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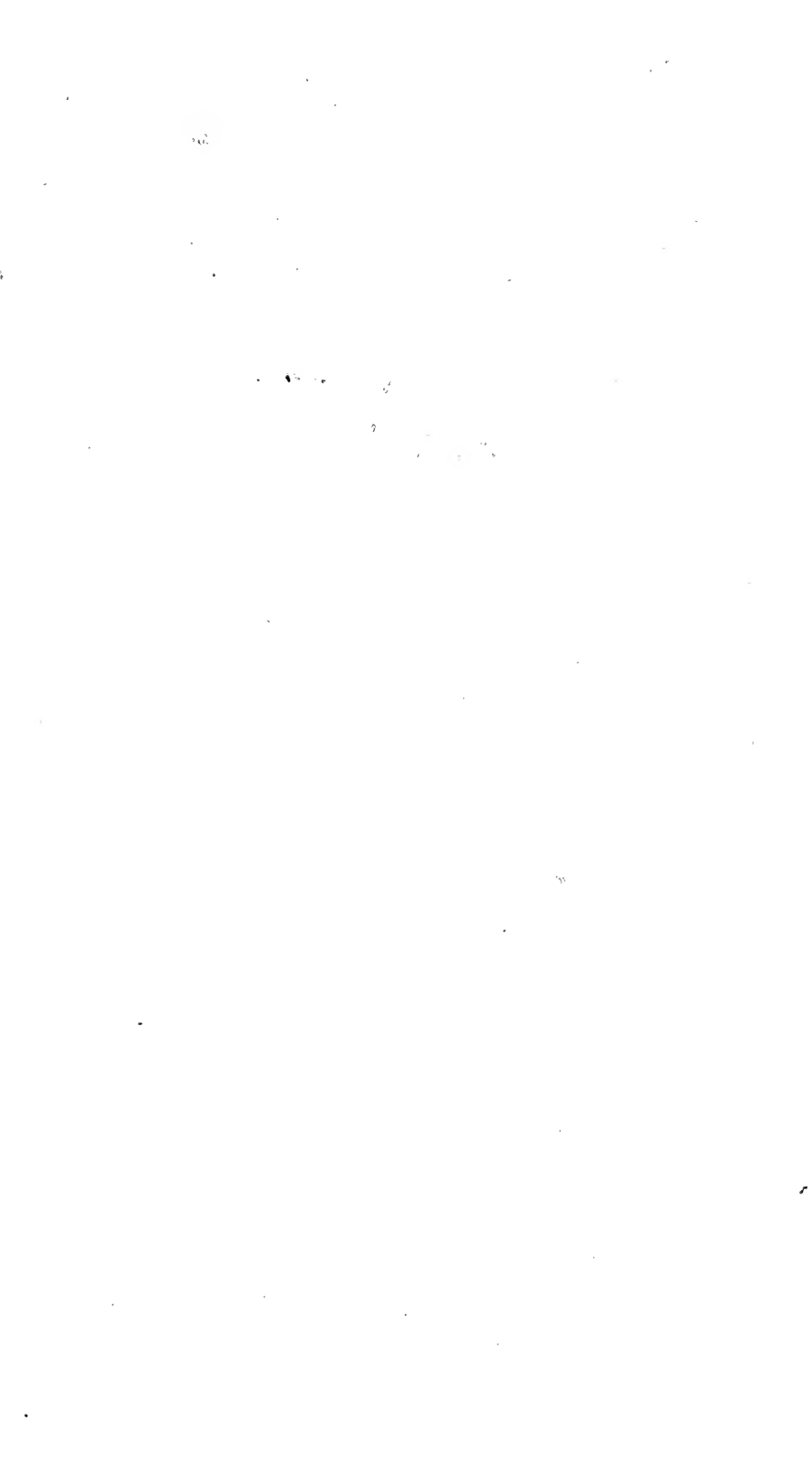
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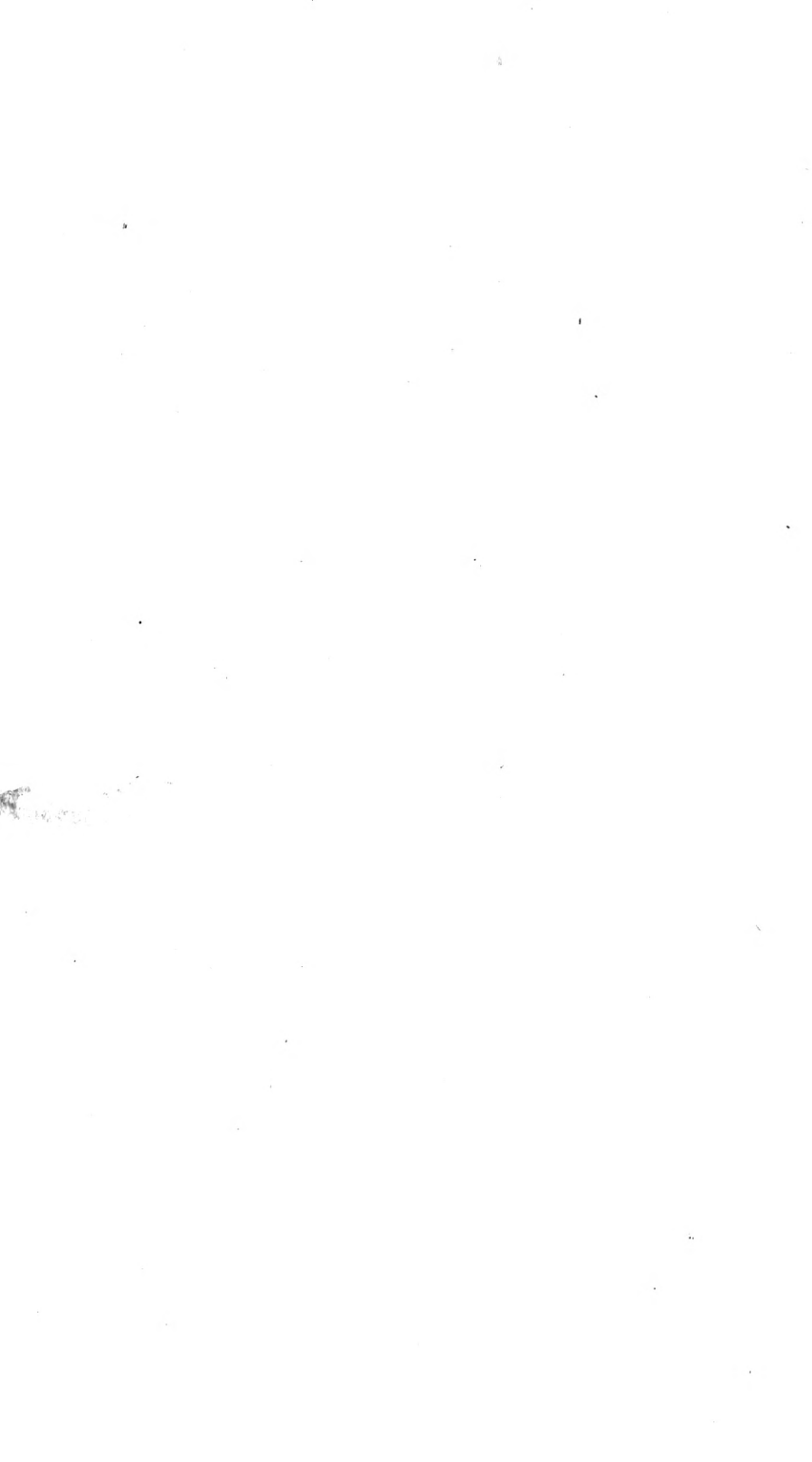
1887

Albert Smith

*\*\*\*\*\**













M. T. Cracht. Sculp.



*Ezekiel Hopkins Episcopus*  
*DERENSIS.*



THE  
DOCTRINE

OF THE  
TWO COVENANTS,

Wherein the  
*Nature of Original Sin*

Is at large Explain'd :  
St. *Paul* and St. *James* Reconcil'd in the  
Great Article of Justification.

WITH A  
*Discourse of Glorifying* GOD  
*in his* ATTRIBUTES.

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By the Right Reverend  
Dr. *EZEKIEL HOPKINS*,  
Late Lord Bishop of *London-Derry*.

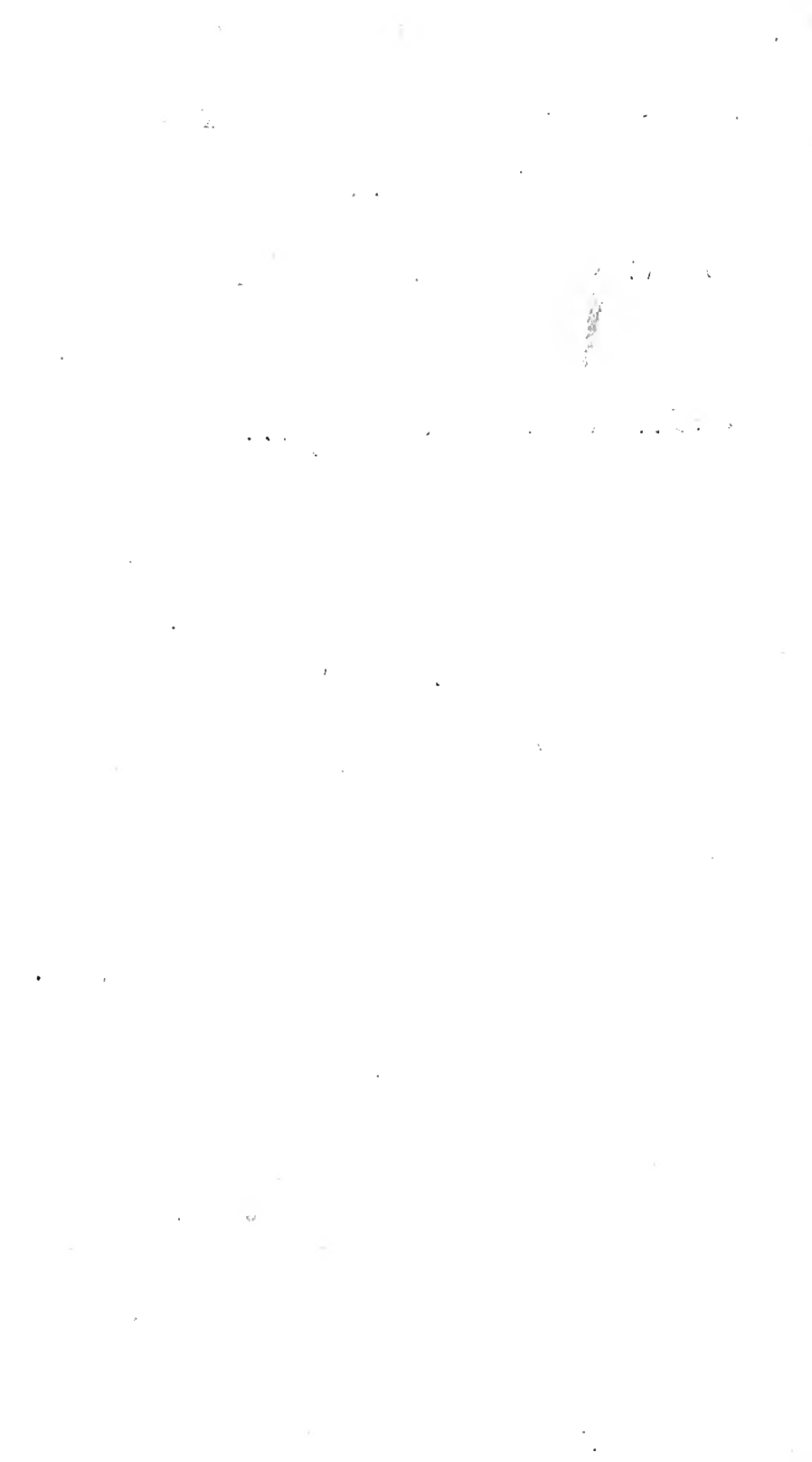
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Now first Publish'd from his Original Manuscripts.

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# THE PREFACE.



SEVERAL Pieces of this Right Reverend and very Learned Prelate's Writings, as well those few publish'd by himself in his Life-time, as some others put out since his Death, having been of late collected into one Volume, and Printed in Folio under the Title of his *Works*; it is easie to foresee the Objections that will immediately be made against these Discourses, and whatever else shall now pretend to come Abroad under the Name of this great Author; as either that their being *Genuine* will be much suspected, or supposing they are so, yet they appear with all the Disadvantage of *Posthumous* Pieces.

This makes it necessary to give the Reader the trouble of a short Preface, to satisfie him that there is no manner of Reason

## P R E F A C E.

son for either of these Prejudices against the Writings he is here presented with : But that the Learned Bishop, whose Name they bear, was undoubtedly the Author of them ; and that they are as correct and finish'd as any of the other Pieces which have been Printed since the Bishop's Death.

For this present Volume, and two or three more which are design'd to follow, are publish'd, as the Title sets forth, from that Excellent Man's own Original Manuscripts ; all written with his own Hand.

This must be acknowledg'd as an undeniable Answer to the former of those Objections, and may in a great measure give Satisfaction to the latter.

Now all this the Manuscripts themselves do unquestionably attest, as may be seen by any one that desires to be further satisfied in this Point ; by perusing the Originals, which, to this end, are lodg'd in Mr. *Smith's* Hands.

These Volumes of Manuscripts contain great part of what hath been already publish'd under this Learned Author's Name, (among which is one of the three Sermons put out by himself) and also several large Discourses which have not yet seen the Light.

But there is another Argument which is yet more conclusive, and that is, that one  
of

## P R E F A C E.

of those three Sermons which the Bishop publish'd himself, and which is therefore beyond all question both his *genuine Work*, and finish'd with his *last Hand*, does so very little vary in the Print from that Copy of it which we have in one of these Manuscript Volumes, that it is evident the Author's last Hand was put to it before he transcribed it for the Press.

Now all the rest are written as fair and legibly as that Sermon which was certainly finish'd, because publish'd by the Bishop himself; from whence it is certain, that these Manuscript Volumes are all of a piece, and that nothing is contain'd in any of them, but what the Author had put his last Hand to; and this, by the way, is another very good Argument of these Manuscripts being that Bishop's Genuine Works.

But to put these Points beyond all Controversie, I shall refer the Reader to the learned Works themselves, from which he hath been detain'd but too long; and in those he will find that Exactness of Method, that Beauty and Accuracy of Stile, that Perspicuity of Expression, and that Strength of Reasoning, which were all so peculiar to this great Author; that as they discover the Masterly Pen of Bishop Hopkins in every Line, I had almost said *even more* than his Hand-writing: So they are

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a plain Demonstration, that these Volumes are more than *first Draughts*, and do surpass even the *last Hand*, and the most *elaborate Corrections*, I will not say of *all*, but the *Generality* of other Writers.

I conclude with my hearty and unfeigned Prayers, that this and what more is to be publish'd of that Incomparable Author's Writings, may obtain the *good End* for which he wrote 'em, and for which they are so admirably fitted, by a due Influence upon the Lives of all that read 'em; and that his Glory may be continually increas'd in Heaven, by the daily Good these Pious Works shall do on Earth.

---

*I Do hereby Certifie, That the Original Copies of all Bishop Hopkins's Manuscripts were put into my Hands, in order to have those Printed, which had not yet been made publick; and that I committed such of them as yet lay by untaken notice of, to Mr. Smith's Hands, to this purpose; the rest of them now remaining in mine. As witness my Hand this 18th Day of October, 1711.*

Michael Hewetson,

*Late Archdeacon of Armagh in the Kingdom of Ireland.*

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THE  
DOCTRINE  
OF THE  
Two Covenants.

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*For Moses describeth the righteousness of the law, that the man which doth those things shall live by them. But the righteousness which is of faith speaketh on this wise: say not in thine heart, who shall ascend into heaven? that is, to bring Christ down from above. Or who shall descend into the deep? that is, to bring Christ up again from the dead. But what saith it? The word is nigh thee, even in thy mouth, and in thy heart, that is the word of righteousness which we preach. That if*  
B *thou*

## The Doctrine of

*thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.*



**O**F all the mysterious Depths in Christian Religion, there is none more necessary for our Information, or more influential upon our Practice, than a right Apprehension and a distinct Knowledge of the Doctrine of the Covenants. For if we be ignorant or mistaken in this, we must needs be liable to false or confused Notions of the Law and Gospel, of our Fall in *Adam* and Restauration by Christ, of the true grounds of Mens Condemnation, and the Means and Terms of their Justification; of the Justice of God in punishing Sinners, and his glorious Mercy in saving Believers: And consequently neither can many perplexing Doubts and Questions be resolved, the Necessity and yet different Concurrence of Faith and Obedience unto Salvation cleared, the utter Insufficiency of our own Righteousness to procure Acceptance for us with God evinced, his Justice vindicated, nor his Grace glorified. For all these great and important Truths will readily own themselves



selves to be built upon the foundation of God's Covenant and Stipulation with Man, as I hope to make appear in our farther Progress.

And yet though this Doctrine be thus generally serviceable both to Knowledge and Practice, how many are there who call themselves Christians that are grossly ignorant of these Transactions between God and Man, that know not upon what Terms they stand with the Almighty, nor what they may expect according to the tenour of their mutual Compact and Agreement. This therefore I shall endeavour to treat of as briefly and as clearly as the Subject will permit, from the Words which I have now read unto you, which are the Transcript and Copy of those two great Contracts made between Heaven and Earth, God and Man; the one from the beginning of his Being, and that is the Covenant of Works; the other immediately upon his Fall and Ruin, and that is the Covenant of Grace: the one called here *the righteousness of the law*, and the other *the righteousness of faith*.

But before I can particularly treat on this Subject, I must first shew you what a Covenant is in its general Notion, and whether there is or can be any

such thing as a proper Covenant between God and Man

Our *English* Word Covenant seems to be borrowed from the *Latin convenire*, or *conventus*, which signifies a mutual Agreement and Accord upon Conditions propounded and accepted by the Parties concerned. And it may be thus described. A Covenant is a mutual Consent and Agreement enter'd into between Persons, whereby they stand bound each to other to perform the Conditions contracted and indented for. And thus a Covenant is the very same thing with a Contract or Bargain.

Now to a strict and proper Covenant there are two things presupposed.

*First*, That in the Persons contracting there be a natural Liberty and Freedom the one from the other; that is, that the one be not bound to the other as to the Things covenanted for, antecedently to that Compact or Agreement made between them. For where an Obligation to a Duty is natural, there it cannot be strictly and properly federal, or arising from a Covenant: If Children should indent with their Parents to yield them Obedience upon condition that they on their part will afford them fit and convenient Provision, this cannot  
in

in strict Sense be called a Covenant, because neither of the Parties were free from the Obligation of a natural Law, which obliged them antecedently to this Compact. In a proper Covenant the things promised by each Party must be due only upon Consent and Agreement, so that there must be an Equality of the Persons covenanting, if not in other respects, yet in respect of that for which they do covenant, that the Right of both in what they mutually promise be equal. If one Man covenant with another to serve him faithfully upon condition of such a Reward and Wages, tho' there may be much Disparity upon other accounts between them, yet as to the things covenanted for, there is none; the one having as much Right to the Wages, as the other to the Service; and neither having Right to either before the Agreement.

*Secondly,* In a proper Covenant there must be mutual Consent of the Persons covenanting. And this is called a Stipulation, whereby each Party doth freely and voluntarily engage himself to the other for his own particular Benefit and Advantage. For where both are free and disobliged, it is generally the Apprehension of some Good that will ac-

cruer unto them, that brings them to enter into a federal Engagement.

Now this being plainly the Nature of a Covenant, it clearly follows that there neither is, nor can be, a strict and proper Covenant between God and Man. For,

I. Both Parties covenanting are not naturally free the one from the other. God is indeed naturally and originally free, and hath no Obligation to Man antecedent to his own gracious Will and Promise. But Man hath a double Bond to Duty; both his natural Obligation, as he is a Creature, and his federal, as he is a Covenanter; And therefore he is bound to Obedience, not only by his Stipulation and Engagement, but also upon that natural Relation wherein he stands to God as his Creator, and which alone would have been a sufficient Obligation upon him had he never enter'd into Covenant. And,

II. The Creature's Consent and Agreement is not necessary to the Covenant which God makes with it. And that, because the Terms of it being so infinitely to our Advantage, as there can be no Reason imagined why we should dissent, so neither is there any to expect an explicit Consent for the Ratification of it. Neither are we Lords of our

our selves ; but he that made us may impose on us what Laws he pleaseth ; and if he condescend to encourage us by Promises of Reward, this voluntary Obligation which God is pleased to lay upon himself, lays a farther Obligation upon us to do what he requires out of Love and Thankfulness, Faith and Hope, whereby we chearfully expect and embrace what he hath promised ; which likewise of it self is so vastly transcendent and disproportionate to all our Performances, that it cannot be our Due upon a strict and proper Covenant (for in every such Bargain the *datum* and *acceptum*, that which is promised by both Parties must be alike valuable, at least in the Esteem of the Covenanters) but rather a free Beneficence upon an arbitrary Promise.

So that between Man and Man a Covenant is a mutual and an equal Obligation, but between God and Man is only a mutual Obligation, on God's part to a free Performance of his Promises, and on Man's part to a chearful Performance of his Duty ; wherein as there is no Equality either in Right or Value, so neither is there any Necessity that Man should give an explicit and formal Consent unto it.

And as God's Transactions with us are not strictly and properly a Covenant, so neither are they strictly and properly a Law; although they are often called *the Law of Works*, and *the Law of Faith*. For God doth not deal with us merely out of absolute Sovereignty, but he is graciously pleased to oblige himself to us by Promise, which doth not belong to a Sovereign acting as such, but carries some Resemblance of a Covenant. So that the Agreement which God hath made with Man is not meerly a Covenant, nor meerly a Law, but mixt of both. If God had only said *Do this*, without adding *Thou shalt live*, this had not been a Covenant, but a Law. And if he had only said *Thou shalt live*, without commanding *Do this*, it had not been a Covenant but a Promise. Remove the Condition and you make it a simple Promise, remove the Promise and you make it an absolute Law. But both these being found in it, it is both a Law and a Covenant, though both in a large Acceptation.

And thus you see what a Covenant is, and how the Transactions between God and Man may be said to be a Covenant, and wherein they differ from the proper Notion of it.

Yet

Yet the difference is not so great, but that the Scripture most frequently makes mention of Covenants ratified between God and Man, and chiefly insists upon the two principal ones, which indeed are the Argument and Substance of the whole Bible, the Covenant of Works, and the Covenant of Grace, in which not only particular Persons were engag'd, but the whole Race of Mankind. The Summary Contents of which were *Do this and live*, and *Believe and live*. The former is the Tenor of the Covenant of Works, the latter the Tenor of the Covenant of Grace: And both these are express'd in my Text. The Covenant of Works is called *the righteousness of the Law*, that is, the rule of Righteousness by the Law, the Sentence of which is that *the man who doth those things shall live by them*. The Covenant of Grace is call'd *the righteousness which is of Faith*, that is, the rule of obtaining Righteousness by Faith, the purport of which is this, that *if thou shalt believe on the Lord Jesus whom God hath raised from the dead, thou shalt be saved*.

Now here, before I can treat of the Substance of these two Covenants, it will be requisite to explain to you,

*First,*

*First*, What is meant by the Law.  
And,

*Secondly*, What by Righteousness.

To the first I answer, that the Law is taken very variously in Scripture; but most commonly by it is meant the whole sum of those Commands which *Moses* from the Mouth of God deliver'd to the *Israelites*, containing that which we commonly call the Moral, Judicial and Ceremonial Law. But certainly in this place it cannot be taken in that Latitude: For the Judicial and Ceremonial Law were not branches of that Covenant of Works which God entred into with *Adam*, nor are any guilty for not observing them, except the *Jews* to whom they were particularly deliver'd. This Law therefore, which, according to the Covenant of Works, must be punctually fulfilled, in order to our obtaining Justification by it, is the Moral Law, the Law and Dictates of pure and uncorrupted Nature. And this Law of Nature is no other but a bright and shining Impression of Divine Light upon the Soul, a kind of Pearly and Reflection of the immutable, unsearchable and eternal Law of God's Holiness, a Communication of Divine Attributes unto us, whereby in our first moulding we were  
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stamp after the Similitude of God, and are said to bear his Image. Of this Moral Law God hath given the World two Draughts, the one Archetypal, being the fair strictures of his own Likeness in our first Creation: the other Ectypal, in the Decalogue, wherein he hath in ten Words limned out what Man's Nature was when it was perfect, and what it ought to be that it may be perfect. So that for the Matter and Substance of them there is no difference at all between the Original Law of Man's first Creation, the Law of pure Reason and uncorrupted Nature, and the Transcript thereof in the Moral Law deliver'd by *Moses*. And therefore as the Law of his Creation was to *Adam* a Covenant of Works, so the Moral Law being for the matter of it the very same, must also be acknowledg'd to be the Matter and Substance of the Covenant of Works. The same Commands of both Tables which bind us to Obedience, bound *Adam* himself, so far forth as his Condition in Paradise was capable of an actual Obligation by them. For Parents he had none to honour, Neighbours and Servants he had none to receive the Offices of Justice and Charity. But had he continued in his first Estate 'till these Rela-

Relations had sprung up about him, the same Commands from the innate Principle of his Reason would have bound him to his respective Duties towards them, as do now bind us. And this may be farther discern'd even by those obscure Prints of the Law of Nature which yet remain upon the Hearts of Heathens, *who though they have not the Law, yet (saith the Apostle) they do by Nature the things contained in the Law, i. e. in the Moral Law, Rom. 2. 14.* As when *Moses* brake the two Tables of Stone, yet something of the Commandments was still left engraven by the Finger of God upon the shatter'd pieces of them; so when Man fell, and brake that goodly frame of his Nature, yet still some remains and parcels of the same Law, written there likewise by the Finger of God, may be observ'd still to continue upon it. So that between the Law of pure Nature, and the Moral Law, there is as much Agreement as between an Indenture and its Counterpart. And therefore if the Law of Nature were to *Adam* a Covenant of Works, as doubtless it was, the Moral Law being for the matter of it the same, must likewise for the matter of it be the same Covenant.

Now

Now the Moral Law may be consider'd by us either as a Covenant of Works, or as a Rule of Life. In the former respect it is superceded to all Believers by the Mercy and Grace of the Gospel; in the latter it is explain'd, corroborated, and protected by the Gospel; and though it be no longer the measure of God's Proceedings towards us, yet still it is the measure of our Duty towards him.

And here if a profitable Digression may be allowed, give me leave to shew you the Agreement and Difference that there is between the Law and the Gospel. For since they are vulgarly thought such opposite things, it will not, perhaps, be impertinent to state and fix the limits both of their Opposition and Concord. When we speak of the Law and Gospel, the Words are very equivocal, and may cause many Mistakes and Errors in ignorant and confus'd Minds. For by the Law three things may be understood:

*First,* The Law as a Covenant of Works. And then (as hath been already noted) it must be taken for the Sum and Substance of the Moral Law, as originally imprinted in our Natures.

*Secondly,* By Law may be meant the Moral Law, as it is the Rule for our Duty

ty and Obedience. And so we understand it when we commonly say, the Law commands this or that to be done, or this and that to be avoided.

*Thirdly*, By the Law may be meant legal Administrations and Ceremonies, which under the Pedagogy of *Moses* were a great part of the *Jewish* Worship. And thus we call their Sacrifices, Purifyings, ways of Attonement, and other Typical Rites, Legal Observances.

So likewise when we speak of the Gospel, two things may be meant by it.

*First*, Gospel Grace purchas'd for lost Mankind by Jesus Christ: Both relative Grace for the change of our State in Pardon, Justification, Adoption, &c. and real Grace for the change of our Natures in Sanctification and Renovation. And thus we use to say, that the first Gospel that ever was preach'd in the World, was to *Adam* presently after his Fall by God himself, *Gen. 3. 5. The Seed of the Woman shall break the Serpent's Head*: For this was the first Discovery of Grace and Mercy through Christ Jesus. Yea, and the Promise made to *Abraham* many Ages before the coming of Christ into the World, is by the Apostle called the Preaching of the

the Gospel, *Gal. 3. 8.* God (saith the Apostle) *preach'd before the Gospel unto Abraham, saying, in thee shall all Nations be blessed.*

*Secondly,* By Gospel is sometimes meant the Gospel Administration of this Grace, dispens'd to the World by Christ himself and his Ministers, in a more free and open way, than the Shadows under the Law did exhibit it.

Now according to these various Acceptations of Law and Gospel, we may observe a twofold Difference, and a twofold Agreement, between them.

*First,* If we understand by the Law a Covenant of Works, and by Gospel the Grace and Mercy of the Gospel, so they are extremely opposite and contrary one to the other. For take Gospel Grace for Relative Grace, such as whereby we are pardoned, reconciled, justified and adopted, these could have no place at all under the Covenant of Works. Yea, if we take Gospel Grace for the real Grace of Sanctification and Renovation, so as these Terms do imply the making of an unclean thing holy, and an old thing new, it had not, neither could have place under the Covenant of Works; because there was no Uncleaness supposed to be done away, nor any thing

thing old that should be renewed. For this Covenant makes no allowances for Transgression, nor any admission of Repentance. Yet indeed the Habits of Grace which now sanctifie us, were also in *Adam* whilst under this Covenant, yea and *Christ* also was the Author of them; but with this difference, that to him *Christ* was the Author of them meerly as Creator, but to us as Redeemer; to him, only as God the second Person, but to us as God-Man the Mediator.

*Secondly*, If by the Law we mean a legal Administration under Types and Figures, such as were the Sacrifices and Ceremonies in use under the *Jewish* Discipline, and by Gospel that clear and unvailed way of dispensing the Means of Salvation since the coming of *Christ* into the World, so again they as much differ each from other as Shadows do from Substance, or Clouds from Sun-shine. And thus may we understand that Antithesis, *John* I. 17. *The Law was given by Moses*, i. e. the Ceremonial shady Law; *but Grace and Truth came by Jesus Christ*, i. e. a clearer and more full manifestation of Grace, and the very Substance and Truth of those things which were before typified and adumbrated.

These

These are the two Differences between the Law and Gospel; in both which the Gospel takes place upon the Abrogation of the Law. Gospel Grace hath abrogated the Law as a Covenant, and Gospel Dispensations have abrogated Legal Ceremonies.

Their Agreement is likewise twofold.

*First*, If we take the Moral Law as it is the directive Rule of our Obedience, so there is a perfect Harmony and Accord between it and the Gospel. For the Duties of the Moral Law are as strictly requir'd from Believers since Christ's coming as they were before, yea as strictly as ever they were from *Adam* in Innocence, though not upon the same terms from us as from him. The Gospel is in this respect so far from weakning the Law, that it doth rather much strengthen and confirm it. What saith our Saviour, *Matth. 5. 17. I am not come to destroy the Law, but to fulfil it.* And the Apostle, *Rom. 3. 31. Do we then make void the Law through Faith? God forbid: yea, we establish the Law.* The Gospel receives the Law into its Protection and Patronage, so that to the obliging Power which it had before from the Authority of God the great Sovereign of the World enacting it, here-

by is added the farther Sanction of Christ the Mediator ratifying and confirming it, who likewise gives us of his Spirit, whereby we are enabled to act in Conformity to the Law, and to fulfil its Commands. The Law is therefore now taken within the Pale of the Gospel, and incorporated into it, so that it is no longer Law and Gospel, but rather an Evangelical and Gospel Law.

*Secondly*, If by Law we mean the Legal Administrations of Ceremonies and Sacrifices, Types and Figures, used under the Mosaical Discipline, and if by Gospel we mean the Grace exhibited by it of Pardon, Justification, &c. so neither is there any Opposition or Repugnance between them, but a most perfect Accord and Agreement. For before Christ's coming into the World Gospel Grace was under a Legal Administration. When the Sun is approaching us in the Morning, though its Body be under the Horizon and in another Hemisphere, yet then we see the dawning and glimmering of its Light: So was it in the Church; though the Sun of Righteousness was not risen upon them with his full brightness, yet they then saw and enjoy'd the dawn of our perfect Day; and those *Jews* who lived as it were in the other Hemisphere  
of



of Time before Christ's coming, were as much under Grace as now we are, though not under such clear and glorious Dispensations of it. We read indeed, that *the Disciples were first called Christians* some few Years after our Saviour's Death; but yet those Saints who lived many Ages before his Birth, were as truly Christians as they, though not known nor distinguish'd by that Name. Yea, and I remember I have somewhere met with a Passage of St. *Ambrose*, \* *pri-* \* De Sa  
*us cæpisse populum Christianum, quàm po-* *cram, 1.*  
*populum Judæorum; there were Christian* *4. c. 3.*  
*People in the World, before ever there was a Jewish Nation.* They had then the same Christ to save them, the same Promises to support them, the same Faith to appropriate both unto them, as now we have. They were under as great an Impossibility of obtaining Life by the Deeds of the Law, as we are; and we under as strict an Injunction to fulfil the Commands of the Law, as was ever on them impos'd. The only Difference between them and us consists in this, that they saw the Sun of Righteousness under a Cloud, we openly; they by its reflection, we directly.

And thus much for the opening of what is meant by the Law in this

Text, which is the Moral Law as a Covenant of Works.

The second Preliminary was to explain what is meant by Righteousness. *Moses describeth the righteousness of the Law, &c.* And indeed unless we have a clear Notion of this, we can neither know for what Ends the Covenants were made, nor wherein the nature of Justification doth consist. For, because we fulfil the Covenant made with us by God, therefore are we righteous: and because we are righteous according to the Terms of the Covenant, therefore are we justified. So that a clear Knowledge of this Righteousness will be serviceable to the unfolding of both; since it is the end of the Covenant, and the matter of Justification.

This therefore I shall attempt, by giving first several Distinctions, and then several Theses or Positions concerning Righteousness.

There is therefore a two-fold Righteousness.

*First*, Qualitative, or that which may be understood as a Quality or Habit in us.

*Secondly*, Relative or Legal; or that which stands in Conformity to some Law.

A Qualitative Righteousness is nothing else, but the divine Qualities of Grace and Holiness inherent in the Soul. Holiness and Righteousness, to be gracious, and to be righteous, in this Sense signify one and the same thing. Nothing doth more frequently occur in Scripture than this use of the Word. So *Noah* is called righteous, *Gen.* 7. 1. And *Abraham* pleads with God for the righteous in *Sodom*, *Gen.* 18. 23, 24. And *Zachary* and *Elizabeth* have this Testimony, that they were both righteous, because *they walked in all the Commandments of the Lord blameless*, *Luke* 1. 6. The ways of Holiness are called the ways of Righteousness, *Psal.* 23. 3. And the works of Holiness, works of Righteousness, *Psal.* 15. 2. *Isai.* 64. 5. And *1 John* 3. 7. *He that doth righteousness is righteous.* Many other Places there are, too numerous to be cited, wherein Righteousness is taken both for the inherent Principle of Holiness, and for the gracious Actions that proceed therefrom. It is indeed improper to call our Holiness, which is so imperfect and full of Failings, by the Name of Righteousness. Nay, were it most perfect and consummate, yet it is not the same with Righteousness strictly and properly taken.

ken. For Righteousness properly is rather a Denomination arising from the Conformity of Actions to their Rule, than either the Principle or Substance of the Actions themselves. For that is righteous which is right; and that is right which is agreeable to the Rule by which it is to be measured. Even in *Adam*, whose Holiness was perfect, yet was there this difference between it and his Righteousness, at least in our clear Conceptions, that his Grace as it was conformable to its Pattern, *viz.* the Purity of God, so it was his Holiness; but as it stood in Conformity to the Law of God, so it was his Righteousness. For in strict Propriety of Speech, the Rule of Holiness is different from the Rule of Righteousness: Holiness is measured by similitude to God; Righteousness by conformity to the Law. Holiness may admit of degrees, and be more or less perfect in several Subjects in whom it is implanted; but Righteousness consists in an indivisible and invariable Point; for if it be less than a perfect Conformity 'tis not Righteousness, and more than perfect cannot be. Yet our defective and imperfect Holiness may obtain the name of Righteousness, either because it flows from that Principle

ple which in its own Nature tends to a perfect Conformity unto the Law, or else because it is a necessary and inseparable Concomitant of a true and proper Righteousness, tho' not our own, yet imputed.

*Secondly*, There is a Legal or Relative Righteousness; and this a Man is said to have when the Law by which he is to be judged hath nothing whereof to accuse him. Unto this Righteousness there is required,

1. A Law establish'd for the regulating our Actions. For as where there is no Law there can be no Transgression, so neither can there be any proper positive Righteousness. And,

2. There must be a perfect Conformity unto this Law. The Law is the streight Rule by which all our Actions are to be measured; I mean the Law of Nature and right Reason enacted to all Mankind, and the superadded Law of divine Revelation to those who enjoy it. Now, it is a Contradiction to affirm that there can be a Righteousness where there is any Obliquity in Actions compared to the Rule and Law whereby they must be judged: For in case of such Obliquity and Crookedness, the

Law hath an advantage to lay in an Accufation againft the Transgressor.

So then we may take a brief Description of Righteoufnefs properly fo call'd in thefe terms. Righteoufnefs is a Denomination, firft of Actions, and confequently of Perfons, arifing from their perfect Conformity to the Law whereby they muft be judged. It muft be firft of Actions, and then of the Perfon; becaufe the Righteoufnefs of the Perfon results from the Conformity of his Actions. Nor will it fuffice that fome of his Actions be thus conformable to the Law, but every Action that falls under its cognizance muft be conformed unto it, or elfe the Perfon can by no means be accounted righteous.

This perfect Conformity being thus abfolutely neceffary to conftitute a Perfon righteous, and yet as abfolutely impoffible to us in this our lapsed State, it might therefore feem to be alike impoffible that ever we fhould obtain a Righteoufnefs that might avail to our Juftification. And therefore for the clearer Apprehenfion of the nature of Righteoufnefs, and the manner how we are denominated Righteous, (which indeed is the very critical Point in the Doctrine  
of

of Justification) these following Distinctions, if duly ponder'd, will be very serviceable.

The Law consists of two Parts.

*First*, The Precept requiring Obedience, *Do this*.

*Secondly*, The Sanction of this Precept by Rewards and Punishments. *The man that doth these things shall live by them*, is the Reward promised unto Obedience; and *the Soul that sinneth it shall die*, is the Punishment threaten'd against Disobedience.

Now according to these two parts of the Law, so there are two ways of becoming righteous by the Law, so that it shall have nothing to lay to our charge. The one is by Obedience to the Precept; the other is by Submission to the Penalty: Not only he who performs what the Law commands, is thereby righteous, but he also who hath suffer'd what the Law threatens. From hence we may again distinguish Righteousness, into a Righteousness of Obedience, and a Righteousness of Satisfaction: The former ariseth from performing the Precept of the Law, the latter from undergoing the Penalty. Between these two Righteousnesses this remarkable Difference may be observed, that the  
Promise

Promise of Life being annexed to the fulfilling of the Precept, the Righteousness of Obedience gives a full Right and Title unto the Life promised, but no such Right results from the Righteousness of Satisfaction. For it is not said in the Law, Suffer this and live, since the suffering it self was Death; but *Do this and live*. So that by meer Satisfaction a Man is not accounted the Fulfiller of the Law, nor yet farther to be dealt withal as a Transgressor of it. Hence then, the one may be call'd a Positive Righteousness, because it ariseth from actual and positive Conformity of our Obedience to the Rules of the Law; the other only Negative Righteousness, because Satisfaction is equivalent to Innocency, and reduceth the Person to a guiltless Condition, which I here call a Negative Righteousness.

Now each of these, both the Righteousness of Obedience, and of Satisfaction, may again be twofold, either Personal, or Imputed. I call that Personal Righteousness, which a Man in his own Person works out, whether it be of Obedience to the Commands of the Law, or of Satisfaction to the Penalty thereof. Imputed Righteousness is a Righteousness wrought out by another, yet graciously  
by



by the Law-giver himself made ours, and so accounted as effectual to all Intents of the Law, as if we had in our own Persons performed it.

These Distinctions being thus premised, I shall now proceed to lay down some Positions which may farther clear up this Subject to our Apprehensions.

*First,* If we could perfectly fulfil the Preceptive part of the Law, we should thereby obtain a perfect Righteousness of Obedience, and might lay claim to eternal Life by vertue of the Promise annexed to the Covenant of Works. This is most unquestionably true, especially if we suppose this perfect Obedience by our own natural Strength without the Assistance of divine and supernatural Grace; because such an Ability would infer the primitive Integrity of our Nature, and exclude the Guilt of original Sin, which hath involv'd all in the Curse and Malediction of the Law.

*Secondly,* If we could undergo the whole of that Punishment which the Law threatens for Disobedience, then also should we be accounted personally righteous by a Righteousness of Satisfaction. If an Offender against an human Law suffers the Penalty which the Law requires to be inflicted  
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on him according to the Nature of his Offence, whether it be Imprisonment, a pecuniary Mulct, or the like, that Man thereby becomes negatively righteous, because the Law is satisfy'd, so that it hath nothing farther to charge against him for that particular Fact. Thus stands the Case in reference to the Law of God. The transgressing the Command binds us over to suffer the Punishment; which Suffering if we can accomplish, and come from under, we shall be as righteous in the Sight of God as if we had never transgress'd.

*Thirdly,* Because the Punishment threatned by the Law of Works is such as can never be eluctated, nor fully and compleatly born by us, therefore it is utterly impossible that ever we should obtain a personal Righteousness of Satisfaction. Indeed could we suffer it and come from under it, we should then be as righteous and innocent as if we had never transgress'd. But this is utterly impossible. For,

*First,* Infinite Justice cannot be satisfy'd under the rate of infinite Punishment. In a full Satisfaction the Punishment must answer the Greatness of the Offence. But every Offence against God hath an infinite Heinousness in it,  
and

and therefore the Punishment for it must be infinite. Crimes are greatned not only from the Nature of the Action as it is in it self flagitious, but also from the Quality and Dignity of the Person against whom they are committed. Reviling and injurious Speeches against a Man's Equal are but actionable, but against the King they are treasonable. A less Offence against an excellent Person, is more heinous than a greater against a more ignoble Person. And consequently God being of infinite Majesty and Perfection, every Offence against him must needs be infinitely heinous, and therefore must be infinitely punish'd before full Satisfaction can be made for it.

*Secondly,* There are but two ways how a Punishment can be imagined to be infinite. The one is intensively, when it is infinite in Degrees; the other is extensively, when it is infinite in Duration and Continuance, though but finite in Degree. If the Punishment be either of these ways infinite, it is fully satisfactory and commensurate to the divine Justice which is infinite. But,

*Thirdly,* We cannot possibly suffer a Punishment which is infinite in Degrees, because we our selves are but finite  
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in our Natures ; and what is finite cannot contain what is infinite: Yea though God should stretch and widen our Capacities to the utmost, yet we can never become Vessels large enough to hold infinite Wrath at once. Therefore,

*Fourthly*, The Punishment of Sinners, because it cannot be infinite in Degrees, that it may be satisfactory, must be infinite in Duration and Continuance ; that so a finite, yet immortal Creature, as the Soul of Man is, may undergo a Penalty some way infinite as is the Justice offended.

*Fifthly*, Because their Punishment must be infinite in Duration, therefore it is utterly impossible that ever it should be compleatly born and eluctated, since what is to last to all Eternity can never be accomplish'd. And therefore it is impossible that ever we should procure to our selves a Righteousness of Satisfaction, as impossible as it is to out-live Eternity, or to find a Period in what must continue for ever.

But it may be objected, Is not God's Justice satisfy'd in the Punishment of the damned? Why else doth he inflict it? And if Justice be satisfy'd in their Damnation, how then can Satisfaction be a Righteousness equivalent to Innocence,  
since

since they shall never be discharged from their Torments?

To this I answer,

*First*, That there shall never be any time wherein the Justice of God shall be so fully satisfy'd by the damned in Hell, as to require no more Sufferings from them: For they shall be making Satisfaction to all Eternity. The infinite Justice of God is satisfy'd in this, that it shall be satisfying it self to all Eternity: And yet in all that Eternity, there shall be no one Moment wherein the Sinner shall be able to say it is finish'd, and Justice is fully satisfy'd.

*Secondly*, To this may be added, that the eternal Succession of their Torments is in respect of God a permanent Instant, a fixed and abiding Now. So that the very Infinity of their Punishment in the everlasting Continuance of it, is accounted by God (to whom a thousand Years, yea thousands of Millions of Years, are but as yesterday when 'tis past) as now actually present and existing. For in his Effence there is no Variation, and in his Knowledge Objects have no Succession besides that of Method and Order.

But how then, may some say, were the Sufferings of Christ Satisfactory, since

since they were not infinite nor eternal?

I answer, *First*, That our Saviour Christ being God as well as Man, and so an infinite Person, might well bear the load of infinite Degrees of Wrath at once laid upon him, and thereby compleat his Satisfaction. So that his Sufferings might be intensively infinite, and yet not exceed the Capacity of his Nature. Or if any should scruple whether the Punishment of Christ were infinite in Degrees, yet,

*Secondly*, We may affirm that the Dignity of his Person, being God as well as Man, might compound for the Measure of his Sufferings, and shorten their Duration. For it is infinite Suffering for an infinite Person to suffer, it being an infinite Humiliation and Abasement. However, that Punishment which is stretch'd out by the Line of Eternity when laid upon the damned, was all wound up together when inflicted on Christ: He at one large Draught drank off the Cup of that Fury, which they everlastingly drain by little Drops. And could they, as he did, bear and elucitate the whole Punishment at once, they would thereby obtain a Righteousness of Satisfaction, and be proceeded with as innocent or negatively righteous. That's the third Position.

*Fourthly*,

*Fourthly*, Another Position shall be this, Because we can neither fulfil the Commands of the Law, nor yet undergo and eluctate the utmost extremity of the Punishment, therefore our Righteousness cannot possibly be inherent or personal. We cannot be personally righteous by perfect Obedience, because of the Corruption of our Natures; we cannot be personally Righteous by full Satisfaction, because of the Condition of our Natures: Our corrupt state makes our perfect Obedience a thing impossible; and our limited finite State makes our full Satisfaction as impossible. As we are fallen Sinners, so we lye under a sad Necessity of transgressing the Law: As we are vile Creatures, so we lye under an utter Incapacity of recompensing Divine Justice. Well therefore might the Apostle cry out, *There is none righteous, no not one*, Rom. 3. 10. As for a personal Righteousness of Obedience, the Prophet unfolds that goodly Garment, *Isa. 64. 6. All our righteousnesses are but filthy rags.* Rags they are; and therefore cannot cover our Nakedness: Filthy Rags they are, and therefore need a covering for themselves. To think to cover filth by filth, is no-  
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thing else but to make both more odious in the sight of God.

Nor can we hope to appear before God upon a Righteousness of Satisfaction: For how should we satisfy his Justice? Is it by doing? Why, whatsoever we can do, is,

I. God's Gift.

II. Our own Duty had we never sinned. And,

III. Can bear no proportion to the Sin committed: For no Duty is of infinite Goodness; but every Sin is of infinite Heinousness, as hath been demonstrated; and therefore no Duty can make Satisfaction for it.

Is it by Suffering that we hope we may satisfy God? Alas, this is nothing else but to seek Salvation by being damned; for that's the Penal part of the Law, and the only personal Satisfaction that the Justice of God will exact of Sinners.

Now though it be thus in vain to seek for a Righteousness of our own, either of the one kind, or of the other; yet that Corruption of our Natures which is the only Cause we have not a perfect personal Righteousness of Obedience, still prompts us insensibly to trust to it; and ready we are upon all occasions to be draw-



drawing up an Inventory of our good Works as the Merit of our Justification, which (if they be really found) are but good Evidences of it. For,

*Fifthly*, The Righteousness which alone can justify us, must be a Righteousness either of Obedience, or Satisfaction, either doing what the Law hath required, or suffering what it threatens; and indeed both are necessary to bring us to Heav'n and Happiness, in a way of Justification. Perhaps God might, by the absolute Prerogative of his Mercy, have pardoned and saved Sinners, without requiring any Righteousness or Satisfaction. But I say, that it is utterly impossible, and contradictory, that he should justify any without a Righteousness: For the very Notion of Justification doth essentially connote and infer a Righteousness, since it is God's owning and dealing with Men as righteous. For ought I know, God might, had he so pleased, have pardoned and saved us without any Righteousness, but certain I am he could not justify us without it. Now that is no Righteousness which doth not fully answer the Law which is the Rule of it: For the least defect destroys its Nature, and turns it into Unrighteousness.

If it be here objected, that the Rule of our Righteousness is not the Law of Works, but the Law of Faith; that the Covenant of Works is abolish'd, and that of Grace succeeded in the place thereof, which requires Faith, Repentance, and sincere Obedience as the Conditions of our Justification, and that these are now the Righteousness by which we are justified: I answer, by laying down

A Sixth Position, That the Covenant of Works is only so far forth repealed and abrogated, as it did require a personal Righteousness to our Justification; but it is not repealed as it did require a perfect Righteousness. God did never so far disannul the Covenant of Works, that whether or no his Law were obeyed, or his Justice satisfied, yet we should be accounted righteous. But it is only thus far repealed by the Covenant of Grace, that though we cannot perfectly obey, nor fully satisfy in our own Persons, yet we may be pardoned and accepted through the Satisfaction and Obedience of our Surety. So that even now under the Covenant of Grace, no Righteousness can avail to our Justification, but what for the Matter of it is perfectly conformable to the Law of Works.

Works. And when we say that the Covenant of Works is abrogated, and that we are not to expect Justification according to that Covenant, the meaning is not that the Matter of that Covenant is repealed, but only the personal Obligation relaxed. For still it is the Righteousness of the Law which justifies us, though performed by another. And therefore in this Sense, whosoever are justified, it is according to the Covenant of Works: That is, it is by that Righteousness which for the Substance and Matter of it, this Covenant did require. Now for the Proof of this, which is of very great moment for the clearing the Doctrine of Justification, consider,

I. That there can be no sufficient Reason given why our Saviour should suffer the Penalty, who never transgress'd the Precepts of the Law, unless it be that his Sufferings might be our Satisfaction. Consequently, if Christ dyed for us, only to satisfy Divine Justice in our stead, and as our Surety, it must necessarily follow, that this his Death is our Righteousness of Satisfaction according to the Law and Covenant of Works.

II. That Law, according to the Letter of which the far greatest part

of the World shall be judged, cannot be an abrogated, a repealed Law. But though true Believers shall indeed be judged only according to the favourable construction of the Law of Works, which is the accepting the Righteousness of their Surety for their own, yet all the rest of the World (and how vast a number is it!) shall be judged according to the strict Letter of the Covenant of Works, and must either stand or fall according to the Sentence of it. They must either produce a perfect sinless Righteousness wrought out personally by themselves, or else suffer the Vengeance of eternal Death. Indeed all Men at the last Day shall be judged by the Covenant of Works: And when they shall stand before the Tribunal of God, this Law will be then produced, and every Man's Title tryed by it; and whoever cannot plead a Righteousness conformable to the Tenor and Import of it, must expect nothing else but the execution of the Punishment threatned. The Righteousness of Christ will be the Believer's Plea, and accepted, because it fully answers the matter of the Law: The rest of the World can produce no Righteousness of their own, *for all have sinned*; nor can they plead this of Christ, because

because they have no Faith, which alone can give this Title and convey it to them: So that their Case is desperate, their Doom certain, and their Punishment remediless and insupportable; and this according to the Tenor of the Covenant of Works, *Do this, or Suffer this*, by which God will proceed in judging of the World. Consider again,

III. That the Matter and Substance of the Covenant of Works is nothing else but the Moral Law (as I shewed before the Law of Holiness and Obedience, the Obligation of which continues still upon us, and the least Transgression of it is threatned with Death and Condemnation. What then, doth God speak Contradictions? and in the Law of Works tell us he will punish every Transgressor, and in the Law of Faith tell us he will not punish every Transgressor? No certainly; his Truth and his Justice are immutable, and what he hath once spoken with his Mouth, he will fulfil with his Hand. And his Veracity is obliged to punish every Offender, for God can be no more false in his Threatnings, than in his Promises; and therefore he punisheth those whom he pardons, or else he could not pardon. He pardons

their Persons according to his Covenant of Grace : He punisheth their Surety according to his Covenant of Works. Which in a Forensick Sense being the punishing of them, they have in him made a Satisfaction to the Justice of God, and thereby have obtained a Righteousness according to the terms of the Covenant of Works. I have the longer insisted on this sixth Position, because it is the very critical Point of the Doctrine of Justification, and the very Hinge upon which all the Controversies concerning it do turn.

*Seventhly*, Another Position shall be this, That though we have no Personal Righteousness, yet our Saviour Christ hath a Personal Righteousness of both kinds, both of perfect Obedience to the Commands of the Law, and of full Satisfaction to the Penalty threatned in it.

I. Christ hath wrought out a Righteousness of perfect Obedience, and that by his absolute Conformity to a twofold Law.

i. The Law Natural, under the Obligation of which he lay as a Man. For both the first and second *Adam* were made under the same Law of Works. The first under the mutability of his  
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own Will, which forfeited his Happiness; the second under a necessity or infallibility of entire Obedience through the Union of the Divine Nature with the Human, whereby it became as impossible that Christ should fail in his Obedience, as that the Godhead should fail the Human Nature which it had assum'd.

2. To the Law National, under the Obligation of which he was born, as being of the Seed of *Abraham*, and the Tribe of *Judah*. By this National Law I mean both the Judicial and Ceremonial Laws of the *Jews*, of whom Christ was according to the Flesh. For even the Ceremonial Law was in a Sense National, and peculiar to the *Jews*: Yea, and they themselves thought so, seeing they did not impose the Observation of the Mosaical Rites and Observances upon Profelyted Heathens (those whom they called *Profelyti portæ*) but admitted them to the participation of the same common Hope and Salvation with themselves, upon the Observation of the Law of Nature, and the seven traditional Commandments of *Noah*. Now Christ was made under both these Laws, the Law of his Nature, and the Law of his Nation; under the former primarily and necessarily as he was Man, and therefore

fore must obey the Law of right Reason; under the second Secondly, and by Consequence, because the Law of Nature and right Reason dictates that God is to be obey'd in all his positive Commands. Wherefore he himself tells us, *Matth. 3. 15. That it became him to fulfil all Righteousness.* Thus then his Righteousness of Obedience was both personal and perfect. And so likewise,

II. His Righteousness of Satisfaction was personal and plenary. As Divine Justice could exact no Punishment from him upon his own personal Account, he being holy, harmless and undefiled, so it did receive full Satisfaction from him for the Sins of others imputed to him: Neither came he from under the Penalty, 'till he had discharg'd the very uttermost Farthing that was due. And therefore his Active and Passive Obedience (as they are commonly term'd) were both perfect and compleat. What the Sufferings of Christ were, how far he paid the *Idem*, and how far the *Tantum*, I shall not discuss. The Greek Liturgy checks our too curious Inquisitiveness in this Search, by calling them *ἀγνώστα πάθη*, unknown Sufferings.

Only it may be here queried, Since that all Righteousness is a Conformity  
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to some Law, according to what Law was Christ obliged to undergo the Penalty for Sin? Could the same Law bind him to Obedience and Suffering too? Or is it consistent with the measures of Justice to inflict the Penalty of the Law on him who had fully observed the Commands of it?

To this I answer, That the same Law cannot oblige both to Obedience and to Suffering. And therefore Christ Jesus was not bound over to undergo the Penalty by that Law, the Precepts of which he had fulfilled. Had he been liable to suffer by the same Law that we are, he would not have been a Mediator, but a Malefactor. Christ was therefore under a twofold Law, in Conformity to which he obtained his twofold Righteousness.

1. The common and ordinary Law of Obedience, unto which he, as well as others, was subjected upon the account of his Human Nature.

2. The peculiar Law of the Mediator. By the Law of the Mediator I mean, that Compact and Engagement which Christ entered into with God the Father to become our Surety, to pay our Debts, and to bear the Punishment due to our Sins; which I shall hereafter  
more

more largely open to you, when I come to treat of the Covenant of Redemption. Now when Christ had perfectly fulfilled the common and ordinary Law, both of his Nature as a Man, and of his Nation as a *Jew*, it could in no wise be just, that he should also undergo the Penalty by vertue of this Law, which threatned it only against the Transgressors. And therefore when the ordinary Law acquits and dischargeth him as Righteous, the Law of the Mediator interposeth, seizeth on him, and binds him over unto Punishment. And if Christ had not born this Punishment, though still he would have been personally righteous as a Man, yet he would not have been righteous as a Mediator, because not conformable to the Law of the Mediation, or Suretyship, to which he had voluntarily subjected himself, and which oblig'd him to suffer: But the Obligation of both Laws being fully answer'd, he hath thereby obtained a Righteousness according unto both; and being both perfect in his Obedience, and perfected by his Sufferings, is become an Almighty Saviour, *able to save to the uttermost all those who come unto God by him.* That's the Seventh Position.

John 10.  
18.  
Phil. 2.8.

*Eighthly*, Christ having such an abundant Righteousness of his own, God the Law-giver hath been graciously pleas'd to bestow that Righteousness upon, and impute it unto us, to all intents and purposes as if it had been our own personal Righteousness. And in this particular lies the great Mystery of our Justification: And therefore to explain it, I shall lay down these two things.

I. Imputed Righteousness is not God's accounting us righteous when we are not so, (for that would be a false Judgment, and utterly inconsistent with the Truth, Wisdom and Righteousness of the Divine Nature) but first the Righteousness of Christ is become ours by the Conveyance which God hath appointed to make it over unto us, and then it is imputed or reckoned for our Justification. For the Imputation of Christ's Righteousness is not *Res vaga*, that which may agree with any Person in any State and Condition, as if there were no more required to justify the most profligate Sinner, but only that God reckon him Righteous; no, but there must be something pre-supposed in us, either as a Qualification, Condition or Means, that must give us a Title to the Righteousness of Christ. And that is (as shall appear

appear in the next Position) the Grace of Faith : So that Christ's Righteousness being made ours by Faith, God doth then actually impute it to our Justification. And therefore the Righteousness of Jesus Christ is not by God only thought to be ours; but it is ours really and truly in a Law Sense. To affirm that God imputes that to be ours which indeed is not, would be to make it only a Putative Righteousness, to invade the Divine Verity, and to lay the Imputation of a false and partial Judgment upon him. The Righteousness of Christ is not ours, because God accounts it to be so; but on the contrary, therefore God accounts it ours, because it is so. It becomes not ours by God's Imputation, for it must be ours before any act of Imputation can be true and just: But rather it becomes ours by Divine Designation or Donation, whereby God hath made over the Righteousness of his Son as a Dowry and Patrimony to Faith. God doth not justify us that we may be Righteous, but because we are already Righteous; and that, not only imperfectly, by the inherent righteous Qualities that are implanted in our Regeneration; but most perfectly by the Righteousness of Christ consign'd over unto

us in our Regeneration, by vertue of Faith, which is a main part of it. Certainly that God who hath told us, *That he who justifieth the wicked is an abomination unto him*, Prov. 17. 15. will never himself make that the Proceſs of his Juſtice. 'Tis true, the Apoſtle, *Rom. 4. 5.* ſaith, *That God juſtifieth the ungodly.* But this muſt be underſtood either in a limited Senſe, for thoſe who are in part ſo, being but in part Sanctified; or rather it muſt be underſtood, not in a compounded Senſe, as if Ungodlineſs and Juſtification were States compatible to the ſame Perſon; but in a divided Senſe, that is, that he juſtifies ſuch who heretofore were ungodly; but their Sanctification intervenes between their Ungodlineſs and their Juſtification. In which order the Apoſtle recounts it, *1 Cor. 6. 11.* *Such were ſome of you, but you are ſanctified, but ye are juſtified.* So that in order of Nature, Faith (which is a principal part of our Sanctification) precedes our right to Chriſt's Righteouſneſs, becauſe it conveys it; and our right to Chriſt's Righteouſneſs precedes God's actual Imputation of it to our Juſtification, becauſe it muſt firſt be ours, before it can be with Truth accounted ſo.

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'Tis very wonderful that the Papists should so obstinately resolve not to understand this Doctrine of Imputed Righteousness, but still cavil against it as a Contradiction. It being, say they, as utterly impossible to become righteous through the Righteousness of another, as to become heathful through another's Health, or wise by another's Wisdom. And some (besides this Slander of a Contradiction) give us this Scoff into the Bargain, that the Protestants in defending an Imputative Righteousness, shew only an Imputative Modesty, and Imputative Learning. But they might do well to consider, that some Denominations are Physical, others only Legal and Juridical. Those which are Physical do indeed necessarily require existent Forms from which the Denominations should result. Thus to be healthful, and to be wise, and learned, do require inherent Health, Wisdom, and Learning: But to be Righteous, may be taken either in a Physical Sense, and so it denotes an inherent Righteousness, which in the best is imperfect; or else it may be taken in a Forensick or juridical Sense, and so the perfect Righteousness of another who is our Surety may become ours, and be imputed to our

Justifica-

Justification. 'Tis the Righteousness of another personally; It is our Righteousness juridically, because by Faith we have a Right and Title to it; which Right and Title accrues unto us by the Promise and Covenant of God, and our Union to our Surety.

Indeed some there are who refer our Justification wholly to the Merits of Jesus Christ, but yet lay down a Scheme and Method of this Doctrine, not altogether so honourable to our blessed Saviour as they ought. These affirm that Christ by his Righteousness hath merited that God should account our Faith to be it self our Righteousness. (*Armin. Disp. Theol. Thes. 17.*) That his is only the Procatartick or meritorious Cause procuring this grand Privilege to Faith, that it should it self be our Righteousness, and the Matter of our Justification. Wherein they are so far injurious to the Merits of our blessed Saviour, as to make them only the remote Cause of our Justification, and consequently necessary rather that Faith might have an Object, than that we might have Righteousness. But of this perhaps more hereafter. However, this which hath been spoken may serve to give us a more clear and distinct Notion of Imputed

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Righteousness: Which is not ours merely because God imputes it to us, but because he hath by Deed of Gift in his Promise bestow'd it upon us when we believe, and then imputes it to our Justification.

II. That this Righteousness of Christ thus made ours may serve to all Ends and Purposes for which we stand in need of a Righteousness, it is necessary that both his active Righteousness, or his Righteousness of Obedience, and also his passive Righteousness, the Righteousness of his Satisfaction in suffering for us, be made ours, and imputed to us for our Justification. Though this Position be much controverted, yet possibly the Truth of it will appear from the Grounds formerly laid, *viz.* That there are two Ends for which we stand in need of a Righteousness, the one is a freeing us from the Penalty threatned, the other is an entitling of us to the Reward promis'd. Now had we no other but the Righteousness of Christ's Satisfaction made over unto us, this indeed would perfectly free us from our liableness to Punishment (for if our Surety hath undergone it for us, we ourselves are not liable;) but still we should need a Righteousness to intitle us to the



the Reward, and that must necessarily be a Righteousness of perfect Obedience. For, as I noted before, it is not said *Suffer this and live*, but *Do this and live*. And consequently it must be Obedience, and not Suffering, the active and not the passive Righteousness of Christ, that can give us a Right unto eternal Life. 'Tis true, the Satisfaction of Christ doth give a Right unto eternal Life concomitantly, but not formally: That is, wherever Guilt is removed, there a Title to Heaven is procured. Yet the formal Reason of our Title to Heaven is different from the formal Reason of the Remission of our Sins: This results from the Imputation of Christ's Sufferings; that, of his Obedience. But if any should in this Particular dissent, as many very Orthodox Divines, *Piscator* and others, have done upon the account of the Impossibility of a neutral Estate, *i. e.* a Condition neither of Happiness nor Misery, Life nor Death, I will not earnestly contend about it, so that this Foundation stand firm and unshaken, that we are saved only by the Righteousness of Christ made ours by God's Donation, and imputed to our Justification. Yet *Rom. 5. 18, 19*, votes for it.

*Ninthly*, and *Lastly*, This Righteousness of Christ is convey'd and made over unto us by our Faith: That's the Grace which God hath purposed to honour with our Justification. I shall not long insist upon this, because I reserve the more full handling of it to another Place. Only this is here to be observ'd, that Faith gives us a Title to the Righteousness of Christ, and makes it ours not only by the Promise of God, but as it is the Bond of Union between Christ and the Soul. By Faith it is that we are made mystically *one with Christ, living Members in his Body, fruitful Branches* of that Heavenly and Spiritual Vine. We have the Communication of the same Name. So also is Christ, saith the Apostle, *1 Cor. 12. 12.* speaking there of Christ mystical, both his Person and his Church. We have the same Relations, *I ascend to my Father and to your Father, John 20. 17.* We are made Partakers of the same Spirit, *For if any Man have not the Spirit of Christ he is none of his. Rom. 8. 9. 1 Cor. 6. 17.* *He that is joined to the Lord is one Spirit.* And finally, the very Life that we live is said not to be ours, but *Christ liveth in us*, and that *we live by the Faith of the Son of God, Gal. 2. 20.* So that being thus

*one*

*one with Christ*, his Righteousness becomes our Righteousness, even as our Sins became his: And God deals with Christ and Believers, as if they were one Person. The Sins of Believers are charg'd upon Christ, as though they were his; and the Righteousness of Christ is reckoned to Believers as theirs: Neither is God unjust either in the one, or the other Imputation, because they are mystically one; and this mystical Union is a sufficient Ground for Imputation. Yet from this Union flows the Participation only of the Benefits of his Mediatorship: For we are not hereby transubstantiated or deify'd, as some of late Years have blasphemously conceited; neither the Godhead of Christ, nor his essential Righteousness as God, nor his divine and infinite Properties are made ours; but only the Fruits and Effects of his Mediation: So that hereupon God graciously accounts of us as if we had done in our own Persons, whatsoever Christ hath done for us, because by Faith Christ and we are made one.

These are the Positions which I thought necessary, to instruct us in a true Notion of Righteousness, and the manner how we become Righteous.

I shall deduce from them a few Corollaries.

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## The Doctrine of

*First,* Hence we learn the true Difference that there is between the Covenant of Grace, and the Covenant of Works. Whatsoever vast Disproportion some have imagined, yet indeed these are not distinct Covenants for the Matter and Substance of them, but only in the distinct Method and Manner of participating the same Righteousness. They both require full Satisfaction to obtain Remission of Sin, and perfect Obedience to obtain eternal Life. But in this lyes the only Difference, that the Rigor and Severity of the Covenant of Works requires that this Righteousness be personal, and wrought out by our selves; which is relaxed to us by the Covenant of Grace, promising us Remission and Acceptation through the Righteousness of our Surety, conveyed to us by our Faith.

*Secondly,* Hence see what Influence Faith hath into our Justification. It is not it self our Righteousness, or the matter of our Justification; but the Instrument or Means (call it which you please) of conveying over unto us the Righteousness of Christ our Surety, which is perfectly conformable to the Law of Works, and the Matter by which we are justified. Some there are who would  
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have Faith to justify us, as it is the fulfilling of the Condition of the Covenant of Grace: But possibly this difference might be soon comprimis'd, if the Tenor of both Covenants be heedfully observed. The Covenant of Works promiseth Life, if we obey in our own Persons; but the Covenant of Grace relaxeth this, and promiseth Life if we obey in our Surety. The Condition of both is perfect Obedience, in the one personal, in the other imputed; and the way how we should obtain a Title to this Obedience of our Surety is by believing. So that when the Covenant of Grace saith, *Believe and you shall be saved*, it speaks compendiously, and were it drawn out at length, it would run thus, Procure the Righteousness of Christ to be thine, and thou shalt be saved: Believe, and this Righteousness which will save thee shall be thine. Here then are two Conditions, the one fundamental, primary, and immediate to our Justification, and that is the Righteousness of Christ: The other remote and secondary, and that is our Faith, which is the condition of the primary Condition, and consequently of the Covenant. This will appear more evident in this Syllogism; If the Righteousness

of Christ be made thine thou shalt be saved; if thou believest, the Righteousness of Christ shall be made thine; therefore, from the first to the last, if thou believest thou shalt be saved. Now tho' Christ's Obedience be the principal, and our Faith the secondary Condition, yet usually in propounding the Covenant of Grace, the former is silenc'd, and the latter only mention'd. And this may be for two Reasons.

*First*, Because tho' Christ's Righteousness be more immediate to our Justification, yet Faith is more immediate to our Practice; and therefore it is of more concernment to know how Justification might be obtain'd, than critically to know wherein it doth consist. And,

*Secondly*, Because Faith doth necessarily relate unto the Righteousness of Jesus Christ: So that to say *Believe, and you shall be saved*, doth virtually and implicitly tell us also that our Justification and Salvation must be by the Righteousness of another. If therefore those who affirm that Faith justifies as it is the Performance of the Condition of the Covenant, intend it only in this remote and secondary Sense, I see no cause of Controversie or Disagreement about it. That's a second Corollary.

*Thirdly*,

*Thirdly*, Another Inference may be this, that we should never expect Justification, nor Salvation, upon any other Terms than a perfect Righteousness fully answering the Tenor of the Covenant of Works; answering it (I say) as to the Substance of what it requires, although the manner of obtaining that Righteousness be not conformable thereunto, but unto the Law of Grace. If we cannot produce a Righteousness every way perfect, and tender it to God as ours, we cannot with reason expect but that God should seek for Satisfaction to his Justice upon us in our everlasting Destruction. Ours it must be through our Union to Jesus Christ by the Bond of Faith, which is a sufficient Foundation for a real Communication of all Benefits and Interests.

*Fourthly*, Hence we may learn, that the two Righteousnesses the Text speaks of, *the Righteousness which is of Works*, and *the Righteousness which is of Faith*, do not differ as to the nature of the things themselves, but only as to the manner of their being made ours. *The Righteousness which is of the Law*, must be of perfect Obedience or of full Satisfaction; *the Righteousness which is of Faith* is both of Obedience and of Satisfaction; so that for the Matter there is no  
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Difference between them ; for the Righteousness of Faith is no other than what the Law of Works required. But herein lyes the only difference, that the one must be personal, the other imputed. The Law requires Obedience or Satisfaction to be wrought out in our own Persons, Grace mitigates this Strictness, and is contented with the Obedience and Satisfaction of another, apprehended and applied to us by our believing.

And thus you see at large the Nature of Righteousness both Legal and Evangelical, wherein they do consist, and what is the true Difference between them. The Knowledge of these things is of absolute Necessity to a clear Perception of the Doctrine of the Covenants, and of Justification. Some perhaps, because these Truths are abstruse and knotty, may think that I am teaching you, as *Gideon* is said to teach the Men of *Succoth*, Judges 8. *with the thorns and briars of the wilderness*. Yet I doubt not but by a diligent Recollection of what hath been delivered, you may even of these Thorns gather Figs. Sure I am, that God who once spake to *Moses* out of a Bush, can speak to you out of these Thickets: And though they do not so immediately tend to the exciting of Affections,



fections, yet those Affections may be well suspected to be irregular, and Experience shews they are seldom durable, that are not built upon a right Information of the Judgment.

These things being thus discuss'd and stated, let us now proceed to a more distinct and particular consideration of the Covenants, which I have told you were principally two; the one made with Mankind in *Adam* at his first Creation; the other made with Mankind upon their Restauration. The Tenor of the former is, *Do this, and live*: The Tenor of the latter, *He that believeth on Christ Jesus shall be saved*.

I shall first treat concerning the former, the Covenant of Works; the sum of which is, *Do this and live*, or in the words of my Text, *The Man that doth these things shall live by them*. And herein two things are chiefly to be observed, the Promise, which is *Life*; and the Condition, which is *Do this*, or perfect Obedience.

I shall begin with the former, the Promise made unto *Adam*, and all Mankind in him, *The Man that doth those things shall live*, which by the Rule of Contraries implies the Threatning and Curse against all Transgressors. If he shall live  
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who fulfils the Law, then by the contrary proportion he shall dye who transgresseth it. And this threatning we find exprefly annexed to one particular Command of the Covenant of Works, *Gen. 2. 17. In the day thou eateft thereof, that is, of the Tree of the Knowledge of Good and Evil, thou shalt surely die.* And to the general Tenor of the whole, *Gal. 3. 10. Cursed is every one who continueth not in all things which are written in the Book of the Law to do them.*

Now concerning this Life and Death, much difficulty there is to ftate wherein they did confift; and truly the Holy Ghofl having fpoken fo fparingly of it, it would be Prefumption, and an affectation of being wife above what is written, to determine any thing pofitively and magifterially herein: God taking more care to inform us how we might recover our loft and forfeited Blifs, than wherein it confifted. Yet poffibly fomewhat may with Modesty and Probability be fpoken of it, that may give us fome Satisfaction in clearing up, if not of all, yet of fome Truths that are pertinent to this Subject, and worthy our Knowledge and Acceptance.

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As for the Life here promised, there are two Opinions that carry a fair Probability.

The *first* is, That by Life here, is meant the Perpetuity and Continuance of that Estate wherein *Adam* was created, being a state of perfect Happiness and Blessedness, free from Sin, and therefore free from Misery; the Friend of God, and Lord of the visible Creation; all things being subject unto him, and himself subject only to his Maker; there being a perfect Agreement between his God and him, and between him and himself; no tormenting Conscience, no gnawing Guilt, no pale Fears, no Pains, no Sicknes, no Death. He might converse with God boldly, and sweetly; and God would have conversed with him familiarly and indearingly. Then there would have been no Desertion on God's part, because no Apostasie on his; no Clouds in his Mind, no Tempest in his Breast, no Tears, nor no cause for any, but a continual calm and serenity of Soul, enjoying all the innocent Delights that God and Nature could afford, and all this for ever. The whole World had been but an higher Heaven, and a lower Earth had been but Heav'n a little allay-ed; and *Adam* had been as an Angel incarnate,

carnate, and God all in all: And all this to be enjoyed eternally, without diminution, without period. O how great an Happiness may we conceive the State of upright Man to be, which nothing can resemble, nothing exceed, unless it be the Happiness and Bliss to which fallen Man shall be restored. Had not Sin foil'd and dross'd the World, it should never have felt the Purgation of the last Fire; the Elements should never have been dissolved, the Heavens folded up, nor the Host of them disbanded; but Man had been the everlasting Inhabitant of an everlasting World. This is the first Opinion concerning the Life promised in the Covenant of Works.

*Secondly*, Others again, to avoid some Inconveniencies which might follow upon the former Opinion, whereof the greatest seems to be a Populoufness beyond what the World could contain, think it more probable to affirm, that when the multitude of Mankind (which certainly had been far greater than all the Generations since the beginning of it amount unto, since Sin and the Curse have hindred the Fecundity of the first Blessing) had so far increased as to streighten the bounds of their Abode, God would have translated them to Heaven,

ven, without their seeing or tasting of Death. As when a Land is furcharged with Inhabitants, the State transplants whole Colonies of them, to disburden it self: So when this Earth should have been crowded with an Overplus of Mankind, God would have transplanted whole Colonies of them, and have removed them from a terrestrial to a celestial Paradise. God doth now indeed remove Believers to that State of Happiness; but yet they first descend into the Dust. Death is their Passage into Life, and the Grave their Entrance into Glory. We read but of two Men only who leapt that Ditch, and they were *Enoch* and *Elijah*. Of the one it is said that God took him, and of the other that God fetcht him in a fiery Chariot. But had not Sin come into the World, this might have been the common and ordinary Passage out of it. *Eve* had never been terrified by the King of Terrors, nor struggled at his Approach, nor fear'd, nor detested the Separation of those dear Companions the Soul and Body. For there had been no such thing as Death; but both Soul and Body jointly and at once should have been wrapt up to the Enjoyment of the same God, and the same Happiness, which  
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our Faith now embraceth, and our Hope expects. Which of these two is the very Truth I cannot determine, though the grand Inconvenience consequent upon the former, may incline a considering Mind to adhere rather to the latter.

Now here fall in two Questions to be resolved.

*First*, Whether *Adam* in Innocence may be said to be Immortal.

*Secondly*, What is meant by the Tree of Life spoken of in the History of *Adam*, and said to be planted in the midst of Paradise.

To the first I answer, That *Adam* in his state of Innocence was Immortal. For Sin is not only the Sting, but the Cause and Parent of Death, and gives it not only its Terrors, but its Being. What saith the Apostle, *Rom. 5. 12. By one Man Sin entred into the World, and Death by Sin.* So that had there been no Sin, there had been no Death. But yet even then *Adam* had in him the Contemperation of contrary Qualities, and therefore the Principles of Death and Corruption: And therefore his Immortality was not such as the Angels enjoy in Heaven, for they are not composed of jarring and quarrelling Elements, being  
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pure Spiritual Substances: Nor was it such as the Bodies of glorified Saints shall hereafter possess; for they shall be made wholly impassible, and set free from the reach of outward Impressions, and the Discords of Elemental Mutinies, that might impair their Vigour, or endanger their Dissolution. But it was an Immortality by Donation, and the Privilege of an especial Providence which engaged it self to sway and over-rule that tendency which was in his Body to Corruption, and notwithstanding the Contrarieties and Dissentions of a terrestrial Constitution, to continue him in Life, as long as he should continue himself in his Obedience.

And as a Means and Sacrament of this, God appointed the Fruit of the Tree of Life, that the Eating thereof might perpetuate his Duration. Which Tree of Life, what it was, and why so called, was the second Query.

Some suppose it was so named, because the Fruit of it had a Natural Virtue to preserve and prolong Life; and that *Adam* using it as his Ordinary Food, should by the Medicinal force of it have kept off, or repair'd, all incident Decays. But this, I think, sounds somewhat of the *Rabbi*: For the Guard which God

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set upon this Tree, lest fallen *Adam* should once taste it and live for ever, sufficiently overthrows this Conceit, and evinceth that Immortality could not be the Natural Effect and Production of it. But the best and most receiv'd Opinion is, that it was therefore call'd the Tree of Life, because it was a Sacrament added for the Confirmation of the Promise of Life. That as now under the Covenant of Grace God hath instituted Baptism and the Lord's Supper, that by being wash'd with the Water of the one, and eating and drinking the Bread and Wine of the other, he might seal to us the Stability of that Covenant, wherein he hath promised Eternal Life to those who believe. And so God gave *Adam* this Tree of Life, that by his eating thereof he might seal to him the Faithfulness of the Covenant of Works, wherein he had promised Life to him if he would obey. That as sure as he tasted of the Fruit of that Tree, so sure he should live, if he would perform the Commands of God. For every Covenant hath its Sacraments, or Seals, annexed to it. The old Covenant of Grace was sealed by Circumcision, called therefore *a Seal of the Righteousness of Faith*, Rom. 4. 11. And likewise the

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Pass-over was another Sacrament of that Covenant. The new Covenant of Grace is sealed by Baptism and the Lord's Supper. And in like manner the Covenant of Works was sealed by the Fruit of this Tree of Life; which was so called not from any inherent Quality of its own, but only Sacramentally, because it did confirm the Promise of Life, that as surely as *Adam* did eat thereof, so surely he should live if he would obey.

By these obscure and uncertain things, which cannot be recommended unto you as undoubted Verities, but only as probable Conjectures, you may perceive how much we are in the Dark, and how subject to Error, when we pretend to define and positively determine what the Holy Ghost hath thought fit to conceal. Yet two things I account most certain, and with which it will be good to put a stop to our Inquisitiveness.

I. That this Life promised in the Covenant of Works, was a State made happy and blessed by the Confluence of all good things outward and inward, Temporal and Spiritual, whatsoever Man's Condition could need, or his Will desire. As long as there were no defects of Righteousness and Holiness in his Nature, there would have been none of Happiness

## The Doctrine of

ness suitable to his Capacities, nor should he have any Complaints to make, or cause for them.

II. That this Life, whether Eternal on Earth, or in Heaven, though so perfectly happy in its kind, yet was far short of that Glory and Happiness which is now promised to Believers under the Covenant of Grace. Christ not only died to redeem a Forfeiture, but his Obedience merited the Purchase of a richer Inheritance, and he will instate his in the Possession of far more Transcendent Glory. *Adam* was never so happy in his Innocence, as he is now since his Fall, by his Faith and Repentance. He is now exalted far higher than at first he stood. And therefore *St. Gregory the Great*, considering the Advantage we have gained by our Restoration through Christ, could not forbear exclaiming, *O felix culpa que talem meruit habere Redemptorem; Happy Sin that obtained such a Redeemer.* And *Clemens Alexandrinus* hath a like Passage, ὁ ἐκ τῆς ἀπειθείας πειρᾶν μείζον ὑπακοῆς ἄθλον βραβεύς ἀπολαύσαντες. *His Disobedience cast Adam out of Paradise, his Obedience instates him in a far higher and greater Reward, even Heaven.* So that as Christ saith concerning *John the Baptist*, *Among all that*

that are born of Women there hath not arisen a greater than he, yet he that is least in the Kingdom of Heaven is greater; the same may I say concerning *Adam* in Innocence, Among all the visible Creation there was none greater nor more happy than he; yet the least Believer who is now in the Kingdom of Heaven, is far greater than he when he was Lord of Paradise. Yea, should we suppose that *Adam* after he had long continued in his Innocence and Obedience, should have been assumed into Heaven, yet a Believer's Glory there purchased by the Merits of his Saviour shall far outshine whatsoever Glory *Adam* could have acquir'd by his own Obedience. For so much Approximation and Union as there is of the Creature unto God the Fountain of all Glory, so much Participation is there of Glory from God by the Creature. Now *Adam*'s Union unto God was only Moral, such an Union as Love and Friendship doth beget: But a Believer's Union unto God is nearer, and mystical, and ineffable: And therefore from this nearer Union will flow a greater Glory. God hath wedded our Nature to himself in the Hypostatical Union; and he hath wedded our Persons to himself in a Mystical

cal Union, neither of which could have had place under the Covenant of Works; and therefore the Union not being so great and close, the Glory promised therein would not have been so glorious, nor the Life and Immortality so blessed, as that which is now brought to Light by the Gospel.

This you may take in answer to the first Question, What the Life is that is promised in the Covenant of Works, *The Man that doth these things shall live by them.*

Our next Enquiry is, What Death it is that this Covenant threatens, *In the day thou eatest thereof thou shalt die the Death.* And herein truly we are almost as far to seek as in the former. Yet thus much is certain.

*First,* That by Death is meant the Separation of the Soul and Body, which is a Temporal Death, together with all its Forerunners and Concomitants, Pain, Grief, Weakness, Sickness, and whatsoever doth either cause it, or attend it.

*Secondly,* It is also certain that here is meant Spiritual Death, the Loss of the Image and Favour of God, a despoiling the Soul of the Ornaments of Knowledge, Grace and Righteousness, with which in its first Creation it was beautified.

fied. For as the Separation of the Soul from the Body is the temporal Death of the Man, so the Separation of the Soul from the Love and Grace of God, is the Spiritual Death of the Soul.

And, *Thirdly*, As certain it may be that hereby is meant likewise an Eternal Death, to endure for ever, because to be inflicted by an infinite Justice.

But the main Difficulty is, whether this Eternal Death should have consisted in the utter Annihilation of the Soul after its Separation from the Body by a temporal Death, or whether both Soul and Body should have been again united to suffer Eternally some Torments proportionable to those which the damned now suffer in Hell. To this I shall give you what I judge most probable. And that is,

I. That the Death threatned in the Covenant of Works would not have been the utter Annihilation of the Guilty Soul after its Separation from the Body. Because Annihilation is not a Punishment suited to the Eternal glorifying of God's Justice and Power, since it would be in one Moment transferr'd, and put the Soul out of the reach, and from under the Dominion of Omnipotency it self. For altho' *non esse* be *maximum malum Metaphysicum*, yet certain-

ly God will not glorifie himself by *Metaphysical Notions*, but by *Physical and Sensible Punishments*.

II. Whatsoever Punishment had been eternally inflicted, either upon the separate Soul alone, as some hold, or upon the whole Man both Soul and Body, as others affirm, had been more mild and mitigated under the *Covenant of Works*, than now the *Torments of the damned* will be who have despised the *Covenant of Grace*. For as the *Life promised then* was inferior to the *Life promised now*; so the *Death threatned then* was not so rigorous, so tormenting, as the *Death threatned now*. Certainly the *Tenders that are made to Men of Christ*, and *Salvation by him*, are not mere indifferent things, that though they slight and reject them, yet they shall be in no worse condition than when they were born; but a despised Saviour, an abused Grace, a neglected Salvation, are such things as will add Rage to the unquenchable Fire, and make it eat deeper into the Soul, than if there had been no Saviour provided, no Grace offer'd, no Salvation purchased; but they had been all left in their first fallen Estate, without Hope, without Means, without Possibility of Recovery.

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And thus much concerning the Life promised, and the Death threatned in the Covenant of Works. Only it may be Queried how God verified this threatening upon *Adam*. The Threatning runs thus, *In the Day thou eatest thereof thou shalt surely die*: And yet we read that *Adam* lived nine hundred Years and more after this peremptory Sentence. How is this consistent with God's Justice and Veracity, who not only did not inflict Death on him, on the Day of his Transgression, but repriev'd him for many hundred Years after?

To this I answer briefly, that when it is said *In the day thou eatest thou shalt die*, by this is not meant that he should presently upon his sinning undergo actual Death, nor only that Death should be then due unto him, as some would have it, for so it might, and never have been inflicted; but the Meaning is, that he should be liable and obnoxious, yea and ordain'd to Death: Death should certainly be inflicted on him in the time that God had appointed, and which he foresaw would make most for the Glory of his Holiness and Justice. *In that day thou shalt die*, is no more than In that day thou shalt be a Mortal Creature, thy Life shall be forfeited to Justice, to be

be cut off whensoever the righteous and holy God shall please.

Let us, in the next place, proceed to consider the Condition of the Covenant of Works; and that the Apostle tells us is *Do this; the Man that doth these things shall live by them.* By doing these things is meant Obedience both in its Perfection, and Perseverance: For perfect Obedience could not justify, unless it were persevering Obedience; for we find that *Adam* himself was not justified by his perfect Conformity to the Law for a time, because he did not continue in it.

Now here concerning this Obedience which was required in the Covenant of Works, we may observe,

*First*, That the Rule of *Adam's* Obedience in his State of Innocence were principally the Dictates and Promptings of his own Nature, and secondarily any positive Law that should be given him by God: So that when God bid him *do this and live*, he doth but point him inwards to see what was written upon his own Heart, and to act suitably thereunto. God gave him one Command which was not written there, and that was not to eat of the Tree of Knowledge of Good and Evil. And some suppose also the Com-



Command of Sanctifying the Sabbath Day to have been a positive Law given to *Adam*, *Gen. 2. 3.* where it is said *God blessed the seventh day, and sanctified it.* Others suppose those Words to be brought in only by way of Prolepsis or Anticipation. However that be, yet certain it is that God laid very few Injunctions upon upright Man, besides what the Dictates of his very Nature and Reason did prompt him to: But if many more had been then imposed on him, they would all have been ultimately resolved into that grand Law of Nature, that whatsoever God commands we ought to obey. And therefore though the not eating the Fruit of such a Tree were not a Law of Nature, yet this was, that he ought not to have done what God forbid him. So that, *Do this*, was to *Adam* no more than *Act only according to the Rules of Nature and right Reason, and thou shalt live.*

*Secondly*, The Covenant of Works required of *Adam* all those things which are now required of us under the Covenant of Grace, except it be those which suppose a sinful and a fallen State. Some Duties there are, which are in themselves absolute and perfect, and do not presuppose any Sin or Corruption in our Na-

Nature; and such are, to love God, to reverence and worship him, to depend upon him, and believe in him, and to commit all our Affairs, and the Conduct of our whole Lives, to his Guidance and Government. Other Duties there are which do necessarily connote and presuppose Imperfection and Sin; as Patience and Submission under Afflictions, confessing of Guilt, Acts of Repentance, and of Faith in the Merits of Jesus Christ, relieving the Necessities of the Poor, forgiving Wrongs and Injuries, and many other such like. Now the Duties of the former sort which were required of us, were likewise required of *Adam*, and his Continuance in them would have been his Justification. But not the Duties of the latter sort: For a State of Innocence and Perfection excludes all such Duties, because it excludes all that Imperfection and Guilt, upon the account of which alone such Duties are become necessary. *Adam* had the innate radical Power to them, but no occasion to exercise it.

*Thirdly*, *Adam* in Innocency had a Power to do whatsoever the Law, or the God of Nature, did require; and by this his perfect Obedience to have preserved the Righteousness of his first Estate,

state, and his undoubted Right unto that Life that was promised. God is so just and merciful that he lays no Commands upon his Creatures to any thing that is impossible, unless it be made so by an Impotency wilfully contracted. God may indeed justly require that from us which is now beyond our Power to perform (as the perfect fulfilling of his Law) and that because it was once possible for us in our Representative. And if we have lost our Power of obeying, that does not prejudice God's Right of commanding; no more than the Inability of a voluntary Bankrupt dischargeth his Obligation to his Creditors. In the State of Innocence God suited the Power of his Creature to the Law he intended to give him, and made his Obligation to Duty commensurate with his Ability to perform it.

*Fourthly,* That Obedience which was the Condition of the Covenant of Works, was to be performed by *Adam* in his own Person, and not by a Surety or Undertaker: And therefore the Covenant of Works hath no Mediator. And this is the great, yea, for ought I can see, the only real Difference between the Covenant of Works and the Covenant

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nant of Grace. They both require the same Obedience and Righteousness to justify Men: Only the Covenant of Grace allows it to be the Righteousness of another; but the Covenant of Works requires that it be wrought out by the Man himself. It is true we live by doing this, as well as *Adam*; but we do it by our Surety, not in our own Persons. And hence we may learn what Covenant it was that Christ, the second *Adam*, was made under. It was strictly the Covenant of Works, of personal Righteousness, the same that God entered into with *Adam*; and therefore he is called by the Apostle the *Second Adam*; because the first *Adam* failing in his Undertaking, he rose up in his stead to be our federal Head and Representative; and seeing the first did not rightly manage the Trust deposited, Christ took the whole Affair out of his Hands, and hath perfectly, fully and faithfully transacted it.

We have thus seen both the Promise, and the Condition of the Covenant. Our next Enquiry should be concerning the Persons with whom it was first made, and by whom it was first broken. But before I come to that, it may not be impertinent to resolve a Query that may arise upon what hath been already said:

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And that is, Whether the Afflictions and Temporal Evils that Believers suffer in this Life, be not inflicted on them by vertue of the Curse and Threatning of the Covenant of Works. *In the Day that thou eatest thou shalt die, and the Soul that sinneth it shall die.* For the Curse of dying comprehends in it not only temporal Death it self, but all other Miseries and Troubles that we undergo in this present Life. And indeed it is worth the Enquiry, whether the Afflictions and Sufferings of true Believers, be properly Punishments, or not. To resolve this, we must know that God hath two Ends respecting himself for which he brings any Evil upon Men: The one is the Manifestation of his Holiness, the other is the Satisfaction of his Justice. And accordingly as any Affliction tends to these, so it is either properly a Punishment, or barely a Chastisement and Correction. If God intend by the Affliction to satisfy his Justice, then it is properly a Punishment, and flows from the Curse and Threatning of the Covenant. But if God intend thereby only to glorify and manifest his Holiness, then it is not a proper Punishment, neither hath it any thing of the Rancour and Venom of the Curse in it, but it is only

ly a fatherly Correction proceeding from Love and Mercy. But now,

*First* The Afflictions and outward Evils that true Christians suffer, are inflicted by God upon them, to the end that he might manifest his Purity and Holiness. Indeed there are many gracious Ends respecting Believers themselves wherefore God doth afflict them, as to exercise their Graces, to keep them humble and dependant, to starve up their Lusts, to wean them from the World, and to fit them for a better. But the great End respecting God himself is, that by these Afflictions they might know and see how holy a God they have to deal with, who doth so perfectly hate Sin that he will follow it with Chastisements wheresoever it be found. Though the Sin be pardoned, though the Sinner be beloved, yet God will afflict them, not indeed to satisfy his Justice, for that is done for them by Jesus Christ, but to satisfy his Holiness, and vindicate the Honour of his Purity in the World, and himself too from Contempt, when those who will presume to offend shall certainly smart for it, 2 Sam. 12. 13, 14

*Secondly*, The Afflictions and Evils that Believers suffer, are not inflicted by

by God, that thereby he might satisfy his Justice upon them; and therefore they are not from the Curse of the Law, nor properly Punishments for their Sins. Punishment always connotes Satisfaction for transgressing the Law. But now this Satisfaction to Divine Justice is not to be wrought out by Believers themselves; and therefore whatsoever they suffer is not strictly Punishment. Christ hath fully satisfied all the Demands of Justice, and therefore no farther Satisfaction is expected from them, since that could not be consistent with the Rules and Measures of Justice to punish both the Surety and Principal too. The Curse of the Law poured all its Poison into Christ, and there is not one drop of it that falls besides upon Believers, *Gal. 3. 13. Christ hath redeemed us from the curse of the Law, being made a curse for us.* For that Death, and all those Evils threatned in the Covenant of Works are Curses, not merely because they are grievous and afflicting, but because inflicted on Transgressors in order to the Satisfaction of Divine Justice upon them. And therefore Christ is said to be accursed, and his Death to have been an accursed Death, (*cursed is every one that hangeth on a tree*) not because

cause he dyed, nor because he dyed a most bitter, painful, and shameful Death, but because he was ordained to undergo this Death as a Satisfaction to the Justice of God for the Sins of Men. And truly, should God inflict those very Evils which he now doth upon Believers, to the end that he might thereby raise some Satisfaction to his Justice, though the Evils themselves would not be greater, nor more sharp and painful, yet they would all be Curses, and make them too accursed Creatures. For the true notion of a Curse and of a Punishment, consists not in the Quality or the Measure of the Evil suffered, but in the inflicting it as Penal, and in order to the Satisfaction of Justice.

Hence therefore with what Calmness and sweet Peace may a true Christian look upon all his Afflictions? though they be sore and heavy, and seem to carry much Wrath in them, yet they have nothing of the Curse. The Sting was received all of it into the Body of Christ: so that now the Covenant of Works is disarm'd to him, and he need not fear the dreadful Thunder of its threatnings, for the Bolt is already discharged upon another. Indeed were it God's Intent to satisfy his Justice by the Evils which he

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he brings upon me, I might then tremble with Horror and Astonishment, and account every the slightest Suffering a Prefage and Pledge of far greater and eternal to come. But if I have an Interest in the Righteousness of Christ, Justice is already satisfied, the Curse removed, and all the Sorrows and Afflictions I suffer, are but the Corrections of a gracious Father, not the Revenge of an angry God. Am I pinch'd by Poverty? That is no Curse: God doth not seek Revenge upon me, but only keeps me from the allurements to Sin and Vanity. Am I afflicted with losses in my Relations, or Estate? That's no Curse: God doth not thereby seek Satisfaction to his Justice, but only takes these from me, that he might be all in all. Am I tormented with Pain, weakned with Diseases, and will these bring Death upon me? Yet Diseases, and Death itself are no Curses; but only a necessary Passage from Life to Life, a bad step to *Canaan*, a short Night between one Day and another. Revenging Justice is satisfied; and therefore come what Afflictions it shall please God to try me with, they are all weak and weaponless, without Sting, without Curse in them.

But most sad and miserable is the condition of wicked Men, whose Infidelity excludes them from having a right in the Sufferings of Christ: For there is not the least Affliction that befalls them, the least gripe of any Pain, the least loss in their Estates, the most slight and inconsiderable Cross that is, but it comes upon them through the Curse of the Law. God is by these beginning to satisfie his Justice upon them, and sends these to arrest and seize them. He is beginning to take them by the Throat, and to call upon them to pay him what they owe. Every Affliction is to them but part of Payment of that vast and endless Sum of Plagues, which God will most severely, and to the very utmost Farthing exact of them in Hell. And so much in answer to that Query.

Let us now proceed to enquire who are the Persons with whom this Covenant of Works was at first made, and then by whom it was broken.

But in order to a clear and distinct Resolution to this, I must first premise one or two things most necessary to be known, and which I shall lay as the Basis and Foundation of my ensuing Discourse.

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The *first* is this, that *Adam* may be considered under a two-fold Capacity.

I. As a Natural Root.

II. As a Federal Head.

In the former respect we were in him as in our Original; in the latter, as in our Representative.

There is no difficulty at all in conceiving of *Adam* as our Natural Root, for that is only in regard of the Tradition of the same Nature to all his Posterity. As all Parents are the natural Root of their Posterity, so *Adam* was of all Mankind, delivering his Nature to his Children, which hath since been handed down along from one Generation to another, even unto us. But all the difficulty lies in opening how *Adam* was our Federal Head, and what it signifies to be so. A Federal Head, is a common Representative, or publick Person, a Person as it were dilated into many, or many Persons contracted into one, appointed to stand in the stead of others; so that what he doth as acting in that publick Capacity, is as valid in Law to all intents and purposes, as if those whom he represents, had in their own Persons done it. This is a Federal Head, Surety, or Representative. Now such a Representative is supposed to have

a Power to oblige those for whom he appears to any Agreement or Compact whatsoever, as though they themselves had personally entered into it. And this Power that one Man hath to oblige and bind another, may arise two ways.

*First*, From a voluntary Delegation.

*Secondly*, From a Natural, or at least a Legal or acquired Right that the one hath over the other.

*First*, A Representative by Delegation, is one to whom those whom he represents have, by a free and joint consent, given up their own Power, and invested him in it. As to use a known instance in the choice of a Parliament, the People give away their Power to those few select Men whom they send, each Shire to its Knight, and each Corporation to its Burgeſs. So that whatsoever these few do, is in Law not only the Act of those Men, but of all the People in the Nation: What Laws or Taxes ſoever they impoſe on those whom they represent, are not only from them, but in a Law ſenſe the People lay them upon themselves. But *Adam* was not thus the Federal Head or Representative of Mankind, because having not as then received our Being, we could  
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not by a free consent chuse him to transact with God for us.

*Secondly*, Therefore, there is in some a Power to oblige others, arising merely from the Right that the one hath over the other. And this Right is twofold: Either natural upon the account of natural Production, or else legal and acquired upon the account of Purchase and Redemption. For both he that begets, and he that purchaseth and redeems another, hath a right over him, and by that may become his Federal Head, and bind him to all just Conditions, disposing of his Person and Concerns as he thinks fit and expedient. Accordingly the whole Race of Mankind never had but two Federal Heads or general Representatives; and they were the first, and the second *Adam*. The Power that Christ, the second *Adam*, had to represent those for whom he undertook, was founded upon a legal and acquired Right over them, as being their Redeemer who had bought them to himself out of the Hands of Justice, and therefore might dispose of them as he pleaseth. But the Power that the first *Adam* had to be our Representative arose from a natural Right, as being the common Parent of all Man-

kind, in whose Loins we all lay, and from whom we deriv'd our Beings, and upon that account he might justly oblige us, who owe our selves to him, as well as himself, to what Terms soever God should propound, and he accept. And the reason why we say, that *Adam* only was our Representative or Federal Head, and not our other intermediate Parents from whom we spring, as well as from him, is not because other Parents have not the same Power to Covenant for, and oblige their Children, as he had (for still they have as much Natural Right over those that descend from them) but because they are not so appointed and constituted by God. Should God make a distinct and different Covenant with them, they would have as much Power to bind their Posterity to the Terms of it, as *Adam* had to bind all Mankind to the Covenant of Works. That's the first thing premised.

*Secondly*, Because *Adam* was thus our Federal Head, we are not to be consider'd as distinct from him, but as one and the same Person with him entering into Covenant with God. As the Parliament is to be considered as the same with the whole Body of the People in  
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all things wherein they do represent them; so *Adam* and all Mankind are to be considered as one and the same Person in all things wherein he represents us. Now our being thus one with *Adam* doth not denote any real Physical Unity or Oneness: but it must be understood in *sensu forensi*, in a judicial Law Sense. And this Oneness with him in a Law Sense (which is a term frequently used, and therefore it might help us to have it expounded) signifies nothing else but that there is a real Foundation laid for the Law justly to Reward or Punish us, upon *Adam's* Obedience or Disobedience, as if we were one and the same Person with him; which Foundation is the Right he hath over us to oblige us to Covenant-Conditions.

Now these things thus premised (which are of great moment in the Doctrine of the Covenants) take these two Particulars,

*First*, That the Covenant of Works was not made with *Adam* considered in his private and personal Capacity, but as a publick Person and a Federal Head; and therefore it was made with us as well as with him, yea, with us in him. He was not a single Person, but a whole World wrapt and folded up together in  
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one : So that all who have since sprung from him, are, in respect of the Covenant, but one *Adam* unravell'd, and drawn out at length. What the Apostle saith of *Levi*, *Hebr. 7. 9, 10. Levi paid Tithes in Abraham, for he was yet in the Loins of his Father when Melchisedec met him*, I may say in this Case: We all entred into Covenant at the very beginning of the World, for we were then in the Loins of our Father *Adam* when that Covenant was made. So that when we consider either *Adam* or our selves with relation to this Covenant, we must so mould our Apprehensions as if all we were *Adam*, and *Adam* all of us. For though we then lay so deep hid in our Causes, and the small Principles of our Beings, yet the Covenant took hold of us, and bound us either to the Obedience which *Adam* promised both for himself and us, or to the Penalty which he expos'd both himself and us unto. Yet still our Covenanting in *Adam* must be understood in a Law Sense: For it is utterly impossible that we should personally and actually enter into Covenant before we were. But the Meaning is only this, that the Covenant which God made with *Adam* doth as lawfully and strongly bind us to Obedience, and in  
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case of failure to Punishment, as it did him; because God made this Covenant with him consider'd not personally but representatively, he having a Power to indent for his Posterity, from the natural Right he had over them as their common Parent. And yet possibly it may be long enough disputed, without hopes of a certain Resolution, whether when God made this Covenant with *Adam* he then knew himself to be a Publick Person, and to stand as the Representative of all Mankind. Probable it is, that this Affair being of so vast and general Concernment, some such Apprehensions might be imprest upon him by God, either through natural Instinct or divine Revelation: And if so, the more inexcusable was his Fault, that knowing himself intrusted with no less a Stock than the Happiness of all his Race, he should so wilfully break, and thereby ruin both himself and them.

*Secondly*, In like manner *Adam* brake this Covenant, not only as consider'd personally, but as he was a common Representative and a publick Person; and therefore not only he, but we, by eating of the forbidden Fruit sinned and fell. We are not to look upon *Adam* as alone in the Transgression; but we our selves

selves were as deep in it as he: He indeed by personal Consent to the Temptation (without which neither he nor we had sinned) but we, by a Covenant or Federal Obligation in him our Surety and Representative. Every one will readily confess that he hath been and still is a Transgressor of the Covenant of Works, that his Obedience falls infinitely short of the Holiness and Perfection of the Law: But that he should transgress this Covenant so many thousand Years before he was born, even in the Infancy of the World, that his Hand should be lift up against God in that primitive Rebellion; this some deny, few understand, and fewer lament. Yet what saith the Apostle, *Rom. 5. ver. 12, 18, 19?* In the 12th verse, *By one man sin enter'd into the world, and death by sin; and so death passed upon all men, ἐφ' ᾧ πάντες ἥμαρτον*, for that all have sinned, saith our Translation; *in whom all have sinned*, saith the Margin: Both are right, for indeed both carry but the same Sense. So ver. 18. *By the offence of one man judgment came upon all to condemnation.* And ver. 19. *By one man's disobedience many were made sinners.* But how could many be made Sinners by the Sin of one? It is not by Imitati-  
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on only, as the *Pelagians* held, maintaining that *Adam's* Sin had no more Influence upon us, than the Power that a bad Example hath to sway that Will to Evil that is not necessarily confirmed in Good. But this cannot be, because Death is here said to *reign over those who never sinned after the similitude of Adam's transgression*, ver. 14. that is, over Infants, for they also dye in whom the Example of *Adam* could never work any Propension to Disobedience. And certainly were there nothing else in *Adam's* Sin to make Men Sinners, but only the setting of an ill Example before them, I can see no Reason why the Example of his Penitence and After-Obedience should not as effectually excite us to Virtue, as that of his Disobedience to Sin. Especially methinks the Examples of the Miseries and Wretchedness that Sin hath brought both upon *Adam*, and upon his Posterity, might much more deter them, than the Examples of Vice (if there were no Corruption in their Nature) allure them. It is not therefore by Example only that Mankind are *made Sinners through the disobedience of one*; but we became Sinners by his Disobedience, because in him we our selves sinned and disobey'd; not  
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indeed actually, for so we were not in him ; but Forensically, and in a Law sense, he being our Representative and Federal Head, and God looking upon what he did as equivalent to the personal deed of all Mankind ; which Imputation was built upon most just and righteous Grounds, because *Adam* being our first Parent, had a natural right over us, and might bind all his Posterity to the Terms of any Covenant that God should be pleased to make with him, and which might have been so much to their Advantage. And thus I hope these two things are sufficiently cleared, which are of great use and necessity to our right understanding the Doctrine of the Covenants, with whom the Covenant of Works was made, and by whom it was broken.

Now that many of these things are abstruse and difficult I cannot deny ; but that any of them are vain and frivolous, I do. It is a most ignorant and weak Excuse of many, who perhaps may be well-meaning People, that these things are too high Speculations for them to search into ; that their eternal Salvation may be secured well enough though they know not such obscure Points as these are, so long as they conscientiously  
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practise those obvious Truths, and express Duties which they know. I will not, I dare not deny, but Men may be safe in not knowing what they cannot attain. But if they pretend this for a Shelter of slothful and affected Ignorance, let them consider that many of the great and precious Truths of the Gospel are delivered obscurely, not to excuse us from, but on purpose to engage us to a diligent Search and Study of them. If these things were not expedient to be known, why should the Holy Scripture so abound with them? The Epistles of *St. Paul* are full of these profound Mysteries, which he wrote to the Churches in common, and every Member of them. These were read in publick Assemblies, and it concerned all the People to hearken to them, and consider of them. And if the pressing only of practical Duties of Christianity had been sufficient, most part of the Apostles Writings had been needless and superfluous. 'Tis true we cannot determine what is the *Minimum quod sic* that is consistent with Salvation, what is the least Degree either of Grace or Knowledge that may just serve to bring a Man to Heaven. But this we may say, that 'tis a very ill Sign to drive the Bargain so hard with God,

to desire to be saved at the least Charges and Expences possible. This I will boldly say, that he who despiseth a more high and elevated Knowledge of the Mysteries of Christianity, where the Means to attain it are afforded, though others who are destitute of those Means may arrive at Heaven and Happiness, yet I must needs doubt whether ever he shall. To despise Evangelical Truths which do not so immediately tend to Practice, is no other than to impute Trivialness to the infinite Wisdom of God who hath revealed them, and so often and largely insisted on them; and to withdraw the chiefest part of our selves, whereby we most of all shew our selves to be Men, from his Obedience, even our Understandings. Certainly we serve God as well by endeavouring to know his Truth, as by endeavouring to obey his Commands; and he who resolves to obey God bidding do this, but not when he bids him understand this, serves him more like an Engine, than like a Man.

From this that hath been spoken we may borrow some Light to discover to us the manner how we are all become Partakers of Original Sin, through the Violation of this first Covenant of Works. Many are the Disputes, and great the  
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Difficulties about this Matter: Very much is said and written upon this Subject, to very little Purpose, unless it be to shew us how miserable the Blindness and Ignorance of human Nature is, which this Sin hath brought upon us. It would be a Labour as fruitless as endless to reckon up to you the great Variety of Opinions herein: No one Point of Divinity hath been more discuss'd and controverted than this; and yet, if I may be allow'd so to judge, all that ever I have yet seen, hath either been false in the *Hypothesis*, or failed in the Accommodation. Some deny the Imputation of Guilt, and some the Corruption of Nature, and because they cannot comprehend the Way and Manner of its Conveyance, destroy Original Sin it self. Others that grant both, yet puzzle themselves and their Readers with strange Assertions; some holding that the Soul is propagated from the Parents even as the Body is; and therefore no Wonder that a defiled Soul should beget another such. Others, who hold the Souls of Men to be immediately created by God, affirm that it contracts Pollution by being infused into a polluted Body. But yet the Absurdities that will follow upon all these ways are so many, so ve-

ry gross and palpable, that such *Hypotheses*, instead of satisfying, must needs only disquiet and torment an inquisitive Mind; and yet if after all these Differences and Disputes the certainty of the Truth in this Matter could be evidenced, it would more than recompence the Pains of all, and the Errors of many who have attempted it. For though it be certain that Niceties in Religion are not Necessities, yet if ever Difficulty and Usefulness were conjoined together in any one Point, 'tis in this of Original Sin. I intend not to handle the Question at large, but only briefly speak to it as a Deduction and Corollary from this Doctrine of the Covenants. To enter into it, I must first premise a distinction or two concerning Original Sin, and then lay down some Positions from which it may be cleared to you, that the true Ground of our partaking of it is only the Covenant of Works.

*in Sin*

Original Sin therefore is two-fold.

*First*, The Imputation of Guilt.

*Secondly*, The Inhesion of Corruption.

*First*, There is an Imputation of Guilt. To impute Guilt, is to reckon a Person a Transgressor of the Law, and therefore liable to the Punishment threatned, whe-



whether he hath in his own Person transgress'd the Law, or not. And here lies a great part of the difficulty, how we can become guilty of another Man's Transgression, which we never acted in, nor consented unto, and was committed some thousands of Years before we were born; and yet we shall be punish'd for it, and that as justly as if we had in our own Persons committed it.

*Secondly*, Besides this Imputation of Guilt, there is in Original Sin an inherent Corruption of Nature. The former is by the Schools called *Peccatum Originans*; and this *Peccatum Originatum*, barbarously indeed, but yet significantly. Now inherent Corruption of Nature is commonly made to consist of two parts.

I. The loss and privation of the Image of God, the Clarity of our Understandings, the Obedience of our Wills, the order of our Affections, the perfect harmony of the whole Man in the Subjection of his inferior Faculties to his superior, and all unto God, being utterly lost and renounc'd, so that now we are become both unable and averse to every thing that is good.

II. Besides this, it is commonly affirmed that there is some positive malign-

malignant Quality in original Sin, *viz.* a violent propension, and strong bent of the whole Man unto what is evil and sinful. The former is called the Privative, this latter the Positive part of Original Sin. Yet I think, if it be well weighed, as there may be insuperable difficulties in admitting such a positive Corruption in our Frame and Composition, so there is not any necessity to grant it. We need not, I say, superadd any positive Corruption in original Sin, to the privation of original Righteousness. For a mere privation of rectitude in an active Subject, will sufficiently salve all those *Phænomena* for which a positive Corruption is pleaded. We shall find Man's Nature wicked enough by his Fall, though there were no evil Principles infused into him (for from whence should they come) but only Holiness and Righteousness taken from him. For the Soul being a busie Creature, act it must and will: Without Grace and the Image of God adorning and assisting it, it cannot act regularly, nor holily. Its Nature makes it active. The loss of God's Image, which alone can raise the Soul to act spiritually, makes all its Actions defective; and this alone is sufficient to make all his Actions corrupt and sinful,

ful, without admitting any positive Corruption. There needs no more to make a Man halt that must walk, but to lame him: And certainly he that doth lame him, doth it not by infusing into him any habit or principle of Lameness, but only by destroying that Strength and Power which before he had. So stands the case here; we are all lamed by the Fall we took in *Adam*, our Natures are despoiled of their primitive Integrity and Perfection, so that there needs not any positive vitious Habit implanted in our Original to make our Actions vicious and irregular; but it is sufficient that we have lost those holy Habits and Principles of Righteousness and Knowledge which we were at first endowed with, and which alone could direct every Action in *ordine ad Deum*, as the Schools speak, with a reference to God, and his Honour and Glory.

Thus then you see, Original Sin may be either the Guilt of the first Transgression imputed to us, or the Corruption of Nature inherent in us. To which Corruption nothing more is required than the loss of God's Image in an active Subject.

It remains now to open how this Imputation lies upon us, and this Corruption

tion cleaves unto us, merely upon the account of the Covenant of Works; whereby we may clearly understand how it is that we become Partakers of Original Sin.

Now this I shall endeavour to do as to both Branches.

As to the Imputation of *Adam's* Sin to us, take these two Particulars, which will explain how Original Sin, as to the Guilt of it, lies upon us.

*First*, If *Adam* had not been our federal Head, if the Covenant had not been made with us in him, but had respected him alone, yet his Sin might have been justly so far imputed to us, as to subject us to temporal Evils and Punishments, because of that relation which we bear unto him as our natural Head, and the common Root from whence we all sprang. And the reason of this is, because God might justly have punish'd the Transgression of *Adam* in all his concerns, and in whatsoever was dear unto him, as his Posterity would have been. So that to us these Evils would have been only a *Simplex cruciatus*, only painful, because inflicted without any respect to our own Sin; but to *Adam* they had been Penal, and properly Punishments.

ments. This I think may be made good by many places of Scripture, where God is set forth as punishing some for the Sins of others, who were not their Federal Heads, *Exod. 20. 5. Visiting the iniquities of the fathers upon the children. Isai. 14. 20, 21. The seed of evil doers shall never be renowned: Prepare slaughter for his children for the iniquity of their father.* And so for the Sin of *David*, seventy thousand of his Subjects are slain. And yet those Fathers were not the Representatives of their Children, neither was *David* of his Subjects. But God might justly thus punish them in their Relations. For a Father is punish'd in the Evils that befall his Children, and a King in those that befall his Subjects. And though it be true that they have Evil enough of their own, to deserve these, yea and greater Plagues, yet if they should be supposed to be innocent and without Sin, God might justly thus afflict them, not indeed as punishing them, but those that sinned, they being made only the passive Conveyers of those Punishments to them. I remember *Plutarch* gives this Reason in his Treatise of those who are late punish'd, why it may be just to revenge the Fathers Offences up-

on the Children, ἡδὲν δεινόν, faith he, ἡδὲν ἄτοπον ἀν' ἐκείνων ὅτις ἔχουσι τὰ ἐκείνων. *'Tis nothing strange nor absurd, that since they belong to them they should suffer what belongs to them.* So then, though we had never sinned in *Adam*, nor the Covenant made with him had ever reached us, yet God might justly have brought temporal Evils upon us, because of the Relation we bear unto him, as our natural Head, and as we are Parts of him.

*Secondly, That Adam's Sin is imputed unto us so far as thereby to make us liable to eternal Death and Damnation, results not from his being our natural, but our federal Head. Adam's Sin is imputed to our Condemnation, only because we covenanted in him, and not merely because we descended from him. It is an everlasting Truth, Ezek. 18. 20. The Soul that sinneth it shall die; and the Son shall not bear the Iniquity of his Father, that is, the Punishment of his Father's Iniquity. So Gal. 5. 6. Every Man shall bear his own burden. These Expressions cannot be meant of temporal Sufferings; for I have already shew'd that God may, and doth inflict them upon Children, for the Parents Sins: But they are meant of future Punishments,*

ments, and eternal Death; that none shall eternally perish for his Father's Crimes, but only for his own. But you will say, how then comes it to pass that we are liable to eternal Death through the Sin of another, if so be *the Son shall not bear the Iniquity of his Father*, and only *the Soul that sinneth shall die*? I Answer, This is still true, because we are the Souls that sinned; we in *Adam*, who then rose up our Representative, in whom we covenanted with God, and in whom we brake that Covenant: And therefore God inflicts Death eternal upon his Posterity, not as a Punishment for his Sin, but for their own: For his Sin was theirs, though not committed personally by them, yet legally and judicially charg'd upon them. The Grounds of this I have before mentioned, and therefore shall spare to enlarge upon it here: Only take the Sum and Abstract of it in brief thus; God was at first willing of free Grace to enter into Covenant with *Adam*, that if he would obey, he should live; if he would disobey, he should dye the Death. But lest this Grace should be too narrow and stinted, if it had been limited to *Adam's* own Person only, therefore God extends it to all Mankind, and bids

*Adam*

*Adam* stand forth as the Representative and Surety of all his Posterity, and indent for them as well as for himself; which he might justly do, being the common Parent of Mankind, and therefore having a natural Right to dispose of them, especially when in all appearance and probability it would have proved so incomparably to their Advantage. He therefore disobeying, the Death threatned is as much due to us as to him, it being in Law not only his Act, but ours. And this is plainly the manner how we, who live so many Thousand Years after, are made liable to Death by the first Transgression. And therefore *Alvarez de Auxil. d. 44. n. 5.* saith well, *Propriè loquendo omnes filii Adæ peccaverunt originalitèr in eo instanti in quo Adam peccavit actualitèr*; that is, All the Children of *Adam* are not only then guilty of original Sin when they are first conceived or born, but properly they sinned originally in the same instant in which *Adam* sinned actually by eating the forbidden Fruit, because they were then in *Adam* as in their Representative, and upon that Account his Transgression was legally theirs.

And



And thus, I hope, I have made it clear, that as for that part of original Sin which consists in the Imputation of the Guilt of the first Transgression, it lyes upon us merely from the Covenant of Works, into which we entred with God in *Adam*.

*Secondly*, There is another Branch of original Sin, which consists in the Corruption of our Natures, through the loss of the Image of God. This also had never seized on us but by the Covenant of Works. Many perplexed Disputes there are, how we became so totally depraved, and whence we derived that Corruption: I shall, as clearly as I can, lay open to you the true and genuine Grounds of it, which in general I affirm to be the Violation of the Covenant of Works. To make this evident, consider these three Particulars.

I. It must again be remembred that the loss of God's Image, that is, of all that Grace and Holiness wherewith our Natures were primitively endowed, is the true and only Ground of all original Corruption and Depravation. Mens Natures are not now become sinful by putting any thing into them to defile them, but by taking something from them which should have preserved them  
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holy. We have nothing more in us by Nature than *Adam* had in Innocency ; and if it be said we have Corruption in us by Nature, which he had not, that is not to have more, but less. He had the free Power of Obedience, he had the perfect Image of his Maker in all the divine Qualities of Knowledge and Holiness, which we have not, and are therefore said to be Corrupt ; not as though there were in our Original any real positive Qualities which were not in *Adam*, but because he had those holy Qualities which are not in us. And therefore when we say that *Adam* communicated to his Posterity a corrupted Nature, it must not be understood as if that Nature which we receive were infected with any vicious Inclinations or Habits which should sway and determine our Wills unto Evil ; but the meaning is, that *Adam* communicated to us a Nature which hath a Power to incline and act variously, but withal he did not communicate to us the Image of God, nor the power of Obedience, which should make all its Inclinations and Actions holy and regular ; and therefore he communicated a Nature corrupted, because it was deprived of that Grace which should have kept

kept it from Sin. That's the first Particular.

II. The loss of this Image of God was part of that Death threatned in the Covenant of Works; *In the day thou eatest thou shalt surely dye*; that is, thou shalt dye a spiritual Death, as well as a temporal and eternal Death. And this spiritual Death was the very despoiling him of the Image of God, and the Habits and Principles of Holiness: So that Corruption of Nature seized upon *Adam* through the Curse of the Covenant, God taking from him his Image, and thereby executing upon him this spiritual Death literally, even in the very Day wherein he transgressed.

III. *Adam* being our Federal Head, and we disobeying in him, God doth justly deprive us of this Image, that thereby also he might execute upon us the Spiritual Death threatned in the Covenant of Works, which Covenant we brake in our Representative. And this I take to be the true account of the Corruption of our Nature. It is a Curse threatned in the Covenant to those that shall disobey, and inflicted upon us, because we were those that did disobey in *Adam* our Federal Head. We have our Beings delivered down to us; but that  
Grace

Grace which should have enabled us to act without Sin, is lost, because the Covenant of Works threatned it should be lost upon the first Transgression. And indeed this loss of God's Image was the only Death that was immediately upon the Fall inflicted: God did not presently bring either temporal or eternal Death upon sinful *Adam*; but he instantly brought spiritual Death upon him, as judging him who had a Will to disobey, unworthy any longer to enjoy a Power to obey, nor would he have his Image profaned by being worn by a Rebel and a Malefactor.

And thus I have stated and answer'd that great and much controverted Question, and think it to be the clear, yea indeed the only satisfactory way to resolve how we are become originally Sinners, both by the Imputation of Guilt, and Corruption of Nature.

And yet, to add some more Light and Confirmation to this, two Particulars more are considerable.

*First*, Most probable it is, that tho' *Adam* had sinned, yet by that one Act of Disobedience he would not utterly have lost the Image of God, had it not been taken away from him according to the terms of the Covenant of Works.

'Twas

'Twas rather forfeited by Law, than destroyed by the Contrariety of Sin. So that it is only upon the account of the Covenant that both his Nature, and the Nature of his Posterity, were corrupted by that first Transgression. For it is very hard to conceive how *Adam's* Sin, which was but one transient Act, should formally eat out and destroy the innate Habit of Grace in him; and therefore it did it meritoriously and federally. All Grace depends necessarily upon the Influence of the Spirit of God, both to preserve, and to actuate it: And Sin provoked God to withdraw that Influence, according as he had threatned to do; and hence it came to pass that *Adam's* Grace decay'd and perish'd at once, and left him nothing but mere Nature, despoil'd of those Divine Habits and Principles with which it was before endowed.

*Secondly*, Though *Adam* had lost God's Image himself, yet if he had not been our Federal Head and Representative I can see no Reason but that we should have been created with the Perfection of that Image upon us, notwithstanding his Sin and Transgression: And therefore it is not merely our being born of sinful *Adam*, nor of sinful Parents, that  
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must be assigned as the true and principal Cause why our Natures are corrupted, but because we are born of that sinful *Adam* who was our Federal Head, in whom we covenanted, and in whom we our selves sinned and transgress'd. Not our Birth from him, but our Sinning in him, derives Corruption upon us. Though he had corrupted himself, yet if he had not been a publick Person his Corruption had not infected our Nature, any more than the Sins of intermediate Parents do the Natures of those who descend from them. Nor doth *Job* contradict this, when he asks, *Chap. 14. ver. 4. Who can bring a clean thing out of an unclean?* For there he shews the Impossibility of it as the Case now stands, not how it might and would have been if the whole Mass had not been federally corrupted in *Adam*. And he who seriously considers the most pure and immaculate Conception of our Blessed Saviour will be convinced of the Truth of this: For tho' he descended from *Adam* as a Natural Root, yet he descended not from him as a Federal Head, the Covenant of Works reaching only unto those who were to be his ordinary and common Off-spring; and therefore tho' he partook

partook of his Nature, yet he did not partake of his Guilt and Corruption.

And thus I have, as I could, stated this much disputed and very difficult Point of our partaking of Original Sin, both as to the Imputation of the Guilt of it, and the Corruption of our Nature by it; and have resolved all into the Covenant of Works, into which we enter'd with God, in our first Father and common Representative. The Guilt of the Primitive Transgression lyes upon us, because we both covenanted, and brake that Covenant in him; so that his Sin is legally become ours. The Corruption of Nature through the Loss of God's Image cleaveth unto us, because this was part of the Punishment contained in the Death threatned against those that should violate and break that Covenant.

Here then let us, with a silent Awe upon our Souls, tremble at the hidden depths of God's Justice. It is the hardest Task in the World to bring carnal Reason to submit to and approve of the Equitableness of God's Proceedings against us for the Sin of *Adam*. Is there any shadow of Reason that I should be condemned for the Sin of another, which I never abetted, never consented to,

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never knew of? a Sin which was committed so many hundreds of Ages before ever I was born? If God be resolved I shall perish, why doth he thus seem to circumvent me? Why doth he use such Ambages and captious Circumstances of enditing me for *Adam's* Sin, which I never entred into? Were it not far more plain dealing, more direct Proceeding to cast me into Hell, and justifie it by the mere Arbitrariness of his Will, and the Irresistableness of his Power? Who can oppose the one, or prevail against the other? But to implead me before Justice, and to urge Equity in condemning me by a Law made on purpose to insnare me, seems only the Contrivance of an Almighty Cruelty, which yet might be safe enough in its own force, without any such Pretexes and Artifices.

Let every such blasphemous Mouth be stopt, and all Flesh become guilty before the Lord. Tell me, thou who thus disputest against God's Equity, and complainest of his Severity in this particular, tell me, wouldst thou have been content, or thought thy self well dealt with, to have been left out of the Covenant of Works, and by Name excepted, if *Adam* had continued in his Integrity?

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And when all others of Mankind for whom he engaged had been crowned with Life and Happiness, thou alone shouldst have no share in their Blessedness, no Title to it, no Plea for it, it being due only upon a Covenant-Stipulation? Wouldst not thou have thought that God had dealt very hardly with thee, to omit, to except thee only, for want of thy express Consent? So that though thou hadst obeyed, yet Life should not have been due to thee, nor couldst thou have had any Plea for it. For I have heretofore showed you, that if God had not entred into this Covenant with *Adam*, though he had observed all that God commanded him, yet he could not challenge Life and Happiness as a Debt due to his Obedience. And indeed, was God severe in threatning Death to the Transgressors of his Law, when yet he promised Life to those who observed it, which Life he was not bound to bestow; and deposited this in the Hands of one who might as easily have kept, as lost it, and whose Interest did infinitely oblige him to a punctual Observance? What more equitable, what more reasonable Terms could be offer'd than these, or more favourable to all Mankind? Was this Severity? Was this a Design to in-

trap or insnare us? Wouldst not thou thy self, hadst thou then lived, have consented to this Transaction, and infinitely blessed God for the Mercy of the Condescension in making such a Covenant, whereby if Man should prove any other than a vast Gainer by it, it must be through the mere Fault of his own Will. Again, to vindicate the Righteousness of God in involving us in the Guilt of the first *Adam*, consider, Do you not think it is just with God to save your Souls from everlasting Condemnation through the Merits of the second *Adam*, Jesus Christ, imputed unto you? And shall it not then be as just with God to account you liable and obnoxious to it, thro' the Sin of the first *Adam* imputed to you? If the one be just because of the Covenant made between God the Father and our Blessed Saviour, this likewise is just because of the Covenant made between *Adam* and God. You gave no more Consent to that, than to this; and *Adam* had as much Power to appear and undertake for you upon the account of Production, as Christ had upon the account of Redemption. Only such is the Partiality of our Self-love, that we are ready to think that God is only then just when he is merciful; and

we reckon his Dealings with us equal, not by the strict Measures of Justice, but by our own Successes, Interests, and Advantages.

Let this therefore be an Apology for God, to vindicate his Proceedings with us upon the account of *Adam's* Transgression. I had not so largely insisted on it, but that there are secret Heart-risings in the very best against the Righteousness of God in this particular: Flesh and Blood can hardly brook it; and when it hath nothing left to reply, yet still it will be murmuring and rebelling against this Truth. When the Mouth of carnal Reason is stopt, yet then it will vent it self in carnal Repinings. But it becomes us to lay our Hand upon this Mouth also, and to give God the Glory of his Justice, acknowledging, it is most righteous that we should be actually and personally wretched, who were federally disobedient and rebellious. And so much for that.

Many nice Questions might be here propounded; but because they are so, I shall only propound them: As, If *Adam* had continued in Innocence for some certain time, whether God would have so confirmed him in Grace as he hath done the Holy Angels, that he should

infallibly have persevered in his Original State. Whether, though *Adam* had stood, his Posterity might have sinned and fallen. Whether upon their fall, their Posterity had been guilty of Original Sin. Whether if *Adam* had stood some Years in Innocence, and afterwards had sinned, his Children born before his Fall had been involved in it. Whether if *Eve* only had Transgressed, and not *Adam* by her Perswasion, Mankind had thereby been Originally Sinful. But these things being rather curious, than necessary Speculations, which are not revealed to us in the Scriptures, I look upon it as an unprofitable, so a bold and rash Undertaking, positively to determine what might have been in such cases, and think it safest and most satisfactory to acquiesce in sober and modest Enquiries. I shall therefore add no more for the Doctrinal part of this Covenant of Works, but shall close it up with some practical Application.

*First,* Is it the Tenor of the Covenant of Works that the Man which doth those things that the Law requires, he only shall live by them; this then may be for Conviction to all the World: 'Tis a Doctrine that will strike through all Self-Justiciaries, that trust to their own  
Works

Works and Righteousness to save them. Let the Scripture tell them never so often that *there is none righteous, no not one*; that *all have sinned and are fallen short of the glory of God*: Let God offer Christ unto them, Christ offer himself, his Righteousness, his Sufferings, his Obedience, and a Life ready purchased to their Hands; yet still they retreat, and appeal from him to the Works and Righteousness of the Law for Justification. Well then, to the Law they shall go. And by three Demonstrations I shall convince Men that it is utterly impossible for them to be justified by the Law, or according to the terms of a Covenant of Works.

I. It is utterly impossible for them to act answerably to the exact Strictness and Holiness of the Law; and if they fail in the least jot, read but that terrible Sentence pronounc'd against them, *Gal. 3. 10. Cursed is every one that continueth not in all things that are written in the Book of the law, to do them.* This is the Tenor of the Law. And dare you now maintain your Plea, and bring it to an Issue with God? What can you produce, that may justify you according to this Sentence? Perhaps among many

a thousand Works of Darknefs, and of the Devil, may ftand up a few fhattered Prayers, a few faint Wifhes, a few pious Refolutions; but the Prayers heartlefs, the Wifhes ineffectual, and the Refolutions abortive. Is this the Righteoufnefs of the Law which *Mofes* defcribes? Is Heaven grown fo cheap, as to be fet to Sale for this? If you depend upon your Works for Life, bring forth an Angelical Perfection. Can you tell God that you never had a Thought in you that ftept awry? not an Imagination tainted with any the leaft Vanity, Impertinency, Frivoloufnefs, not to fay Uncleannefs, Malice, Blafphemy, and Atheifm? Can you fay that you never uttered a Word that fo much as lifp'd contrary to the Law? That you never did an Action which Innocence it felf might not own? If not, as certainly there is no Man that liveth and finnefh not, you can expect nothing but Condemnation according to the Sentence of the Law, and the Tenor of the Covenant of Works, which thunders forth the Curfe againft every Tranfgreffor.

II, It is alike utterly impoffible for you to make any Satisfaction to Juftice for the Violation of the Law. Thy own  
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Conscience, that tells thee thou hast sinned, summons thee before the great and righteous Judge, who demands full Satisfaction for the Violation of his Laws, and thy Offences committed against him. Suffering cannot satisfy, unless it be in thy eternal Damnation: And all that thou canst do will not satisfy; for all that thou canst do is but thy Duty however. And yet without a full personal Satisfaction thou canst expect no Salvation, according to the Covenant of Works. Yet farther,

III. Could you perfectly obey, and in your own Persons meritoriously suffer, yet still there would be a flaw in your Title; for still there would be Original Sin, which would keep you from obtaining a legal Righteousness. 'Tis true the Law saith, *Do this and live*; but to whom doth it speak? not to fallen, but to innocent upright Man. 'Tis not only a *Do this* can save you; but the Law requires a *Be this* too. Now can you pluck down the old Building, and cast out all the Ruins and Rubbish? Can you in the very Casting and Moulding of your Beings, instamp upon them the Image of God's Purity and Holiness? If these Impossibilities may be atchiev'd, then Justification by a Covenant of Works were

were not a thing altogether desperate. But whilst we have Original Corruption; which will cause Defects in our Obedience; whilst we have Defects in our Obedience, which will expose us to divine Justice; whilst we are utterly unable to satisfy that Justice, so long we may conclude it altogether impossible to be justify'd by a Covenant of Works. Instead of finding Life by it, we shall meet with nothing but Death and the Curse.

*Secondly,* This therefore might endear to us the unspeakable Love of God, in the inestimable Gift of his Son Jesus Christ, by whom both this Covenant is fulfilled, and a better ratified for us. Either Obligation of the Law was too much for us; we could neither Obey nor Suffer: But he hath performed both, fulfilling the Precept, and conquering the Penalty; and both by a free and gracious Imputation are reckon'd to our Justification, and the obtaining of eternal Life.

*Thirdly,* This declares the desperate and remediless Estate of those who, by Unbelief, refuse Jesus Christ, and the Redemption he hath purchased: For they are still under the Covenant of Works, and shall have Sentence pass upon them according to the Tenor of that Covenant. There are but two Co-

venants



venants between God and Man; the one faith, *Do this and live*; the other faith, *Believe and live*. Men are left to their own choice, to which they will apply. If they refuse the Conditions of the latter, they must perform the Conditions of the former, or else perish eternally. Now, every Unbeliever doth actually thrust Christ from him, and reject that great Salvation he hath purchased; they will not have him to be their Lord and Saviour: And therefore God will certainly judge every such Wretch according to the strictest terms of the Covenant of Works; and then Woe, everlasting Woe unto him. For every the least Transgression of the least Title of the Law, will certainly (as God's Threatnings are true) be punish'd with eternal Death. And how many Deaths and Hells then must be put together, and crowded into one, to make up a just and fearful Reward for him, who scorning the way of Salvation by believing, shall put himself upon his Tryal by the Covenant of Works? Whither will such an one fly? What will be his Refuge? Plead his Innocence he cannot; Conscience will take him by the Throat, and tell him loudly he lies. Plead the Righteousness and Satisfaction of Jesus Christ he

he cannot; he scorn'd it, he rejected it, and therefore cannot expect it should ever appear for him, or avail him. There is no Hope, no Remedy for such a Wretch, but being thus cast and condemn'd by Law, he must for ever lye under the Revenges of that Wrath, which it is impossible for him either to bear or to evade. And thus much concerning the Covenant of Works.

Let us now proceed to consider and treat of the Covenant of Grace, the Sum and Tenor of which is delivered to us from the 6th to the 10th Verse.

Now this Covenant of Grace is propounded to us upon a supposed Impossibility of obtaining Righteousness and Justification according to the Terms of the Covenant of Works: And lest it might seem as impossible to be justified by this Covenant, the Apostle removes the two great Objections that lye in the way. For it may be argued, That Christ the Son of God, who is to work out this Righteousness for us, his Abode and Residence is in the highest Heavens, and how then shall he be brought down to Earth to fulfil the Law in our stead? To this the Apostle answers, *Say not in thine heart who shall ascend into Heaven, to bring Christ down from above; that*

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care is already taken, and God the eternal Son hath left those glorious Mansions, to shroud and eclipse himself in our vile Flesh. He was *born of a Woman*, and *made subject to the Law*, and hath wrought out all Righteousness for us, that thro' his Obedience Sinners might be pardoned and justified.

But then again it might be objected, That whosoever will appear to be our Surety, must not only yield perfect Obedience to the Law of God, but pay down his Life to the Justice of God for our Offences: And if Christ thus dye for us, how can he then appear before God in our behalf, to plead our Cause, to justify and acquit us? We cannot be justified unless Christ dye, neither can we be justified by a dead Christ: And who is there that can raise this Crucified and Murder'd Saviour to Life again, that we might obtain Righteousness by him? To this also the Apostle answers, *Say not in thine heart who shall descend into the Deep*, that is, into the Grave, where his Body lay intomb'd, or into *Hades*, the Place and Receptacle of separate Souls, or, if you will, into both these Depths; into *Hades*, to bring back the Soul of Christ to his Body; and into the Grave, to raise his Body  
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with his Soul, and to rescue him from the Power of Death and Corruption ; that Work is already done. He hath by his Almighty Spirit and Godhead broken asunder the Bands of Death, and the Bars of the Grave, it being impossible that he should be holden of it, and that having discharged the Debt he should any longer lye under Arrest and Confinement. And thus the Apostle, as I conceive, answers these two Objections against the Possibility of our being justified by Christ, according to the Terms of the Covenant of Grace, taken from the Grand Improbability both of his Incarnation and Resurrection, how being God he should descend from Heaven, and become Man ; and how being Man he should ascend out of the Grave, and become a fit Mediator between God and Men : And therefore both these being done, tho' the Righteousness of the Law be impossible, yet you need not despair of a Righteousness. The Matter of your Justification is already wrought out ; Christ by his Incarnation hath subjected himself to all Obedience both of the Precept and Penalty of the Covenant of Works ; and by his Resurrection and Intercession will take care to secure the Application of his Merits and Righteousness unto you.

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These two Objections being thus removed, the Apostle proceeds on in the 8th and 9th Verses to give us the Sum and Tenor of the Covenant of Grace. *What saith it? The word is nigh thee, even in thy mouth, and in thy heart.* (Expressions borrowed from *Moses* concerning the delivery of his Law, *Deut. 30. ver. 12, 14.* which the Apostle applies here to the Gospel of Christ) and tells us, *That the Word of Faith which we Preach is, that if thou shalt confess with thy Mouth the Lord Jesus, and shalt believe with thy Heart that God raised him from the Dead, thou shalt be saved.* As if the Apostle should have said, God requires no impossible thing for thy Salvation; he doth not bid thee pluck Christ from Heaven, and thrust him into a Body: He doth not bid thee descend into the Bowels of the Earth, and there rescue Christ from the Power of the Grave: These are not within the compass of thy Ability; nor doth God require for thy Justification and Salvation any thing that is impossible to be done. No; but *the word of Righteousness which we preach*, that is, the manner of obtaining Righteousness which we exhibit in the Gospel, is no other than what lieth in the Heart, and in the Mouth. Thou needest

needest not go up to Heaven to bring Christ down from thence, nor down to the Grave to raise him from the Dead; these things are already done, and thou needest go no farther than thy Heart and thy Mouth for Salvation. God hath placed the Conditions of it in them; that *if thou believest on Christ in thy Heart, and if thou confessest him with thy Mouth, thou shalt be saved.* This I suppose is the clear scope and intent of the Apostle in these Verses.

Yet here we must take Notice,

*First,* That though the Apostle seem here to make the believing that Christ is raised from the Dead to be a true, saving and Justifying Faith, yet it must not be so understood as if only a Dogmatical Belief of this Proposition, *That Christ is risen from the Dead,* were Faith sufficient to justify us; but as it is common in Holy Scripture, by mentioning one principal Object of Faith to mean the whole Extent of it, so here, though only the Resurrection of Christ be mentioned, yet all his Merits and Righteousness are intended, which by vertue of his being raised from the Dead, may by Faith be effectually applied unto the Soul. So that, *if thou believest that Christ is raised from the Dead,* is no other than If thou  
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believest on Christ who is raised from the Dead. And so the Apostle himself expounds it, Verse 11. *Whosoever believeth on him shall not be ashamed.* For saving Faith is not only a mere Assent to any Proposition concerning Christ, whether it be his Deity, his Incarnation, his Death, his Resurrection, or the like, for so *the Devils believe and tremble,* and many thousand wicked Christians do believe that God raised Jesus Christ from the Dead, and all the other Articles of their Creed; but yet this Speculative Faith being overborn by their impious and unholy Practices, will not at all avail to their Justification: But if thou so believest that Christ is risen from the Dead, that this thy Faith hath an effectual Influence to raise thee from the Death of Sin to the Life of Righteousness, thou shalt be saved.

*Secondly,* What the Apostle speaks here of confessing Christ with our Mouths, must not be restrained only to a verbal Confession of him; but it comprehends likewise our glorifying him by the whole course of our professed Obedience and Subjection to him: So that in these two is comprehended the whole Sum of Christian Religion, Faith and Obedience, the inward Affections of the Heart,

and the outward Actions of the Life. In brief, all that here the Apostle speaks falls into this, *If thou wilt believe on the Lord Jesus Christ, and if thou wilt sincerely obey him, thou shalt be saved*; and this he gives as the Sum and Tenor of the Righteousness of Faith, and the Covenant of Grace.

Now here that we may aright conceive of the Covenant of Grace from the very first Ground and Foundation of it, I shall lead you through these following Positions.

*First*, God having in his Eternal Decree of permitting it, foreseen the Fall of Man, and thereby the breach and violation of the Covenant of Works, graciously resolved not to proceed against all Mankind according to the Demerits of their Transgression, in the Execution of that Death upon them which the Covenant threatned; but to propound another Covenant unto them upon better terms, which whosoever would perform, should obtain Life thereby. Purposing likewise, by his Grace and Spirit so effectually to work upon the Hearts of some, that they should certainly perform the Conditions of this second Covenant, and thereby obtain everlasting Life. God would have some  
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of all those Creatures whom he made capable of enjoying him, to be brought to that most blessed and happy Fruition. The Angels did not all fall, but multitudes of them kept their first Estate and Glory: And therefore (as some think) God never found out a means to reconcile those that fell. But all Mankind at once sinned, and fell short of the Glory of God: And therefore lest they should all perish, and a whole Species of rational Creatures, who were made fit to behold and enjoy him in Glory, should for ever be cut off from his Presence, and the beatifick Vision, he resolves that as the Fall of all was by the Terms of one Covenant, so the Restauration of some should be by and according to the Terms of another. And thus, in reference to this Eternal Purpose, the Apostle calls it *Eternal Life, which was promised before the World began*, Tit. 1. 2. And also 2 Tim. 1. 9. he speaks of the Purpose and Grace of God which was *given in Christ Jesus before the World began*. Now in this design of entring into another Covenant, besides the restoring of fallen Man, God the Father intended the glorifying of himself and his Son Jesus Christ.

I. He intended to glorify himself, his manifold Wisdom, and unsearchable Counsel, in finding out a Means to reconcile Justice and Mercy; to punish the Sin, and yet to pardon the Sinner; his Righteousness in the remission of Sins through the Propitiation of Christ, *Rom. 3. 25.* *God hath set him forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins;* and likewise his rich and abundant Grace in giving his Son to die for Rebels, to make him a Curse, that we might receive the Blessing, and to make him Sin for us, that we might be made the Righteousness of God through him.

II. By the Covenant of Grace the Glory of Christ Jesus was also designed, God appointing him to be the Mediator of this new Covenant, and thereby giving a glorious Occasion to demonstrate the Riches of his free Love in subjecting his Life to such a Death, and his Glory to such a Shame; and all to purchase such vile and worthless Creatures as we are, and to redeem us from eternal Woe and Misery: To exalt likewise the Glory of his Almighty Power, in supporting the human Nature under the vast Load of the Wrath of God and  
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the Curse of the Law: The Glory of his uncontrollable Sovereignty, in voluntarily laying down his Life, and taking it up again; Of his compleat and all-sufficient Sacrifice, in fully perfecting all those who are Sanctified; Of his effectual Intercession, in the Gifts and Graces of his holy Spirit impetrated thereby. These may be some of the Reasons why after the Foresight of the Breach of the Covenant of Works, God purposed from all Eternity to establish another and a better Covenant with Mankind.

*Secondly*, Upon this purpose of God to abrogate the Covenant of Works, that That should no longer be the standing Rule according to which he would proceed with all Mankind, there came in the room and stead thereof a twofold Covenant.

1. A Covenant of Redemption.
2. A Covenant of Reconciliation.

The Covenant of Redemption was everlasting from before all Time, made only between God the Father and Jesus Christ.

The Covenant of Reconciliation was Temporal, made between God and Men through Christ, and took Place immediately after the Fall; of which the first Exhibition was, that Promise that *the*

*Seed of the Woman should break the Serpent's Head.*

The Covenant of Redemption, or of the Mediatorship, was made only between the Father and the Son, before the Foundations of the World were laid. And though it was entirely for Man's infinite Benefit and Advantage, yet he was taken into it as a Party. The Form of this eternal Covenant we have at large expressed, *Isai. 53.* from the 5th Verse to the end: *When thou shalt make his Soul an offering for Sin, he shall see his Seed, he shall prolong his days, he shall see of the travail of his Soul and shall be satisfied; he shall divide the Spoil with the strong, because he hath poured out his Soul unto Death, and by his Knowledge, i. e. by the Knowledge and Faith of him, he shall justify many.* All which is spoken of the Reward which God would give unto Christ, for his great and arduous undertaking of the Redemption of fallen Mankind.

Now from this Covenant of Redemption do flow,

*First,* Many of those Relations, wherein God the Father and the Son do stand mutually engaged each to other, which are founded upon Christ's undertaking  
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our Redemption. As, from this eternal Covenant it is that Christ Jesus is related unto God as a Surety to a Creditor; and therefore, *Heb. 7.22.* He is called *The Surety of a better Testament.* Hence likewise he bears the Relation of an Advocate to a Judge, *1 John 2. 1.* *We have an Advocate with the Father.* Hence also ariseth the Relation of a Servant to his Lord and Master, *Isa. 42. 1.* *Behold my Servant whom I uphold.* And again, *It is a light thing that thou shouldst be my Servant to raise up the Tribes of Jacob only; I will give thee for a light to the Gentiles, that thou may'st be my Salvation to the ends of the Earth,* *Isa. 49. 6.* And so again Christ is called God's Servant, *The Branch.* *Zech. 3. 8.* Hence likewise it is, that although Christ consider'd essentially as God, be equal in Glory and Dignity, yea the same with the Father, *John 10. 30.* *I and my Father are one;* yet because he entred into this Covenant of Redemption, engaging himself to be a Mediator, and his Father's Servant, in accomplishing the Salvation of his Elect, therefore he may be said to be inferior to the Father. In which Sense, he himself tells us, *John 14. 28.* *My Father is greater than I.* It is no Contradiction for Christ to be equal

with God, and yet inferior to the Father. Consider him personally, as the eternal Son of God, and the second Hypostasis in the ever-blessed Trinity, so *He thought it no robbery to be equal with God*, Phil. 2. 6. Consider him federally, as bound by this Covenant of Redemption to serve God, *by bringing many Sons to glory*, so he thought it no Debasing to be inferior unto God. And therefore whatsoever you meet with in Scripture implying any Inequality and Dispropotion between God the Father and his Son Jesus Christ, it must still be understood with Reference to this Covenant of Redemption. For essentially they are one and the same God, personally they differ in Order and Original; but immediately they differ in Authority and Subjection, and all the Oeconomy of Man's Salvation, design'd by the one, and accomplish'd by the other.

*Secondly*, From this Covenant of Redemption flows the mutual Stipulation or Agreement between the Father and the Son, upon Terms and Conditions concerning Man's Salvation, or rather indeed it formally consists in it. Christ was originally free, and no way obliged to undertake this great and hard Service of reconciling God and Man together.

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He well knew what it would cost him to perform it, all the Contempt and Re-proach, the Agonies and Conflict, the bitter Pains and cruel Tormentss he must suffer to accomplish it. And though the Deity was secure in its own Impas-sibility, yet he knew the strict Union between his Human Nature and Divine, would by a Communication of Proper-ties, make it the Humiliation and A-basement of God, the Sufferings, and the Blood of God. And therefore God the Father makes Christ many Promises, that if he would undertake this Work he should *see his Seed, prolong his Days, and the pleasure of the Lord should prosper in his Hand*; as in the forecited *Isai. 53.* Yea, that all Principality and Dominion, both in Heaven and Earth, shall be consigned over unto him, and that he shall be the Head, King and Go-vernor both of his Church, and of the whole World. And therefore when he had fulfilled and accomplish'd this great Work, he tells his Disciples, *Mat. 28. 18. All power is given me both in Hea-ven and Earth*; and *Eph. 1. 20, 21, 22.* the Father set Christ at his own Right Hand, *far above principality, power, might, and dominion, and every name that is named, not only in this world, but*

*in the world that is to come; and hath put all things under his feet, and hath given him to be Head over all things to the Church.* Now upon these Articles and Conditions Christ accepts the Work, resolves to take upon him the Form of a Servant, to be made under the Authority of the Law, and to bear the Curse of it, and the whole load of his Father's Wrath due unto Sin and Sinners. *He shall bear their iniquities; therefore will I divide him a portion with the great, and he shall divide the spoil with the strong, because he hath poured out his soul unto death,* Isa. 53. 11, 12. And thus the Covenant of Redemption is from all Eternity agreed and perfected between the Father and Jesus Christ.

*Thirdly,* This Undertaking and Agreement of Christ in Eternity was as valid and effectual for the procuring all the good things of the Covenant of Grace, and the making them over unto Believers, as his actual performing the Terms afterwards in the fulness of time. Upon this lyes the Stress of our affirming the Covenant of Grace to be exhibited before Christ's coming into the World: For had not Christ's undertaking been as effectual as his actual fulfilling, this Covenant of Grace could have  
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been of no Force 'till his coming in the Flesh, and his dying upon the Cross. And therefore he was the *Mediator of the New Covenant* to the Jewish Believers under the Administration of the Law, to the Patriarchs before the Promulgation of the Law, yea to *Adam* himself instantly upon his Fall. Because the Covenant of Redemption that he had enter'd into with his Father, gave him present Right and Title to enter upon his Office, and to act as Mediator upon the account of his future Sufferings. As a Man that purchaseth an Inheritance may presently enter upon the Possession, tho' the Day for the Payment of the Price be not yet come; so Christ upon the Contract and Bargain made with the Father, of purchasing the whole World to himself at the Price of his Death and Blood, enter'd presently upon his Purchase, tho' the Day set for the Payment of the Price was some thousand Years after. And thus Christ is call'd *a lamb slain from the foundation of the world*, Rev. 13. 8. Though some indeed would refer these Words, *from the foundation of the world*, to the writing of the Names, and not to the slaying of the Lamb, making the Sense thus, *Whose names were not written from the*  
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*foundation of the world, in the book of life of the Lamb slain:* And for this Interpretation they alledge *Rev. 17. 8.* Yet certainly this slaying of the Lamb from the Foundation of the World, may well be understood concerning the Death of Christ, either typically represented in those Sacrifices of Lambs which *Abel* offer'd in the beginning of the World, or else decreed in God's Purpose from all Eternity, and thereupon valid to procure Redemption for Believers in all Ages, even before his actual suffering of it.

These things I premise, that in them you might see upon what Bottom stands the whole Transaction between God and Man, in entering into a Covenant of Grace. That Man is at all restored, can be founded upon nothing but God's absolute Purpose of having *Mercy on whom he will have Mercy.* That this restoring them to Grace and Favour, and consequently to eternal Life, should be by a Covenant of Grace sealed and confirmed in the Blood of Christ, is founded only on the eternal Covenant of Redemption made between the Father and the Son; the Covenant of Reconciliation is built upon the Covenant of Redemption; the Covenant between  
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God and Man, on the Covenant between God and Christ.

Now here possibly some, instead of glorifying the infinite Wisdom of God in thus laying the Model and Platform of our Salvation, may be apt to cavil against the tediousness of the Proceeding. For might not God by one Act of Sovereign Mercy have pardoned our Sins, and remitted the Punishment, though Christ had never dy'd to satisfy Justice? Might he not have accepted the Sinner to Favour and Salvation, though Christ had never been sent to work out a perfect Righteousness for him? What need'd then this long and troublesome Method of designing him from Eternity to be a Mediator; of appointing his own Son to so base an Humiliation, and so cursed a Death; since that all that is now purchased for us at so mighty a rate, might have been conferr'd upon us by a free and absolute Act of Mercy. Thus possibly the Thoughts of Men may work.

But to this I answer, *First*, It is sawcy and unwarrantable Presumption for us to dispute whether God could have saved us otherwise, since it is infinite Love and Mercy that he will vouchsafe to save us any way. And if so be it were  
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not simply necessary that Christ should Die to bring us to Glory, this should the rather engage us to admire and adore the Supererogation of the Divine Love, which designed him primarily a Gift to Men, as well as a Sacrifice to God; and sent him into the World, not so much upon the necessity of satisfying Justice, as of demonstrating infinite Love and Mercy, *John 3. 16.*

*Secondly,* Whether God might according to his absolute Pleasure have saved us without the Satisfaction of Christ, is not necessary for us to know, since it is clearly revealed in Scripture, that this is the way that God designed from all Eternity, and by which in the fulness of time he accomplish'd our Salvation. Who can peremptorily determine what God might, or might not do, in this Particular? Can we set Limits to his Power, or bound his Prerogative? It should satisfy our Enquiries, that this way of Salvation is attainable, and that God is resolved to save us no other way than this. *There is no other Name under Heaven given among Men whereby we must be saved, Acts 4. 12.*

*Thirdly,* Yet if any be farther inquisitive, only out of an awful Reverence to search out the wonderful Mystery of his

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his Redemption, I assert that it is most probable God might, according to his absolute Power and good Pleasure have saved fallen Mankind, though Christ had never been appointed to the Work of Redemption, nor any Covenant of Grace been made with us in him. Nor doth this Position hold any Correspondence with Socinianism; since we absolutely maintain that it is God's revealed Will and Purpose to save none but thorough the Satisfaction of Christ. If it be said that no other way could be consistent with God's Justice; and that therefore the Apostle tells us, *Rom. 3. 26.* that Christ was set forth as a Propitiation to declare the Righteousness of God, that he might be just, and the Justifier of those that believe: And how could God be just if he should pardon Sin without a Satisfaction, and by whom should this Satisfaction be made but by Christ the Mediator? To this I answer, that the Justice of God may be considered,

I. In its absolute Nature, as an infinite Attribute and Perfection of the Divine Essence.

II. As to the external Expressions of it in punitive Acts, taking Vengeance on Offenders. If we take the Justice of God in the former respect, so it is essential  
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to him, yea the same with him, and it is as blasphemous a Contradiction to say that God can be, and yet not be Just, as to say that he may be, and yet not be Holy, Wise, Almighty, &c. But if we take the Justice of God for the external Expressions of it in a vindicative way upon Offenders, I can see no Contradiction nor Absurdity in affirming that God might, if he had so pleased, pardoned Sinners without any Satisfaction. If he punish without pardoning, he is just; and if he should have pardoned without punishing, still he had been just. God created this World to declare his Power, Wisdom, and Goodness; yet still he had been essentially Almighty, Wise, and Good, if he had never express'd these Attributes in any effects of them. So God punisheth Sin to declare and glorify his Justice, yet he would have been as essentially just, had he remitted it without exacting any Punishment. And why should it be unjust with God to acquit a guilty Person without Punishment, seeing it is not unjust with him to assign an innocent Person, his own Son, to bear the Punishment of the Guilty? Certainly there was no more natural Necessity antecedent to the free determination of his own Will, to punish

nish another, that he might shew Mercy unto us, than there was to shew Mercy to another, only with a design to punish us. And therefore there was no more need that God should punish Christ, that he might pardon us, than there was that he should pardon Christ all the Sins imputed to him, that he might justly punish us. For, if punitive Justice be natural to God, so also is pardoning Mercy. Yet I suppose none will deny, that God might, without wrong to his Nature, have damned all Men for Sin, without affording Pardon to any of them. And there can be no Reason imagined why it should be more natural to God to punish, than to pardon, unless we would make him, as the *Marcionites* and *Manichees* of old did, a *sevus, & immitis Deus*. Sin doth indeed naturally and necessarily deserve Punishment, but it doth not therefore follow that God must by the necessity of his Nature punish it; for then it would be as necessary for him to pardon, because the Sinner deserves it not; because a Sinner deserving Punishment is as much the Object of Mercy, as of Justice; both being equally essential Attributes of the Divine Nature. The truth is, that though all the Divine Perfections be natural and necessary

fary to God, yet his Will governs the external Expressions of them. Omnipotency, Wisdom, Justice, and Mercy, are in God naturally, and not subject to the determination of his Will; so that it is not from his Will that he is Almighty, nor All-Wise, nor Holy and Righteous, but from his Nature. But the outward Expressions of these are Arbitrary, and subject to his Will. Omnipotence is natural and essential unto God; yet it is his Will that applies his Power to such and such Effects. So likewise, though it be natural and necessary that God be Just, yet the particular Expression and Manifestation of his Justice in a vindictive manner, is not necessary, but subject to the free Determination of his Will. As God will have Mercy on whom he will have Mercy, and whom he will he hardens; so he will have Vengeance on whom he will have Vengeance, and whom he will he might have pardoned, and that merely by the Prerogative of his Will.

And if it be said, that God being an holy God, must necessarily hate Sin, and therefore punish it; I answer, that though God's Holiness doth necessarily infer his utmost hatred of Sin, yet that hatred of Sin doth not necessarily infer his punish-  
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ing of Sinners. For it must be acknowledged that God may hate Sin, *odio simplici, & non redundant in personam*, i. e. with a simple Abhorrency and Detestation of it, yet not with any ireful Effects flowing from it upon the Sinner. 'Tis indeed absolutely necessary that Sinners should deserve Punishment; this flows not from the Will and Constitution of God, but from the Nature of the thing it self. But that they be actually punish'd according to their deserts, depends wholly upon the determination of the Divine Will. That's the third Position.

*Fourthly*, Whether this way of Salvation by Christ were simply and absolutely necessary, or no, yet certain it is, that no other way could be so suited to the Advancement of God's Glory as this; and therefore it was most congruous, and morally necessary, that our Salvation should be wrought out by his Sufferings and Satisfaction. For,

I. This is the most decent and becoming way that God could take to reconcile Sinners unto himself. So the Apostle says expressly, *Heb. 2. 10. For it became him for whom are all things, and by whom are all things, in bringing many Sons to glory, to make the captain of their*

*salvation perfect thorough sufferings.* It would not become the great Majesty of Heaven and Earth, whose Sovereign Authority was so heinously violated by such a vile and base Creature as Man is, to receive him into his Love and Favour without some Repair made unto his Honour. And if there must intervene a Satisfaction, there is none could make it but only Jesus Christ.

II. No other way could so jointly glorify both the Mercy and the Justice of God, as this of bringing Men to Salvation by Christ. If God had absolutely remitted Punishment, and accepted the Sinner to Life by his mere good pleasure, this indeed had been a glorious declaration of his Mercy, but Justice had lain obscured. If God had made a temporary Punishment serve for an expiation of Sin, here indeed both Justice and Mercy had been glorified; Justice in punishing, Mercy in relaxing the Eternity of the Punishment: But neither the one nor the other had been glorified to the utmost extent of them. But in this Redemption by Christ, Justice hath its full glory, in that God takes Vengeance on the Sin to the very uttermost: And yet Mercy is likewise glorified to the full; for the Sinner is, without his own  
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Sufferings, pardoned, accepted, and saved. Now that none but Christ could do this is evident, because no mere Creature could bear an infinite Punishment so as to eluctate and finish it; and no finite Punishment could satisfy an infinite Justice. He must be a Man that satisfies, else Satisfaction would not be made in the same Nature that sinned: He must be God likewise; else human Nature could not be supported from sinking under the infinite load of Divine Wrath. And unless we would have either the Father or the Holy Ghost to become incarnate, this work of Man's Redemption must rest on Christ. And indeed who so fit to become a Mediator between God and Man, as the middle Person in the Godhead? Thus then we see how expedient and fit it is that our Redemption should be accomplish'd by Christ Jesus; and therefore because the Divine Wisdom takes that way which is most expedient, it is in a moral Sense necessary that it should be by him brought to pass, though simply and absolutely God might have laid another design for our Salvation. *Potuit aliter fieri de potentiâ medici, sed non potuit commodius aut doctius preparari ut esset medicina ægroti.* August. Serm. 3. de annunt. Dom.

And this certainly may commend the infinite Love of God unto us, since he would not go the thriftiest way in accomplishing our Salvation. Although it were not simply necessary, yet if it be more conducible to make the Mercy of our Redemption glorious, the Son of God must become the Son of Man, and the Son of Man a Man of Sorrows. He gives his natural Son to gain adopted ones; he punisheth a righteous Person that he might pardon the guilty. God spares nothing, he saves nothing, that he might spare and save fallen Man in a way most adapted to glorifie both the Severity of his Justice, and the Riches of his Grace and Mercy.

I shall not any longer detain you with preliminary Truths; you see upon what the Covenant of Grace is grounded, *viz.* the Covenant of Redemption; and how far forth it was necessary that Jesus Christ should be our Redeemer, and the Mediator of this Covenant of Reconciliation.

To come now more immediately to the Subject intended, we must know that the Covenant of Grace made by God with Man, is two-fold.

*First,* There is the absolute Covenant of Grace.

*Secondly,*

*Secondly*, The Conditional.

Indeed if we lay stress upon the words (as some do) there can be no such thing as an absolute Covenant; because every Covenant supposeth Conditions and a mutual Stipulation: But yet we may be well contented with the Impropriety of the word, so long as we use Scripture Language. Frequent mention is made of this absolute Covenant, as *Jer.* 32. from 38, to the 41st Verse. *Ezek.* 11. 17, 18. but most fully and clearly, *Jer.* 31. 33, 34. *This shall be the Covenant that I will make with the house of Israel after those days, saith the Lord; I will put my Law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people.* Which the Apostle quotes and transcribes, *Heb.* 8. 10. It is not this absolute Covenant, or Promise, call it which you will, that I intend to insist on, and therefore I shall only give you some brief Remarks concerning it, and so proceed to treat of the conditional Covenant.

*First*, That this absolute Covenant is made only to those whom God foreknew according to his eternal Purpose: But the conditional Covenant is made with all the World. God hath promised a

new Heart only to some, but he promiseth Life and Salvation to all the World, if they convert and believe. And hence it follows that the absolute Covenant is fulfilled to all, with whom it is made; but the most part of Mankind fall short of obtaining the Benefits of the conditional Covenant, because they wilfully fall short of performing the Conditions.

*Secondly,* The absolute Covenant of Grace is so called, because the Mercies promised in it are not limited, nor astricted to Conditions. For though in the ordinary method of God's sanctifying Grace, a sedulous and consciencious use of the Means is necessary to our Conversion, and the making a new Heart and Spirit in us, yet these Means are not Conditions, because God hath not limited himself thereto. 'Tis certain and infallible, that no Man shall ever attain Salvation without Faith, Repentance, and Obedience; but no Man can say it is impossible that any should attain a new Heart, Faith, and Conversion without Preparations and previous Dispositions.

*Thirdly,* Faith is the very Mercy it self promised in the absolute Covenant; but

but it is only a Condition for obtaining the Mercy promised in the conditional Covenant. In this God promiseth Salvation to all Men, if they will believe; in the other he promiseth Grace to his Elect, to enable them to believe. All the Benefits of the conditional Covenant we receive by our Faith, but our Faith it self we receive by vertue of the absolute Covenant: And therefore it follows by necessary Consequence, that though no Man can plead the Promise of the absolute Covenant for the obtaining the Gift of the first Grace, yet likewise no Man can receive Comfort by the conditional Covenant, 'till he be assured that the Promise of the absolute be performed to him.

In brief, the absolute Covenant promiseth the first Grace of Conversion to God; the conditional promiseth Life, if we be converted: The conditional promiseth Life, if we believe; the absolute promiseth Faith, whereby we may believe to the saving of our Souls. And therefore it is called an absolute Covenant, because the first Grace of Conversion unto God cannot be given upon conditions. It is indeed commonly wrought in Men by the right use of Means, as hearing the Word, Meditation,

tion, Prayer, &c. but these Means are not Conditions of Grace, because we have found that in some Instances God hath not limited himself to them. And indeed, what is there that can in reason be supposed as a condition of God's bestowing the gift of the first Grace upon us? Either it must be some act of Grace, or of mere Nature. Not of Grace, for then the first Grace would be already given: Nor of Nature, for then Grace would be given according to Works, which is the Sum and Upshot of *Pelagianism*. Whence it follows, that the absolute Covenant of giving Grace, and a new Heart, is made only to those who shall be saved; but the conditional Covenant of giving Salvation upon Faith and Obedience, is made with all the World, and we may and ought to propound it to every Creature, *If thou wilt believe, thou shalt be saved.*

It is not the absolute, but the conditional Covenant that the Apostle speaks of in the Text. For Life and Salvation are here promised upon the Terms and Conditions of believing on Christ with the Heart, and confessing him with the Mouth; that is, of Faith and Obedience, as hath before been explained: And there-



therefore it is called the conditional Covenant, because these Conditions must be first fulfilled on our part, before any Engagement can lye upon God to give us the Salvation promised. Here observe,

*First*, That the Salvation which the Text mentions, when it saith, *If thou believest in thine Heart, and confessest with thy Mouth, thou shalt be saved*, comprehends in it all the Benefits of the Covenant of Grace: Not only Glorification, which it doth most signally denote, but also Pardon, Justification, Reconciliation, and Adoption; all which are called Salvation, because they all tend thereunto, and terminate in it.

*Secondly*, Though Conditions are required on our part, yet the Mercies of the Covenant are promised to us out of mere free Grace. *For therefore*, saith the Apostle, *is Justification and Salvation of Faith, that it might be of Grace*, Rom. 4. 16. For God's Grace and free Mercy in enabling us to believe and obey, and thereupon saving us, is altogether as glorious as if he should save us without requiring Faith and Obedience from us at all.

*Thirdly*, Though Faith and Obedience are the Conditions which God requires for

for the obtaining of Salvation, yet these Conditions are themselves as much the free gift of God, as the Salvation promised upon them : By whom they are required, by the same God they are effectually wrought in the Hearts of all those who shall be saved. And therefore, as there is no absolute Covenant properly so called, so neither in strictness of Speech is there any conditional Covenant between God and Man; because a Condition to which a Promise is annex'd must in Propriety be somewhat of our own, and within our own Power, otherwise the Promise is but equivalent to an absolute Denial. But now the Conditions of the Covenant of Grace are not simply in our Power to work them in our selves; but to those who shall be Heirs of Salvation they are made possible by Grace. To the rest they were once possible, which Power they have lost, nor is God bound to repair it.

If it be said, True, it is impossible for us to believe unless God enable us; yet this doth not prove that it is not in our own power to believe. For without the Assistance of God, and his Influence, we cannot think, nor speak, nor move. *In him, saith the Apostle, we live, and move, and have our Being :* Yet who is so  
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so unreasonable as to say, that because these are God's Gifts therefore we do not perform them by our own Power? So likewise, though Faith be the gift of God, yet it may also be in the power of Nature. This is the Refuge of some, to which they retire when they are forced by Scripture Evidence to acknowledge that Faith is the gift of God; as if a common providential Influence were alike sufficient to enable Men to believe, and to perform any ordinary and natural Action.

To this therefore I answer, That some Actions depend only upon the Concurrence of common Providence, others upon the Influence of special Grace. And this I apprehend to be the true difference between these two, that the former are wrought in us by God without the reluctance and opposition of our natural Faculties; but the latter against the bent and byass of our Natures, which are now corrupted by the Fall. And therefore we may affirm that the Obedience which *Adam* perform'd during his continuance in the State of Innocence, was but a common Work wrought in him by God's common Influence: But our Faith, and the same Obedience in us, though

though it be far more imperfect, is from special Grace; because in him it was wrought suitably to the tendency of his Nature, but in us contrary to all its Appetites and Inclinations, which in this lapsed State of Mankind are wholly evil and corrupt. And thus much the Apostle intimates unto us concerning Faith, *Eph. 1. 19, 20. That ye might know what is the exceeding greatness of his Power towards us who believe, according to the working of his mighty Power which he wrought in Christ when he raised him from the dead.* Therefore was the Power which God declared in raising Christ from the dead, an extraordinary and special Power, because it was contrary to the course of Nature, and far above the Ability of any created Agent to effect; and such, saith he, is the Power that worketh Faith in us. And so again, *Coloss. 2. 12. Ye are risen with Christ through the faith of the operation of God, who hath raised him from the dead.* By the Faith of the Operation of God, we may rather understand the Faith of God's Operation, that is, which he worketh and implanteth in us, than our Faith in God's Operation of raising Christ from the Dead. So that the scope of the place is

is plainly this, As Christ is raised, so are we raised with him by Faith; which Faith is wrought in us by the same Almighty Operation that raised him from the Grave, and therefore wrought in us by the supernatural Efficacy of Divine Grace. Hence all those places which mention Faith to be the gift of God, must be understood not as a gift of course and common Influence, but of extraordinary Power and special Influence. So *Phil. 1. 19. To you it is given not only to believe, but also to suffer.* Where, tho' it may seem that to suffer for the Name of Christ denotes not any special Work of God; yet to suffer from a right Principle, and to a right End, to suffer with a calm Submission and a conquering Patience, is not less a Gift and a special Privilege bestowed upon us by the special and supernatural Grace of God, than we assert Faith it self to be. So *2 Pet. 1. 1 and 3. To them who have obtained like precious faith with us through the righteousness of God—according as his divine power hath given unto us all things that pertain to life and godliness.* I omit *Eph. 2. 8. Ye are saved by faith, and that not of your selves, it is the gift of God;* because, though this place be commonly produced to prove that Faith

is God's Gift, yet I suppose that the word (Gift) refers rather to Salvation, than to Faith: For so it must needs be according to Grammatical Construction, Ἐστὶ σωσμηρίου διὰ τὴν πίστεως, καὶ τὸτο Θεοῦ δῶρον; else it would not be τὸτο, but δούρα. So that the Words do of necessity carry it, that this Expression, *not of our selves, it is the gift of God*, must be understood that the Salvation which we obtain by Faith is not of our selves, but God's free Gift. And thus you see that it is very well consistent for Faith and Obedience to be Conditions on our part, and Gifts on God's.

These things being premised, that which I shall now pursue is to open to you, what Concurrence Faith and Obedience have into our Justification and Salvation. Which certainly is as difficult a Point to explain, as it is necessary to be understood. And in order to this I shall enquire into the Nature,

I. Of Justification it self, what it is, and signifies.

II. Of justifying and saving Faith.

III. Of that Obedience which the Covenant of Grace requires from Believers as necessary to Salvation. And,

IV. Last-

IV. *Lastly*, Lay down some Positions in answer to the Question. And this I shall do with all the Brevity and Perspicuity that the Subject will permit.

Justification therefore, in the most general and comprehensive Notion of it, signifies the making of a Man just and righteous. And this may be done two ways.

*Justification*  
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*First*, By making a real Change in a Man's Nature, through the infusion of the inherent Qualities of Holiness and Righteousness.

*Secondly*, By making a relative Change in his State in respect of the Sentence of the Law: That is, when the Law acquits and absolves a Man from Punishment, whether he hath committed the Fact, or not. The former may be termed a Physical Justification; the latter a Legal. The former Justification is opposed to Unholiness; the latter to Condemnation: The one properly removes the Filth; the other the Guilt of Sin. Now when we speak of the Justification of a Sinner before God, it must still be understood of Justification in this latter Sense, *viz.* as it signifies a judicial Absolution of a Sinner from Guilt and Punishment according to a legal Process, either at the Bar of God, or of Conscience.

science. And herein lyes the great Error of the Papists in the Doctrine of Justification, that they will not understand it as a Law Phrase, and a relative Transaction in the Discharge of a Sinner; but still take it for a real change of a Man's Nature, by implanting in him inherent Principles of Holiness. We grant indeed, that in order of Nature Sanctification is before Justification; for we are justified by Faith, which Faith is one great part of our Sanctification: But in respect of Time, Sanctification and Justification are together; for in the very same Instant that we believe we are justified. Yet Justification is not the making a Man's Person inherently just, or holy; if it were, certainly the wise Man would not have said, *Prov. 17. 15. He that justifieth the wicked, and he that condemneth the just, even they both are an abomination to the Lord.* That Man certainly would not be an Abomination to the Lord, who should be serviceable to the implanting habitual Holiness in another; since *Daniel* tells us, *Ch. 12. ver. 3. They that turn many to righteousness shall shine as the stars for ever and ever.* Many Differences might be assigned between these two Justifications, but the chief are these, That Man is the

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the Subject of the one, because Holiness is wrought in him; but he is the Object of the other, for the judicial Sentence of Absolution is an Act in God terminated upon the Creature: The one is by inherent Grace, the other by imputed Righteousness: The one is gradual, the other compleat at once: In brief, they differ as much as sanctifying our Nature differs from acquitting and absolving our Persons.

This Justification doth always presuppose a Righteousness in the Person justified: For God doth not make a Man inwardly righteous because he justifies him, but therefore he justifies him, because he is righteous. The Righteousness therefore that a Man must have before he can be justified, is either,

I. A Righteousness of Innocency, whereby he may plead the Non-transgression of the Law, and that it was never violated by him. Or,

II. A Righteousness of Satisfaction; whereby he may plead, that though the Command were transgress'd, yet the Penalty is born, and the Law answer'd. These two respect the avoiding the Punishment threatned. Or,

III. A Righteousness of Obedience, which he may plead for the obtaining

the good things promised; and this respects the Reward propounded. Now accordingly as any can produce any of these Righteousnesses, so shall he be justified. Innocency cannot be pleaded; for *all have sinned, and come short of the glory of God*: Neither can we produce a personal Satisfaction, nor a personal Obedience wrought out by our selves: And therefore our Justification is either utterly impossible for want of a Righteousness, or else we must be justified by the Righteousness of another imputed unto us.

Christ therefore, as our Surety, hath wrought out for us,

1. A Righteousness of Satisfaction, which in the eye and account of the Law is equivalent to Innocency. And by this we are freed from the Penalty threatned against our Disobedience.

2. A Righteousness of Obedience, whereby we may lay claim to the Reward of eternal Life. I am now the briefer in these things, because I have before opened them at large. We therefore having this twofold Righteousness given to justify us, our Justification must accordingly consist of two Parts.

*First*, The Pardon and Remission of our Sins.

*Second-*

*Secondly*, Our Acceptation unto eternal Life.

*First*, Our Justification consists in the Pardon of Sin: And this flows from the Righteousness of Christ's Satisfaction imputed to us. For Guilt is nothing else but our Obligation to Punishment; and therefore Pardon being the Removal of Guilt, it must needs remove our Obligation to Punishment. But no Man can be justly obliged to that Punishment, which he hath already satisfactorily undergone. And therefore Christ having satisfactorily undergone the whole Punishment that was due to us, and God graciously accounting his Satisfaction as ours, it follows that we lye under no Obligation to Punishment, and are therefore by the Righteousness of Christ's Satisfaction pardoned and justified, ransomed and delivered from bearing the Penalty of the Law. 'Tis true, a Pardon, and full Satisfaction, are in themselves ἀσύστατα and inconsistent. If a Man receive Satisfaction for an Injury done unto him, he cannot be said to pardon and remit it: How then can God be said to pardon Sin, since his Justice is fully satisfied by Christ? I answer, those very Sins which God doth pardon to the justified, those he did not pardon to

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Christ,

Christ, when they were made his by Imputation: For his Justice seized on him, demanded, and received the utmost Farthing of all the Debts he was Surety for. And therefore Pardon of Sin is indeed inconsistent with Personal Satisfaction, but not with the Satisfaction of another imputed to us. If God had satisfy'd his Justice on us for our Sins, then he could not have pardoned them. But to satisfy his Justice on another for our Sins, was at once to take Punishment, and vouchsafe Pardon; to punish our Surety and to pardon us: That's therefore the first Part of our Justification, *viz.* Pardon of Sin.

*Secondly,* In Justification there is the Imputation of the active Righteousness and Obedience of Christ, whereby we obtain a Right and Title, and are accepted unto eternal Life. *He hath fulfilled all Righteousness for us,* and we are accepted in the Beloved. The Law saith, *Do this and live,* and God accounts Christ's doing it as ours. And therefore Believers have as just a Claim to Life, as *Adam* could have had, had he never transgress'd. I shall not again discuss whether the Right which Justification gives us to eternal Life, flow from Christ's Righteousness of Obedience,

ence, or of Satisfaction. To me it seems to be from his Obedience, and not so directly from his Sufferings. For though his Sufferings be ours, yet the Law saith not Suffer this and live, but *Do this and live*, (as I observ'd before.) And if it be objected, that by a Man's not being accounted a Sinner, he must needs be accounted righteous, by his not being liable to Damnation he must needs have a right to Salvation; and therefore that there is no more required unto Justification than the Imputation of Christ's Satisfaction, which carries with it both Pardon and Acceptation to eternal Life. To this I answer,

*First*, That Pardon of Sins through the Satisfaction of Christ doth give a Man a negative Righteousness, *i. e.* he is no longer accounted unrighteous, and therefore not liable to Punishment; but this gives him no positive Righteousness, which consists in a Conformity to the Precepts of the Law by that active Obedience which should entitle him to the promised Reward.

*Secondly*, Though Damnation and Salvation be contrary States, so that he who is not liable to the one, hath right to the other; yet they are not immediate Contraries in their own Nature, but

only by divine Appointment and Institution. And therefore though a Man should not be liable to Damnation, yet his Right to Salvation doth not naturally result from this, but from God's Appointment. 'Tis true, if it be not Night it must be Day; if the Line be not crooked, it must be streight, because those are naturally opposite, and the one follows upon the denial of the other. But it is not true that a Man must either be liable to eternal Death, or have a right to eternal Life, because these States are not naturally and immediately opposite: For God after he had pardoned a Sinner might justly annihilate him, or otherwise dispose of him without bestowing upon him the eternal Joys of Heaven. And therefore pardon of Sin and acceptation unto eternal Life, being two such distinct things, may well be allowed to proceed from distinct Causes; the one from the Imputation of Christ's Satisfaction, the other from the Imputation of his active Obedience.

So that you may take a brief Description of Justification in these Terms; It is a gracious Act of God, whereby through the Righteousness of Christ's Satisfaction imputed, he freely remits to the believing Sinner the Guilt and

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Punishment of his Sins, and through the Righteousness of Christ's perfect Obedience imputed, he accounts him righteous, accepts him into Love and Favour, and unto eternal Life. This is Justification, which is the very Sum and Pith of the whole Gospel, and the only end of the Covenant of Grace. For wherefore was there such a Covenant made with us through Christ, but, as St. Paul tells us, *Acts 13. 39. That by him all that believe might be justify'd from all things, from which they could not be justify'd by the Law of Moses?*

Possibly some things may occur in the opening this Point hard and rugged; and though this Doctrine be in it self sweet and refreshing, and like Rivulets of Waters to the dry and parched Earth; yet this Water must be smitten out of a Rock. Rivers generally the deeper they are, the more smoothly do they flow; but these Waters of the Sanctuary are of a quite different Nature, and the deeper they are, usually the more rough, and the more troubled. But beware you do not think every thing unnecessary that is not plain and obvious. 'Tis the Fault of many Christians, and a Fault that deserves Reproof, to pass slightly over the great Mysteries  
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of Religion, under a vilifying Conceit they have of them as unprofitable and unpracticable Notions. They do not find, when they sit under such Discourses as these, their Affections are so moved, their Hearts so warmed, their Love so inflamed, their Desires made so spiritually vehement, their whole Souls so wrought upon and melted, as when Threatnings are thundred, Duties pressed, Promises applyed, and the more affecting part of Religion dispensed; and so they go away reckoning they have but lost their Time, and the Opportunity of an Ordinance. For my part, it should be my importunate Prayer that all Christians were so taught of God, and built up in the Truths of the Gospel, that there might need no more Instruction, but only Admonition, Exhortation, Reproof, Comfort, and the more practical part of the ministerial Work; but when we see so many old Babes, so many monstrous and mis-shapen Christians, whose Heads are the lowest and most inferior Part about them, still we find abundant Cause and Need to inculcate Truths, as well as to raise Desires, that so their Zeal and Affections may be built upon, and regulated according to Knowledge. Certainly the more you know



of God and Christ, and the way of your Salvation thorough an imputed Righteousness, the more will you admire, adore, and advance divine Love and Wisdom, and the more humble and abase yourselves. And though some of these things be difficult, yet it is very unworthy of a Christian not to take some Pains to understand what God (if I may be allow'd so to speak) took so much Pains to contrive.

Having thus shewed you what Justification is, the next thing propounded was to open the Nature of justifying and saving Faith, which is the great Condition of the Covenant of Grace: And indeed of all Gospels Truths it is most necessary to have a clear and distinct Knowledge of this; for it is in vain to press Men to this Duty of believing, as that whereon the whole weight of their Salvation depends, if yet they know not what this Grace of Faith is, nor what it is to believe. There is no one Duty that the Gospel doth more frequently command, or Ministers inculcate, or hath so great a Stress laid upon it, and yet because Men know not what it is, and how they must act it, this Ignorance either discourageth them into an utter Neglect, or else mis-leads them to exert  
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other Acts for saving Faith, and to build their Hopes of Heaven and Eternal Happiness upon a wrong Foundation. And truly it is a Point of some Difficulty precisely to state wherein lyes the formal Nature of this Grace. For,

*First*, Many formerly, and those of the highest Remark and Eminency, have placed true Faith in no lower a Degree than Assurance, or the secure Perswasion of the Pardon of their Sins, the Acceptation of their Persons, and their future Salvation. But this, as it is very sad and uncomfortable for thousands of doubting and deserted Souls, concluding all those to fall short of Grace, who fall short of Certainty; so hath it given the Papists too great Advantage to insult over the Doctrine of our first Reformers, as containing most absurd Contradictions. Nor indeed can their Argument be possibly avoided or answer'd. For if Pardon and Justification be obtained only by Faith, and this Faith be only an Assurance or Perswasion that I am pardon'd and justify'd; then it will necessarily follow, that I must believe I am pardon'd and justify'd, that I may be pardon'd and justified; that is, I must believe I am pardon'd and justified, before

fore I either am, or can be ; which is to believe a Lie. This will necessarily follow upon limiting Faith to Assurance. Faith therefore is not Assurance ; but this doth sometimes crown and reward a strong, vigorous, and heroick Faith ; the Spirit of God breaking in upon the Soul with an evidencing Light, and scattering all that Darknes, and those Fears and Doubts which before beclouded it.

*Secondly,* Some again place Faith only in an act of Affiance or Incumbence upon the Mercies of God, and the Merits of Jesus Christ, reposing all our hope for Heaven and Happiness in them alone. This indeed must be allowed to be one act of a true and saving Faith, but cannot be the intire and adequate Notion of it.

*Thirdly,* Others make Faith to consist in an undoubting Assent to the Truths and Promises of the Gospel. An Assent not only forced and compelled by the mere Evidence and Light of the Truths therein delivered ; for so the Devils believe and tremble, and from their natural Sagacity and woful Experience, know the great Truths of the Gospel to be unquestionably so as they are there revealed. But an Assent wrought in the Soul from the reverend and due regard of  
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God's Authority and Veracity; yielding firm Belief to all that the Scripture propoundeth, because of the Testimony of that God who can neither deceive, nor be deceived. Such an Assent to Truth as prevails upon the Conscience, and influenceth the Conversation: A Belief that is not over-born by corrupt and vile Affections, but conforms the Life and Practice, and makes them suitable to the Rules of God's Word. This many, and that with a great deal of Reason, make to be the proper Notion of a true and saving Faith. And the Scripture doth so far affirm that such an Assent as this is true Faith, that in very many places it seems to require no more than barely to believe those Truths concerning God and Christ which are revealed in it: *As that Jesus is the Christ, that he came into the world to save sinners, 1 John 4. 15. and Chap. 5. 5. and that God raised him from the dead.* Yet these Places must not be so understood, as if nothing more were required to constitute a true Believer, besides a mere Assent to these things, but that this Assent is then true Faith, when it overcomes the Will, seasons the Affections, and regulates our Lives and Actions. He hath true and saving Faith who believes

believes that Jesus Christ the Son of God, and the true Messias, is come into the World, and submits his Conscience and his Conversation to the Consequences of such a Belief; that is to say, to love and obey him as the Son of God, and the Saviour of the World. Now the very Reason why the Scripture doth express Faith by an Assent unto certain Propositions, is not that such a dogmatical Faith as rests only in Notion and Speculation will suffice to bring any to Heaven and Happiness; but because the Holy Ghost aimed chiefly at that which was least known, and most gainfayed by the Jews and the unbelieving World. For it was not at all unknown nor contradicted by them, that if Jesus Christ were the Son of God, all Adoration and Obedience ought to be paid unto him; but they denied that Jesus was this Son of God, and the Saviour of the World. Therefore the Scripture requires an Assent unto these Propositions, that *Jesus is the Christ, that he died for our sins, and rose again from the dead*, and calls this true and saving Faith, because wheresoever this Assent hath its due and proper Effect to engage us to the performance of all those Duties which naturally depend upon it, and flow from it,

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it, there this Faith is undoubtedly Justifying and Saving.

*Fourthly*, Some make Faith to consist in the hearty and sincere Acceptance of Christ Jesus, in his Person and Offices, as he is represented, and tenders himself unto us in his Gospel. These Offices of Christ are three.

I. He is our Prophet, to instruct us in the Will of God, and to declare unto us the way of Salvation.

II. He is our Priest, to expiate our Sins, and reconcile us unto God by the Sacrifice of himself, and to present our Duties and Services to God by his prevailing and eternal Intercession.

III. He is our King, to Rule and Govern us by the Laws of his Word, and by the Conduct of his holy Spirit.

And whosoever he be that doth cordially and intirely receive Christ in all these Offices, and submit his Soul to the Authority of them, he is the Person whose Faith will justify him, for he believes to the saving of his Soul.

Now between this description of Faith and the former, there is no such difference but that they may very amicably conspire and be join'd in one. For he that gives a firm Assent to all the Truths of the Gospel, doth thereby own his Subjecti-

Subjection to the Prophetical Office of Christ, as the great Teacher and Doctor of his Church. And if this Assent influence both his Affections and his Conversation, it will make him likewise submit to the Priestly Office of Christ, in relying only upon his Merits for the Pardon of his Sins, and eternal Salvation; and also to his Kingly Office in submitting to his Scepter, and conforming his Heart and Life according to his holy Laws.

Yet to proceed a little more exactly in this matter, let us observe, that when we speak of a true, saving and justifying Faith, it is not any one single act, either of Knowledge, or Will; but a complicated Grace made up of many particular acts, and is nothing else but the motion of the whole Soul towards God and Christ. For we are not now speaking of Faith Philosophically taken, for that is no other than a bare act of the Understanding, assenting to the Truth of a Testimony, but we speak of Faith in a Theological and Moral Sense, and so though it bear the Name but of one Grace, yet it consists of many acts of the Soul: It supposeth Knowledge, it connotes Assent, it excites Love, and engageth to Obedience. Yet still that which gives it the formal denominatton of

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Faith, is Assent to the Truth. As for Assurance, I look upon that, not as a distinct part of Faith, but an high and exalted Degree and Measure of it, not vouchsafed to all, scarce to any at all times, but only to some few through the special witness of the holy Spirit with their Spirits. So that if we would at once see in brief what a true and saving Faith is, we may take the sum of it in this Description. It is when a Sinner being on the one hand thoroughly convinced of his Sins, of the Wrath of God due to him for them, of his utter Inability either to escape, or bear this Wrath; and on the other hand being likewise convinced of the Sufficiency, Willingness, and Designation of Christ to satisfy Justice, and to reconcile and save Sinners, doth hereupon yield a firm Assent unto these Truths revealed in the Scripture, and also accepts and receives Jesus Christ in all his Offices; as his Prophet, resolving to attend unto his teaching; as his Lord and King, resolving to obey his Commands; and as his Priest, resolving to rely upon his Sacrifice alone; and doth accordingly submit to him, and confide in him sincerely and perseveringly. This is that Faith which doth justify, and will certainly save all those in whom it is wrought.

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III. The next thing propounded was to open the Nature of that Obedience which the Covenant of Grace requires as necessary to Salvation. This I shall do very briefly; and therefore I take it for granted, that Obedience is required under the Covenant of Grace as strictly as ever it was under the Covenant of Works; and required not only to show our Gratitude and Thankfulness, but necessarily and indispensably in order to the obtaining of Heaven and eternal Life. If I should quote to you all the Scriptures which are plain proof for this, I should repeat a great part of the Bible. The Moral Law requires perfect Obedience from us, and condemns every failure as sinful. And this Moral Law is still in force even to Believers themselves, commanding and requiring from them the highest degree of Obedience as absolutely and authoritatively as if they were to be saved by a Covenant of Works. For Faith makes not void the preceptive part of the Law: But the Covenant of Grace insists not so much on the Measure and Degree of our Obedience, as on the Quality and Nature of every Degree, that it be sincere and upright. Yet certainly that is not sincere Obedience which doth willingly and allowed-

ly fall short of the highest Degree of Perfection. For this Sincerity consists in an universal hatred of all Sin, without sparing or indulging our selves in any; and in an universal regard of every Command of God's Law, not dispensing with, or exempting our selves from the most difficult, severe, and opposite Duty to Flesh and Blood that is therein enjoined us. He whose Conscience can thus testify to him, that though he doth too often transgress and offend, yet he ever hates what he sometimes doth, that he abhors every false way, that he opposeth and resists, and is rather through the subtilty of Satan and the deceitfulness of Sin surpriz'd unawares, than voluntarily and premeditatedly contrives and determines to sin; and though he doth fall infinitely short of the exact Strictness and Holiness of the Law, yet that he hath a cordial Respect to all God's Commandments, and doth both desire and endeavour to conform his Life and Conversation to that most perfect Rule, that Man may certainly know that let his Obedience be more or less perfect, according to the greater or less Measures of sanctifying Grace received from God, yet it is such as the Covenant of Grace requires, and God will accept

accept unto his Salvation. But let no one take this for an encouragement of Sloth and Negligence in God's Service: For let not that Man think that his Obedience is sincere, who doth not with unwearied Pains and Industry strive to his very utmost to please and serve God in all things. But for such whose Consciences bear them witness that they do so, let them know for their comfort, that though they fall far short of what they should and would be, yet the sincerity of their Obedience is accounted and accepted with God for Perfection. When God first establish'd the Moral Law, which was when he first wrote it upon the Heart of *Adam*, he made it a Covenant, that whosoever should answer the Perfection of that Law should obtain Life: But by the Fall we having lost the Power of Obedience, the Grace of the Gospel promiseth acceptance to our imperfect Obedience, if perform'd sincerely. The Law requires, as necessary to our conformity to God's Purity and Holiness, that our Duties be perfect; the Corruption of our Nature makes them imperfect and defective, both from their Rule and Pattern. The Covenant of Grace requires, as necessary to Salvation, that that Obedience

which ought to be perfect according to the Rule, but is imperfect by reason of our Corruption, should be sincere and upright; and this God will accept and crown with eternal Life and Glory.

And thus I have opened to you, as briefly and clearly as I could, both what Justification, Faith, and Evangelical Obedience are.

IV. There remaineth but one thing more, which when I have finish'd, I shall close up this Subject of the Doctrine of the Covenants; and that is to shew what Influence Faith and Obedience have into our Justification and Salvation. And here I shall lay down these following Positions.

*First*, That Faith doth not justify us, as it is in it self a work, or act exerted by us. It is true, the Apostle tells us, *Rom. 4.* that *Abraham's faith was imputed to him for righteousness*; but this cannot be understood literally and properly, as if the very act of believing were his Righteousness, for then it would contradict many other places of Scripture, asserting that Christ Jesus is our Righteousness. It must therefore be taken tropically, as relating to Christ; that is, Faith is our Righteousness no otherwise than as it makes over the Righteousness

teousness of Christ unto us, and not as it is in it self a Work or Grace. For did it justifie us as a Work, then the Apostle, *Rom. 4. 5.* had very incongruously opposed him that worketh, to him that believeth: *To him that worketh not, but believeth, his Faith is accounted for Righteousness.* For were Faith our Righteousness as a Work, then he that believeth would be he that worketh, and his Work would be accounted to him for Righteousness. Neither indeed is it any whit less absurd to think that our Faith, which is an imperfect Grace, can yet be a perfect and compleat Righteousness. For Faith it self hath its manifold failings, and is, as one saith well, like the Hand which *Moses* stretched out in working of Miracles. For as that Hand was smitten with Leprosie, to shew that it was no efficacy in the Hand it self that wrought those Wonders; so even the Faith that justifies hath a Leprosie, an Uncleanness cleaving to it, to shew that it justifies not by its own Vertue, not as it is a work and act of ours, for so it self needeth Justification.

*Secondly,* Neither doth Faith justifie as it is the fulfilling of the Condition of the Covenant of Grace; *He that believeth*

*shall be saved.* For, as I have observed before, Faith is not properly and immediately the Condition of this Covenant, but remotely and secondarily. For we must resolve this Covenant thus, He that can produce a perfect Righteousness shall be saved; but he that believes shall have the perfect Righteousness of Christ made his: So from the first to the last, *he that believeth shall be saved.* Where it is to be noted, that Faith is not made the immediate Condition of Salvation, but only it is the immediate Condition of obtaining an Interest in a perfect Righteousness, by which we are justified and saved.

*Thirdly,* Faith justifying neither as a Work, nor as a Condition, and therefore not as being it self our Righteousness, it remains that it must needs justify as it gives us a Right and Title to the Righteousness of another, even of Jesus Christ: So that we are not so properly justified by Faith, as by the Righteousness which Faith apprehends and applies. For the Righteousness of Christ being made ours, God is engaged in Justice to justify us, because then we are righteous Persons. This Virtue that Faith hath to justify is not its own, neither proceeds from it self, but from the  
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Object it apprehends and makes ours, *viz.* the Righteousness of Christ, by which we are justified directly and immediately, but by Faith only Correlatively and Metonymically, as it relates unto the Righteousness of Christ. When the Woman was healed only by touching of Christ's Garments, the Virtue that healed her proceeded not from her Touch, but from him whom she touch'd: Yet our Saviour tells her that her *Faith had made her whole*, Mat. 9. 22. which can no more properly be understood of her Faith, than of her Touch; for still the healing Virtue was from Christ, conveyed to her by her Faith, and that Faith testified by her Touch. So when we say that we are justified by Faith, we must understand that Faith doth it not through its own Virtue, but by virtue of Christ's Righteousness, which is convey'd to us by our Faith. This Righteousness of Christ, as I observ'd before, is both a Righteousness of Satisfaction, and of Obedience; for we need both unto our Justification: And these must be made ours, or else we can never be justified by them. Ours they cannot be naturally, as wrought out by our selves; consequently they must be ours legally, and by Imputation, the Law looking upon

upon what our Surety hath done, as tho' we had done it, and accordingly dealing with us. Now if we can but apprehend how Faith makes the Righteousness of Christ to be ours, it will be very easie and obvious to apprehend the way and manner how we are justified. To clear up this therefore,

*Fourthly*, Faith makes the Righteousness of Christ's Satisfaction and Obedience to be ours, as it is the Bond of that mystical Union that there is between Christ and the believing Soul. If Christ and the Believer be one, the Righteousness of Christ may well be reckoned as the Righteousness of the Believer. Nay, mutual Imputation flows from mystical Union: The Sins of Believers are imputed to Christ, and the Righteousness of Christ to them; and both justly, because being united each to other by a mutual Consent (which Consent on our part is Faith) God considers them but as one Person. As it is in Marriage, the Husband stands liable to the Wife's Debts, and the Wife stands interested in her Husband's Possessions; so it is here: Faith is the Marriage-band and Tie between Christ and a Believer; and therefore all the Debts of a Believer are chargeable upon Christ, and the Right-



Righteousness of Christ is inflated upon the Believer: So that upon the account of this Marriage-Union he hath a legal Right and Title to the Purchase made by it. Indeed this Union is an high and inscrutable Mystery, yet plain it is that there is such close, spiritual, and real Union between Christ and a Believer. The Scripture often both expressly affirms it, *1 Cor. 6. 17. He that is joined to the Lord is one spirit*; and also lively illustrates it by several Resemblances. It is likewise plain that the Band of this Union on the Believers part is Faith: Consult *Rom. chap. 11. ver. 17.* compared with the 20th verse. And therefore from the nearness of this Union there follows a Communication of Interests and Concerns: Inasmuch that the Church is called Christ, *1 Cor. 12. 12. so also is Christ*; and their Sufferings called the Sufferings of Christ, *Colos. 1. 24. Acts 9. 4.* So likewise from this mystical Union the Sins of Believers are laid upon Christ, and his Righteousness imputed unto them: See this as to both parts, *2 Cor. 5. 21. He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.* And *Gal. 3. 13, 14. He hath redeemed us from the curse of the law, being*

*ing made a curse for us, that the blessing of Abraham might come upon us.* It is still upon the account of this Union that Christ was reckoned a Sinner, and we are reckoned as righteous. And therefore as Faith is the Bond and Tye of this Union, so it is, without more difficulty, the way and means of our Justification. By Faith we are united unto Christ; by that Union we have truly a Righteousness; and upon that Righteousness the Justice of God, as well as his Mercy, is engaged to justify and acquit us.

And thus you see this great Truth explained, of Justification by Faith; which hath indeed been as great a Torment and Vexation to Mens Understandings to conceive how it should be, as it hath been Peace and Quiet to their Consciences in the certainty it was so. And if these things were duly ponder'd, they might perhaps put a speedy issue to many laborious and testy Disputes, especially concerning Faith's Instrumentality and Causality in our Justification.

Concerning Obedience, or good Works, two things remain to be inquired into.

I. Their Necessity and Influence into Salvation, or our obtaining the State of eternal Glory.

II. Their

II. Their Necessity and Influence into Justification, which gives us a Right and Title to that eternal Glory.

I. Therefore, the Covenant of Grace requires good Works of Believers as necessary to Salvation. There is a lazy and lethargick Error that hath seized on many who make Christ not only their Surety to work out a Righteousness, but also their Servant to work out an Obedience and Holiness for them. What need they pray, or hear, or perform any other Duty of Religion, or Obedience, for Christ hath done all for them, and if they believe they are sure of being accepted and saved. And therefore they count it the Sign of a legal Spirit to do any more than idly sit down, and believe, expecting to be carry'd to Heaven in such a vain Dream and Contemplation.

Here, *First*, It is true, That Obedience is not necessary as the procuring or meritorious Cause of our Salvation. In respect of Merit we are to sit down and believe; and those good Works are sawcy and sacrilegious that aim at Heaven upon the account of desert, *Eph. 2. 8, 9. By Grace ye are saved, not of Works.* Indeed the Scripture doth frequently call Salvation by the Name of

a Reward, *Col. 3. 24. Of the Lord ye shall receive the reward of inheritance. Heb. 11. 26. He had respect to the recompence of reward.* And it doth as frequently call the obedient worthy of this Reward. *Luke 20. 35. They that shall be counted worthy to obtain the world to come, and the resurrection from the dead. 2 Thes. 1. 5. That ye may be counted worthy of the kingdom of God.* Yet neither of these Expressions doth amount to a proper Merit, such as commutative Justice may require, where the Price must fully answer the value of the thing purchas'd, but only such a Merit and Worthiness as ariseth from the free Promise of God. God hath promis'd Salvation to those who obey him, and therefore because of this Promise it is bestow'd upon them as a Reward of their Obedience; and they are said to be worthy of such a Reward, not because their Obedience is in it self worthy of it, but rather because it is worthy of God to stand to his Word, and to fulfil the Promises he hath made.

*Secondly,* Good Works are necessary to eternal Salvation, though not as the meritorious Cause of the Reward, yet as the disposing Cause of the Subject; for these are they which do dispose and pre-

prepare us for Salvation. And therefore the Apostle, *Colos. 1. 12.* speaks of being *made meet to be Partakers of the Inheritance with the Saints in Light.* If a wicked Person should be made Partaker of this Inheritance, how strange, how vexatious a thing would it be to him to spend an Eternity there in Holiness, who had here spent all his Time in Sin and Wickedness. And therefore God accustoms them whom he saves by ordinary Means, unto the Work of Heaven while they are here on Earth. Let those consider this to whom Holiness is so irksome and unsuitable now. It is utterly impossible that such Men can be made happy and blessed. For if God should take them up to Heaven with their Natures unchanged, unrenew'd, he would only free them from a painful Hell, to sentence them to a troublesome one. How shall they sing the Song of the Lamb, who never had their Hearts and Voices tun'd unto it? Or how shall they endure to behold the glorious Majesty of God Face to Face, who never before saw him so much as darkly through a Glass by the Eye of Faith? 'Tis a perfect Torture for Eyes lock'd up in a long and dismal Darkness, to be suddenly stretch'd open against

gainst the bright Beams of the Sun; and so would it be if Men who have long lived in a blind and wicked State, should suddenly be stricken with the dazzling Glory of Heaven flashing in their Faces. And therefore God usually prepares them, both to do the Work, and to bear the Reward of Heaven, before he brings them thither. 'Tis said of the Godly, *Rev. 14. 13.* that *they rest from their labour, and their works follow them.* 'Tis especially meant, I doubt not, of the Reward of their Works; but yet holds true also of the Works themselves. Though in Heaven they rest from their Labour in working; in working against Temptations, against Corruptions, and under Afflictions, yet they rest not from their working: For those very Works in which they employ'd themselves on Earth, they also perform in Heaven, so far forth as they have there an Object for them. Were it therefore only to dispose and qualifie the Soul for the everlasting Work of Heaven, this were Reason and Ground enough to require Obedience and good Works as necessary to Salvation. I need not tell you,

In the *Third* Place, that good Works are necessary upon the absolute and sovereign Command of God. If God should

should command good Works for no other end but to shew the Authority he hath over us, and for us to shew our Obedience again unto him, yet that cannot be any longer an unnecessary thing which the great God of Heaven and Earth enjoins. *1 Thes. 4. 3. This is the will of God. i. e. this is the great Command of his revealed Will, even your sanctification.* And we are said to be *the workmanship of God, created unto good works, which God hath before ordained that we should walk in them,* Eph. 2. 10.

*Fourthly,* They are necessary, as a Debt of Gratitude. If we had no other Law, yet Christian Ingenuity would oblige us to obey that God who hath already done so much for us, and from whom we expect such great things for the future. Hath God given us a spiritual Life in present Possession, and an eternal Life in reversion, and is it possible we should be careless of his Honour and Service? Certainly *the love of Christ must constrain us to live no longer to our selves, but to him who dyed for us,* as the Apostle urgeth it, *2 Cor. 5. 14, 15.* It is such a powerful and perswasive Motive, that we cannot resist it, without the blackest brand of Disingenuity and Ingratitude. Thus again the Apo-  
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tle argueth, 1 Cor. 6. 20. *Ye are bought with a price; therefore glorifie God in your body, and in your spirit, which are God's.* So that upon the account of our Redemption, we are obliged by the strictest and most sacred bonds of Gratitude to serve and glorifie our Redeemer. Yet though this be the sweetest, 'tis not the only tye to Duty. It will indeed be so when we come to Heaven, but whilst we have the mixture of a base and fordid Spirit, God hath not left his Service to stand at the courtesie of our Ingenuity, but hath laid as absolute and peremptory Commands upon us, as though he dealt only with Slaves and Vassals; and yet urgeth it as much upon our Gratitude and Ingenuity, as if the only Prerogative he hath over us, were but Love and Friendship.

*Fifthly,* Obedience and good Works are necessary, as the Way and Means whereby we must obtain Salvation; and so though they have no necessity of causality in procuring it by their own Merit, yet they have a necessity of Order or Method, according to which God will bestow it, and not otherwise. And therefore the Apostle tells us, that God hath fore-ordained good Works, that we should



should walk in them. They are the path-way that he hath chalk'd out for us to Heaven; and therefore as ever we will arrive thither, it is necessary that we walk in this way: Yea, should it be supposed that an elect, or a regenerate Person should forsake this way of Obedience, and betake himself unto the broad way wherein the most walk, we affirm that he is going the direct and ready Road to Hell, and Hell he cannot escape, unless he stop and return. Let their Mouths therefore be for ever silenc'd, who exclaim against the Doctrine of Justification and Salvation by Faith, as that which destroys the necessity of good Works. We are far from that Libertinism, to conclude because Christ hath obeyed the whole Law for us, therefore we are exempted from Obedience. He hath done for us whatsoever was required in order to Merit and Satisfaction; yet he hath not done for us whatever was required in order to Obedience and an holy Conversation: That is, Christ hath done his own Work for us, but he hath not done our work for us; he hath done the Work of a Mediator and Redeemer, but he never did the Work of a Sinner that stood in need of a Redeemer, so as to

excuse him from it. And therefore, though Men may be justified by a Surety, yet they cannot be sanctified by a Surety ; but still Holiness, Obedience, and good Works must be personal, and not imputative.

Thus then you see the absolute Necessity of good Works, in those who are capable of performing them, in order unto eternal Salvation. They are necessary, not indeed as the meritorious Cause of it, but as a preparing and disposing Cause, necessary by God's absolute and indispensable Command, as a Debt of Gratitude, and lastly as the Way and Means by which alone it can be attained. Thus the Apostle, *Hebr. 5. 9. Christ is become the Author of eternal Salvation unto all them that obey him.*

II. The next thing to be inquired into is the Necessity and Influence of Obedience and good Works into our Justification. And in order to this I shall lay down these following Particulars,

*First*, Good Works or Obedience doth not justify us in the sight of God, as it is it self our Righteousness. This is the main scope and drift of the whole Epistle to the *Romans*, and of a great part of the Epistle to the *Galatians*.

'Twere

'Twere endless to cite all the Texts ; only see *Rom. 3. 20.* *By the deeds of the law shall no flesh be justified in his sight.* And Verse 28. the Apostle lays down this great Conclusion as the upshot of his Dispute, *Therefore we conclude,* saith he, *that a man is justified without the deeds of the law.* And *Gal. 2. 16.* *Knowing that a man is not justified by the deeds of the law.* 'Tis needless to add more. And therefore I shall only answer an Objection or two drawn from Scripture against this Doctrine. For,

1. Some may say the Scripture seems to attribute Justification unto Works, as well as unto Faith : For 'tis said of *Phineas*, *Psal. 106. 30, 31.* that *he executed Judgment* (*viz.* in killing *Zimri* and *Cosbi*) and that *was imputed unto him for righteousness.* But to this the Answer is easie, That the Psalmist speaks only of the Righteousness of that particular Act of *Phineas*, that it *was imputed to him for Righteousness*; *i. e.* it was accounted by God as a righteous Deed, tho' perhaps others might censure it as proceeding from rash and unwarrantable Zeal acting without a Commission. But,

2. The great place most urged and insisted on for Justification by Works, is *James*, Chap. 2. from the 14th Verse to the end, especially Verse 24. *Ye see then how by works a man is justified, and not by faith only.*

Here the grand Difficulty is, how we shall reconcile *St. Paul*, asserting, that *we are justified by faith only without works*, with *St. James*, affirming *we are justified by works, and not by faith only.*

To this I Answer, That there is no opposition at all between the two Apostles: For *St. Paul* only excludes Works from being the Way and Means of our Justification, and *St. James* only excludes that Faith which is without Works. *St. Paul* disputes against Legalists and Self-justificaries, who trusted to their own Works to justify them; and against them he lays down this Conclusion, that It is Faith and not Works that doth justify: But *St. James* disputes against the Gnosticks and Libertines, who trusted to an outward and fruitless Profession of Faith, or rather indeed to a vain Fancy instead of Faith; and against them he lays down this Conclusion, that Not by Faith only, but by Works, a Man is justified.

• *St. Paul's*

St. *Paul's* scope is to shew by what we are justified, and that, he tells us, is by Faith. St. *James's* scope is to shew what kind of Faith that is which must justify us, not an empty, vain, fantastical Faith, but such as is operative and productive of good Works. His intent is not to exclude Faith from our Justification, no nor so much as to join Works with it in Partnership and Commission: For, Verse 13. he tells us, *the Scripture was fulfilled, which saith, Abraham believed God, and it was imputed to him for righteousness*: The very Place which St. *Paul*, Rom. 4. 3. Gal. 3. 6. makes use of to prove Justification by Faith: And therefore when he saith a Man is justified by Works, he contends for nothing else but a working Faith; *Abraham*, saith he, *was justified by works*, ver. 21. If you ask how that doth appear, he tells you it was because *his Faith was imputed to him for righteousness*. Now let any Man declare that can, what Sense there can be in this Proof, if by being justified by Works he should mean any thing else besides a working Faith. So that the upshot of all that St. *James* here intends, is to shew us that the Faith which justifies us must be a Faith bring-

ing forth good Works, and that we grant and contend for; and likewise to exclude a barren speculative Faith which is not accompanied with good Works; to exclude it, I say, from having any Influence into our Justification. So in the 14th Verse, *What doth it profit, though a man say he hath faith, and have no works? Can faith save him, i. e.* Can such a Faith as hath no Works save him? This Faith he calls *a dead Faith*, ver. 17. *the Faith of Devils*, ver. 19. and *the Faith of a vain Man*, ver. 20. Now a dead Faith, a Faith that may be in Devils and vain Men, is no true Faith, nor can any affirm that it will justify. Thus you see St. *Paul* and St. *James* fully accorded about this Doctrine of Justification by Faith. St. *Paul* affirms that it is Faith alone that justifies; St. *James* denies that a lonely Faith can justify; and we assent to both as true; for the Faith which alone justifies us is not a lonely or solitary Faith, but accompanied and attended by good Works. That's the first Particular, Good Works are not the Righteousness by which we are justified.

*Secondly*, Though we are not justified by Works, yet good Works are necessary

sary to our Justification, so that we cannot possibly be justified without them. There must at least be those inward good Works of Sorrow for Sin, Hatred of it, true Repentance and Humiliation, Hope in the pardoning Mercy of God through Jesus Christ: Yea, Faith it self must be in the Soul as it is a good Work, before it can justify us: This is evident; for if Faith justify, and a justifying Faith be a good Work (though it doth not justify as it is so) then some good Work is absolutely necessary to Justification. Yea,

*Thirdly,* Good Works are absolutely necessary to preserve the State of Justification when once obtained. 'Tis impossible we should maintain our Justification without believing, repenting, mortifying the Deeds of the Body, and performing the Duties of new Obedience, all which are good Works: And the Reason is, because as soon as these cease, their contraries, which are utterly inconsistent with a justified Estate, succeed in the room of them. If Faith, Repentance, and Mortification cease, 'tis impossible that Justification can be preserved; otherwise a Man might be a justified Unbeliever, a justified Impenitent, a justified Slave to his Lusts,  
which

which is a contradiction. You see then that good Works are necessary both for the first obtaining of Justification, and for the preservation of it when obtained. Hence then,

*Fourthly*, We may easily determine that much debated Question, Whether good Works be required in the Covenant of Grace as a Condition of Justification. For if by a Condition of Justification we negatively understand that without which we cannot be justified, then certain it is, that in this Sense good Works are a Condition of it. But if we take Condition positively, for that whereby we are justified, so not Works, but a working Faith, is the Condition. We are not justified by Works, neither can we be justified without them. And therefore when the Apostle tells us, *Rom. 3. 28. That we are justified by Faith without the Deeds of the Law*: This must not be understood without the Presence of Works, for that I have shewn you is necessarily required, but without their Causality and Influence into our Justification. Conditions we may call them in a large Sense, because they are indispensably required in the Person justified, but they are in no wise Causes or Means of our Justification.

So



So that you see the Doctrine of Justification by Faith is no Patronage for Looseness and Libertinism. Good Works are now as necessary under the Covenant of Grace, as ever they were under the Covenant of Works, but only to other ends and purposes. The Covenant of Works requir'd them that we might be justified by them; but the Covenant of Grace requires them, that we might be justified by Faith. Let none think, that the Covenant of Grace gives any Dispensation from working, or that an airy and speculative Faith, and a barren and empty Profession are enough to answer the Terms of this Covenant: *Can Faith save him?* And yet what other is the Faith of many Professors? Should I bid them shew me their Faith by their Works, I much doubt that besides Phrases and Canting, we should have but very slender Evidences of their Christianity; and yet these Men are very apt to condemn others for carnal, Legalists, and low Attainers. But let such Notionists flatter themselves as they please, yet certainly they will find such low Attainers who work out their Salvation with Fear and Trembling, more exalted Saints in Glory than those who think both working, fear and trembling too slavish and servile,

fervile, and below the free Spirit of the Gospel.

*Now the God of Peace, that brought again from the Dead our Lord Jesus Christ, the great Shepherd of the Sheep, through the everlasting Blood of the Covenant, make you perfect to do his Will, working in you that which is well-pleasing in his sight, through Jesus Christ, to whom be Glory for ever and ever. Amen.*





I COR. VI. 19, 20.

*Ye are not your own, for ye  
are bought with a price. 137  
Therefore glorifie God in  
your body, and in your spi-  
rit, which are God's.*



WITHOUT any more curi-  
ous Division, we may take  
notice of three parts in  
these Words.

A Doctrine:

A Reason:

And Use.

The Doctrine is, *Ye are not your  
own.*

The Reason of it, *For ye are bought  
with a price.*

The Use, which is strongly infer'd  
from both these, and is indeed the most  
natural and genuine Result of the

ctrine of our Redemption purchased by Christ, *Wherefore glorifie God in your body, and in your spirit, which are God's.*

It is this last which I principally intend to insist on, as that unto which both the former parts refer, and in which they centre. Yet I shall not altogether wave the former Branches, but more briefly represent what they administer to us either of Instruction or Direction.

*First*, Then, to begin with the Proposition, *Ye are not your own.* And here two things must fall under our disquisition; what this Phrase implies, and what it infers; what Significancy it carries in it self; and what Obligation it lays upon us.

I. For the Import of this Phrase, *Ye are not your own*, because it is a Negative Proposition, and all Negatives are measured by their contrary Affirmatives, we shall best conceive it, if we first rightly state, what it is for any Essence to be its own.

Now here *first*, Certain it is that no Being can be said to be simply its own, but what is supreme, absolute, and independent. For if its Being be derived from any Superior Cause, it holds it only upon courtesie. And as we cannot strictly call that our own which is but  
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lent unto us; so neither is our Nature and Being our own, which is but bestowed upon us by the Bounty of another, maintain'd by his continual Influence, and subjected to his Sovereign Controll and Dominion. A Being then that is its own, must not be dependent on, or beholden to any other, nor acknowledge anything superior to it, from which it hath received, or to which it is indebted.

*Secondly*, That Essence which is its own must be it self the end of all its Actions. The first Efficient must of necessity be the last End. And therefore whatsoever can direct any of its Actions to an End higher and more ultimate than it self, is not the first Cause, but a Dependent and Secondary one. It is impossible that any Creature should be made for it self only, to seek and serve it self. For since every Agent is excited to his Operations by some End which he propoundeth to himself, if the Creature were its own utmost End, the Creator could have no End at all in forming him, and consequently would never do it. Hence the Wise Man tells us, *Prov. 16. 4. that the Lord made all things for himself.* And indeed, he who is the great Architect of the World, *the maker*

*ker of all things visible and invisible, can fix no other End in any of his Works but himself, and his own Glory.*

And from these two Principles it evidently follows, that there is no Being simply its own, but that which is the first Cause, and the last End of all Beings, and that is God. He only is his own; all other things are of him, and for him; they are all derivative from him, dependent upon him, and subordinate unto him; and therefore they are not their own.

I. They are all derivative Beings, and flow from the first Source and Fountain of Being, even God himself. Before the Creation of the World, all was an infinite God, and an infinite Nothing. But his Goodness delighting to communicate it self, he designs a numberless variety of Creatures, and by his Almighty Word impregnates the Womb of this great Nothing, and makes it fruitful, causing all things to start up in the same Form and Order as he had before conceived in the eternal Ideas of his own Mind. Now since all things are by Participation from the first Cause, and all their Perfections are but faint Strictures and glimmering Resemblances of his, it is most unreasonable that those should  
belong

belong to themselves, who were made by another, and that they should be their own, who without his Influence and Efficacy had still been nothing.

II. All other Beings are dependent, and owe their continued preservation to the goodness and powerful influx of God. Indeed Preservation is nothing else but a prolonged Production. For as we see the light of the Sun preserved in the Air by a constant emanation that it hath from the Sun, and as bright and glorious a Creature as it is, yet it cannot subsist one moment upon its own Succours; and that there needs nothing else to blot it out of our Hemisphere, and to involve all in Night and Darknes, but only the Sun's withdrawing it self: So is it with us in respect of God. We depend upon him, as necessarily as the Light depends upon the Sun; he is the Fountain of our Life and Being; the continuance of it thus long, is by a continual emanation and streaming of it forth from him. Should he withdraw his preserving influence from us, we should instantly dissolve, and fall all abroad into nothing. And therefore it were insupportable Arrogance for us to think our selves our own, who are what we are by his creating

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Power,

Power, and while we are by his preferring Influence.

III. All other Beings are subordinate to the First; made for his Ends and Uses, and to be employed in his Service. Never had there been any such thing as a World and Creatures in it, but that the all-wise God intended them all as the Instruments of promoting his Glory. And this they all do: Some indeed only Objectively, as brute and inanimate Creatures, by exhibiting the Prints and Footsteps of the Power, and Wisdom, and Being of their Almighty Creator. And therefore the Psalmist tells us, that *the heavens declare the glory of God*, Psal. 19. 1. That is, the Beauty, Splendor and Harmony of that most excellent Piece of the Creation, do evidently demonstrate the infinite Wisdom, Power and Majesty of the great Architect, who hath framed such a glorious Roof for our House here on Earth, and so glorious a Pavement for his own in Heaven.

But because Glory requires Celebration, therefore God hath created other Ranks of rational and intellectual Beings, who might actively serve and glorify him; and by taking Notice of his Attributes, so conspicuously shining forth  
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in the Works of Creation and Providence, *ascribe unto him the Praise that is due unto his Name* for such his wonderful Works; and these are Angels and Men: Both which he made for himself, in a more especial and peculiar manner; communicating to them more exalted Perfections, and more express Resemblances of his Divine Attributes, than to other inferior things. And although endless Multitudes of these have, by their Apostacy and Rebellion, defeated the primary end of their Creation, refusing to glorify God actively; yet God will certainly fetch his Glory out of them; and that they may not be made in vain, will glorify himself upon them passively, in inflicting that Wrath and Vengeance that shall make him known and revered as an infinitely just and jealous God. Tho' they transgress the Law of their own Natures, yet they cannot transgress the Law of the Divine Providence. God will make them serve to the promoting of his Glory; if not voluntarily, as the *vessels of his mercy*, yet by Constraint and a sad Necessity, as the *objects of his wrath and fury*. And thus Solomon tells us that *God hath made all things for himself; the wicked also for the day of wrath*. And so likewise in that Dex-

ology of the Elders, *Rev. 4. 11. Thou art worthy, O Lord, to receive glory, and honour, and power; for thou hast created all things, and for thy pleasure they are and were created:* And therefore certainly if all things were created for God as their highest and ultimate end, all things are his, and not their own; and the Right and Title to them is in him, by whom and for whom they were made.

And thus you see the Import of this Phrase, *Ye are not your own*; that is, you are not supreme, absolute, independent Beings, left only to your own Ways and Wills; but *ye are God's*; created, supported and governed by him, and accountable to him for all your Actions. Indeed the Apostle in the Text gives us another Reason why we are not our own, and that is upon the account of our Redemption by Christ; *Ye are not your own, for ye are bought with a price.* Redemption gives him as much, if not a greater Title to you, than Creation: For it was not so considerable an effect of the Divine Power and Goodness to create, as to redeem you; the one was but the expence of his Breath, the other is the expence of his Blood. But because this falls in with the second  
part

part of the Text, I shall at present wave it, reserving it to its proper place. Briefly therefore, when the Apostle saith *Ye are not your own*, it is as much as if he had said, You have no Right nor Title to your selves, ye are not your own Proprietors, nor to look upon your selves as Lords over your own Beings: There is another Lord to whom ye appertain, and that is God; whose Right you infinitely wrong, if you acknowledge not your selves to be his Inheritance and Possession. Indeed it is a sacrilegious invading of the Divine Prerogative for any Creature to pretend to be its own, or to live as though it were so: This is no less than impiously to ascribe an All-sufficiency to it self. And thus much for the first General, what it implies not to be our own.

II. Let us consider what it infers, and what Obligation it lays upon us. And this I shall endeavour to shew you in these following Corollaries.

*First*, If we are not our own, then certainly we ought not to seek our own. Self-seeking is the very Bane of Christianity; it is that Worm that lyes at the Root, and eats out the very Life and Sap of it. A self-seeking Christian is a

downright Contradiction, an Absurdity in Religion; for the very first Lesson that Christ teaches in his School, it is that hard one of Self-denial: And our Saviour hath told us, that *whosoever refuseth to deny himself, and to take up his cross, cannot be his disciple*. But now, as there is in every Christian a twofold Self; a spiritual heaven-born Self, the new Man, the divine Nature, the Impress and Stamp of the Image of God upon the Soul, consisting in the sanctifying Principles both of Knowledge and Holiness, and all the Habits of special Grace infused into us by the Holy Ghost in our first Conversion: and there is likewise an earthy, dreggy and inferior Self, the utmost tendency of which is only the satisfying of the sensual Part of Man; and all its good things are only such as the World and its Stock can furnish it withal. As (I say) there is this twofold Self in every true Christian, so must we distinguish likewise of a twofold Self-seeking.

1. There is a seeking of those things which are grateful and pleasing to the spiritual self of a good Christian; those which may promote its Interests and Concerns, and make it flourishing and  
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vigorous in us. And this is a self-seeking so far from being condemned, that it is our highest Praise and Glory.

The Tendency of the new Nature is towards two things; the Increase of Grace in us here, and the Participation of Glory hereafter.

For the first, all grant that we ought to labour. But for the second, some have been so weak as to doubt whether we might make the eternal Glory and Happiness of our Souls the end of our Duties and Endeavours: And with many high-flown Inconsistencies, that seem to have in them much of spiritual Rapture, but indeed are nothing else but idle Dreams and false Delusions, tell us that we must serve and obey God only out of Love and Gratitude, neither for hope of Reward, nor fear of Punishment; and condemn all that Obedience which respects these, as sordid and mercenary, unworthy of the true and generous Spirit of the Gospel.

But if we should tell these Men, that they pretend to a greater degree of Spiritualness than ever *Moses* did, possibly their Pride and Self-conceit would make them assume it; for alas *Moses* was but a poor Old Testament Saint, and we read of him, *Hebr. 11. 26.* that *he had*

*respect unto the recompence of reward.* But tho' they think themselves more spiritual than him, what, are they likewise more spiritual than St. Paul? And yet he tells us, *Phil. 3. 13, 14.* that *he reached forth to those things that are before, pressing toward the mark for the prize of the high calling of God in Jesus Christ.* Or have they attained to an elevation of Spiritualness beyond our Lord Jesus Christ himself? of whom the Apostle witnesseth, *Hebr. 12. 2.* that *for the joy that was set before him he endured the cross and despised the shame.*

It is allowable therefore, yea, it is necessary to be selfish, to consider our own Interest and our own Advantage in this Case. For since our very Nature is so temper'd, that the two great Advantages we have to quicken it are Hopes and Fears, I shall very much doubt that those will prove but slothful and negligent Christians, who shall out of a fond Conceit of greater Spiritualness and Perfection lay these Spurs aside, and pretend to make use of other Arguments, which though they seem more Specious, yet, I am sure, must needs be less Effectual.

Others again, who do allow that our Obedience may be directed unto God,  
with

with an Eye and Respect unto the Reward which he hath promised us, yet question whether we ought chiefly and principally to regard our own Happiness or his Honour, our own Glory or his.

I answer, This is but a nice and needless Scruple. And though many infirm and tender Spirits may be much puzzled in directing their Obedience, yet this Sollicitude is but vain; for whilst they do either, they do both: For what is the Glory of God's Grace and Mercy, is it not the Accomplishment of our Salvation? And therefore certainly whilst I endeavour to promote mine own Salvation, I do as much endeavour to promote the Glory of God. Altho', perhaps, in every Duty I do it not with a distinct particular Act of Reflection, yet as long as I endeavour to promote mine own Salvation, I do implicitly and interpretatively endeavour the advancement of God's Glory; for that is the next and immediate Means to this. We need not therefore be anxious whether we seek our selves, or the Honour of God: For in thus seeking our selves, we do nothing else but seek his Honour and Glory.

Let us again consider, what is our Happiness and Felicity. Our objective Happiness is the infinite and boundless  
Good,

Good, even God himself; our formal Happiness, is our clear Vision and full Fruition of him, and the near Conjunction of our Souls unto him by Love and Inherence. Now certainly his infinite Goodness will never reject those Duties as fordid and mercenary, that aspire to no greater, no other Reward but the Enjoyment of himself. In thus seeking our selves, we seek God: And the more intensely we thus love our own Souls, the more supremely do we love God, while we breath and pant after the Fruition of him with the holy impatience of an amorous Spirit. In this sense therefore, although we are not our own, yet we may seek our own. We appertain not to our selves, but to God. Yet certainly when this Self which we seek hath God for its Object and End, we seek him in seeking of our selves. And that is the first kind of seeking, which is not only warrantable but necessary.

But, *Secondly*, There is a seeking of those things which are only conducive to the Ease, Profit and Advantage of the natural and earthy Self. And these St. *John* hath briefly summed up in three Things, *the Lust of the Flesh, the Lust of the Eyes, and the Pride of Life*: Which is but to tell us more Enigmatically,



cally, that they are Pleasures, Riches, and Honours. These three are a worldly Man's Trinity, and himself is all these in Unity. Self is the Centre of all his Actions; and whatsoever he doth, are but so many Lines, which though they may seem far distant one from another, yet they all meet together there.

Indeed there is a seeking of these worldly Advantages, which is not justly to be branded with this black Mark of Self-seeking : And that is,

*First*, When we seek them only by lawful Means, as Industry in our Callings, and Prayer to God for a Blessing upon it ; detesting all the wicked and base Methods of Fraud and Superchery.

*Secondly*, When we seek them with due Moderation ; when our care about them is but prudent and provident, not carking nor distracting.

*Thirdly*, When we seek them at allowed Seasons. The Shop must not intrench upon either the Church or the Closet ; nor the Duties of our particular Callings, as we are Men, devour the Duties of our general Callings, as Christians : Both are beautiful in their Season ; and indeed the one is an excellent Preparative for the other. How comfortably

fortably may that Man follow his Vocation all Day, who hath begun the Morning with God, and humbly implored his Blessing and Assistance! And how sweetly may that Man close up his Day's Task with Prayer, who hath used such Care and Conscience in his Calling, as to bring no new Guilt to confess in the Evening!

*Fourthly*, When we seek these Things with a due Subordination to the higher and more noble Ends of Piety and Holiness : And that is,

1. When we seek them that we may avoid those Temptations, which possibly the want of them might expose us unto. Thus *Agur* prays, *Prov. 30. 8. That God would feed him with Food convenient, lest he be poor and steal, and take the Name of his God in vain* : That is, as I conceive, lest he should be first tempted to Theft, and then to Perjury to conceal it, if suspected.

2. When we seek them that we may be the better furnish'd for good Works. For earthly Comforts and Enjoyments, if they be well improved, are excellent Instruments to promote the Glory of God, in furthering the Good and Welfare of others. Hence the Apostle, *Eph. 4. 28. Let him labour working with his*

*his hands the thing that good is, that he may have to give to him that needeth.* And indeed it will require somewhat of a plentiful Estate to be able to maintain good Works, as the Apostle twice useth that Expression, *Titus* 3. 8. and at the 14th Verse.

If these Rules be duly observed, he is no Self-seeker, who diligently may seek after these temporal Accommodations. But now, when Gain shall be preferred before Godliness, and all the crooked ways of Deceit and Fraud made use of, only to amass together an heap of ill-gotten Trash; when thou wilt rather chuse to make shipwreck of Faith and a good Conscience, than to cast over board any part of thy Wealth, tho' it be to save thy Soul from being drowned and sunk in Perdition; when this Golden Idol shall be set up by thee, and God, and Christ, and Religion, and Conscience, and all be sacrific'd unto it, what is this but a base self-seeking, unworthy of a Christian, nay, of a Man; too impious for a Christian, too foolish for any Man? For in thus seeking themselves, they lose themselves for ever. And this is that which the Apostle so grievously complains of, *Phil.* 2. 21. *All seek their own, not the things which*  
*are*

*are Jesus Christ's.* A mean and fordid Temper this. And as it is fordid, so it is likewise most unjust and unreasonable; for consider you are not your own, but God's; he hath manifold Titles to you. You have no Self of your own, but you, and all, is his: And what presumption is it for you to provide for what is his, otherwise than he hath ordered, yea, contrary to his expresse command! That's the first Inference.

*Secondly,* If we are not our own, we may infer, that certainly we are not at our own dispose. And this should teach us Patience in all the cross and sad Occurrences of our Lives. We are not our own, and therefore we may not carve out our own Condition to our selves, nor prescribe to God what we would have done, or what we would avoid. For this is boldly to intermeddle with that which doth not belong to thee. Thou art God's; and what is it to thee, O busie Man, what he doth with his own? If it seemeth good to him to chastise thee with Poverty. Reproach, Pains and Diseases; or to take from thee any of thy dearest and most desirable Comforts, what hast thou to do to interpose with thy Complaints and Murmurings? May he not do what he will with his  
own?

own? Thou art no farther interested in any of these things, than to bear them meekly as a Christian, and voluntarily to resign up thy self unto him, unto whom thou dost naturally and necessarily belong.

*Thirdly*, If we are not our own, we may very rationally infer that we ought not to follow our own Wills, and our own Affections. Indeed the great Contest between God and Man, ever was, and still is, about Sovereignty. It hath been the perpetual Quarrel of all Ages which shall be the chief, and whose Will shall take place, either his or ours. The first crafty Temptation, *Ye shall be as Gods*, hath strangely prevailed upon us ever since. We would fain all be Gods, independent and uncontroulable. Now check this Rebellion of thy Will and Affections, by considering that thou art not thine own, but God's; he hath the supreme Right to thee, and thou art injurious to his Right, if thou settest up thy Will a Competitor with his. Yea, indeed, thou oughtest to have no Will peculiar to thy self, but it should be all melted down, and resolved into God's. And therefore the Apostle puts an excellent Form of Words into our Mouths,

*James*

*James 4. 15. If the Lord will, we will do thus and thus.* So say thou, If the the Lord will, I will. Bring thy Will to conform unto his Will of Precept absolutely, for that he hath made known unto thee in his Word; and neither will nor desire what he hath therein forbidden thee. Bring it also to conform unto his Will of Purpose conditionally; for that is hidden and secret to us until the Event declare it. But when God hath manifested it by the Effects, bend thy Will unto it, and quietly acquiesce in all his Dispensations, as infinitely wise and gracious. Say thou unto him, Lord, I am blind and ignorant, and cannot see through the Consequences of Things. That which I apprehend at present would be for my Advantage, may possibly prove a Snare and a Curse unto me. Thou comprehendest all in thy infinite Wisdom, and therefore I resign up my Choice to thee. Do thou, Lord, chuse for me: And howsoever thy Providence shall order my Affairs, make me as thankful for Disappointments, as I ought to be for Successes. This is a right Christian Temper, worthy of him who acknowledgeth himself, not to be his own, but God's.

*Fourthly,*

*Fourthly, You are not your own; look not then upon any thing as your own. Certainly if thou thy self art God's, whatsoever thou fondly accountest thine, is much more his. Shall the Principal be his, and not the Accessaries? Thy Friends, thy Children, thy Estate, thy good Name, they are not indeed thine; and though common Words and Language call them so, yet take heed thou dost not lay any Emphasis upon it. Thus Nabal that blunt Churl accents his selfishness, 1 Sam. 25. 11. Shall I take my bread, and my water, and my flesh that I have killed for my shepherds. Alas, poor Wretch, there is nothing of all this thine; nay, thou thy self art not thine, but belongest, if not to the Grace, yet to the Dominion of God.*

Indeed we must distinguish between things being ours for our Good and Benefit, and being ours as to absolute Title and Dominion. Neither way can a wicked Man call any thing his: His Table is a snare, and that which should have been for his welfare, is become a Curse unto him. But it is not thus with the godly: For the Apostle tells us, 1 Cor. 3. 22, 23. that *whether the world, or life, or death, or things present, or things to come, all is theirs, and they*

*are Christ's, and Christ is God's.* This Argument is very cogent as to the Benefit and Good that shall redound unto them from every thing they enjoy. In this sense all is theirs, because they are God's. But because they are God's, therefore nothing is theirs as to absolute Right, and soveraign Dominion. Both they and wicked Men have a Natural Right to many Blessings, and a Civil Right to many more; but neither of them have a Supreme, Free, and Independent Right, to any thing which they enjoy; but all is God's, lent to them for their Use, and his Service.

*Fifthly, You are not your own,* let not then any Sin be your own; you are God's peculiar People, let not any Sin be your peculiar Sin. Shall we our selves be God's, and yet any Sin be ours? What is this less than by a kind of practical Blasphemy to transfer our Sins upon God?

And so much for the first part of the Words, *Ye are not your own.*

Thus have we considered the Proposition, *Ye are not your own.* Ye have not a Sovereign Right over your own Beings, to seek your own Interests, to dispose of your own Affairs, to follow your own Wills and Appetites; but

you



you intirely belong unto another. And lest you should be put to seek for an Owner, since you are thus denied, and, as it were, turn'd out of the Possession of your selves, the Apostle informs you who it is that lays in his Claim to you, even the great and universal Lord both of Heaven and Earth, whose all things are by a most absolute and indisputable Right: *Ye are God's.*

Indeed God hath manifold Titles to you.

*First*, As he is your Almighty Creator. When thou layest huddled up in the great Chaos and Confusion of mere Possibilities, he beckned, and call'd thee forth, bad thee be, and take thy Place and Station in the order of things: And that not in a vile and contemptible Nature, a Worm, or a Fly, which we crush or sport to death; but a Man, one of the Peers and Nobles of the World. See how magnificently *David* speaks of thy Original, *Psal.* 8. 5, 6. *Thou hast made him a little lower than the Angels, and hast crowned him with glory and honour: Thou madest him to have dominion over the works of thy hands.* Thou art born a King; Crowned in thy very Cradle; and thy being in the Scale of Creatures is but one round lower than that of the

Angels. Thy Body, which is the basest and most disgraceful part thou hast, yet of how excellent a Texture and Frame is it! Such various Springs of Motion, such secret Channels and Conveyances for Life and Spirits; such a subserviency of parts one to another in their mutual Offices, and such a perfect Beauty and Harmony in the whole, that *David* might well say, *Psal. 139. 15. I am fearfully and wonderfully made, and curiously wrought in the lowest parts of the earth.* Yea, not only a *David*, but *Galen* an Heathen, when he had minutely inspected the admirable Artifice that appeared in the Frame of our Bodies, the Structure and Use of the several Parts, and the many Wonders and Miracles that were woven up in every one of them, his Speculation of Nature lead him to adore the God of Nature, and he could not forbear composing an Hymn in the praise of our All-wise Creator. Now whose is this elegant piece of Workmanship, but God's? *In his book, saith the Psalmist, were all our members written, which afterwards were fashioned.* As Architects do usually draw a Model of those Buildings which they intend for more than ordinary State and Magnificence before they erect them; so God doth

doth as it were delineate a Draught and Platform of Man in his Book, that is, in his own Counfel and Decree, and limns out every Member, giving it its Shape and Proportion in his own Ideas, and afterward according to that perfect Pattern, sets up the Frame: He first makes the Materials, and then brings them together, and causeth all Nature to contribute what is most fit and proper for it.

And yet these Bodies, though they have so much cost and care bestowed upon them, are but a case and covering for the Soul: That is perfectly spiritual, and hath no other Cause of its Being, but only that God, who is the Father of Spirits. It is a spark kindled immediately by his own Breath; not formed out of any pre-existent Matter as corporeal Beings are, but created out of pure and unmixt nothing, by the same Almighty Word that spake out Angels, and all the glorious Hosts of Heaven, and made them emerge into Being. And when the Body is sufficiently furnish'd with all the Organs and Instruments necessary for the Functions of Life, then God bestows a Soul upon it. Not as if the Soul did pre-exist before its Union; but it is created in that very instant when

it is united to the Body. And this is the meaning of that known Maxim of *St. Augustin, Creando infunditur, & infundendo creatur.* It is created in Infusing, and infused in Creating. Since then God hath Created us, and chosen us out of the infinite number of things possible, to bestow an actual Being upon us; since, if he had so pleased, we might have been as much Nothing to all Eternity, as we were from all Eternity, and might have lain hid in that vast crowd and multitude of Souls which might have been, but never shall be; only God hath been pleased to lay the Ideas of them aside, and to pick and cull us out to be his Creatures, to prepare us such exquisite Bodies, and to breath into us such rational and intellectual Spirits, shall we not with all thankfulness acknowledge, that we appertain unto him, who without him should have continued a long and endless Nothing? Hath not he who created us an absolute and sovereign Right to do to us, and require from us, whatsoever pleaseth him? Thus the Psalmist infers it, *Psal. 100. 3. It is he that hath made us, and not we our selves;* and therefore it follows, *we are his people, and the sheep of his pasture.* And,

*Secondly,*

*Secondly*, We are his upon the account of Preservation. He still maintains those Beings, which at first he made; and exerts the same Almighty Power to continue thee in thy Being, as at first he did in producing it. Every new Moment that passeth over thee, thou art, as it were, again created, fetch'd out of nothing: For all that part of thy Life which is already past, is become a meer Nothing. So that whether thou look'st to the Time that is before thee, or to that which is behind thee, yet still thou flowest along from that which is Nothing, to that which is Nothing; and yet still thou thy self art preserved in being, and art not swallowed up in the same Nothing, that Yesterday or the last Year are dissolved into. To whom owest thou this, but only to that God *who is the same yesterday, to day, and for ever?* He makes all the differences of Time in thy Age, in whom Time it self makes no difference. *It is his visitation*, as *Job* speaks, *that preserves our spirits*, *Job* 10. 12. nor can we subsist one Breath, or one Pulse, nor one Moment longer than he is pleased to wind off our Time to us, from that great bottom of Eternity which he holds in his own Hand. If thou canst find out any one such Day

or Hour wherein thou canst maintain thy self without any Charge to God, or Dependance upon him; if thou canst either live, or move, or be, without the continual Influence of the divine Power and Providence; then for that time thou may'st glory in thine own Sufficiency, acknowledge no Superior, be thine own, and live wholly to thy self: But certainly whilst thou owest both the beginning and the progress of thy Being unto God, thou owest thy self to him, and art his. But this is not all; for,

*Thirdly*, God hath another Right and Title to us, as he is our Governor. Now the two chief and comprehensive parts of Government are Protection, and Provision; to defend those that are under their Charge from Harms and Injuries; and to supply them with Necessaries. But,

I. God doth mightily protect us from those innumerable Evils and Mischiefs which would else befall us. Perils and Mishaps are thick strewed in all our ways, and Death and Ruin lye every where in Ambush for us; in our Food, our Affairs, our Recreations, at home and abroad, every where Death and Danger take their Stand and aim at us;

Dangers

Dangers that we could neither foresee, nor prevent; but only the watchful Providence of God hath watch'd over us hitherto: *He hath given his Angels charge concerning us, to keep us in all our ways; in their hands have they born us up, so that our feet have not dash'd against a stone.* Who can particularly recount the infinite number of those private Mercies we have received? or how often God hath diverted and struck aside many sad Casualties that were just befalling us, and pluck'd us back when we were just upon the very edge and brink of Destruction? Or if we consider the boundless Wrath and Malice of the Devil against us, or wicked Men his Instruments, have we not great cause thankfully to acknowledge that powerful Restraint which God lays both upon him and them? The Devil implacably hates us, and would every Step that we take tear our Souls from our Bodies, and our Bodies in pieces, and both from God. Wicked Men, who are inspirited and acted by him, would soon fill the World with the direful Effects of their hellish Natures; and *by killing, and stealing, and swearing, and lying, and committing adultery, they would break out until blood touched blood;* but only  
God

God holds them both in a strong adamant Chain, so that they cannot come near to hurt us, but by a special Permission.

Neither is God only a Shield to us, but a Sun. *The Lord God is our sun and shield*, Psal. 84. 11. He not only protects us from Dangers, but,

II. He likewise cherisheth us, and provides for us: We live upon his Allowance, and are maintained by him as those who belong unto his Family: All are Waiters at his Table, and *he gives them their food in due season: He crowns the year with his blessings, and fills our hearts with food and gladness:* He better manures the Earth by his Blessing, than the Husbandman can by his Industry, and makes our Sustenance to grow and spring up round about us, allotting unto every one a needful and convenient Portion. If then God doth thus protect thee, and provide for thee, hath not he a Right and Title to thee? Is not that Life his, which he hath defended from so many Deaths? and rescued it, when thou hast been surrounded with Dangers? If thou wilt not acknowledge thy self his, why dost thou live in his Family, eat his Bread, and wear his Livery, and maintain thy self



at his Expence? It is but Reason and Justice, that thou shouldst either refuse his Benefits, or not refuse his Commands and Service.

But yet farther, *Fourthly*, We are God's by Covenant-Engagement, and solemn Promise. In our Baptism we were consecrated and devoted to be the Lord's, to fight under his Banner against all the Enemies of his Glory and our Salvation: Therein we have renounced and abjured the Usurpation and tyrannical Power that Sin and Satan have exercised over us, and with the greatest Solemnity have bound our selves unto the Service of God, and of our Lord Jesus Christ. Our Baptism is a Seal, not only on God's part of the Truth and Stability of his Promises, that we shall obtain Remission of our Sins and eternal Life, upon the performance of the Conditions of Faith and new Obedience; but it is likewise a Seal on our part, obliging us to fulfil unto God the Promises we have made, of believing in him, and obeying him. In this Ordinance you have sealed and delivered your selves up unto him; for it is the initiating Ordinance, it enters you into the Church, registers you among the number of the Faithful, lists you under  
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the spiritual Banner : It is, as it were, Heaven's Pledge-money, which as soon as you receive, you are inrolled under Jesus Christ, the great Captain of your Salvation. That Sacrament is your military Oath properly so called ; and you are bound by the most serious Engagements that can be laid upon a Creature, to continue Christ's faithful Soldier and Servant to your Lives end. Now unless thou thinkest these Vows to be written only on the Water that sprinkled thee, and wiped away together with that ; unless thou accountest thy Baptism nothing else but a long received Custom of the Place where thou livest, a solemn piece of Pageantry, and only a Ceremony used on a Festival Day, thou must needs look upon thy self engaged by the strictest Bonds, that Truth, Religion, Vows and Oaths can lay upon thee, to be that God's unto whom thou didst then professedly give up thy self, and whose Badge and Cognizance thou then tookest upon thee, that thou mightest be known whose thou art, and to whom thou appertainest. And,

*Fifthly*, We are God's by Profession, and our own voluntary and free Acknowledgment. We have taken, and still do own him to be our Lord : And  
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although in Works too many deny even *the Lord that bought them*, living in a direct Contrariety to their Vows, Covenants, and Engagements; yet in Words and in Profession all acknowledge him to be their Lord and Master. And tho' Christ might very justly upbraid too many among us, who are either Professors at large, or hypocritical Dissemblers, as he did the Jews, *Luke 6. 46. Why call ye me Lord, Lord, and do not the things which I say?* yet this very Profession of his Name is but the strengthening of his Title to us; and all those Appellations of our Lord, and our Master, our God, and our Saviour, by which we call him, are but so many Acknowledgments of his Right unto us. And if we contradict this Profession by an unholy and profane Life and Conversation, all that we shall get by such Fawnings will be, that he whom we have so often acknowledged for our Lord and Master, may the more justly and the more severely punish us for our Disobedience.

And consider again how often hast thou renewed thy baptismal Vows; Of how many Vows and Promises have thy Fears, and thy Dangers, and thy Diseases, and thy Convictions, been both the  
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Causes and the Witnesses? Hast thou not again and again given up thy self unto God, and bound thy self by Vow never to repeal nor recal it? When Death and Danger have stared thee in the Face, and all other Hopes and Helps have failed thee, hast thou not promised and sworn that if he would save and deliver thee that once, thou wouldst be the Lord's, and serve and fear him only? God hath heard thy Prayers, and accepted thy Vows, and rescued thee from thy Fears and Dangers; and though he had a Sovereign Right and Title to thee before upon other Accounts, yet to shew how grateful and pleasing the free-will Offerings of a devout Soul are to him, though we can offer him nothing but what is his own, yet now he especially expects that we should give up our selves to him by Obedience, as we have frequently done by Promise; and should at length fulfill what we have so often ingag'd. Yea again,

*Sixthly,* Some are God's in a more especial and peculiar manner. His chosen and beloved ones, who have from the Heart given up and devoted themselves to the Service of God; and not only bear his Mark upon them in the Enjoyment of external Privileges, and  
Church

Church Ordinances, but bear likewise the Stamp of his Image upon them in the inward Sanctification and Renovation of their Souls. These God hath set apart for himself, P<sup>sa</sup>l. 4. 3. *They are his peculiar people*, Titus 2. 14. and 1 Pet. 2. 9. they are called by many special and discriminating Titles, *A chosen generation, a royal priesthood, an holy nation, a peculiar people*. They are called his Portion, and the Lot of his Inheritance, Deut. 32. 9. *The Lord's portion is his people, Jacob is the lot of his inheritance*. They are his Jewels, Mal. 3. 17. And certainly whatever a Man will most earnestly plead his Right in, it will be his Jewels, his Portion, his Inheritance, his peculiar Treasure, those things which are of the greatest Value, and dearest Esteem. So God stands much upon his Right to his own People and Children, whilst all the Wicked of the World, although they are his, yet they are in his account vile refuse Creatures, more despicable in God's Eyes, than true Saints are in theirs, the Dung and Dross, the Filth and Off-scouring of all things. These indeed are God's by the Obligation of common Nature; but his holy ones are his by the Privilege of special Grace. There is a strict and close Bond  
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of Union between Christ and them: On his part, by his Spirit; on theirs, by their Faith. And being united unto Christ as their Head, they are likewise united unto God, as his: *For the head of Christ is God*, as the Apostle speaks, *1 Cor. II. 3.*

*Seventhly and Lastly*, We are God's by the right of Redemption: This I have reserved to the last Place, because it is the second general part of my Text, as being the Reason of the Proposition. *Ye are not your own, but God's, for ye are bought with a Price.* This indeed is a strong Title that God hath to us, a Superaddition to the rest. God did at first create us in a State of perfect Holiness and Felicity; but we sold our selves to Satan, and are become his Vassals and Bond-slaves. We have thrown God's Yoke from off our Necks, and his Burthen from off our Shoulders, and broke his Bonds asunder, and cast away his Cords from us, and have taken upon us the Yoke of the Devil, the burden of Sin and Guilt, a Load that would sink us into the very Bottom of Hell. We stand forfeited to the divine Justice, liable to the eternal Wrath of the great God, ready to be drag'd away every Moment unto Torments. But in this our forlorn and desperate Condition, that so noble  
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and excellent a Piece of the Creation might not for ever perish, infinite and soveraign Mercy interposeth, prepares a Ransom for us, which is paid down to the very uttermost Farthing of all that the Justice of God could demand; and so rescues us from that Perdition and Misery into which we had plunged our selves.

Now the Love and Mercy of God in redeeming us, is far more eminent than in creating us. And therefore his Right and Title to us upon this account, is far greater than upon the other. For,

I. Creation only gives us a Being, brings us only out of the dark Shade and State of nothing: And in this our fallen and sinful Condition it only capacitates us for Woe and Misery. But Redemption finds out an Expedient, and opens a Way for us unto Blifs and Happiness. And although perhaps, metaphysically consider'd, it is better to be wretched than not to be at all; yet certainly in a natural and moral Sense, it is not so. For so saith our Saviour, *Mat. 26. 24. Woe unto that man by whom the Son of man is betray'd, it had been good for that man, if he had not been born:* That is, it had been better for him never to have had a Being, but to have lain eternally

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forgotten in the Purpose and Decree of God, than that he should have a Being, an immortal Soul bestowed upon him, to be for ever most exquisitely tormented for this horrid Sin of betraying the Life and Blood of his Lord and Master. Creation frees us not from so great an Evil, neither confers upon us so great and inestimable Benefits, as Redemption doth. Alas, what Torture or Vexation is it to mere Nothing, that it must eternally remain so? Will not this be the hearty wish and desire of all the damned Wretches in Hell? Would they not account it a kind of Salvation to be annihilated, that their Souls and Bodies might fall asunder and flit away into nothing, so that they might escape the everlasting Residue of their Torments? And if Sores and Botches, and temporal Losses and Afflictions, could so far transport even holy *Job*, who yet is represented unto us as the Mirror of Patience, as to cause him to curse the day of his Birth, and to wish that he had never seen the Light; how much more shall we think will those infernal Wretches, on whom God exerciseth the whole Skill and Power of his Wrath, wish that they had been Toads, or Serpents, rather than Men; yea, that they had never been at all,



all, but had lain undisturbed in a dark and gloomy Nothing, since they shall have more Sufferings and Anguish to torture them, and no Patience, no Comfort, no Mercy for ever to support them. Neither doth Creation confer upon them so great and inestimable Benefits, as Redemption doth. It is true, we have an excellent Being and Nature bestowed upon us, as Creatures of an higher Form than others are, the chiefest of all visible and corporeal things. We are endow'd with rational and intellectual Faculties; and are capable of Pleasures, not only such as brute Beasts are, but of speculative and mental Delights, which are far more noble, and more refined. But yet alas, what are we, but Lords perhaps of the World, and all the while Slaves to the Devil; miserable Drudges to our own vile and base Lusts, for gratifying of which these excellent Natures which we boast and glory so much of, must for ever lye under most inconceivable Horror and Torments. But now Redemption brings us into a Capacity of far greater Happiness than that from which we fell; it gives us Hopes that though we lost Paradise, we may gain Heaven; yea and assures us that we shall certainly

do so, if we do not wilfully neglect that great Salvation that is purchased for us, and frowardly chuse Death and our own Destruction, before eternal Life and Joy. So that you see Creation is a Mercy and Blessing to us chiefly upon the account of Redemption; and we are obliged to bless God, that he hath by Creation made us Subjects capable of that Glory and Happiness which he hath prepared for us by Redemption. And,

II. God's Mercy in redeeming us is far more eminent and conspicuous than in creating us, because it hath been far more expensive to him. In Creation there needed no more but an Almighty *Fiat*, *Let it be, and it was so*. Here was nothing of Preparation, nor Difficulty, nor Cost; nor was there any more Labour or Trouble, than only to will, and speak it. But now in Redemption, God must not only act, but suffer; not only speak, but bleed. In Creation there was nothing that might abase or traduce God, nothing but glorious Demonstrations of his Wisdom and Godhead. He humbled not himself, nor descended from his Throne when he formed us; but he only spake a quickning Word, and all Creatures presently sprung up, and paid their Homage and Obeisance to their  
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great Creator. But in Redemption God himself doth as it were lay aside his Glory, humbles himself, first to become a Creature, and then accursed. He must be wounded, that we might be healed: He must die, that we might live; He must be debased, that we might be exalted. And therefore certainly, if Love and Good-will are to be measured either by the greatness of the Benefits confer'd upon us, or by the Difficulty and Damage that accrues to the Benefactor, God's Mercy in redeeming us when miserable, and lost, and undone, is infinitely more considerable than his Mercy in creating us, and giving us a Being. And yet if Creation alone gives God so great a Right to us, that those Beings which we received from him, should therefore be intirely his; shall not Redemption make us much more his? Shall we not be his, who hath redeemed us from being wretched and miserable, since we are his, who hath given us to be? And therefore well might the Apostle argue, *Ye are not your own but God's, for ye are bought with a price.*

And thus you see how manifold Titles God hath to us; as he is our Creator, our Preserver, our Governor, and Benefactor; as we are his Covenant Ser-

vants, united unto him not only by his Benefits, but by his Grace; and lastly, as we are Redeemed by him from the Service of Sin, and the Wages due unto it.

But before I proceed to consider this part of the Text, as it stands absolutely in it self, give me leave to close up what hath been now spoken concerning God's Right unto us, with two or three Inferences.

*First*, See here how dear we are unto God, and how highly he esteems of us, that he thus strengthens his Right to us by so many multiplied Titles. As those who prize any Possession, seek to confirm it to themselves by all the ways that Law and Equity can find out, and have Writings upon Writings, and Evidences upon Evidences for it, that their Title to it may be unquestionable: Thus seems God to deal with us; a single Right, for so dear a Portion and Inheritance, is not enough. And therefore, though he hath made us, and preserves us, and bountifully supplies us; though we profess our selves to be his own, yet to prevent all Doubts and Suits, he buys us too. He buys what is his own, that it might be more his own. And because

cause Justice and Vengeance lay in their Claim to us, that the Title of his Mercy might not be litigious, that there might be nothing in himself to hinder his quiet Enjoyment of us, he pays down a full Price to Justice, and satisfies all its Demands. So dear are we to God. And,

*Secondly*, See how unfaithful we are to him, that we need so many Bonds and Engagements laid upon us to secure us. So slippery and deceitful are our Hearts, that we are still starting aside from him; and though we have no Right to dispose of our selves, yet are we still selling or giving away our selves to every Lust and Vanity. And therefore as we use to deal with those who are of a suspected Honesty, lay all the Bonds upon them that possibly we can, and make them enter into strict and punctual Engagements, so doth God with us. He trusts us not upon a single Obligation; but makes us enter into Bond upon Bond; and all scarce sufficient to make such fickle and treacherous Creatures stable and faithful to him.

And, *Thirdly*, Hence learn that all Impiety and Irreligion, is the highest Wrong and Injustice in the World. *Will*

*a Man rob God*, saith the Prophet, *Malachy* 3. 8. intimating by the very question, that this is such an horrid and heinous Sin, as that it is not easie to be supposed any Man would be so profligate a Wretch as to be guilty of it. And therefore Sacrilege, a stealing and purloining from God, is justly branded as one of the most foul and odious Sins that can be committed. And yet this is a Sin more commonly committed than most Men think of. Every wicked Man is guilty of Sacrilege. He robs God, steals from him, and alienates that which is properly his due. Thou stealest thy self from him, thy Heart and thy Affections, thy Love and thy Service. These thou givest to thy Lusts, and to the World, and maintainest his sworn Enemies upon his right and due. If it be Sacrilege to convert things hallowed and dedicate, to prophane and common Uses, art not thou then a Sacrilegious Wretch, who stealest away thy Soul from God, which is by so many just Titles his own, and convertest it not only to common, but filthy and unclean Uses? The Apostle tells us, that *we are the Temple of God*, 2 Cor. 6. 16. Our Hearts are the *Sanctum Sanctorum*, the holiest of Holies in this Temple; and all our

our Faculties are dedicated Things, the holy Utensils for the Worship and Service of God. And what, shall we pollute this Temple, set up Idols there, and serve our Lusts and Follies with those very Instruments and Vessels which God hath made and prepared for his own Service and Worship? And yet how many such Sacrilegious Persons are there? The Worldling, he sets up an Image of Gold in the Temple of God: And therefore Covetousness is by the Apostle called *Idolatry*, Colos. 3. 5. *Mammon* is his God; and all the hallowed Vessels of the Temple, his Thoughts, Designs and Affections, must all be employed in the Service of this Idol. The sensual unclean Person turns this Temple of God into a Stews, and with the Heathen makes his Temple the Scene of all his Impurities. The beastly Drunkard makes this Temple the place of all his Riot and Excess; and with Impiety as great as *Belshazzar's*, makes the Bowls and Vessels of God's Sanctuary serve him only to quaf and carouse in. And indeed there is no Sin whatsoever, but it is complicated of Sacrilege. For what is Sin, but as the Schools define it, an Aversion of the Soul from God, and an inordinate Conversion of it to the Creature. Now to  
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convert that to the Creature which is proper and due to God, it is to rob him, to take away what he hath hallowed, to pollute and prophane things Dedicate, to defile his Temple. And now to close up this, consider that dreadful Threatning of the Apostle, *1 Cor. 3. 17. If any Man defile the Temple of God, him will God destroy.*

And thus much for the Proposition in the Text, *Ye are not your own, but God's.*

II. The next thing to be considered is the Reason: *For ye are bought with a Price.* The force of this Reason I have already shewn you. I shall only now consider it absolutely as it is in it self.

In these Words is held forth unto us the great Mystery of the Gospel, our Redemption by Jesus Christ. I shall not treat of it in that Latitude that a full and compleat handling of this Subject would require; but confine my self to speak more briefly only to these few Heads.

*First,* What this Price of our Redemption is.

*Secondly,* To whom this Price was paid, and of whom we were bought.

*Thirdly,*



*Thirdly*, How the payment of a Price can be consistent with the free Mercy and Grace of God in saving us.

*Fourthly*, What is it that we are by this Price redeemed from.

*First*, Let us consider what this Price is which is paid down for our Redemption. And that is a Price infinitely inestimable, consisting in all those dolorous Sorrows and Sufferings that our Lord Christ underwent in the Days of his Flesh, when it pleased the Lord to bruise him. In his Nativity and Circumcision was this rich Exchequer first opened, which was never afterwards shut, 'till he paid out to the very last Farthing, the very last drop of his most precious Blood, as a full and satisfactory Price of our Redemption. But now tho' the whole course of his Humiliation and Abasement were part of this Price which he paid, yet because the chief and greatest Sum of it was told down to God in his Death and last Passion, and all his other Sorrows and Sufferings were compleated in this, therefore the Scripture doth principally ascribe our Redemption to the Blood of Christ. So *1 Peter* *1. 15.* *You were not redeemed with corruptible things, as Silver and Gold, but with the precious Blood of Christ. His Soul was made an offering*  
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ing for sin, *Isai. 53. 10. The blood of Jesus Christ cleanseth us from all sin,* 1 John 1. 7. and many other places to the same import. Now the Blood and Death of Christ, and all other parts of his Exinanition, carried in them a sufficient, yea a redundant value to expiate the Sins of the whole World, from the infinite Virtue of the Hypostatical Union of the Divine with the Human Nature, whereby his Blood became the Blood of God; his Sufferings, the Abasement and Humiliation of God: And this made it a Price, not only equivalent unto, but infinitely surpassing and outbidding the Purchase for which it was offered.

*Secondly,* Let us consider to whom this Price was paid; and that is to our great Creditor, God. The *Socinians*, on purpose to undermine this Fundamental Doctrine of Christ's Satisfaction, tell us, that if we are redeemed by a Price in this strict and proper Sense, that Price must then be paid into the Hands of Satan, because we are in Bondage under him. But this is as weak as it is impious: For indeed Satan is not our Creditor; we owe him nothing but hatred and averfation. Neither is any Man, that is kept in ward for Crimes or Debts,

Debts, properly said to be his Goaler's Prisoner, but the King's, or the Creditor's. So though we are naturally in Bondage under Satan, yet he is but our Goaler. We are not his Prisoners, but God's, who is both our Sovereign, and our Creditor. And therefore the Price is not be paid to him by whom we are detain'd, but to him by whose Authority, or by whose Suit we are detain'd, and that is, the Justice of God. And therefore Christ, by satisfying the Justice of God, releaseth us from under the power of Satan. We are under a two-fold bondage to the Devil: The one Moral, by our Sins and Vices, doing his Work, and toiling in his Drudgery; and thus we are his Slaves: The other Legal, by the guilt of Sin binding us over, and making us liable unto his Plagues and Torments. Christ hath redeemed us from both; improperly from the former, by the Power of his Grace breaking afunder our Chains and Fetters in our Conversion, and so setting us free from the Service of Sin and the Devil: Most properly from the latter, by the infinite Virtue of his Merits ransoming us from that Death, and Woe, and Wrath to which we stood exposed, and which else the Devil would have inflicted upon us, as being the great Minister

nister and Executioner of Divine Vengeance. Now we are not properly redeemed from our Moral Bondage, our slavery to Sin and Satan, but conquered: Therefore no Price was paid to him under whose Vassalage we were held. But we are properly redeemed from our Legal Bondage; from our liability to eternal Death and sufferings: Yet the Price ought not to be paid to Satan, but unto God, whose Minister and Executioner Satan is. And this is in Answer to the second Inquiry.

The *Third* general Inquiry is, how the Payment of a full and satisfactory Price can be consistent with the free Grace and Mercy of God in saving us. For the Scripture speaks so much of God's Mercy and free Grace in saving Sinners, that some have thought it very difficult to reconcile those Expressions with the Notion of a price of Redemption, properly so called. The chief sense in which Grace is said to be free, is that it gratuitously confers upon us the Benefits of our Redemption without Merit or Desert. If then these be merited, if an equal Price be paid down for them, what becomes of all those magnificent Exaltations of free Grace, which the Scripture seems so much to glory

glory in? *I even I am he that blotteth out thy transgressions for my names sake: By grace ye are saved, &c.* Certainly what is so dearly bought and purchased as by the Blood of Jesus Christ, cannot be said to be a free and gratuitous Gift.

To this I answer in the general, that these things are not all inconsistent; and therefore ought to be no prejudice to our most high Veneration of the infinitely rich, and infinitely free Grace of God in our Redemption, although that Redemption be purchased for us, and a Price paid down fully answerable to the Demands of Divine Justice.

I shall endeavour to clear up this in these following Particulars.

*First,* We are not so freely redeemed, pardoned, and saved, as to exclude all Merit and Desert on Christ's part. This is not necessary to the establishing of free Grace, that our Saviour himself should be the Object of it. For God transacted with his Son, only upon the terms of strict and impartial Justice: Nor was there ever any one Sin that he was pleased to take upon himself, that was pardoned to him; but a plenary Satisfaction was exacted from him, and Justice had out its full due in his Sufferings.

ings. Every Sin stood him as dear, as it would have done the Sinners themselves, had God resolved never to have administred Mercy and Grace unto them. And therefore saith the Apostle, *Colos. 1. 14. In him we have redemption through his blood, even the forgiveness of sins. And, without shedding of blood there is no remission, Heb. 9. 22. And, this is my blood which is shed for the remission of sins, Matth. 26. 28.* All our Sins were laid upon him, and imputed to him; and he underwent and eluctated the whole pressure of those Punishments that were due unto them, *and is now set down at the right hand of the Majesty on high to make Intercession for us.* So that though never any who was a Sinner, either through the Corruption of Nature, or actual Transgression hath attained to the Joy and Happiness of Heaven, but only through the pardoning Grace and Mercy of God; yet he who was the greatest Sinner (as *Luther* made bold to call him, and so he was by Imputation) is now triumphing in those Regions of Bliss, Crowned with Glory, and Arrayed with infinite Majesty, whose Sins yet were never pardoned, nor ever had he the least free Grace or Mercy shewn him; but whatsoever he hath obtained

tained either for himself, or for us, the possession of it for himself, and the possibility and assured hopes of it for us, he hath most dearly bought and purchased it. Yea indeed, in respect of this Purchase made by Christ, we receive nothing at all of free Grace from God; but whatever we have, or expect, is paid for to the very utmost of what it is worth. For as we our selves are bought with a Price, so is every thing we enjoy. Even the most common and vulgar Blessings, that are promiscuously distributed among the Sons of Men, they all flow to us in a stream of Blood. But yet,

*Secondly,* In respect of our selves, our Redemption, Pardon, and Salvation, and all the Mercies we enjoy, are of mere free Grace. No Merit, no Price is required from us; but all is excluded on our part, besides a grateful Acknowledgment, and an humble Expression of our Duty, by that rich Mercy which requires these from us, not as the Price of our Redemption, but only as a Testimony of our Love and ready Obedience. Alas, could we pray 'till our Knees took Root in the Earth; could we weep whole Rivers, and after our Tears were spent, drop our Eye-balls too; could we

fast our selves into Ghosts, and sigh away our Souls into Air, should we give all our Goods to the Poor, and our Body to the Flames, yet all our Prayers, and Tears, and Fasting, and Alms, and all the stock of our own Righteousness; yea, should it be supposed that a Tax and Subsidy should be levyed upon the good Works of all Mankind, and put into one common Treasure for the Use and Benefit of any one particular Soul, yet it would not be found a Price rich enough for its Redemption, nor at all available to buy off the guilt of the least Sin. For whatsoever is required of us, is but Debt and Duty, and therefore cannot be Meritorious: And whatsoever is not required of us, is but Will-worship and Superstitious Devotion, and therefore cannot be acceptable. So then, it is no derogation at all from the free Grace of God, that he pardons and saves us upon the intervention of a Price; that our Pardon is bought, and our Inheritance is purchased: For we our selves have not been at any part of the Charge; we have not so much as cast in one Mite into this Treasury, but all is as freely and gratuitously bestowed upon us, as if it had never been purchased at all. And again,

*Thirdly,*



*Thirdly*, Consider also that the relaxing of the rigour of the Covenant of Works, so far forth as to take off our personal Obligation to Punishment, by the commutation of Persons, accepting the Substitution of another, of a Surety, of a Redeemer, is an act of infinite free Grace, and rich Mercy. For by the Letter of the Law, *Do this and live*, implying the contrary threatning of Death in case of Disobedience, every Sinner stood bound to suffer the whole Curse and Penalty in his own Person; and God might for ever have refused to recede so far from his own Right, as to admit of any Satisfaction made and tendred by another, but have seized upon us, who were the Transgressors, and bound us over to answer it at the great Assize before his dreadful Tribunal, and to suffer for it eternal Torments in Hell. Now, O Sinner, though God hath received a Price and Ransom for thy Soul at the Hands of another, is this any diminution of the absolute freeness of his Grace towards thee? Dost thou envy that he receives Satisfaction for thy Sins, since he receives it not from thy self? Or dost thou grudge and repine that he should glorifie his Justice and Severity upon another,

ther, since he intends only to glorifie his Mercy and Grace upon thee?

Yea, you will say, this indeed is something of Mercy and free Grace, that God hath stricken my Name out of the Bond, and put in my Surety's, whereas he might justly have exacted the Forfeiture from my self: But had it not been a more glorious demonstration of free Grace, absolutely to have forgiven the whole Debt, and to have required no Payment, no Satisfaction at all? We see that among Men, he is accounted most bountiful that forgives the Surety as well as the Principal. For what singular act of Mercy is it to release the Debtor, and yet rigorously to prosecute his Sponsor and Undertaker, from whom he is sure to recover all his Right and Demands? If God had been pleased thus totally to part with his Right, and neither exact it from us, nor our Surety, had not this been a far more generous Mercy, and a more glorious demonstration of his infinite free Grace?

I answer, No. And therefore assert,

*Fourthly*, That God's free Grace is more gloriously demonstrated in the Redemption of the World through a Price, than it would have been if he had only freely and arbitrarily remitted to them  
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their Offences, and delivered them from eternal Death, without requiring any Satisfaction. And this will appear most clearly, if we consider but these two things.

I. Who the Person is that is appointed our Surety and our Ransom. Is it an Angel? Truly, if it were, this had been wonderful Love, that God should part with so bright and glorious an Attendant, send him down to Earth, cruciate and torment him for the Sins of such vile Worms as we are. But, oh Astonishment! when not an Angel, but the God of Angels; not a Servant, but a Son, yea, the Son of his eternal Love and Delights, is by the Father himself appointed to such unspeakable Miseries and Dolours, and thrust under the Sword of Justice when it was just falling upon us, only that he might ward off the blow, and save us from so great and inevitable a ruin; though it was to the Death and ruin of his only Son: Now judge your selves, whether it be not infinitely more expressive of the divine Love to save us by devoting his own Son to be an Execration and a Sacrifice for us, than if he had only out of his absolute Prerogative pardoned our Sins, and without more Expence or Difficulty, received us up into Glory. This indeed

had been Grace; but it had been more thrifty and sparing, than that Method which God hath now designed for our Salvation, through the Blood and Sufferings of Jesus Christ. And therefore the Scripture every where lays an Accent and Emphasis upon this. *Rom. 8. 33. He spared not his own Son, but delivered him up for us all. And John 3. 16. God so loved the world that he gave his only begotten Son to save it.* God lay under no Necessity of saving us at all, and much less lay he under any Necessity of saving us in so chargeable a manner as by the Death of Christ: But yet *it pleased the Lord to bruise him, to make his soul an offering for sin,* and to cause to meet together upon him, all our Iniquities, and all his Plagues and Curses. And wherefore was this? Not only that Justice might be satisfy'd, but that Mercy might also be satisfy'd, and free Love and Grace might be glorify'd in such a stupendous Expression of it. The divine Wisdom approves of this way of Redemption, because divine Love dictates it to be most advantageous to commend it self unto us: And that ever-adored Design of a Mediator took place in God's eternal Councils, that it might be a Means

as well for the Demonstration of Mercy, as for the Satisfaction of Justice. And

II. Consider that God himself furnish'd and enabled our Redeemer to pay down the whole of that Price which he exacted from him. For the Son of God had not been passible, had he not become the Son of Man. He had not been wounded, nor buffeted, nor crucify'd, nor bled, nor died: He had not had any Stock nor Treasury of Merits to have ransomed us, had he not taken upon him the form of a Servant, had he not appear'd in the likeness of sinful Flesh. And whence had he this, but only of God's providing? *Heb. 10. 5. A body hast thou prepared me.* Now is it not as much free Grace to furnish our Surety with Means and Abilities to make Satisfaction, as to forgive us without requiring any Satisfaction at all? Yea let me add, that free Grace is much more glorious, in as much as the Price our Redeemer is furnish'd with is more than sufficient to pay the Debt.

And thus you see that the Intervention of a Price is no Derogation at all from the freeness of God's Grace; yea rather this Method of redeeming us mightily inhaunceth his Mercy, and makes it more rich and glorious. And

therefore it is very observable how the Scripture joins these two together, free Grace, and the purchased Redemption, as if it would on purpose stop the Mouths of those who by pleading the Inconsistency of these, seek to undermine the greatest Support of all our Faith and Hope, and the most dear and precious Truth of the Gospel, I mean the Satisfaction of Christ for our Sins. See *Rom. 3. 24.* *We are justified freely by his grace, through the redemption that is in Jesus Christ;* and *Ephes. 1. 7.* *In him we have redemption through his blood even the forgiveness of sins, according to the riches of his grace.* What can be more express, to reconcile the Grace vouchsafed by God, with the Price paid for it by Christ? It is free Grace that justifies us, but yet we are justify'd through Redemption. We are redeemed through his Blood; but yet this is likewise according to the Riches of his Grace. And indeed both are easily accommodated. It is of Price and Purchase in respect of Christ: But it is of Gift and free Grace in respect of us. Free, in that God was pleased to accept a Surety for us, and much more free, in that this Surety was his Son. And so much for the third Inquiry.

The *Fourth* is, What we are redeemed from by that Price which Jesus Christ hath paid down for us. This I shall briefly shew you in these following Particulars.

*First*, We are redeemed from the dread Wrath and Vengeance of God. And what an inestimable Mercy is this! Vengeance follows a Sinner close at the Heels, pursues him through all the Threatnings of the Law, brandishes its flaming Sword over his Head, and is ready every Moment to plunge it into his very Heart. The poor guilty Sinner trembles under the direful Expectation of that fiery Indignation which will for ever consume him: He flies, but knows not whither; is destitute of Hope as he is of Help. Now in this forlorn and desperate Condition, for one that might shew unto him a City of Refuge, and guide his trembling Steps, and his amazed Soul into it! Now for a Messenger of Peace, an Interpreter, one of a thousand, that might declare unto Man his Righteousness! It is done, O Soul; Christ Jesus meets the avenger of Blood in his Pursuit of thee, offers himself to his Sword, falls and dies under his Hand, whilst thou flyest into thy Refuge, and art free both from thy Fears and Dangers.

**Dangers.** We find the High-Priest under the Law, a notable Type of Christ in this Particular: For the Slayer was to abide in the City of Refuge 'till the Death of the High-Priest, and then to be set a Liberty, *Numb.* 35. 28. So by the Death of Jesus Christ our High-Priest we are set at Liberty, and may walk in Safety, being secured and warranted from the Wrath of the Avenger. Indeed the Wrath and Justice of God is the most dreadful and formidable Enemy we can have: But even this Enemy thy Saviour hath satisfy'd and reconciled. He hath bought out thy Peace for thee, and now thou may'st safely treat with Justice it self, as thy Friend and Patron. The divine Wrath is pacify'd, and God is more contented and recompensed by what thy Redeemer hath suffer'd for thee, than if he had haled thee forth to suffer in thine own Person. God infinitely more acquiesceth in the Sufferings of his eternal Son, than he could have done in thine: For thine could have paid his Justice but by small Parcels at a time, and therefore must have endured eternally: But Christ Jesus paid down the whole Sum and Debt at once; so that Justice could no longer be so, if it did not perfectly free us who believe, from  
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any farther Obligation to Wrath and Punishment. It is Jesus, saith the Apostle, *who hath delivered us from the wrath to come*, 1 Theſ. i. 10. And therefore, O doubting and trembling Christian, be not so injurious to thy God, as to fear he will revenge those Sins upon thee for which thy Redeemer hath so fully satisfy'd. Thou may'st go thy way, eat thy Bread with Joy, and drink thy Wine with a merry Heart, for God hath accepted thee; he is at Peace with thee, and smiles upon thee. But if thy Conscience still lowr, and speak nothing but Thunders and Threatnings, tell it that thou hast a Peace-maker. The Blood of Jesus shed upon the Cross hath pacify'd God; and his Blood sprinkled upon thy Conscience, will likewise atone and pacifie it towards thee.

*Secondly*, We are redeemed from under the Slavery and Vassallage of the Devil. He is that mighty Tyrant that hunts after our Souls to destroy them: That great Dragon that casts out of his Mouth whole Floods of Persecutions and Temptations to overwhelm us. And if his Rage be so inveterate against us here on Earth, how implacable, think you, would his Malice be towards us in Hell; how would he triumph in our eternal

ternal Perdition, who is now so laborious and sollicitous to procure it? But thanks be unto God, who hath delivered us from the Snare of the Fowler, so that now through the Redemption purchased for us by Christ our Lord, we may safely defie his Spight, and contemn all the poor and impotent Effects of it.

His Power is seen chiefly in three Things; In Tempting, in Accusing, in Tormenting. But by the vertue of the Sacrifice of Christ, and the Price that he hath paid for our Redemption, this three-fold Power is either wholly taken from him, or else much abated.

I. As for his Tempting Power, that is restrained and cut short. He can tempt us no farther than he hath a Permission given him by that God who hath promised, that *we shall not be tempted beyond what we are able to bear, or than he will make a way for us to escape.* We see what Manacles are upon him, when he must first Petition God before he could stretch forth his Hand against *Job*, or touch any thing that he had: And therefore, O Christian, be confident, that if he cannot touch thy Body or Estate, much less shall he touch thy Soul and thy Conscience by his horrid Temptations

ptations and Injections, without the special leave of God. And in all his Temptations, suppose them never so violent, if thou be but true to thy self, they shall all redound more to his Shame and Disappointment, than to thine. If thou canst but resist them, and with an holy Scorn and Disdain cast back his fiery Darts in his Face, and keep close to thy Duty and Allegiance, all his Temptations shall but fall upon himself, and be reckoned as his Sins, and only thy Troubles.

2. His Accusing Power is rebuked. Thus when Satan comes with a vehement Accusation against *Joshua*, Zech. 3. 2. *The Lord rebuke thee, O Satan, even the Lord who hath chosen Jerusalem rebuke thee.* Our Redeemer will be our Advocate; and though, according to the Terms of the first Covenant of Works, which requires perfect and spotless Obedience, his Accusations will most of them be found true against us; yet, according to the Covenant of Grace, which requires Faith and Sincerity, they will be found malicious and impertinent; and our Redeemer will fetch us off with the loud Applause of Saints and Angels.

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3. His Tormenting Power shall be wholly abolish'd. The great End and Design of the Devil is only, that he might train us into that dark Region where himself hath the sole Jurisdiction, there to satiate his Revenge upon us in our eternal Torments. But Christ our Redeemer hath destroyed this Power of the Devil: He hath ransack'd this dark Shop, and broken in pieces all his horrid Racks and Instruments of Cruelty; that unless we our selves will, not a Soul of us shall ever fall into the Hands of that merciless Executioner.

*Thirdly*, We are redeemed from the Power of Sin; and that both from its Reigning, and likewise from its Condemning Power.

1. From its Reigning Power. It is true, that we cannot in this Life be freed totally from its Molestations. It is like the Leprosie, that hath eaten so deep into the Walls, that it can never be perfectly cleansed 'till the House it self be destroy'd and demolish'd: But yet every true Christian is free from the Dominion of it. It may tumultuate and rebel in the best; for we find *a Law in our Members warring against the Law in our Minds*; many Uproars, Bandyings, and intestine Dissensions; but yet  
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it hath lost the Sovereignty over them, and is now not a Commander, but a Rebel.

2. We are redeemed likewise from the Condemning Power of Sin. The other Freedom from Sin is by the Spirit of Christ, working mightily in us; but this is by the Merits of Christ effectually applied unto us, *Rom. 8. 1.* *There is no condemnation now to those that are in Christ Jesus.* For certainly there is not so much Malignity in our Sins to destroy us, as there is in the Blood of Christ to save us. And he having interposed his infinite Merits in our Behalf, it would be a great Disparagement to his All-sufficiency, if thou who art but a poor vile Creature, couldst have done that which he who is an infinite God could not expiate.

*Fourthly,* We are redeemed from the Curse and Malediction of the Law. All our Tryals, Crosses and Afflictions that may befall us are sanctified to us, and have nothing of the Curse in them: For nothing is a Curse but what is inflicted in order to the satisfying Divine Justice upon us. But now the Justice of God being fully satisfied in the Sufferings of our Lord Christ, all our own Sufferings, how sharp soever they may be, are only  
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for the Exercise of our Graces, the tryal of our Faith and Patience, the conforming us to the Pattern of our Saviour, demonstrations of God's Holiness, and means to make us Partakers of it. We may rest confidently assured, that, if we believe, there is nothing of the Venom and Malignity of the Curse in them; for *Christ hath redeemed us from the curse of the law, being made a curse for us*, saith the Apostle, *Gal. 3. 13.*

We have spoken hitherto of the two former Parts of the Text, the Doctrine, and the Reason of it;

The next thing to be consider'd is the Inference or Corollary which the Apostle draws from them, *Therefore glorifie God in your Body, and in your Spirit.* Wherein we have two Parts,

*First, An Exhortation, Glorifie God.*

*Secondly, A Direction how we ought to do it, In our Body, and in our Spirit.* It is only the former of these that I intend to insist on. Possibly I may briefly touch and glance upon the other in my way. And as a Foundation of my following Discourse, I shall lay down this plain Proposition.

That the Infinite Mercy of God in our Redemption lays an Obligation upon us  
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to glorifie him in all that we do, have, and are.

This Proposition, I suppose, reacheth the full Sense and Meaning of the Apostle. And in prosecuting of it I shall observe this Method:

*First*, Shew you what it is to glorifie God.

*Secondly*, How we are to glorifie him.

*Thirdly*, What Force and Influence the Consideration of our Redemption hath to oblige us thus to glorifie him.

*First*, What it is to glorifie God. And here we may take notice, that there are very many Words used in Scripture equipollent to this Phrase of glorifying God: Such as are, *To do all things to the glory of God*, 1 Cor. 10. 31. *To give glory to God*, Psal. 29. 2. *Give unto the Lord the glory due unto his name. To honour God*, 1 Sam 2. 30. *Them that honour me, I will honour. To make God's name and his praise glorious*, Psal. 66. 2. which is indeed the most proper Signification of this Word *Glorifie*, though other Expressions also speak the same Sense. So then to glorifie God, is to make him glorious. But what? Is it in the Power of any Creature to do this? Is not God's Glory Infinite, Eternal and Immutable? And would it not be an At-

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tempt, both fond and blasphemous, to go about to crown his Deity with any new Rays, which shone not in his Essence from all Eternity? For since the Divine Nature is infinitely simple and uncompounded, whatsoever is in God must be God himself: And therefore we may as well create a new Godhead, as contribute any new accession of Glory to that Nature, which is altogether unchangeable. How then can we be said to glorifie God, or to make him glorious?

To this I answer, that Glory is twofold: Either a real Glory, perfecting the Subject in which it is; or else a relative Glory, which doth not perfect the Subject, but only declare those Perfections which are already in it. The one we may well call a subjective, the other an objective Glory. Now,

I. As to real and subjective Glory, certain it is that we cannot so glorifie God, but God may and doth thus glorifie us. We cannot thus glorifie God; since this would be utterly inconsistent with his eternal Unchangeableness, and Independency, and Self-sufficiency. For if we could add any real and absolute Perfection to his Nature, it would necessarily argue a precedent Defect, a pre-



present Change, and a perpetual Obligation to his Creatures ; all which are infinitely incompatible with the divine Essence. But yet it is his Prerogative so to glorifie us ; even by endowing our Natures with real and absolute Perfections. Which also he doth,

1. In our Creation ; bestowing upon us rational and intellectual Faculties, a discursive Mind, and many other peculiar Privileges both of Soul and Body, and investing us with Sovereignty and Dominion over inferior Creatures. Upon which account the Psalmist tells us, that *God hath crowned man with honour and glory*, Psal. 8. 5.

2. In our Restitution from our lapsed Estate, implanting in us the seminal Inchoations and Initials of Glory in our Regeneration. For Grace is Glory in the Seed, and Glory is but Grace in the Flower. Thus the Apostle, *2 Cor. 3. 18. We are changed into the same image from glory, to glory*: That is, the Image of God is still perfecting in us by his Spirit, carrying on his work from one measure and degree of Grace unto another. For the whole Life of a Christian here on Earth, is but as it were one continued sitting under the Hand and Pencil of the Holy Ghost, 'till those first Lines

and obscurer Shadows which were laid in his new Birth, receive more Life, Sweetness and Beauty from his progressive Sanctification: And this is a *being changed from glory unto glory*. And when this is come to that Perfection as to need only the last Hand, and the completing Touch, then,

3. God glorifies us by the full Consummation of our Holiness and Happiness in Heaven. Thus Christ prays, *John 17. 1. The hour is come, glorifie thy Son. And so verse 5. Glorifie me with thy self, with the glory which I had with thee before the world was.* And so when our Hour is likewise come, when we have attained to the full measure of our Stature in Christ Jesus, God will then glorifie us with himself, *in that glory which he hath prepared for us before the world was.* Thus then, God doth confer real Glory upon us, which if we should again think to do towards him, it were no less than an impious and blasphemous Arrogance; for it would imply that he were a defective, mutable and dependent God. And therefore in this Sense *Eliphaz* speaks excellently, *Job 22. 2, 3. Can a man be profitable to God? Is it any pleasure to the Almighty that thou art righteous; or is it gain to him,*

*him, that thou makest thy way perfect?*

Certainly we can neither add any real Good to him by our Righteousness, nor detract it from him by our Wickedness: For he is as far above the reach of our good Works to benefit him, as he is above the reach of our Sins to wrong and injure him. Therefore we cannot thus glorifie God. But,

II. There is a relative Glory of God, which he is then said to have, when his real and absolute Perfections are declared, and made manifest and conspicuous to the World. And this Glory perfects not him to whom it is ascribed; but us, who ascribe it to him: And thus God may and ought to be glorified by us. The former may be called his essential Glory; this latter his declarative Glory. God's essential Glory is nothing else but the infinite Perfection of his own Nature; it is a Constellation and Concentring of all his inconveivable Attributes of Wisdom, Power, Holiness, Justice, Mercy, Truth, and the rest, into one ever-blessed Essence: This Glory is capable neither of Addition, Diminution or Change. But his declarative Glory is nothing else but the Gloss and Shine, the visible Splendor and Lustre which reflects from his essential Glory, upon the

Notice and Admiration of his Creatures. And this Glory may be both increased and lessened. As to his Attributes themselves, so God is glorious; as to the Manifestation of them, so he is said to be glorified. And that either by himself, or others.

1. God is said to glorify himself. And that when he is pleased to dart down a Ray either of his Wisdom, or Power, or Justice, or Mercy, or any other of his Attributes, so as to make it conspicuous in the administration of Affairs here below. And therefore, *John 12. 28.* we find our blessed Saviour sadly reflecting upon the Sorrows and Agonies of his Death, but at last composeth and resigns up himself with this Prayer, *Father, glorify thy Name:* and it follows, *There came a voice from heaven, saying, I have both glorified it and will glorify it again.* Indeed, never was there any thing that God did in the World, that so illustriously conduced to his Glory, as the adored design of saving it by his Son: This brought in a large Share and Revenue of Glory to most of his Attributes; he had already glorified himself in his Wisdom and Mercy, by the Birth of his Son; and in his Power, by the Miracles he wrought; and he would glorify

rifie himself again, that is, he would now glorifie his dread Justice and Severity, by the Death he was to suffer.

2. Creatures also may be said to glorifie God. Brute and inanimate Creatures do it only passively and objectively, as they exhibit the Tracts and Impresses of the Divine Attributes upon them. But rational and intelligent Creatures ought to do it actively, by observing and ascribing to him those Perfections, which he visibly manifests in the ways of his Grace or Providence. When they see some eminent Effects and Footsteps of his Wisdom, of his Power, of his Goodness, or the like, in the Management of Things here below, and are thereby moved piously and seriously to acknowledge that God is Wise, Powerful, and Gracious, as he expresseth himself to be; this ascribing unto God his Attributes from what appears in his Actions, it is our glorifying of him. And so on the contrary, when sordid, earthy, and bestial Men take no notice of the Emanations and Beamings forth of God's Attributes, neither so as to have their Hearts affected with them, nor their Lives conformed to them; they are said to dishonour God. Not that any the most boisterous Sinners that are, can in-

vade his Effence, or rend away any of his infinite Perfections from him; this Glory they cannot eclipse, but it shines eternally in the same lustre; but they do really eclipse his declarative Glory; which yet is a greater wrong done to themselves, than him. For as the Sun is still full of light in it self, when yet we see it under an Eclipse by the Moon's interposing between us and it, which indeed is not properly so much an Eclipse of the Sun, as of the Earth: So the Glory of God is obscured and eclipsed by the Wickedness of Men; not that his Essential Glory is at all prejudiced, for this retains the same Tenor of light and lustre for ever; but that they observe not, they admire not the bright discoveries of his glorious Attributes; and so they dishonour him, not by depriving God of any Perfection, but themselves, whose highest Perfection, and the end of whose Being it is to adore God, and to be made conformable unto him.

And thus you see what it is to glorify God; it is to make him glorious, and that not by the addition of any new Glory to him, but only by declaring that Glory which eternally and unchangeably is in him.

The *Second* thing to be inquired into is, how we ought to glorifie God: The disquisition of this will both receive Light from, and add Light unto, what went before. Now here that we may have right and clear Apprehensions of a Duty that is so vastly comprehensive, and indeed the whole of Man, we must remember that all our glorifying of God, is only in relation to his essential Attributes, which are properly and really his Glory. And therefore two things are here to be done.

*First*, To show you what these Essential Attributes are. And,

*Secondly*, How they may be glorified by us.

For the *First*, These Attributes of God are many, which though they differ according to our manner of Conception and Expression, yet they are all really the same Nature and Essence in God. I shall mention only those which are most conspicuous, and which we have most frequent occasion in the course of our lives to glorifie; and such are these six or seven following, Purity and Holiness, Power and Sovereignty, Mercy and Goodness, Equity and Justice, Wisdom and Omniscience, Immensity and Omnipresence, Truth and Veracity; there  
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*These*  
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are indeed many more, as Eternity, Unchangeableness, Simplicity, and Oneness, &c. But these, because they are not so conversant about Human Affairs, I shall not now particularly speak of.

*Secondly*, These Attributes may be glorified in the general two ways, either by Adoration, or else by Declaration.

I. We ought to glorify God by a most humble and devout Adoration of his infinite Attributes and Perfections; seriously to ponder them in our Hearts, to consider their Beauty, and Excellency, to admire those Expressions of them which God is pleased to vouchsafe us. And when we see any notable instance either of the Divine Power, or Wisdom, or Goodness, or Justice in the Dispensations of his Providence, then to prostrate our selves in the most humble Veneration of our Souls, and ascribe it unto God, acknowledging that his Perfections are gloriously discovered in those Effects; and with ravish'd and inflamed Hearts singing unto him the Song of *Moses* and the Lamb, *Revel. 15. 3. Great and marvellous are thy works, Lord God Almighty, just and true are thy ways thou King of Saints. Who shall not fear thee, O Lord, and glorify thy name, for thou*



*thou only art holy.* This is to glorifie God. And not only thus to observe, and to acknowledge the appearance of God's Attributes, but to have our Affections likewise suited and proportioned to them. As when God displays his dread Justice and Severity, either against our selves or others, then to fear and tremble before him. When he magnifies the riches of his Mercy and Goodness, to rejoyce and praise his holy Name; and so in the like Instances, which I intend more particularly to prosecute hereafter. This reverend observing of the Manifestations of God's Attributes, and conforming our Affections proportionably unto them, is one chief spiritual Method of glorifying God, whereby we do secretly, yet effectually, advance his Honour in the inmost Retirements and Recesses of a devout Soul. But,

II. There is another way of glorifying God, and that is by Declaration of his infinite Perfections. And this is two-fold, either by our Words, or by our Works.

I. We ought to glorifie God by declaring his Attributes in our Words and Discourses, setting forth his Holiness, Wisdom, Power, Justice, in the most serious affecting manner that we are able,  
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so as to beget an high and honourable Esteem of them in those that hear us. And therefore, *Pet. 4. 11.* the Apostle exhorts us, but especially Ministers, *If any man speak, let him speak as the oracles of God, that God in all things may be glorified.* Hence David often calls his Tongue his Glory, *Psal. 57. 8.* *Awake up my glory, awake psaltery and harp.* And *Psal. 108. 1.* *I will sing and give praise even with my glory.* And why is this Member especially called our Glory, but because it is the fittest Instrument for our glorifying of God? *Therewith besfs we God, even the Father,* saith the Apostle, *James 3. 9.* And this indeed is the Glory of our Glory, and the Crown of our Excellency, when we imploy so noble a Part in so noble a Work, still to be celebrating his Name, and setting forth his Praise. And indeed what more excellent Theme can there be for our Discourse than God? A Theme that will more adorn and beautifie thy Language, than that can adorn and extol him: A Theme that can never be exhausted; but the more we speak of God, still the more we may, new discoveries still emerging and rising up to our admiring view. And whilst we affectionately endeavour to exalt the Majesty,

jeſty, Power, Wiſdom, and Goodneſs of God in our Diſcourſes, if we ſpeak not more elegantly, yet certainly we ſhall ſpeak more pertinently and to the purpoſe, than the moſt florid Trifler that abuſeth a great deal of Wit and Rhetorick about Toys and Nothings. This kind of holy and ſerious Speech will advance us as much above the common Rank and Pitch of other Men, as Speech it ſelf doth advance Men above the condition of brute Beaſts.

And yet alas, how many are there that turn this their Glory into Shame! Whoſe Tongues are rather Sponges to wipe out and deface the Glory of God, than Pencils to delineate and expreſs it! Who ſcarce ever ſpeak of God, but in an Oath; nor make mention of his Name but when they curſe and ban by it! Their black Mouths are full of the Soot of Hell, and their Tongues ſet on Fire of thoſe infernal Flames. They ſeem to have already learnt the Language of Hell, and are well fitted for ever to converſe with thoſe damned Wretches, who have no other uſe of God, but only to blaſpheme and curſe him. And to their own ſhall they go, and for ever blaſpheme out of the exquisite Anguiſh of their Torments,

as here they did out of mere Gallantry and Humour.

Others again, though they neither whet nor draw their Tongues against God, yet are they very shy of speaking either of him or for him, and had rather make any thing the Subject of their Discourse, than that God who hath endowed them with so excellent a Faculty. Hence, how much Time, how much Converse is lost among Men, whilst idle Tales and Raillery, and such like unconcerning Vanities, busie their Minds and Tongues? And no Man thinks or speaks of that God who is intimately present with them, and one of the Company. So that we may very justly take up that Complaint of the Psalmist, *Psal. 12. 2. They speak vanity every one with his neighbour.*

There is indeed a great deal of Christian Prudence and Discretion requisite in this Particular. For as the Amiableness of all Duties consists in the right timing and placing of them, so especially of this holy and spiritual Discourse. And therefore the wise Man tells us, *Prov. 25. 11. that a word fitly spoken is like apples of gold in pictures of silver: And there is a time when the prudent should keep silence, Amos 5. 13.* Indeed the

the mention of the great God ought not to be trivially ingested, nor by an imprudent Zeal importunately and abruptly crowded in, when we may rationally conclude it will be so far from glorifying of God, as only to create a Contempt and nauseating in the Hearers. But yet a Man that is spiritually skilful in this Affair, will watch his Opportunities; and if he hath been exercised in this holy Art, it is very seldom that in a long Converse he should fail of a fit Cue pertinently to wind in, and insinuate heavenly Discourse, and make that which began, perhaps, about poor earthly Affairs, yet to end in God, and the Contemplations and Praises of his eternal Attributes. For somewhat of God is considerable in every thing that we can speak of, either his Power, or Wisdom, or Goodness. It should be our care, not to lodge, but only to bait our Thoughts and our Discourses at Creatures, and so quickly pass through them unto God. Only let the Hints be taken wisely and seasonably. Indeed our Discourses should be like *Jacob's* Ladder, though the bottom of them stand upon the Earth, yet the top of them should reach into Heaven. We find our Saviour very frequent in this Practice, still taking occasion from  
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the Things of this World to waft over his Discourse to Things of another World. What a most excellent Spiritual Discourse doth he draw out of *Jacob's Well*, *John 4*? And now again by a Miracle of his Wisdom, as once before by a Miracle of his Power, he turns Water into Wine. So from common and ordinary Bread, he takes occasion to set before them, and to break unto them the Bread of Life, *John 6*. And herein every true Christian should be piously ingenious, to take his Advantage from earthly Occurrences, to transfer his Thoughts and Discourse to those Attributes of God, which appear most conspicuous and illustrious in them. Thus if any Discourse happen concerning any wonderful Revolutions in the Affairs of the World, how easie and how natural is it to slide off from this, into the serious Consideration of the infinite Wisdom and Sovereignty of God, in guiding and governing all Things here below, according to his eternal and immutable Counsels. If it be concerning any remarkable and exemplary Plague brought upon a wicked Person or People, doth not this naturally prompt us to speak of the Divine Justice, and the strict Severity of God, who will certainly

ly cause Mens Sins to find them out. If it be of any prosperous Success or Blessing bestowed upon his Church, or any particular Person who is a sincere and upright Servant of God, doth not this administer to us a fair and pertinent Occasion to magnifie the infinite Mercy of God, who will not suffer Virtue and Piety to lye always unregarded, but sometimes will as conspicuously own it in this World, as he will gloriously crown it in the World to come? So, I say, there is scarce any thing we can discourse of, but the Divine Attributes are so interwoven, and appear so plainly in it, that we may thence take very obvious Hints to raise our Meditations and Discourses unto heavenly Objects. That's the first way of glorifying God, by declaring his Glory in our Words and Discourses.

2. There is another way of glorifying him, and that is by our Works and Actions. And indeed this is the chief and principal way of glorifying God, and that which is the most free from Suspicion of Guilt and Hypocrisie. We may flourish over the Attributes of God with many excellent Notions and Expressions of them; yet all other Expressions may prove deceitful, but those which are made in Mens Lives. Hence

it is that our Saviour instructs us in the most effectual Course to promote the Glory of God, *Matth. 5. 16. Let your light so shine before men, that they may see your good works, and glorifie your Father which is in heaven.* And *John 15. 8. Herein is my Father glorified, that ye bear much fruit.* Many empty talkative Professors there may possibly be, who would fain pass for Trees of Righteousness, and Plants of Renown, and yet bear nothing but Leaves, an external show and a flourishing outside: These they wear for their own Ostentation and Glory, but are wholly deficient in that which is most conducing to the Glory of God, the Fruits of the Spirit, the Fruits of Righteousness, which the Apostle tells us *are by Jesus Christ unto the glory and praise of God.* Phil. 1. 11.

This therefore being the chief way of glorifying God, setting forth and declaring his Attributes by our Works and Actions, I shall the more largely insist on it.

Now there are two ways in the general to glorifie the Divine Attributes by our Actions.

*First,* By conforming our selves to the Likeness and Similitude of them. And this we ought to do in respect of the  
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communicable Attributes of God's Nature : Such as his Holiness, and Mercy, and Justice, and Wisdom, and Truth. These are called Communicable Attributes, because they may be in some respect and measure found also in the Creatures. And to endeavour a resemblance with God in these, is the tendency of Grace in us, and the effect of the Spirit of God, making us in this sense Partakers of the Divine Nature. And the more perfectly we transcribe our Original, the more lively these Lineaments of God are pourtrayed upon the Soul, the more do we thereby glorify him : For it is his Honour to be imitated, in what is imitable by us. Certainly it is a sign that we love and esteem whatsoever we strive and endeavour to resemble ; and count that excellent and perfect, which we would have found in our selves. And therefore as it is a Pleasure to any Man to observe others how they eye and imitate his Actions, because it is a testimony of Honour and Respect which they give him ; so it is a delight to God to observe the Endeavours of an holy Soul, in imitating his Perfections ; for this is a sign and evidence they do highly venerate them. And,

*Secondly*, We glorifie God by performing those Duties which his Attributes oblige us unto. For there are many Incommunicable Attributes of God, which it were Impiety or Folly for us to attempt the Imitation of. Such are his absolute Eternity both before and after all Time: His Infiniteness and Immensity, filling all Places, yea infinitely exceeding all: The perfect Simplicity and Incomposition of his Nature, his Immutability and Unchangeableness, and his Independency and Self-sufficiency: In none of these, can we be like unto God. But yet these proper and Incommunicable Attributes inforce and lay upon us many Duties, by the consciencious Performance of which we ought to glorifie God. For we are bound to glorifie him, not only in his Holiness, and Justice, and Goodness; but in his Eternity, Unchangeableness, Omnipotence, and Omniscience, although indeed in a different manner. The former we ought to glorifie, by conforming our selves to them; the latter we ought to glorifie, by performing the Duties they oblige us unto.

Let us therefore consider in particular how we ought to glorifie God in several of his Attributes. I shall begin,

*First,*

First, With his Holiness and Purity. This is an Attribute, than which none is more frequently ascribed unto God in Scripture, *The holy God, and the holy One of Israel.* Yea it is spoken of, as if all the Rays of God's Glory were contracted into this one Attribute, *Glorious in Holiness,* Exod. 15. 11. And therefore if God accounts his Holiness his most shining and illustrious Attribute, it is but Reason that we should glorifie him in that wherein he esteems himself most glorious. For what is it to glorifie God, but to express how glorious he is? And shall we not therefore especially glorifie him in that wherein he is most glorious?

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If then you would glorifie God in his Holiness, you must do it by being conformable to it. This is no Arrogance, nor proud Presumption, but your stated Duty: For God hath prefix'd his Holiness as the Example and Motive of yours. So we have it, *Levit. 11. 44. Ye shall be holy, for I am holy,* which is again repeated and press'd upon them, Chap. 19. 2. and Chap. 20. 2. *Be ye holy; for I the Lord your God am holy.* Which the Apostle likewise quotes and transcribes, *1 Pet. 1. 15, 16. As he who hath called you, is holy, so be ye holy in all manner*

*of conversation: As it is written, be ye holy, for I am holy.* Now the true Notion of Holiness is a Separation from all Sin and Impurity. This is the Holiness of God, in whose most pure Essence there is not the least Shadow of any thing that is culpable, nor can there be. And this Holiness thou oughtest to glorifie, by resembling it as perfectly as thy finite humane Nature can bear so bright an Impress: For consider,

I. Other of God's Attributes may be glorify'd whether thou wilt, or no. He hath glorify'd his Almighty Power, in creating this great World out of an huge nothing. He hath glorify'd his Wisdom, in the beautiful Order and harmonious Government of the World, conducting all things sweetly and powerfully by his own Counsels to his own Ends. He hath glorify'd his Goodness, by spreading a bountiful Table for all living Things, and richly providing for all their Necessities. These and other of his Attributes he hath abundantly glorify'd; and he might have so done although Mankind had never been created, but the Earth had been only filled with brute Creatures, and Heaven with Angels to observe them. But now there is no Method to glorifie his Holiness here  
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below, which he accounts the chiefest part of his Glory, and the most precious Jewel in his Diadem; no Method I say to glorifie this, but only by our being holy and pure, in Conformity to his Holiness. And what, wilt thou suffer God's chiefest Glory to lye obscure and neglected? Shall he be glorify'd in every Attribute and Perfection of his Nature, but only that wherein he is most transcendently glorious?

II. Consider again, *Secondly*, Thou ownest and acknowledgest thy self to be God's; at least I am sure thou would'it willingly be found so at the last and great Day. And what, dost thou think that God will claim thee to be his, when thou wearest the Devil's Mark and Brand upon thee? Whose Image and Supercription dost thou bear? God's Image, by which he knows his own, is Holiness stamp'd upon them. God doth as it were strike a Tally when he sanctifies any Soul, he communicates his Holiness to it, and in that, his Image and Similitude; nor will he own that Person at the last Day, who cannot produce this Tessera, this Tally, and prove himself to be God's by his Conformity unto him.

Now, O Sinner, thou that wallowest in the Filth of all manner of Pollutions,

canst thou ever hope to be owned by God, as one of his, when thou retainest all the Characters of the Devil deeply imprinted on thee? What Badge, what Cognizance hast thou to make it known that thou art God's? An human Nature, Gospel Ordinances and Privileges? And so have thousands had who are now in Hell. Wherein is thy Likeness and Similitude unto God? Possibly thou resemblest him in thy Knowledge and Understanding, and hast a great measure of Wisdom and Prudence bestowed upon thee. Possibly thou resemblest him in Power and Authority; and he hath stampt that part of his Image upon thee, exalting thee in Dignity and Honour above others. Possibly thou resemblest him likewise in thy Beneficence, and art kind and charitable, and helpful to those who stand in need of thee: It is well. But yet this is not that Image that God will own thee by. He requires a nearer Resemblance of himself in thy Holiness and Purity, and whatsoever else thou may'st think to produce, will stand thee in no stead; for *without holiness no man shall see God.*

Now, Holiness and Purity expresseth it self against Sin two ways. In the Hatred, and in the Flight of it.

1. There-

1. Therefore glorifie God in his Holinefs, abhorring and hating every Sin. Hate it wherefoever it is found, but especially in thy felf. Hate it in others: Hate their Vices, but yet love their Perfons; both which thou wilt beft perform, if thou laboureff by Rebukes, Exhortations, Admonitions, and Counfels, to deftroy Sin in them. But especially hate it in thy felf. For certainly if thou hateft a Toad or a Serpent where-ever it be, thou haft more reason to hate it crawling in thine own Bofom. And,

2. Efchew and avoid all Sin for the future, yea all the Appearances, and all the Occafions of it. Dread nothing fo much as a polluted, defiled Confcience. And whilft thou thus fincerely endeavoureff to keep thy Soul pure and fpotlefs, thou may'ft with unfpeakable Joy, expect that God will glorifie his Mercy upon thee, who thus glorifieft his Holinefs in thy felf.

*Secondly*, Another Attribute of God, which we ought especially to glorifie, is his Mercy and Goodnefs. Indeed thefe two Words of Mercy and Goodnefs are often promifcuoufly used to fignifie one and the fame gracious Difpofition of God towards his Creatures.

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Yet if we more accurately consider it, there seems to be this Difference between them, that Goodness is of a much larger Extent and Latitude than Mercy. For Mercy properly, connotes Misery in the Object towards which it is express'd: But Goodness may be as well express'd towards the happy, as towards the wretched and miserable. It was an effect of God's infinite Goodness to create the World; to continue the glorious Angels in that blessed Estate in which they now stand; to preserve the Frame of Nature in its Course, and every Creature in its Being. But this is not properly called Mercy; because it doth not suppose any precedent Misery from which it frees and rescues them. Briefly therefore, those free and gratuitous Favours, which God bestows upon his Creatures, if they were wretched before, are an Expression of his Mercy; if they were not wretched, are an Expression of his Goodness: And therefore our Creation and Preservation is properly an Effect of the divine Goodness, because these Benefits do not suppose us lying under any Misery, nor deliver us out of it: But our Redemption and Salvation are an Effect of the divine Mercy properly so called, because these



these are conferred upon us when we were lost, ruined and undone, with a purpose to deliver us from that Abyfs of Woe and Misery into which we had plunged our selves. But because the Acts both of God's Mercy and Goodness are one and the same, but are only modified according to the divers Considerations of their Objects, therefore we may well treat of them as one and the same Attribute in the Divine Nature.

Now this merciful Goodness of God is one of the most radiant and sparkling Gems in his Crown. And when God would be seen by us in all his State and Splendor, he arrays himself with this Attribute. And therefore when *Moses* had attained that holy Freedom with God as to intreat him to shew him his Glory, *Exod. 33. 18.* it is remarkable that God condescends to his Request, and tells him, *ver. 19. I will make all my goodness pass before thee.* He grants his Petition, but withal informs him that he could not see his essential Glory, for that is too dazling an Object for frail and mortal Eyes to bear: *Thou canst not see my face; for there shall no man see me, and live,* *ver. 20.* But yet when God would shew himself in the brightest and most illustrious Glory that a mortal

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tal Man can behold, he selects out and puts on this Attribute of his Goodness; and accordingly, Chap. 34. ver. 6. he passeth by in Pomp, and magnificently proclaims his Name, *The Lord, the Lord God*: What! The Lord God great and terrible, that formed all things by the Word of his Mouth, and can destroy all things by the Breath of his Nostrils? that *rides upon the wings of the wind, and makes the clouds the dust of his feet?* that *rends the mountains in sunder, and makes the hills shrink from his presence?* that overturneth Kingdoms, and brings decreed Destruction upon all the Beauty and Stability of Mundane Affairs? No: Though God be very glorious in these Expressions of his Power and Majesty; yet this is not that Name which he chiefly delights to honour: But, *The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in mercy and truth; keeping mercy for thousands; forgiving iniquity, transgression, and sin.*

Thus you see God owns his Mercy and Goodness as his dearest Attribute, and his peculiar Glory. He seems, as it were, to esteem and value himself upon it: And therefore certainly we ought to glorifie him in that wherein he accounts himself so glorious.

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But how may we glorifie God in his Mercy and Goodness?

I answer, these three or four ways.

*First*, By endeavouring to assimilate our selves unto it, labouring after an universal Goodness in all our Converse and Demeanor: Then is God's Goodness glorified, when we endeavour to transcribe and copy it forth in our selves. Every true Christian ought to be so deep'y tinctured with the serious Consideration of the Mercy and Goodness of God, 'till he is transform'd into the very Image and Likeness of it. This will render it visible and conspicuous unto Men. How should we know that the Sun is so bright and glorious a Creature, if the Air were not all strew'd and powder'd with its Light? Our Eyes discern the Light of the Sun, by the Light of the Air through which it diffuseth and scatters its Rays, and turns all that vast Body into Light and Splendor. And so truly when thou thy self art turned into Mercy and Goodness, others will behold the Mercy and Goodness of God shining forth in thee, and be induced to give God the Glory: And that upon a double account.

I. Whilst thou art beneficent and good to others, they cannot but gratefully acknowledge-

knowledge the Mercy of God, in so sweetly disposing and inclining thy Heart to those Actions of Love and Kindness towards them. And indeed this thou oughtest to propound to thy self as thy utmost end, in all the Offices of Charity and Humanity that thou dost unto others, that God may have the Praise and Glory of all. And therefore if thou relievest the Poor, or rescuest the Oppressed, or remittest thy Due to those whom a rigorous exacting of it would ruin, and dost it with an intent that thou thy self mayst be praised and extolled for it, and not God; this is so far from being Charity; that it is Sacrilege. For all Mercy and Compassion in us, is but the Mercy of God communicating it self to others through us; as all Light in the Air is but the Light of the Sun shining through it. And therefore all the good thou dost or canst do, thou dost it upon God's Stock. And certainly if thou employest his Stock, it is but reason that he should have the Interest; which if thou withholdest from him, and assumest to thy self, thou robbest God of his Right; and whilst thou art bountiful in communicating his Goodness unto others, thou art likewise unjust in taking his Praise and Glory to thy self. It is a  
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most commendable Piety in those who when they have given Alms to relieve the bodily Necessities of the Poor, have likewise given a better Alms to their Souls, in exhorting them not so much to thank them but God, who hath both enabled and inclined them to do it. And indeed, though we are bound to acknowledge and respect those who have been kind and munificent to us; yet we ought especially to bless and praise God, who hath inspired and moved them to those Actions, and derived his universal and extended Goodness through them unto us. This is the way to make their Goodness glorify God's Goodness, when we take notice how the Mercy of God appears in their Mercy to us. And therefore it is remarkable, when *Jacob* addresseth himself unto *Esau*, and had found Favour in his sight, he tells him, *Gen. 33. 10. I have seen thy face as tho' I had seen the face of God, and thou wast pleased with me*: That is, in the courteous and reconcil'd Countenance of his Brother, he discerned the favour and gracious dealing of God with him. So should we say, when we partake of any Benefit or Goodness from Men; in such a one's Goodness I have seen the Goodness of God; in his Bounty I have seen the  
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the Bounty of God. And thus, by assimilating our selves unto God in this Attribute, we shall give occasion to grateful and considerative Persons frequently to make such Reflexions, which will highly conduce to his Praise and Glory.

II. The shewing Mercy and doing good unto others will glorifie God, as it may cause them to reflect, that if there be so much Goodness in a Creature, how infinitely much more is there then in the Creator. This is a rational and easie Inference, which those who are any way ingenuous cannot fail to make when they behold that Benevolence, and Bounty, and Readiness to help and assist others, which appears in you. And therefore, saith our Saviour, *Matth. 5. 16. Let your light so shine before men, that they may see your good works, and glorifie your Father which is in heaven.* We shall thus glorifie him, by giving others an happy occasion to conclude, that if there be so much Mercy and Goodness in the Creature, then certainly there is infinitely more in God himself. If a River pours forth such abundance of Waters to refresh the dry and parched Earth, how boundless must the Treasury of the great Deep be, from whence, as *Solomon* tells us, they are all supplied!

Now

Now think with self, O Christian! what a vast Sum and Revenue of Glory will come in to God, when by thy Beneficence and Liberality thou shalt give a worthy occasion of extolling his; and though thou canst resemble it but in part, according to the stinted measures of thy finite Nature and Ability, yet shalt glorifie it intirely, by causing others to adore the infinite Riches of it in the divine Nature.

Now that our Mercy and Goodness may be like unto God's, it must have in it these three or four Qualifications.

1. It must be a general Goodness, universally respecting all; for God's is so. Psal. 146. 15. *Thou openest thy hands, and satisfiest the desires of every living thing.* He spreads his cherishing Wings over all the Creation, and with his rich Bounty rejoiceth all the Works of his Hands. And if thou wilt glorifie him, thou must act proportionably within thy Sphere, and do good unto all according to the Opportunities and Abilities that God hath bestowed upon thee. Thy Mercy is not like God's; if thou sufferest any who make their Applications to thee, and whom thou canst relieve, to go away with the pressure of their Wants and Necessities upon them. And as tho'

this Field were not large enough for the exercise of our Mercy, and Mankind were too few for us to do good unto, God hath required that we should shew Mercy and Goodness to the very Beasts, Prov. 10. 12. *A righteous man regardeth the life of his beast.* And so far doth he esteem of this sweet and compassionate Temper in us, that he rather chuseth to dispense with his own immediate Service and Worship, than to hinder us from any Opportunities of doing good to any Creature; still preferring Mercy before Sacrifice, and accounting the Life of one Beast saved, a more acceptable Service, than the Death of many Beasts sacrificed.

2. It must be a free undeserved Goodness to be like unto God's; for his is so. Yea, so undeserved, that he lays it forth upon those who have deserved his Wrath and Vengeance. *He maketh his sun to shine on the evil and on the good, and sendeth rain on the just and the unjust,* Matth. 5. 45. And if we would glorifie God by our likeness to him in this Attribute, our Goodness must proceed by the same measures. Possibly some have abused and affronted us, and now it is in our power to revenge our selves upon them: But know, that the Divine Providence



vidence hath given thee an opportunity for Revenge, yet the Divine Mercy requires that thou shouldst not only forgive the Injury, but requite it with Courtesies and kind Offices. Thou oughtest not to diminish the least part of that good which thou canst do them, upon consideration of Wrongs and Contumelies thou hast received from them. This indeed is an high and transcendent pitch of Goodness ; yet this is but that which our Saviour very instantly presseth upon his Disciples, as the very Mark and Badge by which they may be known to be the Children of God, *Matth. 5.* from Ver. 44, to the end, *I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you ; that ye may be the Children of your Father which is in heaven.* And so again, *Luke 6.* from Verse 27, to 37. this important and difficult Duty is most earnestly inculcated ; *If ye do good to them that do good to you, what thanks have ye? But love your enemies, and do good ana lend, hoping for nothing again ; and you shall be, that is, you shall appear and be known to be, the children of the Highest ; for he is kind to the unthankful and evil.*

3. Our Goodness, that it may be like unto God's, must be wholly disinterested. We must not carry on any selfish designs by it, nor seem to do others good, but really intend only our own advantage. This is but to make a Benefit a Bait, which whilst others take, they are themselves taken. God's Goodness is more generous, expecting no Recompence to be made; for how can we be profitable to him; or what can we return him that is not his own? And although his Favours towards us be many and great, yet he is pleased to reckon that we acquit our selves of our Obligations, if we return him but Acknowledgment and Praise. And if we would glorifie God, such must our Goodness be. Our Saviour hath taught us to scorn that fordid way of laying Snares for other Mens Courtesies, by ours to them, *Luke 24. 12, 13. When thou makest a dinner or a supper, call not thy rich neighbours, lest they bid thee again, and so a recompence be made thee.* And whosoever he be that is good and bountiful to others upon such a mean design, he doth but barter and truck Benefits, not bestow them.

4. Our Goodness must be discreet likewise; and though it ought to be universal,

versal, it must be discriminating too : for even God's is so. He doth good unto all, yet not equally. Some there are who pass only under the general Influences of his common Bounty; and though he give a liberal Allowance to these, yet he bestows the Treasures of his Grace and Mercy, and the Inheritance of his Glory on those who are the excellent Ones, and whom he hath made worthy. Hence God is said to be the Saviour of all Men, especially of those who believe, 1 *Tim.* 4. 10. And if we would glorifie God, we must imitate him in this Particular also. Though our Goodness ought to be general, and, as far as we are able, we should tread where God hath pass'd on before us, yet we ought likewise to put a difference as he hath done, and to make a deeper impression of our Charity and Goodness upon some than upon others. Hence the Apostle exhorts us, *Gal.* 6. 10. *As we have opportunity, let us do good unto all men, especially to them who are of the household of faith.* All that are in want challenge Relief from thee, according to thine ability: But see'st thou any that are poor in outward respects, but yet rich in Faith; thou art obliged un-

der a double Bond to supply and provide for them; both as they are partakers of the same common Human Nature, and much more as they are partakers of the Divine and Heavenly Nature. And fear not least such an enlarged Bounty and Goodness as I have described to you, should inevitably ruin and beggar you: For Christian Prudence must here dictate to you the measures which your Ability can extend unto; the only danger is, lest you should take them too short. Nor is it to imitate God, if by some few profuse acts of Charity, (for there may be lavishness even in this) I say, it is not to imitate God, if by some few acts of Charity, you render your selves incapable of doing more. For God is good unto us, yet so, as he still keeps the Stock in his own Hands, and doth not exhaust himself to replenish us. But sit down, and impartially consider what is necessary for thy self and thine, in the Rank and Station in which the Providence of God hath set thee; and whatsoever abounds, thou oughtest not to look upon it as thine, but as God's and the Poor's: Thou only art a Trustee for their use; and if thou withholdest it from them, thou art no better than a  
Thief

Thief and a Robber, and stealest even that which the Law of Man calls thine. Indeed it it were very strange if the most of us could not cut off some superfluous and unnecessary Expences, and lay them up into a Treasury for good Works. We see how sparing and thrifty some Mens Covetousness is ; who will pare away the very Edges of decency and fitness, only that they may amass their fordid Sums together, when all the use they can make of their Wealth, is but to look upon it : And why should not Piety and Charity teach us as much Thrift, as Vice and Covetousness? But only that Men are grossly foolish in this particular ; looking upon whatsoever is laid out this way, as lost, and no longer theirs ; whereas indeed had they but Faith, and half that Religion which they may pretend unto, they would know, that that only is lost which is unduly kept ; and that safest laid up, which is well laid out. And if thou canst but purchase the Glory of God, though by the greatest Expence, either by relieving or encouraging his Servants, know it is the most gainful Bargain that ever thou madest. And Faith will tell thee that thou hast but remitted thy Wealth to Heaven, where it shall be punctually paid thee

with abundant Interest; and in the mean while God hath given thee as many Bonds, as he hath made Promises, to secure thee.

. This therefore is the first way of glorifying God's Mercy and Goodness, by our resemblance to it; cherishing in our selves a generous, free, disinterested, and discreet Goodness towards others.

I have the longer insisted upon this, because I see it woefully neglected amongst Christians, who fall so infinitely short of imitating God in the Mercifulness and Goodness of his Nature, that they look upon it as a piece of Religion to be sour, morose, and supercilious, and too frequently proud Despisers of others. Some are unjust in their Dealings, and take all Advantages to defraud and circumvent their Brethren; and are so far from doing what Love and Charity require, that they answer not the Rules of Law and Equity. Some, if they seek not the Ruin of others, yet are ready to rejoice at it, and with a devilish kind of delight, please themselves either with the Miscarriages, or Mishaps of their Brethren. Others again love to sow Discords, and to stir up Strife between Brethren, that when they are all in a Flame and Combustion, they may sit by and warm themselves.

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What shall I say concerning these? Is this to imitate God? Is this to copy forth his universal Goodness? Or do they not rather give a sad occasion to others to open their black Mouths, and to blaspheme God, imputing all their Cruelty, Injustice, and Unmercifulness, to their Profession, and to their Religion; than which there is no one thing that doth more contradict it? If therefore you have any respect, any tenderness for the Glory of God, I beseech and charge you, O Christians, by your Beneficence, Charity, and prone Goodness, to redeem the Honour of God which hath deeply suffered through your Defaults, and to stop the Mouths of those to whom Religion is odious enough by Nature, but rendred despicable, as well as odious; and the name of a Saint, and a Professor, made a By-word, only to denote a covetous, niggardly, cruel, and oppressive Person, by the Lives of too many who walk quite contrary to their Rule, and to their great Exemplar. For in this God hath set you no lower a Pattern than himself, *Luke 6. 36. Be merciful, as your Father also is merciful.*

And so much for the first and great way of glorifying the Mercy and Goodness of God.

II. We

II. We ought to glorifie the Mercy of God, by endeavouring to render our selves fit Objects for his Mercy to be laid out upon. Certainly he little honours the Mercy of a Prince, who will not render himself capable of it: And let me tell you, it is the greatest Scorn and Contempt you can cast upon the rich and free Mercy of God, that when he hath so gloriously proclaim'd it, and told you upon what Terms you may be made Partakers of it, you should refuse to come up to those Terms, as if it were not so much worth, as the Price at which God offers it. What is it that God expects from you? It is but Repentance, and Reformation of Life; a sincere and universal Obedience to his Laws: Upon the Performance of this, his Mercy, his Christ, Himself, his Heaven, his All, are yours. *Prov. 28. 13. He that confesseth and forsaketh his sins shall have mercy.* And what, wilt thou stick at this? If God had required some great thing of you, the utter ruin and impoverishing your Estates, the macerating and torturing your Bodies, the plucking out your right Eyes, and cutting off your right Hands, even in a literal Sense, would you not have done it, that you might obtain Mercy and Salvation at the  
last?



last? See what Terms those who were convinced of their Misery, and of their absolute need of Mercy to save them, do of themselves voluntarily offer unto God ; far more grievous and extream than any he hath required ; *Micah 6. 7.* *Wherewith shall I come before the Lord, and bow my self before the high God? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oyl? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?* Certainly, these seem to value Mercy when they bid so high for it, tho' they were ignorant of the right way of obtaining it. And now, when God shall inform us, that all he requires of us is but *to do justly, to love mercy, and to walk humbly with him,* it is a most heinous Affront and Disparagement to his Mercy if we will not come up to these Terms which are so easie and equitable, yea and have enough in themselves to recommend them to us, although there were no farther Benefit to be expected by the Performance of them.

Be persuaded therefore, O Christians, to glorifie the Mercy of God by Repentance, Obedience, and an holy Life. Declare to all the World that you have  
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an high Valuation and Esteem of the infinite Mercy of God, by being willing to perform that for the obtaining of it, which others detract and refuse. They must needs have very slight and undervaluing Thoughts of Mercy, who will not be prevailed with to mortifie one Sin, to deny themselves in any of their secular Advantages and Concerns, to suffer a Scoff or a Jeer for that Holiness and Piety which alone can bring them within the reach, and under the influences of Mercy. But he that can with a bold and generous Resolution break thro' all these little Difficulties, that can suffer whatsoever God lays upon him, and do whatsoever God requires from him, he it is that glorifies Mercy; because by this he demonstrates that he thinks it worth the having, at what price and rate soever it be set. *Clemens Alexandrinus* hath an excellent Passage in his *Protrepticke*: *The Lord*, saith he, *shows us mercy and saves us*, τὴτο μόνον ἀπολαύων ἡμῶν ὃ σωζώμεθα, *as though he could make no other Use nor Advantage of us, than as he doth save us.* Now thou who wilt not glorifie the Mercy of God endeavouring by an holy and obedient Life to promote thine own Salvation, what dost thou but frustrate the great End for which

which he hath made thee, which is the Glory of his Mercy; and therefore dost in an high Measure affront and dishonour him.

III. When thou art thus fitted and prepared for Mercy, then glorifie it by a confident and hardy Reliance upon it. To venture upon the Mercy of God, whilst thou yet continuest impenitently in thy Sins, is a most bold and desperate Presumption. But to venture thy Soul and thy eternal Salvation upon his mere Goodness and Mercy, whilst thou art careful to lead an holy, pious, and obedient Life, is so far from being Presumption, that it is the best and most effectual way to glorifie it. And therefore thou, O Soul, who fearest the Lord, and desirest to approve thy self unto him in Uprightness and Sincerity, why walkest thou with such a drooping and dejected Countenance; why sufferest thou thy Conscience to be clouded with Fears and wrack'd with Horrors? Is it not an infinite disparagement to the rich Mercy of God to fear that he will damn thee, whilst thou fearest to provoke him? Who would think that thou servest a merciful and gracious God, when they see thee solicitous to perform thy Duty to him; and yet anxious and distrustful

ful concerning the Acceptance of it? These thy Perplexities and Despondencies do highly dishonour God, fright Men from his Service, and do little less than brand him with the black and odious Note of Cruelty and Tyranny. Is this the way to allure Men to the Profession and Practice of Holiness, when they see that verify'd in thee, the Suspicion of which hath so often scared them from it, *viz.* That they must for ever quit all their pleasant Days, and be eaten up with dismal Discontents and the Rust of Melancholy? Let those thus slavishly fear God, and despair of his Mercy, whose Sins, and Impenitence in them, fits them for nothing but Wrath and Destruction. But for an holy pious Christian, the Desires of whose Soul are towards God, and his Endeavours correspondent to his Desires, for such an one to despond of Mercy, is the greatest Disgrace and Dishonour that he can cast upon God. For if there be any such Attribute belonging unto his Nature as Mercy, it is certainly thine; and if there be not, think then what a God dost thou serve? Clear up therefore, O Christian, scatter all thy dark and gloomy Thoughts, smooth out thy wrinkled Conscience, and whilst thou persevereest  
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in a careful and sincere Obedience unto his Commands, cast thy self boldly upon his Mercy, and believe it, it will never sink under thee, nor suffer thee to sink into that Hell thou now fearest. Doubt nothing; thou canst not perish as long as the Mercy of God endureth. And whilst thou thus with an humble Confidence layest the whole Weight and Strefs of thy Soul upon it, thou dost more glorifie God, than those doubting and perplexed Souls who always serve him suspiciously, and dare scarce approach near him, least he should devour them. Certainly this is so contrary to the Nature of God, who is Love and Goodness it self to those that serve him, that he cannot but take it ill when they seem to account of him no otherwise than an ireful and ravenous Deity. Fear not; this is no Presumption, but an holy Faith, a filial Freedom of Spirit, which is most acceptable unto God. He delights in the Services of those who address themselves unto him with an open Heart and a chearful Soul. *Psal. 147. 11. The Lord taketh pleasure in them that fear him, in those that hope in his mercy.*

IV. Another way by which we ought to glorifie the Mercy and Goodness of God is by praising him for all the Effects  
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and Expressions of it. *Psal. 50. 23. Whoso offereth praise glorifieth me.* Praise is God's Tribute, the only Impost that he lays upon all his Benefits. It is all the Return that he expects from us. Certainly they are guilty of foul and black Ingratitude, who would defraud God even of this small Acknowledgement. Our whole Lives are thick set with Mercies: Wheresoever we turn, we find our selves encompass'd and surrounded with Blessings. Now what canst thou do less than lift up thine Heart and thy Voice to God, and give him Thanks? This God is pleased to account a glorifying of him, because it owneth his free Goodness to be the Original of all. And therefore when the ten Lepers were cleansed, and only one of them returned to return Thanks for his Cure, our Saviour, *Luke 17. 18. saith, There are not found that returned to give glory to God, save this stranger.*

Reflect now upon the Sum and Stock of thy Mercies. Hast thou Riches, or Health, or Repute, or Friends, or all of these? Ascribe it to the Mercy of God, which hath so plentifully furnish'd thee with all these Mercies; say, Lord I have received them all from thy Bounty, and I desire to return the thankful  
Acknow-

Acknowledgment of all to thy Glory. Accept of that share which alone is worthy of thee, even my humble Thanks and Praise for them. Whilst thou thus praifest God for his Goodness, thou payest him his Tribute; all the rest is thine, which thou mayest enjoy and use with Comfort.

And thus I have at large shewn you how you ought to glorifie God in his Mercy and Goodness, *viz.* By your Conformity unto it; preparing your selves to be fit Vessels of it; trusting and relying upon it; and blessing and praising him for it.

*Thirdly,* Another Attribute which we are to glorifie is the divine Immensity, and Omnipresence. That this is an essential Attribute and Property of the divine Nature, both Scripture and Reason do abundantly testifie. He pervades all Beings, is excluded out of none, neither included in any. *1 Kings 8. 27. Behold the heaven and heaven of heavens cannot contain thee;* and certainly if God cannot be contained in them, but his Essence dilates and expands it self infinitely beyond and above them into that endless and unwearied Space in which never any thing was created nor doth exist but God only, much less then can he be

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contained within the Compass of any other finite and created Being.

Now we ought to glorifie this Attribute of God's Omnipresence,

I. By our Reliance and Dependance upon him in all our Fears and Dangers. Art thou surrounded with Dangers on every side, and in the very Jaws of Death and Destruction; yet then consider that thy God, who is every where present, is likewise present with thee there; and there is no Danger so great nor imminent that can fright him from thee. He who hath been a Sun to thee in thy Prosperity, will now be a Shield to thee in thine Adversity. Indeed we ought not rashly to run headlong upon Dangers when we have no Call to expose our selves to them: This is not to trust God, but to tempt him. And therefore our Saviour well answered the Devil, when he impudently bid him cast himself down from the Pinnacle of the Temple, for that God would give his Angels Charge to bear him up in their Hands that he should not dash his Foot against a Stone; our Saviour answers him, *It is written, thou shalt not tempt the Lord thy God.* For it is a tempting of God when we rely upon his Presence and Protection to preserve us from those Dan-



Dangers into which upon that Presumption we voluntarily and needlessly precipitate our selves. But yet if either in the way of thy ordinary Employment, or else in some special and extraordinary Cases, thou art called to do that which perhaps may be attended with Danger and Hazard, refuse it not, but glorifie the Omnipresence of God and his Power, by depending upon him who will always be nearer unto thee than Dangers can be. We shew our selves to be very irrational and childish, in being secure and confident in some Places and at some times; but timorous and fearful at others: As if to be alone, or in the Dark, were more justly dreadful, than to be in the Company of our Friends at Noon-day. Why, is not God every where present at all times? God beholds us clearly in the most gloomy Night. *Darkness and light are both alike to him*; neither can any Evil have Power over us one time more than another, without his Permission; and why then should our Fears? *Isa. 41. 10. Fear not, for I am with thee; be not dismayed, for I am thy God; yea I will help thee, yea I will uphold thee with the right hand of my righteousness; and again Verse 14. Fear not thou worm Jacob, I will help thee, saith the Lord,*

and no foot of violence shall crush thee; so again, *Isa. 43. 2.* *When thou passest through the fire and through the water I will be with thee.* And in the Confidence of this Omnipresence of God, the Psalmist resolves not to be terrify'd with the most dreadful Shapes and Apparitions of Danger, *Psal. 23. 4.* *Though I walk through the vally of the shadow of death, though Death and Danger should meet me full in their most dismal Shapes, yet will I fear none evil; for thou art with me.* A great Reason why we are so frequently overtaken with these low and unbecoming Fears, is because we do not sufficiently steep our Thoughts in the Consideration of this Attribute of God's Omnipresence, and so we sculk and tremble, and bewray a great deal of base and degenerate Fear; as though we lived without a God in the World, and there were no supream Mind present with us to help and relieve us, but we were left wholly to shift for our selves. It is the Observation of an Heathen Philosopher (and I think it is *Plutarch*) *That if brute Beasts be animated and encouraged by the Presence of a Man; because he is of a superior Nature to them; how much more should Man himself be encouraged by the Presence of the great*

God



munion with him, as the Performance of the more solemn and conspicuous Duties of Religion. This is Converse with God; a Converse which no Place, no Employment, no Condition of Life can possibly hinder. Be your Affairs never so weighty and urgent, it is impossible they should crowd so close together as to leave no room for heavenly Thoughts to come in between them. Be you in what Company you will, if you cannot turn the Discourse Heavenward, yet you may well turn your Thoughts thither: For Ejaculations are winged Messengers. Or if they were not, yet God is always present with us, and lays his Ear to our very Hearts, and hears the Voice of our Thoughts more distinctly, than we can hear the Voice of one anothers Words.

III. Glorifie God's Omnipresence, by demeaning your selves with an humble and reverential Fear continually before him. Wheresoever you are, imprint this Consideration chiefly upon your Hearts: Now I am with God, he is present with me in the City, in the Field, in the Room, in the Congregation, in my Closet, in all my Ways and Converse in the World. And what, can I be vain, and frothy, and light, when I am before so great and glorious a Majesty? If the  
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Presence of some earthly Prince strike an awe and reverence into us when we come before him, how much more ought the consideration of God's Presence, in comparison with whom all the Glory of the greatest Monarchs upon Earth is but a silly piece of Pageantry. Now those who would express Honour towards another, will not willingly do any thing that is distastful to him, or unworthy of his Presence. And let me tell you, that there is only one thing unworthy of the Presence of God, and that is Sin. Though thou art Poor, or Diseas'd, and the most despicable Creature among the Sons of Men, so that they account it a kind of disparagement to them to be present with thee, yet God is present with thee, and thinks it no dishonour: For there is nothing in this unworthy of his Glory. But if thou art a sinful, lewd, debauch'd, and vicious Wretch, thereby indeed thou dishonourest the Presence of God, and dost that which is unworthy for him to behold; for *God is of purer eyes than to behold evil, and cannot look on iniquity*, as the Prophet speaks, *Hab. i. 13.* If therefore you would glorifie this Attribute of God, let your Conversation be always as in his Sight, and under his

Eye, with all Gravity and Serioufness, with all Reverence and Submission, with all Purity and Holiness. And those who so honour his common Presence with them here on Earth, he will honour with his glorious Presence in Heaven.

*Fourthly,* Another Attribute that we are to glorifie, is the Wisdom and Omniscience of God. Indeed his Wisdom and Omniscience do somewhat differ: For Omniscience respects only the bare act of God's Intention, whereby he knows and sees all things: But Wisdom is a practical Knowledge, and connotes Counsel in the Government and Guidance of all things to his own prefixt and fore-ordained Ends. But yet, because they are so near alike, I shall speak of them together.

Now God's Wisdom and Knowledge may be glorified by us many ways.

I. By our Endeavours to increase in Wisdom and Knowledge. All Wisdom is a bright Ray of the Deity darterd down into the Soul; it is the light of a rational Creature, and doth mightily assimilate us unto God; *for God, saith the Apostle, is light:* And the more Light we have beaming into our Understandings, the more expressly we do bear the Resem-

Resemblance and Image of God. Certainly a dark and ignorant Soul can never glorifie God. For as Light is necessarily required to all Reflections; so here there can be no representation of the Glory of God made in that Soul that is clouded over and smutted with Ignorance and Error. Yea indeed, Knowledge is necessary not only to our glorifying God in this Attribute, but in all the rest. For as an ignorant Man cannot extol the Wisdom of God, because he is not capable of perceiving the glorious discoveries thereof, either in the Methods of his Grace or Providence, (and therefore when the Psalmist had spoken with admiration of the Works and Counsels of God, he tells us, *Psal.* 92. 6. *A brutish man knoweth not, neither doth a fool understand this;*) so neither can he adore the Goodness, Power, or Mercy of God, because he observes not those Effects of them in which they are to be venerated and adored. A blind Man may as aptly commend the brightness of the Sun, the beauty and variety of Colours, the orderly and regular Motion of the Stars and Planets, as an ignorant Man declare the Glory of God's Attributes which he could never observe.

For

For what Blindness is to the Eye, the same is Ignorance to the Soul.

II. Thou oughtest to glorifie the Wisdom of God, by relying upon it when thou art in streights and difficulties, and canst find no way to extricate thy self. When thine Affairs are so intangled that thou canst get no end to unravel them by, then especially to commit thy self to that Sovereign Wisdom before which all difficulties shall vanish, and whatsoever seemed most intricate and perplexed, shall become most plain and open. And therefore when Affairs seem to run quite contrary both to your hopes, and to all probability of Success, glorifie then the Wisdom of God by intrusting him with the conduct of all, and quietly and contentedly wait the issue. There are some links in the chain of Providence that seem not well to hang together, and yet even these are so ordered by the great Artificer, that they most forcibly draw in one the other. And as we see the Wheels of a Clock or Watch move all with contrary Motions to each other, and yet by these contrary Motions they make it go right; so likewise all the contrary Motions and Revolutions that we see in these inferior Engines, are so wisely contrived  
by



by the first Cause and Mover of them all, that however oddly and perplexedly they may appear, yet they are all subservient to each other, and to the regular proceeding of God's design. The great Machine of the World would not go right, if they should move any otherwise. What could seem more directly to thwart *Joseph's* Advancement, and the fulfilling of those Prophetick Dreams which prefiged him so much Honour, than to be sold for a Slave, and imprisoned for a Malefactor? But yet upon these strange Occurrences was built the whole Fabrick of his Advancement. Certainly Providence hath secret Methods of its own which we cannot trace. And therefore let us glorifie God by relying on his Wisdom in the worst of Events, when our own cannot direct us, because we know not but these things may tend to our Good and Advantage. And when our Hopes and Designs seem dead, withered, and dried, pass'd all semblance and human probability of reviving, yet if then our Faith should be questioned, as the Prophet was, *Ezek. 37. 4. Son of man can these bones live?* we ought to return the same Answer that he doth, *O Lord God thou knowest.*

III. We ought to glorifie the Omniscience of God, by the Sincerity of all our Ends and Actions. God inspects our very Hearts, and distinctly sees the first fluttering and hovering of our Thoughts and Desires. If there be but the thinnest Film or Shadow of an Imagination flitting there, his All-seeing Eye seizes on it. The Divine Knowledge pierceth into the darkest Corners and most secret Recesses of the Soul, and looks through that obscure Vault where all our callow Thoughts lye confusedly tumbling one upon another. He sees thy Thoughts that lye sleeping in the Abyss and Centre of thy Soul, long before they begin to heave and emerge to the top and surface of it. *Thou understandest my thoughts*, saith the Psalmist, *as far off*, *Psal. 139. 2.* Now if thou wouldst glorifie this searching and comprehensive Omniscience, be careful to approve all thy Thoughts, and Desires, and Designs in Uprightness and Integrity unto God. Then is it a sign that thou dost believe him to be an All-knowing God, when thou darest not to dally with thy lascivious Fancy, nor suffer any impure, covetous, malicious Thoughts and Affections so much as once to breath upon thy Soul. When thou darest not commit  
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any Sin in secret, although the thickest Curtains of Night and Darknes be drawn about thee. When thou darest not perform holy Duties in a cold and heartless Manner, and with bended Knees and elevated Hands, and all seemingly devout Postures, solemnly mock the great God, whilst thy Mind all the while wanders after Vanity; and nothing is less heeded by thee in thy Duties than that God to whom thou wouldst be thought to perform them. In these three Things doth the Sincerity of a true Christian most of all appear, *viz.* In not daring to allow himself in sinful Thoughts; In not daring to allow himself in secret Sins; In not daring to perform holy Duties slightly and superficially. Now what other Reason can there be why he should so carefully abstain from these Sins, which if he did indulge, he might yet carry a fair shew, and be well reputed of by Men, but only that he knows God seeth not as Men see; they can but look upon the outward Features of Religion, and if they be comely and well complexioned, ought in Charity to judge the best: But God looks into the very Vitals of the Soul, and discovers hypocritical Professors to be like hectical Persons, rotten and unsound within, when  
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outwardly they appear healthy and well coloured. Indeed, every Hypocrite doth most heinously disparage this Attribute. For were he verily perswaded that he hath to do with an All-seeing and an All-knowing God, would he dare any more to harbour unclean, sensual, and revengeful Thoughts and Affections, than to perpetrate those Sins in act to which these tend? Would he dare suffer his Heart to run over with Gall and Bitterness, and think all well, whilst his Tongue dropt Honey? Would he dare sin any more in secret, though he could lock himself up in the Centre of the Earth, and wrap himself in impenetrable Darkness, any more than in the sight of the Sun, and the confluence of People? Would he dare offer unto God the Husk and Shell of a Duty, and in the mean time whilst perhaps he is Praying, his Heart and Soul, which God chiefly regards, shall be engaged in deep Discourse and Communication with the Devil? Did he believe that he is always under the Eye of an All-knowing God, a God who searcheth the Heart and trieth the Reins, a God that looks thro' our Souls more clearly than we can through the Air, and accurately discerns and observes every Mote and Atome stir-

stirring there, could they be so grossly foolish as to think that he would be put off with such mimical and apish Shows, instead of solid, real, and substantial Piety, consisting chiefly in the Conformity of the Soul and Affections unto the Divine Purity? But the truth is, every Hypocrite is an Atheist; and though for some fordid Ends he may fawn upon God and flatter him, yet he disbelieves his glorious Attributes, and none more than this of his Omniscience; and in his Heart speaks the same Blasphemy with those Wretches, *Psal. 73. 11. How doth God know, and is there knowledge in the most High?* And therefore satisfies himself with plausible Shows and fair Pretences, and seeks to hide his Nakedness under the Fig-leaves of an external and counterfeit Sanctity; and all his Religion and Devotion is indeed but putting Tricks upon God, whom he thinks it is as easie to delude, as to juggle with Men.

If then you would glorifie the Omniscience of God, let all your Thoughts, and Affections, and Desires, and Ends, every Motion both of your outward and inward Man, be ordered as in his Sight, and under his Observation. Say with thy self, How shall I allow such vain and foolish

foolish Surmises? how can I yield to this Temptation, though it offer me all the Advantages of Secresie and Retirement? How can I content my self to make the Service of God only a Lip-labour or a bodily Exercise? No, my God looks upon me, and ponders my Heart and my Ways: That God, whose Eye is more effectual to deter me from any sinful and unworthy act, than if the Eyes of all the Angels in Heaven, or Men on Earth, were fixt upon me. My God and my Conscience are a Theatre to me; they are more than if all the World besides saw me; and in comparision with these, to sin in the open View of all the World, it is but to sin in Secret. Such Reflections as these declare that thou dost highly Adore and Honour the Omniscience of God, when thou art thus careful to approve thy self in all thy Cogitations and Actions to his All-seeing Eye.

IV. Another way to glorifie the Omniscience of God, is by a frequent and consciencious Performance of Duties in secret. When there is no other Witness to behold thee but God and thine own Soul, then do thou pour out thine Heart and unbosom all thy Wants and Desires before him. And indeed that Christian who

who hath deeply imprinted this Attribute upon his Thoughts, will find it a most powerful and effectual Means, as to keep him from sinning in secret, so to quicken him to pray in secret. Hypocrites will often be very pompous and splendid in the Performance of publick Duties, where they have a ring of People to admire and celebrate their Gifts, and from whom they may think to raise a Reputation for their Parts and Piety. This will make them to expatiate and pour forth such a Torrent of Raptures and heavenly Expressions, that they themselves may seem to be ravish'd with spiritual Joy and Sweetness; and their Auditors may be really so. But all this may be only Ostentation, not Devotion; not because God observes them, but because Men observe them. And therefore our Saviour makes it the proper Character of a Pharisaical Hypocrite to pray only in the Synagogues and in the corners of the Streets, (as the Custom was in those Days) *that they might be seen of men*, Mat. 6. 5. They made a meer Stage-Play of Religion, and then acted best, when they were most crowded with Spectators. But follow these Men home to their Houses, to their Closets, and if we had but a Cranny to behold

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them in their Retirements, how seldom or never addressing themselves to God, and praying unto him in Secret, when they think no Eye sees them but God's? For they pray not so much that God may hear them, as Men; and whatsoever they seem with so much Earnestness and Importunity to beg of him, yet indeed the only thing they pray for is, that they may be admired and applauded. But now a truly pious and sincere Christian is not only zealous and affectionate in publick Duties in the Congregation, nor in private Duties in his own Family, where he hath Witnesses of his Devotion; but he considers that he prays to God and not to Men; and therefore when he is withdrawn from the Sight and Notice of others, he applies himself unto God with the same Zeal and Fervency of Spirit as before, well knowing that in Duties performed unto God, the Secrecy or Publickness of them ought to make no difference in our Affections. And therefore observe, that so much as thou dost abate of thy holy Warmth and Fervency in secret Duties, which used to carry thee out with great Inlargement and Vigour when thou hast joined with others, so much of Hypocrisie is mingled with thy serving of God. Our Sa-  
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viour hath given us our Rule, *Mat. 6. 6.* *But thou when thou prayest enter into thy closet, and when thou hast shut the door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly.* Let me therefore, O Christians, perswade you to a more constant and zealous Performance of secret Duties; for this is certainly one of the most infallible Marks of a sincere Heart that can be given. That Christian cannot be an Hypocrite, that is but careful to keep up a lively and vigorous Communion with God in secret; whereas, let thy Duties else be what they will, never so many, and never so gaudy, if they be only performed in the View and Sight of others, and thou art not frequent in addressing thy self to God in secret, let me tell thee it is very possible, yea and very suspicious too, that thou art but a painted Hypocrite, a meer blister'd Professor, that outwardly lookest smooth and shining, but inwardly art full of nothing but Corruption and Purlency. Go home therefore, O Christian, enter into thy Closet, and there, when none but thou and thy God are together, freely unlock thy Heart, and pour out thy Soul before him. What, hast thou no Sins to confess, no Wants

to be supply'd, no Mercies to beg, no Complaints to make, no Tears to shed, but what it is fit others should be privy to? Certainly if thou hast not, it is a Sign that thou art but too much a Stranger at home, and very little conversant with thine own Soul. However, do it that thou may'st glorifie God; for he is *thy Father which seeth in secret*, and thou canst by no way more honour his Omniscience, than by thus acknowledging that he sees and hears thee, when there is no one else that can see and hear thee.

V. Thou glorifiest the Omniscience of God, when under lying Slanders and false Accusations thou canst command and calm all the Turbulencies of thy Passions, by appealing to the All-seeing Eye of God who knoweth the Innocence of thy Soul. Indeed this is the great Support of a true Christian when he is wrongfully aspersed, that he can retire inwardly into the Retreat of a clear Conscience, that he can remit his Cause to God, and leave his Vindication to him who knows how he is traduced and wrong'd. It will be a greater Comfort to us that God knows us innocent, than a Trouble and Vexation that wicked Men conspire together to report us guilty.

ty. Indeed if they could perswade God to believe them too, it might be just cause of Grief and Disquiet: But what great matter is it, tho' a Company of vain, giddy and unreasonable Men, take up and spread abroad lying Rumours concerning us? Thou art not to stand, or fall, according to their Votes; and tho' their slanderous Tongues may blot out thy good Name here on Earth, yet they can never blot thy Name out of the Book of Life. And therefore herein honour the Omniscience of God, by bearing up chearfully and boldly; and if they will cast Dirt upon thee, let it be their own, and not thine. This, tho' it may make thee look more unlovely in the Eyes of Men, yet it will not do so in the Eyes of God. Shew by thy generous despising of all their malicious Censures and Reproaches, that thou dost more respect and value the Omniscience of God, who knows thee innocent, than all the Slanders of Men, who report thee guilty. Thus *Jeremy* appeals unto God, *Jer. 20. 10. I heard the defaming of many; report, say they, and we will report it. But, O Lord of hosts, thou that triest the righteous, and seeest the reins and the heart, unto thee have I opened my cause.*

And thus I have shewed you, in these five Particulars, how you ought to glorifie the infinite Wisdom and Knowledge of God.

*Fifthly*, Another Attribute of God which we are to glorifie, is his Truth and Veracity. This is an essential Property of the Divine Nature, and therefore he is stiled *a God of truth*, Psal. 31. 5. and *a God who cannot lie*, Tit. 1. 2. and *Hebr. 6. 18.* it is said *It is impossible for God to lie.*

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7 Now Truth or Veracity is nothing else but the Conformity of our Speeches to the being of things; as when we affirm that which is, or deny that which is not, then are our Speeches true. And therefore it is impossible for God to lie, for he cannot speak things otherwise than they be, who speaks them into Being.

I. Now the first and general way of glorifying the Truth of God, is by imitating him in this Attribute, and speaking Truth one to another. St. *Peter* hath given us a Rule, which though in a more restrained and appropriate Sense it may especially concern the Ministers of the Gospel, the Dispensers of the Word of Truth, yet I see not but that it may properly appertain unto all Men,

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I Pet. 4. II. *If any man speak, let him speak as the oracles of God, that God in all things may be glorified through Jesus Christ:* That is, let his Speeches be as true and certain, as if they were Divine Oracles. Many indeed there are who speak like the Oracles of *Apollo*, ambiguously, equivocally, and falsely: But to speak like the Oracles of God, is to declare Things as they are simply and nakedly. And if thou either knowest not the Things in question, or upon some prudential Considerations art unwilling to disclose them, either an acknowledgment hereof, or a modest Silence, must be chosen by thee, without any crafty or guileful Windings and Ambages prejudicial to the Truth. By this means, saith the Apostle, God will be glorified: As indeed he is, whensoever we endeavour to imitate him in his communicable Attributes and Perfections.

II. But more particularly, God's Truth is especially seen in three Things. In his

Predictions,  
 Promises, and  
 Threatnings. All which we ought to glorifie.

I. Glorifie the Truth and Veracity of God in his Predictions, by adoring

his Faithfulness in the wonderful Accomplishment of those many Prophecies which have already been exactly and punctually fulfilled. And indeed when we consider those Prophetical Passages in the Old Testament concerning Christ, the whole History of whose Birth, the whole course of whose Life, and the whole Tragedy of whose Death, were so many Ages before clearly foretold, some declared by express Prophecy, some signified by typical Prefigurations, we cannot but admire the wonderful Exactness of Divine Veracity, in so critically accomplishing every Particular of what he had so long before declared should come to pass. And truly it is one, among many other Excellencies of the Gospel of *St. Matthew*, that he doth so plainly accommodate the historical Passages concerning our Saviour's Birth, Life, and Death, to the prophetical Predictions of them in the Old Testament. His Birth by a Virgin, *Isai. 7. 14.* The place of it, *Bethlehem, Micah 5. 2.* God's calling him back out of *Egypt, Hos. 11. 1.* The Bloody Massacre of the Infants, *Jer. 31. 15.* The Actions of his *Prodromus* or Fore-runner *John* the Baptist, *Isai. 40. 3.* His Dwelling in *Capernaum, Isai. 9. 1, 2.* And so throughout

out the whole Contexture of the History of Christ, the Evangelist compares the Prophecies with the actual accomplishment of them, for the firmer establishing of our Faith, and the clearer Evidence that he was the true *Messias*, whom that God who cannot lie had foretold should come in the fulness of time.

Now as for those Predictions concerning the State of the Church here on Earth, which have not as yet received their Accomplishment, and therefore are the more dark and obscure unto us, many of which are contained in the *Revelations*, we ought to glorifie the Truth and Veracity of God by an unwavering Belief, that they also shall be punctually fulfilled in their due Season, and that not a Word which he hath spoken shall fall to the Ground in vain.

2. Glorifie the Truth and Faithfulness of God in his Promises, by a confident expecting of those Blessings which he hath ingag'd himself to bestow upon us, if we be careful to perform the Conditions upon which his Promises are made. If the Condition be fulfilled on our part, the Promise shall certainly be fulfilled on God's. Hath he promised eternal Life to those who believe? Assure thy self, that if thou believest thou shalt

shalt as certainly inherit it, as if thou wert even now glorified: For it is eternal Life which God that cannot lie hath promised. Or hath he promised any Temporal Mercy and good Things? That he will provide for thee, and protect thee? Even these Promises are conditional also, if so be they may be for thy Good and his Glory, which if he who is the All-wise God sees, thou shalt infallibly obtain whatsoever thou desirest; if not, thou mayst very well be contented, for thou dost but desire an harm and damage to thy self. Here then glorifie God, by resting thy Soul, and casting all thine Affairs upon his Promises. Thou hast his Truth and Veracity bound to make them good; and that certainly is such a precious Pawn, as that he never hath nor ever will forfeit it.

3. Glorifie God's Veracity in his Threatnings; trembling at the dreadful Denunciations of his Judgments, both temporal and eternal, against obstinate and impenitent Sinners. Which if thou dost in truth and sincerity of Heart, this will fright thee from the Commission of those Sins against which those heavy Plagues and Judgments are threatened. For let him pretend what he will, that Man doth not believe that God is  
true



true in all his Threatnings, who yet will dare to continue one Day or Hour longer in his Sins impenitently. If neither the Mercies nor the Terrors of the Lord can persuade us to an holy Life, we do but virtually and interpretatively give God the Lie, and do not believe that he is either faithful to his Promises, or just and true to his Threatnings.

*Sixthly*, Another Attribute in God which we ought to glorifie, is his Almighty Power and Sovereignty. Indeed there is a difference between these two. For,

·1. Power connotes only a natural Strength and Ability to do a thing; but Sovereignty includes in it a legal Right and Authority. And,

2. Power may be found separate from Authority: And so indeed it is in the greatest Princes and Potentates on Earth, all whose Might and Strength above other Men consists, not in their natural, but only in their civil and political Power and Jurisdiction. And so likewise in God, his Power and his Sovereignty bear not the same date, neither are they of equal duration. For God was infinite in Power eternally before the Creation of the World; and had he never exerted his Power in any of those  
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wonderful Effects of it which we behold, yet he had been for ever the same Almighty God that now he is. But Sovereignty and Dominion are ascribed unto him in time, and in the very Notion of them do necessarily presuppose the Being of some Subjects over which he is the Sovereign Lord. Again,

3. God's Power is of a much larger extent than his Sovereignty. For his Power extends unto all things possible, since he is able to create many more Worlds, and far more noble and excellent Creatures in this, than he hath done. But his Sovereignty extends only to things actual. Whence our Saviour argues, *Luke 20. 38. God is not the God of the dead, i. e. those who so die as utterly to perish and come to nothing, as the Saducees thought the Souls of Men did, But he is the God of the Living.* Briefly,

The Power of God is an absolute essential Attribute of the Divine Nature; for ever invariably appertaining to him, whether he express it in any acts of Creation and Providence, or no. But Sovereignty is a relative Denomination resulting from God's Temporal Acts of disposing and governing his Creatures according to the Councils of his own Will,

Will, and the Rule of his immutable Justice. But, because these two are so near allied, his Sovereignty being founded upon his Power, and his Power express'd in the Acts of his Sovereignty and Dominion, I shall therefore consider them together.

Now that God is glorious in this Attribute of his Power, the Scripture doth every where abundantly attest, stiling him the Almighty God, and ascribing Strength and Power unto him. Yea, and that he accounts it a very considerable part of his Glory, see *Psal. 63. 11. God hath spoken once, yea twice heard I this, that power belongeth unto God.* And *Psal. 29. 1. Give unto the Lord, O ye mighty, give unto the Lord glory and strength.* As if he had said, You that are the great and mighty Ones upon Earth, who make whole Nations obedient to your Beck, and tremble at your Frown, yet boast not your selves of the greatness of your Power; there is a Supreme God above, who *if you speak of strength, he is strong,* Job 9. 19. A God whose Hand and whose Voice can shake both Heaven and Earth out of their place, and make the haughtiest Potentates lick the Dust before him. Ascribe therefore unto him Praise and Glory,

ry, by ascribing unto him Might and Power; not only that stunted and limited Power which you, who are but his under Officers, are invested with; but a Strength and Power infinitely surmounting yours, who conceit your selves so mighty. For your Power can come into no Comparison with God's Power, no nor hold out against that which is accounted his very Weakness, 1 Cor. i. 25. *The weakness of God is stronger than men.*

How then shall we glorifie this Almighty Power of the great God?

I. By an humble and awful Adoration of it, in all those wonderful Effects whereby God hath expressed the infinite Greatness of his Power. And here thou canst not want Objects, if thou hast but an Affection and Piety to venerate God in them. The whole World, and every Creature in it, is a most evident Demonstration of the Divine Power. *His eternal Power and Godhead, saith the Apostle, are clearly seen by the things which are made, Rom. i. 20.* Now cast but thine Eyes to that vast Expansion of the Heavens, what a beautiful Canopy dost thou there behold, all studded with Gems, and almost every Star in that general Muster of the heavenly Host, far greater

greater than the whole Earth! Consider this solid and massy Globe on which we live, how it hangs immoveably in the midst of an Ocean of soft and yielding Air, through which all other Bodies easily cut their passage! What Foundations, what Pillars hath it to rest upon, but only that Almighty Word which first fix'd it, and still preserves it in its Place and Station! Consider the various Kinds of Creatures that God hath breathed forth upon the Face of the Earth in divers Shapes and Sizes; some voluminous, some contracted; in both which his Power is equally seen, but his Art and Skill rather Glorious in the latter. Whence is all this Frame and compounded Machine of the World made up of so many different Parts, and yet all set together in such an admirable Order and Harmony? If we run it up to its first Original, we shall find all Things to have been once a meer Nothing. And was it not infinite Power that could constrain Nothing to yield so many, and such beautiful Beings: That the Heavens should out of Nothing spread abroad their liquid Crystals, which *Job* therefore most elegantly and naturally compares to a molten Looking-glass, *Job* 37. 18. That the Earth should out  
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of Nothing gather all its thick Parts together, and, as the Sediment of the World, compact and settle it self in the Centre of the Universe; certainly these, and infinite others, are most stupendous Demonstrations of his infinite Power. Nay, not only these great Things, but the smallest and most despised Works of God, declare that he is Almighty. *Magnus in magnis, nèc minor in minimis.* There is not the least Spire of Grass that sprouts out of the Earth, not the least Fly that is animated by the Sun, but it may be a sufficient conviction of the Folly of Atheism, and cause us to fall down and adore that God who created and formed it. Glorifie therefore the Power of God, by a serious and pious Contemplation of these his wonderful Works. Wheresoever you go, and whatsoever you see and converse with, you have this Book open before you, wherein you may read enough to admonish and instruct you in this Attribute. It is Time well spent, and Thoughts well employ'd, when from the Works of Creation and Providence, from the Frame of the World, and the Government of it, the various Kinds of Creatures which ye behold, and the various Revolutions of Affairs which ye  
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hear of abroad, you return into your own Hearts, and season them with awful Thoughts and Reflections on the Almighty Power of the great God.

II. Glorifie the Power and Sovereignty of God, by using that Power and Authority which he hath given you in Subordination unto his. Art thou a Magistrate, or a Parent, or Master of a Family; exercise thine Authority as one that is intrusted with it by the great Sovereign of Heaven and Earth. Exercise it so as thou wouldst suppose God himself would do, were he immediately to govern those whom he hath now committed to thy Charge. For God hath given thee Authority that thou shouldest rule in his stead: Thou art deputed under him in the Place wherein he hath set thee: And certainly it is a great Dishonour and Disparagement to the Sovereignty of God, if thou who art intrusted with the Management of it, shouldest use it to quite contrary Purposes to what God himself would do. If thou either encouragest Sin and Wickedness, or connivest at it in those who are subject to thee; what is this, but by a practical kind of Blasphemy to make God's Authority patronize what it would punish?

III. Glorifie the Power of God, by relying on him for Safeguard, and Deliverance out of all thy Dangers. When *Nebuchadnezzar* threatened those three Heroes with his burning Furnace, unless they would fall down and worship his golden Image, see with what an undaunted Courage they answer the Menaces of the enraged King, *Dan. 3. 16.* *We are not careful to answer thee in this matter.* Whence this Confidence, to despise the Threats of so great a King, and the Terrors of so cruel a Death; but only they glorify'd the infinite Power of God, who could preserve them, either from the Flames, or in them? *Versè 17.* *If it be so, our God whom we serve is able to deliver us from the burning fiery furnace.* So likewise in all the Dangers you can be expos'd unto for the sake of God, and of a good Conscience, glorifie his Almighty Power, who is able to deliver in the greatest Extremities, and will (if it be best) find a way for you to escape.

IV. Glorifie the Almighty Power of God, by fearing to provoke his Wrath against you; for *who knoweth the power of his Wrath,* as the Psalmist speaks, *Psal. 90. 11.* Indeed a weak impotent Anger, that can only vent it  
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self in Exclamations and Railings, is justly ridiculous and contemptible. But who would not tremble to provoke that God, whose Anger, as it is always just, so it is Almighty, and able to wreak its Revenge upon the stoutest Sinners in their eternal Ruin and Destruction. It is a most desperate Folly to incense that God, whom we cannot withstand. Therefore the Apostle exhortates, *1 Cor. 10. 21. Do we provoke the Lord to jealousy; are we stronger than he?* As if he should say, Indeed if thou canst try it out with the Almighty, if thou canst wrest the Sword of his Justice out of his Hands, if thou canst dash thy self against the Rock of Ages and not be broken in Pieces, then thou may'st go on boldly in thy Sins, and prosper: But alas, for thee, a weak, feeble Creature, who art crush'd before the Moth, as *Job* speaks, *Whose life is but a vapour*, a poor thing who art just not Nothing only by the creating Word of God, it is a most deplorable Madness for thee to muster up thy Forces, and set thy self in Battel-Array against that great God who can look thee dead, and speak thee into Hell. And yet such is our wretched Stupidity, that we dare this great and mighty God to the Combat every

Day and Hour. Every Sin we commit is a Challenge and Defiance sent to Heaven. We defie his Power and Wrath, and dare the Almighty to do his worst. Certainly did Sinners but seriously consider the infinite Power of God, would they not fear least the very next Sin they commit, some remarkable Vengeance should be inflicted upon them; least God should suddenly smite them through, cause the Earth to open its Mouth and swallow them up quick into Hell, and make them know by their own woful Experience that dread Power and Justice which they now so vilifie and despise? Be perswaded therefore, O Christians, to glorifie this Power of the great God, by your holy Fear and Caution not to provoke and arm it against your selves. It is our Saviour's Counsel, *Mat. 10. 28. Fear him who is able to destroy both body and soul in hell; yea I say unto you, fear him.* Know that when thou makest light of Sin, thou dost but contemn the Power and Wrath of God. So often as thou swearest, or lyest, or committest any other known Wickedness, so often thou openly declarest that thou accountest of the Wrath of God, Hell, and everlasting Torments but as a Trifle, not worth the  
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the regard of a generous and daring Sinner. And thou who perhaps art scared from the commission of many a Sin, through fear of the Magistrate's Power to punish thee, but boldly committest others which cannot fall under their Power or Cognizance, what else dost thou, but openly testify that the Power of God is not so tremendous and dreadful, as the Power of a weak Worm like thyself? And what a Scorn and Reproach dost thou hereby cast upon that glorious Attribute? But if thou wouldst glorify it, declare to all the World that thou ownest his infinite Power which is able to destroy, to damn thee every moment, by thy holy fear to offend so great and so terrible a God.

V, and lastly, Glorify the Power and Sovereignty of God, by a constant and conscientious Obedience to all his Laws. He who is the great Sovereign of the World, must needs have prescribed us some Rules to direct us in our Obedience. And this he hath done in his Word; which is the Statute Book of his Kingdom. In the Scriptures is contained the whole Body and System of those Laws which our great King hath enacted. Now the best way for us to acknowledge the Sovereignty of God, is by yielding

all ready and chearful Obedience to those Laws which he hath imposed on us. Then do we indeed declare that we own him for our Sovereign, when we resign up our selves in an universal Obedience unto him, and are careful to perform whatsoever he hath enjoined us, as well those Duties which immediately concern the Service of our Lord and Master, as those which concern our Fellow Subjects and Servants. But if we willingly fail in the observance of any of these, we shake his Yoke from off our Necks, and withdraw our selves from under his Jurisdiction and Command. And thou who thus disownest him from being thy Sovereign Lord, wilt at last find him to be thy severe Judge; and although thou now refusett to submit thy self to the Power of his Grace, thou shalt be forced to bow, and sink, and eternally perish under the Power of his Wrath.

*Seventhly,* Another (and it is the last that I shall speak of) Attribute of the Divine Essence which we ought to glorifie is his Justice and Equity. Now although there be no other Attribute more conversant with Mankind than this of the Divine Justice, yet neither is there any that is of a more abstruse Speculation,

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on, or more intangled with perplex'd Doubts and Difficulties, whensoever we attempt a Scholastical disquisition of it. It is like the Sun, nothing more seen than its light, nothing less seen than it self. The most apparent, and yet the most hidden; the most obvious, and yet the most abstruse Perfection of the Divine Nature. It is not pertinent to my present design to ingage in those many critical Distinctions and Disputes, which are by divers diversly given us concerning the Justice of God. My Work is more immediately Practical. Yet because we ought to have right Apprehensions of that Object which we are to glorifie, and we cannot glorifie God as a just God, unless we have beforehand conceived some proper Notions what this Justice is, therefore take notice briefly that the Justice of God is twofold.

I. His Essential Justice, which is nothing else but the infinite Rectitude of his Nature, according to his own eternal Ideas of himself. This is not that which we are now taking into Consideration. For as among Men, that which *Aristotle*, *Eth. l. 5. c. 1. lit. F.* calls the *ὑπερῶν δίκαιοσύνη*, an universal Justice

respecting the conformity of every action of our lives to Law and Reason, is not so much any one Virtue, as all; so likewise this essential and absolute Justice of God is not so much any one Attribute of the Divine Nature, as a Complexion of them all: For it is the due habitude and proportion of God's infinite Perfections to the only Rule of them, which is himself.

II. There is a Moral, or Relative Justice in God, which respects his Transactions and Dealings with his Creatures. Now as among Men Justice is that Virtue which habitually sways them to render to every one his own; so likewise in God towards Men, that disposition which (if we may so speak) inclines him to render to every one his own, is that which we call the Justice of God.

Here two things are to be observed.

*First*, That the Foundation of the Divine Justice is the Divine Sapience and Will.

*Secondly*, That the Rule of his Justice is his Word.

*First*, The Foundation of his Justice is his Sapience and Will. For God lies under no Obligation to his Creatures, antecedent to the free determinations  
of

of his own Will. It is just with God to punish some Men with eternal Torments; why? Because they are Sinners, and Punishment is their due; and therefore in inflicting it he doth but render unto them what is their own. But if you ask farther, whence it proceeds that Wrath and Punishment should be their due, we can give no other Answer to this, but only because the Will of God hath so constituted and ordained it, as a congruous Reward for such Actions. So that whatsoever God wills is just and equal, not simply as he wills it only, but as his Will is guided by his infinite Wisdom, which dictates such Proceedings to be fitting and condecant to the Divine Nature; and therefore God wills them as just. For because the Divine Wisdom sees it congruous that obstinate and impenitent Sinners should be eternally punish'd, therefore the Divine Will determines to punish them, and their Punishment is an act of Justice.

*Secondly,* The Rule of Divine Justice is his Word: For God proceeds according to this Word in all his dealings with us. His Word contains in it both Promises and Threatnings: And to the fulfilling of both, God hath obliged himself by his Truth and Veracity. And con-

consequently either the Mercy promised, or the Punishment threatned is our due, according as we either obey, or transgress his Word: And these being our due, it is but Justice in God to render them unto us according as our Works have been. Indeed the Schools have well determined that there can be no Commutative Justice in God, *i. e.* such Justice as consists in an equal exchange of things between Party and Party, giving and taking a like Value. For the Apostle hath told us, *Rom. II. 35. Who hath first given unto him, and it shall be recompensed to him again; for of him, and through him, and to him are all things.* But there is a distributive Justice in God, whereby as a Judge he recompenseth us proportionably to our Actions; which Justice is regulated by the Promises and Threatnings of his Word. And it is twofold:

Remunerative Justice, which assigns us a blessed Reward according to our Faith and Obedience. And

Punitive, or Vindictive Justice, which inflicts upon us eternal and insupportable Punishments according to our Impenitency and Rebellions. And both these the Apostle mentions together, *2 Thess. I. 6, 7. It is a righteous, or a just thing with*



*with God to recompense tribulation to them which trouble you; and to you that are troubled, rest with us when the Lord Jesus shall be revealed from heaven.*

And thus I have, as plainly as I could with so much brevity, shewn you what this Attribute of the Divine Justice is.

Let us next consider how it ought to be glorified by us.

The *first* and chiefest way is by our conformity to it. For Justice and Equity is a Communicable Attribute of the Divine Nature; and the best way to glorifie such, is not only to represent them to our selves by admiring and adoring them, but to represent them in our selves by transcribing and imitating them. Then dost thou glorifie the Justice of God when thou endeavourest within thy Sphere, and according to thy Proportion, to be thy self just. God is just in rendering to every Man his own, whether it be his own by Merit, or Mercy, by Desert, or by Promise. *He renders,* saith the Apostle, *to every man according to his deeds,* Rom. 2. 6. According to the merit of their deeds, so he renders indignation and wrath, tribulation and anguish to every soul of man that doth evil: And according to the Mercy of his Promise, he renders glory, honour,  
*and*

and peace to every man that worketh good. Imitate God, in rendering to every one their own: Keep nothing from them which is their due, except it be the Retribution of Evil for Evil; for this Recompence God hath reserved to himself.

Now that is said to be another Man's, to which he hath a Title. And if the Title remain in him, but the Possession in thee, so long thou art unjust, and dishonourest God, as well as wrongest thy Brother, as thou detainest from him what is rightfully his, contrary to his Will and Desire.

There are two things that give a Man a Title to any Possession; Law, and Conscience.

I. Human Laws. God's Laws are the Rule of his Justice towards Men, and Mens Laws are the Rule of their Justice one towards another. These set Bounds to our Property, and determine what is ours, and what not: And whosoever he be that breaks through this Fence, and either violently or fraudulently seizeth upon that which the Laws under which he lives hath assigned to his Brother, he is an unjust Person, and transgresseth not only the Laws of Men, but that Sovereign Law of God, *Thou shalt not steal*. God's Law commands

us not to take what is another's; but Man's Law shews us what is another's. Man's Law makes Property, and God's Law secures it: Else why may not any enter into your Houses, and take thence what best likes them? For what makes it yours, more than theirs? Is it that you have acquired it? By the same Reason it will be as rightfully theirs when they have gotten it. And so the whole Earth would be filled with Violence, and Rapine, and Confusion, did not Laws determine what is yours, and what not, and parcel out the common Goods of Nature, assigning to every one his Share, which for another to invade, and take from him, is Rapine, or Deceit. And therefore it is an unjust thing to alienate any Possession of another upon Pretence that it is superfluous, or may be employ'd to better Uses, or that the Owners are wicked and undeserving. For be the Persons never so wicked, their Estates never so redundant, or mis-employ'd, what they hold is as much their own, as those few things which perhaps thou art Owner of, and are barely necessary for the Sustainment of thy Life. And if thou should'st attempt to deprive them of any part thereof, it is as much Injustice as if any should

should attempt to take from thee the only Piece of Bread by which thou livest. Indeed the Laws under which we live, may and often do alter the Property; so that what was mine before, ceaseth to be so when the Law hath assign'd it to another; and I am unjust, and guilty of Theft, if I detain it from him. It is no longer mine, but his, when the same Authority that gave me Title to it before, hath now transferr'd that Title from me to him. Hence we have that Exhortation of the Apostle, an Exhortation very needful to be prest upon us in these unjust Days, wherein Men are utterly unwilling to be guided by any Laws besides their Self-will and Self-interest, *Rom. 13. 7.* *Render therefore unto all their due, tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour.* You see here that Tribute and Custom are called Dues. And what else makes them due, but only the Law of Man? And certainly if the Law of Man can make a Tribute out of mine Estate, or a Custom out of my Goods to be due to another, suppose the Prince, or any other Magistrate, am not I guilty of Injustice and Theft, if I detain it from him, yea altogether as much as if I should steal from him what already he hath in his Possession.

Thus

Thus you see how human Laws confer Right and Title, and therefore we are bound in Justice to render to every one according to their Prescription.

But there may be several Cases which the Law cannot particularly reach unto, wherein we may be unjust towards others. For not only the Law, but,

2. Conscience may confer a Title upon others; and this ought to oblige us, when many times the Law cannot. Thus, what thou hast promised to another, thou standest bound to perform, although possibly he cannot prove that Promise by any other Witnesses than those thousand of thine own Conscience. And many other such like Instances may be made, wherein Conscience and Equity require thee to render that unto another, which, perhaps, Law and judicial Process cannot compel thee to do: But yet if thou art in thine own Conscience perswaded that thy Brother hath a better Right and Title to what thou possessest than thy self, although possibly he knows not of it, or could never recover it by a legal Course, yet Justice binds thee to render it to him. It is his; and the proper Office and Effect of Justice is to render to every one their own.

Let

Let us now proceed to consider the kinds of Justice, which are two, Commutative, or Distributive.

I. We ought to glorifie God by a Commutative Justice, rendring to every one their due in our Bargains, Sales, and Commerce ; wherein we ought to observe an exact Equality between what we give, and what we take, otherwise we cannot but be unjust, and wrong either our selves or others. This is a Duty which the very Light of Nature, and the Dictates of Reason inforce upon us ; that upon which the Frame of all Correspondence and Transactions in the World doth depend. And whosoever he be that openly transgresseth the Rules of this Justice, is look'd upon as an infamous Person, shunned and avoided by all, as one not fit for human Conversation. Neither indeed is he ; for this kind of Injustice, if it were grown into common Practice, would soon turn the World into a Wilderness, and Men into Savage Beasts, ravening and preying one upon another ; and nothing that we possessed could be secured from Violence or Fraud. Neither is this Justice only a Dictate of the Law and Light of Nature, but God hath added many Sanctions to it by his express Commands ;  
espe-

especially that serious and weighty one,  
*1 Thes. 4. 6. Let no man go beyond or defraud his brother in any matter, because that the Lord is the avenger of all such.*  
 And indeed there is scarce any one Sin that is more injurious unto God, as well as unto Men, than this of Fraud and Injustice. It wrongs him in many of his Attributes. It heinously affronts his Sovereignty; when a little inconsiderable Gain shall tempt us to violate his Laws, and despise his Authority, and hearken to the imperious Commands of our own base and sordid Covetousness, rather than to the Commands of the great God. It calls in question his Fidelity, nay rather, it plainly demonstrates that we do utterly disbelieve it; for did we think that there were any Truth either in his Threatnings or his Promises, should we be so foolish as for a present petty Gain to forfeit the Hopes of a future Inheritance, and inexhaustible Treasures in Heaven; or to incur the certain Danger of eternal Destruction in Hell, where we shall wofully refund all that we have either gotten or kept unjustly? It directly contradicts the Mercy and Goodness of God, which teacheth and obligeth us to be so far from wronging of others, as to be bountiful

and beneficent to them. And therefore, in all respects, Injustice towards Men is an high Injury done against God himself: And yet how common a Sin is this in the World? Are not all Places filled with sad Complaints of Wrong, Violence and Oppression; each snatching what they can from others, and taking all Advantages either from the weakness or inadvertency of their Brethren, to over-reach and defraud them? A Sin, shall I say, unworthy of Christians; yea, unworthy of Men; contrary to the very Constitution of civil Societies; but infinitely shameful and opprobrious in those that profess the Gospel, who by this means bring an indelible Blot and Reproach upon Religion, and by their Extortion, Oppression and Injustice open the Mouths of too many to blaspheme the holy Name of God, whilst they look upon an eminent and glorious Profession only as a more cleanly Art to cheat and cozen. Be perswaded therefore, O Christians, to glorifie the Justice of God, by the Justice and Equity of your Dealings with Men. Let it appear by all your Actions, that you do acknowledge there is a just God in Heaven, a God who critically observeth all that you do, and who will render unto  
you



you according to your Works : And that for the Awe and Reverence of his impartial Justice, you dare not do any thing that is unjust towards Men. This is the way to glorifie him far more effectually than by all the Encomiums and verbal Representations thou canst make of his Justice. For how can others be perswaded that thou dost believe there is a just God, whilst thou thy self, notwithstanding all thy Professions, art unjust, cruel, covetous, taking or detaining from others what is their due, as if the only Reward thou expectedst were to live upon the Spoil ? Are these proper Actions to convince them that there is a just God, or that thou dost think him so ? Nay rather, will it not prove a strong Temptation to them to call the Justice of God into question, when they see thee so long escape unpunisht ; and to conclude, as many upon the like account have done, that certainly the World is not guided by Sovereign Justice and Equity, but only by meer Chance and Casualty ? The only way to work a venerable Esteem of the Justice of God in the Minds of Men, is to be as punctual in our Dealings with them, as we would desire they should

be with us; yea, to be as Just to them, as we would desire God should be Merciful to us. This will convince the World, that certainly there is a Supreme Justice that over-awes us, that we dare not take those Advantages which the Ignorance or Oversight of others puts into our Hands to defraud them; and that we do indeed believe, that there is a Day coming wherein a thousand Witnesses shall be produced to testify what Agreements and Compacts we have made, where the false Weights shall be themselves weighed, and the scanty Measures themselves meted by a Standard that is infallibly true, and all the Controversies of Right and Equity shall be decided, to the eternal Shame and Horror of those who have done the Wrong.

That is one way of glorifying the Justice of God.

II. We ought to glorify the Justice of God by our distributive Justice; rendering unto all Men the Rewards and Punishments that are due unto their Actions. Now this part of Justice belongs not to private Christians, but only to the Magistrate: For he is God's Justicier; and Rewards and Punishments are assigned over unto him, *Rom. 13. 4. If thou*

*thou dost well, he is the minister of God unto thee for good: but if thou dost that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doth evil.* Indeed a Magistrate's Office should be a clear Type and Representation of the Justice of God, and human Judicatories an Emblem of the great and last Assize; and the Administration of Justice here should bear an exact proportion to that strict Justice which God will execute, when all the World shall appear before him to receive their Doom. There should not an Offender escape deserved Punishment, especially those who are presumptuous and peremptory upon their Greatness, and the eminency of their Quality, who make it their Sport to baffle the Law and outface Justice. God's Justice is impartial, and spares neither the Poor for pity, nor the Rich for fear; but will eternally retribute to every one according to what they have done. And if thou to whom he hath committed the Administration of his Justice, shalt dispense it with respect of Persons, either moved with Commiseration, or Interest, or base Fear, or any other by or sinister End, thou highly dishonourest him,

distributing that for the Justice of God, which is but the Injustice and Partiality of Man. It hath been an old Complaint that Laws were but like Cobwebs, which served indeed to hamper the smaller Flies, whilst the greater and stronger securely brake thro' them. Let it be your Care and Endeavour to remove this Obloquy, and by a severe Animadversion not only on poor trembling Offenders, but on haughty and audacious Criminals, who think to outbrave Authority with their Greatness, make it appear that you look upon your selves as the Dispensers of God's Justice, which respects them no more than the most contemptible Wretch that lives upon the Face of the Earth.

And thus I have shewn you how you ought to glorifie the Justice of God by Imitation; in our commutative Justice, by rendring to every one their own, which appertains to every private Christian to perform; and in distributive Justice, rendring to every one the due desert of their Actions, which belongs not to private Christians, but to Magistrates and those in Authority.

*Secondly,* When the Divine Justice hath found thee out, then thou oughtest to glorifie it by a free and full Confession of thine Offences.

Now

Now there are two Ways in which the Justice of God doth find out Sinners.

1. Sometimes by inflicting remarkable Plagues and Judgments upon them: Plagues that carry in them a great Correspondence and Alliance to the Sins they have committed, so that they cannot but read their very Crimes in their Punishments. And,

2. Sometimes by detecting their Crimes which they thought were committed in secret, and bringing them to condign Punishment for them. And indeed strange are the Instances that might be given of God's marvellous Providence in this Particular, especially in bringing Murder and Bloodshed to light. Now one or other of these ways, Mens Sins, and God's Justice, will usually find them out. *Be sure, saith Moses, Numb. 32. 23. that your sin will find you out.* And therefore in these cases glorifie the Justice of God, by a free and full Confession of thy Guilt.

I. If God lay any sore Plague and Judgment upon thee, go and humble thy self and confesse thy Sin unto him in secret, and pray unto him, chiefly that he would take away thy Sin, and then thy Punishment. Or if this will not give sufficient Ease to thine afflicted Consci-

ence, take unto thee some serious prudent Christian, inform him how the case stands between God and thy Soul, beg the assistance of his Advice and Prayers: This is the Apostle's Direction, *James 5. 16. Confess your faults one to another, and pray one for another that ye may be healed.* This is the way to give God the Glory of his Justice, when thou shalt fall down and acknowledge that what he hath brought upon thee is just and righteous, and the due Reward of thy Sins. And indeed God doth many times inflict such peculiar Punishments upon us, which do indigitate an<sup>d</sup> point out our Sins, as it were on purpose to extort his Glory from us in our Confession of his Justice. Sometimes he punisheth us after the same manner in which we have offended him. We have a famous Instance for this in *Adonibezek*, *Judges 1. 7. Threescore and ten kings having their thumbs and their great toes cut off, gathered their meat under my table;* and he suffering the like from the *Israelites*, acknowledgeth the Justice of God in thus repaying his Cruelty; *as I have done, so hath God requited me.* Thus God dealt with the *Egyptians*; they cruelly murder'd the Male Children of the *Israelites*, and therefore God slays all

all their first-born. And sometimes again Judgments carry a Likeness unto the Sin, tho' not in the very same thing, yet in many Circumstances of it: As when God smites Men in the same Subject, Object, Time, Instruments, or Members of sinning. Thus *David* grows proud of the Number of his Subjects, and therefore God sweeps them away by a Pestilence, and makes him substract threescore and ten thousand from the Account. He dotes on *Abalom*, and God ordains *Abalom* to rebel against, and endeavour to dethrone him. So that very Hand which *Jeroboam* stretch'd forth to lay hold on the Prophet, God withers and dries it up. Now if any such Judgment hath befallen you, that carries on it the very Stamp and Impression of the Sin for which God inflicts it, adore and glorifie his Justice, fall down before him, and confess that he is righteous and holy in all that he hath brought upon you.

II. If the Divine Justice hath so found thee out as to detect thee, and bring thee to temporal Punishment for thy Crimes, then glorifie it by a free and publick Confession of them to all the World. Strive not to cover the Sore which God lays open, but take to thy self

self the Shame of thine Iniquities, and give God the Glory of his Justice, by acknowledging thy Guilt, and admiring his most wise and righteous Methods in discovering thee, when thou thoughtest thy Wickedness had been hid in Darknes and Secrecy ; so that others may hear, and fear to offend that God who can by such unknown ways of his Providence bring to light the hidden things of Darknes. Thus when *Achan* was miraculously discover'd by Lot, *Josuah* exhorts him, chap. 7. 19. *My son, give I pray thee glory to the Lord God of Israel, and make confession unto him, and tell me now what thou hast done, hide it not from me:* Which accordingly we find he did, and we may therefore hope well of his Pardon. It is a most desperate Folly of many stupid Wretches to persist obstinately in denying those Crimes of which they are evidently convicted ; and that their Names may escape the Infamy, bind the Guilt of them fast upon their Souls for ever.

That is therefore a second way of glorifying the Justice of God, by a free and full Confession of our Sins when his Vengeance hath found us out.

*Thirdly,* If thou art unjustly wrong'd and oppress'd by others, glorifie the Justice  
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of God in committing thy Vindication to him. Seek not to revenge thy self, for by so doing thou dost but take thy Cause out of God's Hands, who is better able to plead it for thee. If thou studiest how to recompence evil for evil, thou disparagest the Justice of God, and suspectest that it will not do thee Right, and therefore thou wilt seek to carve out to thy self what Amends thou canst. Certainly he doth most of all honour the Justice of God, who when he hath suffer'd wrongfully, doth without any farther Care or Sollicitude recommend his Cause to God. Nor can I approve those who when they are injured, do indeed betake them to God; but it is with bitter Curses, and direful Imprecations against those who have injured them, praying for Wrath and Vengeance to fall upon them. What? Think we that the Wrath of God must take fire at ours; and that he must dart down his Thunderbolts according to the Guidance and Direction of our Passions? This were to make the Justice of God servile to our Affections, and an Instrument for our Revenge. Indeed we do often meet in Scripture with such dreadful Imprecations, where the Saints of God devote his and their implacable Enemies to utter  
Ruin

Ruin and Destruction: Yet this is no Warrant for us to use them too. For as our Saviour Christ rebuked his Disciples who were vext at the Affront they received from a Village that would not entertain them, and therefore intreated him to call for Fire, as *Elias* did, to come down and consume them, (their Zeal was all in a Ferment, and presently boil'd up to an intemperate feaverish Heat) but our Saviour checks them, and tells them, *Luke 9. 55. You know not what manner of spirit you are of:* Intimating that *Elijah* pray'd for Fire to come down upon those Captains and their Companies, that were sent to take him, from some extraordinary Spirit, and by the mighty Guidance and Impulse of the Holy Ghost; but they did it only from a private Spirit of Revenge: So I may say, that those Examples we have in Scripture, especially in the *Psalms*, of Saints and holy Men of God devoting their Enemies to Ruin, were from the Impulse and Direction of an extraordinary Spirit, which we cannot pretend unto; and therefore for us to imitate them, would not be Zeal, but Wildfire. Our Saviour Jesus Christ, who suffer'd infinitely greater Indignities than any that we can, hath set us another Example,

ple, when amidst the rage and insultings of his most bitter Enemies, he prays, *Luke 23. 34. Father forgive them, for they know not what they do.* And his holy Martyr *St. Stephen*, who was the first that followed our Saviour in the tract of his Blood, follows him likewise as closely in his Example; and when the Stones flew thick about him from their malicious Hands, it is said, *Acts 7. ult. that he kneeled down, and cried with a loud voice, Lord lay not this sin to their charge.* Indeed, though it may seem a Paradox, yet it is a stated and measured Truth, that then thou dost most of all glorifie the Justice of God, when thou implorest Mercy for those who have wrong'd and injur'd thee, that God would forgive them, and turn their Hearts. For in so praying, what dost thou else but pray that God's Justice may be cleared in clearing thy Innocence? If thou canst but pray down Mercy upon them, thou wilt also pray down Repentance into them; and then thou hast gain'd the most Noble and Christian-like Revenge that can be desired.

*Fourthly*, Glorifie the Justice of God, by endeavouring to make thy self worthy to escape the direful and destructive Effects of it. Thou hast been told how  
severe

severe and tremendous this Justice is. All the astonishing Judgments that have ever befallen any of the Sons of Men in this Life, are but small Preludiums of it, in comparison with those massy and solid Plagues that are laid up in store to be inflicted on impenitent Sinners hereafter in Hell: That is the proper Region and Sphere of Justice, where Wrath and Woe for ever triumph, without mixture or abatement. Well now, O Soul, is there a way for thee to escape this terrible Justice of the great God, and wilt thou not with the dearest Affections of thy Heart close with it and embrace it? What is this but to slight and disparage the Wrath and Justice of God? He hath but required Faith and Obedience from thee; and upon these hath promised that thou shalt never fall a Sacrifice to his Justice, but be set up a Trophée of his Grace and Mercy. And certainly if thou wilt not come up to these Terms, it is too evident a sign that thou despisest his Justice, and thinkest it not worth the fearing.

And thus I have at large shewn you how you ought to glorifie God in these seven Attributes; his Holiness, his Mercy and Goodness, his Omnipresence, his  
Omni-

Omniscience, his Veracity, his Power, and his Justice.

Indeed there are several other Attributes and Perfections of the Divine Nature, which ought also to be glorified by us; but these that I have already insisted upon are the principal, and most frequently occur in the course of our Lives to be observed and imitated by us.

From what hath been said of our glorifying God, I shall deduce this short Inference and Corollary. See here then what a Christian's Life ought to be; only a Representation of God. The Divine Perfections should shine through all our Actions, and whatsoever we do ought to be either a Resemblance of the Divine Nature, or a Declaration of it. We have no other Work nor Business to do in the World, but to live according to the Attributes of God, and to express his Life in ours. For what is it to be godly, but to be like unto God? That whilst the Children of the Devil are like unto their Father, and declare his hellish Nature in their hellish Lives; all that are the Children of God should be like unto their Heavenly Father, and express the Virtues of him *that hath called us out of darkness into his marvelous*

*lous*

*lous light*, as the Apostle speaks, *1 Pet.* 2. 9. And to conclude this, those Christians who thus make it their constant imployment to live on Earth as God himself lives in Heaven, may with assured Hope and unspeakable Comfort, expect to live for ever with the Lord.

We have thus considered the Duty to which we are here exhorted, even the great and most comprehensive Duty of a Christian's whole Life, and have shewn you what it is to glorifie God: We have considered the Object of this Duty, God in all his Attributes both Communicable and Incommunicable; and have shewn you how they ought particularly to be glorified by us. Let us now consider what the Apostle adds farther in the Text, *Glorifie God in your body, and in your spirit*, *Ἐν τῷ σώματι καὶ τῷ πνεύματι*, that is, in your Body, and in your Soul; for by the word *Spirit* the Soul of Man is here to be understood; as likewise in many other places of Scripture; and this to denote that it is of a refined incorporeal Substance. Sometimes indeed the Spirit of a Man is mentioned in contradistinction, as well to his Soul as to his Body. So in that Prayer of the Apostle, *1 Thess.* 5. 23. *I pray God your whole spirit, and soul, and body, be preserved blame-*

*blameless*. But here it must not be understood as if it were a third essential Part of Man, but either according to *St. Austin, de animâ tom. 3. lib. 4. c. 22, 23.* these words Soul and Spirit are but exegetical one of the other, and signifie both the same thing. Or else by Spirit is meant only the Gifts and Graces of the holy Ghost, which *St. Paul* prays might be preserved intire and blameless in the *Thessalonians*, as *Chrysostome* interprets those words (*Chryf. in loc.*) Or else according to others (*Zanch. in loc.*) by Spirit is meant the superior Faculties of the Mind, Reason, and Understanding; and by Soul, the inferior Faculties of Will, Affections and Desires. But when the Scripture speaks of the Spirit of a Man in distinction only to his Body, as it doth in my Text, it means nothing else but the Soul; as including in it both the superior Faculties of the Mind, Reason and Understanding, and the inferior Faculties of the Will, Appetite and Affections. So that to glorifie God in our Spirit and in our Body, is to glorifie him in our whole Man, and all the Powers and Faculties that we are endowed with. For we are a middle sort of Creatures; neither pure intellectual Spirits, as the Angels are; nor mere corporeal Beings,

as inanimate things; but God hath tack'd these two Extreame together, and made them meet in Man, who by his Soul holds Hands with Angels, and by his Body with material Creatures.

Hence we may observe, That the whole Man, both Soul and Body, ought to be employ'd as the Instruments of promoting God's Honour and Glory.

Now for the clearer Profecution of this, note,

1. That when we speak of glorifying God in our whole Man, both Soul and Body, this Phrase comprehends under it all those accessary good things which appertain to either. Some things are reckon'd the natural Goods of the Soul; such are Prudence, Sagacity, Wit, Learning, Judgment, &c. Some things are reckon'd the natural Goods of the Body; such are Health, Liberty, Food, Raiment, Riches, &c. And some things belong neither properly to the Soul, nor to the Body, but to the whole *Compositum* or Man consisting of both united together, and such are Credit and Reputation, Honour and Dignity, Dominion and Authority, &c. Now in all these things God is to be glorify'd by us.

2. When



2. When we say God is to be glorify'd by us in our whole Man, we must know that there are two Ways of glorifying him, either actively by fulfilling the Will of his Precepts; or passively by suffering the Will of his Purpose.

I shall first speak of glorifying God actively in our Body and in our Spirit, by doing his Will; and then of glorifying him passively, by suffering his Will in both.

I. First then, every Duty of God's immediate Service and Worship, wherein we draw nigh unto him, requires a joint Concurrence both of Soul and Body to glorifie him in it. Our Saviour Christ calls his Service a *Yoke*, Mat. 11. And certainly it is a Yoke wherein both Soul and Body must be coupled, and draw together. The Soul indispensably; the Body with a Dispensation, but that Dispensation granted only in case of Mercy or Necessity.

*First*, In all the Duties wherein we address our selves to God, we ought to glorifie him in our Souls and Spirits. *God is a spirit*, yea the God of the Spirits of all Flesh; *and those that worship him, must worship him in spirit and in truth*, as our Saviour speaks, *John 4. 24.* And this God hath with the greatest Instance

stance required on you, *Prov.* 23.26. *My son, give me thy heart.* Whatsoever else we tender unto God, if this be wanting, it is but the Carcass of a Duty. And as of old all Sacrifices were accounted direful and unacceptable, if the Heart could not be found in the slain Beast, or any of the Inwards were wanting, or tainted, or misplaced: So all thy Sacrifices which thou offerest up to God are monstrous and unacceptable to him if the Heart be not found in them, and the Inwards found and intire. Thou dealest with God, as he in the *Apologue* with *Hercules*, who having vowed to him the one half of what he should find that Day, himself eat the Kernels, and offered up only the Shells of the Nuts he found to his Deity. So thou dost indeed offer up one half of thy self in the Service of God; but it is only thy Body, the Husk and Shell, whilst vain Thoughts, or worldly Cares, or wicked Lusts prey upon and devour thy Heart and Soul. Thinkest thou that thy God is such an Idol God to be contented with such a part, or that he will be put off with Shews and outward Appearances? If he knows not thy Heart, and the Intentions and Desires of thy Soul, to what purpose dost thou worship

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ship him? What do those humble and devout Postures signifie to him, who if he sees not deeper and farther than these, sees nothing? Or if he doth thoroughly discern and accurately scan every the least Motion of thy Thoughts and Affections, wo unto thee who shalt dare to make Religion a Piece of Stage-play; and by thy personating and counterfeiting the Saint, thinkest to impose upon the omniscient God, and to pass for such an one indeed in his Account. Indeed Hypocrisie is a meer mimical Folly; and Hypocrites are but like your *Neurospasts*, or little Images that move their Eyes and Bodies, not from any vital Principle within them, but only as they are acted by Wires and Engines without. So the Hypocrite twines his Body into many flexible Postures of seeming Piety and Devotion, not from any living Principle of Grace within, but only as he is moved by some outward Wires of Advantage or Applause. Is this a serving and glorifying of God? Or rather is it not a mocking and flouting of him to his very Face? The Jews never more cruelly mock'd our Saviour Jesus Christ than when *they bowed the knee before him*, and bid him *bail King of the Jews*. So, believe it, God will interpret

terpret all thy officious Gestures, when thou fallest on thy Knees, and stilest him Lord and King; he will interpret all to be but a solemn Mockery, if thy Soul fall not as prostrate before him as thy Body; and if thy Affections be not elevated unto Heaven, as well as thy Hands and Eyes. And as these Hypocritical Mimicks, who thus preend to glorifie God, do yet really scorn and vilifie him more than any: So again on the other Hand, God doth most of all scorn and detest them, and looks upon them as the most loathsome and ridiculous wicked Wretches that are. For we may observe it, that where Imitation falls short, the partial Defect is worse than a total Privation. What Beast more deformed in his Shape, or more ridiculous in his Actions, than a Marmoset or Ape; and yet none approacheth in a nearer Resemblance in both unto Man, who is the Crown and Glory of the visible Creation. So truly an Hypocrite is but the Ape of a true Christian, and all his Devotion is but an apish Imitation of the external Acts of Piety, which because they proceed not from an inward Participation of the divine Nature are most despicable and deformed in God's account. Let them squeeze and writhe  
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their Faces into as many Forms as they please, and when they fast or pray put on what Countenance they will, yet if their Hearts and Affections correspond not with their outward Semblances, they do but play the Anticks, they do but grin and make Mouths at God. But yet alas, who is there among us that can wholly acquit himself of this? Some, that they might not be thought Hypocritical Worshippers of God, run into another Extream, and demean themselves rudely and irreverently in his Presence. They will not shew any Devotion, that it might be thought they have the more. But yet take them in their most careless and unseemly Postures, and is it not hypocritical that they present their Bodies and their outward Man before the Lord, when their Hearts and Affections are with the Eyes of the Fools in the Ends of the Earth. What is the end of thy coming hither; is it not to serve and glorifie God? If it be not, thy very coming is hypocritical: If it be, all thy wandring Thoughts, thy vain and worldly Imaginations, thy Drowsiness, thy want of Attention, and Affection, is all from the bitter Root of thy natural Hypocrisie. In Prayer, thou ownest the Duty by being present at it; and if thou

dost not cordially close with every Petition, and as soon as it comes from the Minister's Mouth, send it up to Heaven from thy very Heart, whatsoever thy Posture be, thou playest the Hypocrite. In hearing, if thou dost not diligently attend to the Truths that are delivered, and submit thy Will, Prejudices and Interests unto the Evidence of it, thou hearest hypocritically: And whatsoever other Duty thou performest by thy self, or joinest in with others, so long as thy Mind hath been diverted unto other Objects, and thy Thoughts scatter'd by other Cares, so long hast thou been an Hypocrite in that Duty: For thou makest an outward Shew of what is not in thy Heart nor Affections. Well then, if you would glorifie God, fix and engage your Spirits in all the Duties you perform to him. In Prayer, let Zeal and Affection warm your Hearts, and offer up that spiritual Sacrifice with that heavenly Fire. Think of nothing, but that God to whom you pray, and those Blessings you pray for. Hear the Truth with as much Attention and Reverence, as if God were himself speaking to you with his own Voice, and mind nothing but how you may understand it for the present, and practise it

it for the future. In all your Duties bend every Power and Faculty of your Souls to the utmost tension; command them to regard nothing else for that time. And if the Fowls of the Air, thy flying and roving Thoughts, will yet come down upon thy Sacrifice, let it be thy Care, as it was *Abraham's*, speedily to drive them away; for by their Touch they defile it; but by their Stay they would devour it.

*Secondly*, In all the Duties of Worship which we perform unto God, we ought to glorifie him not in our Spirits only, but in our Body. As on the one hand it is gross Hypocrisie and Diffimulation if we present our Bodies only before the Lord, with all the shews of a real Affection and Devotion, whilst yet the Heart is far estranged from him; so again on the other hand, it is a faucy Irreverence and prophane Rudeness to pretend to worship God in the Spirit, when we pay him no Respect nor Observance with our Bodies. Certainly he hath created both Soul and Body, and he is the Sovereign Lord of both, and expects that Tribute and Homage should be render'd him from both. Some Men have driven all their Religion so far inward, that it is become

come altogether invisible; and because God is a Spirit they serve him as if they were Spirits too, and had nothing to do with the Body. They have heard that *bodily exercise profiteth little*; nor indeed doth it, where the Heart and Soul do not both excite and accompany it: And because it is an empty piece of Formality and Pageantry to worship God only with the Body, they will not worship him with the Body at all, but only with the Spirit; and so unyoke these two, which God hath made to draw together. How many have we seen affect Irreverence as a part or sign of Spirituality, and have chosen the most unseemly Postures they could, only that it might appear they did not flatter nor complement with God! It is a Weakness hugely incident to human Nature, and that I think with which the World was never more tainted than in these our Days, to cure Extreams by Extreams. Because Hypocrites worship God only with the outward Man, and content themselves only with the Pomp and Ostentation of an external Devotion, therefore do so many think it a Demonstration of Sincerity to discharge the Body utterly from bearing any part in their Worship; they  
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despise Reverence as a piece of Formality, and make Communion with God to consist in a familiar Rudeness. Certainly not your Souls only, but your Bodies also were made for the Lord, as the Apostle speaks, *ver. 6.* He expects his Tribute of Glory from it, which altho' it cannot pay in so high and refined a manner as the Soul, tho' its Actions be but gross and inconsiderable in comparison with the pure and sprightly Operations of the Mind, yet they are not so inconsiderable but that God absolutely requires them from us; and if we be not careful to honour him with our Bodies, we rob him, if not of part of his Service, yet of his Servant.

I would not insist so pressingly on this, did I not observe that outward Reverence is not only grown into Disuse, but into Contempt among us, and he is accounted God's best Friend and Intimate that keeps the least Distance. Hence proceed those unweildy Gestures that argue nothing but either a slighting or wearisomness of the Service you are engaged in. Believe it, God is a great King, and in his Service he expects as humble Expressions of your Reverence, as any you can think due to the greatest Monarchs

narchs of the World. What saith the Lord concerning those who offered the lame and the maimed for Sacrifice, *Mal. i. 8.* *Offer it now unto your governor:* see whether he would be pleased and contented with such a Present. And if an earthly Prince would look upon it as an Affront rather than a Gift, think you that the King of Kings, and Lord of Lords, will account such a lame and imperfect Offering worthy of his Acceptance? Certainly that is not fit for God, which is not so much as fit and decent for Man. And tho' God looks especially at the Soul, and the inward Affections of the Heart, yet he also expects that his Offering should be intire, not lame and maimed of one half. He requires from you that outward Reverence that is necessary to testifie a due sense of his glorious Presence; he requires that you should sacrifice your selves intirely to him, your Bodies upon the Altar of your Hearts and Affections, and both Soul and Body upon that Altar which alone can make both acceptable, even the Lord Jesus Christ.

Now in all the Duties which we perform immediately unto God, we are to glorifie him in our Bodies two ways:

I. By

I. By making them the Instruments of his Service.

II. By making them the Witnesses and Testimonies of our Respect and Reverence.

I. Our Bodies must be employed as the Instruments of God's Service. And here the Tongue is the chief Member, which by the Psalmist is oftentimes called his Glory, because it is a principal Organ of glorifying God. Herewith we bless God for Mercies already received; and herewith we pray unto God for Mercies we yet need. And though Praise and Prayer be chiefly the Work and Imployment of the Heart, and God can distinctly read what is Printed there; yet this sufficeth not, if the Voice too bear not its part, where it may be done with Conveniency and Decency.

II. We ought to glorifie God in our Body, by testifying all lowly Respect and Reverence in those Duties which we perform unto him. Whatsoever Liberty the wantonness of our late Times hath indulged, yet certainly we ought in all our Addresses unto the great God of Heaven, to compose our selves in such an humble and reverential Posture, as may testifie our Souls are deeply affected

fected with the awe and dread of that great Majesty before whom we appear. Wherefore serve the gestures of the Body, but only to signify the respect of the Mind? And therefore if we ought to demean our selves lowly in the Presence of our Superiors, only to testify the inward Veneration and Esteem which we bear towards them; should we not much more do so in the Presence of the great God? And if some have falsely and hypocritically made use of this sign, when they have pretended a great deal of Zeal and Affection in their outward Comportment, tho' inwardly they have been full of all manner of Wickedness; yet this should be no Argument to us to neglect it: But first we should labour to have deep Impressions of Awe and Reverence made upon our Spirits, and then express that Reverence in the most significant and humble Deportment of our Bodies. This is to glorify God in our Spirit and in our Body. And therefore doth the Scripture every where abound, both in giving us Directions and Examples of outward Reverence in the Worship of God. In Prayer, we find the holy Men of old frequently used three several Postures, all of them expressive of a deep Humility.

1. Prostration, or a falling flat on the Ground. Thus it is said of *Job*, that he *fell down on the ground and worshipped*, *Job* 1. 20.

2. Kneeling, which is most often mentioned; yea, and because it was the common gesture in this Duty, it is of it self mentioned as a Periphrasis of Prayer by *St. Paul*, *Eph.* 3. 14. *For this cause I bow my knees*, i. e. for this cause I pray unto the Father of our Lord *Jesus Christ*.

3. Standing. So it is said, *2 Chron.* 6. 12. that *Solomon* stood upon the brazen Scaffold, and spread forth his Hands and Prayed. And *Chap.* 20. 5. That *Jehoshaphat* stood in the Congregation and Prayed.

Either of these are fit Postures for Prayer (but especially Kneeling) and they all expresse that Reverence and Humility which our Souls ought to be possessed with, when we appear in the Presence of the great and glorious God. But for other Gestures, which either Pride, Contradiction or Laziness have introduced, they are altogether unfit for this Duty; and whatsoever inward Affection and Zeal Men may pretend to, yet certainly they give but very little Demonstrations of it outwardly.

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Then again, For hearing of the Word, we should do it with a composed Gravity and Seriousness, shewing the fixedness of our Minds by the fixedness of our Bodies. Consider, that the great King of Heaven speaks to you ; he speaks by his Ambassador. And the same Attention and Reverence that you would shew to your Prince, were he speaking unto you ; the same, yea, and much greater, ought you certainly to shew to your God. Concerning Particulars, I leave it to your Christian Prudence to judge what is most expressive of Reverence towards Men, which tho' perhaps it be no part of the Worship of God, yet he expects and requires it as a befitting Circumstance ; yea, and a Circumstance so considerable, that it is almost all that your Bodies can do in his Service: And judge, I pray, whether it be any less than a slighting of God, that you should declare more Respect and Reverence to your Superiors, which are but mortal frail Men like your selves, than to him who is the Immortal and most high God, blessed for evermore.

The Apostle is somewhat large in giving Directions to the Church of *Corinth*, concerning their outward Demeanor in the Publick Worship of God, *1 Corinth. II. 4. Every man praying or*  
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*prophefying having his head covered, difhonoureth his head.* That this is fpoken not only of the Preacher, but of the Hearers, appears plainly by the following Verfe, *Every woman that prayeth or prophefyeth with her head uncovered, difhonoureth her head.* Now certain it is, that Women were not to Pray or to Prophefie in the Church as Teachers, for it was not permitted them to fpeak. They prayed therefore as joining in Prayer; and prophefy'd as attending upon Prophefying, that is, upon Preaching the Word. And fo in like manner the whole Affembly of Men are faid to Pray and Prophefie, that is to join in Prayer, and hear the Word of God preached. But he that doth this, faith the Apoftle, *with his head covered, difhonoureth his head.* And fo again, Verfe 10. *The woman ought to have power over her head,* that is a Veil or Covering, fo called, becaufe it betokened her Subjection to the power of her Husband: She ought to wear this Veil *becaufe of the Angels;* that is, that the Angels who are miniftring Spirits, and prefent in the Affemblies of the Faithful, joying to behold the Order, Reverence and Affection of our Worfhip, might fee nothing indecent and uncomely.

Indeed this outward Reverence should be used not only in respect of the attending Angels, but in respect both of our selves, and others, as it may excite and help both our and their inward Zeal and Affection.

*First,* It will tend to quicken and stir up thine own Devotion: For if thou prostratest thy self before God, will not this put thee in mind what thou art doing, and shame thee if thou findest thy Thoughts and thy Affections wandring, and wholly incongruous to thy bodily Deportment? Whilst thou bowest thy Knees, and spreadest forth thy Hands towards Heaven; canst thou without Blushing, suffer thy Thoughts and thy Affections to gad abroad, and stray from the Work which thou so solemnly makest shew of? This will oblige thee, if thou hast any Ingenuity, to call them home, and fix them upon what thou art doing. And,

*Secondly,* It will much tend to excite and quicken the Affections of others, who shall behold thy grave and reverend Demeanor: For the expression of our Affection is naturally apt to imprint the same on those that shall observe us. When we see them signifie so much Awe and Humility, it will put us in  
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mind to whom they do it, in whose Presence both they and we are: And as in Water, Face answereth to Face, so doth the Heart of Man to Man; and therefore it will be very rare, if those Affections which we see lively stirring in others, do not beget in us also some resemblance and similitude of them.

Indeed there is no stated universal measure for outward Reverence. For that which is accounted a sign of Reverence in these Nations, as uncovering of the Head, &c. in other places is the greatest Affront and Scorn that can be offered. But this notwithstanding we may take for a sure and infallible Rule, that those Actions which are commonly used to express Reverence to others, according to the custom of the Countries where they are observed, ought much more to be used to express Reverence to God in his Worship and Service. This I suppose is clear, and I am sure it is as necessary as it is much neglected and slighted among us. I know nothing that can dispense with us, but only Mercy, or Necessity. If thou canst not shew thy outward Reverence without indangering thy Health, or tormenting or paining of thy Body; in this case he will have Mercy, and not Sacrifice. But in all other cases where

it is left free for thee to do it, and thou mayst so provide that by doing it thou mayst suffer no Injury nor considerable Detriment to thy Body; God doth absolutely require it of thee: for it is almost the only way how thou canst in any part of his immediate Worship, glorifie him in thy Body.

That therefore is the first Proposition, that we ought in all the Duties of God's immediate Worship and Service, to glorifie him by a joint concurrence both of our Body and our Spirit. To present the Body only, without the Soul, is but Hypocrisie; and to worship God without a due Reverence expressed by the Body, is but a sawcy Rudeness.

*Secondly,* We ought to glorifie God in our Spirit and in our Body, in those things which peculiarly and properly belong to each of them.

And here should I branch this out into all its particulars, the work would be altogether endless, and we might sooner expect to be glorified with God, than finish the particular consideration of all the Actions both of our Souls and Bodies, whereby we ought to glorifie God. I shall therefore only touch upon some of the most remarkable things, and so close up this Head.

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I. Therefore, as for the Soul, we may consider it in its three great Faculties of Understanding, Will, and Affections. In all which we ought to glorifie God.

I. To glorifie him in our Reason and Understanding. This the wise Man calls *the Candle of the Lord*, Prov. 20. 27. And this Candle we ought to light at God's Lamp; for so *David* calls the word of God, *Psal.* 119. 105. Then we glorifie God by our Reason and Understanding, when,

*First*, We imploy our Reason in finding out the Truth; and by a diligent perusal and comparing of Scripture with Scripture, rationally search out without Prejudice or Partiality what the Mind of the Spirit is. This is the noblest work that the Mind of Man can be busied about. And if their Industry be commendable who turn over the Monuments of learned Men to inform their Understandings only in Natural and Human Knowledge, how much more excellent is it to revolve that only Book which God hath written, to instruct thee in much deeper Mysteries than any that all the Learning in the World besides can teach thee? Whilst thou art thus careful to inform thine Understanding in the Doctrines of Religion, and Duties of Obedience; in what

God hath propounded to thee to believe and to practise, thou dost more perfect and advance thy Reason, than all those great Masters of Wit and Reason have done, who rested in those glimmering Discoveries.

*Secondly*, We glorifie God by our Reason, when we subjugate and bring it under the Obedience of Faith. There are many sublime Mysteries in our Faith, which Reason alone could never have revealed unto us, yea which, now that they are revealed, it cannot fathom. As that three Persons should be one God; two Natures in Christ, one Person; that he should be born of a Virgin who was before all time; that he should dye who hath Life and Immortality dwelling in himself; that being truly dead, he should by his own Power raise himself again: These things, and many more, un sanctified and untamed Reason will still be quarrelling at. Now if thou wouldst glorifie God, bring thy Reason to submit to the Authority of Faith: Urge it with a *Scriptum est*; it is thus written, and therefore I thus believe. And indeed by thus doing, you do not contradict, but only perfect your Reason. For there is infinitely more Reason to believe what God hath so plainly testified in his Word,

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than to believe the Truth of what we see with our very Eyes; since our Senses themselves cannot be so infallible a proof of Verity, as God's Testimony. And therefore St. *Peter* speaking of the heavenly Voice which he himself heard in the Transfiguration of our Saviour Christ, yet he tells us, *2 Pet. i. 19. We have a more sure word of prophesie, whereunto you do well that ye take heed:* Intimating to us, that the Testimony of Scripture is more certain than a Voice from Heaven. And therefore let the Truths revealed seem never so repugnant to corrupt Reason, yet we ought to acquiesce in the Authority and Revelation of that God who is Truth it self. In such mysterious depths I much please myself with that odd Saying of *Tertullian, Sepultus resurrexit; certum est, quia impossibile est;* Christ rose again from the dead; it is certain because it is impossible. Now glorifie God by resigning up your Reason and Apprehension of things wholly to his Teaching and Instruction. Say, Lord, thy Word hath taught me many Mysteries, which my weak and short-sighted Reason cannot comprehend: But I desire to sit at thy Feet; thy Word shall be my Reason. This I understand, that thou who art

Truth it self canst neither deceive, nor be deceived : And therefore I find infinitely more Reason to believe any thing upon thy Testimony, than to disbelieve it upon its own seeming Impossibility. Since thou hast spoken it, I fully assent, and deliver up all the petulancy of my Reason to be chastised and tutored by Faith.

2. Glorifie God in your Wills, by bringing them into a perfect compliance with his Holy and Sovereign Will. This indeed is the hardest and most difficult task we have to do. The old Contest between God and Man ever since the Fall, hath only been whose Will shall stand, either his, or ours. And there is a two-fold Will of God which our corrupt Wills are still opposing; the Will of his Command, and the Will of his Providence; of his Precept, and of his Purpose. We naturally reject his Precepts, and murmur at his Providences. Now glorifie God by submitting thy Will unto his in both.

*First*, Submit thy Will unto the Authority of his Commands. And though the Duties that are enjoined be many of them very difficult, and all contrary to the Inclinations of Flesh and Blood, and it may be to thy secular Interests and Advantages,

vantages, yet bridle the Reluctances and Rebellions of thy Will, and set up thy fixed Resolution; this God hath commanded, and this I will do in his strength, whatsoever Shame, or Dangers, or Sufferings I may meet with in the way of my Obedience. This highly tends to glorifie the Authority and Sovereignty that God hath over thee, when thou art ready to sacrifice thy corrupt muttering Will, and all thy Interests, to the Commands of thy God.

*Secondly*, Submit thy Will to the overruling Will of God's Purpose. Whatsoever God doth to thee, or brings upon thee, sit down, and with a contented Patience say, *Not my will, but thine be done*. But concerning this I shall speak more largely hereafter, when I come to shew you how we ought to glorifie God passively.

3. Glorifie God in thy Affections; and that must be done by bringing them to a Conformity with God's. This Conformity must be two-fold; as to the Object, and the Motive of them.

As to the Object, see that thy Affections be set upon those things, on which God's are.

As to the Motive, see that they be set on them upon that very account.

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As for instance, thou oughtest to glorifie God in thy Love ; by loving what he loves, himself, his Ways, his People, and his Ordinances ; and that because he loves them. In thy Hatred, by hating what God hates, Sin and Wickedness ; and that because God hates them. In thy Joy and Delight, by delighting in what God delights, that is in himself, and his own infinite Perfections, and his Image ; and that because he rejoiceth in them. And so of the rest.

And thus you see in brief how you ought to glorifie God in the several Faculties of your Souls.

II. You ought also to glorifie God in those things which appertain peculiarly to the Body. And this is chiefly done, by keeping it pure and undefiled. There are two things which defile the Body, Intemperance, and Incontinence. And the Apostle expressly commands us to glorifie God in our Body, by flying both these polluting Sins. As for Intemperance, we are commanded, *1 Cor. 10. 31.* that *whether we eat or drink, or whatsoever we do, we should do all to the glory of God*: That is, we ought to make use of the Comforts of Life with such Moderation, as may best fit us for the Service of God, and so as no Occasion  
may



may be given to blaspheme our holy Profession by our Riot and Excess. And concerning Incontinence, the Apostle hath told us in this Chapter, that our Bodies are the Members of Christ: *Shall we then take the members of Christ, and make them the members of an harlot? God forbid.* And upon this he infers the Exhortation, *Glorifie God in your body;* that is, glorifie him by a chaste and modest Conversation.

I shall not farther expatiate, in giving you Rules how you should make use of other particular Advantages for the Glory of God. As of Health and Strength, by blessing God for it, and imploying it in the Duties both of thy general and particular Calling. Of Riches and Estate, by laying it out in refreshing the Bowels of the Poor, and the Maintenance and Encouragement of God's Worship and Service. Of thy Credit and Reputation, by making it subservient to repair the broken and sunk Credit of true and real Piety. Innumerable are the Particulars wherein God requires to be glorified by us: Yea, there is not any one Action of our whole Lives but it must be directed to this, as to its last and ultimate End; for we are commanded that whatsoever we do, we should do it  
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to the Glory of God. Therefore in the general I shall only add this, that there are two things which make all we do, whether they be Actions of greater or less Importance, to be a glorifying of God.

*First*, When they are done from heavenly and spiritual Principles.

*Secondly*, When they are done to heavenly and spiritual Ends.

*First*, When they are done from heavenly Principles. Many are these heavenly Principles which ennoble the meanest Actions we can perform, and make them a glorifying of God. I shall name only these two.

I. The Love and Fear of God. I name these two Sister Graces together, because they are never found separate; and indeed a true filial Fear is but an awful Love; and where-ever there is a sincere Love to God, there will be a Fear to offend him. These two are necessary Ingredients into every good Action; and wheresoever they are found, they ennoble what we do, and make the common and ordinary Actions of our Lives to be spiritual and divine. For what is done from the Love and Fear of God, is done for God's sake: And certainly we cannot more glorifie God,  
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than by concerning him in all our Actions; for this dedicates all we do, and makes it holy and sacred.

II. Obedience to the Commands of God, who hath enjoined us the Works of our particular Callings in our several Stations, no less strictly and indispensably, than the Duties of his own immediate Worship and Service. And whatsoever common, if lawful, Action of our Lives we do out of Conscience to God, and that we may thereby obey his Will and Precept, it is of Water made Wine, it is as truly glorifying of him, as the most pompous and solemn Worship we can perform; by this holy Artifice we make the Necessities or Employments of this Life become subject and tributary to Heaven; and what we thus do upon God's account, he will certainly reward.

*Secondly*, When we do any Action unto spiritual and heavenly Ends, then we glorifie God by it. As when we act not for Vain-glory, or only secular Advantages; but to give a good Example to others, or to fit our selves the more vigorously to serve God, or to be beneficial to others, &c.

We have thus seen how we ought to glorifie God actively, both in our Bodies

dies and in our Spirits, by doing the Will of his Precept.

The next thing in order, is to shew you how we ought to glorifie him Passively in both, by suffering the Will of his Purpose. Indeed, the best and perhaps the greatest part of a Christian's Life is spent in Sufferings. When we long fallow in a continued Prosperity, not plowed up by any Afflictions, our Hearts are apt, like rank Soil, to spend themselves in unprofitable Weeds: Our Corruptions and Vanities will over-top and eat out the very Heart of our Graces; so that God sees it necessary sometimes to plow us up, and make long Furrows upon our Backs. And as Husbandmen use to lop off the superfluous Excrescences of their Trees, to make 'em the more fruitful; so, that we may become the more fruitful to his Praise and Glory, the Methods of his Wisdom and Goodness engage him to use the Discipline of his Pruning-knife, to cut off from us those Luxuriances, which altho' they may seem to add to our Flourishing, yet hinder our Fruitfulness.

Now all our Sufferings do either respect our Bodies, or our Spirits; either the outward state of this present Life, or else the inward and spiritual state of the Soul.

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The former may well be divided into two kinds, for they are either,

*First*, Simply Afflictions brought upon us by the Hand and Providence of God, without respecting any other cause but only God's good Pleasure, and our own evil Demerits. Or else,

*Secondly*, They are Persecutions brought upon us by the wicked Rage of Men for Righteousness sake, and the Testimony of a good Conscience.

Those Sufferings which concern the Spirit, and the inward state of the Soul, may likewise be well reduced unto two Heads: For usually they are either Temptations or Desertions. In the one we suffer from Satan, in the other from God.

In all these various kinds of Sufferings, some of which fall to the Lot of every true Christian, and all of them lye very hard upon some, God ought to be glorified by us.

Indeed our way to Heaven is set all along with Thorns; Troubles and Sorrows are thick strow'd in it. He is a Fool that sits not down and computes what his Religion will cost him. It may be Troubles without, and Terrors within, Poverty, Reproach, Bonds, yea, and it may be Death it self; besides many

ny sharp Agonies and Conflicts of the Soul, many dark and gloomy Seasons, wherein neither Sun nor Stars may appear to him for divers Days. His outward Comforts may be to him all sequestred by the Rage of Men, and his inward by the Wrath of God. On which side soever he looks he may behold nothing but Sorrow and Anguish; Heaven cover'd with Clouds, and the Earth with Storms. This hath been the Portion of many of God's dearest Children, and we must make our account that it shall certainly, more or less, be ours. The Apostle hath forewarned us, *Heb. 12. 6. Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.* This is the proof of our Legitimation, Verse 8. *If ye be without chastisement, whereof all are partakers, then are ye bastards, and not the genuine sons of God.* We know not what particular Tryals shall befall us, saving that God hath every where testified that Afflictions and Tribulations abide us. This is the high way to the Heavenly City; the Cross is our mark, and if we frequently meet not with this, we may certainly conclude that we have mistaken our Road, and shall fall short of our Journey's end. And therefore *St. Paul* speaks of it as a  
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case of Necessity, *Acts 14. 22.* *We must through much tribulation enter into the kingdom of God.* Indeed, as we are Men, we are born to Trouble as naturally as the Sparks fly upwards: And therefore, although we may well conclude negatively, that certainly we are not travelling towards Heaven if we meet with no Rubs nor Difficulties in our way; yet we cannot conclude in the Affirmative, that if we now suffer we shall hereafter be glorified, unless we be careful to glorifie God by our present Sufferings.

Well then, our Sufferings being so great and considerable a part of our Lives, let us see how we may glorifie God in this Fire.

I shall begin with those which concern the Body, and the outward State of this present Life.

And here I shall give you several Rules, some of which shall be Cautionary, and some Directive.

*First,* The first Rule for Caution shall be this, If thou wouldst glorifie God by thy Sufferings, beware that thou dost not rashly and unwarrantably precipitate thy self into them. Those Sufferings wherein thou thy self canst have no Comfort, by them God can have no Glory. Now consider what small ground

for Comfort thou canst have, when thou needlessly bringest Afflictions upon thy self, and intanglest thy self in those Troubles which either Piety or Prudence would have taught thee to have avoided. These Sparks will fly about thee fast enough of themselves, thou needest not blow the Coals. But if thou dost, and art burnt by them, thou hast nothing to complain of, but thine own Folly; nor to comfort thee, but that it was thine own Choice and Resoluteness.

There be two Things that make Sufferings rash and unwarrantable.

I. When thou sufferest what thou hast deserved.

II. When thou sufferest what thou mightest have avoided.

I. Thou rashly and unwarrantably plungest thy self into Troubles, when thou sufferest what thy Vices have deserved. How many such wretched Creatures are there, who have no other Hope nor Plea for future Happiness, but that they are extremely miserable here! And yet all their Sufferings are nothing else but the just Revenge that their own Lusts and Vices take upon them. It is an old Maxim, *Non pœna, sed causa facit martyrem*; Not the Punishment, but the Cause makes a Martyr. It is

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not so much what we suffer, as wherefore, by which God is glorified. What saith the Apostle, 1 Pet. 4. 14, 15. *If ye be reproached for the name Christ, happy are ye: On their part he is evil spoken of, but on your part he is glorified. But let none of you suffer as a murderer, or as a thief, or as an evil doer, or as a busy body in other mens matters: For thus to suffer is a Dishonour to the Name of God, and to the Profession of the Christian Religion. Hast thou by an idle and dissolute Life brought thy self to Want and Poverty, or by Intemperance and Luxury exhausted thy Body, and dishonour'd it with Diseases as noisome as they are painful, or by enormous and flagitious Crimes exposed thy self to the Censure and Penalty of the Law; what Comfort canst thou take in this Suffering, the Shame and Infamy of which will be a sad Accrument to the Affliction? Never think that such Sufferings can bring any Honour to God, when the Cause of them was the dishonouring him. In these thou art not his, but only the Devil's, Confessor and Martyr.*

II. Thou rashly and unwarrantably castest thy self into Trouble, when thou suffereest what thou mightest lawfully

have avoided. Be the Cause never so good and glorious, yet if we suffer for it needlessly, we can have but little Comfort, and God but little Glory by such Sufferings. It was a strange Phrenzy in the *Circumcellions*, a Sect of heretical Christians in St. *Austin's* time, who ambitiously affected Martyrdom when there was no Persecution; and would forcibly compel others to lay violent Hands on them, or if they failed of that, would lay violent Hands upon themselves, glorying in this as Martyrdom and suffering for the sake and Testimony of Jesus. And before these, the *Montanists* also were very fond and eager of suffering, who though they did not invite and court it, yet thought it a base and carnal Cowardise to use any Means to escape it, yea even that which our Saviour Christ hath prescribed, *Mat. 10. 23. When they persecute you in one city, flee ye unto another.* And therefore *Tertullian*, mis-led by that erroneous Spirit, hath written a whole Treatise against Flight in Persecution. This is a strong kind of Supererogation, when Men shall undergo more for Christ's sake than he himself is willing to have them. These are not his Martyrs, but Martyrs to their own Vain-glory, and sacrifice themselves

selves to their own Fancies and Self-will. And so again, whosoever he be that chuseth the greater Suffering, rather than the less, as Death before Imprisonment, or Imprisonment before a small Mult, let his Cause be what it will, though really as glorious and excellent as he himself conceits it, yet he suffers rashly for it, and when he comes to present himself before God, all scourged, and maimed, and famish'd, and bloody, expecting to receive the Crown of Glory, may possibly receive no other Guerdon, but that cutting Reproof, *who hath required these things at your hands?* As it is not true Courage and Fortitude to rush headlong into Dangers, when we have no Call nor Warrant to engage us; so neither is it any true Christian Valour to affect Dangers, and Sufferings; we ought not to go seek them out, and challenge the Combat: It is enough, if we cannot escape them without fordid and sinful Courses, bravely to bear their Shock, and sustain their Onset. That Christian doth sufficiently discharge his Duty, who is first careful to avoid Dangers; but if he cannot do this, without making use of unlawful Shifts, denying the Faith, and betraying his own Conscience, suffers them without shrink-

ing. But those who wilfully expose themselves to Sufferings, either by doing what they need not, or by not avoiding of what they may, let them not think that they glorifie God by such Sufferings; for they suffer not according to his Will, but their own: And we may take up the same Lamentation concerning them, that *David* did concerning *Abner*; *died Abner as a fool dyeth?* So suffer these, die these as a Fool suffers and dies, when it was in their own Power to prevent those Troubles and Afflictions into which they fall, nay into which they precipitate themselves.

But you will say, How is it then that the Apostle so highly extols the Heroick Fortitude of those Martyrs he tells us of, *Heb. II. 35. Who when they were tortured, would not accept of deliverance, that they might obtain a better resurrection.* It seems by their Example that God may be glorified by a voluntary and arbitrary Suffering.

To this I answer, That if they had refused Deliverance offered to them upon Conditions that had been righteous and lawful, their Refusal of it had been utterly sinful and unlawful; and the Apostle would never have strewed Flowers upon their Hearses; for they had not

not been Martyrs, but Self-Murderers. But if we consult the Story to which this Passage relates, as it is at large described, 2 *Mac.* 7. which though it be not Canonical Scripture, yet gives us a good Account of the *Jewish* Affairs under the *Gracian* Empire; we shall find that the Apostle commends their Faith and Patience, because that they would not accept of Deliverance upon unworthy and sinful Terms. They were indeed offered Freedom and Safety, yea Honour and Rewards by *Antiochus*, if so be they would eat Swines Flesh, and things offered to Idols, contrary to the Commands of the Law: But upon such Conditions as these they refused to accept of Deliverance, expecting, as they professed, and the Apostle testifies, a better Resurrection, and esteeming it infinitely more eligible to sacrifice their Lives for the Glory of the true God, than to save their Lives by sacrificing to false and Idol Gods. This Instance therefore makes nothing in favour of those who rashly thrust themselves into Dangers when they have neither Call nor Necessity to encounter them, and then either complain, or glory that they are persecuted. This is not to glorify God, for he would have none of his Champi-

ons come forth to Combat, 'till he himself give the Signal; which he never doth, until his Providence brings us into such Circumstances that we must necessarily either sin, or suffer, and no way is left open for us to avoid this *Dilemma*. Then indeed, when we are thus necessitated, if we chuse Affliction rather than Sin, if we take up the Cross rather than stumble and fall at it, are willing to undergo the worst temporal Evils that can befall us, rather than dishonor God and pollute our own Consciences, we do sufficiently declare that we are faithful and couragious Soldiers of Jesus Christ, the Captain of our Salvation; and if we thus *suffer with him, we shall also be glorify'd with him*, as the Apostle speaks, *Rom. 8. 17.*

This is the first cautionary Rule, If thou wouldest glorifie God by thy Sufferings, beware that thou dost not rashly and unwarrantably precipitate thy self into them.

*Secondly*, Another Rule is this, If thou wouldest glorifie God under Sufferings, beware thou attempt not to free thy self from them by any unlawful Means. Consider that God hath thee now in his Hands; and if thou seekest violently to wrest thy self out of

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them, thou wilt certainly fall into worfe. And yet alas, what is more ordinary in the World than this? Some renounce the Faith which they formerly owned, yea and after they have endured many Hardships and Tribulations for it, fall away only for fear of worfe to come. Others betake themselves to wicked Arts, and because they are weary of the Discipline of God, seek to the Devil to deliver them from it. Thus *Saul* consults a Witch, and *Abaziah Beelzebub the God of Ekron*. And indeed the whole World is full of such Practices, and by stealing, and lying, and forswearing Men seek to deliver themselves from the Troubles lying upon them, and so they can but get free from the Chastisements of God, they care not though they fall into the Torments of the Devil. Beware therefore when ever God brings any Affliction upon thee, beware that thou usest no indirect and unlawful Means to escape it. It is better to keep thy Trouble with thy God, than to lose thy God with thy Trouble. And know this, that if thou violatest thy Conscience to preserve thy Body or thy Estate, the Wound which thou makest there will be far more insupportable than any Temporal Affliction that can befall thee. He  
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that buys off Punishment with Sin, makes a most sad and miserable Exchange of a temporal for an eternal Torment. Beware therefore how you thus traffick with the Devil: Say unto him, when he presents thee with any such unlawful Means to rid thee of thy Sorrows and Sufferings, No; I am now under the Hand of God, and his Corrections are infinitely better than thy Relief: I will never destroy my Soul to deliver my Body, nor run into Hell to get out of Prison, or wound my Soul to cure my Body, nor renounce my God and Faith to keep my Estate and Goods, nor burn in eternal Flames to escape a Stake and Faggot. Far be such a Thought for ever from me. My God is able to deliver me, and he also will deliver me; but if not, I will not to save a poor vile wretched Carcass ruin my precious and immortal Soul. Certainly whosoever thinks to save himself from Troubles and Afflictions by any sinful Means, is as foolish as that Mariner, who to lighten his Vessel in a Storm and save it from Shipwreck, should tear up the very Planks of it, and cast them into the Sea.

*Thirdly,* Beware that your Sufferings and Afflictions do not exasperate your Spirits, and imbitter your Hearts against  
God;



God; that the more he smites you, the more you should revolt from him. By so doing, possibly the Plague may be removed, but certainly the Curse will be redoubled; and God may take away a Judgment in more Wrath and Displeasure than ever he first inflicted it.

*Isa. i. 5. Why should ye be stricken any more, ye will revolt more and more.* It oftentimes so falls out that they who are incorrigible under Punishments, sin themselves into Impunity. But believe it, this is the most desperate Course ye can take. For if temporal Judgments harden us in Sin, God may remove them as ineffectual; but then assuredly he will break us with eternal. It was a most cursed Speech of that impious King, *2 Kings 6. ult. This evil is of the Lord, why should I wait upon the Lord any longer?* If God command not Deliverance at our prefixed time, we are apt to grow enraged at our Sufferings, and to revenge our selves upon the Almighty by our Sins. We read of *Abaz, 2 Chron. 28. 22.* that *in the time of his distress he did trespass yet more against the Lord;* and God sets a Brand upon him for it, and makes him a notorious emphatical Sinner; for it, *This is that King Abaz.* Beware therefore when God afflicts you,

you, that you suffer not your Hearts to rise in any mutinous Thoughts or Passions against him. How much Gall and Wormwood soever be mingled in the Cup which your Father gives you to drink, let it not imbitter your Hearts: And though he may mark you out for Afflictions, yet beware that you give no Provocation to set his black Mark upon you, for Obstinacy and Rebellion. Certainly such Sufferings as leave a Rancour and Spleen in the Heart against God, are but the *Preludiums* of Hell Torments. For there the damned for ever fret under the Acrimony of their Punishments, and foam out Blasphemies and Curses against that God whose dread Justice and infinite Power eternally triumph over them in their Ruin and Destruction. And if thy Sufferings do thus exasperate thee against God, know that thou makest that a kind of Damnation to thy self, which he made but an Affliction; and fear least that which doth so near resemble the Torments of Hell, do not at last end in them.

And thus I have given you these three Cautionary Rules: If you would glorifie God, do not unwarrantably rush into Sufferings; use no unlawful Means to free thy self from them; and lastly,  
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be not exasperated and embittered by them.

The next thing is to give you some Directive Rules how you ought to glorifie God in an afflicted and suffering Condition.

*First*, You ought to glorifie God by a meek Patience and humble Submission unto his good Will and Pleasure. Those who murmur and tumultuate under Afflictions, accuse God of Injustice, and carry themselves as if he had done them wrong, and they suffered undeservedly. And therefore the Prophet *Jeremy* expostulates with us the Unreasonableness of this sin of repining upon the Consideration of God's Justice, *Lament. 3. 39.* *Wherefore doth a living man complain, a man for the punishment of his sin?* And there be two or three Considerations exhibited to us in this Scripture, that tend mightily to confirm our Patience under the sharpest Afflictions we can suffer in this Life.

I. That there is no Affliction but it is mingled and sweetned with a great deal of Mercy. *Why doth a living man complain?* Possibly thou art rackt with torturing Pains, or consumest away in lingering Diseases, reduced to extream Necessity and pinching Want, yet still thou art  
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art a living Man; and Life it self is such a vast Blessing, that all Miseries and Afflictions compared to it, are but drops to the Ocean.

II. Consider that thou art but a Man. *Why doth a living man complain, a man, &c.* A frail feeble Creature, naturally subject to many Miseries and Sorrows. Thou hast received thy Being *sub hoc onere*, with this burden affixed to it, quietly to bear all the various Accidents and Troubles which the Wisdom of God shall see good to bring upon thee.

III. Consider what thou hast deserved, and this will be a most effectual means to teach thee Patience under what thou feelest. *A man for the punishment of his sin.* If God should mix together all the bitter Ingredients, all the Stings and Venom in the World, and compound of them all one unexampled Affliction, and lay that upon thee all the days of thy Life, yet this were nothing to what thou hast deserved, this were nothing to one gripe of Hell Torments, how much less is it nothing to an Eternity of them? This thy Sins have demerited: And why then should a living Man complain for the Punishment of his Iniquities? When thou liest under any Pain or Sicknes, or whatsoever thy Afflicti-

on be, think with thy self How happy is it for me that I am not now in Hell! God hath cast me here indeed upon my Bed, but it is Mercy that he hath not cast me into eternal Flames. If I now find so much Pain when I am but lightly touch'd by his Hand, oh what intolerable Anguish should I feel were I now under the unrebated strokes of his Almighty Arm! And shall I howl, and fret, and be impatient; when I have infinitely more Reason to bless God that it is not worse with me, than to complain that it is thus? Whatsoever is short of Hell, is Mercy to such a Wretch as I am, who have ten thousand times deserved to be scourged with Scorpions, whereas my gracious Father only chastiseth me with Rods. Thus, I say, under all your Sufferings glorifie God by a patient Submission to his good Will and Providence: And let it appear by the meek and calm Resignation of your selves to him in the saddest Circumstances of your lives, that you think him neither unjust, nor cruel.

*Secondly,* Glorifie God in your Sufferings, by a patient Expectation of an happy deliverance out of them. Wait upon God in the way of his Judgments, firmly rely upon his Power and his Goodness

ness to release you. And although he may not presently answer your Expectations, nor fulfil your Desires, yet still continue waiting; for the Lord knoweth how to deliver the righteous out of Temptation, and he will do it in the fittest and best season. And therefore we have that Expression, *Isa. 24. 15. Glorifie ye the Lord in the fires*, i. e. in the most scorching Afflictions that happen, depend upon him for deliverance either from, or by them.

*Thirdly*, Glorifie God in your Sufferings, by putting good Constructions and Interpretations upon them. Be not witty to torment your selves beyond what God intends by the Afflictions you indure. Do not conclude that he is casting you off, or become your Enemy, or that they are only the pledges and foretastes of eternal Sufferings and Torments in Hell. But reckon that all the Afflictions he brings upon you are only for your good; that they are Corrections, not Curses, and that the issue of them shall be Joy and Peace. Judge so justly and kindly of God, that he takes no pleasure in the Woes and Tortures of his Creatures, that he chastiseth us only if need be, and corrects us here that he may not punish us hereafter. When we  
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can thus look upon God, and bless him that he is pleased to take so much notice of us as to Discipline us, this will be a most effectual means to glorifie his Mercy and Goodness, and to make even a Chastising God the Object not only of our Fear, but of our Love.

*Fourthly*, Glorifie God in thy Sufferings, by bearing them not only with Patience, but if they be for Righteousness sake, with Joy and Triumph. Be not ashamed of the Cross of Christ, but glory in it as the greatest Honour and Ornament of thy Profession. So saith the Apostle, 1 Pet. 4. 16. *If any man suffer as a Christian, i. e. suffer upon the account of his being a Christian, let him not be ashamed, but glorifie God in this behalf.* Indeed the Sufferings and Martyrdom of the Saints, reflects a great deal of Honour upon God, in that it shews they prize him above all the World; and account no Torments, no Sufferings so considerable as the loss of his Love and Favour. And therefore it is said, *John 21. 19.* that when *Jesus* had foretold *St. Peter* somewhat obscurely what should befall him, that *he spake this, signifying by what death he should glorifie God.*

Thus I have shewn you how you ought to glorifie God under outward Sufferings, whether they be Afflictions from God, or Persecutions from Men.

Let us in the next place consider how we ought to glorifie him under inward Sufferings which concern the Soul. And these are reducible to two Heads: For they are either Temptations which we suffer from Satan; or Desertions which we suffer from God.

*First*, As for Temptations, that they are great Spiritual Afflictions, ask but those who have stood exposed to these fiery Darts, and they will readily confess, that next to the unspeakable regret they feel for sometimes yielding to Temptations, the greatest burden and trouble of their Lives is the continual labour and difficulty of resisting them. For what can be imagined more irksome to an ingenuous Christian, than to be restlessly importuned to do that which he is assured will be to his own wound and ruin, and to the dishonour of that God, whose Glory he prefers above his chiefest joy? And when they are haunted with direful Injections, and blasphemous Thoughts cast into their Minds by the Devil, Thoughts contrary to the Fundamentals of Religion, and the common

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Sentiments of Natural Reason, how could they even shrink from themselves, and abandon their own Beings, rather than be forced to hear those horrid Suggestions, which their great Enemy the Devil is still impudently whispering unto them. It is therefore of concern to enquire how we may, when we are thus grievously pester'd with these hellish Injections, glorifie God under so great an Affliction.

To this I answer in the general, If thou wouldst glorifie God under Temptations, be sure still to maintain a most vigorous and resolved Resistance against their Assaults. For by this means thou wilt glorifie God especially in two of his Attributes, his Power, and his Truth.

I. By resisting Temptations thou glorifiest the Almighty Power of God: Thou fightest his Battels not only against thine, but his great Enemy the Devil. And as the Honour of a Prince is engaged in the Valour and Resolution of his Soldiers, so God hath as it were pawn'd his Honour upon thy Courage: Thou art his Champion chosen and selected out by him purposely for the Combat. Now if thou basely yield, thou leavest not only thine own Soul, but God's Honour bleeding upon the place.

Thy Conscience becomes a spoil to the Devil, and thy Name a reproach to Religion. Certainly God intended to make the Almighty Power of his Grace exceeding glorious, by making use of such inconsiderable Instruments as you are, Instruments like *Gideon's* Pitchers frail earthen Vessels, but yet such as have the Lamp of Divine Grace burning in them, to rout and put to flight all the Legions and black Musters of Hell. See how God exults in the victorious Constancy of his Servant *Job*, and upbraids the Devil, that though he had with his utmost Malice assaulted him, yet he still persisted in his Integrity, and defeated all the attempts of his impotent Malice, *Job* 2. 3. *Hast thou considered my servant Job, that there is none like him in all the earth, a perfect and an upright man, one that feareth God, and escheweth evil; and still he holdeth fast his integrity, yea although thou movedst me against him to destroy him without cause.* God speaks of him with delight, and glories in him as an Heroick Champion. And if you set your selves vigorously to oppose the Temptations of the Devil, God will likewise glory in you, and triumph over Satan to his utter shame, that such weak and feeble Creatures should through the assistance

assistance of his Grace, be able to subdue all the Power that Hell can arm against them. And this will, to his infinite regret, make that proud and cursed Spirit know how utterly in vain all his raging attempts are against their Almighty Lord and Master, since he cannot turn away the Face of one of the least of his Servants. And therefore when *St. Paul* had prayed thrice, *i. e.* often, that God would remove that Temptation and Messenger of Satan which buffeted him, he receives this Answer, *2 Cor. 12. 9. My grace is sufficient for thee; for my strength is made perfect in weakness.* Not that God's Strength, which is infinite, can receive any addition of Perfection from our Weakness, but only it is declared and demonstrated to be infinitely perfect, and infinitely powerful, when by such contemptible Instruments it can overthrow all the Powers of Hell.

II. By resisting Temptations thou glorifiest the Truth and Veracity of God: For both God and Satan deal with the Soul in somewhat a like way, though to different ends. They both urge Promises and Threatnings as Motives to induce us to their Obedience. Satan's are all for the present; present Gain, and present Pleasure, if we consent to his

Sollicitations. But God's Promises and Threatnings are chiefly for the future: Indeed we shall here enjoy so much Peace of Conscience, such a sweet Calm and Tranquility of Mind, such inward Satisfaction in our Self-reflections, that were there nothing else propounded to us, yet even this alone were enough with rational and considerate Men to out-bid all that Satan can offer: But yet God chiefly insists upon the consideration of those things which shall be accomplish'd hereafter, and represents unto us eternal Rewards, and eternal Punishments, the one to allure us to Duty, the other to deter us from Sin, and both to deliver us from the Snare of the Devil, and that Ruin into which we should else precipitate our selves. Now consider when you are tempted, whose Promises or whose Threatnings prevail most with you, God's, or Satan's: If you yield to the Temptation, it is plain that you prefer Satan's before God's. And this reflects a mighty Dishonour upon him, either,

1. That what he promiseth is not valuable. Or,

2. That it is not so certain as what the Devil promiseth. But now the common Sense and first Notions of all Mankind must

must needs agree in this, that what God promiseth is infinitely more valuable, and what he threatens is infinitely more dreadful, than what can be promised or threatened in a Temptation, inasmuch as eternal Joys do vastly transcend momentary and impure Pleasures, which die in their very Birth, and leave nothing but a Stench, a Sting and Torment in the Conscience: And those light Afflictions which the Devil tempts us to avoid by sinning, are poor inconsiderable Nothings, in comparison with that eternal Anguish and Horror which God threatens to inflict on us for sinning. What is it then that makes the Temptations of the Devil so prevalent and effectual with most Men in the World? Is it not because they do not believe him who is Truth it self in what he promiseth and threatens, but assent to the false Promises of him who is a Liar from the beginning? There is no Man that yields unto a Temptation, but it is because he believes Satan rather than God. Infidelity is the root of all Sin: And by this they cast an high Disparagement and Dishonour upon his Truth and Veracity. Did we but believe that Heaven is so inconceivably glorious, a Place where Joy and Bliss keep their eternal Resi-

dence, and where we shall for ever live in the Smiles and Love of God, if now for a few short Years we endeavour to our utmost to live holy and obedient Lives; did we but believe that the Crown of Glory is so massy, and all the Gems of it so bright and orient, that we shall there bathe in Rivers of Pleasure, and for ever feel and enjoy more Satisfaction than we can now conceive; did we but believe these things as the Scripture hath revealed them to us, without Diffidence or Hesitation; nay, did we but believe them as probable and likely enough to come to pass, should we so cheaply forfeit the Hopes of these things, for the impure and vanishing Delights of Sin? We find that the Promise of some temporal Reward from Men is of Force enough to allure us to very hard Tasks and difficult Enterprises. How far will many venture, and how much Pains and Labour will they take to obtain it? And yet the Promises that God himself hath made of eternal Glory, in comparison with which to promise Sceptres and Kingdoms is but to promise Trifles and Gewgaws, have so little Effect upon the generality of Mankind to win them to an holy and obedient Life. Whence is this, but that there

there is a great deal of Atheism and Infidelity secretly lurking in Mens Souls, which never more discovers it self than when we suffer our selves to be hurry'd away by Temptations, against all those Considerations which the Scripture hath propounded to us of eternal Rewards and Punishments. Did we but believe that there is a Day of Reckoning to come, when we must stand before a righteous and impartial Judge, to give a strict and narrow Account of all our Actions, and receive our Doom from his Mouth according to what we have done; did we but believe the intollerable Wrath of God, the Fire and Darknes, Woe and Anguish, and all those Racks and Engines of Torture that are prepared for the Damned, who of us would ever again hearken unto a Temptation which only bids us plunge our selves headlong into such an Abyss of Miseries? We should no more dare to commit the least Sin against God, than to be damned, and run into the Flames of Hell with our Eyes open, and seeing our Destruction evidently before us. But the Truth is, we are credulous towards the Devil, and Infidel towards God, and most gross and deplored Fools in both. Satan labours most to weaken our Faith; for he  
knows

knows if he can but once beat us from that Guard all his Temptations will certainly prove effectual, and do Execution upon us. And therefore our Saviour tells *Peter*, Luke 22. 31. *Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee that thy faith fail not:* Teaching us that there is no such sure Defence against the Temptations of the Devil, as the strong and vigorous actings of Faith. While we believe what God hath spoken, we shall never be allured by whatsoever the Devil can suggest. And therefore also the Apostle, when he gives us the Panoply and compleat Armour of a Christian, exhorts us, *Ephes. 6. 16. Above all to take the shield of faith, wherewith we shall be able to quench all the fiery darts of the wicked. Above all:* i. e. either chiefly look that your Faith be strong; or else, as the Shield was used to be a Defence not only unto the Body, but to the rest of the Armour likewise; so *above all*, or over all the other pieces of your spiritual Armour, *take the shield of faith*, for this will be a Defence not only to your Souls, but to your other Graces, to keep them from being bruised and battered by the Temptations of the wicked one.

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And thus you have seen how we ought to glorifie God under this first spiritual Suffering, which is by Temptations, by a strong and vigorous Resistance made against them; for in so doing we glorifie both the Power of Divine Grace, in preserving us from the Commission of those Sins unto which we are tempted; and likewise the Truth and Veracity of God, in his Promises and Threatnings.

The second spiritual Suffering is Desertion, wherein we suffer from God. And this is a very heavy Affliction to that Soul who ever knew what the Presence, and Favour, and the comfortable and reviving Influences of the Love of God meant. When a pious Christian hath once fixed God as his chiefest and only Good, and taken the Measures of all his Joy and Content from his Union to, and Communion with, that sovereign Good, how infinitely cutting must it needs be for God to absent and withdraw himself, and leave him under dark and gloomy Apprehensions that he is rejected and cast out of Favour, and disinherited by his heavenly Father! Now in this doleful Condition, when God hath eclipsed the Light of his Countenance, and withdrawn from us the  
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Comforts of his free Spirit, how shall we demean our selves so as to glorifie him ?

To this I Answer : In this Case, which is confessedly very sad and disconsolate, observe these following Directions.

*First*, If you would glorifie God under Desertions, still stay your selves upon him, though you cannot see him. Though you cannot see his Face, yet lay hold on his Arm. See that most comfortable Place, *Isai. 50. 10. Who is there among you that feareth the Lord, and obeyeth the voice of his prophet, that walketh in darkness, and hath no light ?* Here is an holy Soul described in its worst Estate, enveloped in thick darkness, as dark as the confused Heap and Rubbish of the first Chaos, not having the least gleam of Light breaking in upon it, either from the Face of God, or the Reflexion of its own Graces. Now what must this dark Soul do in this dark Condition? *Let him*, saith the Prophet, *trust in the name of the Lord, and stay himself upon his God.* Now this staying upon God in a time of Darkness and Desertion implies, that although we have no Evidence, no Light, nor Knowledge that we are his, and that he is our God in Covenant with us, yet that we  
have

have fixed our firm and settled Resolutions to devolve and roll the eternal Concernments of our precious Souls upon his meer Mercy and free Grace thro' the Merits of Jesus Christ. Now what a vast Revenue of Glory will this bring in to God, when we thus lay our selves at his Feet, when we thus hang and clasp about him, and resolve with holy *Job*, Chap. 13. 15. *Though he slay me, yet will I trust in him.* So when after the various Tossings and Tumults of our unquiet Thoughts we can rest upon this, Possibly God will destroy me, but I am not certain; yet I will cleave unto him, I will venture my everlasting State, and my immortal Soul, meerly upon his Mercy in the ways of Duty and Obedience. If God will shake off such a Viper as I am into Hell Fire, yet he shall shake me off his Arm; on that I will depend, by that I will hold: If I perish, I perish. Sure I am, that by continuing in my Sins I shall unavoidably perish; but if I yield myself to him, and humbly crave his Mercy and Grace, I can but perish; but possibly may live. Thus to resolve, and thus to act, doth exceedingly glorifie the rich and soveraign Mercy of God; when in all the Storms and Fluctuations  
of

of a troubled Spirit we cast out this as our Sheet Anchor, and commit the eternal Interests of our Souls only to this Security.

*Secondly*, If you would glorifie God under Desertion, encourage your selves that he will again return unto you, and clear up his Loving-kindness and Favour unto your Souls. Think not thy self past Hope, because for the present thou art without Comfort. Never judge so hardly of God, that every time he hides his Face, he intends likewise to take away his Mercy from thee. Though the Clouds be never so thick gathered, yet he is able to shine through them all; he is able to scatter and dissipate them, and to make a Day arise upon thy Soul by so much the more glorious, by how much the Night and Darknes hath been more obscure and dismal. Be assured that God can, and hope that he will, lead you through this Valley of the Shadow of Death, and bring you into an Estate made glorious and full of Beauty by the Light and Smiles of his loving Countenance.

*Thirdly*, Call then to remembrance thy former Experiences of the Mercy and Goodness of God to thy Soul. And though now for the present God seems  
to

to write only bitter things against thee, yet, as absent Friends use to read over former Letters, and solace themselves with the review of those Expressions of Kindness which they had formerly received, so now that the Commerce between Heaven and thy Soul seems to be interrupted, and thou canst receive nothing from thence to comfort and revive thee, yet read over thy former Evidences, review the former Letters and Tokens of his Love to thee: For though he hath withdrawn the fresh Supplies of Comfort, yet he hath still left thee a Stock in thine Hands, enough, at least, to keep thee alive, and to support thee from sinking into utter Despair: See *Asaph's Case*, *Psal. 77.* where we have a most doleful Complaint of a poor deserted Soul, Verse 7, 8, 9. *Will the Lord cast off for ever, and will he be favourable no more? Is his mercy clean gone for ever? doth his promise fail for evermore? Hath God forgotten to be gracious? hath he in anger shut up his tender mercies?* You see that he all along seems to lay the very Accent of Damnation upon his Desertion; *for ever, for ever.* But consider then how he supports himself, Ver. 10. *And I said, This is mine infirmity; but I will remember*  
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## The Doctrine of

*the years of the right hand of the most High. The years of the right hand of the most High; i. e.* I will recal to mind former Times, wherein God bestow'd upon me the Blessings of his Right Hand, and in this present Dearth live upon what I laid up in the Years of Plenty and Abundance. So in your Desertions do you glorifie God, by recalling to mind former Mercies, and former Discoveries of his special Grace and Love to your Souls. Can none of you remember when you would have ventured your Souls upon the truth of those Joys and Comforts which you have felt? When you were willing to depart out of this World, and to be found of God in no other Estate than you knew your selves to be then in? And what? Can you so suddenly be at a loss for Comfort enough to keep you alive, who but a while since had so much as to make you hope and wish for Death? Whence proceeds this unhappy Change? Is God unfaithful? Is his Love fickle? Is his Promise and Covenant reversible, that you are so soon cast down from Assurance to Doubtings, and from Doubtings to Despondency? If not: But that there is the same Merit in the Blood of Christ, the same Efficacy in his Intercession, the  
same

same Stability in the Purpose of God, and the same Fidelity in his Promises now, as there was in your highest Joys, what Reason have you to dishonour him by those distracting Fears, Doubts, and Jealousies which torment you? Be persuaded therefore to glorifie the Truth and Faithfulness of all these by encouraging your selves in the same Hopes, though it may be they flourish not into such rich Assurance as formerly.

*Fourthly,* The last Direction shall be this, If you would glorifie God under Desertions, be sure that want of Comfort cause you not to forsake Duty. Tho' thou may'it come sad to Duty, and depart sad from it; though the Ordinances may be to thee but empty dry Breasts, and thou canst find no Refreshment, no Sweetness in them, yet this is the greatest Commendation of a true Christian, a certain Sign of the Sincerity of his Obedience, and an high Credit and Honour unto God, that he will be constant in his Service and Attendance, though he hath no present Wages given him. Yea, and in this Course thou art most likely to regain thy lost Comforts. Thou wilt at last receive thy Doale, if thou keep constantly attending at Wisdom's Gates. Howsoever, God and his Ordinances are

hereby highly honoured, when the Consolations thou hast formerly found in them have left such a deep Impression on thee, as to make thee resolve to attend on them as long as thou livest.

Thus have we dispatch'd the two former Heads of the general Proposition; and shewed you what it is to glorifie God; and likewise how we ought to glorifie him.

The Third still remains, and that is to shew you what Force and Influence the Consideration of our Redemption ought to have upon us, to oblige us thus to glorifie God.

The Truth is (as I have at the Entrance of this Subject opened it at large to you) God hath many Ties and Obligations upon us: As he is our Almighty Creator, our Merciful Preserver, our All-wise Governor, our Bountiful Benefactor, &c. upon all which Accounts we ought intirely to devote our selves unto his Service. But yet the strongest Bond of all, which nothing can violate but the foulest Disingenuity and the blackest Ingratitude in the World, is that soft and easie one of being our Saviour and Redeemer. This is a Relation over-flowing with Love and Sweetness; but yet such a Sweetness as hath an efficacious



acious Strength in it; such a Love as lays an holy Violence upon the ravish'd Soul, and by a free Constraint and a willing Force makes it surrender up it self wholly and unreservedly unto its gracious God, who hath not only required it as a Gift, but bought it as a Purchase: To which purpose the Apostle speaks most fully, 2 Cor. 5. 14, 15. *The love of Christ constraineth us, because we thus judge, that if one dyed for all, then were all dead; and that he dyed for all, that those which live should not henceforth live unto themselves, but unto him which dyed for them, and rose again.*

For the Prosecution of this, we may observe that there are in the general three strong Obligations which our Redemption lays upon us to glorifie God.

*First*, In Point of Justice and Equity.

*Secondly*, In Point of Gratitude and Ingenuity.

*Thirdly*, In Point of Interest and Advantage.

*First*, *We are bought with a price*, and therefore 'tis but Justice and Equity to serve and glorifie that God who hath purchased us to himself. For in these Words the Apostle alludes to the Custom that was common in his Days of selling and buying Slaves for Mony, who generally

were such as were taken Captives in their Wars, and all the Posterity of such Captives. These were absolutely under the Power of their Masters that had bought them, and to be disposed and imployed as they thought fit; called therefore by *Aristotle*, ἐμψυχα ὄργανα, living Instruments or animate Utensils to serve their Pleasure. Such we ought to be towards God. For Man rebelling against his Maker, God declares War against him, and makes him Captive to his dread Justice; but not willing utterly to destroy him, sells him to his own Son, who pays down a full Price for us, and vindicates us to himself, that we might become his Servants, subject unto his Will, and employed in his Work: Which if we refuse or detract, we are guilty of Injustice in depriving him of his Right, and may well fear lest he should, according to his Compact with his Father, turn us back upon the Hands of Justice as unprofitable Servants, to be punish'd and destroyed by him.

Consider, *First*, The Price that he paid down doth infinitely outbid the Purchase, and exceed the Value of all that thou art and hast. Thy Saviour hath told down the inestimable Treasures of his

his own Merits: He hath taken upon him our Nature, and with it our Grievs and Sorrows; suffered all the Indignities that insulting Rage and Spight could put upon him; waded first through his own Tears, and then through his Blood; and every drop of both are infinitely more worth than thou and all the World. He stood not to beat down the Price, but readily gave for thee whatsoever was demanded; yea his very Life and Soul, a Price so exceedingly precious, that were we far more considerable Creatures than we are, yea more excellent than the highest Order of Angels, it must needs leave us under the Confusion of Shame, and blushing to think that ever we should be so much over-valued. And wherefore was this, but that we might be solely and intirely his, that none might have any Claim to us but himself? And what? Shall the great God give his only begotten Son, in exchange for a Servant; and yet wretched thou refuse his Service? Shall the Son so highly esteem of the Glory that such poor vile Nothings as we are can bring him, as to divest himself of that Glory which he had with the Father from before the World began; and yet fall short of this too? Wilt thou defeat him of his Bar-

gain, when he and Justice are fully agreed, and all the Right and Title that the Wrath of God had to thee formerly, is now made over to the Son of his Love.

Consider, *Secondly*, That all the use thy Saviour can make of thee, is only that thou shouldest glorifie him, and by Obedience and an holy Life and Conversation shouldest serve to the setting forth of his Praise. This is the very end for which he hath redeemed thee. What saith the Apostle, *Tit. 2. 14. He gave himself for us, that he might redeem us from all iniquity, and purifie unto himself a peculiar people zealous of good works.* This is the end why he dyed for thee; and this is all the Service he expects from thee, though he hath bought thee at so dear a rate. And what? Shall so rich a Price then be cast away in vain? Shall it be in vain that thy Saviour hath lived, that he hath dyed, that he hath risen again, and is now interceding at the right Hand of the Majesty on high? As he hath lost his Life for thee, shall he also lose his very Death too? Lay out so much to purchase thee, and all be lost? Shall his Blood run waste, and so rich a Stock spent upon so poor and wretched a thing as thou art, and not obtain that neither?

Consider,

Consider, *Thirdly*, If thou livest not to thy Saviour who hath dyed for thee, and by his Death bought and purchased thee to himself, thou art guilty of Robbery; of Sacrilege, which is the worst Robbery and most branded Injustice in the World. For thou robbest thy God, and stealest away a Servant, even thy self, from him. For thou art his by the right of Purchase and Redemption; and so much of thy self, of thy Time, of thy Strength, of thy Parts, of thy Soul and Affections as is not employed in his Work and Service, so much is purloined from him. And if God justly complains of the *Jews*, *Mal. 3. 8.* as guilty of heinous Robbery and Sacrilege, because they defrauded his Servants the Priests of their Tithes and Offerings, of brute or inanimate Creatures; how much more heinous is it to defraud him of his Servant, who ought to be a Priest unto him, and continually offer up the Sacrifices of Praise and Obedience, which he more values than whole Hecatombs of slain Beasts? Consider again,

*Fourthly*, If instead of glorifying him by thy Obedience, thou dishonourest him by thy Rebellions and Impieties, thou not only defraudest him of his Servant, but what is infinitely worse, of the

very Price that he paid. Thou defraudest him of his Sufferings, of his Death, of his most precious Blood; yea, thou dost in a Sense most sacrilegiously rob him of himself. Christ had never abased himself from the Glory of Heaven, but to be glorified here upon Earth: He never had taken upon him the form of a Servant, but that he might here have a Seed to serve him. And so far forth as we refuse this, so far do we make frustrate and to no purpose all that he hath either done, or suffered, or been, for our sakes. And therefore if thou wouldst not be unjust to thy Saviour, who hath been so merciful to thee; if thou wouldest not rob him of what he hath so dearly bought, and so highly values, look upon thy self as obliged by all the Bonds of Equity and Honesty to live to his Glory, who hath redeemed thee to this very end and purpose that thou shouldst glorify him.

But then again, *Secondly*, We are bound not only in Justice and Equity, but in Ingenuity and Gratitude to glorify God upon the account of our Redemption. *Ye are bought with a price*; and therefore if there be but any the least remainders of Modesty and Bashfulness left in you, you cannot but look upon your  
 selves

selves as obliged to serve and honour that gracious God who hath been pleased freely to bestow so great and inconceivable a Mercy upon you. For consider,

I. What it is you are redeemed from. And that is all the Woe and Misery that the Heart of Man can conceive, or the Nature of Man indure; all the rankest Poison that ever was wrapt up in the Bowels of the most direful and comprehensive Curse. To speak out a few Syllables of it, it is the Wrath of God, the Torments of Hell, everlasting Burnings, a state so infinitely miserable, that the very Malice of the Devil himself will be satisfied upon us when he hath brought us into it. Indeed it is utterly impossible to declare the wretchedness of that Estate to the full, unless we could speak Flames, and put a whole eternal Damnation into Words and Phrases. But from this Wrath, which is both unutterable and intolerable, hath the Mercy of our gracious Saviour redeemed us. And consider,

II. With what Price he hath bought us. A Price of infinite Value and Worth. He hath given himself for us, laid down his Life, and shed his most precious Blood as the Price of our Redemption;  
yea

yea so earnestly did his Love engage him to free us from that woful condition into which we had brought our selves, that he voluntarily puts himself into it, to rescue us, and is made a Curse, that he might redeem us from the Curse. He interposeth between the Wrath of God and our Souls, and receives into his own Body all those invenomed Arrows that were shot at us. And as if the Mercy of our Redemption alone were not considerable enough to recommend his Love to us, he abaseth himself that he might exalt us; takes upon him our Sins, that he might bear our Punishment; and laysh himself under all the load and burthen of his Father's Wrath, which press'd him so hard as to wring from him Clots of Blood in the Garden, and Rivers of Blood on the Cross, and to force him in the dolefullest Passion of an afflicted Soul to cry out, *My God, my God, why hast thou forsaken me?* Whilst we in the mean time, whose proper portion and desert all this was, who should our selves have been drag'd forth to Execution, and made the Subjects and Trophees of God's Wrath and Vengeance, we are the darlings and favourites of Heaven, courted  
and



and careſs'd by his choiceſt Love; we live in the ſmiles of God; every day is a Feſtival with us. And how ſeldom is it that we ſo much as look out to conſider what our bleſſed Redeemer hath done and ſuffered for us! Or if we do, do we not behold him the moſt perfect Map of Sorrow and Miſery that ever was repreſented to the World? Did ever Grief and Sorrow ſo perfectly triumph over any, as over our bleſſed Saviour? All our private and perſonal Sorrows are but partial; ſtill there is ſome remnant of us that eſcapes. But here both the Wrath of God, and the Rage of Men, and as it was in the great and univerſal Deluge, the Windows of Heaven above, and the Fountains and Bars of the Deep beneath, are all opened, and pour out their ſtore of Floods upon him. He was afflicted, and he was oppreſſed, a Man acquainted with Grief, intimate and familiar with Sufferings. And now what doth thy dear Redeemer require at thine Hands in lieu of all that he hath done and ſuffered for thee, but only that thou ſhouldeſt live to him, who hath both lived and died for thee; that thou ſhouldeſt yield up thy Life in obedience to him, who hath been obedient for thee to the  
very

very Death? An Expectation infinitely rational, and which thou canst not have the Face to deny, unless all Modesty and Ingenuity are perish'd from thee. For consider,

1. If God had put the terms of thy Redemption into thine own hands, couldst thou have offered less for the Ransom of thy Soul? Thou art forfeited to Justice, and standest liable to everlasting Death and Damnation. Suppose now that the adored design of saving Sinners by Jesus Christ had never entred into the eternal counsel of God, but he had resolv'd to transact the whole affair with thy self; and on the one hand had evidently set before thy Face all the Horrors and Torments of Hell, if thou hadst seen whole Seas of burning Brimstone come rolling towards thee, and some Waves of them had broke and dash'd upon thee; and on the other hand had propounded the most rigid Observances, and macerating Penances, all that is here grievous and irksome, not only to thy corrupt Will and Humour, but also to Human Nature it self to undergo, as the only Price and Condition of escaping this so evident and so imminent a Destruction; which wouldst thou have

have chosen? Wouldst not thou upon thy bended knees have accepted of the hardest terms that could be offered thee, to spend all thy days in Sighs and Tears, and at last to offer up thy self a burnt Sacrifice to God, rather than to fall into that abyfs of Woes and Torments, in comparison with which, all that we can suffer in this life is but Pleasure. This certainly would be thy choice: And what? When thy Saviour hath already taken all the hard terms upon himself, and left nothing for thee to do, but only to shew a Testimony of thy grateful Acceptance of it; when he hath compounded for thee, satisfied all the demands of Justice, left nothing for thee to pay, besides a small acknowledgment of his infinite Mercy: With what Face canst thou deny him this? He only requires that thou shouldst serve and glorifie him, by living according to the Rules of true Reason, and Religion. He expects no Torments, no Sufferings from thee, nothing expiatory for thy Sins, but only that thou sin no more. And if thou refuse him this, pity it is that ever so great Love should be laid out upon such disingenuous and ingrateful Wretches. Possibly thy Sloth, and the  
Devil

Devil joining in with it, may perswade thee that it is an hard saying, and a grievous imposition to glorifie God, to live by Rule, and to direct all thy Actions to his Honour and Praise. But think also with thy self, that if God should release any damned Soul who hath sadly felt how infinitely stinging and intolerable eternal Torments, Fire and Brimstone, and the never-dying Worm are, if God should release such an one from Hell, and promise him for ever to escape it upon the same terms as he hath promised us, how rigorously careful and circumspect would he be in all things to please his great and terrible God, whose Justice he hath already felt, and whose Mercy he now may hope for. Yea were the Conditions of his Salvation to be damn'd yet a thousand Years longer, how joyfully would he lye down in his Flames, court and invite those Torments that would thus deliver him from the everlasting Residue of them! What Sense and Experience would work upon such an one, that let Faith and Gratitude work upon thee. Love and serve thou that Redeemer who hath delivered thee from that Woe which thou never yet felt'st, who hath born all himself, and  
hath

hath left thee nothing to do, but what thou art absolutely obliged to as a Creature, whether he had redeemed thee or no, even to love, serve, and fear thy great and glorious God. Consider,

2. That thy Lord Jesus Christ hath infinitely abased himself to procure thy Redemption, and therefore at least Ingenuity and Gratitude should ingage thee to exalt and glorifie him. He emptied himself, saith the Scripture, and *made himself of no reputation, and took upon him the form of a servant, Phil. 2. 7. He had no form nor comeliness, and when they saw him, there was no beauty that they should desire him. He was despised and rejected of men, Isai. 53. 2, 3.* And what? Can thy Ingenuity, O Christian, suffer that he should remain still vile, who was thus vilified and humbled for thy sake? Wilt thou not repair his Honour; and seeing he was pleased to lay aside his Glory, to veil and eclipse himself in our flesh, only that he might accomplish the arduous work of our Redemption, how can we but account ourselves obliged by the strongest Bonds of Gratitude and Thankfulness to celebrate his Praise, and endeavour that his Glory may be as much promoted by  
us,

us, as it was lessened and obscured for us?

And thus you see what Engagements lie upon us, from the Consideration of our Redemption, to glorifie God and our Saviour, both upon the account of Justice and Gratitude.

*Thirdly*, In point of Interest and Advantage. *You are bought with a price, therefore glorifie God*, because without this you can never reap any Fruit, any Benefit by your Redemption. It is only an holy and obedient Life that brings Glory to God, and that can possibly bring you unto Glory. 'Tis true, Christ hath died and risen again for you, he hath born the whole load of Wrath that was due to you for your Sins: But yet boast not of this; for it will all signifie nothing unto you: Without a strict, pious and godly Life, Redemption, yea Salvation it self, cannot save you. The Terms are immutably fix'd: *Christ is the author of eternal salvation only to those that obey him*. And therefore as ever thou hopest to have any Benefit by the Redemption of Christ Jesus; as thou wouldst not have his Blood shed in vain, and spilt as Water upon the Ground that cannot be gathered up; as ever thou  
hopest

hopest to see the Face of thy God and thy Saviour with Joy and Comfort in endless Glory, so endeavour by an holy, pure and spotless Life to glorifie him here on Earth: *For without holiness, saith the Apostle, no man shall see God,* Hebr. 12. 14. And think with thy self, O Sinner, how justly dreadful it will be to thee at the last Day, to be brought into the Presence of thy blessed Redeemer; when thou shalt see that Body that was buffeted, crucify'd, pierced, bled, and died for thee, and be upbraided by thy ireful God, that all those Pains, and Sorrows, and Agonies were sustained for thee, and yet all in vain, because of thy wilful Unbelief and Impenitence. Where wilt thou hide thy Shame? Or how many Stories of Rocks and Mountains heaped one upon another, will suffice to cover thee from the Wrath of that God whose Love and Mercy thou hast so woefully abused? It must needs redound to thy eternal Horror and Confusion, that ever thou shouldst so slight the fearful Wrath of God, as to neglect and despise the Redemption that Christ Jesus hath purchased from it, so ignominiously as not to accept of it when it was offer'd, when

all the Charges of it were born and defrayed by himself; but only an Acknowledgement of the Kindness required from thee.

And thus I have done with this third and last General Head, and with it have finish'd the Doctrinal Part of this Subject.

I shall be very brief in the Applicatory, having already treated of very many things at large, which are wholly practical.

And therefore the only Use that I shall make of it, and so close up this whole Subject, shall be to exhort you to a constant Care and Endeavour to glorifie God. Consider,

*First*, It is the great End of our Beings, and indeed the noblest and highest End that we could be created for. Indeed all things were made, as by God, so for God: He is the first Cause, and the last End of all. But yet there is a Difference according to the Order of Beings. For irrational Creatures were made to glorifie God only Objectively, as they represent unto us many evident Footsteps of God's most glorious Attributes and Perfections. Thus the Heavens are said to declare the Glory of God, only because  
their



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their Amplitude, Beauty and Order do set forth to all considerate Beholders the infinite Power, Wisdom and Goodness of the great Artificer, who by his Word framed such vast Orbs, and imprinted on them such an *Impetus* of various and yet regular Motions. But Man was created to glorifie God actively and intentionally: by the choice of his deliberate Judgment to fix God as the end of all his Actions; and if he falls short of this, he falls short of his very Reason and Nature, and is created in vain. Thinkest thou, O Man, that God hath created thee only to shew what an excellent Piece of Work his Power and Wisdom can atchieve? This he hath sufficiently done, in breathing forth upon the Face of the Earth so many other Creatures, which are all fearfully and wonderfully made as well as thy self. He needed not have framed thee, if he had intended only a Specimen and Essay of what his Almighty Power could do. No: but whereas the innumerable kinds of other Creatures serve to glorifie God after this manner, reflecting back all their Perfections obliquely upon God, thou wert formed to glorifie him more directly and immediately: That is the ul-

imate End to which they are all overruled, but this is the End which thou oughtest to propound unto thy self. And if thou dost otherwise,

I. Thou degradest thy self from the Rank and Dignity of thine own Being, and herdest thy self among brute Beasts. It is not so much Reason and Discourse that makes a difference between Beasts and Men, as Religion. We see many strange and wonderful Operations of those which we call irrational Creatures, of which we can give no account, unless they do in their Sphere partake some glimmerings of Reason, which we usually ascribe wholly to our selves; but none at all of any Religion, or Notion, or Adoration of a Deity. This is the Crown and Perfection of thy Nature; it is that incommunicable Property that separates us from Beasts. And therefore if thou servest, if thou glorifiest not thy God, thou dost but debase and disparage thy self, and art made a Man in vain. Thou who abandonest thy self over to any way of Wickedness, whose Intemperance burdens thy Nature with Surfeits, as much as thy Conscience with Sin and Guilt: Thou who wallowest in impure Lusts, and makest thy Body a Brothel,

Brothel, and thy Soula Prostitute: Thou who by Lying, and Swearing, and Stealing, declarest evidently that thou fearest neither God nor Man; wherefore wert thou made a Man? Hadst thou been a Brute or an inanimate Creature, thou wouldst as much have glorified the Attributes of God as now thou dost, and much less dishonoured him. Yea, thou now dishonourest him, which they do not; in as much as thou sinkest below the Rank of thine own Nature, and turnest Recreant to the Principles of thine own Being.

II. Thou not only degradest thy self, but degradest God too, and exaltest something above him. For every wicked Person dethrones the true, and sets up a false God in his stead. It is the Nature of Man to seek and serve something as its ultimate and highest End. And whatsoever we propound to our selves as our utmost End, that we make our God. Now thou who refuseth to glorifie God, whom is it that thou glorifiest? Is it not thy self? Thou settest up thy self as thy Idol, and art thine own Idolater. Either thou makest thy Profit, or thy Pleasure, or thy Humour thy God. This thou seekest, and this thou servest, to this all thy Actions tend and are directed.

ed. That is every Man's God, which he most seeks to please and to serve. And what an horrible Affront is this to the most high and only true God, that thou whom he made for his Servant, shouldst become his Rival ; and what he intended for himself, should be set up for a Deity against him ?

That is the first Motive, The glorifying of God is the great and only End of our Beings.

*Secondly*, Consider that God will certainly have his Glory out of thee. If thou wilt not glorifie his Holiness by thy Obedience, thou shalt glorifie his Justice by thy Perdition. He will not lose by thee ; but thou who hast extravagantly lived without and besides the Order of thy Reason as a Man, and of thy Religion as a Christian, shalt be compelled and brought into the Order of his Subjects as a damned Wretch and Rebel. But this will be sadly to thy Cost. And when thou lye'st stretch'd out and rack'd with the Extremity of thy Torments, thou wilt then too late reflect on thy gross and desperate Folly, that ever thou shouldst refuse to glorifie that God voluntarily by thy Obedience and Submission, who now forceth thee to glorifie  
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him, whether thou wilt or no, by thy intolerable and eternal Tortures.

*Thirdly*, Consider that by glorifying of God we do indeed but glorifie our selves. For he hath been pleased so graciously to intwist his Glory and ours together, that whilst we endeavour to promote the one, we do but indeed promote the other. *Them that honour me*, saith God, *I will honour*, 1 Sam. 2. 30. And what a vast Encouragement is this to the chearful Performance of all the Duties that God requires at our Hands, how hard and difficult soever they may seem, to consider that this that God commands of me is no barren piece of Service? Possibly I may lose my Reputation, I may lose my Estate, or I may lose my Life by it ; but yet if it brings Glory to God, it will certainly bring abundant Reward to me. And though I see nothing spring up of it here on Earth, but Thorns and Briars to rend and pierce me thro' with many Sorrows, yet doubtless my Reward is with my God, and Heaven shall repay with Interest all that Glory I have brought unto him, by crowning me with Glory, Immortality, and eternal Life. Oh how happy and blessed a thing is it, when we come to breath out  
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*F I N I S.*





