, and justice, to put to shame the insolencies of any who, by profaneness and atheism, either of tongue, pen, or life, dare offer any scorn or indignity to the Lord or to the gospel of glory:—by their wisdom, and love to Christ, to use all means for the promoting the gospel of salvation, and removing out of the way whatsoever doth obstruct the powerful progress and prevalency thereof amongst men. And here I cannot but with grief of heart once more bewail those doleful divisions, which deface the beauty and shake the stability of this once flourishing church. For as, in the natural body, ‘*solutio continui*’ doth both pain and deform it, so do breaches in the body of Christ abate both the strength and comeliness of it; and while we thus, by our divisions, lessen and weaken one another, we comfort and advantage a common adversary.

Do not all learned and sober protestants agree in the doctrine of the church of England, in the vitals and essentials of true religion, in the great foundations of faith, worship, and obedience? Have they not all one Father, one head, one faith, one hope, one heavenly Canaan, whither they profess to be all going? Why then should brethren fall out by the way? Why is not the health of the daughter of my people recovered?—I am no prophet to foretell future events. Yet since the psalmist hath told me that where brethren dwell together in unity, there the Lord commandeth a blessing; (*Psalms cxxxiii*) since he hath joined the peace and prosperity of the church together,—‘Peace be within thy walls, and prosperity within thy palaces;’ (*Psalms cxxii*) since the

ⁱ 2 Cor. iv. 5.

apostle hath assured me, that if we be of one mind, and live in peace, the God of love and peace will be with us; (2 *Cor.* xiii. 11) I cannot but, upon these grounds, verily persuade myself, that if we would, with a sincere eye to the glory of God, the interest of the gospel, and the peace of the church, (which things ought to be most dear unto us) set ourselves, with a spirit of meekness and moderation, to heal the breaches, and reconcile the differences which are amongst us, that so (if possible) we might be like the primitive Christians, of “one heart and one soul;”—the Lord would say unto us as he did unto his people, when they laid the foundation of his temple, (*Hag.* ii. 19) “From this day I will bless you.” And if this would not effectually do it, that which I have last to say, I am sure, would. Which is,

3. To persuade all who profess the gospel, to lead their lives agreeable thereunto; to hold the mystery of the faith in a pure conscience, and to express the lineaments of Christ in their conversation. There is no precept more frequently inculcated in the writings of the apostles than this; therefore I shall give it you in their words^k, as having most of awe and authority in them. “How shall we that are dead to sin, live any longer therein?—There is no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit.—If any man be in Christ, he is a new creature.—Walk worthy of the vocation wherewith ye are called. Put off the old man; put on the new man: if ye have heard Christ, and been taught by him, as the truth is in Jesus. As ye have received Christ Jesus the Lord, so walk ye in him. He that saith he abideth in him, ought himself to walk even as he walked.—Let your conversation be, as becometh the gospel of Christ.—Adorn the doctrine of God our Saviour in all things.—Show forth the virtues of him who calleth you out of darkness into his marvellous light.—Let every one that nameth the name of Christ, depart from iniquity.—Having these promises, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. Since we call God Father, let us pass the time of our sojourning here in fear. For this end Christ was manifested, that he might destroy the works of the devil^l.”

^k Eph. iv. 1. xxi. 24. Col. ii. 6. 1 John ii. 6. Phil. i. 27. Tit. ii. 20. 1 Pet. ii. 9. 2 Tim. ii. 19. 1 Pet. i. 14, 17.

^l 1 John iii. 8.

O let us not be like Gadarenes, to send Christ away^m, because he comes to drown our swine, to destroy our lusts. Let us not let go our Saviour, to hold fast our sins; nor prefer the momentary, stinging, and perishing contents of the world, before the joys of salvation here, and the enjoyments of it for ever hereafter. Let us, with fear and trembling, consider that it will be at the last day more tolerable for Sodom, than for wicked Christians; whose judgement will be so much the heavier, by how much the more glorious mercies have been revealed unto them, and despised by them. The Wise man telleth usⁿ, that “the righteous is more excellent than his neighbour,” as walking by a more excellent rule, and designing a more excellent end.^o O let us show the excellency of our religion by the excellency of our conversation, and shine as celestial luminaries, in the midst of a crooked and perverse generation. And as many as walk according unto this rule, peace be on them, and mercy, and upon the Israel of God.^p

Now the God of peace who brought again from the dead the Lord Jesus, the great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will; working in you that which is pleasing in his sight; through Jesus Christ, to whom be glory for ever and ever^q. Amen.

^m Luke viii. 37.

ⁿ Prov. xii. 26. Psalm xvi. 3.

^o Phil. ii. 15.

^p Gal. vi. 16.

^q Heb. xiii. 20, 21.

A
SERMON
PREACHED IN ST. PAUL'S,
BEFORE THE RIGHT HONOURABLE THE
LORD MAYOR.

THE STATIONER TO THE READER.

COURTEOUS READER,

I HERE present thee with a Sermon many years since preached in St. Paul's, before the Lord Mayor and his brethren, by the late Right Reverend Father in God, Dr. Edward Reynolds, late Lord Bishop of Norwich. This copy I received from the hands of a gentleman, who being an auditor himself of the Sermon, and of good acquaintance with the said Lord Bishop, obtained it of him fairly written in his own hand, with liberty to transcribe it: which being carefully done, and revised by the original, is here presented to thy view. This gentleman bade me further assure thee, that notwithstanding he knows his copy to be exact, he would not have taken that boldness to have printed it, had he not first obtained from the author a willingness that it might be printed, which himself would have done, but could not readily find his papers. This encouragement made him willing to let the world be partaker of this excellent and elaborated discourse, by which, he, being dead, yet speaks to thee in the words of the prophet, "To do justly, to love mercy, and to walk humbly with thy God."

Thine in all service,

J[ohn] M[artyn].

At the Bell, in St. Paul's Church Yard, 1678.

MICAH vi. 6, 7, 8.

Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt-offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my first-born for my transgression, the fruit of my body for the sin of my soul? He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

IN the beginning of this chapter, we find mention of a controversy between God the plaintiff, and his people the delinquent. The action, an action of unkindness and ingratitude after two great deliverances; from the tyranny of Pharaoh in Egypt, from the subtilty of Balaam in Moab. And this is a high aggravation of injury, when it is done by a friend, the philosopher tells us, Rhet. lib. 1. *Καί σου, τέκνον*, you know, was the deepest wound that Cæsar felt. And Moses is at the self-same figure; “Do ye thus requite the Lord, O foolish people, and unwise? Is not he thy Father?” (*Deut. xxxii. 6*) Job complains of it as of one of his greatest afflictions,—“They whom I loved, are turned against me.” (*Job xix. 19*) Yea, he that was greater than Job at Job’s greatest excellence of patience, cannot but complain of this, that his wounds, like Amnon’s, were given him in the house of a friend. (*Zach. xiii. 6*) The kiss of a disciple did no less pierce him, than the nails of a soldier. His enemies that wounded him, found mercy, when his friends that betrayed him, found none.

The people being cited to appear to this action, and being condemned by their own witness, begin to betake themselves to counsel: not how they may come and stand before God, (which is the gesture of men that can abide a trial, *Isa. l. 8*) but how they may come and bow before him to deprecate the judgement, which they are forced to acknowledge.

And when they have advised upon a course of their own,

and made tender of performances of their own to make an expiation, they all come short, and are rejected. God himself is pleased to be of their counsel: and he who, in the beginning of the suit, was the plaintiff to accuse them,—in the issue, becomes their advocate to instruct them: and when he had a judgement entered against them upon their own confession, doth himself notwithstanding direct the way, how that judgement may be reversed, and avoided.

“He hath showed thee, O man,” &c.

But what then are the counsels that he gave? Surely one would judge but such as were very obvious, and which any man might have given to himself;—“to be just, merciful, humble, religious.”—Who could not have said as much as this?

Certainly, how mean instructions soever we may judge them, there is not a man can learn them but of God. Let Israel alone here to counsel himself: we find him at his sacrifices, and holocausts, with rams, and oils, with thousands, and ten thousands, with a child, a first-born, with as many costly and hyperbolical evasions, and circuitions of his own carnal worship, will-worship, as rhetorick can express: sacrifices more sumptuous, than justice could provide; sacrifices more bloody, than mercy would allow: but, all this while, not a word of justice, or mercy themselves.

But what? did not God show those as well as these? did not Moses as well receive the pattern of the sanctuary, as the tables of the law? did not the law give an express ‘indicavit’ for these too? Surely we may not deny it. But it is still with respect to judgement and mercy. Commanded they were, but not as principal, either in point of obedience, for they must yield to the great duties of the law; or in point of expiation, for they must lead to the great sacrifice of the gospel. Leave these things out, and then ask of God whether he required those or no? and he will answer you with a ‘Quis requisivit?’ (*Isa. i. 12*) Ask whether he will own them or no? and he will tell you, They are yours, and not his. (*Amos v. 21*) Nay, ask him whether they be good or no? and he will tell you plainly, “Dedi eis præcepta non bona;” I gave them statutes which were not good, and judgements whereby they should not live.

Well then, my people, if you will needs be saved by offer-

ing of thousands, and ten thousands, go not to the mountains for them, but go to thy conscience; there thou shalt find thousands of beastly, and ten thousand of inordinate, desires, fit to be slaughtered, and sacrificed unto him.

If ye will be saved by sacrifices, and oblations, and rams; no sacrifice to that which is reasonable; (*Rom. xii. 1*) no oblation to that of thyself; (*Rom. xv. 16*) no rams to the rams of Nebaioth, the confluence of the Gentiles to the gospel. (*Isa. lx. 1*)

If ye will needs swim through rivers to heaven, rivers of oil are nothing worth to rivers of judgement: "Let judgement run down as waters, and righteousness as a mighty stream." (*Amos v. 24*)

If thou wilt needs go to God with meat-offerings of oil, no oil to the Samaritan's oil of mercy and compassion. (*Luke x. 34*)

If you dare not come to God without a first-born, go not to thyself for one. Thine is like thyself, sinful and unclean; but take Him in thy arms, who is the first-born of every creature. There is none but ἡ τεκνογονία, one child-bearing which can save thee. (*1 Tim. ii. 15*)

You see which way the words look, and what they intend: and that you may see it yet more clearly, let us take them asunder, and consider in them these two general parts.

An { anxious and solicitous enquiry of counsel. Hypocrites seek to be at peace with an offended God.
A full and solid answer of the prophet to that enquiry.

In the people's enquiry after God, are observable two things.

The {	Question itself, and there are likewise	}	Their festination; "in quo præveniam, occurram, antevertam." So much the word imports. (<i>Job iv. 2. Deut. xxiii. 4. Nehem. xiii. 2. Psalm lxxviii. 28. Heb. vi. 2</i>)
			Their prostration and humility. 'Incurvabo me coram Deo excelso.'

Anticipation of the prophet's answer by proffers and addresses of their own, in many costly and difficult acts of { External services instituted by God himself.
Excogitated supererogations invented by themselves.

In the prophet's answer are likewise considerable two general parts.

An { Implicit reprehension of rejection of those.
 { Positive and express direction unto other duties.

First, a re- } Carnal confidence in external duties, severed
 prehension } from the great duties of the law.
 of } Arbitrary ways and projects of human devo-
 } tion, beside and without the rule of God's
 } word.

Secondly, a positive and express direction how to come and appear before God in his worship with acceptance, in his judgement with confidence, in his kingdom with glory; to wit, in the great duties of the law and Gospel. And here are considerable four particulars:

1. The substance of the duties { 1. Judgement, and that to be done.
 } 2. Mercy, and that to be beloved.
 } 3. Walking with God, and for that to be
 } required. } humbled.
2. The principles whence they must rise. { 1. The light of God's law; 'Ille indicavit,' he hath showed.
 } 2. The authority of God's will; 'Quid requisivit,' what he hath required.

3. The manner how, couched in these words, "To walk humbly with thy God;" which I take not only for the specification of a distinct duty, but a qualification also of both the other, which are,

- To be done { 1. In constancy; it must be ambulation, a tenor, progress, proficiency; jumping or leaping will not serve the turn.
 } 2. In sincerity, with an eye to God, so as to agree with him, and to please him.
 } 3. In humility, denying ourselves both { persons
 } and
 } duties.
 } 4. In faith, the foundation of all the rest, we must walk with him as our God.

And 4. The inducement unto those duties, which we find likewise couched in the text.

And they are in regard of { ourselves, human frailty ; " O man."
 { God's divine majesty ; he is a most

{ high God, we cannot otherwise approach to him.

{ Divine mercy ; he is a gracious God, ready to teach us how we may.

Duties they are good by conformity to the rule. { God's will, as expressions of it.
 { End, man's felicity, as means unto it.

I begin with the anxious and solicitous question of the guilty people : " Wherewith shall I come before the Lord," &c.

I wonder to hear guilt talk of appearing before God. Look on it, when it came first into the world, and you will find it running away from God. " Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden." (*Gen.* iii. 18) And surely if the sun and moon be ashamed ; (*Isa.* xxiv. 23) if the heavens be not clear ; (*Job* xv. 15) if the Seraphims cover their face and feet ; (*Isa.* vi. 2) if Moses may not draw too nigh, (*Exod.* iii. 5) but did exceedingly quake and tremble ; (*Heb.* xii. 21) if Elias cover his face ; (*1 Kings* xix. 13) if Isaiah cry out, ' I am undone ; ' (*Chap.* vi. 5) if Job abhor himself in dust and ashes ; (*Chap.* xlii. 6) if the twenty-four elders cast down their crowns ; (*Rev.* iv. 10) I wonder with what confidence hypocrites dare think of meeting God. Is he not a consuming fire ? (*Heb.* xii. 29) and how dare thorns and briars stand before him ? (*Isa.* xxvii. 4) Doth he not dwell in light which no man can approach unto ? (*1 Tim.* vi. 16) and what hath darkness with light ? " For every one that doth evil, hateth the light, neither cometh to it." (*John* iii. 20)

Something surely there is in it, that guilty men bethink themselves of meeting God. By nature, they do not so much as seek after him ; " God is not in all their thoughts." (*Psalms* x. 4) They love not to retain him in their knowledge. (*Rom.* i. 28) They are alienated, and estranged from his life. (*Eph.* iv. 18) They would fain be without God in the world. (*Eph.* ii. 12) They would have the Holy One of Israel cease from among them. (*Isa.* xxxix. 11)

If you look to the two first verses of this chapter, you will find the reason of all this : God hath a controversy ; plead he will : and as he called for Adam when he hid himself, ‘ Adam, where art thou ? ’ (*Gen.* iii. 9) so here he calleth forth the people to this controversy ; “ O ! my people, what have I done unto thee ? ” *ver.* 3. and they who contended with one another were to ‘ come near, and to stand together.’ (*Isa.* l. 8, *Acts* xxv. 16)

Now then, “ cum rex justus sederit in solio,” when once God citeth the conscience to his tribunal, “ prepare to meet thy God, O Israel.” (*Amos* iv. 12) When the soul is once awakened and startled with this question, ‘ How wilt thou do to dwell with devouring fire, and with everlasting burning ? ’ then “ the sinners in Sion are afraid ; fearfulness doth surprise the hypocrite.” (*Isa.* xxxiii. 14) When there is a noise of the Bridegroom’s coming, then the foolish Virgins think of their lamps, and ask after oil as well as the wise. Wicked men themselves may be so convinced of their sins, and of God’s greatness, of the guilt that is in them, and of the terror that is in God, that, out of the force and principles of a startled and awakened conscience, they shall be affected with notable fear of the wrath to come, and be constrained to bethink themselves of a treaty of peace, and of preventing that wrath, ere it overtake them. Even the Pharisees and Sadducees, a generation of vipers, had some warning to flee from the wrath to come. (*Mat.* iii. 7) A Felix, an unjust and sinful judge, cannot but tremble at the sermon of this at the bar. (*Acts* xxiv. 25) Thunder will make Pharaoh repent ; (*Exod.* ix. 27) and terror will make Judas repent. (*Mat.* xxvii. 3)

The prophet Elias will drive Ahab into sackcloth ; and John the Baptist, the second Elias, constrains Herod to do many things. The scullion that cares not for the foulness of the coat, will be afraid to handle it, when he sees it on fire. The most covetous man that is, will not dare to dive to the bottom of the sea to gather pearls, or put his hand into a burning furnace, to hug his gold whilst it is melting. The robber that threatens on the highway, bring him to the bar, and he will speak supplications. Next to mercy, there is no such orator to persuade guilty men, as terror. “ We, having,” saith the apostle, “ the terror of the Lord, do persuade men : ”—he speaks of appearing before the judgement

seat. (2 *Cor.* v. 11) When Saul heard of restitution, then he cried out, ‘I have sinned.’ (1 *Sam.* xv. 24) When Esau perceived he had lost the blessing indeed, then he cried out with a great and exceeding bitter cry, and with many tears would have persuaded Isaac to repent, and change his resolution. (*Heb.* xii. 17) Even the worst of sinners, wilful apostates that have thrown away mercy, are yet amazed with judgement, and with a fearful looking for it, and fiery indignation. (*Heb.* x. 27)

The conscience thus awakened by God’s controversy, and summoned to his tribunal, will then, from the pang and pinch of terror, be marvellous inquisitive after the ways of escape. As soon as ever John Baptist lays his axe to the root of the tree, the people, the publicans, and soldiers, are every one asking questions. (*Luke* v. 9, 14) When the plague of locusts was upon Pharaoh and his house, then he sent to Moses and Aaron in haste to ask pardon, and entreat the Lord. (*Exod.* x. 16) When God slew Israel, then they sought and enquired early, even when their heart was not right, and when they were not steadfast in his covenant. (*Psalms* lxxviii. 37) Fear is marvellous inquisitive. “Watchman! what of the night? what of the night, watchman?” It doubles question upon question, (*Isa.* xxi. 11, 12) as sorrow doth complaint upon complaint. And indeed this is an excellent enquiry, how we may do to stand before God; if men were not, in this case, like Pilate, who asked a question, but would not stay for an answer; (*John* xviii. 28) if they would not anticipate the ‘indicavit’ in the text, but stay for God’s own resolution. But as nothing is more contrary to faith than fear, (*Matth.* viii. 26) so nothing hath a more contrary operation. “He that believeth, doth not make haste;” (*Isa.* xxviii. 16) whereas he that feareth, cannot stand still; insomuch that, in men’s fears, they are said to ‘fly seven ways at once.’ (*Deut.* xxviii. 7) There is no passion either more solicitous in asking counsel, or less constant in following that which is given. Yea, many times so desperate is the hypocrisy of men’s hearts, that fear or formality force them to ask the question; yet lust overrules them, to make their own answer. Johanan and the people came down to ask counsel what they should do, whether go into Egypt or stay in the land; (*Jer.* xli. 23) but receiving an answer con-

trary to their expectation, they tell the prophet plainly, "That he speaks falsely." (*Chap. lxiii. 2*) And, another time, the people came and sat before that prophet, and enquired of God; but God tells him, "They kept idols in their hearts," and resolved they should be counsellors that should regulate their behaviour, and God would not be enquired of. (*Ezek. xiv. 17, 20, 30*)

The truth is, men would fain, if possible, reconcile God's service and their lust together: and therefore they take counsel of themselves, *τοιούτων ποιοῦντες ἐαυτοῖς τὸν Θεόν*, making God such a God to themselves; as Pasquilius speaks, "as they had made themselves to be unto him, they would fain be unto themselves:"—"*Arbitri religionis et præceptorum,*" even "*datores,*" as Hilarius Pictaviensis elegantly speaketh. And the philosopher gives the reason of it in another case, *πάντες μᾶλλον ἀγαπῶσι αὐτῶν ἔργα*, that "every man loves his own way best, as parents do their own children; and there betakes himself to many inventions of his own." So long as sin is loved, and lust retained, men will not go downright to the will of God, but to carnal reason. When God called to St. Paul by his grace, and revealed Christ unto him, then only it was that he resolved not to confer with flesh and blood. (*Gal. i. 16*) If Ahaz be commanded to believe, and, for confirmation of his faith, have a sign offered him, he will not take God's way to trust in him, but his own way, an arm of flesh: "I will not ask, neither will I tempt the Lord." (*Isa. vii. 12*) Spiritual things are above the reach of carnal thoughts, principles, and not only above them, but against them. "The wisdom of the flesh is enmity to God;" (*Rom. viii. 7*) and "the natural man neither knoweth nor receiveth the things of God." (*1 Cor. ii. 14*) It is the voice of flesh and blood, 'Nolumus hunc,' we will not have him to rule over us; and therefore as water can move no higher than the fountain of it, so carnal principles can carry men no farther than carnal performances. And the truth is, carnal men have but gross and carnal notions of God and his kingdom. To be glorified, is to be like unto Christ. (*Phil. iii.*) As the eye, by seeing the sun, is made like unto the sun, so he who rejects his image here, hath no true desire of his glory there. (*John iii. 3*) Having therefore none but carnal notions of God, they

have none but carnal notions of his service too. And surely, to say truth, every man is so afraid of the wrath of God, when he begins to understand it, that though he consult with nothing but flesh and blood, yet he will go far to escape it.

1. All outward duties he will perform with all punctual observation, be they never so full of strictness, costliness, difficulty; never so numerous, never so sumptuous, he will willingly undertake them all. So 'rivers' are used to express abundance. (*Job* xx. 17) But here is his misery in that point, that then when he doth multiply them beyond number, yet he doth dimidiate them, by leaving out the sole duties of faith, and repentance, and reasonable service, which through the sacrifice should have led his soul to the substance: and therefore God objects it to them, "They sacrifice flesh;" (*Hos.* viii. 13) whereas the sacrifice of God is a broken spirit: (*Psalms* li. 19) and therefore he calleth multiplying of sacrifices, 'multiplying of transgressions.' (*Amos* iv. 4)

2. He will add unto this, outward rigorous operations, 'scrupulositates negotiosas,' as Tertullian expresseth them; many venturous austerities, and supererogations of his own. One temple will not serve his turn, but he will build temples. (*Hos.* viii. 14) One altar at Jerusalem shall not serve his turn, but he will have altars. (*Hos.* x. 11) One holy city will not serve his turn; he will run to Bethel, and at Gilgal multiply transgressions. (*Amos* iv. 4) Nay, ordinary sacrifices shall not serve his turn; he will not go to the herd, and to the stall only, for the first-fruit of his cattle; but to his own bowels, for the first-born of his body. Ahaz, who would not be persuaded to take God's way, would take his own, (*2 Sam.* xxviii. 3) though God commanded it not. (*Isa.* iv. 32)

A wicked man will part with any thing for salvation but his sin; and he will sooner sacrifice his child, than sacrifice his lust: and if it be possible, with the blood of his son, will purchase to himself an annuity of sinning. "If Herod's child stand in the way of his timorous ambition, he had better have been his hog than his son," as Augustus spake.

And, without question, did the salvation of men hang upon this issue, the sacrificing a first-born, as it doth indeed upon faith, repentance, and new obedience; it would not be that they, who cast it away now by the contempt of these,

would be so merciful to the temporal life of their child, as to shipwreck upon the eternal life of their own.

If men, then, might have the deciding of this controversy in their own power, should we not, think you, hear multitudes now speaking like those in our prophet then, "Wherein shall I come and bow before the high God?" shall I offer up all my time in sacrifices? all my substance in devotion? shall I change a palace for a cloister? and put on sackcloth instead of purple? shall I nail mine eyes up to heaven, and wear out my lungs with sighs? shall I bruise my breast with buffets, and torture my back with scourges? shall I wither and shrink up my body with discipline, and make it a House of Correction to the soul that is in it? will the Lord be pleased with thousands of sighs, or with rivers of tears? shall I lick up the dust of the temple, or kiss the stones of the sanctuary hollow?"—Surely to do all these, and leave out 'graviora legis,' judgement, mercy; to abound in voluntary humility, and be puffed up with a fleshly mind; to be taken wholly up with bodily service, and to leave godliness quite out; to have a leavened countenance, and a pharisaical conscience; law in the phylacteries, and lust in the soul that is in it; is all but like him in Plutarch, whose lungs were putrefied, and he went to the physician for a whitlow on his finger. The best outward performances, though not founded in will-worship, but in God's own word, are all of them but *δικαιώματα σαρκός*, (*Heb. ix. 10*) 'carnal ordinances,' and *σωματική γυμνασία*, (*1 Tim. iv. 8*) 'bodily exercise.' And such devotion St. Basil compares to Bel, the idol, that was brass without, but clay within. It is to do with religion, as men do with the ostrich, wear the fur or feathers, but throw away the body.

"We do then," saith Clemens Alexandrinus, "truly worship God, when we do imitate him." And, "The sacrifice does not sanctify the man, but the conscience doth sanctify the sacrifices," as old Irenæus speaketh.

Take away this, and you shall often find God vilifying his own institutions, not as ordained by him, but as depraved by us. Thus he calls their sacrifices, a shame; (*Hos. iv. 19*) their sermons, songs; (*Ezek. xxvi. 13*) their psalms, a confused noise; (*Amos v. 23*) their prayers and incense, an abomination; (*Prov. xxviii. 9. Isa. i. 13*) their temple, a

den of thieves ; (*Jer.* vii. 11) their land, a land of Sodom ; (*Isa.* i. 10) their people, a people of Æthiopia ; (*Amos* ix. 7) their brazen serpent, Nehushtan, a piece of brass ; (*Neh.* xviii. 4) their circumcision, concision ; (*Phil.* iii. 2) their receiving the Lord's supper, not receiving it ; (*1 Cor.* xi. 20) their sacrifices, transgressions. (*Amos* iv. 4)

Well ; but it may be they who bid so high for salvation, so many thousands, and their very children for advantage, had they known a better way, would not have failed to have tried that too. No, ignorance can they pretend none ; for " ille indicavit ;" he hath not been wanting to show them what it is which he requires of them.

Such is the desperate corruption of the heart of men, even then when they are frightened with the wrath to come, and very anxious and solicitous to fly from it ; they do yet wilfully shut their eyes to the right way ; choke, suppress, smother in themselves the light of saving truth ; delude and cast a mist over their own conscience ; and willingly rather choose their own ways from wrath, than God's. " Hæc summa delicti nolle agnoscere, quem ignorare non possunt." So long as men like not to part with their lusts, they cannot away with the light that discovers them. False wares love not true, but false lights. Nothing but repentance will bring men to acknowledge the truth. (*2 Tim.* ii. 25) When men will lay apart filthiness, then they will receive the ingrafted word : (*James* i. 19) when they will do his will, then they will know his doctrine : (*John* i. 17) when they fear him, then they will see his secret, and have their eyes toward the Lord : (*Psalms* xxv. 14, 15) when they are in his way, then they will take his guidance : (*Psalms* xxxii. 8) but until then, they are willingly ignorant, (*1 Pet.* iii. 5) and like not to retain God in their knowledge ; (*Rom.* xi. 2) do resolve to contend against it. (*Rom.* ii. 8) In the things which they know, in them they corrupt themselves ; and though God hate robbery for burnt-offerings, do yet venture to hope, that when they have robbed God of substantial duties, he will rest satisfied with their sacrifices. And thus they deal with God, just as bankrupts with their creditors : think they can put him off with parcel-payment, and compound for so much in the hundred. So exceeding deceitful is the heart of man, as then when it fears wrath, it doth not so much as fly from

it; hoodwinks and hides itself; like cowards, when they see a blow coming, do not ward it, but only wink, that they may not see it; and the sum of all their care is, to perish by stealth.

We have hitherto examined the people's question, and found,

First, The consciences of wicked men, who naturally fly from God, being shaken and awakened, do bethink themselves of meeting him.

Secondly, Being thus shaken with the fear of wrath, marvellous inquisitive how to escape it.

Thirdly, Not only making questions, but, as it is said of the mother of Sisera, 'making answers unto themselves,' and not betaking themselves, as good men do, to do the will of God,—'I will know what God the Lord will say;' but to the dictates and resolutions of carnal reason, and that making plentiful offers.

First, A most exact and scrupulous observation of carnal duties.

Secondly, Of many arbitrary and excogitated ways of will-worship and supernumerary administrations.

Thirdly, All this not for want of means to discover a better way, but only as subterfuges, and evasions, and thickets for a naked guilty soul, which is out of love with the spiritual and great duties of the law to shelter itself, and take sanctuary in from the majesty of God's presence, and from that tempest of wrath that did first awaken it.

And now, as the apostle stopped the mouth of cavilling disputers with $\omega\acute{\iota}\ \alpha\acute{\nu}\theta\rho\omega\pi\epsilon\iota$, (*Rom.* ix. 20) "O man, who art thou?" and God draws Adam out of the thicket, with $\omega\acute{\iota}\ \alpha\acute{\nu}\theta\rho\omega\pi\epsilon\iota$, "Adam, where art thou?" (*Gen.* v. 8) so our prophet here confutes all the specious, but most empty arguments of hypocrites against God's controversy with $\omega\acute{\iota}\ \alpha\acute{\nu}\theta\rho\omega\pi\epsilon\iota$, "O man, he hath showed thee,"—"If one man sin against another, the judge shall judge him: but if a man sin against God, who shall entreat for him?" (*1 Sam.* ii. 25) "He is not a man as thou art, that thou shouldest answer him, or come together in judgement." (*Job* ix. 32) Are calves, or rams, or children, fit to be umpires between a sinner and his God? All thy former resolutions, though apparently full of zeal and devotion, and voluntary humility, neglecting thy

estate, thy body, thy bowels, adventuring all for mercy, were but the poor dictates of flesh and blood; all of them but the ‘nudum hominem,’ as the apostle speaks; (1 *Cor.* iii. 3) as if a beggar should offer a bag full of farthings, or his child at his back, to a prince for his crown. Not thy sacrifices, nor thy offerings, nor thy rams, nor thy rivers, or thy children, or thy bowels will serve the turn: But ‘ille indicavit,’ he hath showed thee, O man, what is good to thyself, and to God in his eyes and account:—not sacrifice, and offerings; he desireth them not, he delighteth not in them; (*Psalms* li. 16) but to do judgement, and love mercy.

And yet we may not think, that God is careless of his outward worship, or of any of that external order and decency which belongs unto it. If they bring the lame, the sick, or any corrupt thing for a sacrifice, they shall hear of it with a curse. (*Mal.* i. 8, 14) All things are to be done decently, and in order. Thus when Ezra read in the book of the law, the people stood up; and when he prayed, they bowed down their heads, and lifted up their hands. (*Neh.* viii. 5, 6) When our Saviour prayed, he lifted up his eyes to heaven. (*John* xvii. 1) When the solemn services were ended, the people bowed the head, and worshipped. (*2 Chron.* xxix. 29) As men use a dead hedge to preserve a quick; even so the due observance of that outward order in the people of God, which he hath appointed, doth serve both to express, and to bear up, that awful and reverend affectation, which the soul should have of him.

But there is the misery and the mistake, that evil men, being wholly carnal, do rest and stop at that part of God’s service which stands in carnal ordinances; not being either able or willing to perform spiritual services, for want of spiritual and holy affections; and then, in this case, the Holy Spirit is express, οὐκ ἐθέλησας, οὐκ εὐδόκησας, (*Heb.* x. 5, 6) “Thou didst not require them to be performed; and when they were obtruded upon thee, thou didst take no delight in them.”—And he told his people, “He would not reprove them for their sacrifices; they were continually before him; but for their sins he would reprove them.” (*Psalms* l. 8)

If Cain sacrifice to God, and hate his brother; if Doeg be detained before the Lord, and have a violent spirit against David; if the Pharisees make long prayers, and then devour

widows' houses; if Israel hear the prophet, and admire the sermon, and run still after their own covetousness; if the people enquire of God, and set up idols in their hearts; if they cry, 'The temple, the temple,' and, in the mean time, swear, and murder, and commit adultery; if Judas kiss, and then betray him; if the soldiers bow the knee, and then crucify him; if the eye look to heaven, and the soul cleave to the earth; if the knee bow to the earth, and the heart lift itself against heaven; if there be a tender body, and a stubborn spirit; if the tongue flatter God, and the conscience despise him; if a man cherish a schism within himself, have the outside for God, and the inside for lust;—I will not say as Achilles in the poet, ἐχθρὸς γάρ μοι κείνος, but I will say as Christ in the gospel, "Go, learn what that meaneth,—I will have mercy, and not sacrifice."

Go, learn; and take heed of whom you learn. If you have not an 'ille indicavit,' a direction from him, you will still be to seek of your duty. As we cannot see the sun but by its own light, so we cannot know God, or his worship, but by divine revelation. Look how far he is pleased to stoop unto us: so far we are also to mount unto him. Moses was to do all things according to the pattern in the Mount. (*Acts* vii. 44. *Heb.* viii. 5) And the apostles' commission in the gospel is the same, "Teaching them to observe all things whatsoever I commanded you." (*Matth.* xxviii. 20) It must first seem good to the Holy Ghost, and then to them. (*Acts* xv. 29) They must declare nothing to the church but what they have received:—they, from us; and we, from them. (*1 Cor.* xi. 20. *2 Tim.* ii. 2) We must not serve 'ex arbitrio,' but 'ex imperio,' as Tertullian speaks: οὐκ ὡς βουλόμεθα, λέγουσιν αἱ γραφαί· ἀλλὰ ὡς γέγραπται, ὑφείλομεν ἀκολουθῆσαι, saith St. Basil; "The scripture doth not comply with us, but we must submit to that."—The ruler is not to be leaded to the stone, but the stone to be squared by the ruler. Our straining and wrying of God's word to our own humours, is a sin which hath damnation attending it; (*2 Pet.* iii. 16) and we find God finding great fault with such service obtruded upon him as hath not entered into his heart. (*Jer.* vii. 32) For as, at the omission of what he commands, we despise his will; so, in obtruding what he commands not, we control his wisdom: in the one,

we show ourselves careless to obey him; in the other, we show ourselves presumptuous to counsel him. We are the servants of it; and the servant, as the philosopher saith, “hath no motion, but from the guidance of the principal cause.”—“*Namque coquus domini debet habere gulam;*” the cook must dress his meat to his master’s palate, not to his own. That Spartan who added one string more to his instrument in the war than was publicly allowed him, though he mended his music, yet he marred his obedience, and he was punished for it. And therefore, in all our conversation, especially religions, and towards God, it is most wisdom and safest, to keep toward our standard and public rule.

I have now done with the implicit reprehension of defective and invented service; and proceed now to the great things of the law in the text required, “judgement, and mercy;” that, to be done; this, to be loved.

The same water which is sour in the juice of a fig-tree, is sweet in the fruit. And as we have found that devotion in the outside and bark of religion, is but sour and displeasing, so if you taste it now in the power and fruit of it, you will find it exceeding sweet: for “the best sacrifice which any man can offer, is a pure life,” as the Father speaks.

Many duties in scripture are of a narrow and contracted nature; some, only spiritual, belonging to the soul; others, only corporal, belonging to the body: as the apostle distinguisheth of some, “filthiness of the flesh and spirit:” but these which are very often twins in scripture, have a great latitude, reaching both of them to our bodies, souls, or estates, to all that concerns God’s glorious name, which he proclaimed to Moses made up of these two. (*Exod. xxxiv. 6, 7*)

It would be endless to handle them according to the latitude of their common places; I shall be able only to put you in remembrance of some principal particulars.

“To do justly” reacheth, as I conceive, in this place, unto a threefold justice, according to the different conditions of men. Justice in administration, in negotiation, in conversation.

1. In *administration*; and that both sacred and secular. In sacred administration, the ministers of the word are said to judge; (*Ezek. xx. 4*) to be rulers over the household to

give them meat; (*Matth.* xxiv. 45) to have power of binding and loosing; (*Matth.* xvi. 19) to have it in their power to avenge disobedience; (*2 Cor.* x. 5) to be stewards, ambassadors, officers between God and man; (*1 Cor.* iv. 1) and there is no office but justice belongs to it, and that is in this case ὀρθοῖομεῖν, 'rightly to divide the word,' (*2 Tim.* iii. 15) and to give to every man σίόμετρον his own 'demensum' and allowance:—threats to the obstinate, promises to gainsayers, comfort to mourners, counsel to the unsettled. There can be no greater injustice to the souls of men, than to say, 'Peace,' where there is no peace; or 'to make sad, where the Lord hath not made sad.' 2. Μὴ καπηλεύειν, not to 'corrupt' or 'adulterate' the word of God; (*2 Cor.* iv. 2) to put chaff with wheat, and dross with silver, and wine with water, and straw and stubble with precious stones, and the language of Ashdod with the language of Canaan, and leaven with sacrifice, Samaritan contemperations of purity and popery, of piety and profaneness. Our Saviour gives us both in a word, "Feed my sheep:" they must be *fed*, not *poisoned*.

In administration of civil. Thus a magistrate and judge is, as the philosopher elegantly, 'Tanquam argentarius,' to distinguish between that which is base, and precious; and he is φύλαξ δικαίου, 'keeper of the tables of the law.' As the priest's lips must preserve knowledge, so the magistrate must preserve judgement, and the people seek it at their mouth. So long as there are in commonwealths contentions to be composed, enormities to be punished, innocence to be protected, encroachments to be restrained, property to be distinguished and preserved, and, in all these, manifold emergent difficulties to be resolved, and antinomies to be reconciled; there will be a necessity of learned, faithful, and religious ministers, who may be the depositaries of public justice. (*Deut.* xvi. 18)

And when such there are, it is their great work to do judgement: it is not enough to have it in the brain, to know it, and in the lips to praise it. "Non loquimur magna, sed vivimus." Justice is never in its right place, till it come to the hand to do it. It is not enough for the honour and security of a kingdom, that justice be in the laws; but it must be in the judges too; they must be a living and speaking law. Righteousness in the law, is but like Ezekiel's vision

of the dead bones in the valley; they never have the strength of law, till the magistrate puts life into them by execution. Justice in the law, is like gold in the mine; which while it is there only, doth no man good; but when in the magistrate, is like gold coined, or plate on the cupboard, for use and honour. A magistrate is the keeper of public justice, as the conduit is of common water in a city. It is ἀλλότριον ἀγαθόν: and they must let it out for the use of others. And so the phrase in scripture is, ‘Egrediatur iudicium,’ (*Hab. i. 4*) it must run down like waters; (*Amos v. 24*) and it is said of it, that he should bring forth judgement unto truth. (*Isa. xl.*) Ambitious hopes, shrinking fears, low passions, domestic ends, personal interests, foreign compliance and correspondence, may prove miserable weeds and obstructions in the stream of justice.

And therefore the sins of judges and magistrates, in their public administrations, are called by the prophet “mighty sins;” (*Amos v. 12*) ‘diseases’ in the bones of the commonwealth; (for so much the original word importeth sometimes) ‘moving of foundations;’ (*Psalms lxxxii. 5*) ‘removing of bounds;’ (*Hos. v. 10*) which was one of the solemn curses upon mount Ebal. (*Deut. xxvii. 17*)

Therefore saith the Lord, “I will pour out my wrath upon them like water;” as a man that pulleth down the sea-banks, letteth in a flood to destroy himself. Whereas, on the other side, upright and just magistrates, like Moses, stand in the gap; and are binders, healers, sanctuaries, hiding places unto the people from the storm and tempest.

2. There is justice in *negotiation*, which we may, in no case, leave out. For if you look but a verse beyond the text, you will find our prophet complaining for want of it, and crying out against “scant measure, wicked balances, deceitful and light weights.” (10, 11) Scant measures will fill up a full measure of guilt, and light weights bring upon the soul a heavy weight of judgement. The prophet makes mention of wickedness in an ‘ephah.’ (*Zech. v. 8*) And therefore as Job was careful that the furrows of the field might not complain of him; (*Job xxxi. 38*) so be you careful that your Ephah and your balance, which are unto you your lands and your furrows, (as the prophet calls it, the ‘harvest of the sea,’ *Isa. xxiii. 3*) do not cry out unto God

against you. "Let not any one," saith the apostle, "defraud, or over-reach his brother in any matter; for God is the avenger of those things." (1 *Thess.* iv. 6) Take heed of severing the portion of gain from godliness, to esteem all good profit that comes in by sordid and sinful acts; a snare, a temptation, a drowning follows upon it. (*Tim.* vi. 9) He that overloads his ship, though it be with gold, heaps it up for the sea, and not for himself. Learn so to converse with the world, as not to be without God in the world. Let not the ephah, and the shekel, wrangle with the new moon, and the sabbath, as it is, *Amos* viii. 5. Let not the world get into your hearts, to choke the word. Your coffers are good enough for money; keep your consciences for God. They who go down into mines to dig up gold and silver, carry candles with them; and when the damp comes, though it be gold, they dare not stay with it:—your trades are your mines, out of which you dig your treasure; sink not yourselves into them without David's lantern, the word of God; and if your consciences feel the damp of the earth, covetous lusts begin to work, then make haste upward with David's prayer, "Incline my heart unto thy testimonies, and not to covetousness." (*Psalms* cxix. 26) Though you may not carry the shop into the temple, and make that a place of money-changers, yet you must not thrust the temple out of the shop; there is no place but holiness will become it. In the prophet a merchant is called 'chanan;' (*Hos.* xii. 7) but, in the parable, a Christian is called a 'merchant;' (*Mat.* xiii. 45) remember, in your professions, to be Christians, and not Canaanites.

3. There is justice in *conversation*, which is a sincere, entire, square, faithful conversing with men. When a man is constant to his word, fixed to his honest resolutions, yesterday and to-day the same, this makes a man like unto God, whose name is 'One;' (*Zach.* xiv. 9) like unto him whose name is 'Amen.' (*Rev.* iii. 14) And therefore we, being members of him of whom we can learn nothing but what is true and just, should be true and just one to another. (*Eph.* iv. 5) It is said of Asper, a servant of the emperor Leo, that, finding him fail in performance of promise, "he laid hold of his purple robe, and told him it was too rich a cover for falsehood." Certainly it is not fit, that such a robe as the name

of Christ, should be used to shroud and palliate deceit. And indeed such kind of unjust and false men, who are like him, possessed of an unclean spirit, (*Luke* viii. 29) whom no bonds can hold; who care not how many they deceive, if they can have but a cloak to palliate it; who, like the serpent, will insinuate, and then sting; like the cockatrice, weep, and then bite; like the panther, allure with the sweet breath, and then destroy with her sharp teeth; who make truth give place to turns, and, for advantage, say and unsay, do and undo; like those in Gregory Nazianzen, “Johns to-day, and Judases to-morrow;”—such men as these are not members, but ulcers in the common body: and they must be sure that that justice which they hate, will find them out at the last; for “men of blood and deceit, shall not live out half their days.” (*Psal.* lv. 23)

But we no sooner hear of sincerity, but presently mercy, like Rachel, as the more beautiful, calls upon us for our love to her. I will not curiously enquire into the reason, why ‘justice’ is bid to be ‘done,’ but ‘mercy’ to be ‘loved:’ for of Christ it is said, that ‘he loved righteousness.” (*Psalms* xlv. 1) But surely for the punishing part of justice, Jeremy tells us, that “he did not desire the woful day, though he did denounce it.” (*Jer.* xvii. 16) Yea, God himself, when he oft beateth, doth it not willingly; he hath no pleasure in the death of a sinner: but when he saveth, when he showeth mercy, in that he delighteth. (*Mic.* vii. 18)

Haply to give unto a man that which he hath a just property and claim unto, men can be contented to do; it is violence and robbery to withhold it: but when we must give that which is our own, to another, here grudging and unwillingness may creep in upon us. Now, in justice, I give a man that which is his; but, in mercy, I give that which is mine own. And therefore to prevent repining, I am called upon not only to do it, but to do it cheerfully, heartily, willingly, to love mercy, to draw out the soul in it. (*Isa.* lviii. 1) I shall not need to enquire the nature or kind of it. If it were as well in our hearts and hands, as it is in our heads, we should need the less to be bid to love it. In one word, there is ‘*miser cordia donans,*’ a bountiful mercy; and ‘*miser cordia condonans,*’ a pardoning mercy.

Mercy to them; the mercy of relief to those who are in

any distress; be, as Job was, “eyes to the blind, feet to the lame, father to the poor.” (*Job* xxix. 15) To instruct the ignorant, reclaim the wandering, confirm the weak, comfort the distressed, exhort the sluggish, support the feeble, clothe the naked, feed the hungry, heal the sick, harbour the harbourless, wash the feet, and minister to the necessities of the brethren.

Pardon; to show mercy to those that are overtaken in a fault, forgiving one another, and forbearing one another. It is a grave observation which the historian makes, when he compares the different dealings of Fabius and Manlius, in crimes which were much alike, “Non minus firmatum imperium,” &c. That government was as much honoured by mercy showed to the one, as by the ruin of the other.

I shall use but three inducements unto both these duties of mercy.

First, the excellency of it; nothing makes us so like unto God; that which St. Luke calls ‘mercy,’ (*Luke* vi. 36) St. Matthew calls ‘perfection.’ (*Mat.* v. 48) When God showed Moses his glory, it was by his goodness. (*Gen.* xxxv. 18) His name full of mercy; (*Exod.* xxxiv. 6) his works, full of mercy; the earth full, (*Psalms* xxxv. 5) the heaven full, (*Psalms* xxxvi. 5) of knowledge, wisdom, power, greatness. Evil men may have some resemblance of, but none can imitate, God in mercy, but good men: for, “the mercies of the wicked are cruel.” (*Prov.* xii. 10)

Secondly, The necessity of it unto all. For the truth is, as Solon said to Cræsus, *πᾶς ἀνθρώπος συμφορῆ*. Every man is calamity itself, corrupting the life, distressing the conscience; sorrows wounding the heart, and fears weakening it; death making pleasures short, and guilt making life bitter. What difference doth a fever make between a lord, and a beggar? Or what manners doth lightning and thunder observe more toward a cedar, than a shrub? All have need of mercy; therefore, all must love it.

Thirdly, the benefit of it. No grace hath more abundant promises made unto it, than this of mercy, a sowing, a reaping, a thrifty grace. (*Prov.* xi. 22) Solomon’s excellent housewife ‘stretched out both her hands’ to the needy. (*Prov.* iii. 20) Every tear that your mercy wipes away, every sigh and groan that it removeth, every back that it

clothes, every belly that it fills, every sinking and oppressed man that it relieves, turn all into so many advocates, solicitors, and real promises, to procure greater mercies for you, than you have been able to extend to them.

And now that you may always be in a readiness to come before God in these great duties of justice and mercy, he is always in a readiness to come unto you, and teach you what he requires of you. "He hath showed thee, O man:" man the author of the enmity, but God the director unto peace and reconciliation. And ever where God requires a duty, he doth first reveal a light; and according to the light which he revealeth, is the account which he requires: where much is given, much shall be required.

And surely in all God's service, either sacred or civil, we must have an 'indicavit' for what we do: we can have no knowledge, wisdom, obedience to serve God, but only out of the scripture, *Ἐκ τῶν θείων γραφῶν, οὐκ ἐκ περισσεύματος καρδίας*, as Athanasius speaks; out of the holy scriptures, not out of the abundance of our own hearts. If we pray, it must be according to his will; (*John* v. 14) if preach, it must be according to his counsel; (*Jer.* xxv. 22) if hear, it must be what God the Lord will say. (*Psalms* v. 8)

That which goes unto God, must first come from him; as waters run to the sea. *Τὰ σὰ ἐκ τῶν σῶν*, as one well spake; "We must pay our tribute in the prince's own coin;" we must not put our dead child into his bosom, and think he will own it.

And here, if I had time, it would be worth the pains to insist a little on the plenitude of holy scripture, which the ancients so much adored; and so it behoves all God's ministers, both sacred and civil, never to speak any thing by the authority of God, except we have his 'indicavit' and 'requisivit' to bear us out: having always an eye to that dreadful intermination, "He that speaks any thing in my name which I have not commanded him, even that prophet shall die." (*Deut.* xviii. 20) It would infinitely conduce to the peace of the church and state, to the honour of religion and justice; and to the avoiding of envy or scandal, if every person, in his order, would regulate all his demeanours and administrations with a 'quid requisivit,' what is it that God would have me to do?

And, lastly, since we cannot do our duty, without an ‘indicavit’ from him, (“they shall all be taught of God,”) therefore his ‘indicavit’ should be seconded by our meditation; his ‘requisivit,’ with our requesting; his precepts and promises, with our prayers, (for he will be sought unto for what he promiseth, *Ezek. xxxvi. 37*) that he would make his way plain before our eyes, that so we may not only do the things which he requireth, but, in doing them, to walk with him.

For the very philosopher could say, *Δίκαιός ἐστίν οὐχ ὁ ταῦτα πράττων, ἀλλὰ οὕτως*, ‘It is not the matter, but the manner makes up the work.’

1. Then, it must be ambulation, a constant tenour. A good man must be always like himself. Do what you can to gold, it will keep its nature in the fire. That is gold in justice and mercy indeed, which, in all cases, when persons, passions, prejudices, favour, interests, offer to immix themselves, keeps its nature entire still.

2. It must be ‘cum Deo,’ with an eye to God; his word, the rule; his fear, the principle; his glory, the end; that what we do, may not be for the gratifying of men, that we may walk honourably before them; but for the pleasing of God, that we may walk acceptably before him. For else God will complain of them, as he did of those in the prophet, “Did you do it to me, even to me? saith the Lord.” (*Zach. vii. 5*)

3. It must be done with seeking of God; but yet it must be with denying of ourselves. When we have done justice and loved mercy, and pleased God, we may rejoice in it; we may not boast of it; we must walk humbly still; like the moon, the nearer we come to the sun of righteousness, the less glory we must assume unto ourselves. Our justice must stand in fear of God’s justice, lest that consume it; and our mercy must cry to God’s mercy, that that may cover it. If Moses, the justest and meekest man in his generation, will appear before God, he must have a hiding-place to cover him. (*Exod. xxxiv. 21*)

When we have done the uttermost we can, we must go to God, as Nehemiah did, “Remember me, O God; spare me according to the multitude of thy mercies.” (*Neh. xiii. 22*) “Non gloriabor quia justus sum, sed gloriabor quia redemptus sum;” as St. Ambrose speaks. Our righteousness

here stands not in the perfection of our virtues, but in the remission of our sins. “Væ etiam laudabili vitæ hominum, si, remotâ misericordiâ, discutias eam.” But this is our great comfort and security, that as stubble being covered with amianthum (as Athanasius speaks) can endure the fire, so we have Christ and his righteousness, with which men cannot only stand before God, but walk with him too, as with our God.

4. In faith and confidence. Take away the sun, and all the stars of heaven would never make day: so if a man have as many moral virtues as there be stars in the firmament, and were destitute of faith in Christ, the sun of righteousness; if he have not God for his God, there would be night and calamity in his soul still. Without faith there is no walking with God; for two will not walk together, unless they be agreed. (*Amos* iii. 3)

But O what madness is it for man to disagree with God! for Adam to arm himself with fig-leaves against his Maker! for briars to rise in rebellion against fire, or smoke to withstand a whirl-wind! Remember thy nature, that will teach thee thy duty. “For he hath showed thee, O man!” And what is man? Abraham will tell us in two words, “dust and ashes.” Dust, by his original, which came from earth; ashes, by desert, which carry him to the fire. (*Rev.* xx. 10) The law, a law of fire; (*Deut.* xxxiii. 2) the prison, a lake of fire; (*Rev.* xx. 10) the judge, a consuming fire; (*Heb.* xii. 18) with whom he may not contend; (*Eccles.* vi. 10) from whom he cannot escape. (*Psalms* cxxix. 7) Consider then what thou art, O man; submit to a severe judgement, where there is a record kept, an appeal entered, a writ of error enforced against every miscarriage of thine: therefore, O man, “do justly;” and being of the same mould with thy brother, set thyself in his stead. (*Job* xvi. 4) We are all of us like leaves of trees, as Homer elegantly. That wind which blows away my neighbour to-day, may blow away me to-morrow. That mercy that I deny to him, I may live to see denied to myself.

The rich man who withheld crumbs, was denied drops. (*Luke* xvi. 24) Consider then what thou art, O man, guilty of sins, subject to misery, thou art forced to beg mercy; be persuaded to ‘love’ it.

Again, consider thou art 'Adam,' earth; and that is the lowest of all the elements. "Dust thou art," said God to man;—"Dust thou shalt eat," said God to the serpent: so man is fitter to be a prey to Satan, than a companion to his Maker. Of this dust, indeed, God made a vessel, and put a treasure of knowledge and righteousness in it. But what reason hath the cup to be proud of the wine, or the bag of the money, which men put into it? Thou hast received; why shouldst thou boast? (1 *Cor.* iv. 7)

But we are become now broken vessels, that retain nothing but dregs; our drink is become 'merum refractarium,' sour and corrupt; (*Hag.* iv. 18) the pot is become a potsherd. Consider then, O man, that thou art made of earth, though made for heaven: in the one respect, walk with God; but in the other respect, humble thyself to do it. 'Te ad sidera tollet.' No advancement to such a humility.

Thou hast his majesty to awe thee; no approaching his presence but by humility. "With that man will I dwell, that is of an humble spirit." (*Isa.* lvii. 15) Zaccheus must come down, if he will have Christ abide in his house. (*Luke* xix. 5)

Thou hast his mercy to aid thee; he will show thee what is good. "The meek he will guide in judgement;" (*Psalms* xxv. 9) and therefore he hath chosen these two humble graces, as pipes, to convey mercy to the soul; by faith, which teacheth us to deny ourselves; (*Phil.* iii. 9) and repentance, which teacheth us to abhor ourselves. (*Ezek.* vi. 9)

Thou hast his example to instruct thee. "Who is like to the Lord our God who dwelleth on high, and humbleth himself." (*Psalms* cxiii. 5) Christ a king, one who doth justly, and loveth mercy; yet he humbleth himself. (*Phil.* ii. 8) See all three virtues together. (*Zach.* ix. 9) "Behold thy king cometh to thee, just, having salvation, and yet lowly too."

Thou hast his glory to reward thee. He alloweth thee to look on his law, not only as holy and just in itself, but as good unto thee. (*Rom.* ii. 12) Doth not my word do good to those that walk uprightly? (*Mic.* ii. 4) He alloweth thee to look in, and by the 'requisivit' his authority, but to 'quid bonum,' thy own felicity. The duties performed are obedience only to him, but they are benefits to thee: not by

way of debt, or condignity in thy work, but by way of promise and covenant from his grace: thy will chooseth, thy prayer desireth, thy hope expecteth.

All the comfort thou canst have by communion with God here, all the glory thou must have by fruition of God hereafter, must come by justice, mercy, and humility.

And now having so great duties to do, so great a teacher to instruct, so great authority to obey, so great a reward to encourage; let each man, in his place, "do justly, love mercy, and humble himself to walk with God" here, that God may exalt him to live with him hereafter.

Now to God the Father, God the Son, and God the Holy Spirit, three persons, and one immortal, invisible, only wise God, be all glory, majesty, and thanksgiving, for ever. Amen.

END OF VOL. V

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