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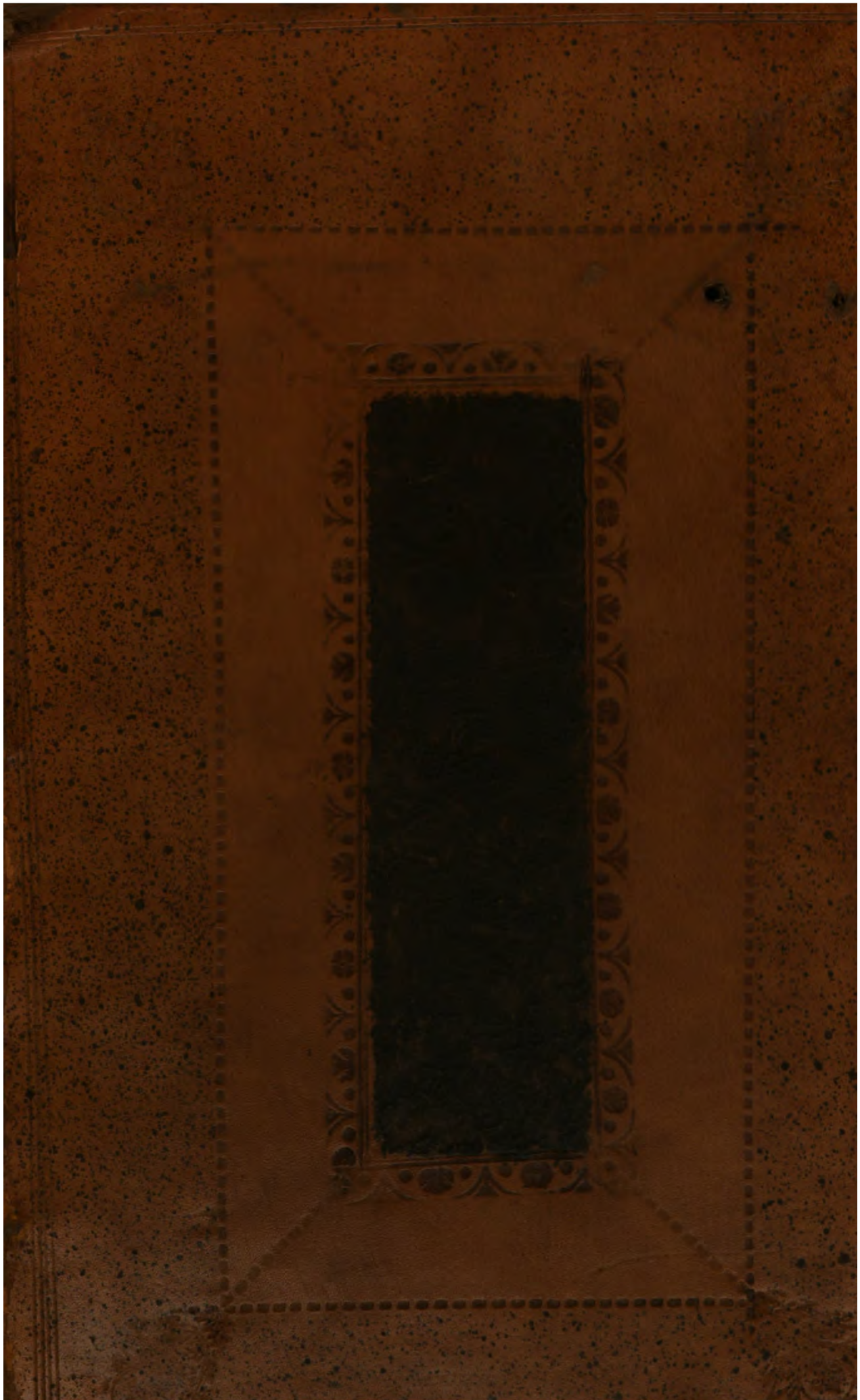
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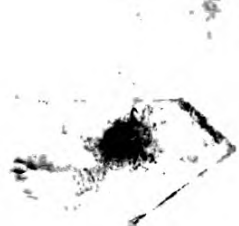
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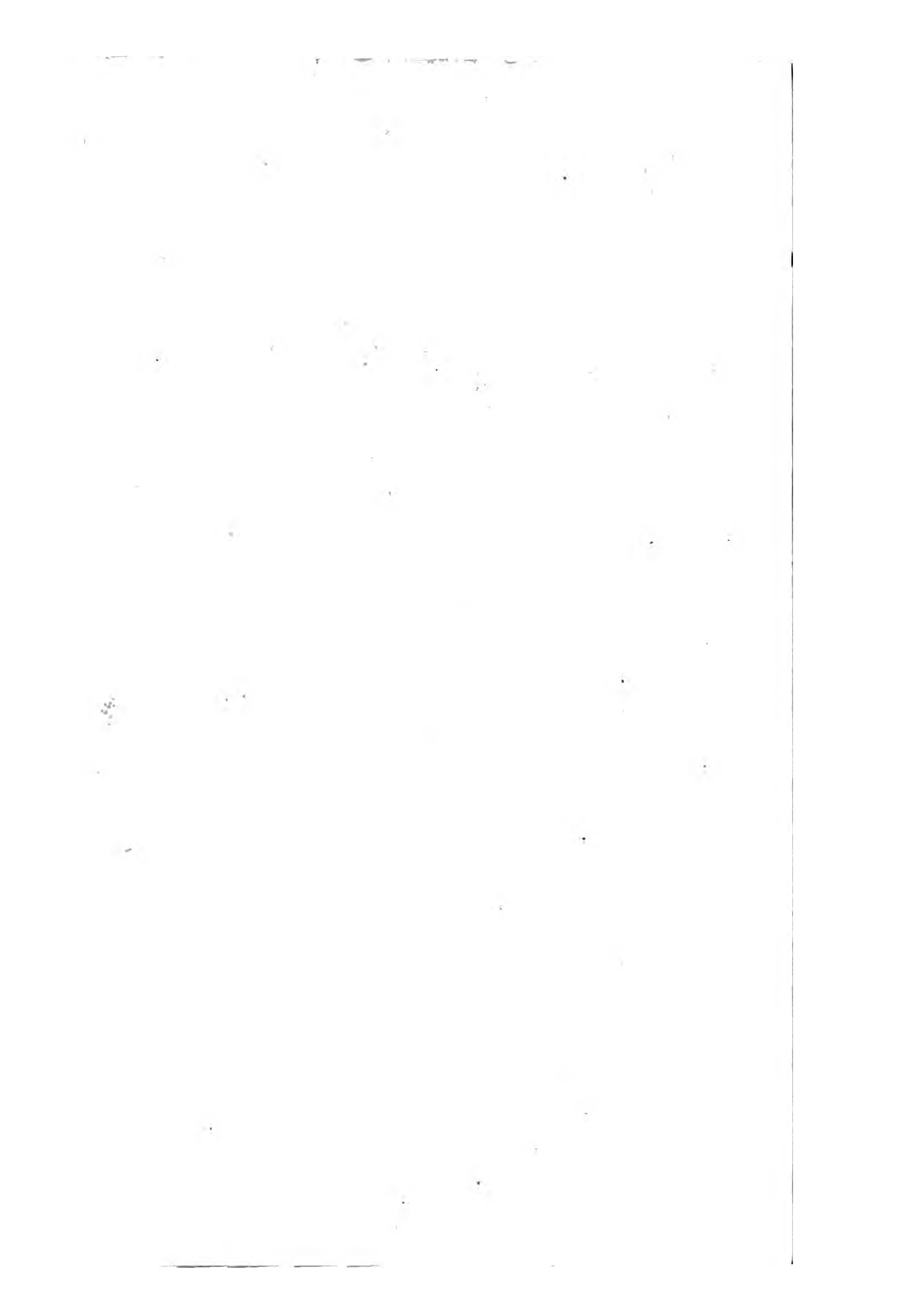
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THE *99.2.5h.*
BEING,
LOVE,

AND OTHER
Attributes of GOD;

AS OUR
CREATOR, REDEEMER,
and SANCTIFIER.

Illustrated in Twelve
SERMONS.

By the Right Reverend Father in GOD
WILLIAM BEVERIDGE, D. D.
Late Lord Bishop of St. *Asaph*.

The THIRD EDITION.

VOLUME *the* SECOND.

LONDON:

Printed for RICHARD SMITH, at Bp. BEVERIDGE'S
Head in *Pater-Noster-Row*. MDCCXVI.

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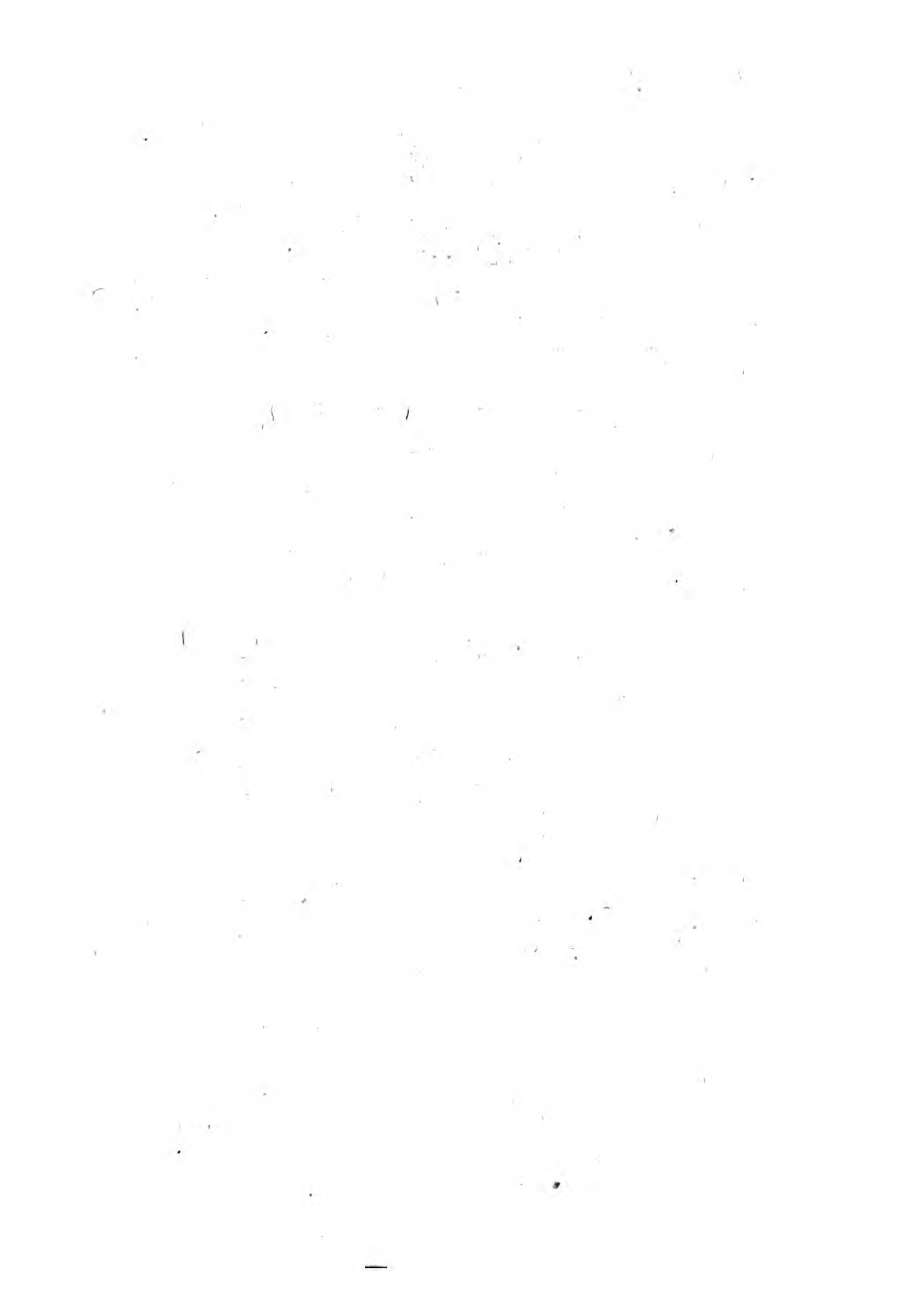
A N N E R.

WHEREAS Our Trusty and Well-beloved Richard Smith of Our City of London Bookseller, hath humbly represented unto Us, that he has, with great Labour and Expence, prepared for the Press a new Edition of the Sermons, and other Works written in English by the Right Reverend Father in God, Dr. William Beveridge, Bishop of St. Asaph, Deceased; and has therefore humbly besought Us to grant him Our Royal Privilege and Licence for the sole Printing and Publishing thereof for the term of Fourteen Years: We being willing to give all due Encouragement to Works of this Nature, tending to the Advancement of Piety and Learning, are graciously pleased to condescend to his Request: And do therefore by these Presents grant to him the said Richard Smith, his Executors, Administrators, and Assigns, Our Royal Licence for the sole Printing and Publishing the English Works of the said late Bishop of St. Asaph, for the Term of Fourteen Years from the Date hereof; strictly forbidding all our Subjects within our Kingdoms and Dominions, to reprint the same, either in whole or in part; or to import, buy, vend, utter, or distribute any Copies thereof reprinted beyond Seas, during the aforesaid term of Fourteen Years, without the Consent and Approbation of the said Richard Smith, his Heirs Executors, and Assigns, under his or their Hands and Seals first had and obtained, as they will answer the contrary at their Perils. Whereof the Master, Wardens, and Company of Stationers are to take notice, that the same may be entered in their Register, and that due Obedience be rendered thereunto. Given at our Court at Kensington the 5th day of June, 1708. in the Seventh Year of our Reign.

By Her Majesty's Command,

S U N D E R L A N D.

The Books are just Published, and Sold by
Richard Smith in Pater-Nest r-Row.



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SERMON I.

The Being and Attributes of GOD.

EXOD. III. 14.

And God said unto Moses, I AM THAT I AM. And he said, Thou shalt say unto the Children of Israel, I AM hath sent me unto you.


SEEING all the Happiness that Mankind is capable of, consisteth in the Enjoyment of that Supreme and All-glorious Being, which we call GOD; and seeing we can never enjoy him, unless we first serve him, nor serve him unless we first know him; hence it necessarily follows, that as ever we desire to be truly happy, our first and great Care must be to know God; not only so as to ac-
B knowledge

Vol. II. knowledge him to be, but so as to have a due Sense, and right and clear Apprehensions of Him, and of those infinite Perfections that are concenter'd in Him: For it is only such a Knowledge of God as this, that will incline our Affections to him, and put us upon constant and sincere Endeavours so to serve Him here, that we may enjoy Him for ever. But this we can never attain to, without consulting those Divine Oracles, wherein this Almighty Being hath been pleased to make known himself, and to discover his Perfections to us. Out of which therefore I shall endeavour at this time to shew, What kind of Thoughts and Conceptions we ought to frame in our Minds concerning the most High God; and what Influence they will have upon our Lives and Actions.

But who is sufficient for these Things? At least, Who am I, a silly Worm, that I should take upon me to speak of Him, by whom alone I speak. And being my self but a finite and sinful Creature, should strive to unveil the Nature of the infinite and most Holy God? Alas! I cannot so much as begin to think of him, but immediately my Thoughts are confounded, my Heart is perplex'd, my Mind amazed, my Head turns round, my whole Soul seems to be unhinged and overwhelmed

Attributes of GOD.


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whelmed within me. His Mercy exalts me, **Sermon**
His Justice depresseth me, His Wisdom a- **I.**
stonisheth me, His Power affrights me, His 
Glory dazles mine Eyes; and by reason of
his Highness, as Job speaks, I cannot en-
dure, Job. 31. 23. but the least glimpse of
him makes me abhor myself, and repent
in Dust and Ashes before him. But how
then shall I dare to discourse of him, and
endeavour to manifest and declare his
Greatness and Glory unto others? Verily,
If he Himself, in his Holy Word had not
given me both Leave and a Command to
do it, I should not have presumed to offer
at it. But seeing he hath been pleased,
both to blame his People for not know-
ing him, and his Ministers for not ma-
king him known to his People; and hath
enjoyed us so to display and discover his
Divine Perfections, that others may Fear
and Love him: In obedience to his Com-
mand, I shall endeavour to stammer out,
as well as I can, what we are to believe
and conceive of Him, by whom alone we
are able to believe and conceive of any
thing else. Humbly beseeching him so
to assist and direct me in it, by the same
Spirit whereby he wrote the Holy Scri-
ptures, that I may say nothing of him, but
what is right and proper, agreeable to the
same Scriptures, and becoming his Majesty
and Honour.

Vol. II. In an humble Confidence of which Assistance, I should now enter upon this Divine Subject. But where shall I begin to speak of Him who had no beginning at all, and will have no End? And what Words can I take unto myself, whereby to express his Glory, who infinitely surpasseth all Expressions whatsoever; All Expressions did I say? Yea, and Conceptions too: For his Nature is so pure, his Goodness so great, his Knowledge so transcendent, his Power so boundless, his Wisdom, Justice and Mercy so mysterious, his Glory so incomprehensible, and all his Perfections so high, so infinitely high, that our highest Conceptions of him are still infinitely below him. And therefore when he would make known himself to us, in his Holy Scriptures, he is pleased to condescend to our Capacities, so as to fit his Expressions to our weak Apprehensions; not speaking of Himself, as he is in Himself; for then we should not be able to apprehend what he meant; but as a Nurse to a Child, who utters not her Mind in compleat Sentences, but lisps it out in broken Language, fitted to the shallow Capacity of its tender Years: Even so doth the Great G O D speak to us in such Language as we are best able to understand. Sometimes making use of
the

Attributes of GOD.

5

the Names that we give to the several **Sermon**
Parts of our Bodies, and Passions of our **I.**
Minds, to signify those infinite Perfections 
that are in him, or the Effects of them
unto us. Thus he useth the word *Eye*, to
signify his Omniscience, because the Eye is
that part of the Body whereby we see;
and the Word *Hand* to express his Power,
because it is by that we act. Thus also he
useth the Words *Rejoycing*, *Grieving*, *Lo-*
ving, *Hating*, *Repenting*, and the like, to
denote something in him, which we can-
not so well apprehend, as by the dark
Resemblance which these Passions in us
have of it.

And seeing it is by Names that we u-
sually know both Persons and Things, and
distinguish one from another; hence God
is pleased to give himself such Names in
Holy Writ, from whence we may gather,
what he would have us think of his Na-
ture, so as to distinguish Him from all o-
ther things. That which he Himself, in
a more especial Manner calls his Name,
Isa. 42. 8. is *J E H O V A H*, as we com-
monly pronounce it, which both the
Septuagint in the Old, and the Apostles
and Evangelist in the New Testament,
constantly interpret by *Κύριος*, respecting
certainly not the modern, but the original
Use and Etymology of the Word, where-

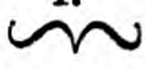
Vol. II. in it agrees exactly with it: For as *Jehovah* comes from יהוה to be, so doth *Kiev* come from κείω to be; for that κείω was anciently the same with 'Εὐὶ καὶ ἰπείρω is plain both from *Hesychius*, and several of the ancient *Greek* Scholiasts. But because that Word is commonly used to signify a Lord or Governour, therefore our *English* Translation always renders it, **THE LORD**, in Capital or Great Letters: And wheresoever we read **THE LORD** so written, it answers to יהוה that is, to the most proper and essential Name of God, signifying Essence or Being itself. Which therefore must needs raise up our Understanding to the highest and most abstracted Notion of God, that we can possibly reach; no Thought being able to rise higher than to Being itself.

Hence therefore it having pleased the most high God, to reveal and represent himself to us under this Name or Title, he thereby suggests to us, that he would not have us apprehend him as any particular or limited Being, but as a Being in general, or the Being of all Beings, who gives Being to, and therefore exerciseth Authority over all things in the World.

And it may not be unworthy our Observation, that in the first Chapter of *Genesis*, before he had perfected his Word,
and

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and settled all things in their Being, he Sermon
is not so much as once call'd *The Lord*, I.
but only *God*: But in the second Chapter, 
when the Creation was finished, he is
often called יהוה, THE LORD, in Ca-
pital Letters. From whence it is easy to
gather, that this glorious Name of God
is used chiefly in reference to the Crea-
tures, to which he gives Being and Ex-
istence, and over which he therefore is
most properly the Lord and Sovereign.
Thus he himself seems to explain his
own Name, where he saith, *I am Jeho-
vah THE LORD, that maketh all things,
that stretcheth out the Heavens alone, that
stretcheth abroad the Earth by myself*, Isa.
44. 24. intimating, that he is therefore
called *Jehovah*, because that He, and He
alone, gives Being and Existence to all
things in Heaven and Earth. And hence
it is that he is so often called יהוה צבאות
THE LORD of Hosts: Neither, as I re-
member, is this great Name ever used
with any other Genitive Case after it.
He is never called the LORD of any
one thing, but only of Hosts. He is, I
confess, sometimes called the Lord of the
whole Earth: But in all such Places it is
not in the Original יהוה but ארץ, and
therefore is, or at least ought to be al-
ways written in small, not in Capital
B 4 Letters,

Vol. II. Letters, to distinguish it from *Jehovah*:

For he is never called THE LORD of any one or more particular things or parts of the Creation, but only of the whole, THE LORD of the Universe; for so the word *Sabaoth* or *Hosts* properly signifies. Thus, saith *Moses*, *the Heavens and the Earth were finished, and all the Host of them*, that is, of each of them, *Gen. 2. 1.* where the word *Host* is plainly used to signify every thing that is in Heaven and Earth; or, as we say, in the whole World, which in *Hebrew* is always expressed by those two words, *Heaven and Earth*. So that the LORD of *Hosts*, in the plural Number, is the same in effect, as if we should say, The Being of all Beings, that gives Essence and Existence to every thing that is.

Another thing much to be observed concerning this great Name is, that as it never hath any other Genitive Case but *Sabaoth* after it, so neither hath it ever, or very rarely, any Adjective except *One*, joined with it, at least, in the Original. He is often called a Great, a Just, a Merciful, an Almighty God, but never a Great, a Just, a Merciful, an Almighty *Jehovah*, but absolutely יהוה, The LORD. And the reason is, because all Perfections are necessarily included in that very Name
itself,

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itself. So that to add any thing to it, Sermon
would be a meer Tautology, or rather a I.
Diminution from it, as limiting or con-
fining it to some one Perfection, when as
all are signified by it.

Thus much I thought good to premise concerning this, the great and most glorious Name of God, because it will make way for our better understanding the words of my *Text*, wherein he is pleased to manifest himself under the same Notion that is intimated to us by that Name. For here we find that *Moses* being order'd by God to carry the Children of *Israel* out of *Egypt*, he said unto him, in the words before my *Text*,, *Behold, when I come unto the Children of Israel, and shall say unto them, the God of your Fathers hath sent me unto you, and they shall say to me, what is his Name? What shall I say unto them?* Then it follows in my *Text*, *And God said unto Moses, I AM THAT I AM. And he said, thus shalt thou say unto the Children of Israel, I AM hath sent me unto you.* Where we may observe, that he speaks of himself only as Being in general, אהיה אשר אהיה *I am that I am*, and absolutely, אהיה, *I am*; and so manifests himself unto *Moses* under the same Notion that is signified by his great Name יהוה before spoken of.


And

Vol. II. And therefore some of the Rabbins have not improbably conjectur'd, that the proper Pronunciation of that great Name is *Jehveh*. So that as God speaking of himself, saith in the first Person, אֲנִי אֲנִי *I am*: So when we speak of him, he would have us only to say in the third Person, הוּא, *He is*. Be sure that which God is pleas'd here to say of himself, will give us great light into the proper Sense and Meaning of that Name, as coming from a Root of the same Signification. Insomuch that God himself seems here to explain to us the Reason wherefore he is called *Jehovah*, by saying of himself *I am that I am*, and simply *I am*. Both which Expressions we shall now by his assistance briefly consider.

First, Therefore when *Moses* ask'd God's Name, he answered, *I am that I am*. He doth not say I am the Great, the Living, the True, the Everlasting God: He doth not say, I am the Almighty Creator, Preserver and Governor of the whole World; but *I am that I am*; intimating, that if *Moses* desired such a Name of God, as might fully describe his Nature as in it self, that is a thing impossible, there being no Words to be found in any Language, whereby to express the Glory of an infinite Being, especially so, as that Finite Creatures should

Attributes of GOD.

ff

should be able fully to conceive it. Yet **Sermon**
however, in these Words he is pleased **I.**
to acquaint us what kind of Thoughts 
he would have us to entertain of him.
Infomuch that could we but rightly apprehend what is couched under and intended by them, we should doubtless have as high and true Conceptions of God, as it is possible for Creatures to reach to. For these Words do questionless contain as full and clear an Answer to the intent of *Moses's* Question, as the Question itself was capable of: But *Moses* desiring to know God's Name, intended certainly by that to understand his Nature, who and what he is. To which he is pleased to return this Answer, *I am that I am*; or as the words also signifie, *I will be that I will be*. Which Expression suggests to us these following Notions of the most high God.

First, That he is one Being, existing in and of himself. His Unity is implied in that he saith, *I*; his Existence, in that he saith *I AM*; his Existence in and of himself, in that he saith, *I AM THAT I AM*; that is, I am in and of my self, not receiving any thing from, nor depending upon any other. For he that is not of himself, but depends continually upon another for his Being, as all Creatures do, can never certainly say, *I am that*

Vol. II. *that I am, or I will be that I will be;*
 because he can never be sure but that immediately he may not be; for he from whom we receive our Beings, may deprive us of them when he pleaseth. So that we can never promise our selves to be, any longer than just we find our selves in Being. Because it is in God, that *we not only live and move, but have our very Being too, Act. 17. 28.* And not only we, but all the Creatures in the World subsist continually in this one universal Being, that existeth in and of himself. Inasmuch that should he cease to give Being to other things, all things would immediately cease to be. Hence *Job* in his Complaints, wisheth, that God would *let loose his Hand, and cut him off, or make an end of him, as the Word may be render'd, Job 6. 9.* For if he should but once let go his Hold of us, and not keep us up any longer in our Being, we should at the same Moment fall down to nothing, and so there would be an end of us.

But here we may further observe, that as God plainly asserts the Unity of his Nature in saying *I am,* so he as plainly asserts a Trinity of Persons in that Nature, by calling himself אלהים in the Plural Number; (And three is the first Number that can properly, at least in *Hebrew,*

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brew, be called Plural) for it is here said **Sermon**
that *Elohim* said to *Moses*, *I am that I am.* I.

And nothing is more usual than for these two Names of God, *Jehovah* and *Elohim*, to be put together, the one of the Singular, the other of the Plural Number; the first denoting the Unity of the Trinity, the second, the Trinity in the Unity. As where it is said, *Hear O Israel, THE LORD our God is one LORD, Deut. 6. 4. Jehovah THE LORD*, signifies his Essence; *our God*, or as it is in *Hebrew*, *our Elohim*, signifies the Persons in that Essence, of which Persons is here said, that *they are one LORD, one Jehovah*, not *one Elohim*. For though other Adjectives and Verbs too of the Singular Number, are all along in Scripture joyned with *Elohim*, where it is used for the true God, to shew the Unity of the Divine Persons in the same Nature, yet *One*, is never joyned with it. We never read of one *Elohim*, for that would confound the Persons, being as much as to say *one Divine Persons*, as if they were not distinct from one another; but it is always said, *They are one Jehovah, or Essence*. And so *St. John* expresseth it, where speaking of the Father, Son and Holy Ghost, he saith *ἕτοι οἱ τρεῖς ἐν εἰσι*, *these three are one Being*, 1 *Joh. 5. 7.*
Joh.

Vol. II. Job. 10. 30. For so the Word *εἰ* plainly signifies. And hence it is that the Council of *Nice* declared the Son to be *ὁμοούσιον*, of the same Essence or Substance with the Father. There being no Word certainly in all the *Greek* Tongue, whereby they could have expressed themselves in that great Mytery, more agreeably to the Words, as well as to the Sense of Scripture, where God is pleased to say of himself, that he is *one Jehovah, μία οὐσία, one Essence*. In which although there be *Elohim*, three distinct Persons, yet all and every one of them may equally say, as they do in my Text, *I am that I am*.

Which Expression implies also, that as God is only One, so, that he is a most pure and simple Being. For here we see he admits nothing into the Manifestation of himself, but pure Essence, saying, *I am that I am*, that is, Being it self, without any Mixture or Composition. And therefore we must not conceive of God, as made up of several Parts or Faculties, or Ingredients, but only as One who only *is that he is*, and whatsoever is in him is himself. And although we read of several Properties attributed to him in Scripture, as *Wisdom, Goodness, Justice, &c.* we must not apprehend them to be several Powers, Habits or Qualities, as they
are

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are in us. For as they are in God, they are neither distinguished from one another, nor from his Nature or Essence, in whom they are said to be. In whom I say, they are said to be. For to speak properly, they are not in him, but are his very Essence or Nature itself. Which acting severally upon several Objects, seems to us to act from several Properties or Perfections in him; whereas all the Difference is, only in our different Apprehensions of the same thing. God in himself is a most simple and pure Act, and therefore cannot have any thing in him, but what is that most simple and pure Act itself; which seeing it bringeth upon every Creature what it deserves, we apprehend it as an *Act of Justice*, and therefore call God a *Just God*: Seeing it doth not always punish Sin, so soon as we conceive it might, we apprehend it is an *Act of Patience*, and therefore call God a *Patient God*: Seeing although it doth certainly one time or other punish the Offence, yet upon some other account it often pardons the Offender, we apprehend it as an *Act of Mercy*, and therefore call God a *Merciful God*. The same may be said of all his other Properties. They are all one and the same Act in him; but we are forced to apprehend them

Sermon
I.
~

Vol. II. them severally, by reason of the Finiteness of our Understandings, who are not able to conceive of an infinite Being wholly as it is in it self, but only by Piece-meal, as it manifesteth it self to us: Whereas God, whose Understanding is infinite as himself, doth not apprehend himself under the distinct Notions of Wisdom, or Goodness, or Justice, or the like, but only as *Jehovah*. And therefore in my *Text*, he doth not say, *I am Wise, or Just, or Good*, but simply *I am that I am*. Moreover, seeing God is here pleased to say only *that he is*, without respect to Time or Place, it necessarily follows that he is in all Places, at all Times, *in omnibus, extra omnia, ubique totus*, as *St. Augustin* words it, *in all things, beyond all things, every where wholly the same God*. So that He is now as really here, as He is in the highest Heavens. Only he is said to be there in a more especial manner, because he unveils and manifests himself in a more especial manner to his Creatures that are there. And for the like Reason he is said to be specially present in places dedicated to his Service, because he distributes his Blessings more especially to those who meet to serve him in such Places. According to his Promise, saying, *In all Places*

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Places where I record my Name, I will Sermon
come unto thee, and I will bless thee, Exod. I.

20. 24. that is, *I will come unto thee by blessing of thee.* But as to his Essence, he cannot be said to come or go from one Place to another ; for he is in all Places alike. And being always every where, he must needs likewise always know every thing that is, and every thing that's done in the whole World. But *such Knowledge is too wonderful for us* ; neither is it communicable to any Creature, it being his great Prerogative, who can say wheresoever any thing is, *there I am that I am.* And as the Omnipresence, and Omniscience, so also the Omnipotence of God is clearly implied in those Words. For that likewise being a Perfection, yea, such a Perfection, that without it there can be no Perfection at all, it must needs be in him who *is that he is*, even Being and Perfection it self. To this purpose *Jonathan's Chaldee Paraphrase* upon the Words is very observable ; who interprets *I am that I am* ; by *I am he that spake the Word, and the World was made ; that spake the Word, and all things were made.* The *Hierusalem Targum* understands them also in the same Sense, even of the Power of God, whereby he is able to command all things


C

out

Vol. II. out of nothing, only with a Word speaking. And indeed he being *Jehovah*, Being it self, whatsoever he wills should be, must needs be just as he would have it. And this is the proper Notion of Omnipotence, whereby God *doth whatsoever he pleaseth*, Psal. 115. 3. Thus it was that he made all things at first, only by expressing his Will and Pleasure they should be, and immediately they were. He only said, *Let there be Light, and there was Light. Let there be a Firmament in the midst of the Waters, and it was so.* Thus it was, that our Saviour cured the Leper, and so manifested his Divine Power: He only said, *I will, be thou clean*, and immediately the Leprosy was gone, and the Man was perfectly clean, *Matt. 8. 3.* And thus it was, that he raised *Lazarus* from the Dead: He only said, *Lazarus, come forth*, and the Words were no sooner out of his Mouth, but *Lazarus* came out of his Grave, *Joh. 11. 43, 44.* And thus it is that God still governs and orders every thing in the World, only by willing it should be so, and so it is. And therefore the Apostle saith, *Who hath resisted his Will?* Rom. 9. 19. implying his Will to be the same with his Power, which none can resist: well then may He be called, *The Lord God*

Attributes of GOD.

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God Almighty, seeing he *is that he is*, Sermon
and doth what he will in the whole I.
World. 

Furthermore, Almighty God, by saying, *I am that I am*, assures us also, that he always is the same that he is, *without any Variableness or Shadow of Change*, Jac. 1. 17. And therefore he makes use of his Name *Jehovah* (of the same Signification) to shew his Immutability, saying, *I am Jehovah, I change not; therefore the Sons of Jacob are not consumed*, Mal. 3. 6. Where we may likewise observe, that his Immutability signified by this Name, is to be understood, not only of his Essence, but likewise of his Decrees, his Threats and Promises. For he gives this as the Reason why they were not consumed, *because he is Jehovah, who doth not change nor alter his Mind, but faithfully performs the Promises which he had made them*. Hence it is that we read in *Moses* and the Prophets, when he threatens any Judgment, or promises any Blessing to his People, he commonly confirmeth it by saying, *Thus saith the Lord*, or, *I am the Lord*, or *Ye shall know that I am the Lord*. In all which Places he brings his great Name in, as an Argument of the Immutability of his Counsel; that which he saith shall most
C 2 certainly

Vol. II. certainly come to pass, because he that
 ~~~~~ faith it *is the Lord, Jehovah.* And by  
 this we may see into the true Meaning  
 of that, which hath hitherto seemed so  
 obscure a Place, where God saith to  
*Moses, I am the Lord. And I appeared*  
*unto Abraham, unto Isaac, and unto Ja-*  
*cob, by the Name of God Almighty: but*  
*by my Name Jehovah, was I not known*  
*unto them, Exod. 6. 2, 3.* that is, I never  
 made known my self, nor confirmed my  
 Promise to them, as I now do to thee,  
 by saying, *I am Jehovah.* For this is  
 the first place in all the Scriptures where  
 these Words are used, as an intire Pro-  
 position of themselves, for the Confirma-  
 tion of what is said. But after this,  
 nothing is more frequent. And here  
 God both begins and ends what he saith  
 with them; and assures the Children of  
*Israel,* that he will now actually per-  
 form what he had promised to their Fa-  
 thers, by saying, *I am Jehovah,* which  
 in effect is the same with, *I am that I*  
*am.*

I shall instance only in one more of  
 the many Perfections signified by these  
 Words, and that is, the Eternity of God,  
 which is so plainly contained in them,  
 that the *Arabick* Version renders them  
 by

## Attributes of GOD.

21

by *لا اله الا الله* *I am E-Sermon*  
I.

*ternal that passeth not away.* And so do the Fathers both *Greek* and *Latin*, generally interpret them. St. *John* also gives us the same Sense of them, where he calls God *ὁ ὢν, ὁ ἦν, καὶ ὁ ἐρχόμενος* who is, who was, and who is to come, Apoc. 1. 4. For that he intendeth that as a proper Name of God, is plain from the Original, where the Apostle wishes to the *Asian* Churches, Grace and Peace, not ἀπὸ τοῦ θεοῦ from him who is, but ἀπὸ τοῦ ὁ ὢν from him who is, who was, and who is to come, that is, from *Jehovah*, from *I am that I am*. But here the Apostle speaks of God's Eternity, according to our Capacities, who are apt to apprehend it as past, present, and to come. Whereas, if we speak of God, as in himself Eternal, he is not measured by Time, as our Apprehensions of him are, who are therefore forced to use these Words, *before and after, past and to come*, to express the several successors of Time by. But they are no way applicable properly to Eternity as in it self. For that is always present. And therefore God doth plainly acquaint us here, both with his Eternity, and with the true Notion of it, saying, *I am that I am*; that is, I always am, not younger

Vol. II. at the beginning, nor older at the end of Time, but always one and the same Eternal God. Thus also our Blessed Saviour signified his Eternity, by saying, *Before Abraham was, I am*, Joh. 8. 58. For had he been measured by Time, as all Creatures are, he must have said, *Before Abraham was, I was*; but he saith, *Before Abraham was, I am*. And so useth the same Expression of himself, which the Eternal God doth in my Text, and so demonstrates himself to be the same God who here said, *I am that I am*.

Having thus offered at something towards the Explication of the first of these Mysterious Sayings, we shall now briefly consider the other, whereby God calls himself absolutely, *I am*. For that it is a proper Name is plain, because though it be a Verb of the first Person, it is here used as a Noun Substantive, and the Nominative Case to another Verb of the Third Person, אהיה שליחי *I am hath sent me*. A strange Expression! But when God speaks of himself, he cannot be confined to Grammar Rules, being infinitely above and beyond the Reach of all Languages in the World. And therefore it is no wonder, that when he would reveal himself, he goes out of our common way of Speaking one to another, and

## Attributes of GOD.

23

and expresseth himself in a way peculiar Vol. II. to himself, and such as is suitable and proper to his own Nature and Glory.

Hence therefore, as when he speaks of himself, and his own Eternal Essence, he saith, *I am that I am*: So when he speaks of Himself, with reference to his Creatures, and especially to his People, he saith, *I am*. He doth not say, *I am their Friend, their Father, or their Protector*. He doth not say, *I am their Light, their Life, their Guide, their Strength or Tower*, but only *I am*. He sets as it were his Hand to a Blank, that his People may write under it what they please, that is good for them. As if he should say, *Are they Weak? I am Strength. Are they Poor? I am Riches. Are they in trouble? I am Comfort. Are they Sick? I am Health. Are they Dying? I am Life. Have they nothing? I am all things. I am Wisdom and Power, I am Justice and Mercy, I am Grace and Goodness, I am Glory, Beauty, Holiness, Eminency, Supereminency, Perfection, All-sufficiency, Eternity, Jehovah, I am. Whatsoever is suitable to their Nature, or convenient for them in their several Conditions, that I am. Whatsoever is amiable in it self, or desirable unto them, that I am. Whatsoever is Pure and Holy, whatsoever is Great or Pleasant,*

Vol. II. *whatsoever is Good or Needful to make*  
 ~~~~~ *Men Happy, that I am.* So that in short,  
 God here represents himself unto us as
 an *universal Good*, and leaves us to make
 the Application of it to our selves, ac-
 cording to our several Wants, Capacities,
 and Desires, by saying only in general,
I AM.

Thus I have given you what Light I
 could into both these Expressions, where-
 by the most High God hath manifested
 himself and his Glory to us, saying *I*
am that I am, and in general, *I am*; in
 speaking to which I have been careful to
 say nothing of him, but what is warrant-
 ed by himself in his Holy Word: As
 being conscious to my self, that he hath
 heard every Word that I have spoken of
 him. And I dare assure you also in his
 Name, that he hath taken Notice all
 along, how every one here present hath
 been affected with what they have heard
 concerning him. And certainly nothing
 in the World can be more apt or proper
 to raise our Affections, and to put us
 upon stedfast Resolutions to Serve, Ho-
 nour, and Obey God, than such Thoughts
 of him, as I have now endeavoured to
 suggest to you from those Words. Which
 could we always keep fresh in our Minds
 and Memories, what excellent Persons
 should

Attributes of GOD.

25

Should we then become, how humble and lowly in our own Eyes? How Devout and Pious towards God? How Loyal and Submissive to our Sovereign? How Just and Righteous towards all Men? And what Happy and Comfortable Lives should we then lead both in this World and the next?

Sermon
I.
~

For when we apprehend a Being so infinitely above us, as *Jehovah* is, how low and mean, how little and despicable must we needs seem in our own Eyes, who in comparison of him are next to nothing, and may be made so altogether whensoever he pleaseth! And did we always consider the vast Distance between him and us, every time that we approach into his special Presence, or Pray unto him, how humbly should we prostrate our selves before him? With what Reverence and Godly Fear should we Serve and Worship him? And wheresoever we are, did we always apprehend God as present with us, and looking over us, how fearful should we be to offend, how careful to please him, in every thing we think, or speak, or do? For how can we think of so great a God, and not fear him? Of so Powerful a God, and not obey him? How can we think of so immutable a God, and not trust on him?

Of

Vol. II. Of so Good, so universally good a God, and not desire and love him with all our Hearts and Souls? Were our Minds always thus running upon God, nothing doubtless would seem good or lovely, nothing pleasing or desirable, nothing great, or strong, or holy, or any thing but only He. Inasmuch that we should account it our only Wisdom to know him, our only Freedom to serve him, our only Honour to honour him, and the only Pleasure to please him, and the only Riches we can ever have, to enjoy him.

And besides, they who think upon God aright, must needs, as I have shewn, apprehend him as the Lord of Hosts, the Universal Monarch of the World, by whom Kings reign, and Princes decree Justice, and from whom they receive whatsoever Authority or Power they have to act. And while Men thus think of God, how is it possible for them to resist, or rebel against their lawful Prince? For this would be in effect to Fight against God himself, which they, be sure, who ever think of him, dare never do. Nay, they would be so far from that, that they would not dare to do any ill thing to gain the whole World, for fear of displeasing him who made and governs it.

And

And therefore must needs take all the Sermon
care they can, to square all their Actions I.
according to the strictest Rules of Justice and Equity, that so they may approve
themselves to him.

But who is able to express the Happiness of those who are always thus thinking upon God? None surely but they who have it. They can tell you, that there is more solid Joy and Comfort, more real Delight and Satisfaction of Mind, in one single Thought of God rightly formed, than all the Riches, and Honours, and Pleasures of this World, put them all altogether, are able to afford. But how Happy then must they needs be, whose Thoughts are always fixed upon God? They live above this World, and so are never troubled or disturbed at any thing that happens in it. For whatsoever happens, they are still Beholding infinite Wisdom, and Power, and Goodness, ordering and disposing of it; so as to make it turn to God's Glory, and their Good. And therefore the same things which ruffle and discompose the Minds of other Men, to them are matter of Joy and Triumph. By which means they live in Heaven, even whilst they are upon Earth, and are always ready and prepared to go thither, where they shall most perfectly
and

Vol. II. and eternally behold, enjoy, and praise
 him, who, and who alone can say of
 himself, *I AM THAT I AM.*

Wherefore, as ever we desire to be truly Humble, or Holy, or Loyal, or Just, or Happy, we must endeavour all we can to keep our Minds continually possessed with such Thoughts of God, as have now been put into them. And let us not defer it any longer, but begin it now, while we are in his special Presence, speaking and hearing of him. For which purpose therefore let us call in for all our scattered Thoughts from all things here below, and raise them up, and unite them all upon the most High God, apprehending him not under the Idea, Image, or Likeness of any thing else, but as infinitely greater and higher, and better than all things: As one Existing in and of himself, and giving Essence and Existence to all Things in the World besides himself: As one so pure and simple, that there is nothing in him but himself, but Essence and Being it self: As one so Infinite and Omnipotent, that wheresoever any thing else is in the whole World, there he is, and beyond the World, where nothing else is, there all things are, because He is there: As one so Wise, so Knowing, so Omniscient,
 that

that he at this very Moment, and always, Sermon
sees what all the Angels are doing in I.
Heaven; what all the Fowls are doing
in the Air; what all the Fishes are doing
in the Waters; what all the Devils are
doing in Hell; what all the Men, and
Beasts, and the very Insects are doing up-
on Earth; and what we, in particular, are
now doing here: As one so Powerful,
so Omnipotent, that he can do whatsoever
he will, only by willing it should be done:
As one so Great, so Good, so Glorious, so
Immutable, so Transcendent, so Infinite,
so Incomprehensible, so Eternal, what
shall I say? so *Jehovah*, that the more
we think of him, the more we admire
him, the more we adore him, the more
we love him, the more we may and ought.
Our highest Conceptions of him being as
much beneath him, as our greatest Ser-
vices come short of what we owe him.

Seeing therefore we cannot think of
God so highly as he is, let us think of
him as highly as we can: And for that
end, let us get above ourselves, and above
the World, and raise up our Thoughts
higher and higher, and higher still; and
when we have got them up as high as
possibly we can, let us apprehend a Being
infinitely higher than the highest of them.
And then finding ourselves at a loss,
ama-

Vol. II. amazed, confounded at such an infinite height of infinite Perfections, let us fall down in humble and hearty Desires, to be freed from these dark Prisons wherein we are now immured, that we may take our flight into Eternity, and by the Merits and Mediation of the ever-blessed Jesus, mount up to the highest Heavens, and there see this infinite Being *face to face*, and enjoy him for ever.

In the mean while, let us of the Church Militant here on Earth, join with the Church Triumphant in Heaven, in praising and magnifying his great and glorious Name, saying, *Holy, holy, holy Lord God Almighty, which was, and is, and is to come: The whole earth is full of his glory. 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. Amen, Hallelujah; Blessing, and glory and wisdom, and thanksgiving, and honour, and power, and might, to our God, the great, the alwise, almighty, everlasting God, Father, Son, and Holy Ghost, one Jehovah, for ever and ever.*


SERMON II.

The Love of GOD in Man's Salvation.


St. JOHN III. 16.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

AMong the innumerable Company of Books and Writings, which now are extant in the World, there is not one that propounds any certain Principle whereon we can trust for the Mercy and Favour of God; nor by consequence directs us to the Way how to obtain true Happiness, but only that which we justly call, by way of excellency, *the Scripture given by Inspiration of God*, for that end and purpose; without which we could never

Vol. II.  ver have had any certain knowledge of any thing about it: For no Creature could ever think of himself, that the Almighty Creator of all things could ever be reconciled to any of those who have dishonour'd and offended him, by not doing the Work, and so not answering the End for which he made them. Much less could any have ever thought of that wonderful Way that is reveal'd and describ'd in the Holy Scripture for the effecting of it, unless it had been first there revealed. Which, by the way, is an undeniable Argument of its Divine Authority, seeing such things are deliver'd in it, which could never have come into the Heart of Man, or any Creature whatsoever, without being Inspired by God himself.

And as we could never have known any thing of the right way that leads to Happiness, unless we had been taught it by the Scripture; so we could never have been certain, that the Way there Taught had been the right Way, unless that *Scripture* had been given by *Divine Inspiration*. For, not to speak of Men only, all Creatures in themselves are fallible. It is possible for them to be deceived themselves, or to have a mind to deceive us: And therefore we can never be sure that what they say is true; but have still rea-
son

son to suspect and doubt of it, whatsoever Sermon
pretence they make, and what Arguments II.
soever they may bring for it. But God, 
we know, is Wisdom and Truth itself;
it is impossible for him either to be de-
ceiv'd or deceive. So that his Word is
the most certain ground that can be given
us to build our Faith and Hopes upon:
And therefore, that we might not be at
any uncertainty about the greatest Work
we have to do in the World, even how to
regain the Favour of God, and so be hap-
py for ever, he himself hath been graci-
ously pleased to teach us all things necessa-
ry to be known in order to it. This he
hath done all along in his Holy Scriptures,
both by his *Prophets*, inspir'd for that pur-
pose with his Holy Spirit; and also by his
only begotten Son himself, in many of those
divine Oracles that came out of his Mouth
while he was upon Earth; and particular-
ly in this which contains the Substance of
all the rest, and is so divinely worded, that
we cannot say where the Emphasis lies;
for every Word is so weighty and empha-
tical, that it ought to be carefully weigh-
ed and considered, by all that desire fully
to understand the Sense and meaning of
the whole Sentence.

The first word, *For*, shews, that this
is brought in as the reason of what went
D before.

Vol. II. before. Our Lord is here instructing *Nicodemus*, a Ruler of the *Jews*, in the way to Life and Happiness: And among other things he tells him, that *as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in him should not perish, but have everlasting life, v. 14, 15.* as whosoever looked upon the brazen Serpent, which *Moses* by God's Command set upon a Pole in the Wilderness, lived, notwithstanding he had been bitten by a fiery Serpent, *Num. 21. 9.* And lest this should seem strange to *Nicodemus*, our Lord here gives him the reason of it, drawn from God's infinite Love and Goodness to Mankind, in sending his Son into the World for that very end: *For God, saith he, so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.*

God, the Infinite, Almighty, Eternal God, *Jehovah*, the Lord of Sabaoth, Essence itself, existing in and of himself; and giving Existence to all things else; the Creator, Preserver, and Governour of the whole World; who is every where, knows all things, and doth whatsoever he pleaseth in Heaven and Earth; the first of all Causes, the Fountain of all Light, the Principle of all Motion, the Center of all
Per-

Perfections; Holiness, Wisdom, Power, Sermon
Justice, Truth Goodness, Love itself. II.

He so loved the world: He loved it, he exerted that his Divine Perfection, even his Love in a peculiar manner towards it. He had manifested his infinite Wisdom, Power, and Goodness, in the Creation, or Production of all things out of nothing, and in the first Settlement of them in their several Ranks and Orders. And he still continueth to do it, in his Preserving, Managing, and Disposing of all and every one of them. But in the Redemption of Mankind, he manifested his Love also, or Good-will towards them, as his beloved Disciple also observes, saying, *In this was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the Propitiation for our Sins,* 1 John 4. 9, 10. It was not out of respect to any thing that we could do, whereby to shew our Love to him, or merit his Love to us, but out of his own infinite, essential Love to Mankind, that he sent his Son to be our Saviour, according to the good pleasure of his will, as the Apostle speaks, *Eph. 1. 5.* As Moses told the Children of Israel, *That the Lord did*

Vol. II. *not set his love upon them, nor choose them, because they were more in number than other people, but because the Lord loved them, Deut. 7. 7, 8.* So he did not send his Son to redeem Mankind from any other Motive whatsoever, but because he loved them; because it was the good pleasure of his Will to express and manifest this his Divine Perfection, his infinite Love towards them. All the Creatures in the World are his: And there were some other of them who had corrupted themselves, and were fallen from that Estate in which he made them, as well as Man. But, howsoever, leaving the other to themselves, he was pleased to pitch upon him as the Object upon which to shew his Love, in sending his Son to redeem fallen Man, and not the fallen Angels; *He took not on him the nature of Angels, but he took on him the seed of Abraham, Heb. 2. 16.* because he loved the latter and not the former.

This is the only Fountain of all the Favours he vouchsafes to Mankind in general, more than to any other Creatures. I say, no Mankind in general; for the Blessings which he bestows upon particular Men, and upon some more than other, he bestows them only in his Son, for his sake, or upon the account of that Propitiation which he made, and whereby he there-

therefore reconciled his Father to them, and merited his Love and Favour, and all manner of Blessings for them. But our Lord here doth not speak of God's Love to this or that particular Man, but to Mankind in general: Saying,

God so loved the world: The World of Men in general, as the word *World* usually signifies in Scripture, and particularly in this place; *The whole World*, as St. John expresseth it, 1 John 2. 2. The whole Species of Men; all Mankind, from the Beginning to the End of the World, whatsoever Age or Place they lived in; whatsoever Estate, Condition, Degree, Quality, or Temper they be of, *Jew or Gentile*, Bond or Free, High or Low, Rich or Poor, Old or Young, as they are all equally under the Eye of God, he had respect to all in this great Expression of his Love; *For all have sinned and come short of the glory of God*, Rom. 3. 23. *Adam* himself, and his whole Posterity, are guilty before him, *There is none that doth good, no not one*, Psal. 14. 3. *The whole world lieth in wickedness*, 1 Joh. 5. 19. And therefore all had equally need of a Saviour. And accordingly *God commended his love towards us, in that while we were yet all sinners, Christ died for us*, Rom. 5. 8. *He gave himself a ransom*

Vol. II. *for all*, 1 Tim. 2. 6. *He tasted death for every Man*, Heb. 2. 9. *for every one that is of that Nature in which he did it: So that every Man is equally capable of being saved by him; God excepts against no Man, and therefore Men must have a care how they presume to do it: For this is to usurp upon God's Prerogative, and to limit his boundless Love; to restrain it to some particular Persons, when he extended it to all; for he loved the World, the whole sinful World. Yea,*

God so loved the world: He loved it in such an extraordinary and wonderful manner, that we cannot but admire and be astonished at it. As the Apostle saith, Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God? 1 John 3. 1. So we may truly say, Behold, what manner of Love was this? Who is able to comprehend the breadth, and length, and depth, and height of it? Eph. 3. 18. That the Almighty Creator of all things should love his rebellious Creatures! That God should love Man! sinful Man! O Lord our Governour, how excellent is thy name in all the earth? When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained; what is man that thou art mindful of him; and the son

son of man that thou visitest him? Psal. 8. Sermon

3, 4. *That thou visitest him with thy* II.

Salvation? Psal. 106. 4. Who could ever have imagin'd it? Who could have believ'd it, if God himself had not said it? But he himself hath said it; he hath said, That he loved the World, and not only that he loved it, but that

He so loved the world; that he gave his only begotten Son: His own and only Son, whom he himself had begotten of himself, by communicating his own unbegotten Essence to him from all Eternity; and so his Eternal Son, *God of God, Light of Light, very God of very God, begotten, not made, of one Substance with the Father;* whom therefore the Father loveth as himself: And that all might know he did so, he twice proclaim'd it to the World, by a Voice from Heaven, saying, *This is my beloved Son, in whom I am well pleased,* Matth. 3. 17. cap. 17. 5. And yet, *Hear, ye heavens, and give ear, O earth; stand amazed and wonder, all ye powers of the world!* The Lord, the most mighty God, the everlasting Father, gave this his only begotten, his infinitely beloved Son! What a Gift was this? What could God himself give more? What cou'd he give greater? Herein the Infiniteness of his Love shineth forth as gloriously as

Vol. II. his infinite Wisdom and Power do in the
 ~~~~~ Creation and Government of the World.  
 And therefore he had no sooner given this  
 his only begotten Son to be actually born  
 into the World, but immediately a mul-  
 titude of the Heavenly Host glorified and  
 praised him for it, singing, *Glory to God in  
 the highest, on earth peace, good will to-  
 wards men*, Luk. 2. 14. What cause  
 then have Men themselves to admire and  
 adore this his infinite Love and Good-will  
 towards them? It was to them he gave  
 his only begotten Son: He gave him not  
 to the Angels, who therefore have no ad-  
 vantage by it, but that in it, as in a Mir-  
 rour, they beheld this infinite Love in  
 God; which otherwise they could never  
 have seen. But this doubtless is a great  
 Addition to the Pleasure they take in the  
 Vision and Fruition of his Divine Perfecti-  
 ons. How much more should we rejoyce,  
 and be pleased with the thoughts of it,  
 that Almighty God our Maker, hath had  
 such Love for us? That he so loved us,  
 his sinful Creatures upon Earth, that he  
 gave his only begotten Son for us?

But how did he give him? He gave him  
 to take our Nature upon him, to be *made  
 Flesh*; such as we are all made of, *John  
 1. 14.* He had promised it long before;  
*And when the fulness of the time was come,*  
 God

*in Man's Salvation.*

41

God sent forth his Son, made of a woman, Sermon  
made under the Law, to redeem them that were under the Law, that we might receive the adoption of Sons, Gal. 4. 4, 5. He who made all things at first, was himself now made of a Woman, he was conceived in the Womb of the Blessed Virgin, by the Operation of the Holy Ghost, and the Power of the Highest over-shadowing her. By which means he who was the Son of God from all Eternity, then became the Son of Man too: And from that time forward, always was, and ever will be, *Immanuel*, God and Man in one Person.

How this should be, it is not for any of us to enquire, who know not how our own Soul and Body are linked together, so as to make one Man; what horrid Presumption then would it be in us, to enquire, how God and Man are so united as to make one Christ? It is sufficient for us to know, that it is done by him to whom *all things are possible*, and revealed by him *who cannot lie*. And therefore revealed by him, that we might believe it upon his Word, and accordingly admire and adore him for it: Which we could not do, if it was not more than what we our selves are able to comprehend; for then it would not be an Act of infinite Wisdom, Power, and Love;

as



Vol. II. as this be sure was: In that God was  
 ~~~~~ pleased to manifest his infinite inestima-  
 ~~~~~ ble Love in such a way, as could never be  
 found out but by his infinite Wisdom,  
 nor brought about without his infinite  
 Power, even by giving his only begot-  
 ten Son to be made and born of a Wo-  
 man.

And as he thus gave him to be born  
 of a Woman, when he was so born, he  
 gave him to Converse with Men, to ex-  
 ercise his infinite Power visibly before their  
 Eyes, and instruct them in all things  
 necessary for them to believe and do, that  
 they may be eternally happy. Which is  
 another incomprehensible instance of his  
 infinite Love; for hereby we know his  
 Divine Will and Pleasure, not only by  
 an Angel, a Prophet, or Apostle, but  
 immediately from himself, from his own  
 Mouth. This the Apostle takes special  
 notice of, saying, *God who at sundry  
 times, and in divers manners, spake in time  
 past to the Fathers by the Prophets, hath  
 in these last days spoken unto us by his  
 Son, Heb. i. 1, 2.* By his Son, who be-  
 ing God as well as Man, whatsoever he  
 said was spoken by God himself, and  
 so was most properly an Oracle, the very  
 Word of God. And therefore ought to  
 be observed, believed and valued above  
 all

all the Words that were ever spoken in Sermon the World besides. Neither can we ever sufficiently admire the Love of God in this particular, that he gave his only begotten Son himself to reveal and make known his Will unto the World, and so to assure us of it in the highest manner that was possible.

II.

And yet this is not all neither, for God so loved the World, that when he had thus given his only begotten Son to be made Flesh, and dwell some time among us, he afterwards gave him to be a Sacrifice for the Sins of the World. He spared not his own Son, but delivered him up for us all, Rom. 8. 32. He delivered him up to death, even the death of the Cross, so that his own self bare our Sins in his own Body on the Tree, 1 Pet. 2. 24. This is that which is more especially aimed at in this place. Where it is said, That as Moses lifted up the Serpent in the Wilderness, even so must the Son of Man be lifted up, v. 14. And so he was. He was lifted up upon the Cross, as the Serpent was upon the Pole. There he gave himself for us, an Offering and Sacrifice to God, for a sweet smelling savour, Eph. 5. 2. He gave himself a Ransom for all. 1 Tim. 2. 6. And was made a propitiation for our Sins, and not for ours

Vol. II. *ours only, but for the Sins of the whole world,* 1 Joh. 2. 2. Where we may likewise observe, that as God the Father gave his Son, so God the Son is also said to give himself. But still it was the same God that did it. For he, as God, gave himself as Man. He gave that Flesh which he had assumed, to suffer Death upon the Cross, and so offered it up as a whole Burnt-Offering, to make Satisfaction, Atonement and Reconciliation for the Sins of the World. *And so hath put away sin by the sacrifice of himself,* Heb. 9. 26. As he well might, seeing his Death, being the Death of one who was God as well as Man, was infinitely more than the Death of all the Men in the World: And therefore might justly be accepted of instead of theirs. And so it actually is in the sight of God, for all those who believe in him, insomuch that their Sins are not only all pardoned, but they themselves are thereby justified, or accounted Righteous before him, the most righteous Judge of the whole World.

For which purpose, we must further observe, That God having thus given his Son to be a Sacrifice for the Sin of the World, he then *gave him to be head over all things to the Church, which is his Body,* Eph. 1. 22, 23. For that, and  
all

all the sound Members of it, even all that truly believe in him, he is now exalted at the Right Hand of God, and there continually maketh intercession for them. By means whereof, they are justified before God, through his Merits imputed to them, they are washed from their Sins in his Blood, they are sanctified by his Holy Spirit, they were made the Children of God by Adoption and Grace, and are therefore kept by his Almighty Power through Faith unto Salvation. For he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them, Heb. 7. 25.

Thus therefore it was, that God gave his only begotten Son. But wherefore did he give him? He gave him, that whosoever believeth in him, should not perish, but have everlasting life. This is here affirmed by the Son himself, who was given, and who certainly knew wherefore he was so given; and therefore we may be confident, that every tittle of what he here saith, is infallibly true and certain. But he here saith, that whosoever believeth in him should not perish; without excepting against any Person whatsoever; that no Man may except himself or any other, but that all might be

Sermon II.

Vol. II. be encouraged and excited to believe in him: And be fully assured, that if they do so, they shall be saved by him; for he himself here saith, they shall. They have his Word for it: and that too not only in this, but many other places. For St. Paul observes, the Scripture saith, *Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek; for the same Lord over all, is rich unto all that call upon him. For whosoever shall call upon the Name of the Lord shall be saved.* Rom. 10. 11, 12, 13. Isa. 28. 16. Joel. 2. 32. And he himself elsewhere saith, *Him that cometh to me, I will in no wise cast out,* Joh. 6. 37. Him whomsoever he be, whensoever, wheresoever, howsoever he hath lived, if he doth but come to Christ, Christ himself saith, *he will in no wise reject or cast him out.* And what can any Man desire more than the Word of Christ, the Word of God, the Word of Truth itself for it? And if this had not been so positively asserted, yet the whole Design of Christ's Incarnation and Passion, as it is revealed in the Holy Scriptures, plainly demonstrates the same thing: For it appears from my *Text* itself, that it was not out of Love to any particular Persons only, but to the World, or all Man-  
kind,

kind, that *God gave his only begotten* Sermon  
*Son.* And when he was given, he did II.  
not take upon him the Nature only of  
some particular Men, but the Nature of  
Man in general. Neither did he *taste*  
*Death* only for this or that Man, but for  
*every Man,* Heb. 2. 9. And therefore  
every one that is part of that World which  
God loved, and is of that Nature which  
Christ assumed, and in which he tasted  
Death, must needs be so far interested in  
him, as to be capable of being saved by  
him, and shall certainly be so, if he be-  
lieve in him. I say, if he *believeth in*  
*him.* For that is the Condition upon  
which the Salvation of every Man de-  
pends; as our Saviour himself here as-  
sures us, saying, *That whosoever believeth*  
*in him, should not perish;* that is, Who-  
ever is so fully perswaded of the Truth  
and Certainty of all that is revealed in  
the Holy Scripture concerning Jesus Christ,  
that he verily believes him to be the only  
begotten Son of God, and the only Sa-  
viour of Mankind, and accordingly puts  
his whole trust and confidence in him;  
for all things requisite to his Salvation;  
for Grace, to repent truly of all his for-  
mer Sins; for Power, to deny Ungadli-  
ness and worldly Lusts, and to live So-  
berly, Righteously and Godly in this  
present

Vol. II. *present world*; for the Mercy of God in the pardon of whatsoever he hath hitherto done amiss, for God's Acceptance of his sincere Endeavours to serve him for the future; for his continual Direction and Assistance of him in the doing it; and for whatsoever else is necessary to his being made a Child of God, admitted into the Number of his Saints and Servants, received into and always preserved in his Love and Favour, so as to be *meet to be a partaker of the Inheritance of the Saints in light*, and all through the Merits of that Death which Jesus Christ once suffered upon Earth, and by means of that Intercession which he, by vertue of his said Death, is continually making at the Right Hand of God in Heaven. *Whosoever thus believeth in the Son of God, shall not perish*; as they shall who do not believe in him: As appears from these very Words uttered by himself, who best knew who shall, and who shall not be saved by him.

For seeing that although God *so loved the world, that he gave his only begotten Son to be their Saviour*, yet he gave him, not that all should be saved by him, whether they do, or do not believe in him, but only that *whosoever believeth in him should not perish*; it is plain, that  
all

all who do not believe in him must inevitably perish, notwithstanding all that he hath, or they themselves can ever do to prevent it. For as *there is no other Name under Heaven given among Men, whereby they can be saved, Acts 4. 12.* so there is no way possible for them to be saved by him, without believing in him. If there was, he himself would never have said only, *that whosoever believeth in him, should not perish*; for hereby he plainly excludes all others from all hopes of being ever saved from perishing. And that all may take special notice of it, and not flatter themselves with any such hopes, in the next Verse but one, he saith in express Terms, *He that believeth in the Son, is not condemned: But he that believeth not, is condemned already, because he hath not believed in the Name of the only begotten Son of God, Ver. 18.* And elsewhere, *He that believeth, and is baptized, shall be saved, but he that believeth not, shall be damned, Mark 16. 16.*

In these and many such places of his Holy Gospel, we are fully assured by him, who alone can save Men from perishing, that he will save none but only such as believe in him: And therefore we must not give ear to such as have the Impudence to assert, that a Man may be saved in any



Vol. II. Religion, if he doth but live up to what he professeth, whether he believes in Christ or no: For this is to hearken unto Men, rather than unto God, who hath asserted the contrary in as plain Terms as could be invented; that having it from his own Mouth, we may be fully persuaded and satisfied in our own Minds, that none shall ever be saved, but such as believe in him; but that all other shall perish; that is, they shall be all destroyed *both Soul and Body in Hell*, Matth. 10. 28. *When the Lord Jesus shall be revealed from Heaven, with his mighty Angels, in flaming Fire, taking Vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ: who shall be punished with everlasting Destruction from the presence of the Lord, and from the Glory of his Power; when he shall come to be glorified in his Saints, and to be admired in all them that believe,* 2 Thess. 1. 7, 8, 9, 10. In all them that believe, he shall be admired and glorified; for they shall be all delivered by him from the Wrath to come: But they who believed not, shall be condemned to that *everlasting Fire which is prepared for the Devil and his Angels*, Matth. 25. 41. To which all that are condemn'd, are therefore said, to have their *Portion appointed them with the Unbelievers*, Luc. 12. 46. But

But they who believe in the Son of God, shall not only be preserved from perishing together with the Unbelievers, but they shall have everlasting Life: They shall all have it, how many soever they be. They may be sure of it, for as much as it was for this very End and Purpose, that God gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting Life; that is, as the Phrase signifies in Holy Scripture, They shall live in the full Enjoyment of all Things, that can make their Life Easie, Pleasant and Happy, not only for some time, but to all Eternity. For he that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Rom. 8. 32. His Son, begotten of himself from all Eternity, was of infinite more worth, and infinitely dearer to him than all things that he hath made; and therefore having given him, we cannot doubt, but that together with him, he gives all things else to those who believe in him; as he gave him to be Head over all things to the Church, which is his Body, Eph. 1. 22, 23. So in him he gives all things to those who are real Members of his said Body, such as all true Believers are. Hence it is that all things work together

II.

Vol. II. *for their good*, Rom. 8. 28. For all things are theirs, *Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are theirs: And they are Christ's: and Christ is God's*, 1 Cor. 3. 21, 22, 23. Christ being the Son of God, who made all things, and they the Members of Christ, by whom all things were made; therefore all things in him are theirs, so as to contribute every thing, in its way, to perfect and compleat their Happiness.

This I know is a thing that is seldom thought of; but if it was rightly understood and considered, it would conduce much to clear up our Apprehensions of that happy Estate, which they are in who believe in Christ: And therefore I shall illustrate or explain it a little further, from the Nature and Consequence of that Adoption which they have by him, as it is revealed to us in his Holy Word. Where we find, *that as many as received him, to them he gave power to become the Sons of God, even to them that believe in his Name*, Joh. 1. 12. And that they who are Sons or Children, are likewise Heirs, *heirs of God, and joint heirs with Christ*, Rom. 8. 17. Not such as we call Co-Heirs, who have the Inheritance divided  
and

and parted among them, but Joint-Heirs, Sermon  
so that every one hath the whole Inheri- II.  
tance settled upon him, that he may en-  
joy it all, as much as if none had any  
Interest in it but himself. Thus all true  
Believers, being the Children of God,  
they are Joint-Heirs with Christ; *But  
Christ is appointed Heir of all things,* Heb.  
12. 2. *For the Father loveth the Son, and  
hath given all things into his hand,* Joh.  
3. 35. cap. 13. 3. And the Son himself  
also saith, *All things that the Father hath  
are mine,* c. 26. 15. Wherefore they who  
believe in him, being Joint-Heirs with  
him, they also must needs be Heirs of all  
things in their Capacities, as he is. But  
howsoever, lest any should doubt how  
this can be, he himself assures them of  
it with his own Mouth, saying, *He that  
overcometh shall inherit all things, and I  
will be his God, and he shall be my Son,*  
Rev. 21. 7. He speaks not of all in ge-  
neral, but of every one in particular, *He  
that overcometh,* as every true Believer  
doth: And none but such, *For who is he  
that overcometh the world, but he that be-  
lieveth that Jesus is the Son of God,* 1 Joh.  
5. 5. Every one therefore who believeth  
and therefore overcometh, shall inherit  
all things, as certainly as God's Word is  
true; for he himself hath said it. And

Vol. II. that too, not only in this place, but likewise, when speaking of a faithful and wise Steward, whom his Lord shall make Ruler over his Household, to give them their Portion of Meat in due Season, he saith, *Blessed is that Servant, whom his Lord when he cometh, shall find so doing. Of a truth I say unto you, that he will make him Ruler over all that he hath,* Luke 12. 43, 44.

And certainly such a one must needs be Blessed, who hath all things that God hath to make him so: Every thing, some way or other, affording him matter of Joy and Thankfulness to him that made it. So that if he looks no further than the Creatures, the innumerable Company of Creatures of all kinds, that are now under his Dominion and Power, he can see no end of his Felicity: For which way soever he casts his Eye, it brings him in fresh matter to rejoyce and solace himself in. Here he sees one Instance, and there another, of God's infinite Wisdom: This thing shews his Power one way, that another: Some Creatures set forth his Justice, some his Mercy, and all his Goodness. By which means he takes infinite Delight and Pleasure in all the Works of God, as well as in his Divine Love and Favour in granting him such a  
full

full Enjoyment of them, that he actually possesseth all the Comfort that any thing in the World can minister unto him.

Sermon  
II.  
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This, one would think, is enough for any Man to have, whereon to live happily and comfortably in the other World, especially seeing he shall ever have it. And yet all this is nothing in comparison of what every one that believes in Christ, shall enjoy for ever. For that everlasting Life which he shall have, consists not only in the Possession of all things that God hath made, but likewise in the Enjoyment of him that made them, and of those infinite Perfections which he display'd in the making of them. For as all such will certainly go to Heaven, they will there see and so enjoy Almighty God the chiefest Good, in himself in his own Essence, as well as in his Works, and that too, as fully and perfectly, as it is possible for Finite Creatures to behold an Infinite Being, unveiling himself and displaying his Glory before them. *For now we see, saith the Apostle, but as through a Glass darkly, but then Face to Face: Now I know in part; but then I shall know even as also I am known, 1 Cor. 13. 12.* To the same purpose is that of the beloved Disciple, *Beloved, now are we the Sons of God, and it doth not yet*

Vol. II. *appear what we shall be. But we know,*
 ~~~~~ *that when he shall appear, we shall be like*  
*him: for we shall see him as he is, 1 John*  
 3. 2. This we know in general, but in  
 our present imperfect State, we are not  
 able to conceive, much less to express the  
 Greatness of this transcendent Happiness  
 and Glory: And therefore I shall say no  
 more at present of it, but that it is cer-  
 tainly the greatest that any Creatures  
 are capable of, and that all they whose  
 Hearts are purified by Faith in Christ,  
 shall as certainly have and enjoy it for  
 ever: According to that Divine Oracle  
 that came from our Saviour's own Mouth.  
*Blessed are the pure in heart, for they*  
*shall see God, Mat. 5. 8.*

This therefore is that everlasting Life,  
 which all that truly believe in Christ  
 shall have. I speak it confidently: As I  
 well may, having his own Word for it,  
*That God so loved the World, that he gave*  
*his only begotten Son, that whosoever be-*  
*lieveth in him, should not perish, but have*  
*everlasting Life.* And it is well he him-  
 self hath said it, otherwise who could  
 have believed it? Who could have be-  
 lieved, that Men, sinful Men, who have  
 so often and so highly offended Almighty  
 God, should notwithstanding be recon-  
 ciled to him, yea, so fully reconciled to  
 him,

him, as to be admitted into the number of his own Children, made equal to his Holy Angels, advanced to his Kingdom in Heaven, and there have everlasting Life? Who could have thought it, who could have believed it, if God himself had not said it? But he having said it, we have as much, nay, more cause to believe it, than we have to believe that there is a Sun in the Firmament, or that we our selves are now in this place. And it highly concerns us all, never to doubt of it, but firmly to believe it upon his Word; otherwise we shall be never the better, but far the worse for it: Not to believe what he saith, being the greatest Offence and Affront to his Divine Glory, that we can possibly be guilty of. It is giving Truth itself the Lie. For as St. *John* observes, *He that believeth not God, hath made him a Liar,* 1 Joh. 5. 10. And then it is no wonder, that they who do not believe in his only begotten Son, according to the Testimony which God hath given of him, shall perish everlastingly: But *whosoever believeth in him,* as he himself here saith, *shall not perish, but have everlasting Life.*

But what doth he himself say? *When the Son of Man cometh, he shall find Faith, on the Earth?* Luk. 8. 18. If he should  
come



Vol. II. come now, I fear he would find but little; for although there be much talk of Faith among us, and many who profess to believe, there are but few that do it. They who are born and bred where the Faith of Christ is professed, they commonly profess it too, at least they do not deny any of the Fundamental Articles of the Christian Religion: They own that Jesus Christ is the only begotten Son of God, the only Saviour of the World; that he for that purpose became Man, and died and rose again, and went up to Heaven, and the like. And because they acknowledge these great Articles of our Faith in general, concerning him, to be true, they take it for granted that they believe in him, without troubling their Heads any more about it. Whereas, this is only to believe as the Church believes, which is the great fault we justly blame the Papists for: But it is too common among our selves. But this is so far from that which the Scripture calls believing in Christ, that they who go no further, can never be saved by him, no more than as if they did not believe at all. As in Truth they do not.

*For it is with the Heart that Man believeth unto righteousness, Rom. 10. 10.*  
 Whatsoever he professeth with his Mouth, unless his Heart be possessed with a firm  
 Belief

Belief and full Perswasion of the great Sermon  
Truths revealed in the Gospel, he hath II.  
not that Faith to which Righteousness and  
Salvation are there promised. But he who  
really believeth in his Heart all that is  
there revealed concerning the only begot-  
ten Son of God, and the Promises which  
are made in him, such a one cannot but  
live with a constant dependance and trust  
on him, not only for his Salvation in ge-  
neral, but for every thing which is there  
required, as necessary to his obtaining of  
it: For Grace to repent and turn to God,  
so as to love, and fear, and serve him  
faithfully in this World; as well as for  
Pardon, and Peace, and Glory in the  
next. And whosoever thus *believeth in  
Christ*, hath his infallible Word for it,  
*That he shall not perish, but have everlast-  
ing Life.*

God grant therefore that all here pre-  
sent, may thus believe in Christ. We  
should then as certainly live together in  
Heaven, as we are now met together in  
this Place. But for that purpose, we  
must take more pains about it, than Men  
commonly do. I know that *Faith is the  
gift of God*, Eph. 2. 8. And that he is  
ready to give it to all, in the use of the  
means which he hath ordained for it:  
But for that end we must use them hear-  
tily,

Vol. II. tily, devoutly and constantly, never leaving till we have attained it. Saying our Prayers, a little now and then, and coming to Church when you have nothing else to do, will never do the Business. But if you desire in good earnest to believe in Christ, so as to be saved by him, ye must in good earnest, exercise your selves continually, in meditating upon the infallible Grounds you have to believe all that is reveal'd in God's Word; in hearkening diligently to it, when it is repeated or expounded; in praying earnestly to God, to help your Unbelief, and to encrease your Faith; and in receiving the Holy Sacrament, that was ordained on purpose to exercise and confirm your Faith in Christ. This is the way to believe in the only begotten Son indeed: And if ye do that, I speak in his Name, ye shall not perish, but have everlasting life. In his Name therefore, and for his sake, as well as your own, I advise and beseech you all to do so; set your selves earnestly upon the use of the Means of Grace, that by the Grace of God co-operating with them, you may live for the future with a firm belief in Christ your Saviour. Ye will then find by your own Experience the Truth of all that ye have now heard. For he will then purge your  
Con-

*Consciences from Dead Works, to serve the* Sermon  
*Living God. He will purifie you to him-* II.  
*self, a peculiar People zealous of good* ~~~~~  
*Works. He will absolve you from all*  
*your Sins, and justifie you before his*  
*Father. He will protect you from all*  
*Evil, and give you whatsoever is good*  
*for you. Above all, he will prepare a*  
*place in Heaven for you, that when you*  
*go out of this wicked World, you may*  
*live with him, who liveth with the Fa-*  
*ther and the Holy Ghost, One God, blef-*  
*sed for ever.*

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SER-

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## SERMON III.

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### The Merits of CHRIST'S Passion.

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St. JOHN I. 16.

*Behold the Lamb of God which taketh away the Sin of the World.*

**T**HIS, before *Easter*, as it anciently was, so it may be still, very properly called, *The Great Week*, because in it we commemorate the great Mystery in our Religion, the Death of Christ, the Death which the Son of God suffer'd for our Sins; which is so great, so exceeding great a Mystery, that were we but truly sensible of it, how should we be amazed and confounded at it? How should we abhor ourselves and repent in Dust and Ashes, that ever we should be the cause that the Son of God should die? That the Son of God should die! Methinks the very nam-  
ing

*The Merits of Christ's Passion.* 63

ing of it is enough to strike us dead, or at least to overwhelm us with so much Grief and Sorrow, as to wish we had never lived. Sermon  
III.

But alas! how far are we from that? we can think and talk of Christ's dying for our Sins, and yet live in them: We can hear of his being Accused and Condemned, and yet not condemn, nor so much as accuse ourselves for them: We can read over the whole History of our Saviour's Passion with dry Eyes, and be no more troubled at it, than as if we had been no way concern'd in it. Which certainly can be imputed to nothing else, but to the want of a due sense, either of the Person that suffer'd for our Sins, or else of the Sins for which he suffer'd. For did we clearly apprehend, and firmly believe these things, it would be impossible for us not to be affected with them, more than with any thing, more than with all things in the World besides. For what are all the Sufferings of all the Creatures in the World, in comparison of his that made them? But that he that made us, should not only suffer, but that he should suffer for us, and for our Sins against himself, is so great a wonder, that nothing can pretend to come into competition with it, except it be, that we, after all, should not be affected with it.


Wherefore, that we may not in this respect, be the greatest Prodigies in Nature,

it

Vol. II. it will be necessary sometimes to contemplate upon what our blessed Saviour underwent for us. And it may not be amiss if we do it now: Now we that have so fit an opportunity for it; this being the time which the Church hath always set apart for that purpose; and this the Day which is appointed for publick Humiliation and Prayer over the whole Kingdom: For nothing can conduce more to the humbling us throughly for our Sins, and to the confirming our Faith in God, for his granting the Blessings we pray for, than duly to consider what his only begotten Son hath suffer'd, and what he hath thereby merited for us.

Let us therefore gather up all our scatter'd Thoughts from all things else, and fix them a while upon the Cross of Christ; and then see whether we can forbear to sympathize with him; and whether it be possible to keep our Passions from moving according to their respective Capacities, in some degree suitably to those he suffer'd for us. And how happy should I think my self, if I could contribute any thing towards so good a Work? If I could so represent Christ's suffering for our Sins, that we may all, this Day, be truly humbled for them, and for the future both forsake and abhor them.

But this is an happiness which I have little ground to expect: For the Subject  
is

is so sublime and great, that I can nei- Sermon  
ther fully conceive what I ought to ex- III.  
press, nor express what I my self conceive   
of it. I cannot so much as begin to think  
of the Son of God, his dying for my Sins,  
but I am presently in a maze, my Head  
turns round, my whole Soul is seized with  
Horror and Confusion at it. But when  
I think of venting these my confused  
Thoughts to others, I am still at a greater  
loss for Words wherewith to do it; inso-  
much that I should not offer at any thing  
towards it, but that I hope you are all so  
disposed, as to be ready to receive and  
improve every little Hint and Intimation  
that I shall give you of it, from these  
words of St. *John the Baptist*, who seeing  
Jesus coming towards him, cried out, *Be-  
hold the Lamb of God which taketh away  
the sin of the world.*

In which remarkable Saying of the  
Baptist, every Word hath its Weight and  
Emphasis: And therefore I shall first run  
through them all, by the way of Para-  
phrase, but very briefly, lest I should be  
prevented in what, by God's Assistance,  
I principally design.

*First*, saith he, *Behold*, see here the  
Person I told you of, the Lamb without  
Spot and Blemish, the perfect Emblem of  
F Inno-



Vol. II. Innocence and Patience; *the Lamb slain from the foundation of the world*; the Lamb typified by that which you Sacrifice every Morning and Evening, and especially by the Paschal Lamb, which was roasted in such a posture (as *Justin Martyr* and others observe) that it exactly represented a Person hanging upon a Cross. Yea, *behold the Lamb of God*, a Lamb not of an earthly, but Divine Extraction, the Lamb of God's own choosing and appointment; the Lamb of God's own eternal Generation, the only begotten of the Father; the Lamb offer'd up by God himself, unto himself. And so, *Behold the Lamb of God that taketh away Sin*: Not that expiates or covers it, but takes it quite away: Not, that hath or will take it away, but, as *St. Chrysostome* observes, that doth take it away continually; and that taketh away not only some particular Sins, but Sin in general; Sin as Sin; and so whatsoever there is in Sin, that either offends God, or can hurt us; the Strength as well as the Guilt of Sin, our Inclinations to it, as well as our Obligations to Punishment for it: And that taketh away the Sin, not only of some particular Persons, but the Sin of the World; the Sin not only of *Abraham's*, but *Adam's* Posterity; the Sin of the *Gentiles* as well  
as

as of the *Jews*; for he is a *Propitiation* Sermon<sup>n</sup> for our Sins, and not for ours only, but for the sins of the whole world, 1 John 2. 2. III.

Thus whensoever we see Christ, either with the Eye of Sense or Faith, we may cry out with the Baptist, *Behold the Lamb of God which taketh away the sin of the world.*

The Words being thus explain'd, it is easy to observe, that they have a peculiar Reference to our Saviour's Passion, as that whereby he taketh away the Sin of the World. And therefore I shall look upon them only under that respect, and so take occasion from them to consider, what Thoughts should come into our Minds, and how our Affections should be moved, at each Remembrance of our Saviour's hanging upon the Cross, and there dying for our Sins: For which purpose, the main thing requir'd is, to get our Minds possessed with as clear a Notion, and as deep a Sense as possibly we can, of that Death which Christ suffered for us; for when this is once done, we shall soon find in our selves, what Influence and Effect it will have upon our Passions.

Now, in order to the forming in our Minds a true Idea and Conception of our Lord's Death and Crucifixion, it is no way necessary to use any material or vi-

Vol. II. fible Representations of it, as they commonly do in the Church of *Rome*, to the great Scandal and Reproach of the Christian Religion: But rather, it is necessary that we do not use them. Forasmuch as such sensible Objects are apt to keep our Minds fixed and terminated upon themselves: And, at the best, they can represent no more than a Man's Body hanging upon a Cross, which contributes nothing towards our apprehending aright the Son of God's dying there for the Sins of Men, but rather impedes and hinders it. But the best means that we can make use of for this purpose, is actually and firmly to believe whatsoever is revealed and recorded concerning our Saviour's Passion, in his Holy Gospel, with such a Faith as is due to Truths attested by God himself; which, as the Apostle saith, *is the substance of things hoped for, and the evidence of things not seen*, Heb. 11. 1. for such a Faith causing the things which we believe, to subsist thus not only before our Eyes, but in our very Hearts, it fills the Soul not only with high Notions and Speculations, but, in a manner, with the very substance of the things themselves.

And there are Four things especially, which we ought thus to believe, concerning the Sufferings of the Son of God for  
our

our Sins: That they were real and great Sufferings; That they were the Sufferings of the Son of God; That they were for Sin in general; and for our Sins in particular.

*First*, Therefore let us recollect what we have all read and heard, and know, and believe concerning what Jesus Christ once suffer'd upon the Cross at *Hierusalem*, and imagine that we saw it now not only represented, but really acted before our Eyes, so as to be able to say, *Behold, yonder, the Lamb of God taking away the Sin of the World!* Behold him after many preliminary Affronts and Abuses put upon him, haled at length to *Mount Calvary*, the place of his Execution! Behold there an upright piece of Timber fixed in the Ground, with another little piece jetting out about the middle, and a Cross Beam towards the top of it! Behold the Body of the *Blessed Jesus*, raised up and seated upon the foresaid middle Piece, his Feet nailed one over the other, towards the bottom; and his Hands one to the one side, and the other to the other side of the Cross-Beam! Behold him hanging in this sad, this ignominious, this painful Posture, for three long Hours together: Behold how the Blood trickles down out of the Orifices which the Nails

Vol. II. have made in his Hands and Feet! How fast doth it fall to the Ground, as if all the Blood in his Body was striving to get out there? And that which is forced to stay behind, how doth it ferment and boil in his Veins and Arteries, and swell and stretch them to that height, as to make them ready to burst asunder? What Pain, what Torment is he now in, all over from Head to Foot? But what! Is there no body to pity and relieve him in this Distress? so far from that, that when his excessive Heat hath made him thirsty, Behold! the Standers-by will give him nothing else but *Gall and Vinegar to drink*: A sad Cordial for a dying Man! But will not Almighty God, whom we so truly called *Father*, will not he come in to rescue or assist him? Alas! there is the source of all his Pain and Misery; for his Father, who once and again had said in the hearing of Men, *This is my beloved Son in whom I am well pleased*, his Father himself is now so angry and displeased, that he seems utterly to have forsaken him.. This is that which wracks and tortures his Soul, infinitely more than all the Nails afflict his Body: Insomuch, that in the midst of all his Pain, he is forced to cry out, in a most sad and doleful manner. (methinks I hear it still)

*My*

## CHRIST'S Passion.

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*My God, my God, why hast thou forsaken me?* And now behold the Lamb of God roasting in the Fire of his Father's Wrath, and offering up himself as a whole Burnt-Offering to him, until at length, being no longer able to endure the Flames, he *gives up the Ghost.*

Sermon  
III.

But then, in the next place, let us consider, who it was that underwent all this. Who? No other, no less a Person than the Eternal Son of God, of the same Nature and Glory with the Father. For when they Crucified him, *they Crucified the Lord of Glory*, as the Apostle saith, 1 Cor. 2. 8. The Blood we saw upon his Hands and Feet, and dropping down so fast from thence unto the Ground, *It was the blood of God*, for so the same Apostle calls it, in the Charge he gave to the *Asian Bishops*, requiring them *to feed the Church of God, which he, which God hath purchased with his own blood*, Acts 20. 28. Nay, when he died, God himself may be truly said, to have laid down his Life, for so his own beloved Disciple saith expressly, *Hereby perceive we the love of God, because he laid down his life for us*, 1 John 3. 16. Strange Expressions! yet not so strange as true, as being utter'd by Truth itself. Neither will they seem strange unto us, if we truly believe and consider,

F 4

that

Vol. II. that he who suffer'd all this, was, and is both God and Man; not in two distinct Persons, as if he was one Person as God, and another Person as Man, according to the *Nestorian* Heresy; for if so, then his Sufferings, as Man, would have been of no value for us, nor have stood us in any stead, as being the Sufferings only of a finite Person: But he is both God and Man in one and the same Person, as the Third General Council declar'd out of the Holy Scriptures, and the Catholick Church always believed. From whence it comes to pass, that although his Sufferings affected only the Manhood, yet that being at the same time united to the Godhead, in one and the same Person, they therefore were, and may be properly called the Sufferings of God himself; the Person that suffer'd them being really and truly God.

But why should he who is God himself suffer? Was it for himself; Upon his own account? For his own Sin? No, surely; *for he did no sin, neither was guile found in his mouth*: And he who never sinned himself, could never suffer for himself. But why did he then suffer? The Prophet resolves the Question, saying, *That he bare our griefs, and carried our sorrows; he was wounded for our transgressions,*

## CHRIST'S Passion.

73

Sermon  
III.

*gressions, and bruised for our iniquities. The Lord laid on him the iniquities of us all, or, as the word signifies, made all our iniquities meet on him, Isai. 53. 4, 5, 6. And therefore his Apostles say, He died for our sins; he was delivered for our Offences, he was made sin for us, he gave himself for us, he laid down his life for us; he was made a ransom for all, he was a propitiation for the sins of the whole world: or, as he himself words it, The son of man came not to be ministred unto, but to minister, and to give his life a ransom for many, Matt. 20. 28. or, instead of many, even as many as partake of that Nature which he assumed, and in which he suffered.*

For seeing he took not on him any particular Human Person or Persons, but the Human Nature in general, which had no Subsistence out of the Divine Person; hence all that are of that Nature, were virtually contain'd in him the second, as well as they were in the first *Adam*; and therefore also suffer'd with him, because their Nature did so, in his Divine Person to which it was united. By which means he, *by the one oblation of himself, once offered, made a full, perfect, and sufficient sacrifice, oblation and satisfaction for the sins of the whole world:* So that whensoever we look upon our Saviour, as hanging upon  
the



Vol. II. the Cross, we may truly say, *Behold the lamb of God, which taketh away the sin of the world.*

Neither is it enough, that we thus believe, that Christ died for Mankind in general, but in the last place, every one should believe that Christ died for him, and for his Sins in particular; so as to apply the Sufferings of the Humane Nature in Christ, to his own particular humane Person. For seeing it is expressly said, that Christ tasted Death for *every Man*, every Man ought to believe he did it for him, *Heb. 2. 9.* And as no Man can believe this, except he repent, so no Man can truly repent of all his Sins, but he may and ought to believe this, even that Christ died for him, and for those very Sins which he hath repented of. Thus we find *St. Paul* acting his Faith, so as to appropriate Christ unto himself. *I am crucified*, saith he, *with Christ; nevertheless I live, yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me,* *Gal. 2. 20.*

Thus every one that repents and believes the Gospel, should look upon himself as particularly interested in what Christ did and suffer'd for Mankind, as much as if  
he

he had done and suffer'd it only for him : Sermon  
 So that I am bound, and so is every one III.  
 else, not only *to confess with my Mouth,* but to *believe in my Heart,* that he became the Son of Man, that I might become the Son of God : He assumed my Humane, that I might partake of his Divine Nature. He was *deliver'd for my Offences,* and *raised again for my Justification :* He was *made Sin for me,* that I might be made the Righteousness of God in him : He died that I might live, and was crucified by Men, that I might be glorified with God for ever ; for *he loved me, and gave himself for me.* And therefore now that I remember his Death, and see him, methinks, upon the Cross, I cannot but cry out, *Behold the Lamb of God that taketh away the sin of the world in general, and my Sins in particular.*

Now let us put these things together, that *Jesus Christ* suffer'd Death, even the Death of the Cross : That he who suffered that Death, was not only Man but God ; that he suffer'd it only, that he might thereby expiate and take away the Sins which Mankind in general, and which we in particular have committed. And if we rightly believe, and duly consider these great Articles of our Christian Faith, we need not be told what Impressions they will

Vol. II. will make upon our Minds; for we ourselves shall soon find it by our own Experience. Yet, nevertheless, this being the proper Work of the Season, to raise up, and exercise our Souls in some measure suitably to the Mystery which we now celebrate, I shall endeavour, as plainly as I can, to shew how the several Passions or Affections of our Minds should be moved, excited, and stirr'd up at the remembrance and consideration of Christ's dying for us; not doubting but you will excuse my plainness, for his sake of whom I speak; and of whom we can never speak plain enough.

For this purpose, therefore, I shall begin with the Passion of *Anger* and *Hatred*. I join them together, because of their near Alliance to one another: *Anger* being nothing, in a manner, but *Hatred* in the Act; *Hatred* nothing but habitual *Anger*. And, doubtless, if ever it be lawful to Hate, if ever it be a duty to be Angry, it must needs be so when we think of our Saviour's Passion, and of those which had an hand in it. Our Saviour's Passion! Who is able to think of it without utter Hatred and Indignation against those which caused it? How odious to all good Men is the Memory of those who brought King *Charles I.* unto the Block?

But

But what then shall we think of those who **Sermon**  
brought the King of all Kings unto the **III.**  
Cross? What shall we think of *Judas* who

betray'd him? Of the Officers which apprehended him? Of the Chief Priest and Elders which accused him? What shall we think of the Rabble which prefer'd a Murderer before him, and cried out, *Crucify him, Crucify him?* What shall we think of *Pilate*, who pronounc'd Sentence upon him? And of the Soldiers who put a Crown of Thorns upon his Head, who stripp'd him, who mock'd him, who spit upon him, who smote him upon the Head, who fastned his blessed Hands and Feet unto the Cross, with Nails drove through them? What shall we think, I say, of these? These, certainly, are far more odious to all good Christians than we can think them to be. Or rather, With what Patience are we able to think of them at all? O generation of Vipers! Who could ever have imagin'd, that Men created after the Image of God, could have had such Venom and Poyson, such Rancour and Malice, so much of the Spirit of the Devil in them, as to sell their Redeemer, accuse their Advocate, condemn their Judge, destroy their Saviour, kill him that gave them Life, and so do all the Mischief they could to him, who did all the Good  
that

Vol. II. that could be done for them? If we had them here, how would our Hearts all rise against them? Which of us could forbear to express the utmost of his hatred and abhorrence of them? How should we all strive to serve them, if it were possible, as bad as they serv'd our Saviour?

But we must not spend all our Wrath and Fury upon them, but remember that we ourselves had also a great Hand in that horrid Fact. They indeed were the Instruments, but the Sins of Men, and ours among the rest, were the principal Causes of it. The Consideration whereof is enough, one would think, to make us out of love with Sin as long as we live, and to hate it with a perfect Hatred, and ourselves also for the Commission of it. Which that we may do, Let us search into our Hearts, review our Lives, and bethink ourselves, what Sins we have committed against the Eternal God; and remember these were they which put our Saviour to so much Grief and Pain, into such an Agony, that he sweat drops, great drops of Blood. These were they, for which he was delivered up into the hands of his malicious Enemies, and was so cruelly used and abused by them. These were they, which  
incensed

incensed the Wrath of God so much, that Sermon  
he himself could no way quench it, but III.  
with his own Blood. In short, These ~~~~~  
were they, for which the Son of God  
himself was betrayed, apprehended, derided,  
accused, arraigned, condemned and crucified.  
Can we remember this, and yet endure our selves?  
And our Sins too? Surely it is impossible! If there be any  
such a thing as Gall in us, it must needs overflow and vent itself,  
against ourselves and Sins, when we remember what Shame  
and Misery we thereby brought upon the best Friend that ever we had,  
or ever can have in the whole World. Ungrateful Creatures,  
that ever we should put the Son of God to all this trouble,  
and bring him with so much Grief and Sorrow to his Grave!  
That ever we should offend Almighty God so much,  
that nothing but the Blood of his only begotten Son  
should appease and reconcile him to us!


But what? Shall we still live in Sin, notwithstanding that our Lord hath died for it?  
And so Crucifie to our selves the Son of God afresh, and put him to an open shame?  
God forbid. No; Let us now revenge our Saviour's Death upon our Sins which caused it,  
and kill them as they killed him, even *Crucify our Flesh with the Affections and Lusts.* Let  
us

Vol. II. us now live in a perfect Aversion and Antipathy to all manner of Vice and Wickedness, and set our selves so much against it, that all the World may see our Love to Christ, who died for our Sins, by our constant Hatred of those Sins for which he died.

And now we speak of Love, that certainly is a Passion that must needs be raised to its highest pitch, when we *behold the Lamb of God which taketh away the Sin of the World.* If we behold him only as the Lamb of God, as such he is without Spot and Blemish, Beauty, Goodness, Purity, Glory, Perfection itself; and therefore infinitely deserves our Love, for what he is. But when we behold him as the *Lamb of God that taketh away the Sin of the World,* and so consider, not only how lovely he is in himself, but likewise how loving he hath been, and still is to us; I wonder how we are able to love any thing in the World besides, or at least, in comparison of him! For where shall we find a Friend that ever did, or ever can express so much Love and Kindness to us, as our dear Lord hath done? For what hath not he done? What hath not he suffered for us? *He being in the form of God, thought it not robbery to be*

## CHRIST'S Passion.

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be equal with God, and yet made himself *Sermon*  
of no reputation, but took upon him the *III.*  
form of a servant, and was made in the   
likeness of Men, and being found in fa-  
shion as a Man, he humbled himself, and  
became obedient to death, even to the death  
of the Cross, and all for us, Phil. 2. 6,  
7, 8. And as he himself saith, Greater  
love than this hath no man, that a man  
lay down his life for his friend, Joh. 15. 13.  
Yet this Love had he for us, for hereby  
perceive we the love of God, that he laid  
down his life for us, 1 Joh. 3. 16. He  
did not only suffer Hunger and Thirst,  
and Contempt, and Grief, and Pain, and  
Trouble for us, but he laid down his  
Life for us. O the height, the length,  
the depth, the breadth of the Love of  
Christ to Mankind! That Glory itself  
should be despised, Mercy flighted, Love  
hated, Innocence accused, Justice con-  
demned, Life die, God Crucified for Men!  
How can we muse of this, and the Fire  
not kindle in our Breasts, and break out  
• into an open Flame of Divine Love to  
him, who so loved us, as to give himself  
for us?

And if any of your Hearts be not yet  
enflamed with true Love to Christ, bring  
them nearer to his Cross, behold him  
there how he hangs upon it, view him  
G well,



Vol. II. well, see how his Heart beats, his Head hangs down, his Hands and Feet are all of a gore Blood, and all for you! Consider how his Body is wrack'd, his Soul is scorched, his whole Man is tormented in the Fire of God's Wrath, and all for you! Look a little longer, and behold what Pangs of Death are upon him, until at length he bows his Head, and gives up the Ghost, and all for you! And if after all this, any Man love not the Lord Jesus Christ, let him be *Anathema, Maranatha.*

Neither doth our blessed Saviour thus infinitely deserve our Love, only but what he once suffer'd upon the Cross, but likewise by what he is still doing for us in Heaven, where he appears continually in the Presence of God on our behalf, applying the Merits of that Death to us, which he underwent for us upon Earth. For it is to him thus dying, and therefore making intercession for us, that we are obliged for whatsoever we have, or are, or do, that is good. It is he that supplies our Wants, that resolves our Doubts, that prevents our Fears, that removes our Troubles, and delivers us from seen or unseen Dangers, every Day. It is he that restrains the Power, *abates the Pride, asswages the Malice, infatuates the*

the

the Counsels, and defeats the Designs of Sermon  
 all our Enemies. It is by him that our Vices are subdued, and our Hearts cleansed, that our Sins are forgiven, and our Persons justified; that our Prayers are answered, our Services accepted, our Nature sanctified, and our Souls saved. It is all by him, and by him only. He is our Prophet to instruct and teach us, he is our King to govern and protect us, he is our High-Priest to make Atonement and Reconciliation for us. Infomuch, that without him we can do nothing, but by him there is nothing but we can do; as the Apostle found by experience, saying, *I can do all things through Christ, which strengtheneth me,* Phil. 4. 13. III.

When we are in Trouble, and ready to sink under it, it is he who supports our Spirits, and carries us with Patience and Comfort through it. When we are in Streights, and know not which way to take, it is he who guides us by his Counsel, and directs us by his Holy Spirit, to what is most for his Glory and our Good. When we are assaulted with Temptations, it is he who stands by us, and gives us Power to resist and conquer them. When our Passions are turbulent and unruly, it is he who reduceth them in order, and brings our Minds into

Vol. II. frame again. When we are heavy laden with the burthen of our Sins, it is he who gives rest and quiet to our Souls. When we are at our Devotions, it is he who assists and perfumes them with the Incense of his own Merits. And now we are speaking and hearing of him, he is specially present with us, to excite and raise up our Affections to himself. We may be confident of it, for we have his own Word for it, saying, *When two or three are gathered together in my name, there am I in the midst of them*, Matt. 18. 20. But is he here in the midst of us? How then can we forbear to address ourselves unto him, and say,


*Dear Jesus, thou Lamb of God, who takest away the Sin of the World, we Honour thee, we Adore thee, we Love thee, for that thou first lovedst us, yea, so lovedst us, as to give thy self for us: What shall we render to thee, most loving Saviour, for this thine infinite Love and Kindness to us? We know that thou expectest no more, and we can give no less than to Love thee again. This therefore is that which we now promise and resolve to do by thy assistance: Beseeching thee to inspire and inflame our Hearts every Day more and more with Love to thee above all things, by that transcendent Love which*

which thou hast, and still art pleased to **Sermon**  
manifest unto us. **III.**

But hark! What doth our great Lord and Master say, to those who profess to Love him? *If ye love me, saith he, keep my commandments*; without which indeed we have no ground to think we Love him: But have all the reason in the World to Fear and Dread him. For if, notwithstanding all that he hath done and suffered for us, we shall still continue to break his Laws, dishonour his Name, and refuse those easy Terms which he hath offered to us in his Gospel; what can we expect, but that he will leave us to the Judgment of God, to be punished according as our Sins deserve? And if he underwent so much for those Sins which were none of his own, but others, what a fearful thing will it be for us to *fall into the Hands of the living God*? What cause have we then to fear, lest we by our Impenitence and Unbelief, should lose the benefit of all Christ's Sufferings, and forfeit our Right and Title to all the Blessings which he hath thereby purchased for us? For what then will become of us? If our Saviour himself will not save us, who can? And yet if we continue in our Rebellions against him, instead of saving, he will *break us with a rod*

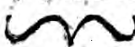
Vol. II. *rod of iron, and dash us into pieces like a  
 ~~~~~ potters Vessel.* He will set himself against  
 us, and be as great an Enemy, as he hath
 been a Friend unto us. He will let loose
 the Divine Vengeance, and our own Con-
 sciences upon us. He will consign us
 over to utter Darkness, where *the Worm*
dieth not, and the Fire is not quenched.
 He will pronounce that terrible Sentence
 upon us, I dread to repeat it, *Depart*
from me ye cursed, into everlasting fire,
prepared for the Devil and his Angels.
 Who can think of this and not tremble at
 the thoughts of living in those Sins, for
 which the Son of God died?

But as we have so much reason to fear
 the sad effects of Sin, in case we conti-
 nue in it; so, if we repent and turn from
 it, we have all the ground imaginable to
 hope and trust on Christ, for Pardon and
 Salvation, and for all things necessary
 both for Life and Godliness. For now
 that the Lamb of God hath taken away
 the Sin of the World, what need we
 fear? Do we fear Shame? He was de-
 rided. Do we fear Pain? He was Tor-
 mented. Do we fear Judgment? He was
 Condemned. Do we fear Death? He
 was Crucified for us. Do we fear any
 of our Fellow-Creatures? Our Creator
 himself is now become our Saviour, and
 mighty

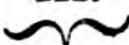
mighty Deliverer. He hath delivered us Sermon
 from great Dangers. *He doth deliver: III.*
In whom we trust that he will yet deliver, 
 2 Cor. I. 10.

And what good thing is there in the whole World, which we may not, which we ought not to hope for now, at the Hands of God? For, as the Apostle argues, *He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these, we are more than conquerors, through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other Creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord,* Rom. 8. 32, 33, 34, 35, 36, 38, 39.

Thus when we consider how great things Christ hath done for us, we cannot but rejoyce in Hope, and triumph over Despair and Diffidence. But if we

Vol. II. consider withal how he did it, even by  dying for us, and so undergoing all the Punishments which were due to our Sins; this is enough to make us grieve, lament, and mourn all the Days of our Life. In-
 somuch that I cannot but sometimes wonder with my self, how we are able to lift up our Heads, and look one another in the Face; that we do not blush, that we are not ashamed of our selves, for being guilty of such Sins, for which no less a Sacrifice than the *Lamb of God* himself could make Atonement. Yea, I wonder how we make a shift to live, how we can endure our selves, and keep our Hearts from sinking down within us, when we call to mind what we and our Sins have done, even Crucified the Lord of Glory, and laid his Honour in the Dust! *The remembrance of it* cannot surely but be *grievous to us*, and *the burthen so intolerable*, as to force not only Tears from our Eyes, but Blood from our very Hearts, and make us wish that we had never been born, that we had never lived, that so we might never have been any cause that the Son of God should die.

Such Passions, or rather Compassions as these, do so naturally flow from the due Consideration of our Saviour's Sufferings,

ferings, that we need no other Arguments **Sermon**
 to excite or move them. Howsoever, to **III.**
 keep up our Minds a little longer in this 
 Holy and Devout Exercise, let us sup-
 pose ourselves to be standing or passing
 by the Cross, whilst our Saviour was
 hanging upon it, and apprehend him
 crying out, as he justly might, after this
 or the like manner.

*Is it nothing to you, all ye that pass
 by? Behold and see if there be any Sor-
 row like unto my Sorrow which is done
 unto me, wherewith the Lord hath af-
 flicted me in the Day of his fierce An-
 ger? Behold and see what your Sins
 have done, what they have done to me
 the Eternal Son of God, the only begot-
 ten of the Father? See what Scorn and
 Contempt they have brought upon me,
 what Spittle they have thrown in my
 Face, what Gashes they have made in my
 Head, what Wounds in my Hands and
 Feet, what bloody Sweat over my whole
 Body? And yet alas! all that you can
 see, is nothing in comparison of what I
 feel. I feel the Wrath of God, the
 Wrath of my beloved Father, and all
 that Fury and Vengeance which is due
 to your Sins. It all now centers in me.
 Oh the Fire now kindled in my Breast!
 enough to burn up ten thousand such as
 you*

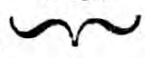
Vol. II. you to nothing. How doth it flame and spread itself over my whole Man? *My Throat is dry, my Heart is faint, my Soul is sorrowful unto Death.* What a load is now upon me? What a burthen do I now bear? No less than the Sin of the whole World! A Burthen so great, so heavy, so grievous to be born, that I myself should sink under it, but that I am supported by my Almighty Power and Godhead. Oh that you could but look into my Breast, that you did but know what Pain and Anguish, what Horror and Confusion I there suffer for your Sins! How would it grieve you to the Heart? And yet all this is not enough neither. For nothing less than Death, than my Death, will satisfy my Father for your Sins. So that either I must die now, or else you must die for ever. And therefore, behold my Love; rather than you should die eternally, I my self for your sakes now give up the Ghost and die.

Can we possibly apprehend our Lord complaining thus, as he justly might, upon the Cross, and not sympathize and condole with him? Blessed Lord! we cannot; we cannot but grieve with thee, having been the cause of all this Grief unto thee. It cuts us to the Heart, to see thy blessed Body thus torn and mangled,

gled, and to consider how thy innocent Sermon
Soul is oppressed and tormented for our Sins, for those Sins which we have taken
pleasure and delight in. But now thy Death
and Passion brings them all into our
Minds, and makes us *possess our former*
Iniquities, which are as *a sore burthen*
too heavy for us to bear. Wherefore we
humble our selves before thee this Day,
we abhor ourselves, we repent in Dust
and Ashes. *O that our heads were waters,*
and our eyes a fountain of tears, that we
might weep day and night! That nothing
may come so near our Hearts, nothing lie
so heavy upon our Spirits, nothing be so
grievous and painful to us, as the remem-
brance of our having lived so as to cause
thee, in whom we live, to die. But shall
we do so still? No; by thy Assistance we
will grieve our Sins to Death, and give
up our Lives to thee, who hast given
thine for us.

Such Thoughts as these cannot but
come into our Minds, whensoever by a
quick and lively Faith, we behold the
Son of God hanging upon the Cross for
us: The saddest sight that ever was, or
can be seen. So sad, that it would cer-
tainly break our Hearts, and make us
spend our Days in nothing else but Grief
and Melancholy, unless we look further,
and

Vol. II. and behold him there as *the Lamb of God taking away the Sin of the world*: and so, together with his Death, consider also the glorious Consequents and Effects of it; as that, by it our Sins are all expiated, and our Obligations to Punishment for them, cancelled and made void: By it the whole Creation is reconciled to us, and *all things work together for our good*: By it we are restored to the Favour of God himself, and made his own Children by Adoption and Grace: By it we have the Image of God enstamped again upon us, and are made in our Capacities, *Holy as he is Holy*: By it we are impowered from above to *live Soberly, Righteously, and Godly in this present World*: And when we go from hence, by it we shall be carried up to Heaven, and be made as happy as it is possible for Creatures to be for ever. The due Consideration of which cannot but raise up our dejected Spirits again, and make us every one sing with the Blessed Virgin, *My Soul doth magnifie the Lord, and my Spirit rejoiceth in God my Saviour*. In God my Saviour! This is the ground of all the Joy we either have or hope for, that God himself is become our Saviour: That he hath taken away the Sins of the World, and ours among the rest. *Whom therefore having*
not

not seen we love: In whom, though now we see him not, yet believing, we rejoice with joy unspeakable and full of glory, Sermon III.
 1 Pet. 1. 8. 

And verily, although we neither have, nor do, nor can ever expect to see our blessed Saviour with our bodily Eyes, till the last Day; yet it is a great Joy and Comfort to us, that as by Faith we have seen him upon the Cross, where he suffer'd so much Shame and Pain for us; so by the same Faith we may now behold him yonder in the highest Heavens, where he is exalted with the Right-hand of God, to be both *a Prince and a Saviour, to give Repentance and Remission of Sins*; where he hath all Power committed to him *both in Heaven and Earth*; where he reigns as *Lord of Lords, King of Kings, crowned with Glory and Honour*, infinitely beyond what we are able to conceive, *Heb. 2. 9. where he is set at the Right-Hand of God, far above all Principality and Power, and Might, and Dominion, and every Name that is named, not only in this World, but also in that which is to come*: Where he hath Angels, Archangels, Cherubim, Seraphim, and all the Company of Heaven to wait continually upon him, to minister unto him, to Praise and Worship him: And where, at this Moment, whilst
 we

Vol. II. we are speaking and hearing of him, he is *interceding* and preparing a Place for us, that *where he is, there we may be also*. This we have from our own Mouth; and therefore may well desire, with *St. Paul*, *to be dissolved, and to be with Christ*, that we may see him who hath been thus infinitely kind and merciful to us, that we may see him *face to face*, behold the Glory which the Father hath given him, enjoy his Presence, sing forth his Praises, and solace ourselves in his Divine Love and Goodness for ever.

Thus we see how our several Passions of Anger, Hatred, Love, Fear, Hope, Sorrow, Joy, Desire, and the like, have all abundant Matter to work on, and so ought to be interchangeably exercised, whensoever we behold, or meditate upon the *Lamb of God which taketh away the sin of the world*; as we do at this time. And now, I hope, we are all rightly prepar'd and dispos'd for the Great Work which remains, ever to Adore and Praise this Lamb of God, who hath done, and suffer'd, and procur'd such great and wonderful Things for us. Let us therefore now lay aside all earthly Thoughts, and with one Heart and Mind join with the Holy Evangelist, in saying or singing, *To him which hath loved us, and washed*
us

us from our sins in his own blood, and hath made us Kings and Priests, to God and his Sermon
Father, to him be glory and dominion for III.

ever and ever, Rev. 1. 5, 6. Or rather, that we may do so high a work the better, Let us get above this World, and fix our Hearts and Affections for a while in Heaven, where our great Lord and Saviour is; and there let us join in Confort with the Celestial Choire, in those seraphick Hymns we find them singing in the Revelations, Worthy is the Lamb which was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And again, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and to the Lamb for ever and ever, Rev. 5. 12, 13.

But not having been accustomed, as yet, to the Hymns of the Church Triumphant, as we hope e're long to be, I fear we may find it something difficult to tune our Hearts aright unto them: And therefore let us take that which the Church Militant here on Earth hath always used, and which we ourselves do constantly use in the Sacrament of our Lord's Supper, ordain'd on purpose to put us in mind of the great Atonement which he, the Lamb of God, hath made for us; and let us, with one Heart and Voice, join together in that, and say,

Glory

Vol. II. *Glory be to God in the highest, and on earth peace, good-will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.*

O Lord, the only begotten Son Jesu Christ. O Lord God, Lamb of God, Son of the Father, that takest away the Sin of the World, have mercy upon us. Thou that takest away the Sin of the World, have mercy upon us. Thou that takest away the Sin of the World, receive our Prayers. Thou that sitteth at the right-hand of God, have mercy upon us.

For thou only art Holy; thou only art the Lord; Thou only, O Christ with the Holy Ghost, art most high in the glory of God the Father. Amen.

SERMON IV.

Salvation *thro'* Fear and
Trembling.



PHIL. II. 12.

*Work out your Salvation with fear
and trembling.*

Salvation is a Word that is often in our Mouths, and sometimes, I hope, we have it in our Hearts too. Be sure we all desire to be saved: And blessed be God for it; we may all be so, if it be not our own Faults; For we have an Almighty Saviour, Jesus Christ, the Eternal Son of God, who is *able to save to the utmost, them who come unto God by him, seeing he ever liveth to make intercession for them,* Heb. 7. 25. And that he is as willing, as he is able to save us, we cannot doubt, *seeing he came into the World, on purpose, to save Sinners,* 1 Tim. 1. 15. Such Sin-

H

ners

Vol. II.   ners as we all are, and therefore may be confident that he will save us, if we do but apply ourselves to him for it, and do what he requires on our part in order to it. What that is, I shall endeavour, by his Assistance, to shew, from the Words I have now read.

The Apostle having been at *Philippi*, a City in *Macedonia*, and Converted many of the Citizens to the Christian Faith, he sends this *Epistle* to confirm them in it, and to direct them how to frame their Lives, and carry themselves in all Conditions according to it; that so they might receive the End of their Faith, even the Salvation of their Souls. Among other things he here puts them in mind of the great readiness they had shewn, in obeying and observing what he taught, concerning the things that belong'd to their *Salvation*, while he was present with them, and adviseth them not only to do the same; but much more now that he was *absent* from them, and so could not be ready, upon all occasions, to admonish and direct them what to do. Now he would have them look to themselves, and use their utmost Care and Diligence in working out their own Salvation, by doing every thing that is requisite or necessary in order to it. *Wherefore, my beloved,*

loved, saith he, *as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your salvation with fear and trembling.* Sermon IV.

For the right understanding of which Words, we must first consider, what is here meant by *Salvation*; and then, what by *working it out with fear and trembling.*

Salvation is a word that is often used in Scripture for *Preservation*, or Deliverance from any sort of Trouble and Distress, in *Mind, Body, or Estate*: But here, and in many other places, it signifies particularly that whereby we are saved from the Wrath of God and eternal Damnation, so as to be advanc'd to everlasting Life and Happiness; which is therefore called *the salvation of our souls*, 1 Pet. 1. 9. and the *Salvation which is in Christ Jesus, with eternal glory*, 2 Tim. 2. 10. who is said to be the *Author of Eternal Salvation*, Heb. 5. 9. *Neither is there salvation in any other: for there is no other name given under heaven, among men, whereby we must be saved*, Acts 4. 12.

But to make this as plain and practical as I can, that ye may all understand the nature of this *Salvation*, so as to be enflamed with Desires of it, and stedfast Resolutions to work it out, I shall deduce it from its Original, and lay it all open before you in these Propositions.

Vol. II.



1. As *all* the *Angels*, so *all* *Men* were at first design'd to live and abide for ever. And accordingly they all do so. When a Man is once formed, and so begins to be, or exist, he is never after annihilated, or ceaseth to be; but always continues in his Being or Existence: So that *Adam* himself, and all that ever proceeded from him, in all Places and Ages, from the Beginning of the World unto this Day, they still all live, and move, and have their Being some-where, as really as we now live upon the Earth: Though their Souls are separated from their Bodies, they are not separated from their Being; but still exist, and act as reasonable Souls, and will continue to do so in their separate State, until the *Last-Day*; when their Bodies being united again to them, they shall live together unto all Eternity.

2. As *all* *Men* live for ever, so all live, more or less, in this World; some live a longer, some a shorter time, but all live some time here; some, perhaps, may live but a few Minutes, or an imperceptible time, but some they must live; for no Man can go into the other World, without taking this in his way: His Soul must first live in a Body upon Earth, before it can be translated into another State. Others live here for many Years,

as, blessed be God, many of us have already done: Some, heretofore, liv'd 200 or 300, some near 1000 Years; now it is rare for any to live an 100. Neither doth any Man know how much longer he shall live, than he hath liv'd already.

Sermon
IV.

3. But this we all know, that how long soever any Man lives in this World, he must, at last, go into the other. *This being design'd only for our Temporal, the other for our Eternal State, which we enter upon immediately upon our leaving this. The Soul being no sooner separated from the Body, and so out of this World, but it is, at the same Moment, in the other. So that Death is only our Departure or Translation out of one State into another; out of this into the other World.*

4. According as Men live here, well or ill, so hereafter they must live in Pleasure or Torment: For every one shall receive *the things done in his body, according to what he hath done, whether it be good or evil, 2 Cor. 5. 10.* And, accordingly, they who live soberly, righteously, and godly in this present world, shall live happily in the other: But they who know not God, and obey not the Gospel of our Lord Jesus Christ, shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power,

Vol. II. 2 Theff. 1. 8, 9, And so these shall go in-
 ~~~~~ to everlasting punishment, but the righteous  
 into life eternal, Mat. 25. 46.

5. The place where all impenitent and unbelieving Sinners must live for ever, is called *Hell*, a dark and gloomy place, outer darkness, where shall be weeping and gnawing of teeth, Matt. 22. 13. where they live in the extremity of Pain and Torment, both in Mind and Body; where their *Worm* dieth not, and the fire is not quenched, Mark 9. 44. where their Consciences are continually gnawed and fretted with the Remembrance of their former Sins; and the Wrath of Almighty God is always burning in their Breasts, never to be quenched or abated; where they lie scorching in that everlasting Fire that is prepar'd for the Devil and his Angels, Mat. 25. 41. and so have those Fiends and Furies always about their Ears; where they never have any Quiet in their Minds, nor Ease in their Bodies, nor so much as *one drop of Water* to cool their inflamed Tongues; where they are always restless and uneasy, confounded, afflicted, tormented with a quick sence of God's Wrath and fiery Indignation against them, for not obeying the Laws, nor believing the Gospel which he had reveal'd to them: This is the Portion of the Wicked, the bitter Cup which they

they must drink in the other World. And Sermon  
 that which is worst of all, they can never drink it all off; for as fast as they drink, fresh will still be poured in, and so their unspeakable Misery and Torment will be continued for ever. IV.

6. But they who repent and believe the Gospel in this World, at their Departure out of it, go to a place of a quite different nature, called *Heaven*, a place as full of Pleasure and Satisfaction, as the other is of Astonishment and Confusion; for here the *Spirits of just men made perfect*, live in perfect Rest, and Ease, and Love, and Peace together, fearing nothing, lacking nothing, desiring nothing, as having all things they can desire; neither can they envy the Holy Angels themselves, being made *equal* to them in all respects, and Fellow-Communers with them in all their Joys and Honours. Here the *Righteous shine as the sun in the kingdom of their Father*, Matt. 13. 43. having the Light of his Countenance shining continually upon them, which so refresheth, delighteth, and transports their blessed Spirits, that they are always brisk and lively, always pleasant and chearful, always singing, and praising, and adoring, the eternal God, and the *Lamb that sitteth upon the throne.* *The Lamb that sitteth upon the*

Vol. II. *throne.* The Lamb that sitteth upon the throne, it was He that brought them thither, and now they live with him there, and behold the glory which the Father hath given him, *John 17. 24.* O blessed Sight! methinks the very Thoughts of it should make us all long to be there, that we may see our Dear Lord and Saviour shining forth in all his Glory! Then we shall clearly see his Infinite Love and Goodness to us, and partake of all the Felicities that he purchased for us with his own Blood! He is made *Heir of all Things*, and in him we shall then inherit all things too that God ever made, and Him also that made them: For we shall then behold him manifesting his special Love and Favour to us, smiling upon us, and displaying all his Glorious Perfections before us, whereby we shall be filled with all true Joy and Happiness, as full as our Souls can hold, or can be made capable of. This Honour have all the Saints: This Perfection of Bliss and Glory have all they who live the Life, and die the death of the Righteous: This they always have, not only now and then, but continually; nor for some time only, but to all eternity.

7. This is that *Salvation*, that *eternal salvation* which the *Apostle* here speaks of, and would have us to work out. He

sup-

supposeth that we are all capable of it, Sermon  
and may have it if we will; for it is of- IV.  
fer'd to all, and therefore to us as well  
as any other: But we must not think that  
it will drop into our Mouths while we  
are asleep, or be forc'd upon us, whether  
we will or no. But if we desire, in good  
earnest, to have it, we must, in good ear-  
nest, labour after it, and make it the  
great Care and Business of our Lives to  
obtain it; or, as the Apostle here speaks,  
we must work it out *with fear and trem-  
bling*; where every Word hath its Weight,  
and deserves to be duly weigh'd by us.  
We must *work*; we must work it *out*;  
and we must work it out *with fear and  
trembling*.

*First*, We must *work*: *Salvation* is not  
a thing to be play'd with, much less to  
be got by Sloth and Idleness; but they  
who would have it, must *labour*, and  
*work* hard for it. He who hath purchas'd  
it for us, and by whom alone we can  
therefore have it, saith, *Labour not for the  
meat, that perisheth, but for that meat  
which endureth unto everlasting life, which  
the Son of Man shall give unto you, Joh. 6.  
27.* It is he who gives it, but he gives  
it only to those who *labour* for it. As  
in the Parable, the Master of the Vine-  
yard gave to those who had wrought in  
his



Vol. II. his Vineyard but one *hour*, as much as he did to those who had *born the burden and heat of the day*: But he gave to none but such as wrought there, *Mat. 20. 1, &c.* So here, *Eternal Life is the sight of God through Jesus Christ our Lord, Rom. 6. 23.* It is God alone who gives it, and he gives it only through *Jesus Christ*. So that whatsoever a Man doth, he cannot merit or deserve it; but still he is wholly beholden to the Free Grace of God for it: For, after all, it is his Free Gift. But, howsoever, he never gives it but only to such as *labour* for it, by doing all *such good Works as he hath prepared for them to walk in*, as the Way, and Means whereby he gives it to them; which therefore are called, *the means of Salvation*. And he that would attain the End, must use the Means whereby to attain it. Now there are several Works which God hath appointed us to do, as the *Means* whereby to receive *Salvation* from him.


Such are, *first, Temperance and Abstinence*; for, as the Apostle saith, *Every man that striveth for the mastery, is temperate in all things: Now they do it to obtain a corruptible crown, but we an incorruptible, 1 Cor. 9. 25.* As if he had said, *They who strive and run in a Race to get only*

only a *Crown of Leaves*, a corruptible Sermon and fading Crown, they take care to keep their Bodies in a good *Temper*, that fo they may be active and nimble, and better able to hold out to the end of the Race. How much more We, who strive for an *incorruptible*, an *eternal Crown*? We must be sure to be *Temperate in all things*, to diet ourselves, to keep our Bodies always in such a Case and Disposition, that they may not hinder us in *running the Race that is set before us* for it. But for that purpose we must not only keep our Bodies always clean and tractable by constant *Temperance*, but we must keep them under also by frequent Abstinence and Fasting. This is one of the Means that *St. Paul* himself used for this End; *I keep under my Body*, saith he, *and bring it into subjection, lest that by any means when I have preached unto others, I myself should be a cast-away*, 1 Cor. 9. 27. And if he was forced to take this course, unless we follow his Steps, we can expect no other but to be *Cast-aways* indeed. Wherefore they who would *work out their Salvation* must begin here: They must be always *temperate* both in Meat and Drink, and must perform the great Duty of *Fasting*, so as to bring their *Flesh into subjection* to the Spirit. And if the strict  
Ob-

Vol. II. Observation of the Days prescrib'd by our Church for *Fasting* and *Abstinence* will not do it, as it may in most, effectually, they must observe more: And never think they do it to any purpose, until their Bodies are so entirely subdued and kept in such Obedience to their Souls, as no way to impede or hinder them in the Use of all other *Means* appointed for their *Salvation*.

Among which, *Prayer* is one that we must constantly exercise our selves in; for as *Salvation* itself, so every thing that is requisite or necessary towards it, comes from God. And we have no ground to expect it from him, unless we ask it of him: But if we ask it of him, he will most certainly give it us, whatsoever it is, even his Holy Spirit itself to *direct, sanctifie, and govern both our Souls and Bodies in the ways of his Laws, and in the works of his Commandments*; so as to work in us *both to will and to do* whatsoever he requires of us in order to our obtaining *Eternal Life*: For we have his own Word for it, that he will give his *Spirit to them that ask him*, Luk. 11. 13. But then we must take his Word, and accordingly *trust and depend upon him for it*; we must *ask in Faith, nothing wavering*, Jam. 1. 6. Neither must we *ask it only*

only once or twice, but every Day con- Sermon  
tinually. We must *pray without ceasing*, IV.

1 Theff. 5. 17. We must continue *instant*   
*in prayer*, Rom. 12. 12. and that too,  
both *privately* in our Clofets, and *pub-  
lickly* in his own House, where he is  
always *in the midst of those* who meet  
together *in his Name*, ready to grant  
whatsoever they jointly ask in it, *Matt.*  
18. 20.

But for that Purpose, to our Praying  
we must often join also the *Hearing* of  
his *Holy Word*, as the ordinary way  
whereby he is pleased to convey his *Holy  
Spirit* to us, with all the Gifts and Graces  
we pray for. For as he made us at first  
by his *Word*, so he renews or restores  
us to our first Estate by his *Word*, by  
speaking or declaring his Will and Plea-  
sure to us. His *Holy Spirit* moving up-  
on our Hearts, while *his Word* is found-  
ing in our Ears, and so working us up  
to *New and Holy Creatures*. As we often  
read in Scripture, how the Spirit of God  
fell upon People, whilst they were hear-  
ing God speaking to them by his Pro-  
phets or Apostles. But the Word is the  
same still, *Faith* still comes by *hearing*,  
*and hearing by the word of God*, Rom.  
10. 17. Wherefore all that really desire  
*Faith*, and by consequence whatsoever  
else

Vol. II. else is required to the *Saving* of their Souls, they must not only *search the Scriptures*, and read the Word of God themselves, but they must often hear it from some that are impowred and sent from him to declare it to them, and must accordingly receive it, *not as the word of men, but as it is in truth the word of God, which worketh effectually in them that believe,* 1 Theff. 2. 13.

These are the *ordinary means* whereby the great Work of our Salvation is begun; but then to carry it on and finish it, we must frequently receive the *Sacrament of the Lord's Supper*, ordained on purpose to put us in mind of, and so to exercise and confirm our *Faith* in our Blessed Saviour, by whom alone we can ever be saved. For after all that we can do, we can never obtain *Salvation* any other way than by him. And we have no ground to expect that he should save us, unless we do that which he himself hath required of us in order thereunto. But he himself hath required us *to do this in remembrance of him*, which he, be sure, would never have done, if we could have been saved as well without it. And therefore all that live in the neglect of this *Duty*, and yet hope to be saved by him, will find themselves egregiously mistaken.

staken. But they who receive this blessed Sacrament as *faithfully*, and as *frequently* as he requires them to do it, receive, by degrees, such a measure of his Grace and Holy Spirit, to direct, assist, and govern them in what they do, that they are thereby enabled not only to Work, but to *work out their salvation with fear and trembling.*

IV.

What it is to *work it out*, is the next thing to be considered. And it had need to be considered well, as we desire not to labour in vain. For whatsoever pains we take about our *Salvation*, all will come to nothing, unless we work it out, that is, unless we work so as to obtain it. I say, obtain, not effect it; for that is not in our Power. It is *God* our Saviour only that is the *Author* or *efficient Cause* of our *Salvation*. It is he only that can effect it in us and for us. And therefore we are not here commanded to effect or make it ourselves, but to *work* and labour for it. But we must work and labour for it, so as that we may at last obtain it by him, in the use of the foresaid Means which he hath appointed for it.

For which purpose, we must first use not only some, but all the said Means. We must carefully avoid that dangerous  
Rock,

Vol. II. Rock, upon which so many have made *shipwreck of faith and a good conscience*, and so of their Salvation, by doing only some things that are required towards it, and neglecting the other. As some are altogether for *bodily Exercise*, for chastising, mortifying, and subduing the Flesh to the Spirit, but rarely use the Means whereby to have the *Spirit of God* to rule and govern it. Others are only for saying their *Prayers*; and if they do but do that every day, they think they do enough; never troubling themselves about *Fasting*, or *Hearing the Word*, or *Receiving the Sacrament* of the Lord's Supper, as if these were useless, insignificant things. Whereas others are only for *Hearing of Sermons*, placing the Whole of their Religion in it, and rashly venturing their Eternal Salvation upon it: As if hearing how to get to Heaven, would bring them thither, without any more ado. And of those who do use some or more of these Means, yet most live in the *shameful Neglect* of the *Holy Eucharist*, seldom or never partaking of the Blessed Body and Blood of Christ, as if that was of no use at all to their *Salvation*, although it was ordained by their only Saviour for that very End and Purpose, that they might be saved.

Many

Many, I fear, who are here present, Sermon  
 know all this to be true of themselves, IV.  
 by their own Experience. I wish they  
 may not know it hereafter to their Cost:  
 As they certainly will, if they continue  
 in the neglect of any of the Means that  
 are appointed for their *Salvation*; for  
 they can never work it out by any one,  
 but by all together. He that only Plows  
 his Land, can expect no Crop, unless he  
 Sow it too. And although he both Plows  
 and Sows it, yet unless he Harrows and  
 Weeds it, and defends it from Fowls and  
 Vermin, his Expectations will still be  
 frustrated. So here by *Fasting* and *Prayer*  
 the Fallow-Ground of our Hearts is  
 plowed up, and made fit to receive the  
 Seed of God's Word. But it is by *Hear-*  
*ing* that the *Seed* is *sown*, and by the  
*Sacrament* that it is preserved and streng-  
 thened, so as to grow up to perfection.  
 And therefore he that doth one without  
 the other, had as good sit still and do no-  
 thing at all: Though he *labour* never so  
 much *for Salvation*, he can never *work*  
*it out*, but will still want something or  
 other that is necessary to his obtaining  
 of it. And this I verily believe, is the  
 great Reason why many, as our Saviour  
 saith, *shall seek to enter in at the strait-*  
*gate, and shall not be able*, Luke 13. 24.



Vol. II. even because they *seek* it partially; they do some things, but they do not all that is required of them: And then it is no wonder if they lose their labour.

Wherefore, as ever ye desire not to labour in vain, but to *work* so, as effectually to *obtain Eternal Life*, you must go through the whole Course which God hath prescribed for it; you must *Fast*, and *Pray*, and *hear God's Holy Word*, and *take all opportunities* that you can possibly get, of *receiving* his Blessed Body and Blood. Neither must ye only do all these things, one as well as another, but ye must *work hard*, with all your Might and Main in every one of them. You must *Fast* in *good earnest*, so as to keep your Bodies under; you must *pray heartily*, so as that ye may be heard; you must *hear attentively*, so as to receive the Truth in the Love of it; and ye must *receive the Holy Sacrament with that Faith and Reverence*, that ye may really partake of Christ's Body and Blood to strengthen and refresh your Souls.

And as you must thus use all the *Means* of *Grace* and *Salvation* heartily and sincerely, so you must do it *constantly* too; Not only a little now and then for Diversion, when we have nothing else to do, but you must make it the great Business  
of

of your Lives, as long as you live, how long soever it may be. As *Anna* the Prophetess, when she was 84 years old, still served God with fastings and prayers night and day, Luk. 2. 37. So must you still continue to exercise your selves not only in these, but likewise in the other Means of Salvation, whensoever you can have them administered to you, all the Days of your Life. You must never think that you have done enough in this great Work, but must still go on, still striving to enter in at the strait-gate, Luke 13. 24. and pressing towards the mark for the prize of the high calling of God in Christ Jesus, Phil. 3. 14. Till ye come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ, Eph. 4. 13. Till ye have added to your faith, vertue; and to vertue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, Brotherly-kindness; and to brotherly-kindness, charity, 2 Pet. 1. 5, 7. till ye are wholly sanctified in Soul, Body, and Spirit, and so are meet to be partakers of the inheritance of the Saints in light, Col. 1. 12. Then, and not till then, you may be truly said, to work out your Salvation.

Vol. II. Which the Apostle therefore here adviseth you to do, *with fear and trembling*; that is, with all *Humility, Care, and Diligence*, that we can possibly use. For *Fear and Trembling* is not here opposed to that *Faith and Confidence* which we ought to have in God: But first to *Pride, Conceit and Confidence* in our selves; as where it is said, *Be not high-minded, but fear*, Rom. 11. 20. And secondly, to that *Carelessness and Indifferency* that is too common and apparent in most Men about their Salvation, when Men pretend to look after it, and accordingly hope to be saved when they die, and yet take no Pains at all about it while they live: As if *Salvation* was so inconsiderable a thing, that they ought not; or so easie to be attained, that they need not trouble their Heads about it; and therefore never think of it, unless perhaps upon the *Lora's-Day*, when they go to Church. And but perhaps, or scarcely then; for when they are at *Church*, they do not much concern themselves with what is done there, unless it be to observe whether the Minister doth his Duty. This is all the Care that Men generally take of their *Salvation*; and yet they hope to be saved.

And

And this therefore is that which the Sermon  
 Apostle here forbids, by requiring us to IV.  
*work out our salvation with fear and trem-  
 bling: Not to be careless and secure, but  
 solicitous, diligent, and industrious in it.  
 As Servants must obey their Masters with  
 fear and trembling, Eph. 6. 5. And we  
 must all serve God with reverence and  
 godly fear, Heb. 12. 28. So we must  
 work out our Salvation too, fearing lest  
 a promise being left us of entering into  
 his rest, any of us should seem to come short  
 of it, Heb. 4. 1. lest we should at last miss  
 of it, through our own Default and Neg-  
 ligence in looking after it.*

And certainly, if any of us do come  
 short, or miss of it, it must be our own  
 Faults. For notwithstanding our own  
 Weakness and Inability to do so great a  
 Work of our selves; yet if we do but use  
 the Means as well as we can our selves,  
 and trust on him for it, God himself  
 will make them effectual to our *Salva-  
 tion.* This is the Argument which the  
 Apostle here useth, to encourage us to  
 set upon this great Work: For having  
 said, *Work out your salvation with fear  
 and trembling,* he immediately adds, *For  
 it is God which worketh in you both to will  
 and to do of his good pleasure.*

Vol. II. I know there hath been a great Stir made about these Words, both by *Expositors* and *other Learned Men*, why the Apostle should require us to work out our Salvation, and yet tell us at the same time, that *it is God which worketh in us both to will and to do*: For if it be God that *worketh* in us, why need *we work*? What can we do when he doth all for us? Wherefore to make both the Meaning of the Words, and the Force of the Argument as plain as I can: Suppose, I seeing a *Farmer* negligent of his Business, advise him to Till his Ground, to Plow, and Sow his Seed, that it may increase and multiply; but the *Farmer*, to excuse himself, answers, Why should I take all this pains? Why harras out my *Horses* in Plowing my Ground, and then throw away my *Corn* upon it, when after all, I cannot make it take root, *increase and grow* up, and so may lose all my Labour, my Time, and my *Corn* too? But then I reply; It is true, you cannot do that, but you can Plow and Sow, and though you cannot, yet *God* can *give the increase*; he hath done it, and still doth it every Year; and you have no reason to doubt but that he will do it for you, if you prepare your Ground, and do every thing that is usual to be done for it. So  
here

here the Apostle bids us *work out our sal-* Sermon  
*vation.* But what, may some say, what IV.  
 can we do? Why do ye bid us do so  
 great a thing, when we are not *sufficient*  
*of our selves to think anything as of our*  
*selves?* 2 Cor. 3. 5. Why then should  
 we set upon such a Work as this, when  
 we know before-hand that we can never  
 effect it? We can never *work it out,*  
 why then should we throw away our time,  
 in *working* at all about it? To this the  
 Apostle answers, It is true, you cannot  
 save your selves, nor so much as will to  
 do it as of your selves. But howsoever,  
 you need not be discouraged from under-  
 taking so great a *work,* for it is God  
 which *worketh in you both to will and*  
*to do.* And if you do, as you easily  
 may, all things that he requires on your  
 parts, *he will work* in you whatsoever  
 is further necessary to your obtaining *Sal-*  
*vation.* If you sit still and do nothing,  
 you can expect no favour or assistance  
 from him: But if you Plow and Sow,  
 he'll give the Increase. If you *fast* and  
 pray, and *hear his Word,* and *receive his*  
*Sacrament,* he'll bless and sanctifie what  
 you do, so as that you shall *work out*  
*your salvation,* though not by your own  
 Strength, nor by any virtue in the Means  
 themselves, yet by his Grace and Holy

Vol. II. Spirit co-operating with them, and so  
 working in you both to will and to do  
 whatsoever he requires of you.


I do not question but that some here present, have found this verified in themselves: For it is the common Experience of all God's faithful People, that while they have been *exercising* themselves with all their Might in the great Duties which God hath ordained, whereby to *work out their Salvation*, they have found him working in them *both to will and to do*; while they have been *keeping their Bodies under*, by *Fasting* and *Abstinence*, they have received the Spirit, to mortify the Deeds of the Flesh; while they have been presenting their Prayers and Supplications unto God, they have found his Holy Spirit moving upon their Souls, clearing up their Apprehensions of his Divine Glory and Goodness, confirming their Faith in him, fixing their Thoughts upon him, inclining their Will towards him, exciting, enlarging, enflaming, overspreading their whole Hearts with Love and Affection to him, and possessing them with such a sense both of his Majesty, and of his Mercy to them, as neither I, nor they themselves are able to express. While their Hearts have been raised up in praising and magnifying

ing

ing Almighty God, they have sometimes **Sermon**  
 been *caught* on a sudden, as it were, with **IV.**  
*St. Paul into the third Heavens*, and there  
 have seen or heard, or at least have felt  
 things which *it is not possible for them*  
*to utter*. While they have been hear-  
 ing God's Holy Word, they have found  
 themselves struck, and pricked in their  
 Consciences, and their Hearts all ope-  
 ned, as *Lydia's* was, to receive the  
 Truths that were delivered to them. And  
 while they have been feeding upon Christ's  
 Body and Blood, they have found their  
 whole Souls strengthened and refreshed  
 by it, in so wonderful a manner, that  
 they were transported with *joy unspeak-*  
*able and full of Glory*: And are now able  
 to say with the Apostle, *The power of*  
*Christ resteth upon me*, 2 Cor. 12. 9. And  
*I can do all things through Christ which*  
*strengtheneth me*, Phil. 4. 13.

Thus, while his People are at *work*  
 about their *Salvation*, God himself *work-*  
*eth in them both to will and to do*, and  
 so enables them to *work it out*. But  
 that he may do so for us, as we must  
 keep our Minds wholly intent upon the  
 Work we are about, so we must keep  
 our Faith wholly fixed upon him to carry  
 us through it. And I verily believe,  
 that as there are many Divine Sentences  
 inserted



Vol. II. inserted and recorded in Holy Scripture,  on purpose that we may have God's Word, whereupon to build our most Holy Faith upon all Occasions, so particularly in this place, the Apostle hath no sooner bidden us to *work out our salvation with fear and trembling*, but he presently adds, *For it is God which worketh in you both to will and to do*; that so having God's own Word for it, we may believe and trust on him to enable us to do what he here commandeth, which otherwise we could not. For God himself having here said this by his Apostle, if we accordingly take his Word, and depend upon him for it, he will most certainly influence the Means we use, and *work in us* while *we* are using them so effectually, that we shall *work out our salvation*, and do all things requisite to our obtaining Eternal Life, *through Jesus Christ our Saviour*.

These Considerations, I hope, by the Grace of God co-operating with them, have already prevailed upon some here present, to set upon *this great work* in good earnest. I heartily wish they did so upon all, that all who have heard them would now *work out their salvation with fear and trembling*. And if there be any, as I fear there are, who have not  
yet

yet resolved upon it, I desire you further Sermon  
to consider; IV.

1. *Consider.* This is the *most profitable Work* you can ever do; whatsoever ye do besides will turn to little or no account at last. But your moiling and toiling about other things, you may, perhaps, and but perhaps, get something considerable in the Eye of the World, but ye must e'er long leave it, and leave it to such as will never thank you for it, nor be ever the better, but the worse for having it; you yourselves be sure will have nothing of it, but eternal Grief and Torment in your Minds, for having taken so much Care and Pains for *nothing*, for *worse than nothing*, for *Hell and Damnation*. Whereas, by *working out your Salvation*, you may obtain all the good things that you can possibly desire, whatsoever can any way contribute to your being perfectly and eternal Happy, to your Living in Ease and Plenty for ever.

2. *Consider.* As this is the greatest Good that ye can ever attain to, so it is the hardest Matter that can be to attain it. There is a great deal of *work* to be done, before ye can *work out your salvation*. And therefore ye had need be always at it. *Praying and Hearing now and then*, which is all that most Men do, will never do the  
busi-

Vol. II. Business; but ye must exercise yourselves continually both in those and all other Means that conduce to it, or else you will never be able to accomplish it. And *whatsoever ye do, ye must do it with all your might*, as for your Life; for your Life, your Eternal Life depends upon it. And it is well, if after all, ye can attain to it; for ye will meet with a great many Difficulties in it. Which howsoever should not discourage, but rather make you more active and diligent, as knowing that Heaven will make amends for all.

3. *Consider.* How hard soever it may be, it is possible for every one of us to *work out our Salvation*, for many have done it already. There are many *glorified Saints* at this time in Heaven, who once were *sinful Mortals* upon Earth, as we now are. But when they were here, they could do this great *Work* effectually. Why then may not we? We have the *same Faculties*, the *same Scriptures*, the *same Saviour*, the *same Promises*, the *same Sacraments*, and all the *same Means of Salvation* as they had. Why then may not we *work out our Salvation* as well as they did? If we do not, the only Reason is, because we will not. If we would but apply  
our

our Minds wholly to it, there is never a Sermon  
one of us but may certainly do it. IV.

4. Especially considering, that we have  
the Power of Almighty God himself al-  
ways ready to assist us in it. His Grace  
is always *sufficient* for us, his Strength is  
made *perfect* in our Weakness. It is he  
who *worketh in us both to will and to do*:  
And what may we not do by him, who  
can do all things by himself?

Let us therefore now resolve, by God's  
Assistance, to do *this work, this great  
work*, and to do it throughly. Let o-  
thers labour, if they please, *for the Meat  
that perisheth*, let us make it the chief  
Study and Business of our Lives to *work  
out our salvation with fear and trembling*.  
Let us leave no Stone unturn'd, neglect  
no Duty, no Opportunity, no Means that  
may help us in it: Still keeping our Eye  
fixed upon the Eternal God our Saviour,  
trusting and depending upon him alone,  
to direct, assist, and carry us through the  
whole Work, so as to bring us at last to  
live *for ever* with him, who *ever liveth  
and reigneth* with the Father and the  
Holy Ghost, One God blessed for ever.

## SERMON V.

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*The Conscience void of  
Offence.*

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A C T S XXIV. 16.

*And herein do I exercise my self,  
to have always a Conscience void of  
offence, toward God and toward men.*

**H**appy is the Man that can repeat these Words after St. Paul, and say them as truly as he did: Happier than any one else can imagine, or he himself; perhaps, at present may perceive. Be sure none can taste the Sweetness, nor feel the Pleasures of a *good Conscience*, but only they that have it: They can tell you, that it is the only Joy and Comfort of their Lives; and that if they had it not, they should think it worth their while to give all they have in the World for it, and reckon it the best Bargain they ever made:  
And

*The Conscience void of Offence.* 127

And therefore having once got it, they do all they can to keep it; it is their constant Care and Study; it is their daily, their continual Exercise; as we see here in the Apostle, who exercised himself always to keep his *Conscience void of offence*. And so must all they do, who desire either to get it, or not to lose the best Jewel they can ever have, a *Conscience void of offence*, a clear and a good *Conscience*, such a one as the Apostle here speaks of; they must employ and exercise themselves continually about it, as he did, otherwise they are never likely to have it, as he had. It is easie enough, I confess, to talk much of *Conscience*, to plead and argue for it, and to pretend highly to it, as many do, who nevertheless know nothing of it; for they that make the greatest noise about it, have commonly the least cause to do so, unless it be to make others believe that of them, which they themselves know to be false. But for any Man to keep his *Conscience* always pure and *void of offence*, is certainly one of the hardest Matters in the World, by reason of our Fall in *Adam*; whereby our whole Man is disorder'd and out of tune, and that Part especially which we call *Conscience*; for that also, as the Apostle saith, is *defiled*, Tit. i. 15. It is so horribly corrupted,

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Vol. II. rupted, that it very rarely executeth any  
part of its Office aright: It is often fast  
asleep, and takes no notice at all of what  
a Man doth, or doth not: And if it happen  
to be rouzed up and awaken'd, it often  
rages and grows furious, driving him head-  
long into horror and Despair: It common-  
ly excuseth where it ought to condemn,  
or else condemns where it ought to ex-  
cuse us: It is very gentle and indifferent  
in the most important Affairs; but in things  
of lesser moment, or of real indifferency;  
it frets and fumes, and so makes Men  
mighty serious in trifling, but very trifling  
in the most serious things. Indeed the  
Heart, or *Conscience*, of Man is *deceitful*  
*above all things*; there is no trusting to  
it, without extraordinary Care and Cir-  
cumspection; which all must use who  
desire to keep themselves within the com-  
pass of their Duty, and so their *Consciences*  
*void of offence towards God and towards*  
*men*. Hence it is that the Great *Apostle*  
himself, notwithstanding his extraor-  
dinary Parts and Endowments, notwith-  
standing his extraordinary Gifts and  
Graces, notwithstanding the extraordi-  
nary Assistances and Influences of the  
Holy Ghost continually accompanying of  
him; yet he himself was forced to take  
so much Pains with himself, as to make  
it

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it is his continual Exercise to keep his *Con-* Sermon  
*science* right. And if we would attain V.  
the same End; we must also use the  
same Means as he did, by making it  
our continual Exercise and Employ-  
ment.

And verily, it is a great Comfort and Encouragement to us, that though it be difficult, it is not impossible to keep our *Consciences* always in order; for we see that others have done it, and particularly *St. Paul*; for that he did it, we have not only his own Word, but the Testimony of the Holy Spirit of God himself, by which he spake, when he said, *Men and Brethren, I have lived in all good Conscience before God unto this day, Acts 23. 1.* And again, in my Text, *Herein do I exercise my self, to have always a conscience void of offence toward God and toward Men.* And why may not you and I do so, as well as he? We have the same Obligations upon us to do it, we have the same Means of Grace, we have the same Spirit to assist us in the use of those Means, and we have the same Saviour to intercede for God's Acceptance of what we do, as he had: Why then should not we keep our *Consciences void of offence*, as he did? Certainly, if we do not, the Fault is wholly our own; for we may do it, if we will  
K but



Vol. II. but set about it, as he did, in good earnest. Which therefore, that all here present may for the future do, I shall endeavour to give you the best Instructions and Directions about it that I can, from these Words: And for that Purpose shall consider,

- I. *What we are to understand by Conscience, and what by a Conscience void of Offence.*
- II. *How our Consciences may be always void of Offence toward God and Men.*
- III. *What great Reason we have to keep them always so.*

As for the *First*, That which we call *Conscience*, the Holy Ghost all along in the Old Testament calls the *Heart*; as where it is said; *that Pharaoh's Heart was harden'd; David's Heart smote him, &c.* And sometimes in the New; as where *St. John* saith, *if our Heart condemn us, or, condemn us not, 1 John 3. 20, 21.* Which I therefore observe, because it will save us the labour of consulting the *Schoolmen* and other learned Writers, concerning the Nature and Seat of the *Conscience*, what it is, and where seated, whether in the Understanding or Will, or both, or neither, but is a distinct Power or Faculty of

*The Conscience void of Offence.* 113

of itself? All which are needless Questions; for *Conscience* is a Thing that is better understood by Sense and Experience, than by any Definition or Description that can be given of it. If a Man doth but turn his Eyes inward, and look into his own Breast, he may there see and perceive something, as it were, putting him in mind of what he should, or should not do; and afterwards *excusing* or *accusing* him for doing or not doing of it; which is nothing else but his own Mind or Heart, as sensible of the Difference between Good and Evil; and then reflecting accordingly upon what he doth, whether it agree with that Sense he had of it, or no. If he doth that which he is sensible is good, and his Duty to do, then his Mind is quiet and at rest, having his own Senses, as it were, pleased and satisfied: But if he doth that which he is sensible is evil, and ought not to be done, this must needs disturb and offend his Mind, as being contrary to the Sense it had of the thing, and so causing a kind of a Conflict in it. All which is excellently expressed by *St. Paul*, where speaking of the *Gentiles*, he saith, that when *they which have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves: i. e.*

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Vol. II. Tho' they have not God's revealed Will  
or Law written among them, yet they  
having a natural Sense of the good and  
evil of the same Things that are com-  
manded or forbidden in the Law, and  
acting accordingly; these having not the  
Law written in their Books, have it not-  
withstanding in their Hearts, their own  
Minds telling them what they should or  
should not do, and so are in stead of a  
*Law to themselves.* And then it fol-  
lows; *Which shew the work of the Law*  
*written in their Hearts, their Conscience*  
*also bearing witness, and their Thoughts*  
*the mean while accusing or else excusing one*  
*another, Rom. 2. 14, 15.* As if he should  
have said, Seeing these by the meer na-  
tural Instinct and Sense they have of *Ver-*  
*tue* and *Vice*, do often eschew Evil and do  
Good, they thereby plainly shew, that  
though not the Law itself, yet the Work,  
the main Intent and Scope of it, is in Effect  
written in their Hearts, *συμμετρίως αὐ-*  
*τῶν τῆς συνείδησως,* their own *Conscience*  
bearing witness with God, either for them  
or against them, whether they do well or  
ill, and their own Thoughts all the while  
*accusing* or else *excusing* one another, ac-  
cording as they do not, or else do really  
follow that Sense of Things which God  
hath implanted in their Nature. Where  
we

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we may likewise observe the reason, why Sermon it is not called simply, *εἰδῆσις* or *Science*, but *συνείδησις*, or *Conscience*, because it is the same Science or Sense of things, in a lower degree, with that which God himself hath in an higher; and therefore it doth not simply *bear witness*; but, as the Word signifies, it leaves Witness with another, even with God, whether the thing be Good or Evil.

Now, seeing there is in every Man naturally, such a Sense of things as this is, which we call *Conscience*, whereby he perceives the Difference betwixt Good and Evil, and feels in his own Heart a secret Liking of the one, and Abhorrence of the other, and so is forewarn'd either to do it, or not to do it, hence we may easily gather, what it is properly to have a *Conscience void of offence toward God and toward Men*, even a due Sense of our having done what we ought, and nothing else towards either, and so have no cause to be offended or displeas'd with our selves for neglecting any Duty, or committing any Sin that we are sensible of; which is therefore called also a *pure and a good Conscience*: A *pure Conscience*, as being clear and free from that Offence and Disturbance which they feel, who act contrary to their own Thoughts and Sense

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Vol. II. of things, and so offer Violence to themselves; as where *St. Paul* saith, that he had *servea God from his Fore-Fathers with a pure Conscience*, 2 Tim. 1. 3. that is, He had never done any thing which he thought to be a Sin, nor left any thing undone which he thought to be his Duty to God: So that his *Conscience* had nothing to accuse him of, in either Respect; and therefore it was a *pure, a clear Conscience*, and a *good* one too, as the same Apostle calls it; where he saith, that he had *lived in all good Conscience before God*, Acts 23. 1. For that this is the proper Notion of a *good Conscience*, we may learn from the same Apostle, saying, *We trust that we have a good conscience, in all things willing to live honestly*, Heb. 13. 18. where the latter Words explain the former: He therefore had a *good Conscience* in all things, because it was his Will, Desire, and Endeavour in all things to live as became an honest and a good Man. To the same purpose is that of *St. Peter's*, where he adviseth all Christians to have a *good Conscience*, that *whereas*, saith he, *they speak evil of you, as of evil doers, they may be ashamed that falsly accuse your good conversation in Christ*, 1 Pet. 3. 16. where we may observe, that a good Conversation and a *good Conscience* are Cor-relatives,

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relatives, they always go together, and influence one another. He that doth not lead a good Life, can never have a good Conscience; but his Conscience must needs be good, whose Life is so. Sermon V.

And thus it was that St. Paul kept his Conscience always pure, and good, and void of all Offence, even by avoiding whatsoever he thought would offend God, and doing whatsoever he thought would please him; as appears from his saying, *For I know nothing by my self, yet am I not hereby justified,* 1 Cor. 4. 4. that is, I am not conscious to my self that I indulge my self in any thing that I know to be offensive to God; yet I do not from thence conclude, that I am just before God; for he knows many things by me which I my self do not, for which he may justly condemn me; but howsoever my own Conscience doth not. To the same purpose, he elsewhere saith, that *touching the righteousness which is in the law, he was blameless,* Phil. 3. 6. Blameless, not in the Sight of God, but in his own Conscience, that had nothing to accuse him of, or to blame him for, because he punctually observed all things whatsoever the Law required of him, to the best of his Knowledge, and by that means kept his Conscience always

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Vol. II. *void of Offence both toward God, and toward Men.*

Now, understanding how *St. Paul* did it, we may easily learn how we also may do this great Work, even always keep our *Consciences clear, and void of all Offence.* But, howsoever, it being a Matter of so great Importance, that we may be sure to avoid all Mistakes about it, and be rightly inform'd in the true Nature and Notion of it, and in the way and manner how to do it; I desire you to consider, with me, these following Particulars,

*First,* He that would keep his *Conscience void of Offence,* must keep it always awake, and upon its Duty; ready upon all Occasions to admonish him of what he ought to do, and to reprove and correct him if he doth not. For he that suffers his *Conscience* to sleep or slumber, and to be forgetful or careless of its Office, had as good have none at all, and then, be sure, can never have a *good* one. This is the Unhappiness of those who are always so busie about the World, that they never give themselves time to think of their Duty, and so *stifle* their *Conscience* in a Crowd of worldly Business.

This

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This also is the sad Effect of living long Sermon in any Sin, and multiplying the Acts of it so long, till it become habitual: For the *Conscience* being often touch'd with it, at length it grows *hard* and *callous*, so as not to be sensible of the Evil of it. Which the Apostle therefore calls a *Conscience seared with an hot Iron*, 1 Tim. 4. 2. For as Flesh that is cauterized, as the Word signifies, or *seared with an hot Iron*, at first feels great Pain, but afterwards grows dead and senseless, feeling nothing that is put upon it. So the *Conscience*, although at first it be very sensible of the Evil and Mischief of Sin, yet being often enflamed and tormented with it, it afterwards grows dead and stupid, *past all feeling*, so that nothing will make any Impression upon it. This is that which the Prophets call a *stiff Neck* which nothing can bow, and an *hard Heart* which nothing will break. Such as *Pharoah's* was, which all the *Miracles*, which God wrought in *Agypt*, could never affect or move at all. But though he saw the Finger of God in them, he could not feel it. This is a very sad and deplorable Condition indeed: For such Men as are so far from having a *good Conscience*, that they have in a manner none at all, or at the best, such a one as



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Vol. II. is scarce capable of being made good. It is true, such a *Conscience* never troubles them, as not being offended at any thing they do, and therefore may be thought to be *void of Offence*, but alas, it is so far from that, that it is full of nothing else, as they will find by woful Experience, when their *Conscience* being rouz-ed up out of their dead Sleep, either by some extraordinary Judgment in this, or at their Departure into the other World, will come like an Armed Man, and execute the utmost of its Rage and Fury upon them, filling their Souls with unexpressible Horror and Confusion for those very Sins which they used to take Pleasure and Delight in.

Wherefore, as you ever desire to keep your *Conscience* clear and *void of Sin*, you must keep it always in Action, so watchful as to see the very first Appearance of evil, and so tender as to feel the least Motion towards it. Such a one was *David's*, whose Heart smote him for only cutting off the Skirt of *Saul's* Garments, because that look'd like Rebellion against his Prince, and revenging himself upon his Enemy. And such must yours be, if you would always have it *clear and good*. You must preserve and nourish in your Mind so quick a Sense of God, as to fear  
to

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to offend him in the least as well as in the Sermon greatest Matters, and scruple every thing rather than nothing. But then you must have a care of falling into the other Extream, even of indulging such a groundless Scrupulosity about things indifferent, as to doubt or fear, where there is no cause for it, and so to make your Lives uneasie to your selves, and unserviceable to God.

For which purpose, therefore the next thing to be considered, in order to the keeping our *Conscience void of Offence*, is, that it govern itself, in all its Actions, by the revealed Will or Word of God, which is the Rule or Standard for *Conscience* to walk by. So that as every Man is bound to act according to his own *Conscience*, so every Man's *Conscience* is as much bound to act according to God's Word. And unless it do so, it cannot possibly be *void of Offence*, for it self is guilty of a very great one in going beyond or beside the Rule that God hath set it. As if a Man's *Conscience* tells him that such a thing is his Duty, although it be not agreeable to God's Word, or that such a thing is a Sin, although it be no way contrary to it; that Man's *Conscience* offends in a high Degree, by usurping upon God's Prerogative  
in

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Vol. II. in determining of Good and Evil, what ought or not to be done by us. And therefore if any Doubts or Scruples arise in a Man's Mind, whether he may or may not do such a thing, his only way is to consult the Scriptures, and if he find it, neither directly nor indirectly commanded there, he may chuse whether he will do it or no; and if he find it no where forbidden there, he may do it if he will, and trouble himself no further about it. For his *Conscience* is no further concerned in such Things, but only to put him upon doing that which seems best to his Reason and Judgment. To which God himself hath referred us in such things as he hath left undetermined in his Holy Word. Except they be determined by those whom he hath set over us in Church or State, and to whom in such Cases our *Consciences* are obliged by the same Word to submit.

But in all other things a *good Conscience* always takes its measures from God's Word, and acts according to that, at least not contrary to it. Otherwise it is no *good Conscience*, nor indeed is it *Conscience* at all, properly so called, but rather Fancy, or Humour, or Prejudice taken up from Education, or Interest, or from the Company a Man keeps; all which

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which are commonly mistaken for *Con-* Sermon  
*science*; and under that Disguise betray V.  
People into all manner of Vice and Wick-  
edness. As we see in the *Jews*, who  
being prepossessed with groundless Con-  
ceits, without any Foundation in the  
Word of God, concerning the *Messiah*,  
they were so far from believing *Jesus* to  
be the Person, that they fancied it to be  
their Duty to persecute both him and his  
Followers. Infomuch that our Saviour  
speaking to his Disciples concerning them,  
saith, *They shall put you out of their Syna-*  
*gogues; yea, the time cometh that whosoever*  
*killeth you, will think that he doth God*  
*Service,* John 16. 2. And so it hath been  
in our Days, wherein many have run into  
Schism, Faction, and Rebellion, have  
Robbed, Pillaged, and Murdered their  
Neighbours, yea, and their King too. And  
yet, as my Charity prompts me to believe,  
some of them thought it to be their Duty;  
and that they did God Service in it. And  
therefore pretended their *Conscience* put  
them upon it. Which could not be; for  
*Conscience*, properly so called, is that sense  
of Good and Evil that God hath implant-  
ed in us, which is always agreeable to  
his revealed Will. Whereas these things  
are so contrary to it, that whatsoever it  
was that put them upon doing such  
things,

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Vol. II. things, be sure it could not be properly  
~ *Conscience*. They might think it to be  
their Duty, but their *Conscience* could  
not tell them so, for that, if hearkened  
to, would have taught them the quite  
contrary: and when once awakened,  
will be horribly offended both with their  
doing such things, and with their Hypo-  
critical Pretence of *Conscience* for it.

Wherefore that we may be sure to keep  
our *Conscience* always void of Offence,  
we must be sure to keep close to the  
written Word of God, and to regulate  
both our Actions and *Consciences* too ac-  
cording unto that, without minding ei-  
ther unwritten Traditions, or new Lights  
and Revelations, or our own private Con-  
ceits and Opinions. *To the Law and to  
the Testimony; if they speak not according  
to this word, it is because there is no light  
in them,* Isa. 8. 20. It is by this that we  
shall be judged at the Last-Day, and there-  
fore it is by this that both we and our  
*Consciences* must act now, or otherwise  
it will be impossible for us to keep them  
always void of Offence.

But here we must further observe, that  
when we speak of the Scriptures, as the  
Rule of *Conscience*, it must be understood  
of the true Sense and Meaning of them,  
not of any false Interpretations or wrong  
Con-

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Conclusions drawn from them, for they are as far from being God's Word, as our own private Fancies or prejudicate Opinions are. And if our *Conscience* should follow them, instead of being *void* and free from *Offence*, it would fall into it every Day: Which therefore that it may not do, we must not wrack and torture the Words, to make them speak what we would have them, but search them impartially, so as to find out what God himself means and designs by them, lest otherwise we be in the number of those unstable and unlearned Men St. Peter speaks of, who *wrest the Scripture to their own destruction*, 2 Pet. 3. 16. which all are in danger of who either wilfully or carelessly understand the Words in a wrong Sense. But then you'll say, How may we be sure to find out the true Sense of the Scriptures, so that our *Consciences* may be rightly informed out of them concerning our Duty to God and Men? To that I answer, That the best way is to do whatsoever you know already to be there commanded in plain and express Terms; and then if you seek for other things with an humble and sincere Temper of Mind, you cannot miss of finding out God's Will and Pleasure in whatsoever else he would have you to do. For this  
we

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Vol. II. we have the Word of *Christ* himself, saying, *If any Man will do God's Will, he shall know of the doctrine whether it be of God, or whether I speak of myself,* John 7. 17. The Question then was, whether what *Christ* taught was agreeable to God's Word or no? And how they might know it? For the resolving of which Question, he assures them, that if they first did what they knew already of God's Will, they should soon know whether what he taught them was really God's Word or no. Which being asserted and promised by *Christ* himself, we cannot doubt of the Truth of it, but that all who sincerely endeavour to do whatsoever they know to be their Duty, shall certainly know whatsoever they ought to do. And the reason is, because God himself always directs such in the finding out his Will, by the Assistance of his own Spirit, which having dictated the Holy Scriptures, best knows the true Sense and Meaning of every Expression in them: For which purpose therefore *Christ* hath promised, that the said Holy Spirit shall be with his Church, and all the faithful Members of it, *to the end of the World,* Mat. 28. 20. John 14. 16. *To guide them into all truth* that is necessary for them to know, John 16. 13. And to teach them  
all

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all things that are necessary for them to Sermon  
do, *Joh. 14. 16.* V.

But that we may be thus actually as-  
sisted, directed, and illuminated by the  
Holy Spirit of God, so as rightly to un-  
derstand his whole Will revealed to us in  
Holy Scripture, as we must do what we  
know already of it as well as we can, so  
we must, in an especial manner, perform  
such Duties as he hath appointed in order  
thereunto: We must give ourselves to  
Fasting and Praying for it, to reading and  
Hearing his Holy Word, and to the fre-  
quent Receiving of the Lord's Supper; for  
these are the Means whereby we may ob-  
tain the Spirit of God, which usually  
moves upon our Hearts in the sincere  
performance of such Duties, enlightening  
our Minds, informing our Judgments, and  
clearing up our Apprehensions of God's  
revealed Will, and so directs us how to  
keep our *Consciences always void of offence  
both towards God, and towards men.*

*Both towards God, and towards men:*  
That is in the next thing requir'd to the  
keeping our *Conscience always void of of-  
fence*; it must be with respect both to  
*God and Men*, so as to perform our whole  
Duty to both; for if we fail in any one  
Point towards either, that may gall our  
*Consciences*, as much as if we had failed

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in



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Vol. II. in all: At least, our *Conscience* cannot be truly said to be *void of all Offence*, so long as we offend either *God* or *Man*, by not performing sincere *Obedience* to the whole *Law*, divided on purpose into two *Tables*, the one respecting *God*, and the other *Man*; that so we may understand and perform our *Duty* distinctly unto both: *Then shall I not be ashamed*, saith *David*, then shall my *Conscience* not be offended, *when I have respect unto all thy commandments*, *Pfal. 119. 6.* Thus it was that *Zacharias* and *Elizabeth* kept their *Conscience void of offence*, by being *both righteous before God, walking in all the commandments and ordinances of the Lord blameless*, *Luk. 1. 6.* And *Christ* himself saith, *Ye are my friends, if ye do whatsoever I command you*, *John 15. 14.* And therefore unless we do every thing that he hath commanded, we are none of his *Friends*, and, by consequence cannot have a *good Conscience*; for that is proper only to *Christ's Friends*, to such as truly love him, and are beloved by him.

This is a thing much to be observed, for most *Men* can make a shift to do some, or perhaps many things that are commanded, but still live in the constant neglect of others; and commonly they take up with things of lesser moment, and let go the greater; as our *Saviour* observ'd in

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the Scribes and Pharisees, saying, *Wo un-* Sermon  
*to you Scribes and Pharisees, Hypocrites, for* V.  
*ye pay tythe of mint, and annise, and cum-*  
*min, and have omitted the weightier mat-*  
*ters of the law, judgment, mercy and faith:*  
*these ought ye to have done, and not to*  
*leave the other undone.* And then he adds,  
*Ye blind guides, which strain at a gnat,*  
*and swallow a camel, Matt. 23. 23, 24.*  
that is, Which make great conscience of  
little things, but none of great ones. The  
same is too common in our Days, wherein  
People pretend mighty Scruples of Con-  
science about the Circumstances of Reli-  
gion, but take no care of the Substance;  
which plainly shews, that whatsoever  
may be pretended, there is nothing of  
Conscience in it, at least not a good one,  
for that is always equally concern'd about  
all, and every one of God's Commands,  
whether contain'd in the first or second  
Table; for if it offends against either of  
them, it cannot possibly be the Conscience  
which the Apostle here speaks of, that is  
void of offence towards God and towards  
Men.

Wherefore, that you may have such a  
Conscience as this, you must be sure, in  
the first place, to perform your whole  
Duty unto God; you must love him with  
all your Heart and Soul, with all your  
gods

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Vol. II. *Might and Mind*; you must sanctify him  
above all things, by making him your  
only *Fear* and your only *Dread*; ye must  
put your whole *Trust* and *Confidence* on  
him, and rejoice continually in him; you  
must *pray without ceasing*, and in *every  
thing give Thanks* unto him; ye must re-  
sign up your *Wills* to his, so as to make his  
your own; you must worship and adore  
him *with Reverence and godly Fear*; you  
must *Serve, Honour, and Obey* him with  
a perfect *Heart* and a willing *Mind*; *whether  
you Eat or drink, or whatsoever ye  
do, you must do all for his Glory*; you  
must admire his *Perfections*, desire his  
*Favour*, and prefer his *Honour* before all  
things in the *World*; you must read, and  
hear, and meditate upon his *Holy Word*,  
praise and celebrate his most *Holy Name*,  
and often commemorate that *Death* which  
his only *Son* hath undergone for you:  
You must not blaspheme his *Name*, nor  
deride his *Worship*, nor prophane such  
*Times* and *Places* as he hath set apart for  
his own use; You must not leave his  
*Church*, nor despise his *Children*, nor  
wrong his *Ministers*, nor rob him of any  
thing dedicated to his *Service*. In short,  
You must do nothing that he hath *for-  
bidden*, for that reason, because he hath  
forbidden it: And you must do every  
thing

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thing that he hath commanded you to do, Sermon  
either to, or for himself, upon that ac- V.  
count, because he hath commanded it;   
and yet, after all, you must believe and  
rely only upon his Son *Jesus Christ*, both  
for his Assistance of you in the doing it,  
and for his Acceptance of it when it is  
done.

By this means you may keep your Con-  
science *void of offence towards God*; but  
that will signify nothing unless you do it  
toward *Men* too: Neither indeed can you  
do one without the other; for you do not  
perform any Duty to God aright, unless  
you do it in Obedience to his Command;  
but if you do so, you cannot but perform  
your Duty unto *Men* too, for the same  
reason because he hath commanded that  
also. And therefore you must *give unto*  
*Cesar things which are Cesar's*, as well  
as *unto God the things which are God's*;  
you must *submit yourselves to every ordi-*  
*nance of man for the Lords sake, whether*  
*to the King as Supream*, or other Gover-  
nours in Church or State: You must ren-  
der to every one their Due, *Tribute to*  
*whom tribute is due, custom to whom custom,*  
*fear to whom fear, honour to whom honour*;  
You must honour and respect your Pa-  
rents, and not suffer them to want any  
thing that you can help them to; you

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Vol. II. must *not kill*, nor maim, nor hurt your Neighbour; nor so much as be *angry* at him *without a Cause*. As you must be Meek and Humble, so you must be Sober and Modest, and Chaste, and *Temperate in all things*; you must not Cheat or Defraud, or Steal from one another, but be true and faithful to your Word, just and righteous in all your Dealings, charitable and liberal, as far as you are able, to the Poor; You must *not bear False-witness against your Neighbour*, nor Back-bite, nor Defame, nor Slander, nor raise nor believe any evil Report against him; you must not covet or desire what God hath given unto others, but be contented and thankful for what he hath bestowed upon you. In a Word, *Whatsoever ye would that others should do to you, even so you must do to them*; for *this is the law and the prophets*; the Sum and Substance of our whole Duty to one another, as our Lord hath taught us, *Matt. 7. 12*. And therefore if we do it aright, we shall keep our Consciences *void of offence towards Men*, as well as *towards God*.

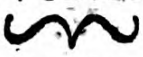
I say, If we do it aright; which is the next thing to be consider'd in this case; For we must not think that *Conscience* will be satisfied with bare doing the thing that God commands, unless we do it in  
the

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the manner also wherein God hath Com-  
manded it to be done, even heartily and  
sincerely, out of pure Obedience to his  
Command; for if we do it from any other  
Principle, or for any other Design, our  
own *Consciences* will tell us, that we do  
not obey God, but dissemble with him,  
making as if we endeavour'd to please and  
honour him, when indeed we do not; but  
rather seek our own Honour, or Interest,  
or something or other which we shou'd  
not. But we must not think to put off  
our *Consciences* so; for they are inti-  
mately acquainted with our most secret  
Designs, and with the first Principles  
from whence our Actions flow; and ex-  
cept they be right, our *Consciences*, if  
awake, must needs see it, and be offended  
at it: Hence St. Paul, in order to the  
keeping his Conscience *void of offence*,  
avoided all manner of Hypocrisy and  
Deceit in all his Actions, performing them  
heartily and sincerely as unto God: *For  
our rejoicing in this, saith he, the testimony  
of our consciences, that in simplicity and  
godly sincerity, not with fleshly wisdom, but  
by the grace of God, we have had our con-  
versation in the world, 2 Cor. 1. 12.* His  
*Conscience*, it seems, bore him witness,  
that he had not used any worldly Craft,  
nor carried on any ill Designs, but that he

Sermon  
V.  
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Vol. II. had been sincere and upright in all his  Ways; and, by that means, was not only *void of offence*, but full of Joy and Comfort. And if we take the same course, none of us but may have as good a *Conscience* as he: For although there be many Failures and Imperfections in our best Duties, as doubtless there were some in his; yet if we be but sincere, as he was in the performance of them, our *Consciences* need not, or rather ought not to trouble us for them: For God, now under the Gospel, *accepts of the sincerity* of our Hearts, *instead of that absolute Perfection* which the Law requires in our Works; and therefore if we be but hearty and sincere, as we ought, though we are not so exact and accurate as we desire to be in all our Actions, our *Consciences* can have nothing to say against us, but must needs witness for us, that we come up to the Terms of the Gospel, and so are void of all *offence towards God, and towards men.*

But there is one thing still behind, without which all the rest will avail us nothing, and that is, that we do not only keep our *Conscience* thus *void of offence*, now and then, but that we always do it; *Herein, saith the Apostle, I exercise myself to have always a conscience void of offence,*

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offence. The word is διαπραγμάτευσις, at all Sermon Times, in all Places, upon all Occasions, **V.** in all Conditions and Circumstances of Life. And verily he that hath not a *good Conscience* always, never hath one; for that is not a thing to be taken up and laid down at pleasure; lost to Day, and regain'd to Morrow; now bad, and then good again. No: *Conscience*, when once offended, is not so easily appeas'd; at least, it cannot be said to be *void of offence*, so long as any one thing troubles it; insomuch, that although a Man should keep his *Conscience* clear all his Life long, except one Day, yet if he doth any thing upon that Day which is offensive, he may feel it all his Life after, and he will find it, though not impossible, yet very difficult, to bring his *Conscience* into order again. And therefore he that would always have a *good Conscience*, must always keep it clear and *void of offence*, by *walking in holiness and righteousness before God all the days of his life*: whatsoever happens he must still take care of the main chance, even to keep close to the Rule which God hath set him, without ever turning aside from it, either to the Right Hand or to the Left: He must never suffer himself to be overpower'd either with Hope or Fear of any thing in
this

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Vol. II. this World; but as God's Word must be the only Rule of his *Conscience*, his *Conscience* must be the only Rule of all his Actions, so as never to do any thing, upon any account whatsoever, but what he may and can do with a *good Conscience*, according to the Rules which God himself hath prescribed in his Holy Word. Whosoever thus sincerely goes on in a steady and uniform course of Piety and Vertue, without being diverted by any things he meets with here below, such a one, and none but such, can truly say, as St. Paul here doth, *Herein do I exercise myself to have always a conscience void of offence, both towards God, and towards Men.*

Thus I have now shewn how you may all keep your *Consciences void of offence*, if ye will. What now remains, but that ye should be *willing to do it*? This therefore is that which I would now perswade you to. But before I shew how much it concerns all to keep a *good Conscience*, it will be needful to direct some how to get one; for I fear there may be some here present who never had a *good Conscience*, or, at least, have lost it long ago: and ever since have had either *no Conscience* at all, or such a one as hath been a continual trouble and torment to them.

And

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And what shall I say to such? Truly their **Sermon**
Condition is very sad, much sadder than **V.**
any one can imagine but themselves: But
howsoever I would not have them Despair;
for, as I observ'd before, though it be dif-
ficult, it is not impossible, to quiet a trou-
bled Mind, to appease an offended and
angry Conscience, and to reduce it to a
right Temper again. But how must that
be done? Why, in short, there is no way
to heal such a wounded Spirit, but by ap-
plying the Blood of Christ to it, which,
as the Apostle saith, *purgeth the Conscience*
from dead Works to serve the living God.
Heb. 9. 14. that is, It cleanseth the Con-
science from all the filth it hath hereto-
fore contracted by deadly Sins, and enables
it, for the future, to *serve the living God.*
For, as St. John assures us, *The blood of*
Jesus Christ cleanseth us from all sin,
1 John 1. 7. and therefore he prescribes
this as the only remedy to a wounded
Conscience; *If any man sin, saith he, we*
have an Advocate with the Father, Jesus
Christ the righteous, and he is the propi-
tiation for our Sins; and not for ours only,
but also for the Sins of the whole world,
cap. 2. 1, 2. As if he had said, If any Man
have sinned, and his Conscience be, as it
ought, troubled for it, let him remember,
that *Jesus Christ* is now interceding for
us

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Vol. II. us in Heaven; and that when he was upon Earth, by his own oblation of himself, once offered, he made a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of Mankind in general, and, by consequence, for his among the rest. And therefore let him but repent and believe in Christ for the pardon of his Sin, and it shall be pardoned, both in the Court of Heaven, and likewise in that of his own *Conscience*: Yea, this is the Method which Christ himself, the great Physician of Souls, hath prescribed in this case: *Come to me*, saith he, *all ye that labour and are heavy laden, and I will give you rest*, Matt. 11. 28. plainly implying, that they who labour under the sense, and are heavy laden with the burden of their Sins, if they do but apply themselves to him, by a true and lively Faith, they shall soon be eased of their Trouble, and cured of those deadly Wounds which Sin had made in their Breast, as the *Israelites* were when being stung by Serpents in the Wilderness, they looked up to the brazen Serpent, which *Moses*, by God's appointment, made as a Type of Christ, in this very case, *Numb.* 21. 9.

Wherefore, whosoever thou art who hast heretofore committed such Sins as now lie heavy upon thy *Conscience*, ready

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to sink thee down into Despair, look up **Sermon**
to Christ, as wounded for those very Sins, **V.**
firmly believing, that upon thy hearty
and sincere Repentance, God, for his sake,
doth absolve and acquit thee from them,
so as to rest fully satisfied in thine own
Mind, that he will never be offended
with thee any more for them, and then
thy *Conscience* also will cease to be so.
But then I must say to thee as Christ said
to the impotent Man, whom he had cured,
in the Gospel, *Behold thou art made whole,*
sin no more, lest a worse thing come unto thee,
Joh. 5. 14. Take care for the future, to
keep thy *Conscience* always void of offence
both towards God and men.

And verily, had you all once felt the
smart of a *galled Conscience*, you would
need no other Argument to perswade you
to avoid it; for that, doubtless, is the
greatest Torment and Misery that Man-
kind is capable of; as the Wise Man ob-
serves, saying, *The spirit of a Man will*
sustain his infirmity, but a wounded spirit
who can bear? Prov. 18. 14. No Man,
certainly, except Almighty God support
him under it, either in Judgment to pu-
nish him, or else in Mercy to bring him
to Repentance by it. Ask but such a one,
who labours under it, what it is to have
a *wounded, an offended Conscience*, and
he

Vol. II. he will tell you, that *No sorrow is like unto his sorrow, wherewith the Lord hath afflicted him in the day of his fierce anger. The Arrows of the Almighty are within him, the poyson whereof drinketh up his spirits, the terrors of God set themselves in array against him, Job 6. 4.* O the Wormwood and the Gall, the Anguish and Bitterness of his Soul! How doth he fret, and fume, and vex, and tear, and torment himself at the remembrance of his Sin and Folly! Every thing is uneasy and troublesome to him; yea, he is a burden to himself, he cannot endure himself, but wishes he had never been, or could cease to be; his Mind is distracted, his Thoughts confounded, his whole Soul is overspread with Darkness and Horror, and tossed to and fro, like a troubled Sea, when it cannot rest, *whose waves cast up mire and dirt, Isa. 57. 20.* Thus is the poor Man always upon the wrack, distorted, tormented, terrified, and hurried about by his own outraged *Conscience*; as if all the Fiends of Hell were let loose upon him. What would he now give? Or rather, What would he not give for a *good Conscience*? If all the Crowns and Scepters upon Earth were his, he would willingly part with them all upon these Terms, and rec-

his conscience, and offend no man
kon

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kon it the best Purchase that he ever Sermon
made.

V.

But you, perhaps, may wonder, how any should be so mightily troubled for their Sins; for you cannot but all acknowledge that you have sinned, and are sorry for it, and wish you had never done it; but you never found your *Consciences* so much concern'd about it, but have lived as chearfully and pleasantly as if you had never sinned at all. It may be so; but I believe there be but few of you but have found your *Consciences* give you a secret *Item* now and then, more than you are willing to speak of: And the less you have felt hitherto, the more is behind. Though your Sins were committed many Years ago, they still lie at your doors, and your *Consciences* want nothing but God's Command to fall upon you for them; for he can make you, as he did *Job*, to possess the *Iniquities of your Youth*, *Job* 13. 26. and bring all your Sins into your Minds together, like so many swarms of Wasps about your Hearts, to sting you to death. And if he lets you alone, and suffers you to go on without controul, all your Life, that will be the worst of all; for then this Life will be no sooner ended, but your Misery will begin, and never end at all; for
your

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Vol. II. your *Consciences* will rise up with a Witness against you, and persecute and torment you for ever. This Christ himself hath forewarn'd you of, where he speaks of Hell, as of a place where the *Worm dieth not, and the fire is not quenched*, Mark 9. 44. that is, where Mens *Consciences*, like so many greedy, insatiable, and immortal Worms, will be always gnawing at their Breasts, and God's Wrath, like a raging Fire, burning and scorching their Souls for ever.

Consider these things, and then tell me, Whether it be not your Wisdom, and your Interest, as well as Duty, to keep your *Consciences* *always void of offence*, whatsoever it cost you: And therefore be advised for the future to do it. If ye happen to be in a Storm, throw all over Board, rather than make *Shipwrack* of Faith and a *good Conscience*; Wealth, Honour, Liberty, Life itself, let them all go; rather than lose that, without which all things else will be but a trouble to you; and which, of itself, will not only supply their Want, but afford you more Comfort than all things upon Earth besides. *This is our rejoicing*, saith the Apostle, *the testimony of our Conscience*. This is true, solid, substantial Joy indeed; when our *Conscience bears us witness,*

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ness, that we have sincerely endeavour'd to live soberly, righteously, and godly in this present World. This makes a Man to be always of a brisk Temper, a sound Mind, a chearful Countenance, and a merry Heart; and so, as the Wise-Man saith, *he hath a continual feast,* Prov. 15. 15. Such a one *fares deliciously every day;* not as *Dives* did, upon Meat and Drink, but as the Angels do, upon Righteousness, and Love, and Peace, and Joy in the Holy Ghost. Whatsoever happens, he is still the same; *wise as a Serpent, innocent as a Dove; gentle as a Lamb, but bold as a Lyon; fearing no evil,* because he hath done none. Though the Winds blow, and the Waves beat upon him, he hath still Tranquility and Peace within: This is his Support under all his Troubles, his Refuge in all Dangers, his Riches in Poverty, his Honour in Disgrace, his Pleasure in Pain, his Strength in Weakness, his Health in Sicknes, his Life in Death, when all things else will fail him; but his *good Conscience* will go along with him into the other World, where he will perfectly taste, relish, and enjoy the Goodness and the Sweetness of it, and bless God to all Eternity,

M that

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Vol. II. that he ever had it, through Jesus Christ
our Lord: *To whom with the Father and
Holy Ghost, be all Honour and Glory
for ever.*

SER.

SERMON VI.


*The Knowledge of Jesus Christ
preferable to all other.*

I COR. II. 2.

*For I determined not to know any
thing among you, save Jesus
Christ, and him crucified.*

IT having pleased our Great Creator to
endue us with such Principles of Rea-
son and Understanding, whereby we are
capable of knowing himself, his Will, his
Works, and all things necessary to our
serving and enjoying him, and likewise
th fill us at first with such Knowledge,
as much as we could hold; although by
the Fall of our First Parents, our Brains
are shatter'd, and all our Faculties so dis-
ordered and out of Tune, that now we
actually know but very little, if any thing
at all, as we ought; yet our Capacities

Vol. II. still remaining, we cannot but long to have them filled again. And hence it is that all Men *naturally desire Knowledge*; and how much soever a Man knows, he still desires to know more. And seeing no one Man can possibly attain the Knowledge of all things that are to be known, Men seem to offer at making up that Defect, by undertaking them severally; some to find out one thing, and some another, according to their several Tempers, Inclinations, and Circumstances; and then to communicate their Inventions for the increase of each others Knowledge. As some are only for observing the *Phænomena*, or outward Appearance; others are for prying into the *Secrets* of Nature, and the *first Principles* by which every thing in its place acteth under God: Some are for taking the Dimensions of the *Earth*, and particular places in it: Others are for calculating the Motions of the *Heavens*, and those immense Bodies that move or seem to move there. This Man keeps close to his plain *Mathematical Demonstrations*: Another soars aloft among high *Metaphysical Notions* and subtle Speculations. One Man is for searching into the *Mysteries* of several Arts, that have been invented and practised in the World: A second is for understanding the *Languages* that are spoken

spoken in several Nations: A third is for Sermon
learning how to put *Words* and *Sentences* VI.
so neatly or so cunningly together, as to 
make them the more pleasing to the Ears,
or more forcibly upon the Minds of those
which hear them. Thus I might in-
stance in every thing that Mankind is ca-
pable of *knowing*: For whatsoever it is,
some or other are always employing their
thoughts about it. And if a Man finds
out any thing which he did not know
before, or if he doth but think he doth so,
it is a mighty Pleasure and Satisfaction to
his Mind, because it tends towards the fil-
ling up that Vacuum which was there,
by reason of his not knowing so much as
he was capable of.

But there is one sort of Knowledge
which few People endeavour after, al-
though it would do them more good, and
therefore ought to be preferr'd before all
the *Languages*, *Arts*, and *Sciences* in the
World besides, howsoever useful they
may be in their respective Places. What
that is, I shall not undertake to deter-
mine, but leave that to one, whom we
cannot but acknowledge to have known
more than any one, or all us here pre-
sent put together; to one who had learn-
ed so much, that *Festus* thought much
Learning had made him Mad, *Act. 26. 24.*

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Vol. II. I mean *St. Paul*, who, by the Inspiration and Command of God himself, here tells the *Corinthians*, That he *determined not to know any thing among them, save Jesus Christ, and him crucified*. Whereby he hath certified all Men, that in his Divinely inspired Judgment, this kind of *Knowledge* so far exceeds all other, that none else deserves to be named with it.

The Occasion of the Words was this; *St. Paul* having been some time before at *Corinth*, and there planted the Gospel among the Inhabitants of that City, in the Verse before my Text, he tells them what Arts he had used, or rather what he had not used in the doing it. *And I, saith he, Brethren, when I came unto you, came not with excellency of speech, or of wisdom, declaring unto you the testimony of God. He had used neither Rhetorick, nor Logick, neither Elegancy of Speech, nor Subtlety of Argument to perswade them to embrace the Faith of Christ, but had only in plain Terms declared to them the Testimony which God had given of him. And having told them this, he acquaints them, in my Text, with the Reason why he took this Course; For, saith he, I determined not to know any thing among you, save Jesus Christ, and him crucified. That is the reason why he dealt so plainly with them,*

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VI.

them, because he did not think it necessary, or intend either to know himself, or to make known any thing else to them. The words may be understood both ways, but they both meet at last in this, That the Knowledge of *Jesus Christ and him crucified*, is of itself sufficient to direct a Man in the Way to Eternal Life; and therefore is *preferable* to all other Knowledge; There being no other Knowledge whatsoever, that can do it without this; but this will do it without any other: Not that the Knowledge of other things is altogether useless; but that this only is necessary both for *Ministres to teach*, and for *Christians*, as such, to *learn*; as comprizing under it all things that can any way conduce to their being Holy here, and Happy for ever.

Wherefore ye have no Cause to complain, when we preach this plain Doctrine to you: It is our Duty to do it, and it is for your Interest that we should.

We have here the Example of the Great Apostle for it; and may truly say with him, *Necessity is laid upon us, yea, we unto us, if we preach not the Gospel*, 1 Cor. 9. 16. if we preach not *Jesus Christ*, the End of the Law, and the Sum and Substance of the Gospel. If we do not this, we act not according to the Commission

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that

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Vol. II. that he hath given us, nor do the Work
he sent us about, and so lose our labour; and after all our Preaching unto others, shall be cast away ourselves. And I am sure you'll have no cause to thank us for any other Doctrine but this, or what tends some way or other towards it. For whatsoever it be, though it be never so finely drest up, and set off to please your Ears and Fancies, it can never convert or save your Souls; and so you'll be neither the wiser nor better for it: For you have but one Saviour in the World, and that is *Jesus Christ*: If he do not save you, no Body else can. *Aristotle* can never save you with all his Phylosophy, nor *Tully* with all his Rhetorick: Nor *Plato* neither with his fine Notions, borrow'd from *Moses*: No, nor *Moses* himself: He must conduct you in the right Way through the Wilderness; but it is *Joshuah*, or, as the *Greeks* call him, *Jesus*, only that can bring you into the Land of *Canaan*. The Law must direct our Steps, but it is the Gospel only can save our Souls. The Gospel, as it reveals *Jesus Christ* our only Saviour and Redeemer to us; and therefore reveals him to us that we may know him. And by consequence, as ye cannot wonder that *St. Paul* did it, so ye can't blame us, if we, after him, determine not to know any thing among
you,

you, save Jesus Christ, and him crucified. Sermon

But that I may set this in as clear a VI.
Light as I can before you, I shall shew, ~~~~~

1. What we ought to know concerning him.

2. That this so far exceeds all other Knowledge that we may reasonably determine with the Apostle, not to know any thing else.

To find out the First, we need not go from my Text, where whatsoever is necessary to be known concerning our Saviour, is reduc'd to two Heads, What *he is*, and what he *hath suffered*; or as the Apostle expresseth it, *Jesus Christ, and him crucified.* *Jesus Christ*, ye know, are the two Names whereby he is usually called, sometimes by the one, sometimes by the other, and very often by both together. Of which the first, *Jesus*, is his proper Name, signifying his Person; the other, *Christ*, signifies his *Offices*; and so both together contain under them all that we ought to *know*, either concerning what he is in himself, or what he hath done for us: As we shall clearly see, when we have taken a full view of each of them, and what is imported by them.

As for the first, *Jesus*, which in *Hebrew* signifies a *Saviour*; that is a Name that was given to some in the Old Testament,

Vol. II. ment, as to *Joshua* the Son of *Nun*, and to the Sons of *Josedech*, *Syrach*, &c. But it was given them only by their Parents upon Earth. Although there was, doubtless, an over-ruling Hand of Providence in the Son of *Nun*'s being called *Joshua*; or, as the *Greeks* always write and pronounce it *Ἰησοῦς*, *Jesus*. In that, he succeeding *Moses*, and bringing the Children of *Israel* into the Typical Land of *Canaan*, which *Moses* could not do; He was a Type of the true *Jesus*, who brings the People of God to Heaven, the true Land of Promise, which the Law, given by *Moses*, could never have done.

But this Name was given to Christ by his Heavenly Father, the most High God himself, who sent a special Messenger, one of the Highest, if not the Highest of all the Angels in Heaven, *Gabriel* himself, to Command that his Name should be called *Jesus*: And that too, not only once, but at two several times: First at the *Annunciation*, when he came to the *Blessed Virgin*, to acquaint her that the *Saviour* of the World should be born of her: For, having first assured her of the great Favour which God had for her, by saying, *Hail, thou that art highly favoured: the Lord is with thee, Blessed art thou among women.* She being troubled at his

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his Saying, and casting in her Mind, what Sermon
manner of Salutation this should be; *the* VI.
Angel said unto her, Fear not, Mary, for
thou hast found favour with God. And
behold, thou shalt conceive in thy womb,
and bring forth a Son, and shalt call his
name Jesus, Luk. 1. 30, 31. There can
be no Question made of it, but that the
Virgin knew what that Name signified,
even a *Saviour*: But why he should be
called by that Name, the Angel did not
think good to tell her at present in plain
Terms; but he told her that, from which
she might easily perceive how fit and able
he would be to answer that Name, or
to be a *Saviour*. For when she had said
unto the Angel, *How shall this be, seeing*
I know not a man? The Angel answered
and said unto her, *The Holy Ghost shall*
come upon thee, and the power of the High-
est shall overshadow thee, therefore also
that holy thing, which shall be born of thee,
shall be called the Son of God, v. 34, 35.
For he calls that which should be born
of her, not an *holy God*, or an *holy Man*,
but an *holy Thing*, τὸ ἅγιον, in the Neuter
Gender, to signifie that he should be nei-
ther the one nor the other singly by it
self, but both *God* and *Man* together,
a certain *Compositum* made up of two
Natures, the Divine and Humane in one
Person.

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Vol. II. Person. Which wonderful Union being effected by the immediate Power of God; therefore, saith he, *this holy thing shall be called the Son of God.* As the first Adam also was, because he likewise was formed immediately by God himself, *Luk. 3. 38.* For that I look upon as the proper Meaning of his being called the *Son of God* in this place. The Angel here giving that as the Reason why he should be so called. After this the Angel having acquainted her *that her cousin Elizabeth had conceived a son in her old age, and put her in mind, that with God nothing shall be impossible,* Mary said, *Behold the handmaid of the Lord, be it unto me according to thy word,* *Luk. 1. 38.* whereby she having signified her Submission to the Divine Will, and her full Consent that it should be as the Angel had said, the *Holy Ghost* immediately came upon her, and the *Power of the Highest* overshadowed her, so that the Son of God was at that Moment conceived in her (as the Fathers generally agree) and therefore the Business he came about being now done, it follows, *and the Angel departed from her.*

Some time after this, an Angel, and doubtless the same, appear'd also unto *Joseph*, to whom the Blessed Virgin was espoused,

espoused, and said, *Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a Son, and thou shalt call his name Jesus, for he shall save his people from their sins,* Mat. 1. 20, 21. Where we see, that after he was conceiv'd, the Angel requir'd *Joseph* also, as his reputed Father, to give him this Name; and acquaints him with the Reason why he should be so called, even because *he should save his people from their sins.* Whereby he likewise plainly gave him to understand, not only that he who should be born of the Virgin, was to be born as a *Man*, but also that he was the true *God Jehovah*, of whom the Royal Prophet saith, that *he shall redeem Israel from all his sins,* Psal. 130. 8. For in that the Angel here saith, that *Jesus* shall do that which the Prophet saith *Jehovah* shall do; it is plain, that this *Jesus* is *Jehovah*, the Lord God Almighty, who alone can *save his people from their sins*: As appears also from what follows.

For after the Words before quoted, either the Angel himself, as some, or the Evangelist, as others think, saith, *Now all this was done that it might be fulfilled, which was spoken of the Lord by the Prophet,*

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Vol. II. *phet, saying, Behold a Virgin shall be with child, and shall bring forth a Son, and they shall call his name Emanuel; which being interpreted, is God with us, Mat. 1. 22, 23. Where Tertullian rightly observes, that the Name Emanuel is interpreted, Uti non solum sonum expectes, sed & sensum, that thou shouldst not consider only the Sound, but the Sense or Meaning of the Name, Tertul. adv. Jud. c. 9. The Angel saith, he shall be called Jesus; the Prophet saith, he shall be called Emanuel. These two Names do not sound alike, but they both mean the same thing: For God's being with us, signifies his saving us; which he could not do, except he be with us. But here, by his being called Emanuel, according to the Idiom of the Hebrew Tongue, we may rather understand that he is Emanuel, God with us, and that too in the highest Sense that can be, even so as to be God, with our Nature united to his Divine Person. So that Emanuel in Hebrew signifies the same as Θεάνθρωπος in Greek, God-Man; or, as the Angel expressed it before to the Blessed Virgin, τὸ ἅγιον, that holy Thing, consisting of two distinct Natures, united in one and the same Person; as God is here said to be with us, in one and the same Word, Emanuel.*

This

preferable to all other. 2475

This is the true Doctrine of the Church Sermon
concerning the Person of Christ, as it VI.
was declared by the General Councils, and hath been all along believed and preached both before and since, as being revealed in God's Holy Word, as clearly and fully as any Article of our Christian Faith. And it was but necessary it should be so, most of the others being grounded upon this, as might easily be shewn, if it was to our present purpose. But I mention it here, only as it was intimated to our Lord's real Mother, and reputed Father, together with God's Will that he should be called *Jesus*; which name was accordingly given him at his Circumcision, *Luk. 2. 21.* and therefore is his proper Name, pointing out his Person to us, as he is the Word made Flesh, *Emanuel*, God and Man in one Person, and so exactly qualified to be what the Name imports, *Our Saviour.*

The other Name whereby he is usually called, is *Christ*, which in *Greek* signifies *Anointed*, or rather *the Anointed*, as *Messiah* doth in *Hebrew*. Under this Name and Notion he was expected long before he came into the World; as appears from the Woman of *Samaria*, saying, *I know that Messias cometh, which is called Christ,* *Joh. 4. 25.* And it is very observable, that

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Vol. II. that as the Angel *Gabriel*, by God's Appointment, order'd his Name to be called *Jesus*; so the same Angel, above five hundred Years before, called his Name *Messiah*, or *Christ*. For it was he who said to *Daniel*, *Know therefore and understand, that from the going forth of the commandment to restore and build Jerusalem, unto the Messiah the Prince, shall be seven weeks. And after threescore and two weeks shall Messiah be cut off, but not for himself*, Dan. 9. 25, 26. Luk. 2. 11.

But why *Jesus* was thus called *Christ*, *Messiah*, or *the Anointed*, we may learn from *St. Peter*, saying, *How God anointed Jesus of Nazareth, with the Holy Ghost and with power*, Acts 10. 38. Matt. 3. 16. This was his *Anointing*. He was anointed both with God and by himself, which none ever was but he. And whereas there are three sorts of Offices which Men have been anointed into, *Prophets*, *Kings*, and *Priests*; none but he ever was anointed into them altogether. *Melchisedec* was a *King* and a *Priest*, but he was no *Prophet*; *Samuel* was a *Prophet* and a *Priest*, but he was no *King*; *David* was a *King* and a *Prophet*, but he was no *Priest*: But *Jesus* was both *Prophet*, and *King*, and *Priest*, and made so by God's own immediate *Uction*, and there-

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therefore might well be called the *Christ*, Sermon
or *Anointed*. VI.

Wherefore as his Name *Jesus* signifies his Person, so by his Name *Christ*, we understand the Offices which he undertook, that he might really be our *Jesus*, by saving us from our Sins. And therefore to know *Jesus* as he is *the Christ*, it will be necessary to consider these three Offices which he understood and executes for us.

First, He was anointed to be a *Prophet*, to make known the Divine Will unto the World. This we have from himself, saying in and by his Prophet *Isaiab*, *The Spirit of the Lord is upon me, because he hath anointed me to preach good tidings unto the meek, &c.* Isa. 61. 1. For that these Words are meant of him, he himself declared, when having read them in the Synagogue at *Nazareth*, he said to those which heard them, *This day is this Scripture filled in your ears*, Luk. 4. 21. From whence we may observe, that he is the *Great Prophet* of the World, all other true Prophets speaking from and under him, and by his Spirits moving and directing them what to say. For that it was *his Spirit* that spake in the *Prophets*, we are also assured by the same Spirit speaking in his Apostle, and saying, that
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Vol. II. the Prophets searched *what and what manner of time the Spirit of Christ, which was in them did signifie,* 1 Pet. 1. 11. It was *Christ* therefore, who, by his Holy Spirit proceeding from him, revealed the Will of God all along unto the World, before he himself came into it. And when he was here he did it with his own Mouth, acquainting them with every thing that was necessary for Men to know. *All things, saith he, that I have heard of my Father, I have made known unto you,* Joh. 15. 15. The same he did afterwards by his Apostles, and still continued to do it by such as succeeded them in the Ministry of his Word, to this Day, and so to his second Coming. They all speak only in his Name, and by his Commission; he himself also being always with them in the doing it; *Lo, saith he, I am with you alway, even to the end of the world,* Mat. 28. 20.

Wherefore all the Knowledge we have, or can have, either of God himself, or his holy Will, we are beholden to *Christ*, as our Great Prophet, for it; who being likewise *Jesus* our Saviour, would be sure to conceal nothing from us that is necessary for us to know, in order to our being saved; nor reveal any thing to us, but what was necessary to the same End.
And

And therefore, as ever we hope or desire to be saved by him, we must be sure to believe what he hath taught, how much soever it may seem above our carnal Reason: And we must do whatsoever he hath commanded us, how much soever it may seem contrary to our temporal Interests; yea, we must believe what he hath said, therefore, because he said it; and observe what he hath commanded, therefore, because he hath commanded it: Otherwise we do not believe or obey him at all. And if we do not hearken to him as our *Prophet*, we can never expect he should be our *Saviour*. He himself hath told us, in effect, that he will not; first by his Servant *Moses*, and then by his Apostle *St. Peter*, saying, That every Soul that will not hear that Prophet (meaning himself) shall be destroyed from among the people, Deut. 18. 15, 19. Acts 3. 23.

And as he was anointed to be a *Prophet*, so likewise to be a *King*: This the Prophet *Isaiab*, by his direction, speaks of, saying, *Unto us a Child is born, unto us a Son is given: And the government shall be upon his Shoulders: And his Name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace, &c.* Isai. 9. 6, 7. This the Angel *Gabriel* also acquainted *Daniel* with, calling him,

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Vol. II. *Messiah, or Christ the Prince, Dan. 9. 25.*

~ Luk. 2. 11. And the same Angel discovered the same thing, likewise, to the blessed Virgin; for having told her, that she should bring forth a Son, he adds; That he, her said Son, shall be great, and shall be called the son of the highest: And the Lord God shall give unto him the throne of his father David; And he shall reign over the house of Jacob for ever: and of his kingdom there shall be no end, Luk. 1. 32, 33. Jesus therefore is a King: He is a Great, a Mighty, he is an Almighty King: He is King of Kings, and Lord of Lords, Apoc. 17. 14. cap. 19. 16. He is the Supreme, the Universal Monarch of the World: He hath all power given to him both in heaven and earth, Matth. 28. 18. He hath a name given him that is above every name: that at the name of Jesus every knee should bow; of things in heaven, and things in the earth, and things under the earth: and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father, Phil. 2. 9, 10, 11. He is set at the Right-hand of God in heavenly places, far above all principality and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: He hath all things put under his feet, and is made the
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preferable to all other.

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head of all things to the Church, Eph. 1. Sermon 21, 22. To the Church, to defend it, to enlarge it, to cleanse it, to govern it, to constitute Officers in it, to prescribe Laws to it, and to enable his People to obey them; for he is exalted with the right hand of God, to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins, Acts 5. 31. As he is a Saviour he forgives and saves his People from their Sins; and for that purpose, as he is a Prince, he gives them Repentance: Repentance not to be repented of. He gives them Grace both to repent, and to do Works meet for Repentance: It is he that gives it, and he alone can do it; without him we can do nothing, as he himself said, John 15. 5. But, as his Apostle observed, I can do all things through Christ which strengtheneth me, Phil. 4. 13. By him we can crucify the Flesh, overcome the World, resist the Devil and make him fly from us: By him we can do, and by him we can suffer whatsoever he sees good to lay upon us; By him we can deny ungodliness and worldly lusts, and live soberly, righteously, and godly in this present world: By him we can be made meet to be Partakers of the Inheritance of the Saints in light; and by him we can have it actually conferr'd upon us; for we can do all things requir'd

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Vol. II. of us by the Power of this Almighty Prince,
who is *over all, God blessed for ever, Ro. 9. 5.*

But behold the infinite Love of God to Mankind: This glorious, this Almighty King, for our sakes, was pleased to condescend so far as to become a *Priest* too; for as he is a *King*, so he is a *Priest for ever after the order of Melchisedec*, Heb. 5. 6. *cap. 7. 17.* After the Order of *Melchisedec*; not after *Aaron's Order*; for they of the *Aaronical Order* were many *Priests*, because they were not suffered to continue by reason of death. But this *Man*, this *God-Man*, because he continueth for ever, hath an *unchangeable Priesthood*, *cap. 7. 23, 24.* a Priesthood which passeth not from one to another, as theirs did, from Father to Son, but is executed always by himself, in his own Person. And besides, the *Aaronical Priests* went only into the Holy Place made with hands, and there, with the Blood of the Sacrifice they had offer'd, made Atonement for the Sins of the People but once a Year; whereas *Christ* is not entered into the holy places made with hands, which are the figures of the true, but into heaven it self, now to appear in the presence of God for us, Heb. 9. 24. So that now we have always an Advocate in Heaven, *Jesus Christ the Righteous*; and he himself, as our **Great High-**

High-Priest, is the *propitiation for our sins*; Sermon
and not for ours only, but for the sins of the VI.
whole world, 1 Joh. 2. 1, 2. And there-
fore he is able also to save to the uttermost
those who come to God by him, seeing he ever
liveth to make intercession for them Heb. 7. 25.

But that we may rightly understand how he executes his Office, and what Sacrifice he offered wherewith to make Atonement for the Sins of the World, we must know not only *Jesus Christ*, but *him crucified*: For how Great, how Holy, how Excellent a Person soever he be in himself, that is nothing to us, unless he was *crucified*, and unless he was *crucified for us* too. And therefore the Apostle did not think it enough to know, or to preach *Christ* absolutely consider'd, *But*, saith he, *we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness: but unto them which are called, both Jews and Greeks, Christ the power of God, and the Wisdom of God, 1 Cor. 1. 23, 24.* That is, *Christ* as *crucified* is the Power of God, whereby he destroys the Works of the Devil, and the Wisdom of God, whereby he makes us wise and good; and so discovers both the infinite Power and Wisdom of God in that wonderful Redemption which he hath wrought for us. Which he could

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Vol. II. never have done, if he had not been *crucified*: For God himself said, *Cursed is every man that continueth not in all things which are written in the book of the Law to do them*, Deut. 27. 26. Gal. 3. 10. But no meer Man ever did or will do all things which are there written; and therefore every Man is cursed by God himself: And unless this Curse be taken off from us, it is impossible we should receive any Blessing from him. Neither can it be taken off us, but by another's bearing it in our stead: For God cannot Lye; his Word must be fulfilled, and the Curse executed some where or other; and unless there be one that hath born it for every Man, every Man must bear it for himself. But, blessed be God, there is one, *Jesus Christ* our Lord, who *tasted death for every man*, Heb. 2. 9. He *bath redeemed us from the curse of the law, being made a curse for us*. But how was he made a curse for us? By being *crucified*; For it is written, *cursed is every one that hangeth on a tree*, Gal. 3. 13. But *Christ*, when *crucified*, was hanged on a Tree; and so bore the *Curse*: Not for himself, that could not be; for he had continued in all things which the Law required: And therefore it must be for us, in whose Nature he bore it, and for every one that
par-

partaketh of that Nature; for the Nature Sermon
in which he suffered it, being the com- VI.
mon Nature of all Men, *the Curse* was
executed upon all Men; though not in
their particular Persons, yet in their ge-
neral Nature, which every Man is of;
and therefore may justly be look'd upon
as having undergone it, according as God
said he should.

Especially considering the Greatness of
the Person that suffer'd it: Nor a meer
Man, not an Angel, not an Archangel,
but the only begotten Son of God of the
same Essence and Glory with the Father.
This the Apostle takes special notice of
in this very Chapter; where speaking of
the Jews crucifying Christ, he saith, *they*
crucified the Lord of Glory, 1 Cor. 2. 8.
which is the same as if he had said, *they*
crucified God himself: And therefore the
Blood which was then shed upon the Cross,
was the Blood of God. So the same Apo-
stle, or rather the Spirit of God him-
self speaking in him, plainly calls it,
where speaking to the Elders of the
Church he saith, *Take heed therefore un-*
to your selves, and to all the flock, over
which the Holy Ghost hath made you over-
seers, to feed the church of God, which he
hath purchased with his own blood, Acts
20. 28. With his own Blood! How can
that

Vol. II. that be? Hath God any Blood in him?

No, he hath none in his own Divine Nature, but he had in that Nature which he assumed, and united to his own Divine Person, so as to make it his own Nature; and, by consequence, the Blood of it was his own Blood, which otherwise it could not have been; whereas, that it was so, is evident beyond all Contradiction, both from this, where it is expressly called so, and from many other places of God's own Word; as likewise from what we shewed before concerning the Person of Jesus, even that he is *Emanuel*, God and Man in one Person: For from hence it necessarily follows, that although he suffered only as Man, yet the Person that suffer'd was also God; and therefore his Sufferings were properly the Sufferings of God, his Blood the Blood of God, as he himself calls it. And hence it is that his Sufferings were of such infinite Worth and Merit for Mankind, in whose Nature he suffer'd, because the Person that suffer'd in that Nature was of infinite Power and Glory: And so his Sufferings were not only as much, but much more than Mankind was ever bound, or capable to undergo.

God hath pronounced the Curse, under which all manner of Punishments is implied,

plied, against all Men that do not con-
tinue in all things which his Law re-
quireth: And all Men failing in some-
thing that is there required, are bound
by God's Word to undergo it; But they
are bound to undergo it only in their own
finite Persons; whereas Christ hath un-
dergone it for them in a Person that is
infinite: Which being more than was
threatned, and more than all Mankind
could ever have done in their own Per-
sons, he hath thereby not only taken off
the Curse that was laid upon us, but hath
merited for us all sorts of Mercies and
Blessings which our Nature, in which he
did it, is capable of; particularly the Di-
vine Grace and Assistance whereby we may
be enabled sincerely to obey his Laws,
God's acceptance of what we do, upon
the account of what he hath done for us,
and his rewarding it at last with no less
than an eternal Crown of Glory.

By this therefore we may see what
Sacrifice *Christ* hath offer'd, and how he
executeth the Office of Priesthood for us;
for he having taken the whole Nature of
Man upon him, and united it to his own
Divine Person, he was pleased to offer it
up as a whole Burnt-Offering, by dying
in it upon the Altar of the Cross, for the
Sins, and in the stead of all others that
par-

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Vol. II. partake of that Nature; which was therefore both the greatest and the most, I may say, the only true and proper Sacrifice that was ever offer'd. Those of the Levitical Law being only Types and Figures of this: But this was such a Sacrifice as did really expiate, or, as St. *John* speaks, *was a propitiation for the sins of the world*, 1 Joh. 2. 1, 2. By means whereof *Christ* is now a most effectual *Mediator* between God and us; as the Apostle shews, where having said, *There is one God, and one Mediator between God and Men, the Man Christ Jesus*, he presently adds, *who gave himself a ransom for all*; or, as the Greek words, ὁ δὲς ἑαυτὸν ἀντιλύτρον ὑπὲρ πάντων, plainly signify, *having given himself a ransom instead of all*, 1 Tim. 5, 6. It is by this that he is compleatly qualified to meditate or intercede for all Men; so that all who will believe in him for it, may be discharged from their Sins, and fully restored to the Love and Favour of God again, so as to be justified before him, accepted of him, cleansed and sanctified by him, and, at last, be made eternally happy in the enjoyment of his Divine Perfections. And whosoever, of all *Adam's* Posterity are so, must ascribe it wholly and solely to *Jesus Christ and him crucified*.

These

These things deserve to be more fully considered by us all, who are so infinitely concerned in them: But what I have thus briefly touch'd upon, will give us sufficient light into that which I promised to shew in the next place, even that this so far exceeds all other knowledge, that the Apostle might well say, *I determined not to know any thing among you, save Jesus Christ, and him crucified.* For, in the first place, from hence we may easily see, that this is the most noble, the most sublime, the most excellent Knowledge that we can ever attain: The Apostle calls it, τὸ ὑπερέχον τῆς γνώσεως, the Excellency, the Super-excellency of Knowledge, in comparison whereof all things else seem'd as nothing in his sight; *Yea, doubtless, saith he, I account all things but loss for the excellency of the knowledge of Jesus Christ my Lord, Phil. 3. 8.* And well might he say so; for what Knowledge can be comparable to that of knowing *Jesus Christ, and him crucified?* The Knowledge of all things else is mean and low, perplexed and entangled among the Creatures, that God hath made: This soars aloft among his Divine Perfections, and the highest Mysteries that the most refined Understanding can ever reach; for to know *Jesus* is to know God himself; *him* by whom

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Vol. II. whom all things were made, and *without whom there was not any thing made that was made*: Him who, before all Worlds, was begotten of the Father, so as to be of one and the same Nature with him: Him who, in the fulness of time, was born of a Virgin, so as to be of one and the same Nature with us also: Him that is both perfect God and perfect Man, and perfectly both God and Man in one and the same Person. To know *Jesus Christ*, is to know the Great Prophet of the World, who teacheth Man Knowledge, the King of Kings, and Lord of Lords, who ruleth and reigneth over the whole Creation, over Bodies and Spirits too; the real High-Priest, with his *Urim and Thummim*, true Lights and Perfections shining continually about him. To know *Jesus Christ and him crucified*, is to know, how the Lamb of God taketh away the sin of the world; how all the Losses that we suffer'd in the first *Adam*, are repaired and made up by the Second; how God himself is made of God himself, to us *Wisdom, and Righteousness, and Sanctification, and Redemption*; how the Holy Spirit of God comes to be sent down upon us, to enlighten, direct, and quicken us; how there comes to be such a Mediator between God and Men, who is able to bring

two Parties, that are at such an infinite distance, together, and reconcile them to one another; how the Church was purchased and built upon a *Rock*, that the *gates of Hell might never prevail against it*; how the Almighty Creator of the World comes to be so infinitely merciful and propitious to fallen Men, and not at all to the fallen Angels, although they be both alike his own Creatures. But what do I mean to offer at shewing the Excellency of that Knowledge, which no Tongue is able to express? These are Contemplations fit for Angels! *The Angels themselves desire to look into them*; and the more they look, the more they admire and wonder. And therefore we may well conclude, that no Knowledge that we poor Mortals upon Earth can have, is worthy to be named with this of knowing *Jesus Christ and him crucified*.

And yet, it is strange to observe, although this *Knowledge* be so high and wonderful, it is, notwithstanding, the most clear and certain of any thing we can ever know; in comparison of which, the Knowledge of all other things is generally no more than guess and conjecture: For we are taught this, not of *Men*, or by *Men*, but of God, and by God himself; who, by his own infallible Spirit, in his
own

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Vol. II. own Word hath revealed to us all things necessary to be known, concerning *Jesus Christ and him crucified*. Whereby it comes to pass, that I do not only think, imagine, or suppose, but I am fully assured of the Truth of every thing that is there written concerning him, more than I am of any thing I see, or hear, or understand by Discourse and Ratiocination. For my Senses may deceive me, and so may my Reason and Understanding; they have often done it: But God can neither be deceived nor deceive. And therefore what he saith, although the thing it self be never so much above my Comprehension, I know, I am sure it is true; it cannot but be so. And therefore all the Knowledge that we have of Christ, being grounded wholly upon God's own Word, it must needs be as *certain* as it is possible to be: As *certain* as God himself can make it.

And it is very well for us it is so, considering the great use and need we have alway of it. I do not deny but that the Knowledge of other things is in many Cases very useful. Some to private Persons, some to publick Societies, some to whole Nations, some to Mankind in general, some to the right understanding the Scriptures, and so to the *Knowledge*
of

preferable to all other.

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of *Christ* himself; yea, there is scarce any kind of Knowledge, but some way or other helps towards the raising, the refining, and the enlarging our Understandings, and so to the making us more capable of knowing him. But whatsoever it be at present, unless it tends to that end, at last it will stand us in no stead, For what if I was skill'd in all the Arts and Sciences that ever were invented, and could manage them to the best advantage? What if I had the whole System of Logick in my Head, and could argue with all the Art and Cunning that ever Man had? What if I could dive into the depth of Natural Philosophy, and see the several Springs and Movements of all secondary Causes? What if I had turned over all the Records of the Church, and the Histories of all Places and Ages since the World began, and could reduce every thing that ever happened to its proper time? What if I could *count the number of the Stars, call them all by their Names,* and describe their Motions to an Hair's breadth? What if I understood all Languages, and could Discourse with People of all Nations upon Earth in their own Mother Tongue? What then? Notwithstanding all this, without the *knowledge of Jesus Christ* I
O should

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Vol. II. should be lost and undone for ever. For
*there is no name under Heaven, whereby
we can be saved, but the name of Christ:*
Neither is there any way possible to be
saved by him, unless we know him. For
unless we know him, we can do nothing
that is required in order to our being sa-
ved by him.

In order to our being saved, there are
two Things we know required, Repen-
tance and Faith. As for the first, al-
though many excellent Arguments may
be drawn from the Majesty of God's Per-
son, from the Severity of his Justice,
from the Glory of his Goodness, from
the Righteousness of his Law, from the
Beauty of Holiness, from the odiousness
of Sin, from the dreadful Consequents of
it, and from many other Topicks, which
one would think sufficient to perswade
any Man to repent and turn to God, yet
nothing can do it effectually without the
knowledge of Christ. For after all, it is
he that gives Repentance, and he never
gives it to any but to those who *know
him*; none else being capable of receiv-
ing it from him, but they who *know him*
are in the ready way to have it.

For *to know Jesus Christ, and him cru-
cified*, is in it self the most powerful Ar-
gument to work in us true Repentance.

To

To know *Jesus*, the Eternal Son of God, Sermon
of the same Substance with the Father: VI.

To know *Jesus*, both God and Man in
one Person: To know *Jesus Christ*, the
truest Prophet, the greatest King, the
highest Priest in the World: To know
Jesus Christ, and him crucified: To know
how this Glorious, this Almighty, this
Divine Person was abused by his own
Creatures: How he was apprehended,
arraigned, accused, and condemned as a
Criminal: How he was derided, scour-
ged, spit upon, crowned with Thorns,
and led among the vilest of Malefactors
to the Place of Execution: How he was
there fastned to a piece of Wood,
with Nails drove through his blessed
Hands and Feet, the most nervous and
sensible parts of the whole Body: How
he hung in this sad ignominious posture
for three long Hours together, and all
that while endured not only the most
exquisite pains that could be imagined in
his Body: but such a sense of his Father's
displeasure in his Soul, as made him cry
out, *My God, my God, why hast thou for-
saken me?* And how, after all this, the
pains of Death coming upon him, the
Lord of Life himself gave up the Ghost
and died; and died upon the Cross, the
only cursed Death that any Man could

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Vol. II. die. To *know* that *Jesus Christ* was thus *Crucified*, and that he was *Crucified* thus for the Sins of Men, and for our Sins among the rest: What can, if this doth not, dissolve us into all Tears, into Tears of true Repentance for those Sins which were the occasion of it? How can we *know* that *Jesus Christ* was *Crucified* for Sin, and not dread the thoughts of God's displeasure against it? How can we know that he was *Crucified* for our Sins, and not abhor and leave them? Surely it is impossible! It is impossible that our Minds should be filled with such a knowledge of Christ as this, and yet retain any love for Sin, for any Sin whatsoever. And therefore the Apostle saith, *That men escape the pollutions of the World, and so the dominion of all manner of vice, through the Knowledge of the Lord and Saviour Jesus Christ*, 2 Pet. 2. 20. This being the most effectual means to do it; and that which never fails. Inasmuch that whosoever lives in any known Sin, may be confident that he doth not know Christ as he ought.

And the great reason is, because he who thus *knows Christ*, what he hath done and suffered for Mankind, cannot but believe and trust on him, as his only and all-sufficient *Saviour*. And he who
doth

doth that, is thereby intitled to all the Sermon Promises of the Gospel, for every thing necessary to his being saved, they being all made to those, and to those only who believe in *Christ*. Hence it is that we are so often said to be justified by Faith, to be saved by Faith, to be sanctified by Faith, to be purified by Faith, to resist the Devil by Faith, and to overcome the World by Faith. Neither is there any other way whereby it is possible for a Man to do it. I speak it confidently, because I have God's own Word for it, saying, *Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?* 1 Joh. 5. 5. If there were no other, as there are a great many, this one place of Scripture is sufficient to demonstrate against all the *Pelagians, Socinians, Arrians* and *Mahometans* in the World, that no Man can ever truly overcome it, so as to be and do good in it, except he believe in *Christ*. Whereas he who doth this can *do all things through Christ which strengtheneth him*. But as no Man can know *Christ* aright but he must needs believe in him, for no Man can believe aright in him, unless he first know him. For *how can he believe in him of whom he hath not heard*, and so doth not know what to believe? Rom. 10. 14. And

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Vol. II. therefore to know *Jesus Christ and him crucified*, is so useful, so necessary for all Men, that no Man be either Holy or Happy without it.

From hence, by the way, we may observe the great Wisdom and Piety of our Church in setting apart certain Days every Year, whereon to commemorate the most material things relating to our blessed Saviour, his Advent in general, his Incarnation, his Birth, his Circumcision, his Manifestation to the *Gentiles*, his Presentation in the Temple, his Fasting 40 Days, his Crucifixion, his Resurrection, his Ascension into Heaven, his sending the Holy Ghost, and his Evangelists and Apostles, which wrote and propagated his Gospel, which put together, make up a kind of Practical Catechism, whereby People are instructed in the knowledge of *Jesus Christ and him crucified*. And for the same reason she appoints the three Creeds, one to be read every Day; another, which is something fuller, every *Sunday* and *Holy-day*; and the third, which is fullest of all, every Month throughout the Year: In every one of which Creeds, most of the Articles are concerning our blessed Saviour. Which shews the great care the Church hath taken, that all who live in her Communion

nion may be sure to *know him*. And Sermon accordingly we also, who are entrusted by her with the Administration of Christ's Holy Word and Sacraments to them, are bound in Duty and Conscience to take the same care. It is true, we must tell them of the Sins which they ought to avoid, and of the Duties they ought to perform to God, and to one another; but we must likewise preach unto them *Jesus Christ and him crucified*. Otherwise we may preach our Hearts out, the People will never be the better for it. For unless they know and believe in him, they can neither avoid the Sins, nor perform the Duties we tell them of. And so all our preaching will be in vain, and to no purpose. This we may well be confident of, for St. Paul himself, the great Apostle, was so; as appears from his making this his great, his only care in all his preaching; *I determined not, saith he, to know any thing among you save Jesus Christ, and him crucified.*

Neither would I have you think, that this is such a dull, insipid Doctrine, as some would make it. For *to know Jesus Christ and him crucified*, is certainly the greatest; the greatest did I say? Pardon the Expression, it is the only true Joy and Comfort of our Hearts. The knowledge of

Vol. II. other things may please our Fancies, but
this alone can satisfy and delight our
Souls. For whatsoever we may know be-
sides, I am sure we all know our selves to
be Sinners, and if Sinners, then liable to
the Wrath of God, and all the Miseries
that he can inflict upon us. The thoughts
whereof cannot but sometimes make us
Sad and Melancholy, notwithstanding all
our outward Mirth and Jollity. But to
know that *Jesus Christ* came into the
World to save Sinners, such Sinners as
we are: That the Eternal Son of God
himself, by the one Oblation of himself
hath made a *full, perfect and sufficient*
Sacrifice, Oblation and Satisfaction for
the Sins of the whole World, and for
ours among the rest: That he was *wound-*
ed for our Transgressions, and bruised
for our Iniquities: That he was deliver-
ed for our Offences, and raised again for
our Justification: That he was made Sin
for us, that we might be made the Right-
eousness of God in him: That he is now
our Mediator and Advocate in Heaven,
always making Intercession for us: That
his Grace is always sufficient for us: His
Strength is made perfect in our Weak-
ness, and his Power resteth continually
upon us, to guide and assist us while we
live, and then to bring us to himself in
Glory.

preferable to all other.

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Glory. This refresheth our drooping Spirits: This fills our Souls with solid and substantial Joy, with Joy unspeakable and full of Glory: This makes us sing with the blessed Virgin, *My soul doth magnifie the Lord, my spirit rejoiceth in God my Saviour.* Give me but this, and let who will take all the pleasures of the World besides, and Glory in them: I shall never envy their Felicity. *God forbid, that I should glory in any thing, save in the Cross of Christ, by whom the World is crucified unto me, and I unto the World,* For this, this is the only way to Eternal Life; yea, this is Eternal Life to know *the only true God, and Jesus Christ whom he hath sent,* Joh. 17. 3.

And therefore as this is the most excellent, the most certain, the most useful, and the most pleasant, so it is the most lasting knowledge we can ever have; for it is everlasting. It is St. Jerom's Advice, *Discamus in terris quorum nobis scientia perseveret in caelo.* Let us learn those things upon Earth, the knowledge whereof will continue with us in Heaven. This is the only knowledge that will do so. When we die, all our other thoughts will perish, but the knowledge of *Jesus Christ, and him crucified,* will go with us into the other World, and there abide

Vol. II. abide by us, yea, there it will be advanced to the highest perfection it is capable of. *Now we see him through a Glass, darkly, but then face to face. Now we know him in part, but then we shall know him, even as we are known of him, 1 Cor. 13. 12.* For we shall live with him, behold his Glory, enjoy his blessed Company, admire and love for ever.

These things being duly weighed, I need not use any other Arguments to persuade those who hope and desire in good earnest to be saved, to make it their great Care and Study, to get their Minds possessed with as true a *knowledge*, and as deep a sense of *Christ* their Saviour, as possibly they can. But shall conclude this, as *St. Peter* doth his Second Epistle.

Ye, therefore, Brethren, seeing ye know these things before, beware lest ye also being led away with the error of the wicked, fall from your own stedfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory, both now and for ever. Amen.


SERMON VII.

The New Creature in Christianity.

I COR. V. 17.

*Therefore if any Man be in Christ,
he is a new Creature.*

Although it be certain from God's own Word that Jesus Christ came into the World to save Sinners, that he gave himself a Ransom for all, that he tasted Death for every Man, and that he is a Propitiation for the Sins of the whole World: Yet it is certain also, that there are many Sinners in the World which shall not be saved by him: yea we have just cause to fear, that but *few* will be so: *Few*, not in themselves absolutely considered, but *few in comparison* of the many more that will be damned, notwithstanding all that he hath done and suffered for them. But this cannot possibly

Vol. II.  sibly be imputed to any defect in his Power, who is Almighty to save, nor yet to any Want of Will and Readiness in him who *died for all*, and would have *all Men to be saved*, and to *come to the knowledge of the Truth*. Where then can the fault lie? It can be no where but in Men themselves; they will not, and then it is no wonder if they shall not be saved. Though Christ hath procured it, yet he doth not force Salvation upon Men, whether they will or no; but he leads them to it in a way suitable to their own Nature, as they were made by him reasonable and free Agents, capable of knowing and chusing what is good for themselves, and of refusing what they know to be otherwise. It cost him dear to purchase Salvation for them, nothing less than his own most precious Blood: And therefore he is pleased freely to offer and propound it to them in his Gospel, if they will accept of it; but if they will not have it, but refuse and slight it, chusing and preferring the things of this World before it, they can blame no Body but themselves, when they come to see their mistake and folly. And yet this is the case of most Men. What Christ himself once said to the Jews, *Ye will not come to me that ye might have life*, Joh. 5. 40. the same may be said

said to the greatest part of Mankind; Sermon
and of them also who profess to believe VII.
in him, and to hope for Life and Salva-
tion from him: Yet they will not come
unto him for it, for some are so self-wil-
led, that they will not go out of them-
selves, nor be beholden unto him for
their Salvation: Others wilfully shut
their Eyes, and will not see the way that
leads to him; and of those who have
their Eyes opened, that they cannot chuse
but see it, whether they will or no, yet
many will not walk in it, they have
their Trades to mind, or their Land to
Till, they have Families to provide for,
and Bodies to look after. These are
things they are sensible of, as being pre-
sent with them. As for their future State,
that is a thing remote and out of sight,
and therefore they never trouble their
Heads about that, so long as they can
find any thing else to do, which is com-
monly so long as they live; and if they
ever chance to think of it, as sometimes
perhaps they may, they bethink them-
selves also, that they are Christians, they
were Baptized long ago, and never re-
nounced their Baptism, but still continue
Members of Christ, believing that he is
the Saviour of the World, and that he
hath done so much to save them, that
he hath left no great matter for them to
do.

Vol. II. do. As for *Jews*, and *Turks*, and Hea-
 thens, they pity their condition, as being
 without the Pale of the Church, and so
 without any hopes of Salvation. But as
 for their parts, they are Christians, and
 are resolved to live and die so, and never
 to profess any other Religion, but that
 which Christ hath settled in the World,
 and therefore doubt not but whatsoever
 becomes of others, they shall be saved.

This is the Language, or at least, these
 are the Thoughts of most of those who
 profess to believe in *Christ*; they profess
 to do so, and that is all, concerning
 themselves no more about *Christ*, than
 the *Turks* do about *Mahomet*, the *Indians*
 about *Braman*, or the *Jews* about *Moses*.
 They look upon him as the Founder of
 their Religion, and do not Question but
 that he hath taught them the right way
 to Heaven, and therefore hope to go
 thither when they die, without taking
 any more care about it. And that is the
 great reason, why of so many who pro-
 fess to believe in Christ, there are so few
 who are saved by him. Whereas if they
 really did what they profess to do, even
 believe in Christ aright, as he hath taught
 them in the Gospel, they could not but
 be saved. But then they would find the
Christian Religion quite another thing
 than what they imagined it to be. It
 ¶ would

would make such a mighty change and Sermon
alteration in them, that they would be VII.
another kind of *Creatures* than what o-
thers are, or they themselves ever were
before. For if they truly believed in
Christ, they would be in him, and the
Apostle here tells us, that *if any man be
in Christ he is a new Creature*; old things
are past away, *behold all things are become
new in him*. And to the same purpose he
saith elsewhere, that *in Christ Jesus nei-
ther circumcision availeth any thing, nor
uncircumcision, but a new Creature*, Gal.
6. 15. or, as the Word, I think, may be
more properly rendred in this place, *a new
creation*; for the Greek Word *κτίσις* fig-
nifies both *Creation* and *Creature*. And
the Context here seems to require it to
be taken in the active sense, because Cir-
cumcision and Uncircumcision are so. But
the meaning of the whole is still the same,
even that whether a Man be *Circumcised*
or *not Circumcised*, whether he do or
do not enjoy such outward Rites and Pri-
vileges, he is neither the better nor the
worse, the only thing necessary in the
Christian Religion is, *the new creation*.
If a Man be not created a-new, whatso-
ever he hath or hath not, it is all one,
he is no true Christian, he doth not tru-
ly believe in Christ; for if he did, he
would

Vol. II. would be *a new Creature*: And so the word must of necessity be understood in my Text, not of the Act but Subject; for the Apostle here speaks of the Person that is in Christ, and saith, that he is *a new Creature*, which therefore cannot possibly be understood of the Act of Creation, but the thing Created: *If any man, saith he, be in Christ, he is a new Creature.*

In which Words we shall first consider the Terms, and then the Truth asserted in them: The Terms to be explained are two, as in all such Propositions, the Subject and the Predicate, *What it is to be in Christ*, and then, *What it is to be a new Creature*. As for the first, It is a Phrase which the Holy Ghost delights often to use; and therefore I could never persuade myself, but that there is something particular and more remarkable in it, than what is commonly taken notice of, I shall not recite the many places where it occurs, but such only from whence the meaning of it may be gathered. *There is therefore, saith the Apostle, now, no Condemnation to them that are in Christ Jesus, Rom. 8. 1.* from whence we may conclude, that they are said to be *in Christ*, who are not only in his Church, but in his Person; so as to be really vested and interested in him, in his Merits, for the Pardon of their
Sins,

Sins, and in his Righteousness, whereby Sermon they may be justified, or accounted Righteous before God; for otherwise they could not but be condemned. To the same purpose the same Apostle having recounted his own Privileges and Righteousness which he had in the Law, he saith, *But what things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, Phil. 3. 7, 8, 9.* where we may observe, that he reckons his being *in Christ*, no common or ordinary thing, but the greatest Blessing he could ever have; and he expresseth it several ways; first, by his winning Christ, *ἵνα χερσὶν κερδήσω*, that I may win or gain Christ to my self; that he may be mine, my Saviour, my Redemeer, my Lord, as he here calls him. And then he adds, *That I may be found in him.* In him? How? by saving his Righteousness, that I may be found, saith he, *in him, not having mine own Righteousness, but that which is through the faith of Christ.* Which

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shews

VII.
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Vol. II. shews plainly, that he desir'd to be found in Christ, so as to have the Righteousness of Christ to be his Righteousness, that he might be accounted Righteous by it; which could not be, unless it was his own: And therefore, by being in Christ, he can mean nothing less than such an Union to him, whereby a Man is reckon'd as one with him, and so hath a real Interest in whatsoever is in him.

There are many such places in the Holy Scriptures, whereby this Notion of our being *in Christ* might be confirmed. But I shall rather chuse, at present, to explain it by that Similitude which Christ himself is pleas'd to make use of for that purpose, where he saith to his Disciples, *Abide in me, and I in you. As the branch cannot bear fruit of it self, except it abide in the Vine, no more can ye, except ye abide in me. I am the Vine, ye are the branches,* John 15. 4, 5. From whence it appears, that we are said to be *in Christ*, as a Branch is in the Vine, but a Branch is so in the Vine as to be really a part or Member of it, and to partake of all the Nourishment, the Sap and Juice, and whatsoever is in the Stock, it is by secret Conveyances carried into the Branches; so that every Branch hath as much of it as it can hold, and as is necessary to preserve its Life and make

it fruitful. And therefore, according to Sermon VII. this, which is Christ's own Similitude, all that are *in him*, are so *in him*, as to participate of whatsoever is *in him*, so far as they are capable of it. But you'll say, perhaps the Branch is naturally in the Vine, so as to spring out of it, but we are not so *in Christ*, and therefore the Analogy doth not hold good. But the Apostle clears this Difficulty, by shewing, That we are in Christ as a Branch is in a Tree, that is not naturally propagated with it, but is inoculated and grafted into it: *And if some, saith he, of the branches be broken off, and thou being a wild olive tree wert grafted in among them, and with them partakest of the root and fatness of the olive-tree,* Rom. 11. 17. Now, as take a Cyon of one Tree, and graft it into the Stock of another, by that Incision it soon becomes of the same Body with that into which it is grafted, as if it had naturally sprouted from it, and partakes, as the Apostle speaks, of *the Root and Fatness of the Stock*, as much as the natural Branches do. So here: By Nature we are all of the old Stock, the Wild-Olive, *Adam*; God, *the Husbandman*, as our Saviour calls him in this very case, he cuts us off from the old Stock, and grafts us *into Christ*, the *true Vine*; by which

Vol. II. means we are, as it were, incorporated into him, and so partake of what is in him, as much as if we had proceeded from him, as we did from the first Man: And, in some sense more; forasmuch as we are join'd to *Adam* only by Nature, but to *Christ* by the Holy Spirit himself; for, as the Apostle saith, *He that is joined to the Lord, is one spirit*, 1 Cor. 6. 17. which must needs be the highest kind of Union that can be imagined. In short, take it thus: Our whole Nature, and so we our selves who are of it, being in the first *Adam*, we were really concern'd in every thing that he did, or that was done to him; we sinned in him, we were corrupted in him, we were cursed and condemned in him. And so *Christ* also having taken our whole Nature upon him, and being thereby become as he is called, the second, or another *Adam*, as all are capable of it, so they who are really in him, are really concerned and interested in all that he did or suffered in our Nature; *in him* they are sanctified, *in him* they fulfilled all Righteousness; *in him* they suffered the Death which God had threaten'd against them; and so *in him* they are absolved from their Sins, and justified before God.

But

But is there nothing requir'd on our parts, in order to our being thus taken out of the first, and put into second Man, even Christ, so as to be found *in him*? Sermon VII.

Yes, doubtless, it is requir'd that we truly believe in him; for he himself saith, that *whosoever believeth in him shall not perish but have everlasting life*, Joh. 3. 16. and therefore they who do not believe in him must needs perish; which they would not do if they were *in him*: And they who do believe in him must needs be *in him*, otherwise they could not have everlasting Life, that being to be had only *in him*. Whereas by believing in him, they partake of him and in him, of all things necessary in order to it; for, as the Apostle saith, *we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end*, Heb. 3. 14. that is, If we begin and continue stedfastly to believe God and trust in Christ, we are thereby made partakers of him, and interested in him. And he who is thus in Christ, as the Apostle here saith, he is *a new Creature*.

But *a new Creature*, How can that be? as *Nicodemus* said, How can a Man be born when he is old? So may others say, with more shew of Reason, Can a thing that is once created, be created again?

Vol. II. No surely, Not as to the Substance or
 ~~~~~ Essence of it, that cannot be created again;  
 ~~~~~ but, howsoever, the Form and Quali-  
 ties of it may be so changed and altered,
 that it may be quite another thing than
 what it was at first created, and therefore
 may properly be called, *a new creature*.
 As the Body of a Man, at first, was not
 properly created or produced out of no-
 thing, but was made of the Dust of the
 Ground, which was created before, yet
 it being formed by God out of that Dust,
 and inspired with the Breath of Life, he
 is properly called *God's Creature*. So,
 although a Man's Soul and Body are not
 raised again out of nothing, yet, if he be
 raised out of a State of Sin, and inspired
 with the Holy Spirit of God himself, he
 may be as truly said to be a *New Crea-
 ture*. This being so great a change, that
 he is altogether another Man than what
 he was before; for he is now *transformed
 by the renewing of his mind*, Rom. 12. 2.
*Yea, as the Apostle saith in my Text, old
 things are past away, behold all things are
 become new*. Though he be the same
 Person he was before, yet he doth not
 understand, or judge, or think, or will,
 or affect, or speak, or act as he did before.
 He hath now a new sense of things, a
 new Judgment, new Thoughts, new De-
 sires,

fires, new Hopes, new Fears, new Loves, new Hatred, new Joys, new Grievs, and so leads a new Life; for he hath put off the old man, with his deeds, and hath put on the new man, which is renewed in knowledge, after the image of him that created him, Col. 3. 9, 10. or as it is elsewhere expressed, he hath put on the new man, which, after God, is created in righteousness and true holiness, Eph. 4. 24. Where we may observe, that as Man was at first, so this new Man, created again after God, or after the Image of God, consisting in righteousness and true Holiness, which is the proper Form of the new Man, and from whence he may therefore be properly called a new creature. But for our clearer understanding of this, it will be necessary to take a short view of a Man in both his States, in his unregenerate and his regenerate State, as he was born at first, and as he is born again; or, if ye will, as he is in the first, and as he is in the second Adam: By which we may easily discern what a mighty change is wrought in him, and how properly he may therefore be called a new creature.

First, As for the *Old man*, the Man that is still such as he was born: As he was born, so he lives continually in Sin;

Vol. II. his Mind and Conscience is defil'd, and all the Powers of his Soul disorder'd and out of tune; he was born blind, and so he lives always in the dark, having no light at all, except, perhaps, a little glimmering that may sometimes come through his Senses; he may talk and Discourse, but he sees no more of God, or any spiritual Object, than as if there was no such thing in being: And therefore he is wholly under the Power of his Senses and Passions, being affected with nothing but what toucheth and moveth them one way or other. Hence he is often entirely given up to the most brutal Vices, as Gluttony, Drunkenness, Whoredom, or the like: Or if he happen to be any way free from them, by reason of the Temper of his Body, or by the outward Circumstances of his Life, yet these other Sins, which the Apostle reckons also as parts of the Old Man, *Col. 3. 8. Gal. 5. 20, 21. Anger, Malice, Hatred, Variance, Emulations, Wrath, Strife, Seditious, Heresies,* and the like; these have all, or most of them, absolute Dominion over him. He looks no further than this World, and therefore his Mind is bent altogether upon the Pleasures, or the Honours, or the Riches which he fancies in it, and doth all he can to get them, not regarding how.

Lying,

Lying, and Cheating, and Oppressing, and Slandering, and Extorting from others, or Forswearing himself he seldom boggles at; neither would he ever stick at Theft, Robbery, Forgery, or Murder itself, but only for fear the Law might take hold of him: Or if he avoids any of the other Sins, it is only lest he should lose his Credit, and so his hopes of Gaining in the World: He avoids no Sin purely out of Conscience, for he hath none, much less for fear of God's Displeasure, for he never thinks of him, as the Psalmist saith, *God is not in all his thoughts*, Psal. 10. 4. He may sometimes speak of God, and often doth it on purpose to blaspheme and profane his Holy Name; but he never hath the true *fear of God before his Eyes*; no not when he comes into his special Presence. As for any private Devotions to him, he is usually a perfect Stranger to them, not knowing what they mean, or how to go about them if he would; or if he hath been over-perswaded by his Parents and others to be now and then in his Closet, or by himself, he Reads or Prays in such a careless and superficial manner, as shews that he doth it only out of Custom, or that he might be thought Religious, not out of any sense of his Duty, or desire to serve or please God in it.

And

Vol. II. And as for the Church; if he happens to live in a place where his Neighbours go thither on the *Lord's-Day*, it would look very ill if he did not do so too: He had much rather follow his worldly Business, but the Laws of the Land will not suffer him to do that openly; and if he should sit still at home and do nothing, his Neighbours might take notice of him, and look upon him to be as he is, a wicked and *profane Person*: and therefore, once a Week, to be even with them, he'll walk gravely to Mass, or a private Meeting, and perhaps carry his Family along with him; and then he hopes they will look upon him as more Religious than themselves; or if they will not, howsoever he himself will think so; and that is enough for him. And if he goes really to *Church*, where the publick Worship of God is duly and solemnly performed, it is true, he is there in the right way to have his Eyes opened, but until they are so, it is all one where he is; though he can make a shift to tarry here all the while, and perhaps kneel, and stand up, and repeat as others do, it is only because others do so; for his part he is no ways affected with any thing that is done here, the whole Service is a kind of dull insipid business, that he can find no relish at all in, his Mind

running all the while about other mat- Sermon
 ters, and as for the Word Read or Preach- VII.
 ed, it makes no more Impression upon
 him, than it doth upon the Stones of
 the Wall, or the Seat he sits on. And
 if any good Thoughts happen to be put
 in his Mind, he gets them out again as
 fast as he can, that he may not be
 troubled with them. And that is gene-
 rally his Business the rest of the *Lord's*
Day. But for going to *Church* upon
 the Week Days, that he looks upon as
 a very idle impertinent thing, fit only
 for lazy People that have nothing else
 to do; for his part, he hath greater Affairs
 to mind. The same opinion he hath
 too of the *Lord's Supper*: It is three to
 one whether he ever received the *Holy*
Sacrament in his Life, unless it was to
 qualifie himself for some Office, or to
 keep himself out of the reach of the Law.
 For such Purposes he may think it con-
 venient to receive it *two* or *three* times
 in a Year, but he cannot find any time
 to prepare himself for it, and so it sig-
 nifies no more to him than his ordinary
 Food. And thus the poor Man lives, as
without God in the world, and so he
 will do all his Life, unless he be renew-
 ed and born again.

Vol. II. But now let us suppose him to be so, to be so renewed and *born again* of God's Holy Spirit, that he is become a *new Man*: What a wonderful alteration is wrought in him? He is now in all respects another kind of *Creature* than what he was before: His Mind is purified, his *Conscience purged from dead Works*, and all his Faculties reduced to their proper order: He is turned *from darkness to light*, and from the *power of Satan unto God*: His Eyes are opened, so that he can look at those things which *are not seen*: He sets *God always before him*, and beholds his Wisdom, his Power, his Goodness, his Mercy, and all his Glory shining continually about him, and in him, whereby his whole Soul is enflamed with love unto him, with longing after him, with rejoicing in him, and is always fixed, *trusting on the Lord*: He lives now *by Faith*, and not *by Sense*; and therefore all sensible Objects seem to him what they are in themselves, as little and low, yea, *as nothing* in comparison of those great, and high, and spiritual, and most glorious Objects that he is always conversing with. Hence it is that he doth not only avoid the more gross and notorious, but all manner of Sin, to the utmost of his power; not out of any by respects,
but

but because it is Sin, or a transgression of God's Law, and an Offence to him whom he loves above all things in the World. And therefore open and secret Sins are all alike to him, they are equally the Objects of his hatred and abhorrence: He dare no more cheat his Neighbour in his Shop, than he dare rob him upon the High-way: He'll Murder as soon as wrong him in his Name, Body or Estate; that is, he will do neither, though he was sure to gain all this World by it: For all this World is nothing to him; his Hopes and Expectations are all in the other World. *His Treasure is there, and therefore his Heart is there also.* The good things of this World, though he hath them, yet he doth not mind them any farther than to employ them so as to give a good account of them another Day. His main business is to live always in the *true Faith and Fear of God*, and so under his Care and Protection. For which purpose he is as constant at his daily Devotions, as he is at his daily Food, and at any time had rather lose his Dinner than omit his Prayers; and when he is in his Closet, he is as careful what he saith, or doth, as if all the World saw him, as knowing, that he who made all the World doth see. Besides his private, he is glad of any op-
por-

Vol. II. opportunities he can get of performing his
 publick Devotions to God every Day,
 prizing them above all the Blessings of
 this Life: He never fears losing any
 thing by serving God, but always expects,
 as well he may, to get more at Church
 than he can at home: He doth not use
 to ride out of Town, or take Physick,
 or do any other Business upon the *Lord's-*
Day, but only the business of the Day:
 He prepares himself for it at home, and
 when he comes to Church, as besure he
 always doth, he sets himself in good ear-
 nest about it, as the greatest Work of his
 whole Life: When he Prays, he prostra-
 teth himself before Almighty God, with
 all the Reverence and Godly Fear, that
 he can possibly expresse both in Mind and
 Body, lifting up his Heart, together with
 his Hands, to him that *dwelleth in the*
Heavens: When he praises God in the
Psalms or *Hymns* he doth it *lustily, with*
a good Courage: His whole Soul, as well
 as Body, being raised up to the highest
 pitch in admiring, adoring, magnifying
 that Almighty and All-glorious Being that
 is so infinitely above him, and yet so in-
 finitely gracious and merciful to him.
 When he heareth God's Word read, he
 receiveth it, *not as the Word of Men,*
but as it is in truth the Word of God,
 which

which *effectually worketh in them* who believe: When the same Word is expounded or preached to him, he hearkens diligently to it, he seriously considers God's Will and Pleasure in it, he applies it to himself, resolving by Christ's assistance to believe and live according to it: And accordingly doth so all the rest of his Life. He is sound, Orthodox, and stedfast in the Faith, not *tossed to and fro with every Wind of Doctrine*, but keeping close to the Faith which was *once delivered to the Saints*, and hath been ever since professed by the Catholick Church. He is sincerely devout and pious towards God, making it his great care to serve, honour and please him: He is meek and lowly in his own Eyes, modest, sober, and temperate in all things: He is true and faithful to his Word, just and righteous in his Dealings, kind and charitable to the Poor, as far as his Estate will bear: He *honours all Men, loves the Brotherhood, fears God, honours the King*. In short, he endeavours all he can to walk in all the Commandments and Ordinances of the Lord *blameless*: And if he chance to stumble, he gets up again immediately, and walks more circumspectly for the future. For which purpose he receives the Mystical Body

Sermon
VII.

Vol. II. Body and Blood of his ever blessed Redeemer, as oft as possibly he can, whereby his Faith is confirmed in him, and he derives so much Grace and Vertue from him, that he can *do all things through Christ which strengthens him*. This is the Life, *the new Life* he constantly leads, and therefore may well be termed, as he is in my Text, *a new creature*.

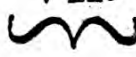
The terms being thus explained, what it is to be *in Christ*, and what it is to be *a new creature*, we are now to consider the dependance that one of them hath upon the other, and so the truth of this proposition; *If any Man be in Christ, he is a new creature*: Which deserves to be duly considered, because at first sight, it may seem to contradict the common Observation; that *Christians* are generally as bad as other Men; and that all manner of Vice and Wickedness reigns as much in Christendom, as it doth in *Turky*, or either of the *Indies*. And it must be confessed to our shame and sorrow, that the Observation is not more commonly made, than it is generally true. The greatest part of those who are called *Christians*, being as far from being *new* and holy *Creatures*, as they who never yet heard of *Christ*. The truth is, and it is a sad truth, Men usually embrace
and

and profess the Christian Religion, no Sermon otherwise than *Turks* do the *Mahometan*, VII. or other Infidels the Religions of their respective Countries; only because it is the Religion of their Country, it was transmitted to them from their Ancestors it is now settled among them, and professed by those they daily converse with; and that is the only reason why they also profess it, And then it is no wonder, that they are but like other Men, when they take up their Religion meerly by chance, without ever looking any further into it, or considering the mighty advantages it affords them, whereby to become the best and happiest of all Creatures.

But we must observe withal, that, as the Apostle saith, *They are not all Israel, that are of Israel*, Rom. 9. 6. *For he is not a Jew which is one outwardly, neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly, and circumcision is that of the heart, in the spirit, and not in the letter: whose praise is not of men, but of God*, cap. 2. 28, 29. So it is here; all are not *in Christ*, that are of him, or his Religion; neither is he truly a *Christian* that is so outwardly, by the meer profession of the *Christian Faith*; but he is truly a *Christian*, which is so inwardly,

Vol. II. in his Heart, whereby he really believes
 ~~~~~ in *Christ*, and so partakes of that Holy  
 Spirit that is in him, for his Sanctification,  
 as well as of his Merit, for his Justification  
 before God: Being taken out, as it were,  
 from the first *Adam*, and joyned by Faith  
 unto the *second*. For this, as I have shewn,  
 is the proper meaning of this Phrase in my  
 Text, of our *being in Christ*. And whatsoever  
 others are who only profess his Religion,  
 he who is thus in *Christ*, must needs be  
 a *new creature*; for as the Apostle saith,  
*He is created in Christ Jesus unto good  
 works*, Eph, 2. 10. Being in him, he is  
 created *a-new in him*; and this new  
 Creation is to good Works. This is the  
 end of it; that he may do good Works,  
 which he could never do, except he was  
 in *Christ*; whereas by being *in him*, he  
 is fully enabled to do them. As *Christ*  
 himself assures us, whose Words are much  
 to be observed in this case; and therefore  
 we shall briefly consider them here,  
 as we did before in part, upon another  
 occasion.

- His Words are these, First, saith he,  
*I am the true Vine, and my Father is the  
 husbandman. Every branch in me that bear-  
 eth not fruit, he taketh away: and every  
 branch that beareth fruit, he purgeth it  
 that*

that it may bring forth more fruit, Joh. Sermon  
 15. 1, 2. where we may observe, that he VII.  
 speaks of the very thing we are now upon,  even of *our being in him*. And the  
 better to explain it to us, he compares  
*himself to a Vine*, his *Father to an Hus-*  
*bandman*, and his *Disciples to the Bran-*  
*ches of a Vine*, which are all Members  
 of it, and receive nourishment and strength  
 from it to bear Fruit. Now he saith,  
*that every branch in him that beareth not*  
*fruit, his Father, as the Husbandman,*  
*taketh it away.* Which is not to be so  
 understood, as if any fruitless Branch was  
 really *in him*, but only that it seemed to  
 be so. According as he himself explains  
 himself in a parallel Case; in one place  
 he saith, *Whosoever hath not, from him shall*  
*be taken away even that he hath,* Mat. 13.  
 12. How can that be? How can a Man  
 both have and not have? And how can he  
 that hath nothing, have any thing taken  
 from him? This looks like a contradicti-  
 on; but he himself clears it in another  
 place, by saying, *Whosoever hath not, from*  
*him shall be taken even that which he seem-*  
*eth to have,* Luk. 8. 18. which shews that  
 by his saying before, *what he hath*, his  
 meaning was, that he seemed to have it,  
 but really had it not. So here, *every*  
*branch in me*, that is, *every branch that*

Vol. II. seemeth to be in me, and beareth not fruit, *he taketh away*, so that it shall not so much as seem to be in him. For that this is the proper meaning of the place, appears from what follows, I, saith he, *am the Vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing*, v. 5. For hence it is manifest, that as no Man can do any good without him, so no Man can abide really *in him*, but he brings forth much Fruit, and therefore *is a new creature*.

To the same purpose is that of his beloved Disciple, where speaking of Christ, he saith, *Whosoever abideth in him, sinneth not*, 1 Joh. 3. 6. that is, such a one doth not live in any known Sin, nor by consequence in the neglect of any Duty. And the reason is, because *they who are Christ's, have crucified the flesh with the affections and lusts*, Gal. 5. 24. Their *old Man is crucified with him, that the body of sin might be destroyed, that henceforth they should not serve sin*, Rom. 6. 6. If the *old Man* be crucified with him, they must become *new Men*, or nothing at all, *in him*. If the Body of Sin be destroyed, the Body of Grace must be formed in them. And if they cease to serve Sin, they must serve God, it being a Sin not  
to

to serve him. And if they serve him, Sermon  
they must do whatsoever he sets them. VII.

And that they must needs do who are *in Christ*; for if they be in him, they are in the true Vine, and therefore must needs bring forth good Grapes. They are in the Fountain of all Goodness, and therefore must needs be good: They dwell in him in whom all fulness dwells, Col. 1. 19. and therefore of *his fulness* they must needs receive, *and grace for grace*, Joh. 1. 16. that is, all manner of Grace requisite to their doing of all the Good that God requireth of them. As St. Paul found by experience, when he said, *I can do all things through Christ which strengtheneth me*, Phil. 4. 13. And he who can do that, must needs be a *new creature*.

But to make it still more plain, we must consider, that Christ is the eternal, the only begotten Son of God, and therefore they who are *in him*, by a quick and lively Faith, they also *in him* are made the Sons of God. *For as many as received him, to them gave he power to become the Sons of God, even to them that believe in his Name*, Joh. 1. 12, And if they be the Sons of God, they are *born again* of God himself; if born again, they are *new Men*; and if born again of God the

Vol. II. Creator, they must needs be *new Creatures*, and lead new Lives; as being acted by the same Spirit by which they were born again, the Spirit of God himself; which by means of their Union to Christ, and being made Members of his Body, is infused into them, and becomes a principle of new Life in them; whereby they are enabled to answer the full Character of *a new Creature*, much better than I have, or can express it. And therefore we may well conclude with the Apostle, that *If any man be in Christ, he is a new Creature.*


Now from this great Doctrine thus briefly explained, among many other things which are very remarkable, we may observe, *First*, That no Man can be *a new Creature*, except he be *in Christ*; for the Apostle here makes our being in *Christ*, the foundation of *the new Creation*. He doth not say, If a Man be a *Peripatetick*, a *Platonist*, an *Epicurean*, a *Pythagorean*, or any other kind of Philosopher, he is *a new creature*. Neither doth he say, If a Man be of the Church of *Rome*, or of the Church of *England*, a *Lutheran*, or a *Calvinist*, he is therefore *a new creature*. But if *a man be in Christ*, he is *a new creature*; therefore *a new Creature*, as I have shewn, because he is



*in Christ.* Which is a thing much to be observed, for it quite overthrows that absurd Opinion, which some have entertained, that a Man may be saved in any Religion, if he doth but live up to the light of Nature, and according to the Rules of that Religion which he professeth, be it what it will. For it is plain from what we have discoursed upon this subject, that no Man can be saved, except he be within the Pale of the Church, except he be of the *Christian Religion*; nor in that neither, except he be really *in Christ*, and so a *true Christian*. For otherwise he cannot be a *new Creature*; and if he be not a *new Creature*, if he be not regenerate and born again, and so made the Son of God, he can never inherit Eternal Life; He cannot receive *Inheritance among them who are sanctified by Faith in Christ*, unless he himself be so. Whereas Men may cry up the light of Nature, and the power of Natural Religion, as much as they please, they may as well undertake to create a new World, as to make a *new Creature* by it. They may exclaim against *Vice*, and extol *Virtue* as much as it deserves, and perhaps make a shift to do something that looks well by the Principles of Moral Philosophy, but they may as soon produce

Vol. II. any thing out of nothing, as turn a Man from *Darkness to Light*, and from the power of *Satan unto God* by it; yea, they may be admitted into the Christian Religion itself, they may make a plausible profession of it, they may do many things in it, but they can no more make themselves *new Creatures*, than they could make themselves *Creatures*. That can be done only by the Almighty power of God, and he never exerts that Power, but only *in him* by whom he created all things. And therefore, unless a Man be *in him*, even in *Christ Jesus*, he may be confident he is not a *new Creature*.

Again, we may observe from hence, that as he who is not *in Christ*, is not a *new Creature*, so on the other side, He who is not a *new Creature*, is not *in Christ*. For the Apostle saith expressly, *If any man be in Christ, he is a new creature*. And therefore Men may pretend what they will, and make what shew they can of *Christ's Religion*; they may be Baptiz'd into his Name, and continue Members of his Church: They may profess to believe in him as their only Saviour, to serve and honour him as their Lord and Master: They may undertake to argue and dispute for him, to vindicate and defend him against his Enemies: They may

may Pray unto him, they may Read and Sermon  
 Hear his Word, they may admire his **VII.**  
 Divine Sayings, they may reverence his   
 Ministers, they may approach to his very  
 Table; and yet after all, unless they be-  
 come *new Creatures*, they have nothing  
 to do with him, they do not truly be-  
 lieve, and so have no part or interest in  
 him. For they are not *in him*, and so  
 have no ground to expect any thing at  
 all from him.

This is a thing which I heartily wish  
 ye would all take special notice of, and  
 remember as long as ye live. For they  
 who are born and bred where the Gospel  
 is planted, and Christ is often spoke of  
 as the only Saviour of the World, they  
 are apt to expect great things from him;  
 and indeed they cannot expect more, nor  
 so much as he can do for them. But  
 then ye must consider, that unless ye be  
 sanctified, and made *new Creatures* by  
 him, so as to walk constantly in newness  
 of Life, you are no way concerned in any  
 thing that he hath done and suffered  
 for Mankind. For you are not engrafted  
 into him the true Vine, nor made sound  
 Members of that Body whereof he is  
 Head: If ye were, ye could not but be  
 influenced by him, and receive that Vir-  
 tue from him, which would turn all things  
 upside



Vol. II. upside down in you, and make you quite  
 ~~~~~ other Men than what you used to be, you  
 ~~~~~ would live continually in the fear of  
 God; you would love and honour him  
 above all things in the World; you would  
 serve and glorifie him with your whole  
 Souls and Bodies too. And unless you  
 be thus *renewed in the Spirit of your*  
*Minds*, so as sincerely to endeavour all  
 ye can to please God, whatsoever pretences  
 you make to Christ, as your Lord and  
 Saviour, ye may be sure he will never  
 save you, nor bring you to Heaven. He  
 hath told you so with his own Mouth,  
 and therefore ye may believe him; say-  
 ing, *Not every one that saith unto me*  
*Lord, Lord, shall enter into the kingdom*  
*of Heaven: but he that doth the will of*  
*my Father which is in heaven,* Mat. 7. 21.  
 From whence we may also see the truth  
 and certainty of this Observation: For  
 all that are *in Christ*, are sure to go to  
 Heaven; the Members must needs be  
 where the Head is. But none it seems can  
 go thither, but only such as are made *new*  
*Creatures* so as to do the whole Will of  
 God. And by consequence, all that are  
 not such, may be confident they are not  
*in Christ*, they are no true Christians,  
 whatsoever they may pretend.

And

And this suggests unto me another Sermon thing very observable from these Words, VII. even what a miserable condition they are in, who are not converted and made *new Creatures*? For such, as the Apostle speaks, are *without Christ, being aliens from the commonwealth of Israel, and strangers from the covenant of promise, having no hope, and without God in the world,* Eph. 2. 12. And how miserable must they needs be who are in such a condition as this? They are *without Christ*, no more concerned *in him* than as if he had never come into the World. They are **Aliens** to the Commonwealth of *Israel*, **Foreigners** to the true Church of God; they have no Portion or Inheritance in it, as **not being Naturalized** and made free **Denisons** of it. They are *Strangers to the Covenant of Promise*, having no interest in any of the Promises that God made to **Mankind** in the new Covenant. They have **no ground** to hope for any Mercy at the **Hands** of God. They are *without God in the World*, without his Grace, and **Favour** without his particular **Care and Protection**. And all because they are **not in Christ**, in whom alone the Church is **founded**; in whom alone the new **Covenant** is established; in whom alone all the **Mercy** we can ever hope for is promised;

Vol. II. mised ; and *in whom* alone God ever was, or ever will be gracious and merciful to any Man.

Consider this all ye that are still in your Sins, that have not yet *put off the Old Man*, that do not truly believe in Christ, so as to be made *new Creatures* by him. Consider this, I say, and then bethink yourselves, whether your Condition be not as bad as bad can be. I do not deny but ye may live, at present, in Ease and Plenty, your Shops or Barns may be full of all manner of Store, your Estates may be great, your Credit good, your Bodies healthful, and your Hearts merry ; and so, perhaps, ye may continue for some time: But what's all this, when, in the mean while, the Almighty Creator and Governour of the World is angry and displeas'd with you ; and though he gives you these seeming Blessings, makes them real Curses to you ; for he hath pronounced all accurs'd who continue not in all things which he hath commanded, which Curse can never be taken off from any, but such as are *in Christ*, who bare it for them: But you are not *in Christ*, and therefore *the Curse of God is upon you*, and upon all ye have ; and whether ye see it or no, as yet, one Day you will see it whether ye will or no. You are cur-  
fed

sed in every thing ye have; every thing  
 ye have serving only to expose you to more  
 Temptations, and so to greater Misery: Sermon VII.  
 You are cursed in every thing ye do;  
 every thing ye do being an offence to God,  
 and so incensing his Wrath and Indigna-  
 tion more against you; *The plowing of the*  
*wicked is sin*, Prov. 21. 4. and his very  
*Sacrifice an abomination to the Lord*, cap.  
 15. 8. Ye are cursed wheresoever ye are;  
 for wheresoever ye are, all the Judgments,  
 the dreadful Judgments which God hath  
 threatened in his Word against Sinners,  
 hang over your Heads, ready every Mo-  
 ment to fall upon you; and the longer  
 they are in falling, the more heavily they  
 will fall at last: Fall they will at last, as  
 certainly as God hath said it; ye do not  
 know how soon, but may be sure it is not  
 long, but ye will find by sad experience,  
 what a fearful thing it is *to fall into the*  
*hands of the living God*; who, e'er long,  
 will summon you to appear before his  
 Tribunal, and there condemn you to that  
 everlasting Fire which is *prepared for the*  
*Devil and his Angels*; where there is  
 nothing but *weeping and wailing and*  
*gnashing of teeth*; where the *Worm di-*  
*eth not, and the fire is not quenched*;  
 where ye will be punished with *everlast-*  
*ing destruction from the presence of the*  
Lord,

Vol. II. *Lord, and from the glory of his power;*  
 where ye will live with the Fiends of Hell, and fare only as they do; where all the Furies of your own guilty Consciences will be let loose upon you, and torment you continually with the remembrance of your former Sins; where all the *Vials of God's Wrath* will be poured out upon you, and your Souls will be filled with the frightful apprehensions of it, as full as they are able to hold; where ye will have no Light, no Joy, no Ease, nothing but Darkness and Horror, Pain and Anguish both in Body and Mind, to the utmost Extremity: And all this, not for some Months, or Years, or Ages only, but for ever and ever. This is the true state of their Case, who live and die as they were born, in Sin. God grant that none here present may find it so by their own Experience. But I am sure there is no way possible to avoid it, but only by Jesus Christ, nor by him neither, except ye believe in him, so as to be made *new Creatures* by him: Which I heartily wish ye would consider before it be too late; then ye would need no other Argument to perswade you to *put off, concerning the former conversation, the old man, which is corrupted according to the deceitful lusts, and to put on the new man, which after*  
 \* God;

God is created in righteousness and true holiness, Eph. 4. 22, 24. Sermon VII.

Howsoever, to excite you the more to it, I desire you to consider also, on the other hand, how happy they are who are *in Christ*, who are taken out of the first, and made true Members of the second *Adam*, who in him, are created unto good Works, and so made *new Creatures*: These are as happy as the other are miserable; as happy as God himself can make them; for in that they are *in Christ*, in him they have all things that can any way possibly conduce to make them happy: *In him* they have infinite Merit, whereby their Sins are all pardon'd and done away, as if they had never been guilty of any: *In him* they have most perfect Righteousness, whereby they are truly accounted Righteous by the most righteous Judge of the whole World: *In him* they have all the Graces of God's Holy Spirit to make them like himself, Holy in all manner of Conversation: *In him* they have Wisdom to direct them in all their Ways, and Power to protect them against all their Enemies: *In him* Almighty God himself is well pleased with them, and become their Friend; yea, their most loving and indulgent Father: *In him* they have all the Blessings that he hath purchased for

Vol. II. for them with his own most precious Blood; that is, all they can ever want or desire to make them compleatly blessed.

Wherefore, if there be any such among you, at this time, as I hope there are, give me leave, in few terms, to congratulate your happy state both in this World and the next. What your Condition is, as to the things of this World, I know not: Bt this I knew, that whatsoever it is, it is the best, the happiest you can be in: Yea, God himself knows it, otherwise he would never have brought you into it; for he hath that special Love for his own Children, as all *new Creatures* are, that he suffers nothing to befall them that can do them hurt, nothing but what shall one way or other do them good. If the good things of this Life be good for you, you shall have them; if they be not, ye shall not have them, for that only reason, because it is better for you to be without them; so that you may rest fully satisfied in your Minds, that all things work together for your good; and that nothing can, or ever did befall you since your new Birth, but what was and shall be a Blessing to you, you are blessed in all you have; for it all comes from the special Love and Favour of God to you; you  
are

you are blessed in all ye do, for it is all acceptable to God, through him in whom ye are; you are blessed wheresoever ye are, for God is always present with you, to guide, assist, and comfort you; you are blessed in your Souls, blessed in your Bodies, blessed in your going out, blessed in your coming in, blessed while ye live, and blessed while ye die; for *blessed are the dead which die in the Lord, yea, saith the Spirit, that they may rest from their Labours, and their Works follow them,* Apoc. 14. 13. You will then rest from your Labours, from every thing that is troublesome or uneasy to you; from every thing that can any way interrupt or disturb your Peace and Quiet. And your Works, all the good Works ye now do in Christ, in him shall be then rewarded with an Inheritance incorruptible, undefiled, and that *fadeth not away, reserved in heaven for you,* 1 Pet. 1. 4. where ye will live with him, *in whom* ye now are, and behold the Glory which the Father hath given him; where, *in him,* your Souls shall become the Spirits of *just men made perfect*; where, *in him,* your Bodies shall be fashioned *like unto his glorious body*; where, *in him,* your whole Man shall be advanced to the highest degree of Bliss and Happiness that ye are or can be made

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capa-





Vol. II. capable of; where, *in him*, ye shall see  
 ~~~~~ God face to face, and enjoy all those infinite Perfections which are in him; where, *in him*, ye shall thus live in Light, in Glory, in Joy itself, not only now and then, but continually; not for some time only, but to all Eternity.

Now, if these things be so, as be sure they are, who would not be *in Christ*? Who would not become *a new creature*? And, blessed be God, which of us may not, if he will? Christ died for all, and therefore is ready to receive all that come unto him; he himself hath said, *Him that cometh to me I will in no wise cast out*, Joh. 6. 37. Let us therefore now take him at his Word, let us go unto him, and close with him upon the Terms he hath propounded in his Holy Gospel; and for that purpose let us walk constantly in all those ways that lead towards him. Let us Fast, and Watch, and Pray, and Read, and Hear, and Meditate upon his Holy Word, and receive his mystical Body and Blood; so that *we may dwell in Christ, and Christ in us; we may be one with Christ, and Christ with us*. But all the while let us still believe and trust on him, to *create in us a clean heart, and to renew a right spirit within us*; to crucify our Old Man, and to make us *new Creatures,*

tures, Creatures after his own Heart; Sermon
and to keep us alway firm and stedfast in VII.
his true Faith and Fear; that we may
both live and die in him, our dear and
ever blessed Redeemer, the eternal, the
only begotten Son of God, *to whom with
the Father and the Holy Ghost, be all ho-
nour and glory, for ever and ever.*

SERMON VIII.

The *Nature* and *Eternity* of Heaven's *Joy*s and Hell's *Torments*.

MATTH. XXV. 46.

And these shall go away into everlasting punishment, but the righteous into life eternal.

AS *Jesus Christ* is the only Saviour of Mankind, without whom no Man ever was or can be saved, but by whom many are saved in all Ages, from the beginning to the end of the World; so, at the end of the World, he, the same *Jesus*, will be the Judge of all Mankind, and pass a final irrevocable Sentence upon every Man, Woman, and Child that ever lived upon the face of the Earth: According to which, he himself here tells us, *These*, even the wicked, *shall go away into everlasting*

The Nature and Eternity of H 245
lasting punishment, but the Righteous into Sermon
life eternal. VIII.


Now, we being all in the number of those who shall then be judged by him, it highly concerns us to understand as much as we can of this, which the Judge himself saith will be the issue and effect of all his Proceedings upon that Day, that, if we have any regard to our future State, we may accordingly provide for it, whilst we live in this present World; for which purpose it will be necessary to look back upon what goes before, that we may see how these Words come in, and so may be the better able to discern both the design and meaning of them.

Our *Saviour* therefore, when he was upon Earth, knowing how strict an Account all Men must give to him at the *Last-Day*, and being unwilling that any should be surprized or taken unawares he took all Occasions to forewarn them of it, and to acquaint them with all things necessary for them to know concerning it. Among other things, he here tells us, that *when the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, ver. 31.* whereby he hath given us to understand, that although at that his *first coming* into the World to save it, he appeared very mean and

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Vol. II. contemptible in the Eyes of Men, yet his *second coming* to judge the World shall be at another rate, that he will then come in the greatest Glory and Splendor imaginable, having all the *Holy Angels*, the whole Angelical Order to wait upon him, ready to execute whatsoever Commands he shall be pleased to lay upon them: And accordingly they at his Command shall blow the Trumpet, at the sound whereof all that are dead shall, *in the twinkling of an eye, be raised up again to life*, and they who are then living shall be changed, Mat. 24. 31. 1 Cor. 15. 52. 1 Thess. 4. 16. and then *he will sit upon the throne of his glory*, that is, upon his Tribunal or Judgment-Seat; from whence the glory of his Wisdom, Power, Justice and Mercy shall shine to all the World.

For then *before him shall be gathered all nations*, ver. 32. that is, All Mankind that ever lived in any Nation upon the face of the Earth, from the creation of it to that Day; and so *Adam* himself and his whole Posterity, shall then meet together in one place, and there present themselves in a Body before *Jesus Christ*, their Lord and Judge, and *he shall separate them the one from the other, as a shepherd divideth his sheep from the goats*, ver. 32. As a Shepherd that hath a great Flock of Sheep and Goats mingled together,

ther, when he hath a mind to fend them Sermon
to several Pastures, the *Sheep* to one, and VIII.
the *Goats* to another, he divides them 
asunder, that each sort may go by them-
selves to the *place that he hath ap-
pointed for them*. So, at the Last-Day,
when all Mankind shall appear together
before him, *Christ*, the great Shepherd of
our Souls, will separate the Righteous
from the Wicked; those who did, from
such as did not believe in him: For here,
by *Sheep*, he plainly means the *Righ-
teous*, such as, while they were in this
World, had believed in him and obeyed
his Gospel; and therefore were justified
or accounted righteous before God, by his
Merits and Intercession for them, who,
as himself said, *laid down his life for
the sheep*, John 10. 15. But soon after
he said to the unbelieving Jews, *ye be-
lieve not, because ye are not of my sheep.
My sheep hear my voice, and I know them
and they follow me*, ver. 26, 27. From
whence it evidently appears, that he
reckons none in the number of his Sheep,
but such as *hear his Voice*, believe in him,
and *follow him* in the way that he hath
set out, and wherein he himself also
walked before them. These he calls his
Sheep, by reason of their Gentleness, and
Meekness, and Patience, and Innocency,
and Usefulness in the World.

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Vol. II. But the Wicked, or Unbelievers, such as *knew not God, and obeyed not the Gospel of our Lord Jesus Christ*, those he calls *Goats*, nasty, stinking, troublesome, and mischievous Creatures, which do no good, but all the Mischief they can, like the Devils or Fiends of Hell, which are sometimes also called in *Hebrew* זבין *Goats*, *Lev. 17. 7.* And all Infidels all wicked Persons being of their *Father the Devil*, *John 8. 44.* they are here called by their Father's Name, and by that are distinguished from those that are of Christ, *the Lamb of God that taketh away the sin of the World.* *John 1. 29.*

Now the King or Judge of the World having thus separated the Sheep from the Goats, *He shall set the sheep on his right-hand, and the goats on his left*, ver. 33. Both sorts shall stand as near him as they can, on either hand of him; but the *Righteous* shall be set on his *Right-hand*, as the place of greatest *Respect and Honour*; the *Wicked* on the *Left*, as being of most *Contempt and Scorn*: But both sorts shall stand by themselves, the *Righteous* by themselves, and the *Wicked* by themselves. And then all the World shall see, who were *Righteous* and who were *Wicked* indeed; which cannot be discerned in this *Life*; for *here all things come alike to all, there is one event to the righteous and to the*

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*the wicked; to the good and to the clean, Sermon
and to the unclean; to him that sacrificeth, VIII.
and to him that sacrificeth not: as is the
good, so is the sinner; and he that swear-
eth, as he that feareth an oath, Eccl. 9. 2.*

But at the *Last-Day* the distinction shall be made so clear and evident, that we shall behold it with our Eyes. If it shall please the Judge to set us on his Right-hand, (which God grant he may) if we do but look about us, we shall there see all the Saints and Servants of the most high God, all that lived in his true Faith and Fear in all Ages, from the beginning to the end of the World, we shall see them all standing together, on our side, all pleasant and chearful, all rejoicing and praising Almighty God, and the *Lamb that sitteth upon the throne*, for his setting them on his Right-hand. And if we turn our Eye to the other side, to the Left-hand of the Judge, we shall there see the whole multitude of Unbelievers and impenitent Sinners, of all Ages, all standing together, and trembling for fear of the dreadful Sentence that must now be pronounced upon them.

But to manifest his Mercy before he executes his Justice, the King will first say to them on his Right-hand, *Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of*
the

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Vol. II. *the world*, v. 34. Upon which the Righteous having adored and worshipped him, for his infinite undeserved Mercy to them, and he having given them the reason of it, (of which more presently :) then turning himself, he will say to them on the Left-hand, *Depart from me ye cursed into everlasting fire, prepared for the Devil and his Angels*, ver. 41. O terrible Sentence of the most righteous Judge! a Sentence as full of Wrath and Vengeance as the other is of Grace and Favour! He bids the Righteous *come* to him, but Commands the Wicked to *go* from him. To the first he saith, *Come ye blessed of my Father*; to the other, *Depart from me ye cursed*. He doth not add, *of my Father*, because it is not God, but they who have brought this Curse upon themselves. To those on his Right-hand he saith, *Inherit the kingdom*; to those on his left, *Depart into everlasting fire*. He tells the former, that the Kingdom which they shall inherit, was prepared for them *from the foundation of the world*; the latter, that the Fire to which they must go, was *prepared*, not for them, but *for the Devil and his angels*: Whereby he signifies to them, that the place of Torment to which they are condemned, was at first designed only for the *Devil and fallen Angels*: But seeing they had
had

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had done *the Works of the Devil*, and Sermon
would not be perswaded to *turn to God*, VIII.
and serve him, they must now go to the
same place, and there live with the Fiends
of Hell for ever.

These are the two Sentences which the Judge, from whom lies no Appeal, will pass upon all Mankind at the *Last-Day*, the one upon the Righteous, the other upon all wicked Men. And although, considering the infinite Wisdom, Knowledge, Justice, and Clemency of the Judge, there can be no question made of the reasonableness and equity of either Sentence, yet howsoever he will be graciously pleased to declare the reason of both of them, and hath told us before-hand of it, that we may all know how to prepare ourselves for that *great and terrible day of the Lord*.

For, after he hath said to those on his Right-hand, *Come ye blessed of my Father*, &c. he will, in effect, give this as the reason of that his gracious Sentence, *For I was an hungred and ye gave me meat, I was thirsty and ye gave me drink; I was a stranger and ye took me in, naked and ye cloathed me, I was sick and ye visited me, I was in prison and ye came unto me*, ver. 35, 36. This, at first hearing, will seem something strange to the Righteous, most
of

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Vol. II. of which having never seen him in the
Flesh, will not presently apprehend his
meaning, but will say, *Lord, when saw we thee an hungred and fed thee? or thirsty and gave thee drink? when saw we thee a stranger and took thee in? or naked and cloathed thee? or when saw we thee sick or in prison, and came unto thee?* ver. 37, 38, 39. Which is not to be so understood, as if there will be then any formal Discourse between Christ and his People; but he expresseth himself after this manner, that we may better apprehend the Grounds and Reasons upon which he will proceed at this great Day. And for the same cause also he saith, that *the King* shall answer to the fore-said Questions of the *Righteous*, and say unto them, *Verily I say unto you, in as much as ye have done it unto one of the least of these my Brethren, ye have done it unto me,* ver. 40. By which answer, he plainly assures us, that whatsoever is done in his Name, and for his sake, to any of his faithful People, he will take it as done unto himself; as really it is, when done out of pure Love and Obedience unto him.

But here we must observe two things, *First*, That our Lord instanceth only in one sort of good Works, even such as are
done

done for Men in Misery and Trouble. Sermon
Not but that he will enquire into all the **VIII.**

Actions of every Man's Life. For God will bring every work into judgment. with every secret thing, whether it be good, or whether it be evil, Eccles. 12. 14. And he himself saith, That every idle word that men shall speak, they shall give account thereof at the day of judgment, Matt. 12. 36. But he here instanceth in these Works of Charity, as being the most plain and obvious, only for Examples sake, that by them we may see, what special notice he takes of every thing we do in this Life; and that he will account with us for it at the Last-Day, according as it is either good or bad.

The other thing to be here observed, is, that although our Lord makes mention only of *good Works*, yet under them our *Faith* also is included, which I therefore observe, because there are some who would infer from this place, that our Saviour, at the *Last-Day*, will not examine *our Faith*, but only our Manners, not how we believed, but only how we lived. And all their Reason is, because here is no mention made of any thing, but only of our Works. But this deserves not the name of a Reason, upon many accounts.

For

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Vol. II. For, *First*, by the same Reason, if it may be so called, they may as well conclude, that Christ will then enquire into no other of our Works, but only such as are there specified, which is contrary to all Reason, and likewise to the *Revelations* that we have of the *righteous Judgments of God*.

2. From our Saviour's declaring here, that *he will not judge us according to our works*, it necessarily follows, that he will examine *our Faith*; that also being one of the *good Works* which he requires us to perform. Nothing being more frequently commanded, than to believe in him, and those Truths which he hath revealed to us. So that he that doth not believe, lives in Sin, or the transgression of the Divine Law: Neither can such a one keep any one of the Commandments, nor do any one good Work, so as that God will accept of it as good; for *without faith it is impossible to please God*, Heb. 11. 6. much less can he do any such acts of Love or Charity which are here mentioned, without *Faith*, for it is *Faith that works by love*, Gal. 5. 6. And therefore where there is *no Faith*, there can be no true *Love* or *Charity*, and whereforever there is *Charity*, there must be *Faith* too. And by necessary consequence, our

S
Saviour

Saviour sufficiently declared those on his Sermon Right-hand to have been *true Believers*, VIII. by his owning that they had exercised true Charity. ~

3. The same appears also from their being set on his Right-hand, for *none but his Sheep were set there*, v. 33. But his *Sheep*, as I have shewn already, were such as believed in him, and followed him: He reckons no other to be of his Flock; and it is only because they are so, even in the number of his Sheep, that he sets them on his Right-hand. And therefore he need not afterwards make any express mention of their *Faith*, that being made evident to all the World, by the place where they were set.

4. And, after all, though he doth not expressly mention their *Faith*, but their *Works*, yet he plainly implies and declares their *Faith* in the Description he gives us of their *Works*. He tells them, that they had fed him, and cloathed him, and had ministred to his necessities. And then explains his meaning, saying, *In that ye have done it to one of the least of these my brethren, ye have done it unto me*, v. 40. whereby he assures us, that he will accept of no *good Works*, or rather upon no *Works* as good, but such only as are done to him, and to his Brethren, as
such

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Vol. II. such, which none can do without believing in him, and owning him for their Lord and Maker, which therefore is the chief thing that he expects and requires in all our Works, that we do them in his Name, and for his sake: And hath promised a Reward to those only who do them so; *For whatsoever, saith he, shall give you a cup of cold water to drink in my name, because ye belong to Christ, verily I say unto you he shall not lose his reward,* Mark 9. 41. Wherefore the reason which he here gives why he pronounceth this gracious Sentence upon those on his *Right-Hand*, is not grounded upon their doing *good Works*, or such as seemed to be good in general, but upon their doing them as to him, and so manifesting their *Faith* in him by their doing of them, without which he never would have accepted of any thing they had done.

From all which it appears, That as ever we desire to be in the number of those who shall be set at our Lord's *Right-hand* at the *Last-Day*, as we must *take care to maintain good Works*, so we must be sure also to *believe aright*; without which whatsoever Works we do, will stand us in no stead at that Day. For we shall, notwithstanding, be numbred among the *Unbelievers*, which will not be then set
at

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at the Right, but at the Left-hand of Sermon
Christ, and shall accordingly be condemn- VII.
ed by him to that *everlasting fire* which is
prepared for the Devil and his Angels;
and is therefore called also the *portion of*
Unbelievers, Luk. 12. 46.

But as there can be no *good Works*
without *Faith*, so there is no *Faith* with-
out *good Works*. Infomuch that he who
doth not *good Works*, may be confident
that he doth not *believe* as the Gospel
requires: And so he will find at the *Last-*
Day, when the Judge of Quick and Dead,
having passed the Sentence of Condem-
nation upon those on his Left-hand, shall
give this as the Reason of it; for *I was*
an hungred and ye gave me no meat, I was
thirsty, and ye gave me no drink, &c.
v. 42, 43. As if he had said, If ye had *be-*
lieved my Gospel, ye would have *obeyed*
my Laws: But you have not done the
good Works which I have set you, and
therefore I have allotted you your *portion*
with unbelievers.

But here we must also observe, that
our Lord instanceth only in Sins of *Omis-*
sion, to shew, that although Men are apt
to reckon only upon their Sins of *Com-*
mission, whereby they have done what
God hath forbidden: yea at the *Last-Day*,
they must give account also of their Sins

Vol. II. of *Omission*, whereby they have left undone what he hath commanded, which is a thing much to be observed: For nothing is more common, than for Men who are not guilty of some notorious Sin, to flatter themselves with the hopes that all is well with them, although they live in the neglect of all, or most of the Duties which they owe to God or their Neighbour, But remember, that at the *Last-Day*, ye must give account for your *not doing what ye ought*, as well as for your *doing what ye ought not*: For your not loving, and fearing, and trusting in God with all your Hearts: For your not Praying to him and praising his Holy Name: For your not receiving the Sacrament of his Last-Supper, in *remembrance of him*: For your not feeding, and clothing, and relieving his poor Members: For your not honouring your Parents, instructing your Children, and taking that care you ought of your Families: For your not doing all the Works that he hath set you, and for your not improving all the Talents that he hath put into your Hands, to his use and honour: For your not doing good in the World, but *cumbring the Ground* you stand on: For *these things* also God will bring you into Judgment, and will say to you, as he hath here
fore-

foretold you, *Depart from me ye cursed, &c.* Sermon VII.

Having thus considered what our Lord hath been pleased to foretel us, concerning his way and manner of Preceeding at the Last-Day, we shall better understand the effect and consequence of it, expressed by him in these Words, *And these shall go into everlasting punishment, and the righteous into life eternal.* For, as we have seen, he will then divide all Mankind into two sorts, the one he calls his *Sheep*, the other *Goats*; the first he will set on his *Right-hand*, the other on his *Left*: To those he will say, *Come ye blessed*; to these, *Depart from me ye cursed.* And of these he first saith, *that they shall go into everlasting punishment.*

For the full understanding of which Words, we must consider,

- I. *Whom he means, by these?*
- II. *What that punishment is to which they shall go?*
- III. *In what sense he saith it is everlasting?*

I. The first Question may be easily resolved, by what we have already discoursed; howsoever, for the fuller explication of it, it may not be amiss to observe,

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Vol. II. that all Men are born Sinners, and so are
by nature the children of Wrath. Neither
is there a just Man upon earth that doth
good, and sinneth not, Eccles. 7. 20. and
therefore by these which shall go into ever-
lasting punishment, we cannot understand
all Sinners in general, for so all Men
are, and as such deserve to go thither;
whereas our Lord here speaks only of one
sort of Men, which he distinguisheth from
the other, who shall go into life eternal.
Which therefore must be understood on-
ly of such Men, as shall be accounted Sin-
ners at the Last-Day, notwithstanding all
that he hath done and suffered for the
expiation of their Sins, and for their ju-
stification before God: such as never re-
pentred truly of their Sins, nor believed
in Christ for the Pardon of them: Such
as did not accept nor improve the Grace
which was offered in the Gospel, so as
to forsake their Sins and turn to God by
it: Such as are not only Sinners, but
Sinners only, all over Sinners, and no-
thing else, having never done any good
through the whole course of their Lives:
Such are all that do not believe in Christ,
for without him they can do nothing, Joh.
15. 5. nothing that is truly good, or
that will be accepted of as so before God.
They may, perhaps, give an Alms now and
then

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then to the Poor: But as our Lord here Sermon
saith, they never feed him, nor cloath VIII.
him, nor minister any way to him, be-
cause they do not do it purely for his
sake in obedience to his Command. If
they did so, they would obey all his o-
ther Commandments as well as that;
whereas there are many which they never
regard at all, but live continually in the
neglect of them: So that their whole
Lives are but as one continued Sin against
him in whom they live.

Of this sort there will be many found
at the *Last-Day*: Yea, it is much to be
feared, the far greatest part of Mankind
in general, and of those also who profess
the Name of Christ, and do many great
things by it. For he himself saith, *Many
will say unto me in that Day, Lord, Lord,
have we not prophesied in thy name, and in
thy name cast out devils? and in thy name
done many wonderful works? And then will
I profess unto them, I never knew you, de-
part from me ye that work iniquity, Matt:
7. 22, 23.* All therefore that *work Ini-
quity*, all that continue in Sin and Diso-
bedience to his Laws, whether they do
or do not profess his Religion, these must
all depart from him, and go into *everlas-
ting punishment*.

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Vol. II. II. What *that Punishment* is to which they must go, is the next thing I promised to consider: But cannot do it without horror and amazement. I cannot look down into the infernal Pit, but my Head turns round, and my Heart trembles for fear of falling into it. And though I can see but very little of it, the little I do see, is more than I am able to describe, or so much as speak of without confusion and astonishment, at the folly and madness of Mankind, that generally make so light of it. It is indeed, in all respects, the most sad and melancholy Subject that we can ever speak, or you can hear of. Every Word that is said of it, grates, methinks, upon my Mind, and so it will upon yours too, if it doth but come so near as to touch them. And certainly if you can ever be touched to the quick, it must be at the hearing of that dismal Place, and miserable Condition that you must live in for ever, except you repent and turn to God, and serve him in this present Life. Inasmuch than if any can hear of it, as many can, without being affected with it, their case must needs be very *deplorable*, if not *desperate*. For this shews, that a Man's Heart is hardened, his *Conscience seared as with an hot Iron*, he is grown stupid and insensible of Good and Evil, and altogether

together careless of himself, and of his future State, not regarding what becomes of him hereafter, so he may but have his Will and Humour at present. Such are, doubtless, in the Gall of Bitterness, and the Bond of Iniquity, in the ready Road to Ruin, to that everlasting Punishment which is so dreadful and terrible, that I should not dare to offer at any description of it, but for the sake of such as care not if they do go to it. But they will be no sooner there, but they'll be quite of another Mind: Then they will wish with all their Souls, that they had made it only the care of this Life to provide for the next. Then they will feel, by woful experience, what a fearful thing it is to fall into the hands of the living God, Heb. 10. 31. for then they will be stript of every thing that can do them any good, and suffer all the Pains and Torments, which they can be able to bear, without sinking into nothing under them. To which two Heads, all that is necessary to be known concerning this everlasting punishment may be reduced: And we shall accordingly consider it, as it is both *pœna damni*, & *pœna sensus*, the punishment of Loss; and the punishment of Sense.

Sermon
VIII.
~

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Vol. II. *First,* This *Punishment* consisteth in
the loss of all they ever had, or were ever
capable of: All Men, as such, are capable
of all the Comforts that all the
Creatures in the World can afford them;
capable of seeing and enjoying the Creator
himself, the chiefest good; capable
of that supreme Glory and Happiness
which he confers upon the Holy Angels
in Heaven: And many shall, accordingly,
be made equal to him in all respects, and
shine every one as the Sun, in the Kingdom
of their Father: As full of Light,
and Love, and Goodness, of all manner
of true Joy and Pleasure as they are able
to hold: As full as God himself can make
them. But they who go into everlasting
Punishment shall have nothing of all this,
although they see, to their unspeakable
grief and trouble, that many others have
it, and some, perhaps, of those whom they
had despised upon Earth, as much as the
Rich Man in the Gospel did *Lazarus*, He
saw *Lazarus* in *Abraham's bosom*, Luke
16. 23. but he could not come at him,
nor partake of the Pleasures which he
there enjoyed. So he that is in Hell,
may see the Righteous advanced to the
highest degrees of Honour, whilst he
lives in absolute Contempt and Shame:
He may see *the light of God's Countenance*

rance shining most gloriously upon them; *Sermon*
whilst he is *in utter Darknes*. He may *VIII.*
see them living with Angels and Arch-
Angels, and with all the glorious Com-
pany of Heaven, whilst he hath none but
a Company of Devils and damned Souls
about him. He may see them swimming
in those *Rivers of Pleasures* which are at
God's right hand, while he hath not so
much as *one drop of Water* to cool his
Tongue. He may see them have all things
they can desire, and himself not any one
thing he would have. How will this
torment and vex his Soul? He was wont
to envy the rise and Prosperity of others
in this World: But how will the *Worm*
of Envy gnaw and fret him to the Heart,
when he shall see so many *admitted into*
the Kingdom of Heaven, and he him-
self *shut out*. Especially when he remem-
bers, that it was his own fault, that he
is not there as well as they. He would
not take the care and pains about it, as
they did, and therefore hath now lost all
that they enjoy.

But although they will then be of ano-
ther Mind, at present such People may
think, perhaps, that this is no great mat-
ter. They do not much care if they ne-
ver go to Heaven, so they may but en-
joy the good things of the Earth. But
alas!

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Vol. II. alas! they will have no more of them, than of the other: As the Rich Man before spoken of, who was cloathed in purple and fine linnen, and fared sumptuously every day, when he was got to Hell, he had not one drop of Water, not so much as would stick to the tip of a Man's Finger, when dipt into it, Luk. 16. 19, 24. And he whose Ground brought forth plentifully, so that he thought of nothing but pulling down his Barns, and building greater, that he might have where to bestow his Goods; he little thought of ever parting with them. But what said the Answer of God to him? *Thou fool, this night shall thy Soul be required of thee, then whose shall those things be, which thou hast provided?* Luk. 12. 20. Whose shall they be? None of his, be sure. Other People, perhaps, may enjoy them for a while, as he did; but he, for his part, will have no share at all in them, not so much as one Foot of Land, one Crum of Bread, one Drop of Water, one Rag of Clothes, nor so much as one Farthing of Money, wherewith to buy it if he could. All that he laboured for all his Life long, it is now all gone, past all possibility of being ever retrieved. He had once, perhaps, a fine House to live in, with a great deal of rich Furniture, but now he hath

hath not *where to lay his Head*, but in Sermon
the midst of Flames and Fire. He had VIII.
once Farms, or Manors, and, perhaps, 
several whole Kingdoms in his possession,
but now the poorest Beggar upon Earth
hath more than he. He once had a great
many Friends, but now he hath not one
in all the World. He used to have Gold
and Silver, and a great many fine things,
as he thought, but now he lives in the
very extremity of Penury, in the want of
every thing that can do him any good, or
that he could imagine would do so.

All this is plainly signified by the first
Words of the Sentence, which the Judge
shall pronounce against those on his Left-
Hand, *Depart from me*: For in that they
must depart from him, the only Good, they
must needs depart from all manner of Good
so as never to know what it is any more.

And in that he adds, *ye cursed into
everlasting fire*, they will be thereby con-
demned also to all manner of Evil, which
they can any way perceive or feel. This
is called *the punishment of Sense*, be-
cause all their Senses, both inward and
outward, both Soul and Body, shall be
affected with it: As our Lord himself
also intimates, where he requires us to
*fear him, which is able to destroy both
soul and body in hell*, Mat. 10. 28. They
shall

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Vol. II. shall both be there destroyed, both Soul and Body, not dissolved or reduced to nothing, but afflicted with all the pain and anguish that either can be sensible of, and able to endure. As the *Rich Man's* Body was so tormented in that Flame, that he *begged*, but in vain, for a *little Water* to cool his scorched Tongue; so it will be with all that shall be there, after the Resurrection of the Body. Their Senses will be all offended and tormented continually, with something or other they meet with their: *Their Ears*, with the howling, and *weeping, and gnashing the teeth* of all that are about them, *Mat. 25. 30.* *Their Eyes*, with the fruitful spectacles of Fiends and Furies flying about and haunting them perpetually: Their *Noses* and *Mouths* with the suffocating smell, and the most abominable taste of infernal *fire and brimstone*, *Rev. 21. 8.* And all the *nervous parts* of their Bodies with the feeling of the most acute Pains and Aches that can be inflicted on them.

But who can express what they will then feel in their Souls, when they shall be *punished with everlasting destruction, from the presence of the Lord, and from the glory of his power?* *2 Thess. 1. 9.* When their Souls shall be shattered and broken as it were in pieces, and all their Faculties

ties disordered and out of tune? When **Sermon**
they shall remember nothing but their **VIII.**
Sins and Follies, nor understand any thing
but the height of God's Justice and Ven-
geance upon them? When they shall have
nothing that they would, but every thing
that they would not? When their Af-
fections of Love, Desire, Hope and Joy,
shall cease to act, but their contrary Pas-
sions of Hatred and Abhorrence, Fear
and Grief, shall be in continual exercise
upon their respective Objects? When they
shall be made to *possess all their Iniqui-*
ties, and their Consciences shall be al-
ways flying in their Faces for them?
When they shall think of nothing but
what they did upon Earth, and what they
now suffer for it in Hell? When every
one shall be his own Executioner, to ex-
ecute God's Vengeance upon himself, as
well as upon all that are about him?
When the Almighty Creator of the World
shall manifest his fiery Wrath and Indig-
nation against them, and make them
know, by woful Experience, what it is
to break his Law, dishonour his Name,
and refuse the Grace that he was pleased
to offer to them? How will this wrack
and torment their Souls? Oh the Gall
and the Wormwood, the *bitterness of the*
Cup which they must drink! *The Viols*
of

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Vol. II. of *God's Wrath* poured down in full measure upon them, into them, all over them. What a sad confusion are these miserable Wretches in? All hating one another, and every one himself, mortally, Always restless and uneasy, hurried about by the Furies in their own Breasts, as well as by those that are about their Ears. Always tossing to and fro in that *everlasting fire* that is prepared for the Devil and his Angels. This, with the rest of the damned Crew, is all the Company they keep. This is all the Work which they do, or rather which they must always suffer, that go into *everlasting punishment*.

III. I say, always, for the Judge himself here calls it *everlasting punishment*: And so he doth in the very Sentence also, whereby he condemns them to it, saying, *Depart ye cursed into everlasting fire*: Whereas he saith again, in another place, *The worm dieth not, and the fire is not quenched*, Mark 9. 44. Hence the Apostle calls it *everlasting destruction*, 2 Thess. 1. 9. And the Prophet Daniel saith, that *some shall awake to everlasting life, and some to everlasting contempt*, Dan. 12. 2. where, in the Original, the same Word is used for *everlasting*, with respect both to Life and Contempt: As it is in my Text also,
both

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both for *everlasting punishment* and for *life eternal*. And therefore as it is certain, **VIII.** that the Righteous shall live for ever, it is as certain, that the Wicked shall be *punished for ever*. So that when they have been tormented in that Flame Millions of Millions of Ages, they will be still but where they were, as far from an end as they were at first. And that which, if it be possible, will increase their Misery, is, that they can never see any end of it, but shall always be fully assured, that as if they had lived for ever, they would have sinned for ever, so they must now suffer for ever; and that, as God, against whom their Sins were committed, is *everlasting*, so *their punishment* for them will be *everlasting* too. This is a sad subject. I confess it; but it is better to hear of it, than to feel it. As all must do that continue in Sin and Unbelief. Hence it is, that I have endeavoured to give you what light I could into these Regions of Darkness, that you may all see, how much it concerns you to live *Soberly, Righteously and Godly in this present World*, as you desire not to live in the extremity of Want, and Shame, and Pain for ever. Wherefore, if you care not what becomes of you hereafter, so you may but enjoy *the pleasures of Sin for a season,*

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Vol. II *Season,* you may still go on to transgress
the Laws, mistrust the Promises, profane
the Name, and neglect the Service of
your Almighty Creator; but *know that*
for all these things, God will bring you
into Judgment, at the great and terrible
Day of the Lord, and will then condemn
you to that everlasting punishment which
you have now been hearing of, and
which you will find to be far greater
than you have now heard, or can yet
imagine it to be. But, blessed be God,
you are yet in a capacity of avoiding it,
if you will: For you are still in the Land
of the Living, and have all the means
that can be desired, whereby to prevent
your falling into Condemnation. Be ad-
vised therefore to make use of them while
you may, that you may turn out of the
broad way that leads to Destruction, and
walk for the future, in that narrow Path
that will bring you to Life everlasting.
That when you come to stand before
Christ's Tribunal, you may not be set at
his Left-Hand, and from thence go into
everlasting punishment, but may be found
in the number of the Righteous, who
shall stand on his Right-Hand, and go
from thence into life eternal.

And so we come to the next great truth,
which our Lord hath here taught us, that

we


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we may understand from his own Mouth, Sermon
what a vast difference he will make at VIII.
that Day between the Wicked and the
Righteous, assuring us, that *these shall*
go into everlasting punishment, but the
righteous into life eternal. Which is a
thing much to be observed; for in this
World it is very difficult to distinguish
the one from the other, and impossible
to do it by the outward circumstances
of their Lives; for *no man knoweth*
either love or hatred by all that is be-
fore them: All things come alike to all,
there is one event to the righteous and to
the wicked, Eccles. 9. 1, 2. Yea of-
tentimes the best Men have the worst,
and the worst Men the best things, as
they are called, of this World. But at
the *Last-Day* the Scene shall be quite
changed; for then all that were ill Men
shall have all the ill things that can be
imagined, and nothing at all that is good,
as we have already seen; whereas all who
were good Men, shall have all the good
things they can desire, and nothing at all
that is ill; as our Lord here assures us,
by saying, *the Righteous shall go into life*
eternal; where, by the *Righteous,* as I
have already observed in general, from
the Context, we are to understand such
as *believe in Jesus Christ,* and are there-
fore

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Vol. II. fore enabled by him to walk in all the Commandments and Ordinances of the Lord blameless; as *Zacharias* and *Elizabeth* did, and for that reason are both said to be *righteous before God*, Luk. 1. 6. For it is not any one or more particular good and righteous Acts which a Man doth, that can denominate him to be a *righteous Man*: But he that would be reckon'd in the number of the *Righteous*, must keep the whole Law of God, and do *all such good Works as God hath prepared for him to walk in*, to the best of his Knowledge and Power: He must love, and fear, and trust in God with all his Soul: He must serve and honour him with his whole Substance: He must be meek, and humble, and patient, and sober, and *temperate in all things*: He must be just in all his Dealings, *doing to all other Men as he would have them do to him*: He must feed the *Hungry*, cloath the *Naked*, and relieve such as are distressed in Mind, Body, or Estate, as far as he is able: For which purposes he must *Watch*, and *Fast*, and *Pray*, and Praise God, hear his most Holy Word, and often receive the Sacrament that our Lord hath ordained in remembrance of him: *And whatsoever he doth in word or deed*, he must do it in the name of the Lord *Jesus*, Col. 3. 17. be-

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believing and depending upon him, both Sermon
for his Assistance in doing it, and for VIII.
God's Acceptance of it when it is 
done.

For, after all, it is only by this our
Faith in Christ, that either what we do,
or we that do it, can be accepted of as
Righteous before God; for whatsoever
we do in this imperfect State, though we
do it by the Grace and Assistance of Christ
himself, yet, as done by us, it is very im-
perfect, and far short of the *Righteousness*
which the Law requires: And therefore
whatsoever righteous Acts we may seem
to do, they being not *perfectly Righteous*,
we can never be accounted *Righteous* for
them, by the infinitely wise and righteous
God, who judges all things, not as
they seem to be, but as they really are:
But we really are *not righteous* in our-
selves, and, by consequence, cannot be *ac-*
counted Righteous by him, for any thing
in ourselves. But our Comfort is, that
his only begotten Son, having, in our Na-
ture and stead, been *perfectly Righteous*
and *obedient to Death, even the Death of*
the Cross, they, who by a quick and
lively Faith are united to him, and so
made real Members of his Body, are
thereby interested in his Righteousness as
their own; and by that, through his

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Vol. II. Merits and Intercession for them, are justified or *accounted righteous* before God; as they well may, seeing that *the Righteousness which they have in him*, is the most perfect that any Creature in the World can have: And though it be not in themselves, but in him, it is theirs in him, as much as if it was in themselves. This we learn, as from the whole design of the Gospel, so particularly from St. Paul, who, though he *was blameless*, as to all outward appearance, *touching the Righteousness which is in the Law*, yet he desired, above all things, to be found in Christ, not having his own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by Faith, Phil. 3. 6, 9. where, we see, he speaks of a twofold Righteousness, one he calls *our own*, which is of the Law, which being imperfect cannot justify us, and therefore he desires not to have that, or rather, not only that: The other is, that which we have through the Faith of Christ, the Righteousness which is not of Man, but of God, even of God our Saviour, by Faith in him. This is that Righteousness which they who believe, and so are found in him, have in Jesus Christ, and by which, as being absolutely perfect, they are

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are therefore made and accounted Righteous before God, according to that of the same Apostle in another place; As by one man's disobedience many were made sinners, so by the obedience of one, even of Christ, shall many be made righteous, Rom. 5. 19. Sermon VIII.


And they who are thus made sincerely Righteous in themselves, and are accounted Righteous is Christ, by their Faith in him, as all true Believers will be found to be at the Last-Day, these are those righteous Persons which shall then go into *Life eternal*. That they shall go into *eternal Life* we cannot doubt, having here the Word of Christ himself for it. The only Question is, What that *eternal Life* is, to which they shall go, and wherein it properly consists? Which is one of the most profitable, as well as most pleasant Subjects that we can ever exercise our Thoughts upon; forasmuch as nothing can more encourage and excite us all to strive all we can to be in the number of the *Righteous*, than rightly to understand and consider the greatness of that Glory and Happiness, which all such Persons shall be advanc'd to and enjoy for ever.

For here, by *Life eternal*, we are certainly to understand that happy state or kind

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Vol. II. kind of Life which the glorified Saints and Angels lead in Heaven; which so far exceeds all that which we call Happiness upon Earth, that whilst we are here, we are not able to conceive the greatness of it; as both the Prophet and the Apostle long ago observed, saying, *Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him,* 1 Cor. 2. 6. *Isai. 64. 4.* And therefore expect not that I should fully describe them to you: That is past my Skill. Mine did I say? the great Apostle, St. Paul himself could not do it, when he was caught up into the Third Heavens, into Paradise it self, *Whether in the body or out of the body,* he could not tell; but this he could tell, that he there *heard unspeakable words, which it is not lawful, or rather, not possible for a man to utter,* 2 Cor. 12. 4. How then can we do it, who, as yet, were never there? Alas! we Mortals upon Earth, being here in our imperfect and corrupt state, and conversing ordinarily with none but sensible and material Objects, we cannot imagine what it is to live with the Holy Angels in Heaven, nor what those Pleasures are which they enjoy. We know not what is done in any place upon Earth, except that where we ourselves

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elves are, much less do we know what Sermon
they do in *Heaven*, and least of all, how VIII.
they are transported in doing it; How
then is it possible for us to express it? 

It is true, they whose Hearts are purified by Faith in Christ, and right set to obey the Commandments of God, may sometimes have a transient glance of the Glories of the other World, some little foretastes or intimations of those celestial Joys, whereby they may guess at the nature and excellency of them: But they are such as none can know, but they who feel them; neither are they able to declare or describe them unto others; as *St. Peter* observes, where speaking of Christ to those who believe in him, he saith, *Whom having not seen ye love: in whom though now you see him not, yet believing, ye rejoice with joy unspeakable and full of glory, 1 Pet. i. 8.* By their Faith in Christ they have extraordinary and most glorious Joy, and much of the same nature with that which they have in Heaven, though in a lower degree; but this also is unspeakable: Though they experience it in themselves, they cannot express it, so as that others also may perceive it; for none can be sensible of any thing which another feels, but he that feels it, though he tells it to them; much

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Vol. II. less of such transcendant Joys as are beyond all Expressions whatsoever.

Which I therefore observe, that you may not expect that all should be affected with what I shall say concerning *eternal Life*: For that none can be, but only such as *have their Senses exercised*, and have already tasted something of it: They may improve the Hints that I shall give them of it, so as to be inflamed with more ardent Desires and Longings after the full participation of it. But no other will understand any thing that is said of it, unless God be pleased, at the same time that the Word is spoken, to *open their Hearts* to receive it with Faith and Love.

These things being thus premised, we shall now consider, what that *Life eternal* is, to which the *Righteous*, as our Lord here speaks, *shall go*. I say, consider, not describe it; for that, as I have observ'd, is impossible to be done. But, howsoever, we may and ought to consider what God our Saviour, who only knows it, hath been pleased to tell us of it in his Holy Word, which was written on purpose that we may *know the way that leads to Life*, and so much also of that Life to which it leads, as may make us strive to enter into it.

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Now, if we consult God's Holy Word, we shall find that course of Life which the Righteous live in Heaven, here called *Life eternal*, is there reveal'd to us, and set forth under such Names and Characters, which plainly discover it to be the easiest, the best, the highest, the happiest way of living, that it is possible for Creatures to be made capable of. But that we may be able to frame a more distinct Idea of it in our Minds, we may consider.

First, That the whole Man, both Soul and Body, is thererestor'd and advanc'd to its highest *Perfection*; while we are upon Earth, we find by our own Experience, as well as divine Revelations, that our whole Frame is disorder'd and out of tune; and that too not only in some, but in all Mankind, in those also that are regenerate or born again of God; insomuch that the best Men, in their best Estate they can here be in, have so many Weaknesses and *Imperfections*, as make their Lives very uneasie and troublesome to them. Whatsoever their outward Condition be, although they have, which is very rare, all the Comforts and Conveniencies which this World can afford them, yet they have still something within that disturbs them. If it be nothing else, but that they cannot

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Vol. II. not fully answer the end of their Creation, by honouring and serving their Almighty Creator, so well as they are bound and desire to do. Neither is it possible for them to be perfectly free from Trouble, much less to be perfectly happy, until they themselves are perfect; for every Imperfection in their Nature, makes all their Enjoyments, as well as Actions imperfect. Though they were at God's *Right-hand*, they could not perfectly enjoy the Pleasures which are there, being, so far as they are imperfect, incapacitated, or not rightly disposed for the enjoyment of them.

The first thing therefore to be observed in that *eternal Life* to which the Righteous go, is, that they are no sooner there, but they are immediately in a state of *absolute Perfection*; for their Souls, as the Apostle saith, *are the spirits of just men made perfect*, Heb. 12. 23. As perfect as the Holy *Angels* themselves, for they are made *equal to them*, Luke 20. 36. All their Powers and Faculties being reduced to the same frame and temper in which they were at first made, so as to perform their respective Offices in the most exact and *perfect* manner that can be, just as they were at first designed to perform them.

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Their *Reason* or *Understanding* is always serene and clear, and so capacious and comprehensive as to take in all things they have a mind to know, though not altogether by one simple Intuition, as God doth, and none but he can, yet one thing after another; so that whatsoever they fix their Thoughts upon, they immediately see into the Nature, the Causes, and the Effects of it, or whatsoever they would know concerning it, without any Labour or Study. All the wonderful *Phænomena* of Nature, which so much puzzle and perplex the curious Searchers into them upon Earth, they all lie plain and open to those *bles-sed Souls*; so doth every part of the Creation, whatsoever God hath made or done, whensoever they cast their Eyes upon it: By which means they can Reason and Discourse together of all the marvelous Works of God, without any Hesitancy or Contention; pass a right Judgment upon all things; and wisely make choice of the best End they can ever aim at in what they do, and the best means that can be used for the attainment of it.

Their *Memory* also will be so faithful and tenacious, as to retain whatsoever they ever heard or knew, that can any way contribute to their Pleasure and Delight; even those things also which they had done,

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Vol. II. done, or had been done to them, or for them, while they are upon Earth; tho' perhaps they took little notice of them then, or afterwards forgot them; yet in Heaven they will all recur, and be as fresh again in their Minds and *Memories*, as if they had been but just then done: As our Lord promised his Apostles, that the *Comforter* should bring all things to their remembrance, whatsoever he had said to them, John 14. 26. so the Spirits of just men made perfect, will have all things brought to their remembrance, so far as the remembrance of them can add any thing to their *Comfort*; as whatsoever happen'd to them through the whole course of their Lives will do some way or other. They shall then call to mind all the wonderful Works which God did for them upon Earth, and see how they all wrought together *for their good*. They may see something of it here, but there they shall see it perfectly, so as to praise and magnify the Divine Goodness in every thing that ever befel them.

The *Will* likewise, or elective Faculty will be there perfectly obedient to their Judgment and Understanding, and so conformable and agreeable to the *Divine Will* in all things, never deviating in the least from it, but running always exactly parallel

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parallel with it; Willing only what God Wills, and therefore only because he Wills it; and so moving continually just as he would have it. But there will be no Objects for those motions of the Will which we call irascible Passions to work upon, such as Anger, Hatred, Grief, and Fear; in all which there is something of *Torment*, which will therefore cease in course, so as never to stir in them: They can never be Angry, for they will have nothing to be angry at: neither can they Hate any thing, in that they can see nothing that is ill or hateful, nothing that can move that Passion. Grieve they cannot, for there is nothing that can trouble or molest them. And as for Fear, that will be quite cast out, by a full assurance, that no Mischief can ever befall them. Neither will all those which we call Concupiscible Affections, continue to act in that blessed State; particularly, not Desire, nor Hope; for what can they desire, who have all things they can desire? And how can they hope for any thing, who see and possess all things? For, as the Apostle argues, *Hope that is seen is not hope; for what a man seeth, why doth he yet hope for it?* Rom. 8. 24. So that of all the Passions which here move in us, none will continue there but *Love* and *Joy*. But they

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Vol. II. they will be in perpetual Motion, and that too in the quickest and highest manner that it is possible for them to move; for those blessed Spirits live in *perfect Love* and Amity together, every one loving every one as himself; and they all love God with all their Souls, and all things that he hath made, for his sake that made them. And as they are always *Loving*, they are always rejoycing in him, and in his Love and Favour to them; and so are always *singing and making Melody to him in their Hearts.*

But do not their *Consciences* sometimes interrupt their Joy, by putting them in mind of their Sins and Offences which they formerly committed against God? They would, perhaps, if they could; but the *Conscience* is now depriv'd of that part of its Office; It cannot accuse them of any Sin, for there is none they can be accused of; their Sins being all most perfectly *washed away by the Blood of Christ*; so that their *Consciences* have nothing else to do, but to approve their Obedience to the Will of God, and to assure them that all is well with them; which is so far from being an Interruption, that it is a great increase and confirmation of their *Joy*; for, by this means, these blessed Souls live in perfect Peace, both with
God,

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God, and with themselves; and in full Sermon
assurance of the continuance of his Love **VIII.**
to them, and theirs to him; and, by con-
sequence of this their perfect and supream
Felicity, not only in their separate State,
from the time they leave their Bodies,
but likewise when their Bodies shall be
raised from the Dust, and united again to
them as they were before.

For their Bodies also shall then be raised to the highest degree of *Perfection* that they are capable of: They shall then be freed from all such gross Humours as make them dull and heavy, or else rampant and ungovernable: They shall tyrannize no longer over the Soul, nor so much as hinder it in its Operations or Enjoyments, but shall always continue in perfect submission and obedience to it. Though it shall be the same Body it was before, as to its Substance and Matter, yet it shall be so purged, refined, and sublimated, that it shall become, in a manner, spiritual, at least, in comparison of what it was before. This we learn from the Apostle, saying, that *the body is sown in corruption, it is raised in incorruption; it is sown in dishonour, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body; it is raised a spiritual body; there is a natural body, and there*

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Vol. II. *there is a spiritual body, 1 Cor. 15. 41, 42,*
43. It shall still be a real Body, but not a
meer natural Body, such as it was upon
Earth, but of a more pure and spiritual
disposition, as like to a Spirit as it is pos-
sible for Matter to be made; so that it
shall have all the Properties or Qualities
of a Spirit, except such whereby it is es-
sentially distinguish'd from Matter: It
shall subsist without Meat, or Drink, or
Sleep, as a Spirit doth: It shall move and
act in as large a Sphere, and be as much
at the beck and command of the Soul, as
if itself also was of the same Nature.

And if any Question be made, how this
can be? The Apostle resolves it, where
he saith, that our Lord Jesus Christ *shall*
change our vile body, that it may be fa-
shioned like unto his glorious body, accor-
ding to the working whereby he is able to
subdue all things to himself, Phil. 3. 21.
The Body of our Lord is, doubtless, the
most glorious Body in the World, far
more glorious than the Sun: And there-
fore when he appeared to St. Paul, St.
Paul saith, that he *saw a light from hea-*
ven, above the brightness of the Sun, shin-
ing round about him, Acts 26. 13. And
if we could see the Body of Christ shining
in the Heavens, as we do that of the Sun
in a clear Day, we should scarce see the
Sun

Sun at all ; no more than we do the Sermon
Moon when the Sun shineth. But, how- VIII.
soever, the Sun being the most glorious 
Body that we see ; the Body of Christ is
compared to that. As at his Transfigu-
ration, it is said, that his *Face did shine*
as the sun; and his very *Raiment was*
white as the light, Matt. 17. 2. And as
his Body was thus transfigured upon
Earth, so shall the Body of every Saint
be transfigured by him, so as to be *fashi-*
oned like to his glorious body; infomuch
that they also shall *shine as the sun in the*
kingdom of their Father, Matt. 13. 43.
and *as the stars for ever and ever*, Dan.
12. 3. But this shall be brought about,
as the Apostle saith, *by his working, by his*
almighty Power, that *whereby he is able to*
subdue all things to himself. And if he
undertakes it, and will exert his *Omn-*
potence in the working of it, as before he
will, we cannot doubt, but the *Bodies*
also of the *Righteous* will then be made,
in all respects, as *glorious and perfect* as
it is possible to be made.

Being thus made *perfect* both in *Soul*
and *Body*, they live continually in a
State of perfect Security from all manner
of trouble and molestation. If it was
possible for them to meet with any
such thing there, as usually disturbs cor-
rupt

Vol. II. rupt Mortals upon Earth, they could not be affected with it, in that there is nothing within them capable of Perturbation. But there is no fear of that, there is nothing either within them, or without them, that can ever be any trouble to them : Their Souls being made perfect, they can never act or think contrary to the Will of God, nor otherwise than just as he would have them : They never mistake in their Opinion, nor fail in their Judgment, nor think so much as a vain Thought : They are never surpris'd with any Accident, nor fall in any Inadvertency, nor have cause to say, *I did not think it* : They never *chuse the Evil before the Good*, nor the Worse before the Better, nor have the least inclination to it : Their Passions are never out of order, never *turbulent* or *irregular*, but always fixed upon their proper Objects, in such a manner as is proper for them : So that they live *without* all manner of *Offence*, *both towards God*, and *towards one another*, and every one towards himself too ; their *Consciences* having nothing to say against them, for any thing they ever think, or speak, or do : They are apprehensive of no danger, nor have any Cares or Fears upon them, for their *Hearts are always fixed, trusting in the Lord.*

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Neither are their Bodies ever out of Sermon
tune: They are never Hungry, nor Thir- VIII.
sty, nor Weary, nor Sleepy, nor so much
as Dull or Heavy: Their Heads are ne-
ver Clouded, their Hearts never Ach,
their Senses never Decay, neither is the
whole or any part ever subject to Sick-
ness, or Pain, or any the least Indispo-
sition whatsoever: They never lament
nor weep for any thing; for *God shall
wipe all tears from their Eyes: And there
shall be no more death, neither sorrow, nor
crying, neither shall there be any more pain
for the former things are passed away,*
Rev. 21. 4. While they were upon Earth,
they were always in one sort of trouble
or other, in *Mind, Body, or Estate*; but
now they are in none at all, nor ever fear
any; but live in continual Rest and Tran-
quility, in perfect Health, and Strength,
and Vigour, both of Mind and Body,
and in an utter impossibility of ever be-
ing any way molested or discomposed any
more. And if there was nothing else
in that blessed State, but this perfect free-
dom and security from all Evil, this, one
would think, should be sufficient to make
us all, not only labour after it with all
our Might, but also long to be in it with
all our Hearts.

Vol. II. But though this be much more than we, who know little else but trouble, can well imagine, yet it is the least that can be said of it: For here they have *the best Company* in the World, such as they like most, as being most agreeable to their pure and spotless Nature; for though there be vast multitudes of them, more than we or they, perhaps, themselves can tell, yet being all of equal Perfection, they all live together, *have all things common*, are all of a piece, *all of one Mind*, as if they had but *one Soul* among them. Neither are they Fellow-Commoners only with one another, but likewise with all the *Holy Angels*; they are now made *equal to them* in Knowledge, in Wisdom, in Purity, in Glory, in the Love and Favour of God, in all manner of Perfection; and therefore are now of the same Society with them, and always enjoy their sweet and pleasant Company; yea, and his too who is above them all, the best Friend they ever had or have in the whole World, *the blessed Jesus*, who brought them thither on purpose, that he might *behold the Glory which the Father hath given him*, Joh. 17. 24. For this end it was, that he went before to prepare a place for them, *that where he is, there they may be also*, Joh.

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Joh. 14. 3. There they live with him, Sermon
therefore, in a constant Sense of his Love, VIII.
and under the Beams of his Glory, dart-
ed continually upon them ; -whereby their
blessed Souls are warmed, refreshed,
transported, so as to be always in a flame
of Love and Thankfulness to him, for
his unspeakable, his inestimable, his in-
finite love and kindness to them, in
bringing and admitting them to live with
him.

And what can they lack, who live with
him, and have his Favour, whose all
things are? *All things are put under his
feet: He is given to be head over all things
to the Church,* Eph. 1. 22. Particularly to
that part of it which is in *Heaven*. And
therefore, all that are there, having him
who hath all things always with them,
cannot but in him have all things too.
They are sure of it, and so may we be
too as well as they; for we have his
Word for it, saying, *He that overcometh,
shall inherit all things,* Rev. 21. 7. He
speaks not in the Plural, but Singular
Number; not of all in general, but of
every one particularly. *Every one that
overcometh the World,* the Flesh and the
Devil, so as by the Grace and Merits of
Christ, to get to Heaven, shall there in-
herit, and possess all things, as much as

Vol. II. if there was none to possess any thing but himself. So that every one hath every thing that is in his own possession, so as to enjoy whatsoever pleasure or delight it can afford him. Here are true Riches, large Possessions indeed: Such as are not stinted to a little Money, to a piece of Ground, or to a Kingdom, or Territory upon Earth, but extend themselves over the whole Creation, without Buttings or Boundings on any side. When a Man can look upon all things that are, and say, *All these things are mine.*

This is that which our Lord means, when he saith to those on his Right-Hand, *Inherit the Kingdom prepared for you*, Matt. 25. 34. *And it is your Father's good pleasure to give you the kingdom*, Luke 12. 32. *The Kingdom*, by way of preheminance, so far exceeding all other, that none else deserves that Name in comparison of this, which hath all other Kingdoms in subjection, together with all things that are in them, or besides them, in any part of the whole World; well may this be called a Crown, *the crown of life*, Rev. 2. 10. *a crown of righteousness*, 2 Tim. 4. 8. *the crown of glory*, 1 Pet. 5. 4. And well may they that have it be called Kings, Rev. 1. 6. seeing they have every one such a Kingdom,

dom, that they rule and reign over all things that God hath made in Heaven or Earth. Sermon VIII.

Neither is this an empty Title of Honour, without Profit or Advantage: For all and every one of these *glorious Princes* reign in their unlimited Dominion, so as to receive Tribute from all and every thing that is in it. All things concurring, and every thing contributing something to compleat their Happiness: Their very *Bodily Senses* that remain after the Resurrection, being exalted to the highest degree of quickness, shall be extremely delighted with the outward circumstances of things; *their Eyes* with the infinite variety of Colours, *their Smell* with the most exquisite Odours that every thing shall send forth; and *their Ears* with the melodious Harmony of all things moving and working together, for the advancement of God's Glory, and their Happiness. But these bodily Pleasures shall not terminate in their Senses, but pass through them into their Souls, and raise in them such an Admiration of the infinite Wisdom, and Power, and Goodness of him that *created all things*, that they shall be always rejoicing and praising his Divine Perfections appearing in them, in every one of them, one as well

Vol. II. as another: They shall there see his Divine Glory shining forth in the least, as much as in the greatest, in the most common, as well as in the rarest things that ever happened: They shall there see, how the Earth hangs upon nothing, in the open Firmament, as the Stars and Planets do, how it is upheld, and whether it stands still or move: They shall there see into the Nature of all *Animals, Planets,* and *Metals,* and whatsoever else is in or upon the Earth, how they are propagated and preserved, what Virtues God hath put into them, and for what ends and purposes, what makes the Sea to Ebb and Flow, and why it doth so. They shall walk when they please, from one Star to another, and there see the wonderful Works of God in them; and every thing they see shall afford them fresh matter of Praise and Delight in him that made it. Infomuch, that although there be innumerable Creatures in the World, far more than any finite Understanding, in its highest Perfection, can never reach and reckon up, yet there is nothing they could be without, nothing but they will be some way or other better for it: For they themselves being absolutely *perfect,* they will see every thing in the same Beauty and Perfection wherein it was made; which

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which must needs ravish and transport Sermon
them into the highest extasies of Joy and VIII.
Thankfulness to him that made it. But ~~~~~
what then will all things together do?
How Happy must they needs be, who
have the whole Creation to make them
so? They can pick and chuse where they
will, and never miss to find out fresh
Matter, for which to praise and magnifie
the Almighty. Creator of the World, and
so to answer his holy End in his Crea-
tion of them: Which they always doing,
they are always pleased with what they
do, being fully satisfied in their own
Minds, that they do the Work they were
made for, and so please him that made
them. By which means, they are as Hap-
py as all things that God hath made can
make them.

This, one would think, is Happiness
enough for any Creature to enjoy: Be
sure, it is infinitely more than any Man
can deserve. Yet, after all, it is nothing in
comparison of what the Saints enjoy in
Heaven: For there they enjoy, not only all
things that God hath made, but him too
that made them. For being perfectly *pure*
in heart, they see God, Matt. 5.8. They see
him as he is, 1 Joh. 3. 2. They know him even
as they are known of him, 1 Cor. 13. 12. And
herein it is that Eternal Life most pro-
perly

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perly consisteth. As our Lord himself hath taught us, saying to his Father, *This is life eternal, to know thee the only true God, and Jesus Christ, whom thou hast sent*, John 17. 3. And least this should seem strange, how finite Creatures should know and see the infinite and eternal God, St. John in the Visions he had of that blessed State, having told us, that *there they shall see the face of God*, he adds, *And there shall be no night there, and they need no candle, neither light of the Sun, for the Lord God giveth them light*, Rev. 22. 4, 5. And a little before he saith, *The glory of God lightens that holy City, and the Lamb is the light thereof*, cap. 21. 23. So that they see God, as we see the Sun, by his own light, shining continually upon them, into them, all over them, enlightning, influencing, quickening, and enflaming their whole Souls, so as to fill them with the clearest Sense, the strongest Assurance, and the highest Apprehensions of his Divine Glory and Goodness, that the most perfect Creatures can be made capable of.

But here I must confess my self at a loss, not knowing what to say; for who is able to express what they feel, who have *the light of God's Countenance* shining continually upon them? By his light
they

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they see *Light*, and *Glory* and *Goodness* Sermon
itself. By it they see the first Cause, the VIII.
supreme Governour of the World, up-
holding and ordering all things so, as to
make every thing set forth his Honour
and Glory. By it they see *the Lamb of
God, the Son of the Father*, the eternal
God their Saviour, in their own Nature,
disposing of all things for their eternal
Good and Happiness. By it they see the
Holy Spirit of God, *moving upon the
Face of the World*, and particularly upon
their own Souls, to keep them always fix-
ed upon the chiefest Good: By it they
see *Jehovah*, the Lord of Hosts, the one
living, true, almighty God, perfectly re-
conciled to them, and well pleased with
them: By it they see his infinite Mercy
in the redemption he hath wrought for
them by his Son, and in carrying them,
by him, through all the Changes and
Chances of this Mortal Life, till he had
made them *meet to be partakers of the
Inheritance of the Saints in this glorious
Light*: By it they see him smiling conti-
nually upon them, and in manifesting his
special Love and Favour to them, where-
by their blessed Souls are filled with all
the Joy and Pleasure they can hold. Inso-
much, that they are never able to contain
themselves, but are always breaking forth
into

Vol. II. into Praises and Hallelujah's. Always rejoicing, adoring, and glorifying their Almighty Creator, their most Merciful Redeemer, their most gracious Sanctifier and Comforter. Always singing with Angels and Archangels, *Holy, holy, holy Lord God Almighty, Heaven and earth is full of thy glory, Isa. 6. 3. Rev. 4. 8. Salvation to our God that sitteth upon the throne, and unto the Lamb, cap. 7. 10. Amen, Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might be unto our God, for ever and ever, ver. 12. Amen, Hallelujah, cap. 9. 4.*

This is the glorious State of the Saints in Heaven, the Work they always do, the happy Life they lead continually; and that too not only for some time, but to all eternity. We may be confident of it, as they always are, for the supreme Judge of all the World here saith, *that the wicked shall go into everlasting punishment, but the righteous into life eternal.*

These, you see, are not mine, but the Words of Christ himself: I have only endeavoured to explain them so, as that you may understand something of the greatness of that Punishment which the Wicked undergo, and the Happiness of that Life which the *Righteous* lead in the other World. Whereby, I have set before
you,

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you, as clearly as I could, both Death Sermon and Life, eternal Death and eternal Life; VIII. now chuse ye which ye will have: Blessed be God, as yet ye may have your option. Whilst you live in this World, you are in a capacity of escaping that *everlasting punishment*, and of obtaining that *eternal life* you have now heard of: And it is at your own choice, as yet, whether ye will do it or no. But so soon as ever this Life is ended, your eternal State will be determined and fixed, so as never to be altered; and therefore it highly concerns you to remember what you have now heard as long as you live.

Whilst you were hearing of that intolerable Pain and Torment, which Wicked and Ungodly Men endure in Hell-Fire, did not your Ears tingle? Did not your Hearts tremble for fear, lest you should be in the number of them, and so be lost and undone forever? And whilst you were hearing of the Joys of Heaven, and that supreme Felicity which the Righteous there enjoy, did not your Hearts burn within you? Were they not all in a Flame with holy Desires and Resolutions of becoming such Righteous Persons, that when ye leave this, ye may go into *life eternal*? Now be advised to keep these things always fresh in
your

Vol. II. your Memories, that ye may always be of the same Mind you were in at the hearing of them. And accordingly, *redeem the time ye have lost*, and make it now the chief care and study of this Life, to prepare for the next. Neglect none of the means which God hath ordained, whereby to receive Grace and Salvation from him, but use them all heartily, sincerely, constantly, that ye may *grow in Grace, and in the knowledge of our Lord and Saviour Jesus Christ*, that ye may live with a firm belief, and trust on him for all things necessary to your Salvation. That *his Grace may be always sufficient for you*, and his Power rest continually upon you. That ye may *do all things through Christ that strengtheneth you*. That ye may *mortifie all your Sins*, so as to walk for the future in *newness of life*. That ye may *deny Ungodliness and Worldly Lusts, and live soberly, righteously and godly in this present World, still pressing towards the mark, for the prize of the high-calling of God in Jesus Christ our Lord*. That when ye go out of this miserable and naughty World, ye may not go with *the wicked into everlasting punishment*, but with *the righteous into life eternal*, through the same Lord Jesus, To whom, &c.

SER-

S E R M O N IX.

The Glories of Christ's Cross.

GAL. VI. 14.

*But God forbid that I should glory
save in the cross of our Lord
Jesus Christ, by whom the world
is crucified unto me, and I unto
the world.*

Without Controversy, great is the
Mystery of Godliness. God was
manifest in the Flesh, and crucified in it
too. What is, if this be not an uncon-
ceivable Mystery? That he, who being in
the form of God, thought it no robbery to
be equal with God; that he should make
himself of no reputation; that he should
take upon him the form of a servant; that
he should be made in the likeness of
men; that he being found in fashion as
a man, should humble himself; that he
should become obedient, obedient unto
death, even the death of the cross? This
so far exceeds Man's Understanding, that
none

Vol. II. none could ever have thought it possible, nor so much as have ever thought at all of it, if it had not been *revealed*. And when it was *revealed* by God himself, and preached by his Apostles, Men were generally so far from believing it, that some were scandalized, others laugh'd at it; *We, saith St. Paul, preach Christ crucified, to the Jews a stumbling block, and to the Greeks foolishness, 1 Cor. 1. 23.* The *Jews*, who expected a temporal *Messiah*, one that would advance them above all the People upon Earth, they were mightily offended, to hear the *Apostles* say, that *Jesus*, whom *they had crucified*, was the *Messiah* or *Christ*. And the *Greeks*, who pretended to Wisdom and Knowledge above all other People, they derided them, looking upon all they said about it, as proceeding only from their Ignorance and Folly. This was the general Opinion both of *Jews* and *Gentiles* concerning the Cross of Christ. But what saith the Apostle, by the inspiration and direction of Almighty God? *The preaching of the Cross, saith he, is to them that perish, foolishness; but unto us who are saved, it is the power of God, ver. 18.* It is *foolishness* only to those that *perish*; and who therefore perish, because they reckon the only way whereby they can be saved foolishness: But to those who are called

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called and *saved*, it appears to be, as it *Sermon*
really is, *the wisdom of God, and the power* IX.
of God, ver. 24. and therefore the same
Apostle, by the same *Authority*, saith, in
another place, *I am not ashamed of the*
Gospel of Christ; for it is the power of God
unto salvation, to every one that believeth,
to the Jew first, and also to the Greek,
Rom. i. 16. It is the only means of Sal-
vation, without which no Man ever was
or can be *saved*. And it is so powerful
a means, that every one that *believeth*,
whosoever he be, may be thereby *saved*:
And therefore how much soever other
People might despise or villify the *Cross*
of *Christ*, he was *not ashamed to preach*
it; yea, he was so far from being *asham'd*,
that he *gloried* in it; for having told the
Galatians, that they who should constrain
them to be *Circumcised*, did it only *lest*
they themselves should suffer Persecution
for the Cross of Christ; and that they
might *glory in their Flesh*, being *Circum-*
cised as theirs was; so bringing them over
to their Opinion and Party; he takes oc-
casion from thence, to break forth into
this pathological divine Expression, *But*
God forbid that I should glory save in the
cross of our Lord Jesus Christ, by whom,
or whereby, *the world is crucified unto*
me, and I unto world.

X

I say,

Vol. II. I say, *by whom*, or *whereby*, for the Words in the Original, *δις* may be refer'd either to *Christ* or the *Cross*; and accordingly our Translation retains both Senses, one in the Text, the other in the Margent: But both amount to the same thing; for what the *Cross* doth, it doth it only by the Power of *Christ*, as crucified upon it: And what *Christ* doth in this great Work, he doth it by vertue of his *Cross*, or that Death which he there suffered; and which, therefore, is to be always understood by the *Cross* of *Christ*: Not the *Cross* simply or abstractedly in it self, but as it was the *Cross* upon which *Christ* died for the Sins of the World; and so denotes the Death which he suffer'd upon it: And if we may distinguish between *Christ* and his *Cross*, in this case, his *Cross* may seem more particularly related to from the Apostle's saying, that the *World was thereby crucified to him, and he to the World*.

But that which is chiefly to be here observed, is, that the *Apostle*, when inspir'd, acted and govern'd wholly by the Spirit of God, he looked upon all things in the World, as nothing in comparison of the *Cross*, or Death of our Lord *Jesus Christ*; and therefore did not only glory in that, but in nothing in the World besides; yea, he

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he abhorred the Thoughts of *glorving* in Sermoⁿ
any thing else, and begged of God he IX.
might never do it; *Be it far from me,*
saith he, or, *God forbid that I should glory
save in the cross of our Lord Jesus Christ.*
From whence we may learn, that all who
are sanctified and led by the Spirit of God,
as he was, set that value upon the *Cross*
of *Christ*, that they do not only *glory* in
it, but they *glory* in it only. Though
they do not Worship it, as the ignorant
Papists do, yet they *glory* in it; and that
too, not only above all things else, but
so as to *glory* in nothing at all else. And
so we must too, if we desire to be like
them: Which therefore, that we may,
I shall first shew, that we have no reason
to *glory* in any thing without this; and
then, what infinite cause we have to *glo-*
ry, as the Apostle did, *in the cross of our
Lord Jesus Christ.*

As for the *first*, We see how all Men
are naturally apt to *glory* in something
or other which they have or do, that is,
they value themselves upon it, they ap-
plaud themselves for it; they boast of it
to others, or, at least, pride and please
themselves with the thoughts of it, con-
ceiting themselves to be some way or other
better for it. Neither is there any thing
upon Earth but some or other thus *glory*

Vol. II. in it; but the most common things, and to which all other may be referred, are those specified by the *Prophet* saying, in the Name of God, *Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord, which exercise loving-kindness, judgment, and righteousness in the earth,* Jer. 9. 23, 24. where we see there are three things wherein Almighty God requires us not to glory, and only one wherein he would have us do it: The three, which contain, in a manner, all that is in this World, are *Wisdom, Power, and Riches*, which they who have are very apt to glory in. And, at first sight, they may seem to have cause to do so; seeing they are such things as Men generally set a great value upon; and they who are possessed of them, being but few in comparison of those who are not, they may seem to be thereby distinguish'd from, and advanc'd above the common sort of Mankind; and therefore may be thought to have reason enough to glory in them: But whatsoever Men may do, before God doth not think so, but expressly commands the contrary. And if Men would but im-

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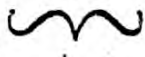
impartially consult their own Reason, they would find none to glory in such things, but all the reason in the World to obey God, in not glorying in them; for what is the *Wisdom* of this World, but *Folly*? What is the *Strength*, but *Weakness*? What are the *Riches*, but *Poverty* and *Want* in the Eyes of him to whom all things are naked and open? As he hath sufficiently demonstrated, in preferring those who have them not, before those who have them; and confounding those who have them, by those who have them not: For, as his Apostle saith, ye see your calling, brethren, how that not many wise men, after the flesh, not many mighty, not many noble (or rich) are called: But God hath chosen the foolish things of the world, to confound the wise; and God hath chosen the weak things of the World to confound the things which are mighty: And base things of the World, and things which are despised, hath God chosen; yea, and things which are not, to bring to nought things that are: That no flesh should glory in his presence, 1. Cor. 1. 26, 27, 28, 29. All which Words I have produced at length, because they may serve as a Comment upon those of the Prophet before quoted, shewing us what little reason Men have to glory in *Wisdom*, or *Strength* or *Riches*;

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IX.

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Vol. II. or rather, what great reason they have not
 to glory in them, according as is there
 commanded: And that the Apostle in
 this, had an Eye to that place of the *Pro-*
phet, appears from his appealing to it,
 immediately after the Words above recited,
 saying, *But of him are ye in Christ Jesus,*
who of God is made unto us wisdom, and
righteousness, and sanctification, and re-
demption. That according as it is written,
He that glorieth, let him glory in the Lord,
 1 Cor. 1. 30, 31. For this being written
 in the said place, it is plain that the A-
 postle had respect to it, and hath given
 us also the true meaning of what God
 there commands us to glory in, saying,
But let him that glorieth glory in this,
that he understandeth and knoweth me,
that I am the Lord, which exercise loving-
kindness, and judgment, and righteousness
in the earth: Even that this is to be un-
 derstood of God our Saviour, who is made
 unto us *Wisdom, Righteousness, Sanctifi-*
cation, and Redemption; and who there-
 fore exerciseth *Loving-kindness, Judg-*
ment, and Righteousness in the Earth;
for the law was given by Moses, but loving-
kindness, or grace and truth came by Je-
sus Christ, John 1. 17. And it came by
 him, by vertue of the Death which he
 suffer'd upon the *Cross;* which, therefore,
 is

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is the same thing in effect that we are Sermon
there commanded to *glory* in : For we IX.
had never known the Lord, nor that he 
exerciseth those divine Perfections, but
by means of the *Cross*, upon which he
died, and by vertue whereof he still con-
tinues to exercise them in the Earth. So
that all our glorying must still be resol-
ved, at last, into the *Cross* of our Lord
Jesus Christ. And therefore when the
Apostle speaks of his glorying in other
things, as, *I will rather glory in mine infir-*
mities, 2 Cor. 12. 9. *It is better for me*
to die, than that any man should make my
glorying void, 1 Cor. 9. 15. *This is our*
glorying, or rejoycing, the testimony of our
conscience, 2 Cor. 1. 12. In these and
such like places, St. Hierom rightly ob-
serves, *Quod omnis illa gloriatio, ad crucem*
relata, gloria crucis sit : That all such
glorying having a relation to the *Cross*, is
the glory of the *Cross*. *Et quicquid dig-*
nium in virtutibus perpetratur, hoc fieri ob
Domini passionem : And whatsoever is
worthily perform'd in any *Virtue*, is done
by reason of our Lord's *Passion*. *Hier. in*
Gal. 6. 14. For it is only by vertue of that,
that we can do any thing that is good and
acceptable unto God, or receive any *Grace*
and *Power* to do it : And therefore when
you begin to *glory* in any thing else, your

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Vol. II. Mouths will soon be stop'd, if ye do but
remember what the Apostle saith, *Who
maketh thee to differ from another? and
what hast thou, that thou hast not received?
now if thou didst receive it, why dost thou
glory, as if thou hadst not received it?*
1 Cor. 4. 7. To which we may add, How
couldst thou have receiv'd it, but for the
Cross and *Passion* of the Lord Christ?
And therefore what hast thou in the World
but that to *glory* in?

And if we have no cause to *glory* in
our *Vertues* or *good Works*, how much
less in the things of this World? They
are the proper Objects of our *Contempt*
and *Scorn*, not of our *Glorying*, in that
of themselves they can never do us any
good, but are often the occasion of Mens
eternal Ruin and Perdition; as might
easily be shewn, but your own Reason and
Experience may sufficiently convince you,
that ye have no cause to *glory* in such
things as those, nor in any thing else,
save the *Cross* of our Lord Jesus Christ:
And therefore we shall now consider,
What cause we have to *glory* in that, and
in that only, as the *Apostle* did,

But that we shall soon see, if we do
but cast our Eye a little upon the *Cross*,
and him that hung upon it, the eternal
Son of God, the only begotten of the
Fa-

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Father, of one Substance with the Father, Sermon
God blessed for ever: He having taken IX.

our Flesh upon him, and made it one Person with himself, he, in that, was fasten'd to the *Cross*, with Nails drove through his blessed Hands and Feet: There he hung three long Hours together, not for himself, but for us and for our Sins: There *he his own self bare our sins in his own body on the tree*, 1 Pet 2. 24. There he redeem'd us from the curse of the law, being made a curse for us: for it is written, *cursed is every one that hangeth on a tree*, Gal. 3. 13. There he was wounded for our transgressions, and bruised for our iniquities; the chastisement of our peace was there laid upon him, that by his stripes we might be healed. All we, like sheep, have gone astray, and have turned every one to his own way, and the Lord there laid on him the iniquity of us all, Isa. 53. 5, 6. There he laid down his life for the sheep, John 10. 15. There he gave himself a ransom for all, 1 Tim. 2. 6. There he put away sin by the sacrifice of himself, Heb. 9. 26. That was the Altar upon which he, our true High-Priest, offer'd up himself a Sacrifice for the Sins of the World; who needed not daily, as the high-priests under the law, to offer up sacrifice, first for his own sins, and then for the
the

Vol. II. *the people, for this he did once when he offered up himself, cap. 7. 27. when he offered up himself upon the Cross; There he tasted death for every man, Heb. 2. 9. There the lamb of God took away the sins of the world, John 1. 29. There he was made a propitiation for our sins, and not for ours only, but for the sins of the whole world, 1 John 2. 2. All this our Lord Jesus Christ did upon the Cross, this he did there for us, for us his Creatures, for us his Servants, for us his Enemies, for us vile Dust and Ashes. What an honour was this for us, That the Almighty God, the Lord of Life should die for us, and that too upon the Cross, the most painful, the most ignominious, the only accursed Death that any one could die. How can any of us consider this, and not cry out with the Apostle, God forbid that I should glory, save in the Cross of our Lord Jesus Christ.*

Especially if we consider also the great *Vertues* of the Cross; I mean, the glorious Effects and Consequents of the Death which our Lord Jesus suffer'd upon it; for he having been obedient to death, even the death of the cross, therefore God hath also highly exalted him, and given him a Name which is above every name: that at the Name of Jesus every knee should bow, of things in heaven, and things in earth,
and

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and things under the earth, and that every Sermon
tongue should confess that Jesus Christ is IX.
Lord, to the glory of God the Father, Phil. ~~~~~

2. 9, 10, 11. For he hath put all things
unaer his feet, and hath given him to be
head over all things to the church, which
is his body, Eph. 1. 22, 23. So that by
vertue of the Cross, he is now exalted at
the right-hand of God, and hath all Pow-
er committed unto him both in Heaven
and Earth, and all for the good of his
Church, for the Salvation of those who
believe in him; which he is there con-
tinually carrying on and accomplishing,
by virtue of that Sacrifice, which he of-
fered up for them upon the altar of the
Cross: For as the High-Priest under the
Law, first offer'd his Sacrifice, and then
with the Blood of that, went into the
most Holy Place, and there made atone-
ment and reconciliation for the Sins of
the People; so Christ being come an high-
priest of good things to come, by a greater
and more perfect tabernacle, not made with
hands, that is to say, not of this building:
neither by the blood of goats and calves,
but by his own blood, he enter'd in once
into the holy place, having obtained eternal
redemption for us, Heb. 9. 11, 12. He is
not entred into the holy places made with
hands, which are the figures of the true,
but

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Vol. II. *but into heaven it self, now to appear in the presence of God for us, ver. 24. For after he had offered one sacrifice for sins, he for ever sat down at the right hand of God, from henceforth expecting till his enemies be made his footstool: for by one offering he hath perfected for ever them that are sanctified, cap. 10.v.12,13,14. He having given himself a Ransom for them, he is the one mediator between God and them, 1 Tim. 2. 5, 6. He is their Advocate with the Father, ever living to make Intercession and Atonement for them, by vertue of the Propitiation which he made for their Sins upon the Cross.*

How can we hear this, and not rejoice and be glad, and glory in the Cross of our Lord Jesus Christ? in that he having endured the cross, despising the shame, is now set down at the right hand of the throne of God, Heb. 12. 2. That our Lord is now the Lord of lords and King of kings? that he who loved us so as to give himself upon the Cross for us, hath therefore supreme and absolute Authority given him over the whole Creation, and all for us and our Salvation: That by vertue of the Sacrifice which he there offer'd for our Sins, he is now making Atonement and Reconciliation for us: He is now our Mediator and Advocate with the Father; and
so

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So acceptable to him, that *whatsoever we ask the Father in his name, he will give it us*, Joh. 16. 23. What an Honour, what a Glory is this to us, that we sinful Mortals upon Earth, should have such a Saviour, such a Lord, such a Priest, such an Advocate in Heaven, and all by vertue of that Death which he suffered for us upon the *Cross*? What is all the Glory which the Men of this World so much boast of, in comparison of this? What is it but Shame, Reproach and Ignominy? Whereby *God forbid, that I should glory in any thing save the Cross of our Lord Jesus Christ.*

But that we may all do it the more effectually, as we have glanced upon the *Glory* and *Power* which was conferred on him, let us recollect also the Blessings and Privileges which accrue to us, by vertue of the *Cross* and *Passion* of our ever blessed *Saviour*; which are so many, and so great, that they can no sooner come into our Minds, but they will fill our Hearts with Joy and Exaltation; so that there will be no room left for *glorying* in any thing besides: Neither shall we ever think that we can *glory* enough in that, whereby so many *glorious Benefits* were merited, and are daily bestowed upon us.

For

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For *First*, Hereby our Sins are pardon-
 ed, being all washed away with the Blood
 that was shed upon the *Cross*: The Blood
 of the Son of God. *In whom* therefore
 we have redemption through his blood, e-
 ven the forgiveness of our sins, Col. 1. 14.
 For he having undergone the punishments
 which were due to our Sins, our obligati-
 on to undergo them was thereby made void
 and of none effect. As the Apostle there
 observes, saying, *And you being dead in*
your sins, and the uncircumcision of your
flesh, hath he quickened together with him,
having forgiven you all trespasses: Blotting
out the hand-writing of ordinances that
was against us, which was contrary to us,
and took it out of the way, nailing it to
his Cross, Col. 2. 13. There lay a terri-
 ble Hand-writing against us, for God
 himself hath given it under his hand, that
Cursed is every one that continueth not in
all things which are written in the book of
the law to do them, Gal. 3. 10. But none
 of us hath continued in all things which
 are there written; and therefore this
 Hand-writing was against us all; but
Christ hath cancelled it, and taken it out
 of the way, nailing it to his *Cross*, that it
 may never be produced against us: For
 it is fixed there with the same Nails that
 fastened his Hands and Feet unto the
Cross;

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Cross; so that he there *redeemed us from* the curse of the law, before mentioned, *being made a curse for us: for it is written, cursed is every one that hangeth on a tree, Gal. 3. 13.* But he hung upon a Tree, and so underwent the Curse which was written in the Law against us; he suffered it in our stead, and therefore hath taken off our obligation to suffer it ourselves. He that doth not Rejoyce and *Glory* in this, doth not know what true Joy or *Glorying* is.

Neither is that all, for he being *delivered for our offences, he was raised again for our justification, Rom. 4. 25.* So that our Sins are not only pardoned, and the guilt of them taken off, but we are justified or accounted righteous before God, by means of that Death to which he was delivered, and which he therefore suffered upon the *Cross*; which is so great a Privilege, that *St. Paul* justly preferred it before all things he had or could ever have in this World: *Yea doubtless, saith he, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung that I may win Christ, and be found in him; not having mine own righteousness, which is of the law, but that which is through*

Sermon
IX.

Vol. II. *through the faith of Christ, the righteousness which is of God by faith, Phil. 3. 8, 9.*

This is that Righteousness of the Saints, whereby they are distinguished from the rest of Mankind, and therefore may well *Glory* in it, and in the *Cross* upon which it was merited for them : For it was there that our Lord *Jesus Christ, who knew no sin*, was made *Sin* for us, or an Offering for our Sins, for that end and purpose that *we might be made the righteousness of God in him*, 2 Cor. 5. 21.

From hence issues another unspeakable advantage, which we could never have had any other way, than by the *Cross* of Christ : For being thus *justified by faith*, *we have peace with God through our Lord Jesus Christ*, Rom. 5. 1. Who is himself our Peace, and hath reconciled *us unto God in one body by the Cross, having slain the enmity thereby*, Eph. 2. 14, 16. For it pleased God that *in him should all fulness dwell. And having made peace through the blood of the Cross, by him to reconcile all things to himself, by him, I say, whether they be things in earth, or things in heaven. And you that were sometimes alienated, and enemies in your minds by wicked works, yet now hath he reconciled, in the body of his flesh through death, to present you holy, and unblameable, and un-reproveable*

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proveable in his sight, Col. 1. 20, 21, 22. Sermon IX.
Where we see, that our Peace and Reconciliation to God, was made upon the *Cross* of Christ, by the Death which he suffered, by the Blood which was shed upon it, therefore called, *the blood of the Cross*.

For *by nature* we are all *the children of wrath*, Eph. 2. 3. The Wrath of Almighty God our Maker, who is justly offended and displeas'd with us, for not answering his Holy end in making us; for he made us to serve and honour him, by observing those wise and righteous Laws, which he for that purpose hath set us: Whereas we have transgressed his said Laws, and acted just contrary to what he hath commanded, and designed when he was pleas'd to make us, to the great dishonour of his Holy Name; and therefore are justly under his displeasure, and obnoxious to the direful effects of it, even *eternal Death* it self. But his only begotten Son, having in our Nature, and in our stead suffered Death, even the accursed Death of the *Cross*, he, by vertue of that, is the *Mediator* between God and us, interposing himself, and making up the breach that is between us. For the Blood which he then shed, being the Blood of a Person who is God as well as
Y Man,

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Vol. II. Man, it is of that infinite value, that it did not only satisfy for the dishonour which was cast upon God, by our frustrating his end in making us, but did it with infinite advantage; For as much as his Divine Perfections shine forth more clearly, so that he receives infinitely more honour by his Son's being obedient to the Death of the *Cross*, than he could have received by the most *perfect obedience* of all *Mankind*. And as it was of infinite value, so it is likewise of perpetual force and vertue, for all *those who believe in him*, from the beginning to the end of the World, both to restore them to the favour of God, and to keep them always in it. For as the *High-Priest* went every Year upon the Day of Expiation into the Holy of Holies, and there made Reconciliation or Atonement for the Sins of God's peculiar People, with the Blood of the Sacrifice which he had offered; so *Christ*, the true *High-Priest*, having offered up himself upon the *Cross*, for the Sins of the World, he by vertue of the Blood which was there shed, not only once a Year or once a Day, but continually appears in the Presence of God, making intercession and reconciliation for them: As it is written of him, *Behold the Lamb of God which taketh*


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eth away the sins of the world, Joh. 1. 29. Sermon
not that took them away once, but that *IX.*
taketh them away, in the Present Tense, 
Καὶ αὐτός ἐστιν ἱλασμός. And he is the propi-
tiation for our sins, 1 Joh. 2. 2. He did
not only make propitiation for them upon
the *Cross*, but by vertue of that, he *is*,
he *continually is* the propitiation; so that
in him God is reconciled, or become pro-
pitious, gracious, kind and merciful again
to us. And so continues, notwithstanding
our manifold Failures and Imperfecti-
ons, because his Son thus continues to be
a propitiation for them; otherwise the
best of us would be soon cast out of fa-
vour again: But there is no fear of that,
if we do but hold the beginning of our con-
fidence steadfast unto the end, Heb. 3. 14.
living with a firm and constant belief,
that the Man *Christ Jesus* is the *one Me-*
diator between God and Men: So that
God never did, nor ever will shew any
Mercy or special Favour to any Man, but
through him: but that he being *the Lamb*
slain from the beginning of the World,
hath been all along washing his People
from their Sins in his own Blood: That
he is now that *Lamb that sitteth upon the*
throne at the right-hand of God: That he
is there continually propitiating and re-
conciling his Father to us, and so keeps

Vol. II. us always in his special Love and Favour, under his particular Care and Protection, and the light of his Countenance shining continually upon us, and all by vertue of that Ransom which he paid, by the propitiation which he once made upon the *Cross* for us.

What cause then, what infinite cause have we to *glory* in the *Cross* of our Lord *Jesus Christ*? For who can express the ineffimable Benefits which we receive by the reconciliation which he there made for us? What can be desired, what can be imagined more or greater, than to have the supreme Governor and Disposer of all things, our Friend? To have him reconciled to us, and well pleased with us, and always manifesting his special favour and kindness to us? In *his favour is Life*, and Health, and Strength, and Liberty, and all the good things we are capable of, follow directly upon it. By this we are delivered from a thousand Dangers, which we our selves could never have prevented, nor so much as see: By this we are protected from our Ghostly Enemy, and from all the Temptations and Snares that he lays for us: By this, all our other *Enemies are at Peace with us*, and whatsoever their Mind may be, they can have no power to hurt us: By this, the *Holy Angels*

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Angels minister unto us, and keep us in Sermon
all our ways: By this, we are sure to have IX.
whatsoever we ask in the Name of Christ, 
so far as it is good for us, and no fur-
ther: By this, all the good Works which
we sincerely endeavour to do, though im-
perfect in themselves, yet are acceptable
to God, through the same our Lord Je-
sus Christ: By this, we are preserved from
all Evil, and have all things working to-
gether for our Good: By this, our very
Afflictions, which are but for a Moment,
work for us a far more exceeding and
eternal weight of Glory: By this, we
have a Kingdom prepared for us in Hea-
ven, where we shall perfectly behold and
enjoy his Love, and live with him, in
whose presence is fulness of joy, and at
whose right-hand there are pleasures for
evermore. All these unspeakable Bles-
sings we have, or may have, by the fa-
vour of Almighty God, through the Me-
rits of that most precious Death, which
our Lord Jesus Christ was pleased to suf-
fer upon the Cross. In short, it is to
that we are beholden for all the good
things that we either have, or hope for
at the Hands of God. And therefore, *God*
forbid that I should glory, save in the Cross
of our Lord Jesus Christ.

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Vol. II. *By whom the world is crucified unto me, and I unto the world.* This is that which crowns all the rest, and therefore is particularly named by the Apostle, as the first and chief thing of all, for which we glory in the Cross of our Lord Jesus Christ: Even because that by the Cross of Christ, or which is the same, by Christ, as dying upon the Cross, *the world is crucified unto us, and we unto the world,* that is, by it we partake of the Spirit of God, whereby we are enlightened and quickened with a new and spiritual Life, and raised up so far above this World, that all its Pomp and Glory seems as dead to us, and so we seem to it, being no more concerned about any thing in it, than as if we were not in it.

First, I say, we thereby partake of God's Holy Spirit, for that *is shed on us abundantly through Jesus Christ our Saviour,* Tit. 3. 6. as he is now our Saviour, our Mediator and Advocate with the Father. And therefore *the Holy Ghost was not given in a visible manner, till Jesus was glorified,* Joh. 7. 39. to shew, that his coming to his People upon Earth, depended upon our Lord's exaltation in Heaven; *If I go not away, saith he, the comforter will not come unto you, but if I depart, I will send him unto you,* cap. 16. 7.
And,

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And, I will pray the Father, and he shall give you another comforter, that he may abide with you for ever, cap. 14. 16. From whence it appears, that all the Gifts, and Graces, and Comforts of the Holy Spirit, which are granted to any of us, are granted only by means of that intercession, which he makes for us in Heaven, by vertue of the Blood that he shed upon the *Cross* for us. Sermon IX.

But through the Blood of the *Cross*, the *Holy Ghost* is shed so abundantly upon all true Believers, that they are thereby cleansed, purified, renewed, and sanctified, so as to be made new Creatures, a different sort of People for the Men of this World: They now belong, not to the World, but to Christ; *If any man be in Christ, saith the Apostle, he is a new creature: old things are past away, behold all things are become new,* 2 Cor. 5. 17. This is that which he here means, by the *world's* being crucified to them, and they unto the *world*; as appears from the Words immediately following, where the Apostle explains that Phrase, saying, *For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature, or rather, a new creation;* whereby a Man is taken off from this World, and made a Fellow-Citizen with

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Vol. II. the Saints, whose Business and Concerns
 are all in the other World: *They are not of the World, saith our Lord, even as I am not of the World, Joh. 17. 16.* And seeing they are not of the World, but Christ hath chose them *out of the world, therefore the World hateth them, cap. 15. 19.* And *as the world hateth them, so they do not love the World, nor the things that are in the world, 1 Joh. 2. 15.* All which being effected in them, by the power of *Christ Crucified*, or through the Blood which he shed upon the *Cross*, therefore it is here expressed by *the world's being crucified unto them, and they unto the world.*

This therefore is that for which we ought in a more special manner to glory in the *Cross* of our Lord Jesus Christ and in that only, in that by means of that only, we who *were dead in Trespases and Sins*, upon our Repentance and Faith in him, *are quickened with newness of life.* We are taught, and led, and sanctified, and governed by the Spirit of God: We live continually under his particular Care and Conduct: His *Grace is always sufficient for us, his Strength is made perfect in our Weakness: The Power of Christ resteth upon us:* We are selected and chosen by him
 out

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out of the World, to be his peculiar Peo- Sermon
ple, his Flock, his Lot, and his Inheri- IX.
tance: Therefore we *crucifie the flesh* ~~~~~
with its affections and lusts, Gal. 5. 24.
For *our old man was crucified with him,*
that the lody of sin might be destroyed,
that from henceforth we should not serve
sin, Rom. 6. 6. but him whose we are,
and by whom alone we live. According
to that of his Apostle, *I am crucified with*
Christ: nevertheless I live, yet not I, but
Christ liveth in me: And the life which
I now live in the flesh, I live by the faith
of the Son of God, who loved me, and
gave himself for me, Gal. 2. 20. But
they who are thus *Crucified* with Christ,
must needs be *Crucified* to the World;
for they are now gone out, and are no
longer of it. And this sensible World
must needs be *Crucified* unto them too,
seeing, though they live as yet in the
Flesh, *they live by Faith, and not by*
Sense, and therefore are no more affected
with any thing in this World, than with
a Dead Carcass, that is fit for nothing
but to be thrown into the Ground, and
trampled on. They live above, *their Con-*
versations are in Heaven, and therefore
all things upon Earth are nothing to
them. There is nothing they can love,
nothing they can admire, nothing they
glory

Vol. II. glory in, in him who loved them, and gave himself to Die upon the Cross for them, and by that means brought them into this blessed State, so that every one of them can heartily joyn with St. Paul, in saying, *God forbid that I should glory save in the Cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.*

But how few are there in the World that can truly say so? Men generally are so bewitched and enchanted with the things of this Life, that they glory in them more than in their Saviour; such were they which the Apostle speaks of, saying, *For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ, whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things,* Phil. 3. 18, 19. I need not tell you, there are such among us, you all know it to well, without being told of it, that there are many, to our shame be it spoken, who profess the Name of Christ, and yet are so far from glorying in his Cross, or giving any glory to him, that they crucifie to themselves the Son of God afresh, and put him to an open shame, Heb. 6. 6. God forbid, that we should
be

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be in the number of them, and that Sermon we should glory in any thing save the cross of our Lord Jesus Christ, or not glory in that. IX.

Whilst other People therefore please and flatter themselves with the Thoughts of what they have got, or hope for in this World, let us rejoyce and glory that the Lord *Jehovah* is our *Strength and our Song*, and is become our *Salvation*: That he loved us so as to lay down his life upon the cross for us: That he by that one oblation of himself once offered, made a full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole World, and for ours among the rest: That he is therefore now our *Advocate* with the Father, ever living to make intercession for us: That in him our Sins are pardoned, and our Maker reconciled to us: That both our Persons and our Duties are accepted of, through the Merits of his Death, and our Hearts sanctified by the power of his Holy Spirit: That the world is thereby crucified unto us, and we unto the world: That we can do all things through Christ who strengtheneth us: That by vertue of the Blood he shed for us upon the Cross, he is now preparing a place in Heaven for us: That when
this

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Vol. II. this World, and all things in it shall be
destroyed, we may live with him, *glory*
in him, and give *glory* to him for ever-
more. This is true *glorying* indeed. *God*
grant that we may all thus glory in the
cross of our Lord Jesus Christ, To whom,
&c.

S E R.

S E R M O N X.

The Excellency of the Soul beyond Worldly Goods.

MATT. XVI. 26.

For what is a man profited, if he shall gain the whole world, and lose his own soul? or, what shall a man give in exchange for his soul?

P*rofit* is a thing which all Men naturally desire: How much soever they have, at least, of this World, they are still apt to crave more: And the reason is, Because our *Desires* are of the same extent with our *Capacities*. Whatsoever we are *capable* of enjoying, we cannot but *desire* to have it to enjoy; finding in our selves a kind of Vacuum or Emptiness without it, in that we have not as much as we can hold. But we are *capable* of enjoying more than all this World, even God himself that made it; and therefore it is impossible

Vol. II. possible that any thing, or all things in this World should ever fill our Souls, and so terminate our Desires. Yet, nevertheless, while we live in this World, and find the things we meet with in it, pleasing either to our Flesh or Fancy, our Desires are still carried after them, as if they would be of mighty *Profit* and *Advantage* to us; although when we have as much as we at first desired, but are but where we were, our Minds being no more satisfied than they were before; but rather much less. This Men know, and find by daily experience; and yet, for all that, they will put no stop to their *inordinate desires* of this World, though they find no satisfaction in what they have got as yet, how much soever it is; yea they hope, if they had more, they should be happy, and so go on, desiring more and more; never thinking they have enough, nor, by consequence, that they can do enough to get it.

And hence it is that Men take so much Pains, and undergo so much Trouble for this World; they wrack their Brains, they perplex their Minds, they break their Sleep, they tire their Bodies, they hazard their Lives for it; and, as if all this was not enough, they will venture their eternal Life itself upon it, and rather *lose their own Souls*, than not gain what they
 desire

beyond Worldly Goods.

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X.

desire of this World. This our blessed Saviour took notice of while he was upon Earth: and lest his own Disciples, as well as others, should be guilty of such egregious *Folly and Madness*, he here arms them with an undeniable Argument against it: For having acquainted them, that if they would be, and continue his Disciples, they must *deny themselves, take up their Cross, and follow him*, ver. 24. Fearing lest this might seem a very hard Lesson to them, because, by this means, they might lose all they had in the World, yea, and their Lives too, he therefore adds, *For whosoever will save his Life shall lose it; and whosoever will lose his life for my sake shall save it*, ver. 25. that is, he who prefers his Life before his Duty, and thinks by that means *to save it*, he shall certainly *lose it*, for he shall be condemned to eternal Death; whereas he that shall *lose his Life for Christ's sake*, for adhering to his Doctrine and observing his Commands, such a one shall *save his Life*, for he shall live eternally with Christ himself. And then, as for the things of this Life, lest they should be loath to comply with his Precepts, for fear of losing many opportunities which they might otherwise have, of advancing themselves in the World, he adds this Divine Sentence, *For what is a Man profited if he shall*

Vol. II. *shall gain the whole world and lose his own soul? or, what shall a man give in exchange for his soul?* He speaks by way of *Interrogation*, to make it the more *emphatical*: as if he had said, Suppose that by the neglect of your Duty to me, ye could get all ye desire in this World; nay, suppose ye could get the *whole World*, yet, after all, if ye *lose your Souls*, as ye will certainly do, all ye get will avail ye nothing; for it is impossible to redeem your Souls again, but they will be lost eternally. Which is the more to be observ'd, because utter'd by Christ himself, who came into the World on purpose to *save* our Souls, and *laid down his own Life* to do it; and therefore must needs be highly concern'd that we do not, after all, lose them ourselves; as he here plainly supposeth we may do, notwithstanding all that he hath done and suffer'd to prevent it. Although he had so much love and value for our Souls, as to give the greatest Price that ever was or can be given, even his own most precious Blood for them, yet he knows, that we ourselves are apt to flight and disregard them, and take no more care of them, than as if they were not worth looking after, but prefer every little Trifle we meet with in the *World* before them, and so suffer them to be *lost* for ever, that we may *gain that*. Wherefore

fore, to prevent our frustrating, as much Sermon
as in us lies, the end of his Death, as to X.
us and our Souls, he here propounds this
plain Question, which, duly consider'd,
would do it most effectually. For if Men
would but consider, that whatsoever they
get will be of no advantage to them, if
they *lose* their Souls, they could not,
surely, but take care of their Souls more
than of any thing else. But lest you
should not give yourselves time to consi-
der of it by yourselves, I shall now put
you in mind of it, by explaining these
Words of our Blessed Saviour, so as that
you may understand and remember them,
I hope, as long as ye live. For which
purpose we shall consider,


- I. *What our Saviour here means by a
Man's gaining the whole world.*
- II. *What by a Man's losing his own soul.*
- III. *How a Man may lose his soul to
gain the World.*
- IV. *That he who doth so gets nothing
by it, or hath no profit at all from it.*

First, Therefore, by *the World* we are
here to understand, that World where we
now live, and all things in it, which
Men, in their corrupt Estate, are apt to
admire and value, to love, desire, and
Z seek

Vol. II. seek after. In which sense Christ's beloved Apostle useth the Words, where he saith, *Love not the world, nor the things that are in the world*, 1 John 2. 15. And lest we should mistake his meaning, he there give us a Catalogue or Inventory of all that is in the *World*; *For all that is in the world*, saith he, *the lust of the flesh, the lust of the eye, and the pride of life, is not of the Father, but is of the world*, v. 16. Where he plainly reduceth all things that are properly of the *World* as it is corrupted, and so contrary to the Will of God, unto three Heads, *The lusts of the flesh*, are such things as please and delight the Flesh, and which the Flesh therefore lusteth after: *The lust of the eye*, that is Earthly Riches, which, as separated from carnal Pleasures, only please the Eye, which therefore lusteth after them, although, as the *Wiseman* observes, *it is never satisfied with them*, Eccles. 4. 8. And then lastly, *The Pride of life*, or that imaginary Honour and Grandeur of this Life, which fills Men with Pride and Self-conceit. These are the things which make up the *World* our Lord here speaks of.

Now, by *gaining of this World*, as ye all know, is meant a Man's getting it to himself, into his own possession, that he may

may look upon it as his, and not ano- Sermon
thers, and accordingly enjoy it as such: X.

And so by a Man's *gaining the whole* 
World, we are to understand his obtain-
ing a Right and Title to all the Pleasures,
to all the Riches, and to all the Honours
of this World, so as to be actually pos-
sessed of them, to have them all under his
Command, and at his own Disposal, that
he may do with them what he will, and
enjoy them all and every one as much
as he please. This some would think to
be a very happy Man, as having got a
great deal indeed, all that *the whole*
World can afford him. But our Great
Lord and Master did not think so; but
assures us, that even such a one, who hath
thus *gained the whole World*, is no way
profited by it, nor one jot the better for
it, if in the mean while he *loseth his own*
Soul.

II. What our Saviour means by that, is the
next Question to be consider'd. And there
may be some question made of it, for a
Man may be said *to lose his Soul* when
he dies, and his Soul departs from his
Body; and so it is the same with a Man's
losing his Life. And when a Man *loseth*
his Soul even in this sense, he can receive
no *Profit* from any thing he hath got in the
World, because by Death he is turned out

Vol. II. of Possession, and so can enjoy it no longer: But this cannot be the Sense of the Phrase in this place; for in this sense a Man may *lose his Soul*, and yet be happy; yea, therefore happy because he *loseth his Soul*; viz. if he *loseth* it in a good Cause, as Christ himself intimates in the Verse before my Text, saying, that *whosoever will lose his life for my sake shall find it*; whereas in my Text he speaks of such a loss of the Soul which is inflicted as a Punishment; for so the Word *ἔσθω* here used plainly signifies, as might easily be shewn, if it was necessary. But this appears sufficiently from the Words following my Text: For our Saviour having here asserted, that although a Man *gain the whole world*, he is no way *profit*ed by it, if he *lose* his own Soul, in the next Verse he gives us the reason of this assertion, saying, *For the Son of Man shall come in the glory of his Father, with his angels, and then he shall reward every man according to his work*. From whence it is manifest, that he speaks of such a *loss of the Soul* as Men shall be punish'd with at the Day of Judgment, when they who have been more careful to *gain the World* than to *save* their Souls, shall be condemned, both Soul and Body, to that *everlasting Fire which is prepared for the Devil*


Devil and his Angels; Where, as Christ Sermon
himself saith, the worm dieth not, and the X.
fire is not quenched, Mark 9. 44. where
their own *Consciences* are always tor-
menting them, and can never be pacified;
where the *Fire* of God's Wrath is always
burning in their Breasts, and can never
be abated; where they are continually
hurried about with the Fiends of Hell,
and the Furies of their own Minds, and
so have never any rest or quiet; where
they meet with all their Debaucheries and
Vices of all sorts again, and are torment-
ed with the remembrance of them, ten
thousand times more than ever they were
before delighted in them; where they
have nothing that is good, nothing that
is pleasant, nothing that is convenient,
nothing so much as tolerable or easy to
them, but every thing that can disturb and
vex them to the Heart; where, as the
Apostle speaks, they are punished with
everlasting destruction from the presence of
the Lord, and from the glory of his power,
2 Thess. 1. 9. where they clearly appre-
hend Almighty God that made them an-
gry and displeas'd with them, and resol-
ved never to be reconciled to them; and,
by consequence, where they are fully as-
sured, that this shall be their *Portion,*
their bitter Portion for ever.



This is the sad estate of a *lost* condemned Soul ; and the Soul that is condemned to such a State as this, is *lost* indeed ; for it is *lost* and undone to *all Eternity*. And this is that which our Saviour here means, by a *Man's losing his own Soul*, even when he doth not take care to keep it from eternal Misery and Torment,

But are there any such Men in the World? Men that *lose their Souls to gain the World*? Surely it is impossible! For Men are reasonable Creatures, and able to discern betwixt Good and Evil. We see every Day how ingenious they are in managing their Trades and Merchandize to their best advantage ; how careful not to be impos'd upon in any matter ; how strict and exact in all their Bargains and Contracts ; how prudent and critical in the choice of what they buy : How then can it be imagined, that any should be so weak, or rather so mad, as to sell all they have for nothing ; or, which is all one, *to lose their own Souls to gain the World*? It is true, one cannot but wonder there should be such Men in the World. And I could heartily wish there were none : But our *Blessed Saviour*, who is throughly acquainted with all Mens Hearts and Actions, here plainly supposeth there are such Men in the World,
and

and we have just cause to fear there are Sermon
too many of them amongst ourselves! X.

As you will soon grant, after you have 
duly consider'd what I promis'd to shew
in the next place, even how Men usually
lose their Souls for the World, to gain that.

III. This, I confess, is a very melancholy Subject, I cannot think of it without Grief and Trouble, much less should I speak of it in this place, but that I think it my Duty to put you in mind of it; that knowing how Men *lose their own Souls* for the sake of *this World*, and who they are who do so, you may take more heed for the future not to be in the number of them. For which purpose, although I shall speak only of Men in general, that I may not be thought to aim at any particular Person; yet I would desire you all to consider seriously what is said, and to apply it every one to himself, so as to recollect and bethink himself, whether he be not one of these I speak of, who have so great esteem and value for the *World*, as to *lose their own Souls* for it.

First, therefore, All they *lose their Souls* for the *World*, who, for fear of losing something in it, will not, or do not embrace and hold fast the true Religion, wherein their Souls may be kept and saved.

Vol. II. This hath been the case of many in all
 ~~~~~ Ages, and so it is to this Day: Indeed  
 this hath been the great reason all along,  
 why so many have refused to profess the  
*Christian Religion*; and is still the great  
 reason, why of those who profess it, there  
 are so few that live up to it, even because  
 if they should do so, they must either part  
 with something they have already gotten,  
 or else be hinder'd in their getting more  
 of this World. We have a sad Instance of  
 this in a Young-man who came to our  
 Saviour, and asked him, *What good thing*  
 he must do, that he might have *eternal*  
*Life*? And when our Lord had told him,  
 that he must *keep the Commandments*, he  
 seem'd to be much pleas'd with it, because,  
 as he said, he had kept those which our  
 Saviour mention'd *from his Youth*. But  
 when our Lord said to him, *If thou wilt*  
*be perfect, go and sell what thou hast and*  
*give to the poor, and thou shalt have trea-*  
*sure in heaven, and come and follow me;*  
 then it is said, *When the young-man heard*  
*that saying, he went away sorrowful, for*  
*he had great possessions*, Matt. 19. 22. He  
 had great Possessions, and he was loath  
 to lose them to save his Soul, and there-  
 fore lost his Soul to save them. Which  
 our Lord no sooner observ'd, but he pre-  
 sently said, *Verily I say unto you, that a*  
 rich

*rich man shall hardly enter into the kingdom of heaven.* And lest his Disciples should not take sufficient notice of what he then said, or soon forget it, he repeats it again with an emphasis, *And again I say unto you, it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God,* ver. 23, 24.

Sermon  
X.  
~

The reason of which sad truth is plainly this, even because they who have much of this *World*, are apt to set their Hearts so much upon it, that it is almost impossible, at least, it is extremely difficult to persuade them to think seriously of parting with it, and of going naked into the other *World*, where they will be stript of all they had in this. This would damp all the Pleasure they fancy to themselves in their great Estates: And therefore rather than do that, they let go all thoughts of their future State, and take no more care of their *Souls*, than as if they had no *Souls* to take care of; and so lose them, to gain and enjoy the *World*.

Thus when *St. Paul* was teaching the *Ephesians* the way of Salvation, and for that purpose persuading them to leave the Worship of *Diana* and other Idols, and to worship only the true God, *Demetrius* the Silversmith, who made Shrines for *Diana*, and other Craftsmen of the like Occupation,



Vol. II. tion, rejected all he said, because, by that  
 means, as they themselves confessed, their  
*Craft was in danger to be set at nought,*  
 Acts 19. 27. Which was as much as to  
 say, that if they should turn Christians  
 to *save their Souls*, they should *lose* their  
*Trade*: And for their part, they were re-  
 solved to keep their *Trade*, whatsoever  
 became of their *Souls*: And though all  
 did not speak out so plainly, yet this was  
 at the bottom of all the Opposition which  
 the Christian Religion ever met with.  
 And, to this Day, this is the great reason  
 why so few, either *Turks* or *Heathens*,  
 are converted to it: And so it is likewise  
 why of those many which are admitted  
 into it, there are so few, so very few that  
 live worthy of it, so as to be *saved* in it,  
 even for fear of *losing* their *Estates* or  
*Trades*, or *Offices*, or something or other  
 which they either have or hope for in  
 this *World*. How many such Men there  
 are, and always have been upon Earth,  
 I need not, or rather, I cannot tell you;  
 we have too much ground to fear they are  
 the far greatest part of Mankind; yet all,  
 and every one of these do clearly *lose* and  
 destroy their *Souls* for the sake of this  
*World*, that they may either get or keep  
 something they value in it. And whe-  
 ther they will believe it now or no, they  
 will

*beyond Worldly Goods.*

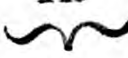
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will most certainly find it to be so at the Sermon  
Last-Day.

X.

And as they who refuse to embrace it, so they likewise who have embrac'd it, but afterwards renounce or forsake the true Religion, upon any worldly Account, are all in the number of these who *lose their own Souls to gain the World.* Such are those professed Christians, who being taken by *Turkish* Pirates at Sea, or Soldiers at Land, to save their Bodies from Pain, and to advance themselves in the place whither they are carried Captive, forsake their Religion, and, I dread to speak it, renounce their Saviour himself. Such are they also, who Conversing and Trafficking with *Infidels* or *Heathens*, the better to insinuate themselves into them, and to promote their Trade and Commerce with them, lay aside the Name of *Christ*, and comply, at least seemingly, with them in their *Superstitions* and *Idolatries*; and so, in effect, *deny Christ* among Men, and then *he will deny them before his Father which is in heaven*, Matt. 10. 33. Such are they too, who, though they do not Apostatize from the *Christian Religion*, yet leave the Communion of the true *Catholick Church*, and turn *Papists*, *Hereticks*, or *Schismaticks*, only to get or keep the Favour of some Persons, who  
may


Vol. II. may be kind and helpful to them in carrying on their *Trade*, or some other *Worldly* business. Such a one was *Demas*, of whom *St. Paul* saith, *Demas hath forsaken me, having loved this present world, and is departed to Thessalonica*, 2 Tim. 4. 10. He did not leave off the profession of the *Christian Faith*, but he forsook *St. Paul* the Apostle, and so the *Church Apostolical*, and turned *Gnostic*, or some such kind of *Heretic*, and all for the love of this *World*, which made him also haste to *Thessalonica*, which at that time was a place of great *Trade*. Such likewise are they, who being bred up in *Error*, *Ignorance* and *Superstition*, in *Heresie*, *Schism*, or any *false Religion*, will not come over from it to the true *Church of Christ*, for fear of losing their *Interest* in the *Party* or *Faction* they are of, which may diminish their *Trade*, or hinder some *Worldly Design* they have in hand. Such, lastly, are they, who by the blessing of *God* are well disposed in their *Youth*, and have begun to set upon a pious, sober and religious course of *Life*, but afterwards, when they come into the *World*, for the sake of that, leave their *first love*, and lay aside the *Thoughts* of serving *God*, or taking care of their *Souls* any more. All such as  
these

these plainly prefer the *World* before *Sermon*  
their *Souls*, and so lose their *Souls* to gain *X.*  
the *World*. 

To these we may add, in the next place, all such as continue in the profession of the true Religion, and keep up *external Communion* with the Church, but are so in love with the *World*, and so thoughtful and solicitous about it, that they neglect the Duties which are required of them, and the means of Grace which are there administered. Of this sort are they who are so busie and incumbred with the *World*, that they can find no time for their private Devotions, but can spend a whole Day, yea, perhaps many Days together, without ever retiring from this, to think of the other World, and pray to God to prepare them for it; and so *live as without God in the World*. And so are they too, who mind their Worldly Affairs upon the Lord's-Day, when they should be wholly employed in serving God, and *working out their own Salvation*, and so do not afford themselves so much as one Day in seven to look after their *Souls*. Next to these, are they who neglect, not only their Private, but their Publick Devotions too all the Week long, for fear, lest if they should come to them, they may, perhaps, lose a good *Customer*,

Vol. II. *Customer*, or an opportunity either of buying or selling something to their great advantage in this *World*. Who cannot deny but that if they could spend an Hour every Day in God's House, in praising him for what they have, in praying to him for what they want, and in hearing his most Holy Word solemnly read, and his Will openly declared to them, it would conduce very much as to God's Glory, so likewise to the Comfort, Edification and eternal Salvation of their own *Souls*, yet for all that, they cannot be perswaded to do it. They cannot but acknowledge it is good to come to *Church*, but they think it better to stay at Home. They might, perhaps, receive some benefit by praying to God, but they hope to get more by conversing with Men; that is in plain *English*, they love the *World* more than they love *God*, or their own *Souls*; and that, after all, is the reason, why so few frequent our publick Prayers, and our Churches are so empty upon the Week Days, even because Men generally neglect their *Souls*, and care not, in a manner, what becomes of them, so they can but provide for their Bodies, and encrease their Estates in this *World*. And whether this be not *losing Mens Souls* for the gaining of this *World*, judge ye?

I am

I am sorry that I have so much reason Sermon  
to put you, that now hear me, in mind X.  
of another sort of Men under this Head,   
or rather the same Men, upon another  
account, I mean, such as cannot find in  
their Hearts to spare so much Time from  
the *World*, as is requisite to prepare  
themselves for the Sacrament of the *Lord's*  
*Supper*, and therefore seldom or never  
come to it, as if it was not worth their  
while to wait upon their Saviour, when  
they have any thing else to do. But I do  
not wonder that they have so little regard  
for him, who came to save their *Souls*,  
seeing they have so little for their own  
*Souls*, which he came to *save*. But let  
all such know, that their neglecting of  
those happy Opportunities, which they  
have here of receiving the Body and  
Blood of their ever blessed Saviour, is  
nothing else but *losing their own Souls*  
for this *World*, and that they'll find when  
it is too late.

There is still another way behind,  
whereby Men commonly do the same  
thing, even by using unjust, unlawful  
and indirect means for promoting their  
Trade, encreasing their Estates, or get-  
ting any thing in this *World*. This is  
the way, to our shame be it spoken, that  
Men generally walk in, and wherein they  
lose

Vol. II. lose themselves and their Souls for ever.

~~~~~ For this is all they do, who wrong others, to enrich themselves: All that *rob* upon the High-way, *pick Pockets*, or *break open Houses*; all that *forge Deeds*, *For swear* themselves, or *suborn* others to do so, in Law-suits; all that willingly *cheat*, *defraud*, or *over-reach* their Neighbours, in buying or selling their Goods; all that *Pilfer* and *Steal*, or so much as *with-hold* or *conceal* that which they know belongs to another; all that are able, and yet will not pay what they owe, but lie in *Prison*, or hide themselves, or at least pretend they cannot do it; all that *smuckle* the Queen's Customs, or *corrupt* her Officers, and by that means keep to themselves what the Law hath made due to her; all that *refuse* or *neglect* to relieve those of their Relations or others, which are really in need, and so with-hold from them the Maintenance which God hath appointed for them; all that *oppress* and *gripe* poor *Workmen* in their Prizes, or *Servants* in the Wages which are do to them; all that *Work* upon People's Necessities, and *extort* from them more than the Laws of the Land allow of; all that follow such *unlawful Trades* as tend to the corrupting of Youth, and to the nourishing of Vice and Wick-  
edness

endless in the World; all that by *false* Sermon
Weights or *Measures*, by *lying* or *over-* X.
reckoning, or by any Trick impose upon
those they deal with; and all that are
conscious to themselves, that by these,
and such like unlawful ways, they
have got other Mens Money, Goods or
Estates in their Hands, and yet will
not restore them again to their right
Owners, as far as they are able, they all
as plainly *lose their Souls* for this *World*,
as if they should make a solemn Contract
or Bargain with the Devil, that upon con-
dition they may have such and such things
at present, he shall have their *Souls* for
ever: For so he will, and leave them in
the lurch too: He'll serve them in their
own kind; as they cheated others, he'll
cheat them, and put them off with no-
thing but Dreams and Fancies, instead of
the great *Profit* and *Advantage* they ex-
pected. For, after all, whatsoever they
have thus gotten with *the loss of their*
Souls, will be so far from countervailing
the loss they sustain for it, that it will
do them no good at all, no more than as
if they had never gotten it. This they
may be sure of, for they have the Word
of Wisdom and Truth itself for it, say-
ing, *What is a man profited if he shall gain*
the whole world, and lose his own soul?


A a

that

Vol. II. that is, he hath *no profit* at all by it.


Which being asserted by Christ himself, we have all the reason in the World to believe it, whether we see any other reason for it or no. His asserting of a thing, being the foundation of our belief, and not the reason of the thing it self: And therefore whatsoever he asserts, though it be never so much above our reason, and we cannot possibly imagine how it should be so, that is all one, we are still bound to *believe* it as much if we could, because it is asserted by him who cannot Lye: But in this case, the reason of the thing is as plain, as his assertion of it, so that if we do but consult our own Reason, we cannot but believe and acknowledge, that if a Man should gain the whole World, he would be no way *profited* by it, if he *lose* his own Soul; as I promised to shew in the last place.

IV. Now, to prove this, I shall not insist upon the *excellency* of the *Soul* above all things imaginable in this World; as it is a spiritual, an immaterial, an intelligent, an immortal Substance, wherein it so far exceeds this material and transient World, with all things in it, that to give or *lose* a *Soul* for the whole *World*, is infinitely greater folly, than to sell the greatest and best Pearl that was ever found,
for

for the least and worst Grain of Sand upon Sermon
the Sea-shoar. I shall not, I say, insist X.
upon this, because, though it be true, it 
is not to the purpose: For our Saviour
doth not here speak of a Man's Soul, as it
is in its own Nature, but as it is a Man's
own Soul, and so, in a manner, himself:
And if a Man's self be lost, or which is
all one, *his Soul*, whatsoever he hath
gotten besides, be sure can never do him
any good; no, not although, as our Sa-
viour here speaks, *it should be the whole*
World.

But to make this as plain as I can to
you, let us suppose, that a Man hath got
into his Coffers, all the Gold and Silver
that ever was or still is in *America*, and
all the Pearls, Diamonds, Rubies, Sa-
phirs, and other precious Stones of the
East Indies; suppose he hath got into his
Bags and Boxes, all the Peppers and Spi-
ces of *Malabar*, *Sumatra*, the *Molucca*
and *Philippine* Islands; suppose he hath
got into his Granaries all the Rice of *Sy-
ria* and *Indostan*, and all the Corn of *Æ-
gypt*, and all other Places wheresoever it
is sown; suppose he hath got into his
Stables all the Elephants, Dromedaries,
Camels, Horses, and all sorts of Beasts,
both Tame or Wild, that are to be
found in any part of the World; suppose

Vol. II. he hath got into his Garden all the Flowers, Plants and Trees that ever grew upon the face of the Earth ; suppose he hath got into his Wardrobe all the Tapestries and Silks of *Persia*, the Sables and Furs of *Muscovy* and *Siberia*, with all the fine Cloaths of *France* and *Italy* ; suppose he hath got into his Cellars all the rich Wines of *Spain* or *Portugal*, *France*, *Hungary*, or wheresoever else they are made ; suppose he hath got into his Warehouses all the Goods and Commodities that ever Men traded for in any part of the World ; suppose again, that all the Kingdoms of the Earth were his, and all the Men, Women and Children in *Europe*, *Asia*, *Africa* and *America* entirely under his Command, and at his Disposal, that he might do with them what he will, as being all his *Slaves* and *Vassals*. This you would all think to be a very *rich Man*, and one who might be truly said to have gotten *the whole World*. It is true, no Man ever did, nor is ever likely to get so much ; but *our Saviour*, for Argument's sake, supposeth a Man may do it ; and, after him, let us suppose the same too : But let us also, with him, suppose, that this Man *loseth his own Soul* ; and then, what will all this that he hath gotten *avail him ?*

him? What will he be the better for it? Sermon
No more, than as if he had never had X.
one Groat in the whole World. 

For, *First*, So soon as ever a Man hath
lost his Soul, even in the lowest sense,
so that his Soul only departs from his
Body, he is immediately turned out of
possession of all that he had gotten: It
is no longer his, no more than as if he
had never gotten it; but other People
fall a scrambling for it: As we read of
Alexander the Great, who had Conquer-
ed many Kingdoms, and so had got as
much, if not much more of this World,
than ever any Man besides him had. And
yet he was no sooner Dead, but his great
Captains fall together by the Ears about
what he had gotten, and at last, par-
cell'd it out among themselves, some get-
ting one part, and others another; but he
himself had no more, than just Ground
enough for his Body to lie on, which every
Man hath as well as he. The same may
be observed every Day: When a Man hath
taken a great deal of care and pains to
get an Estate, at the same Moment that
he *loseth his Soul*, he loseth all that he
hath gotten, and goes as *Naked out of
the World*, as he came into it: And so he
would, although he had *gained the whole
World*.

Vol. II. But suppose, for once, that which is impossible, that a Man could retain his Right and Title to what he got while he was alive, even after he is dead, it would still be the same thing; he could receive no more *benefit* for it, than as if he had no Right or Title at all to it, for the Body without the Soul is no more capable of enjoying any thing, than a mere Stone or Log of Wood is. And therefore when a Man's *Soul* is *once lost*, all he ever had, though it was the whole World, it is all *lost* with it, as to all intents and purposes whatsoever.

But this is not all. For, as I observed before, by the losing of a Man's Soul, we are here to understand its Ruin and Destruction in *Hell-Fire*, where it is lost and undone for ever. Now, suppose a Man hath gotten all that I before spoke of, even the whole World, but, after all, *loseth his own Soul*, so as to be condemned to everlasting Flames and Torment, what Comfort can he now take? What *Profit* can he now receive from any thing he had before? He is now confined to a dark Dungeon, where he hath not the least glimpse of Light, nor any other Company but Devils and Damned Souls like himself, which are always *weeping and wailing, and gnashing their Teeth, fretting and*

and vexing, and tormenting themselves Sermon
with the Thoughts of their former Sins X.
and Follies, and of God's just Wrath and Indignation against them. And he is in the same wretched condition, as full of Pain and Trouble, Grief and Anguish, Shame, Confusion and Torment, as his *Soul* can hold.

But if a Man hath *gained the whole World*, although he hath *lost his Soul*, cannot he purchase his Freedom, and redeem his Soul again from this insupportable Slavery and Bondage? No, surely, it is impossible. For as our Saviour here argues, *What shall a man give in exchange for his soul?* Will he give *the whole World*? We suppose he had it once to give, but now he hath it not, and therefore cannot give it: and if he had it still, whom would he give it to? Would he give it to God? It is his already: Would he give it to the Devil in whose Hands he is? It was he that got him *the World* for *his Soul*, and therefore he, before, will never give him his *Soul* back again for the *World*. Indeed, *this World*, *this whole World* is not a sufficient Ransom, or Price of Redemption for a *Man's Soul*. A *Man's Soul* being of far greater worth and value than all other Creatures upon the face of the Earth. And if it

Vol. II. could have been redeemed by any thing
 ~~~~~  
 else, the Eternal Son of God would never have come down from Heaven, much less would he have died for that purpose. But as St. Peter observes, *We are not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ, as of a Lamb without blemish and without spot,* 1 Pet. 1. 18. but this precious Blood of Christ is no part of this World; and therefore, although a Man hath got the whole World, unless he hath that too, he hath nothing to give in exchange for his Soul. This, David, long ago observed, saying, *there be some that put their trust in their goods, and boast themselves in the multitude of their riches. But no man may deliver his brother (or his own Soul) nor make agreement unto God for him. For it cost more to redeem their souls, so that he must let them alone for ever,* Psal. 49. 7, 8. And so he must do, although the whole World was still his own, if he hath lost his Soul: For the Soul that is once lost, is lost for ever. So long as it is in the Body, Christ is both able and ready to redeem and save it; but if it be once got to Hell, there it must remain to the extremity of Misery and Torment, without any hopes of being ever redeemed. As Christ will not,  
 nothing

nothing in the World beside can do it. Sermon  
Though he gained the *World* with the *X.*  
*loss of his Soul*, he can never gain his *Soul* again with the *loss* of the whole  
*World*.

But although a Man who hath got *the whole World*, and lost his *Soul*, cannot get his *Soul* again, though he would give all *the World* for it, yet will it not be a pleasure, or at least a mitigation of his Grief and Sorrow for his loss, that he was once Lord Paramount of all *this World*? So far from that, that it will be a great aggravation of his Pain and Trouble, to remember how far he is fallen: that once he had all things which *this World* could afford him, and now nothing at all; once he thought himself the most happy, but now finds himself the most miserable of all Creatures. The Thoughts whereof must needs grate very much upon his Mind, and add Fuel to the Flames which burn him. And so, in proportion, the more a Man hath in *this World*, if he lose his *Soul*, the greater is his *loss*, and the more his Sorrow in the next.

That ye may see more clearly into the Truth of all this, and so be more deeply affected with it, I desire you to cast your Eye a little upon what is written  
in



*The Excellency of the Soul*

Vol. II. in the Gospel concerning *Dives* and *Lazarus*, or the *Rich* and the *Poor Man*; and that too from Christ's own Mouth, who perfectly knew what is done in the other World as well as this, *Luke* 16. 19. The *Rich Man* was exceeding rich, and therefore was *cloathed in purple and fine linnen, and fared sumptuously every day*: The *Poor Man* was so very poor that he had no Bread to eat, but what he *beg'd* for: And for that purpose, not being able to go himself, by reason of his Sores and Weakness, he was carried by others, and *laid at the rich Man's Gate*, so that he could not but see him, every time that he went in or out of his House. Here the *Poor Man* lay, *desired to be fed*, not with any of the Dainties, but with *the Crumbs which fell from the Rich Man's Table*: either by chance, or as being thrown down from the Dogs which were under it, and came afterwards and *licked the Poor Man's Sores*, as being half dead, and not able to keep them off. This was the Condition of these two Men in this World. Now let us see how it fared with them in the next.

*And it came to pass, saith our Lord, that the beggar died, and was carried by the Angels into Abraham's bosom. It seems he had other kind of Attendants about him*

him than the Dogs, and better than their Sermon Master himself; for there were several of the *Holy Angels* waiting upon him, and expecting his departure; and so soon as ever his Soul was loosen'd from his Body, away they carry'd it immediately into *Abraham's Bosom*, one of the highest places in Heaven, next to the *Father of the Faithful*, in his very *Bosom*, where he had all the good things that his Soul could desire.

After this the *Rich Man also died*. The Poor Man died first, as being fit for Heaven. The Rich Man had a longer time given wherein to prepare himself for Death, but he neglected it: And afterwards he also, for all his Riches, *died and was buried*, that was all he had of his Riches when he was dead, that his *Body* was buried with a great deal of State and Pomp, I warrant you. But what cecame of his *Soul*? The next news we hear of that, is, that it was scorching in Hell-fire; for it follows in the Text, *And in hell he lift up his eyes, being in torment, and seeth Abraham afar off, and Lazarus in his Bosom*. The same *Lazarus* whom he had often seen lying and begging at his Gate, he now sees him with *Abraham* in Heaven, whilst he himself was with the Devils in Hell. At which sad sight, he cried out, *Father Abraham have*

Vol. II. *have mercy on me, and send Lazarus that*  
 ~~~~~ *he may dip the tip of his finger in water,*  
and cool my tongue, for I am tormented
in this flame, ver. 24. He calls Abraham
Father, because the Jews usually did so,
as being his Offspring, John 8. 39. But
what! would he have him send and fetch
him out of that place? No, he knew
that it could not be; and therefore he beg'd
as little as he could, not so much as La-
zarus us'd to beg of him; for Lazarus
beg'd Bread of him; not Water, that he
could have enough of every where: but
the Rich Man begs not Bread, but Water,
and as little of that too as could be ima-
gined; he only beg'd that Lazarus might
dip the very tip of his Finger in Water,
and cool his Tongue. But he could not
have so much as that; for Abraham said
Son, remember that thou in thy Life-time
receivedst thy good things, and Lazarus
evil things; and now he is comforted, and
thou art tormented, ver. 25. A sad Me-
mento! whereby he was put in mind of
his great Estate, his fine Cloaths, his
sumptuous Diet, and all the good things
he once had, and accounted them his own
good things, and used them accordingly,
only for his own Pride and Pleasure:
And now, poor Man (for so we may now
call him) he hath not so much as one
drop

drop of *Water* to cool his inflam'd *Tongue.* Sermon
X.

I have insisted the longer upon this, because I look upon it as the most lively description that was ever made, of the different States of *good* and *bad* Men in the *other World*, of those who have *kept*, and those who have *lost* their *own Souls*; and as a most clear explication and confirmation of my Text. For what good had this Rich Man now from all his Goods? What was he profited by them, now that he had *lost his own Soul*? And what could he *give in exchange for his Soul*, when he had not so much as one drop of *Water* left him? but, instead of that, is now tormented in *Hell-fire*, and so must be for ever.

Now, I beseech you, Brethren, put all this together, and then consider seriously with yourselves, Whether all that you can ever get by the Care and Pains you take for *this World*, will countervail the loss of *your Souls*? Whether if you lose your *own Souls*, it would be any *Profit* or *Advantage* to gain, if it were possible, the *whole World*? And, by consequence, whether it be not your Wisdom and your Interest to take more care of your *Souls*, than you do of any thing, or of all things in the *World* besides? I am confident,
that

Vol. II. that if ye would but lay aside your Prejudices for a while, and set your selves in good earnest to consider of it, ye could not but acknowledge it to be so; ye could not but acknowledge, that it concerns you more, infinitely more, to *save your Souls*, than to *gain this World*, or any in it.

This therefore is that which I would now advise you to. I do not question but ye are diligent and industrious in your particular Callings; and so ye ought to be. But I beseech you to remember, that ye have another *World* to live in as well as this; and that ye have *Souls* to look after as well as *Bodies*, spiritual and immortal Souls, that must live for ever, either in Joy or Torment: whereas your *Bodies* last but a while, and then are carried back again to the Earth, from whence they were taken. It is true, they will be raised again at the Last-Day, and fare as your *Souls* do in the *other World*. If your Souls be happy, your Bodies will be happy too; and if your Souls live in Misery and Pain, so will your Bodies to all Eternity; and therefore by taking care of your *Souls*, ye will take the best care ye can of your *Bodies* also; whereas by neglecting them, you will lose both.

And,

And, besides, after all your Moiling Sermon and Toiling for the World, ye are never sure to get any thing considerable in it: what ye get, ye do not know how soon ye may lose it; and while ye have it, ye may be never the better for it. But if ye take care of your *Souls* before all things else in *this World*, ye will most certainly both save them, and have all things else given you into the Bargain: For this ye have Christ's own Word, saying, *Seek ye first the kingdom of God and his righteousness, and all these things shall be added to you,* Matt. 6. 33. whereas if ye lose your *Souls*, whatsoever else ye get will avail you nothing.

Wherefore I pray and beseech you all, as ye have any regard to your own good and welfare, that ye would, for the future, concern your self in good earnest about your *Souls*; at least take as much care of them as ye do for the *World*. Ye study all ways possible to prevent any loss in your *Estates* or *Traaes*; do the same for your *Souls*: take all the heed ye can that they be not lost for ever. You contrive and forecast each Day, how to manage your worldly Affairs to the best advantage; do the same for your *Souls*: let no Day pass without considering how to *work out your Salvation* the most *effectually*

Vol. II. *ally*, and to make your *Calling and Election sure*. You avoid every thing that will lessen your Trade, impair your Estates, or hinder your improvement of them; do the same for your *Souls*, forsake and avoid whatsoever will destroy them or hinder their Salvation, as all manner of Vice and Wickedness will most certainly do. You often cast up your Books to see how you Thrive in the *World*; do the same for your *Souls*: *examine your selves* often, *whether ye be in the Faith*; and whether you grow in *Grace, and in the knowledge of our Lord and Saviour Jesus Christ*. You catch at all opportunities you can find of encreasing your Estates, and bettering your Condition in this *World*; do the same for your *Souls*. You have many opportunities put into your hands of improving your spiritual State, and fitting your *Souls* for Heaven; you may every Day hear the Word of God read, and join together in praying to him for Mercy and Grace, and all things necessary for the saving of your *Souls*; you may every Week partake of Christ's most blessed Body and Blood, and so of all the Merits of his Death, by whom alone your *Souls* can be ever saved. These are the great means that God hath appointed for the Salvation of your *Souls*. Do not flight
or

or neglect them any longer, lest ye repent of it, as beſure ye will, when it is too late; but uſe them heartily, ſincerely, conſtantly, as ye ought, and you'll find them, by God's Bleſſing and Aſſiſtance, *effectual* to the fixing your Hearts on him, and to the confirming your Faith in Chriſt, that when ye go out of this World ye may, with *St. Stephen*, commit your Souls into his hands, who will be ſure to ſave and preſerve them to eternal Life; for he'll receive them to himſelf, he'll waſh and cleanſe them from their Sins in his own Blood, and ſo preſent them to his Father, *without Spot and Blemiſh*, that they may live with him and his Holy Angels in the higheſt Glory and Happineſs which they can poſſibly enjoy for ever and ever. *Amen.*

Sermon
X.






S E R M O N XI.

A Spiritual Life the Characteristick of a Christian.

R O M. VIII. 9.

Now if any man have not the spirit of Christ he is none of his.

THese Words may give us just occasion to speak of the *Holy Spirit* of God, and the wonderful Works he hath done, and still doth in the World. But who is sufficient for these things? *Who can express the noble Acts of the Lord, or shew forth all his praise?* Who can describe his infinite Glory, or declare his Gifts and Graces that are innumerable? This is a Subject fit for the Pen or Tongue of an *Angel*. We Mortals upon Earth know nothing of him, but what he himself is pleased to tell us in his *Holy Word*: And what we there read, can never enter into our Minds, unless he himself also be pleased

fed to open our Understandings, and so Sermon
make way for it. But our Comfort is, XI.
that our *Blessed Saviour* hath assur'd us, 
that his, and in him our heavenly *Father*,
will give the holy Spirit to them that ask
him, Luke 11. 13.

*In confidence whereof we therefore hum-
bly beseech thee, O heavenly Father, to give
us thy Holy Spirit, to lead us into all truth,
that, by his inspiration and direction, we
may have a right judgment in all things,
speak nothing of him but what is true, and
receive the truth in the love of it, to the
glory of thy great Name, through Jesus
Christ our Mediator and Advocate, now
appearing in thy presence for us.*

Having thus pray'd to Almighty God,
in the Name of his Son, to direct and
assist us by his Holy spirit, in speaking of
him, and nothing doubting but that he,
according to his Word, hath granted our
Request; we shall now make bold to do
it, from the Words which I have now
read; *Now if any man have not the spirit
of Christ he is none of his.*

Where we may first take notice, that
in the former part of this Verse he is
called the *Spirit of God*, in this latter, the
Spirit of Christ, to teach us, that he is the
Spirit of Christ, as *Christ is God*, and
that *Christ is truly God, one with the
Father*; otherwise the *same Spirit* could

Vol. II. not be the *Spirit of Christ* and of *God* too.

And as he is thus usually in Holy Scripture, called sometimes the *Spirit of God*, and sometimes the *Spirit of Christ*; so, at other times, he is called absolutely the *Holy Spirit*, or, which is the same, the *Holy Ghost*, especially where the Three Divine Persons are all named together, as *Matt. 28. 19. 2 Cor. 13. 14. 1 John 5. 7.* to shew, that although he be the *Spirit* both of the Father and the Son, yet so as to be a distinct Person from both, as each of the other Persons also is; as in the place last quoted, *There are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one.* They are expressly said to be *Three*, and *Three* in the Masculine Gender, that is commonly used to signify a *Person*; whereby we are given to understand, that they are *three* distinct *Persons*, properly so called, according to our common way of speaking: But then it follows, *ὅτι οἱ ἄλλοι τρεῖς ἐν ἑνὶ* these *three* are *one*, *three* in the Masculine, *one* in the Neuter Gender, not *ἐστὶ* *one Person*, but *ἐν ἑνὶ* *thing*, *one Jehovah*, *one Essence* or *Substance*; as the Son himself also asserts of himself and the Father, *John 10. 30.*

And therefore whatsoever personal distinctions (which we can never comprehend) there may be between the *Father*,
Son,

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Son, and Holy Ghost, either among them- Sermon
selves or in their ways of working, yet XI.
we must still apprehend and believe them
all *Three* to be but *one* and the same *God* ;
for, as St. Paul expresseth it, *There are*
diversities of gifts, but the same Spirit :
And there are differences of administrations,
but the same Lord : And there are diver-
sities of operations, but it is the same God,
which worketh all in all, 1 Cor. 12. 4, 5, 6.
Here is *one* Spirit, *one* Lord Jesus, *one*
God the Father, these *all* and *every one*
worketh all in all ; and therefore must
needs be *all one*, and the same first cause of
all, or, as we say, *one God*.

It is true, our finite Understandings,
in their highest Perfection, could never
reach this, no more than they can any
other of those infinite Perfections which
we believe to be in God ; much less can
we do it in our corrupt and imperfect
State. But the best of it is, as we are not
able, so we are not bound to *understand*
it, but only to *believe* it : And we have
all the reason that can be to *believe* it,
in that it is *reveal'd* to us by God himself,
and therefore also *reveal'd*, that we might
believe it, upon his Word, without trou-
bling our Heads about the way and man-
ner how *three* distinct Divine Persons
subsist in *one* and the same Divine Essence,
so as to be *one* and the same *God* ; which

Vol. II. being infinitely above us, it would be the height of Pride and Presumption in us to offer at bringing it down to our Capacities. It is sufficient for us, that we have the infallible *Word* and Testimony of God for it; and that we accordingly believe, that *the Father is God, the Son God, and the Holy Ghost God; and yet they are not three Gods, but one God: that God the Father made us, God the Son redeemed us, and God the Holy Ghost sanctifieth us; and yet that one and the same God made, redeemed, and sanctifieth us: For whatsoever is said in the Holy Scriptures to be done by any of these Divine Persons, the same, in other places, is said to be done by God. But there is only one living and true God; and therefore, although we must believe in each Person distinctly, contemplate upon what he hath done, and, upon occasion, address ourselves to him as such, yet we must still keep close to the Unity of the Divine Essence or Substance, which, if it was divided or divisible, would not be Divine.*

As when I think of God the *Son*, as in a peculiar manner my *Redeemer* and *Saviour*, I must not apprehend him as any other, but the *one* living and true *God*, that made and governs the *World*, and accordingly praise and magnify him as such,

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such, as the Blessed Virgin did, saying, *Sermon*
My soul doth magnifie the Lord, my spirit X.
rejoyceth in God my Saviour. And when
we read, as we do in my *Text*, or speak
of the *Spirit* of Christ, although we must
believe the *Spirit* to be *one* Person, and
Christ another, yet we must still believe
them *both* to be *one* in *Nature* or *Sub-*
stance, both the *one* Almighty and Eter-
nal God; who, whether he act as Father,
Son, or Holy Spirit, it is still one and the
same God that doth it.

As in the former part of this Verse it is
said, *If the spirit of God dwell in you*; in
the next Verse, *If Christ be in you*: So in
several other places of Holy Writ, some-
times Christ is said to *be* or *dwell in us*,
Eph. 3. 17. 2 Cor. 13. 5. At other times
the same thing is expressed by the Spirit's
being or *dwelling* in us, *1 Cor. 3. 16. cap.*
6. 19. whereby we are given to under-
stand and believe, that *Christ* and the
Spirit is the same God; so that wherefo-
ever either dwells, that is the *Temple of*
God, *1 Cor. 3. 16.* Hence also it is, that
as our Saviour often promised his Disci-
ples, that when he was gone from them
he would send them his *Holy Spirit*. He
elsewhere promised the same thing, by
saying, that he himself would come to
them, *John 14. 18.* that we may never
doubt

Vol. II. doubt, but that howsoever *Christ* and the
 ~~~~~ *Holy Spirit* are distinguished from one  
 another, as well as from the *Father*, by  
 their *personal* Properties, yet in *Essence*  
 or *Nature* they are the *same*. Which I  
 therefore observe here, and desire you to  
 keep it always in your Minds, because it  
 will be of great use both to the settling  
 your Faith aright, concerning the most  
*Holy Trinity*, and likewise to your un-  
 derstanding of what we are further to con-  
 sider in these words.

The next thing to be consider'd here is,  
 that the *Holy Spirit* is here called the  
*Spirit of Christ*, the *Son of God*; as he is  
 also *1 Pet. 1. 11. Phil. 1. 19. Gal. 4. 6.*  
 And therefore although it be no where  
 expressly said, that he proceedeth from the  
 Son, as it is, that he *proceedeth from the*  
*Father*, *John 15. 26.* yet we have the  
 same ground to believe the one, as we  
 have to believe the other; forasmuch as  
 to be the *Spirit* of the *Son*, is but another  
 way of expressing his *Procession* from him,  
 and the clearer of the two, in that it can  
 admit of no *Dispute*, as the other may:  
 Which I therefore observe, because by this  
 we may see, that although the *Greek*  
*Church* doth not agree with the *Latin* in  
 the *Word*, yet they do in the *Thing*.  
 They own the *Spirit* to be *Spirit* of  
 the

the *Son*, as well as of the *Father*; which Sermon is the same thing, in effect, with what we mean by his *Proceſſion*: And therefore whatſoever reason they may have to be againſt the inserting the word *Filioque* into the *Nicene Creed*, without the conſent of a General Council, we have none to accuſe them of any great *Error*, much leſs of *Hereſy*, in this great Article of our Faith. XI.

But why is he here called, in a ſpecial manner, *the ſpirit of Chriſt*? This is that which I deſign chiefly to enquire into; for as there is great reason, doubtleſs, why every thing in Holy Scripture is expreſſed juſt as it is, ſo in this place particularly, why the *Holy Spirit* is not called the *Spirit* of the *Father*, or the *Spirit* of *God*, nor ſimply the *Holy Spirit*, but in a peculiar manner, the *Spirit* of *Chriſt*. And that which I conceive to be the reason, in general, is this, becauſe the *Apoſtle* is here ſpeaking of the *Holy Spirit*, as given by *Chriſt*, to thoſe who believe in him, and to none elſe, ſaying, *If any man have not the ſpirit of Chriſt, he is none of his*; and therefore it was moſt proper to call him here, *the Spirit* of *him* by whom he is given. But there being more in this than what may appear at firſt ſight, I ſhall endeavour to explain it.



Vol. II. it more particularly in these following  
 ~~~~~ Propositions.

1. *God the Father* is represented to us in Holy Scripture, as the *Maker* and *Governour* of the World in general: And *God the Son*, as the *Saviour* and *Redeemer* of the World in particular. He hath been so all along, ever since their Fall, continually working in them, *both to will and to do of his good Pleasure*; according as he himself said, *My Father worketh hitherto, and I work*, John 5.17.

2. As *God the Father* made and preserveth all things, by his *Word* and *Spirit*, according to that of the *Psalmist*, *By the word of the Lord were the Heavens made, and all the host of them by the breath of his mouth*, Psal. 33. 6. So *God the Son* carrieth on and accomplisheth his great Work of *saving Men*, by the *same Spirit* as *proceedeth* from him, and so in a peculiar manner *his Spirit*.

3. *By this* it was that he revealed himself and his Will, and all things necessary for Men to know, believe, or do, that they may be saved. For as he raised up *Prophets* in all Ages to do it, so what they spake as such, was first dictated to them by the *Holy Ghost*, which came upon them, and entered into them, so that *they were filled with the Holy Ghost*,

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*Ghost, when they spake, Num. 24. 2. Ezek. Sermon
2. 2. Luk. 1. 41, 67. cap. 2. 25, 26. And XI.
it was he that spake by them, 2 Sam. 23. 2. Thus all Scripture was given by
inspiration of God, 2 Tim. 3. 16. For
the prophecy came not in old time by the
will of man, but holy men of God spake as
they were moved by the Holy Ghost, 2 Pet.
1. 21. And therefore whatsoever they
spake as Prophets, is expressly said to be
spoken by the Holy Ghost, David said by
the Holy Ghost, saith our Lord, Mark
12. 36. Well spake the Holy Ghost by I-
saiah the Prophet, saith St. Paul, Acts 28.
25. so likewise Acts 1. 16. Heb. 3. 7.
cap. 10. 15. Yea, the very Types and
Ceremonies of the Mosaick Law, were all
ordained by the Holy Ghost; as we learn
from the Apostle, where speaking of the
High-Priests's going once every Year alone
into the second Tabernacle, he saith, that
the Holy Ghost thereby signified, that the
way into the holiest of all was not yet made
manifest, Heb. 9. 8. From whence we
may see, by the way, how grossly they are
mistaken that imagine, and have had the
Confidence to assert, that Moses borrow-
ed his Rites and Ceremonies from *Agypt*
or *Babylon*, notwithstanding it is so plain
from hence, that they came from Hea-
ven, being ordained by the Holy Ghost
himself.*

Vol. II. himself. And as the *Prophets* under the *Law*, so under the *Gospel* the *Evangelists* and *Apostles* never said, or did, or wrote any thing as such, but by the motion and direction of the *Holy Ghost*; as we find all along in the *New Testament*.

Now this *Holy Spirit* by which the *Prophets* and *Apostles* were acted, is expressly said to be *the Spirit of Christ*, and that too by his own Direction in St. Peter, saying, *Of which salvation the Prophets have enquired, and searched diligently, who prophesied of the grace that should come unto you, searching what and what manner of time the spirit of Christ which was in them did signifie,* 1 Pet. 1. 11. The same thing appears also in the *Prophets* themselves; for they speaking as they were moved by *the Spirit of Christ*, Christ himself often speaks in them of himself, as one with that *Spirit* by which they speak, as where he saith, *They part my Garments among them, and cast lots upon my vesture,* Ps. 22. 18. *They pierced my hands and my feet,* ver. 16. *They shall look upon me whom they have pierced,* Zach. 12. 10. *Thou wilt not leave my soul in hell,* Ps. 16. 10. There are many such Places in the *Prophets*, where *Christ* himself speaks of himself in his own Person,

son, to convince us that it was by his *Sermon*
Spirit they spake, and that it was he they *XI.*
meant when they said, *Thus saith the*
Lord. And hence also it was, that Christ
promised his Apostles, that he would
send the Holy Spirit unto them, *John*
15. 26. cap. 16. 7. to let them know it
was by his Spirit they should be acted
and directed in preaching and propaga-
ting his Gospel. So that all the Revela-
tions that Almighty God hath given us
of himself, and his Holy Will, they all
came by his *Holy Spirit*, as he is in a
peculiar manner the *Spirit* of Christ, the
great Prophet of the World.

4. As God our Saviour hath thus re-
vealed his Will to Mankind by his *Holy*
Spirit, so by the *same Spirit* he enables
them both to know and do his said
Will, which otherwise they would not;
for though the Words (at least the Ori-
ginal) whereby he hath signified his
Mind to us, what he would have us be-
lieve and do, be never so clear and plain,
yet the things themselves signified by
those Words, are some of them so much
above us, and others so contrary to our
corrupt Nature, that we cannot of our-
selves receive or apprehend any of them
aright. *The natural man receiveth not the*
things of the spirit of God, for they are
foolishness

Vol. II. *foolishness to him, neither can he know them, because they are spiritually discerned,* 1 Cor. 2. 14. As sensible things can be discerned only by our Senses, and rational by Reason only, so spiritual things, such as are revealed by the Spirit of God, can be discerned only by the *same Spirit* that revealed them; without which we can discern no more of them, than we can the proper Objects of our Reason, without the use of our Reason, or such as are sensible without our Senses. Hence it is, that Men of Parts and Learning, and great Capacities in other things, yet, notwithstanding, are often incapable of such things as are purely of *Divine Revelation*: They cannot get it into their Heads how such things should be, and therefore oppose them, and argue with all their might against them, as if they were *impossible*, or at least *improbable*, because not agreeable to the *Idea's*, as they are pleased to call them, or *Notions* which they have of other things. When, after all, the only reason why they cannot apprehend so far, at least, as to believe such things as are revealed by the *Spirit of God*, is, because they are *not taught of God*, nor endued and assisted by the *same Spirit* by which they are revealed.

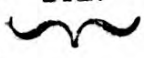
But

But it is quite otherwise with those **Sermon** who are acted and influenced by *the Spirit* **XI.**
of Christ. By him their Minds are
so enlightned, that they see into the
Truth of all that is revealed by him,
more clearly than other People can the
most obvious things that lie before them:
By him they are taught so effectually as
to *know all things* that are necessary for
them to know, *Joh. 14. 26. 1 Joh. 2.*
20, 27. By him they are kept from all
damnable Errors, and *led into all Truth,*
so as to receive it in the love of it, *Joh.*
16. 13. By him they are as fully assured
of the great Mysteries of the Christian
Religion, as any Philosopher can be of
the most undeniable Point in *Mathema-*
ticks: By him, moving upon their Souls,
and reducing them into a right frame and
temper they are regenerated, sanctified,
and renewed in the Spirit of their Minds,
so as clearly to discern the vast difference
betwixt Good and Evil, between what
God hath commanded, and what he hath
forbidden, and therefore cannot but of
their own accord, chuse the one and re-
fuse the other: Their Thoughts, their
Understandings, their Judgments, their
Affections are all so renewed, as not only
to see, but feel and relish all those Di-
vine Truths and Laws which are reveal-
ed

Vol. II. ed in the Holy Scriptures, by the *same Spirit* by which they are so renewed. These are they which are here said to *have the Spirit of Christ*, and therefore belong to him.

But *if any man hath not the spirit of Christ, he is none of his*. If a Man be not thus acted and sanctified by *the spirit of Christ, he is none of his*; he is not in the number of those whom *Christ* looks upon as his own proper and peculiar People, so as to take particular care of them, and intercede continually in Heaven for them, that they may be preserved from all Evil here, and live with him for ever hereafter.

That we may understand this aright, we must know, that although it be certain that *Christ* died for all Men, so that all Men are capable of being saved by him, yet it is as certain also, that all Men shall not be saved by him: And that none shall be so, but only such as *believe* in him, and so apply the Merits of his Death to themselves, for their pardon and justification before God. But this the greatest part of Mankind will not do; I speak not only of *Jews, Turks* and other *Infidels*, but they also who profess to believe in him, generally do no more than profess it. There are but few that
really

really do it; but few that *believe* in him, Sermon
as he requires in his Holy Gospel, with XI.
such a Faith which purifies their Hearts, 
and unites them to him, so as to make
them sound Members of that Body
of which he is the Head: Yet these are
the only Persons whom *Christ* reckons
his own. None else have any Part
or Portion in him, nor he in them,
no more than as if he had never died for
them. And therefore he leaves all such
to the wide World, to the general Provi-
dence of God, to shift for themselves as
well as they can. And howsoever they
may seem to live in this World, they can
never be truly happy, neither in this nor
the next. But as for such who constantly
live with a Quick and lively Faith in him,
as their only Lord and Saviour, and al-
ways behave themselves accordingly, *Christ*
looks upon them as his own, his *Inheri-
tance*, his *Lot*, his *peculiar People*, his
Elect, his *Friends*, his *Treasure*, his
Sheep, his *Flock*, his *Disciples* indeed,
his *Brethren*, yea, his very *Members*, ac-
cording to their respective Place and Sta-
tions in his Body the Church; as we find
all along in his Holy Scriptures: These
he hath a special kindness for, and is
now appearing in the Presence of God,
making atonement and *reconciliation* for
C c them.

Vol. II. them. These considered together, are properly the Household of God; the Communion of Saints, his Domestick Servants, who make it their constant business to serve him, and so continue always in his love and favour. He *prays for these, he prays not for the World, but for these which God hath given him out of the World*, John 17. 9. These, all and every one, goes to God by him, and therefore he is always interceding for them, *Heb. 7. 25.* that they may want nothing that is good, nothing that is needful, to their obtaining eternal Salvation by him.

Now, how happy must they needs be, who have such a powerful Mediator and Advocate always at the Right-hand of God? But who are they who are thus Happy? They who have *the Spirit of Christ* and none else, no, not one; for the Apostle here speaks in the singular Number, saying, *If any man, whatsoever he be, if he hath not the spirit of Christ, he is none of us*, whereby he plainly shews, that no one Man in the World, whatsoever his Condition be, belongs to *Christ*, so as to be saved by him, unless he *have the spirit of Christ*.

And the Reason is plain, for it is only by *his Spirit* that any Man can be made *his*: It is impossible, that we who are so infinitely

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infinitely below him, could be so nearly related to him, as to be *his*, in such an high manner as this Phrase imports, any other way than by *his own Spirit*: But by that we are incorporated into him, and made Members of his Body. For *by one spirit we are all baptized into one body, even the Body of Christ, 1 Cor. 12. 13.* By which means, as all the Members of a Natural Body being informed by the same Soul that is in the Head, and from thence is diffused into them, they therefore properly belong to that Head. So we are therefore only the Members of *Christ*, and belong to him, because the same *Spirit* that is in him, is likewise in us, and moves, animates and influences us in all the Actions of the new and *spiritual* Life. Hence it is, that as many as are led by the Spirit of God, are the Sons of God, *Rom. 8. 14.* for having the same *Spirit* that is in his only begotten Son, they, according to their Capacities, thereby stand in the same relation to God as he doth; they are properly his Sons also. Inſomuch, that *Christ* himſelf *is not aſhamed to call them brethren, Heb. 2. 11.*

And the reason which the *Apostle* there gives for it, is, because *he that sanctifieth, and they who are sanctified are all of one*: Both he and they have one and the

same

C c 2

same

Vol. II. *same Spirit, and therefore must needs be*
 the Children of one and the same Father.

And by this it is that we know we are
 so: For if we have received the spirit of
Adoption, we thereby cry, Abba, Father.
The spirit it self bearing witness with our
souls, that we are the children of God,
 Rom. 8. 15, 16.

Hence it is also, that St. John saith,
Hereby we know that he abideth in us, by
the spirit which he hath given us, 1 Joh.
 3. 24. *And hereby know we, that we dwell*
in him and he in us, because he hath given
us of his spirit, cap. 4. 13. For if he hath
 given us his Spirit, our Bodies are there-
 by made *the Temples of the Holy Ghost,*
 1 Cor. 6. 19. And when the Holy Ghost
 hath taken possession of us, and continues
 to dwell in us, we are no longer our
 own, but his whose Spirit the Holy Ghost
 is: *And joint-heirs with him, Rom. 8. 17.*
Who is heir of all things, Heb. 1. 2. We
 may be sure of it, in that he hath given
 us the earnest of the spirit, 2 Cor. 1. 22.
 cap. 5. 5. *Which is the earnest of the in-*
heritance, until the redemption of the pur-
chased possession, Eph. 1. 14. And this
 earnest of the Spirit is so certain and in-
 fallible a sign of our Right and Title to
 the said Inheritance, that we are said to
 be sealed by it to the day of redemption,
 Eph.

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Eph. 4. 30. For by giving us *his Holy Spirit*, Christ sets, as it were, his Seal upon us, and so marks us out for his own, and distinguisheth us from the rest of the World. It is by this, that the Sheep shall be known from the Goats, the Heirs of Heaven from the Children of Disobedience, at the Last-Day. And then it will appear to all the World, that *if any man have not the Spirit of Christ, he is none of his.* Sermon XI.

And if so, how much doth it concern us all to have the *Spirit of Christ*? Infinitely more than any thing else in the World besides. For seeing *Jesus Christ* is the only Saviour of Mankind; seeing he saves none but such as belong to him, so as to be properly *his*; and seeing none are *his*, but only they who have *his Spirit*: Unless we have *his Spirit*, we shall be lost and undone forever, and therefore, as we tender our own Welfare, we must make our chief Care and Study to get the *Spirit of Christ*; whatsoever we get besides will signifie nothing to us at the Last-Day, unless it be to torment and vex us. But if we have the *Spirit of Christ*, we shall then have all things we can desire, for then we shall be found in the number of his Sheep, and accordingly shall be placed on his Right-Hand, and

Vol. II. hear him pronounce that blessed Sentence upon us, *Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world,* Mat. 25. 34.

But the great Question is, How a Man may have the *Spirit of Christ*? Or what he must do to get and keep it? To that I answer, That Christ having assumed the common Nature of all Men, all Men are doubtless capable of *his Spirit*, but none actually receive it, but such only as are *united* to him, and made *Members* of *his Body*: They partake of *his Spirit*, as the Members of a Man's Natural Body do of that which is in the Head; but none else can have it.

Now, in order to our being thus united to Christ, as to have *his Spirit*, it is first necessary that we believe in him, *He that believeth on me, saith Christ, as the Scripture saith, out of his Belly shall flow rivers of living water. This spake he, saith the Evangelist, of the Spirit, which they that believe on him should receive, Joh. 7. 38, 39.* And his Apostle speaking of him to the *Ephesians*, saith, *In whom after that ye believed, ye were sealed with that holy Spirit of promise, Eph. 1. 13.* From whence it appears, that no Man can have the *Spirit of Christ*, until he believes in Christ, whose *Spirit* it is,
but

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but that all who believe in him, have it **Sermon**
effectually conferred upon them. **XI.**

But, for that purpose, he who believes in *Christ*, must be Baptized into him: That being the Sacrament appointed by himself, whereby we testifie our belief in him, and the usual Means whereby he gives *his Spirit* to us, and so makes us his own: For Baptism is *the washing of regeneration, and renewing of the Holy Ghost*, Tit. 3. 5. We are thereby *born of water and of the spirit*, Joh. 3. 5. Water is the Sign, the *Holy Ghost* the Thing signified, whereby we are *born again and made the children of God*, because we are, by that means, inserted into the Body of his Son *Jesus Christ*: As appears from the very Words of Institution, which according to the Original run thus, *Go ye therefore, and make all nations disciples by baptizing them in the name of the Father, and of the Son, and of the Holy Ghost*, Matt. 28. 19. For seeing we are made his Disciples, by being thus *Baptized* according to his Institution, we are thereby admitted to be *Members* of *his Body*, and then, of course, partake of *his Holy Spirit*.

From whence we may see, by the way, the great necessity of this *Sacrament*, where it may be had, and what a desperate Condition they are in, who live in the Con-

Vol. II. tempt or neglect of it, as many do in this corrupt Age; and, perhaps, some here present at this time. But I heartily wish, that all such would seriously consider, that *Jesus Christ* is the only Saviour of the World; that saves none but those who are of his own *Body the Church*, and so properly *dis*; that none can be made his, but by being *Baptized* according to his appointment; and therefore, that all such as wilfully neglect or refuse this Holy Sacrament, and so live and die without it, they are none of *Christ's Flock*, and have no more ground to expect ever to be saved by him, than other *Infidels* and *Heathens* have, nor indeed so much; forasmuch as the others know not that *Christ* ever ordained *this Sacrament* for their admission into *his Church*, and so to a State of Salvation; these know and contemn it. Wherefore if there be any here, who, through the Error or Negligence of their Parents, were not *Baptized* in their Infancy, and, through their own default, have not yet had *this Sacrament* administered to them, I beseech you, as you tender your own Salvation, put it off no longer, but prepare your selves as soon as possible for it, lest you die without it, and so be found, at the Last-Day, not among the *Sheep of Christ*, but among
the

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the Goats, which will be condemned to Sermon
the everlasting Fire which is prepar'd for XI.
the Devil and his Angels. ~~~~~

And as for you who are so happy as to be born of *Water* and of the *Spirit* of *Christ*, and so made his, take heed that ye do not lose the *Spirit* which you then receiv'd; as you certainly will, if you either renounce the *Faith* into which you were *Baptized*, or live in the constant breach of the *Vow* which you then made. And seeing you cannot but be conscious to yourselves that you have kept neither the *Faith*, nor your *Promise*, so strictly as ye ought, but have many ways offended; and therefore have cause to fear, that God hath or will withdraw his *Holy Spirit* from you; you must constantly pray as *David* did in the like case, saying, *Cast me not away from thy presence, O Lord, and take not thy holy spirit from me, Psal. 51. 11.*

But there are some, too many I fear, who were once *Baptized* with *Water* and the *Spirit*, and so made the Children of God and Heirs of Heaven, but afterwards have proved so undutiful, *disobedient*, and to every *Good Work* *Reprobate*, that their Heavenly Father hath, in effect, cast them off, disinherited them, and suffers his *Spirit* to strive no longer with

Vol. II. with them. The Condition of such is very deplorable, but not altogether desperate; for they having been once admitted into the number of his Children, Almighty God hath still so much Respect and Favour for them, that, upon their Repentance and Return to their Duty, he is ready to receive them again, and to give them his *Holy Spirit*, to assist them in their performance of it, if they do but ask it of him: We may be sure of it, for we have the Word of Christ himself for it, saying, *If ye then being evil know how to give good Gifts unto your children, how much more will your heavenly father give the holy spirit to them that ask him,* Luk. 11. 13. To them who have been adopted into his Family, and made *his Children*, he, as their Heavenly Father, will give the *Holy Spirit*, but to none else, nor to them neither, unless *they ask it* too according to the Rules that he himself hath prescrib'd for it, *heartily, importunately, in Faith, in the Name of Christ, instantly, and without ceasing.* If you thus *ask it*, he will give you *his Holy Spirit*, though not immediately, yet in the use of the Means which he hath ordain'd for that End; especially in the faithful performance of your *Publick Devotions* to him, when you are met together in *his Name*,

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to pray jointly to him for it, to praise his Sermon most Holy Name, and to hear that Word *XI.* which he hath given by the Inspiration of the same Spirit, and receive the Holy Sacrament. Christ himself is always in the midst of such Assemblies of his Saints, ready to distribute the Gifts and Graces of the Holy Spirit among them, Matt. 18. 20. As we often find he did both in the *Old and New Testament*, but very rarely, if ever, at any other Time or Place. And therefore, as you desire the continual Assistance of the Spirit of Christ, you must neglect no opportunity you can get of waiting upon him in his own House, and at his own Table, where he usually moves upon those who come rightly disposed for it, and takes them under his own Care and Conduct.

But then you must take special heed, not to grieve the Holy Spirit of God, whereby ye are sealed to the day of redemption, Eph. 4. 30. Do nothing that may offend so divine a Guest, lest you provoke him to withdraw himself from you: *Quench not the Spirit*, 1 Thess. 5. 19. stifle not those holy Motions he puts into your Hearts, but do all you can to stir them up, 2 Tim. 1. 6. that ye may be *fervent in spirit*, Rom. 12. 11. *Zealous of good works, steadfast, unmoveable, always abound-*

Vol. II. abounding in the work of the Lord, forasmuch as ye know, your labour shall not be in vain in the Lord, 1 Cor. 15. 58.

Having thus shewn, that they only who have the *Spirit of Christ* are truly *his*, and likewise how ye may all have it, if ye will but seek it as ye ought, there will be no occasion, I hope, of perswading you to endeavour after it all ye can. I shall only desire you to consider, that unless you have the *Spirit of Christ* you are still in the *Flesh*, *ver. 8.* that is, in your natural or carnal Estate, no better than when ye came into the World, or rather much worse: And so long as such, you can never please God, nor do any one thing acceptable in his sight: You are Enemies to God, and he is an Enemy to you: You have nothing that ye can truly call a *Blessing*, for every thing you have is *curst* to you: You have no Interest in the Merits of Christ's Death, nor in the Intercession that he makes at the right-hand of God; for you are, without Christ, *Aliens from the commonwealth of Israel, and strangers from the covenants of promise, without hope, and without God in the world, Eph. 2. 12.* Ye are in continual danger of being condemned to Hell-fire, and will certainly be so when ye die, unless

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less ye repent and believe, so as to have the *Sermon*
Spirit of Christ while ye live. *XI.*

Whereas, if you have the *Spirit of Christ*, and so are his, what an happy condition will ye then be in? Ye will then be free from that bondage of Corruption to which others are subject, for *where the spirit of the Lord is, there is liberty, 2 Cor. 3. 17.* Ye will then *through the Spirit mortify the deeds of the body,* and live continually in *newness of life, Rom. 8. 13.* Ye will then bring forth the *fruit of the Spirit, love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance,* and whatsoever else can adorn either your Hearts or Lives, and make you amiable in the sight of God, *Gal. 5. 22, 23.* Ye will then partake of the Divine Nature, and be Holy, as he who hath called you is *Holy in all manner of conversation.* Ye will then have *Jesus Christ*, whose ye are, always making Intercession for you, and washing you from your Sins in his own Blood. Ye will then be safe and secure under the Protection of the Almighty, and need not fear any Evil that can happen to you. Ye will then live under the light of God's Countenance, and have it shining continually upon you, chearing and refreshing your Spirits, more than ye can imagine. Ye have already

the

Vol. II. the earnest of the Inheritance, and therefore need not doubt, but that, e'erlong, you will be possess'd of it, *an Inheritance incorruptible, undefiled, that fadeth not away, reserved in heaven for you, 1 Pet 1. 4.* And all because ye have the Spirit of Christ, and so are his, whose all things are, *To whom with the Father and the Holy Spirit be all honour and glory now and for ever. Amen.*

S E R-

S E R M O N XII.


The Obligations of Superi- ors to promote Religion.

P S A L. II. I I.

*Serve the Lord with fear, and re-
joyce with trembling.*

ALthough these Words were spoken by *David*, King of *Israel*, yet they were not his Words, but the Word of God himself; as the same Royal Prophet saith, in his last Prophetical Words, *The Spirit of the Lord spake by me, and his word was in my tongue*, 2 Sam. 23. 2. So it was in his composing and uttering this *Psalms*: He did it not out of his own Head, but as he *was moved by the Holy Ghost*; so that it was God himself that spake it by him. This we cannot doubt of, having it so plainly attested from Heaven; for when *St. Peter* and *St. John* had told the rest of the Apostles and Disciples how
they

Vol. II. they had been threaten'd by the Rulers of the Jews, for preaching the Gospel of Christ, they lift up their voice, with one accord unto God, and said, Lord, thou art God which hast made heaven and earth, and the sea, and all that therein is, who by the mouth of thy servant David hast said, Why did the heathen rage, and the People imagine a vain thing? The kings of the earth stood up, and the rulers were gathered together against the Lord and against his Christ. For of a Truth, against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the People of Israel were gathered together, &c. Acts 4. 24, 25, 26, 27. And they had no sooner said this, and prayed for Grace to preach the Word with boldness, but immediately the place was shaken were they were assembled together, and they were all filled with the Holy Ghost, and they spake the word of God with boldness, ver. 31. The shaking of the House, and the coming of the Holy Ghost upon them at that time being wholly out of the ordinary course of Nature, could not have happen'd but by the immediate hand of God; who therefore did, by this means, set, as it were, his Seal, for the confirmation of all that his Apostles had then said. But they had said, that he himself had said by the mouth of his

his servant David, why do the heathen Sermon
rage, &c. Which being the very Words XI.
 wherewith this *Psalms* begins, God did 
 thereby own himself to be the Author of
 it, and affirm'd it by a *Miracle*: Which
 is more, I think, than can be said of any
 other particular place of Scripture, after
 the whole had been so confirm'd.

Neither did he, in this extraordinary
 manner, signify his Approbation only of
 what they had then said concerning *this*
Psalms in general, but likewise of what
 they added for the explication of it; even
 that *his Holy Child Jesus*, whom he had
 Anointed, was *the Messiah* or Christ here
 spoken of: And that the whole *Psalms* is
 therefore to be understood of *him*, and
 of *him only*: That it was he against
 whom the People raged: That he is that
 Lord, who, sitting in Heaven, will *have*
them in derision, and vex them in his sore
displeasure for it, ver. 1, 3, 4. That it is
 he of whom God the Father saith, *Yet*
have I set my King, a King of mine own
anointing, upon my holy hill of Sion, ver. 5.
 (where the Ark then was, and he sat be-
 tween the Cherubims over the Mercy-
 seat that was upon it:) And that it was
 he who said, *I will declare the decree, the*
Lord hath said unto me, Thou art my Son,
this day have I begotten thee. Ask of me,
and I shall give thee the heathen for thine

Vol. II. *inheritance, and the uttermost parts of the earth for thy possession; Thou shalt break them with a rod of iron, and dash them in pieces like a potters vessel, ver. 7, 8, 9.*

The Spirit of Christ being in *all the Prophets*, 1 Pet. 1. 11. particularly in *this*, Christ himself often speaks of himself in the first Person, so plainly that it cannot possibly be understood of any other: As where he saith, *Thou wilt not leave my soul in hell*, Psal. 16 10. *They pierced my hands and my feet*, Psal. 22. 16. *They part my garments among them, and cast lots upon my vesture*, ver. 18. So here he saith, *I will declare the decree, The Lord hath said unto me, Thou art my Son, this day have I begotten thee.* Whereby he hath declar'd to the World his Eternal Godhead: That he was from all Eternity begotten of *Jehovah* the Father, and therefore must needs be of the same Divine Nature with him, the same *Jehovah*; it being impossible there should be any more than one *Jehovah*, Deut. 6. 4. according to his own saying, *I and the Father are one*, John 10. 30. This he declares in the first place, as being the foundation of that Religion that he hath reveal'd to the World, and of all our hopes of Salvation in it. And therefore also in the *New Testament* this Declaration is frequently quoted, always apply'd to *Christ*, and
great

great use is made of it, for the confirm- Sermon
ing of his Religion, *Heb. 1. 5. cap. 5. 5.* XII.
and *Acts 13. 33.* where it is expressly said
to be written in the *second Psalm*, which
is another undeniable Argument, that *this*
Psalm is to be understood wholly of *Christ*
Jesus.

Having thus declared his *eternal Ge-*
neration, as he was *God*, he then sets
forth the great Power that is given him,
as he is the *King* before spoken of, set
upon *Sion*, as he is the Head of the Church,
the Saviour of the World, the Mediator
between God and Men; for it is only as
he is such, that any thing can be given
him which he had not before: But as he
had undertaken to be born of the Seed
of the Woman, and was so in the Decree
and Promise of God from the beginning
of the World, and was therefore anointed
to be a *Prophet*, a *Priest*, and a *King* too,
that he might be able to destroy the
Works of the Devil, and to save Man-
kind; in this respect, he there declares,
that the Lord hath also said unto him,
Ask of me, and I will give thee the hea-
then for thine inheritance, and the utmost
parts of the earth for thy possession. Though
he was then set upon *the Holy Hill of*
Sion (which was therefore *Holy* because
he kept his Residence there) yet his Do-

Vol. II. *minion was to be from sea to sea, and from the river unto the ends of the earth,* Pf. 72. 8. *so that all kings shall fall down before him, all nations shall serve him,* ver. 11. King David himself calls him *his Lord,* Pf. 110. 1. *and the Lords of the whole earth,* Pf. 97. 6. Which Title can belong to none but Christ, and to him only as he is *God-Man,* and as such the Saviour of all Mankind: For no meer Man ever was or can be *Lord of the whole Earth.* God, as such, is the Lord not only of the Earth, but of the whole World. But Christ, as he is the Son of Man, as well as the Son of God, hath the *whole Earth* in his own possession, and all the Nations and People in it, subject to his Dominion and Power. This is here said to be given him by *Jehovah,* the *Lord of Heaven and Earth:* And it is given him on purpose that he may save all that believe in him, and serve him, in whatsoever part of the Earth they live. Thus he himself explains this Gift of the Father to him, saying unto him, *Father, the hour is come, glorifie thy Son, that thy Son also may glorifie thee: As thou hast given him power over all flesh that he should give eternal life to as many as thou hast given him,* Joh. 17. 1, 2. Hence it is that he commanded his Apostles to go *and make*

to promote Religion.

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make all nations his disciples, by baptizing them in the name of the Father, Son, and Holy Ghost, Matt. 28. 19. that so all Nations, and all the People in them, both Old and Young, might be brought into subjection to him, and become his inheritance, as it is here promised. And accordingly at the very time that he ascended up to Heaven, he promised his Apostles, that they should receive power from him to preach his Gospel, and so be witnesses to him, not only in Jerusalem, Judea and Samaria, but unto the utmost parts of the earth, Acts 1. 8. and that he himself would be with them, and their Successors in doing it to the end of the world, Matt. 28. 20. By which means many of all nations, kindreds, people and tongues upon Earth, are advanced to Heaven, Rev. 7. 9. by his Almighty Power, who Reigns and rules over the whole Earth: But for that purpose, he asketh it of the Father, who said to him, Ask of me, and I will give thee, &c. that is, he prays or intercedes for all that come unto God by him, wheresoever they live, and therefore is able to save them all to the uttermost, how many soever they be, and will accordingly do it, Heb. 7. 25.

Such a mighty Prince is the Lord Jesus, the blessed and only Potentate, the

D d 3

King

Sermon
XI.



Vol. II. *King of kings, and the Lord of lords,*

1 Tim. 6. 15. presiding over all the Empires and Kingdoms upon Earth, and ordering all things in them, so as may conduce to his Glory, and to the Salvation of all that take his Yoke upon them, believe in him, and keep his Laws; and that nothing may be able to impede his saving of them, he hath all Power given him, not only upon Earth, but in Heaven too, Matt. 28. 18. For God hath now set him at his own right-hand, far above all principalities, and powers, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his Feet, and gave him to be head over all things to the Church, which is his body, Eph. 1. 20, 21. 22, 23. So that he is now Lord Paramount over the whole Creation, and all for the sake of his Church, or the Congregation of faithful People dispersed over the face of the Earth, that he may bring them at last to Reign with him in Heaven. But as for such as will not believe in him, but rebel against him, and refuse to submit to his Laws and Government, he will break them with a rod of iron, and dash them in pieces like a potters vessel, ver. 9. as many have found already by woful Experience,
and

and all shall do so at the Last-Day: Sermon
When he shall come again, and manifest XII.
his supreme Authority over the *whole*
Earth, by judging all Mankind, that ever
did, or ever shall live upon the face of
it.

Now God our Saviour having thus asserted his Divine Glory and Power, in the former part of this *Psalm*, all the rest of it is only a conclusion that naturally follows upon these Premises; for these things being considered, the Holy Spirit in *David* infers, *Be wise now therefore, O ye kings, be instructed ye judges of the earth*, ver. 10. that is, learn from hence and beware, that you set yourselves no more against the *Lord*, and against his *Christ*: But *serve the Lord*, this mighty Lord, *serve him with fear*, dreading the thoughts of ever falling under his displeasure; and *rejoyce with trembling*, rejoyce that ye have such an Almighty King and Saviour; but do it with *fear* and reverence of his Divine Majesty and Power. *Kiss the Son*, 1 Kings 19. 18. Adore this the eternal Son of God, the Lord of the whole Earth, lest he *be angry* with you for not paying the Homage which you owe him, and so you *perish* in the way, in the way you are going to the other World, and be there *punished*

Vol. II. *with everlasting destruction from the presence of the Lord, and from the glory of his power.* 2 Theff. 1. 9. as you most certainly will, if his Anger be kindled, yea, but a little against you. But blessed, thrice blessed are all they that put their trust and believe in him: He will pray for them, though not for the rest of the World, and so will take them into his own Almighty Protection; make *all things work together for their good*, while they are upon Earth, and then bring them to himself in Heaven, where they shall behold his glory, and enjoy him for ever.

It was necessary thus to run through this whole Psalm, the better to clear the way to that part of it which I design, God willing, to insist more particularly upon, even, *Serve the Lord with fear*: which otherwise might not have been so well understood, whereas, now it is plain and easie. For seeing that *Jesus Christ*, the only begotten Son of God is spoken of, as I have shewn in the former part of this Psalm, and his Dominion is there asserted over all the Earth, the conclusion drawn from these Premises, must be understood of the same Person: And therefore by the Lord, whom *Kings and Judges* are here commanded to serve, we must understand the Lord Christ, the Son, as
he

he is here also expressly called, even the Sermon
 eternal Son of God the Father. Not that XI.
 the Father also is not to be served, but
 because, as the Son himself saith, *the Fa-
 ther judgeth no man, but hath committed
 all judgment to the Son: That all men
 should honour the Son, even as they honour
 the Father, Joh. 5. 23.* This was the great
 end wherefore the Father hath committed
 so great Authority over all the Earth
 to the Son, that all Mankind should serve
 and honour him, in all respects, as they
 do or ought to honour and serve the Fa-
 ther: For they are both one *Jehovah,*
 one God; and therefore whatsoever is
 done to the one, is done to the other, *He
 that believeth on me, saith the Son, be-
 lieveth not on me, but on him that sent me.
 And he that seeth me, seeth him that sent me.
 John. 12. 44, 45. He that hateth me,
 hateth my Father also, cap. 15. 23. So he
 that serveth the Son, serveth the Father
 also. For the Son is in the Father and
 the Father in the Son, cap. 14. 20.*
 And therefore it is impossible to serve the
 one without the other. But whosoever
 serves the Son, doth, *ipso facto,* serve the
 Father, that is *in him,* and *one with
 him.*

And besides, no Man can serve the Fa-
 ther but by the Son, nor by him neither,
 without

Vol. II. without serving of him: As he himself again saith, *He that honoureth not the Son, honoureth not the Father that sent him,* Joh. 5. 23. For the Father accepts of no Honour from Men, but what comes to him through his Son, the only Mediator between him and them. How piously, how vertuously soever they may seem to live, and whatsoever Honour and Worship they pretend to give to God, nothing they do is acceptable to him any other way, than by *Jesus Christ,* 1 Pet. 2. 5. Neither can any Man so much as *come unto the Father, but by him,* Joh. 14. 6. And therefore they who do not first come unto the Son, believe in him, and serve him, can never be the Servants of God, nor do any one thing that is pleasing in his sight. Whereas they who truly and *faithfully serve* the Son of God, they are so high in the Favour and Esteem of God the Father, that he hath a particular respect, yea, an *honour for them.* I should not have ventured upon so high an Expression, but that I have the Warrant of Christ himself for it, saying, *If any man serve me, him will my Father honour,* Joh. 12. 26.

This therefore is the Lord, the Lord God omnipotent, whom the *Kings and Judges* of the Earth are here commanded to *serve.*

Not

Not by *David*, though he was a Sovereign Sermon Prince in his own Country, he had no power over any other, much less over all the Kings and Judges of the Earth, so as to require them to *be Wise*, and to *instruct* them what to do, and whom to serve: And therefore this, and all such places in the Holy Scriptures, where Commands are laid upon all the Kings and Nations upon Earth, most evidently shew their Divine Authority; that they are not of any private Interpretation, or Humane Invention, but were given by the inspiration of *God, the King of kings*, the Lord of the whole Earth, by whom *Kings reign, and Princes decree justice*, by whom *Princes rule and Nobles, and all the Judges of the earth*, Prov. 8. 15, 16. They are all but his Deputies or Vicegerents in their respective Kingdoms and Provinces, his Ministers, to execute his Laws and Judgments. And therefore when some of them had conspired and set themselves against the Lord and against his *Christ*; He, by his Holy Spirit, issued forth this his Divine Proclamation, wherein, having first acquainted them with that supreme Authority, which he had given to his *Son Christ* over all the Earth, he lays this strict Command upon all Sovereign Princes, and their Under-Officers
in

XII.

Vol. II. in all parts of the Earth. *Be wise now therefore, O ye Kings, be instructed ye Judges of the Earth. Serve the Lord with fear, and rejoyce with trembling.*

He, in many other Places of his Holy Oracles, hath required all People to *serve him*, but here he commands *Kings* and *Judges*, as such, to do it; not only in their private Capacities, as they also are Men, but likewise as they are *Kings* that Govern whole Empires or Countries, and *make Laws* to be observ'd by all that live within their several Dominions: And as *Judges* or subordinate Officers empowered and commission'd by their respective *Kings* to see their said Laws put in execution. It is in this their Publick Capacity, that the Univerſal Monarch of the World ſpeaks to them in this place, and Commands them all to *serve him*, that ſo their People may do it, not only every one by himſelf, but all together, as they are a Nation, or Kingdom, a Society of Men united together under one common Head. As we read in the Prophet *Daniel*, that to the Son of Man was given *dominion and glory, and a kingdom, that all people, nations and languages ſhould ſerve him*, Dan. 7. 14. ſo it ought to be all the Earth over; and ſo it will be, when he ſees good to ask it of the Father: But when
that


that will be, it is in vain for us to enquire, **Sermon**
seeing it is not reveal'd to us. **XI.**

It is sufficient for us to know, that many Kingdoms upon Earth have already professed their Subjection to him, and that all are bound to *serve* him; for this Command being laid upon Kings, as such, it doth not affect their Persons only, but their *Kingdoms*, and reacheth all that are advised with, or any way concerned in their Government, or in devising Laws for the better Administration of it. They are all oblig'd by this, and many other Divine Commands, to *serve him* in it, who, by his over-ruling Providence puts them into such a publick Station, for that end and purpose that they may be able to do it. But what it is properly to *serve the Lord*, and how all such, both may and ought to do it, are Questions that deserve our most serious Enquiry; and therefore I shall endeavour to search into the bottom of them, and lay them as open as I can in few Terms.

What it is properly to *serve the Lord* may well be made a Question; forasmuch as at first sight it may seem to be impossible; for, Who can *serve him* that lacks nothing? What can Men do for him who is neither better nor worse for any thing which they do? It is true, He being infinitely

Vol. II. nitely glorious in himself, cannot possibly receive any accessions of Glory from any other, much less from his own Creatures, who have nothing but what they receive from him; and therefore he cannot be said to be *served* by them, that sense wherein they are said to *serve* one another. But he is pleased to look upon them as *servi*ng him, when they own or acknowledge his Divine Glory and Authority over them, and shew they do so by all such Means and Methods as he, for that purpose, hath prescrib'd to them: for he having made, and still governing all things for himself, even for the manifestation of his own Glory, such of his Creatures as reflect upon it, admire it, and manifest they do so in all their Actions, and strive what they can that others should do it too; they carry on the same Design that he doth in the World, and are therefore said to *serve him*, in that they are subservient to him in setting forth his Honour and Glory. Thus all the Creatures that he hath made capable of it, as Angels and Men, are bound to *serve* their Creator. And unless they do it, they do not answer the end of their Creation, but live to no purpose in the World.

Now, as in the Creation and Government of the World by his Word, God hath

hath, and still doth manifest the glory of Sermon
 his Wisdom, and Power, and Goodness; XII.
 so in the Redemption of Fallen Man by his 
 Son, or Word Incarnate, he discovered
 the Glory of his *Grace* and *Truth*, which
 otherwise, as far as we know, would ne-
 ver have appear'd in the World; *for grace*
and truth came by Jesus Christ, John 1. 17.
 It is in him only that God hath promised
Grace or *Mercy* to *Mankind*; and it is in
 him only that *his Truth* appears in his
 fulfilling of the said Promises; and there-
 fore he is said to be *glorified in his saints*,
and admired in all them that believe,
 2 Thess. 1. 10. because they give him the
 Glory of these Divine Perfections, and so
 truly *serve him*, which other People do
 not.

Wherefore, by *serviug Jehovah* the
 Lord, we are here to understand the set-
 ting forth and promoting his *Honour* and
Glory, as he is the Redeemer of Man-
 kind, as well as the Creator and Gover-
 nour of the World. When Men do not
 only believe all that is recorded, as done
 and said by him in his Holy Word, Wor-
 ship and Obey him themselves, and trust
 wholly on him for all things necessary
 to their eternal Salvation, but likewise
 do what they can that his *Name may be*
glorified, 2 Thess. 1. 12. his *Gospel* pro-
 pagated

Vol. II. pagated, his Church and Kingdom upon Earth *defended and enlarg'd*, his Doctrine *receiv'd*, his Laws *obey'd*, his Praises *celebrated*, his Servants *encourag'd*, and his supream Authority and Dominion *own'd*, *admir'd*, and *fear'd* by all, *that every tongue may confess, that Jesus Christ is Lord, to the glory of God the Father*, Phil. 2. 11. They who in their several Places, and according to their several Abilities, contribute any thing towards these great Ends, and do it heartily, as to the Lord, they truly *serve the Lord Christ*, as St. Paul saith the *Colossians* did, and shall accordingly *receive the reward of the Inheritance from him*, Col. 3. 24.

From hence it is easy to gather, how any Man, in his Place and Station, may some way or other *serve the Lord*. But this Command being here laid upon the *Kings and Judges of the Earth*, such as make, and such as execute the Laws in every Kingdom, I shall take occasion from hence to shew, more particularly, how he may and ought to be *served* by the Laws of any Kingdom; and by all such as are either consulted with in the *making*, or entrusted with the Administration of them, and, by consequence, how whole Kingdoms also may *serve the Lord*, Psal. 102.

22.

This,

This, I confess, may seem a bold At-Sermon tempt in a private Person. But I look not upon my self, in this place, as in a private Capacity, but as a publick Minister, or, as the Apostle expresseth it, *an Ambassador for Christ*, 2 Cor. 5. 20. For Christ! the Sovereign of the World. It is in *his* Name only I speak, and shall take care to follow the Instructions that he hath given in his Holy Word, not doubting but many will be as glad to hear how they may *serve the Lord* in such a publick Station, as I can be to put them in mind of it, according to my bounden Duty to our common Lord and Master.

But to set this in such a light that we may all take a full view of it, it will be necessary to prepare the way, by laying down a few general Propositions.

1. Almighty God, here called the Lord, as he is the Maker and Governour, so he is the supream Lawgiver of the World: *There is one Lawgiver*, saith St. James, *who is able to save and to destroy*, Jam. 4. 12. Who that is, we may learn from the Prophet, saying, *The Lord is our Judge, the Lord is our Lawgiver, the Lord is our King, he will save us*, Isai. 33. 22. The same Lord that is our Judge, our King, and our Saviour, he likewise is our *Lawgiver*, or, as the Word may be rendred, the Ma-

Vol. II. ker of our Laws or Statutes ; which he makes only by signifying his Will, what he would have done : His Word being a Law to all things that he hath made.

2. This universal Lawgiver of the World, as he hath given Laws to all things else, suitable to their respective Natures, and the Ends for which he made them, so he hath given Laws to all Mankind, as they are reasonable and free Agents, and so capable of reflecting upon them, and of observing them upon choice. These *Laws* he first wrote upon the *Tables* of Man's *Heart* ; when they were defac'd there, he publish'd them upon *Mount Sinai*, then transcrib'd them with his own Finger upon two *Tables of Stone* ; after that, he explain'd them by his *Prophets* ; and, at last with his own Mouth, when he was upon Earth, adding some new ones, to shew that all the other likewise were given by him.

3. All the *Laws* that God hath made for Mankind to observe, are recorded in *Holy Scripture* given by his Inspiration ; as appears also from the very Laws which are there recorded ; for who can give Laws to all Kings, such as that in my Text, but he that is the *King of kings* ? Who can give Laws to all the People and Nations upon Earth, but he that is the
Lord

Lord of the whole Earth? Who can give Sermon
Laws to the very Hearts of Men, to their XII.
Thoughts, and the secret Motions of the Will, that never break forth into Act, but only he who is the only searcher of Hearts? Who could threaten Hell and Damnation to those who break his Laws, but he who can *destroy both Soul and Body in Hell*? Who could promise eternal Life and Happiness to such as keep his Laws, but he in whose Power alone it is to give it? So clearly doth the Divine Authority of the Holy Scriptures shine forth in the very Laws which are there recorded, that he who doth not wilfully shut his Eyes cannot but see it.

4. As the supreme Governour of the World hath thus given *Laws* for all Mankind to observe, in their behaviour both to him and one another, that every one may govern himself, and order all his Affairs and Actions according to the Will of him that made and preserveth him; so he hath given Power to every Kingdom or Nation to make By-Laws for the security and government of itself, and all the Members of it, as such. He himself made such for the Children of *Israel*, when he was, in a special manner, their *King*, having chosen them, out of all other Nations, to be his own peculiar People; for

Vol. II. that they were nearer of Kin than other
 ~~~~~ People to the Flesh he designed to take upon him. Besides the *Moral Laws* which he gave to Mankind in general, he made several Judgments, as they are called, or *Judicial Laws* for this his own People, for the better keeping up of the Civil Polity, or Government among themselves, and for the better Administration of his Moral Laws to all that lived in that Community. But these Laws being made only for that Nation, and for that only, so long as they continued a distinct Nation of themselves, they ceased in course at the dissolution of their Government; and it is not necessary they should be receiv'd or observ'd in any other Nation, as our Church hath wisely declared.


5. Although God hath given this Power to all Kingdoms and Nations to make *Laws* for the better support and government of themselves, yet he hath not given them leave to repeal any of *his own Laws*, nor to enact any thing contrary to them. It is usual for a Prince, when he grants a Charter to a City or Corporation within his Dominions, to give Power therein to make By-Laws for the management of the Affairs of that Community, provided they be no way repugnant to his own or the common Laws of his Kingdom: If they

they be, they are null from the beginning. Sermon  
And so are they which are made in any XII.  
particular Kingdom, if they be in the least  
contrary to any of the common Laws of  
the World, those which *the King of Kings*  
hath made for all Mankind, both Kings  
and People to observe. In that case, the  
general Law is, That *we must obey God*  
*rather than Man*: So that People are so  
far from being oblig'd to observe such  
Laws, that they are oblig'd not to observe  
them. And all such Laws, though they  
may, perhaps, upon some mistake, be made  
to a good End, yet being evil in them-  
selves no good can ever come of them:  
And they who make them, expose them-  
selves and their Country also to the dis-  
pleasure of God, who will, besure, vindi-  
cate the honour of *his own Laws*, and  
punish the Contempt that is thrown upon  
them, if not presently, at least, one time  
or other.

6. But when *such Laws* are made in  
any Country, by those to whom the fore-  
said Power is committed, which are agree-  
able, or no way repugnant to the Laws of  
God, all that live under that Government  
are bound to observe such Laws, in obe-  
dience to the Laws of God himself, who  
commandeth *every soul to be subject to the*  
*higher powers* under which he lives, *Rom.*

422 *The Obligations of Superiors.*

Vol. II. 13. 1. and to be *subject not only for wrath,*  
 but for *conscience sake*; ver. 5. not only  
 for fear of the Punishment, which may be  
 inflicted for breach of the Law, but for  
 fear of God, who hath commanded him  
 to keep it, and to *submit himself to every*  
*ordainance of man for the Lord's sake*, 1 Pet.  
 2. 13. for his sake, or in obedience to  
 him, who hath given this Power to Kings  
 and Governours, to make *such Laws* for  
 the defence, security, and benefit of the  
 Government, without which it could not  
 so well subsist, nor the People that live  
 under it, serve God in peace and quiet-  
 ness. Neither is it possible for Subjects  
 to observe those commands of God, where-  
 by he requires their Obedience to the Pow-  
 ers which he hath set over them, but only  
 in such things as he himself hath not de-  
 termined, but hath left the determination  
 of them to his Deputies or Ministers in  
 every Country, according as the necessities  
 of Time and Place may require. And  
 therefore when he himself was upon Earth,  
 in the likeness and nature of Man, being,  
 as such, but a Subject, he would not take  
 upon him, when desired, to decide a Con-  
 troversy between two Brethren that con-  
 tended about their Inheritance, but left  
 them to the Law of the Land, saying,  
*Man, who made me a judge or a divider*  
 over

over you, Luk. 12. 14. Though he was Sermon  
then also the Judge and Divider over all XII.  
Mankind, yet having given Power to the   
Magistrates of the Country, to make Laws  
and appoint Judges for the decision of  
such Controversies betwixt Man and Man,  
he would not recall his power upon such  
a particular occasion, but referred the  
Cause wholly to the *Laws* which were  
made by it ; and caused it to be left up-  
on Record, that all People may know that  
it is his Will that they should submit to  
the Laws of the Land where they live,  
and stand by them in all things wherein  
they do not contradict his own.

I shall premise only one thing more,  
which is, that although Sovereign Prin-  
ces and Emperors have this power of *ma-  
king Laws* committed to them, yet they  
seldom or never exercise it without con-  
sulting some or other of their Subjects,  
which are are supposed to understand the  
State of the Kingdom, the Temper and  
Circumstances of the People, and what oc-  
casion there is for having any new Laws  
imposed upon them. And therefore they  
who are so consulted, are accountable to  
God for what Laws they advise, as well  
as their Sovereign is for making them.  
Especially in such Empires or Kingdoms,  
as we have several in this part of the

Vol. II. World, which are so constituted either  
 ~~~~~ Originally, or by the favour of their  
 Princes, that the Sovereign never Signs
 or makes any new Law, till such a number
 of his Subjects, or all met together
 by their Representatives, have considered
 of the matter, and upon mature deliberation
 agree, advise and desire it may be
 passed into a *Law*. In this case, all who
 are called together for such a purpose,
 ought to have the same care of *what*
Laws are made, as if they themselves were
 to make them; for though they are not
 made by them, yet they would not be
 made without them: And therefore they
 also are under the Obligation which is
 here laid upon Kings, to *serve the Lord*
 in it.

And how they may do it, may be easily
 seen from the Premises thus laid down,
 for from hence we may first observe, that
 they who have such an opportunity put
 into their Hands, of *erving* God in so
 high a Capacity, should make it their
 chief end and design to *serve him* in it.
 For this is one of these common Laws,
 which the Almighty Governour of the
 World hath made, for all Mankind to
 observe in all the Actions of their Life;
 even to make his Glory the ultimate end
 of every one of them. *Whether ye eat or*
drink,

to promote Religion.

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drink, saith he by his Apostle, or *whatsoever ye do, do all to the glory of God,* Sermon XII.

1 Cor. 10. 31. And again, *Whatsoever ye do in word or deed, do all in the name of the Lord Jesus,* and so for his Service and Honour, Col. 3. 17. And if this should be the end of all a Man's Actions, much more of such as concern a whole Kingdom or Empire. I know all that are consulted in such Publick Affairs, ought to *serve* their King and their Country too: But that they can never do, unless they first *serve him*, upon whose good Will and Pleasure the Welfare of all the Kings and Kingdoms upon Earth depends. Neither can they be truly said to *serve* him, unless they design to do so: Although they may, perhaps, do something which he may make for his Service, by ordering it so, as that it shall turn to his Glory: Yet they cannot be said to *serve* him in it, unless they design it; and design it too before all things else; so as to make his Glory their first and chief end: Otherwise they are so far from *servicing*, that they dishonour him, by preferring something else before him. Whereas, they who make his Honour the ultimate end of what they do, they thereby shew that they own him to be the chiefest Good, the first Cause, and the supreme Disposer of all

Vol. II. all things ; which is, itself, much for his Honour, and therefore a great part of that *Service* which we owe him.

Now they who have thus the *Service* of God always uppermost in their Eye, they cannot but use the most effectual means they can think of, that others also may *serve* him as well as they, in their several Vocations and Callings. And if they be called to consult about Laws to be given to a whole Kingdom, they will, in course, contrive and advise, or at least, agree to such as will most conduce to keep up and promote the *servicing* of God, that he may be better known, admired, adored and worshipped, than otherwise he would be, in the whole Kingdom and all the Dominions belonging to it : For the doing of this, is that which they are here commanded, and which they themselves are therefore supposed to aim at, it is *servicing the Lord*.

But, for that purpose, they must do what they can, that nothing may pass for a *Law* among Men, that is in the least contrary to the Law of God : For *his Laws* as well as his Works, are all made for his Honour, that Men by keeping them, might *serve* him. And therefore, so far as any Human is repugnant to his Divine Laws, so much is detracted from *his Service*. And
besides

besides that, they who attempt to enact any thing upon Earth, that is contrary to what was before enacted in Heaven, fly in the very face of Heaven, and bid Defiance to the Sovereign of the whole World; which is the highest Affront and Dishonour that is possible for his Creatures to cast upon him, and will be accordingly punished one time or other, as they will find to their Cost, whether they believe it as yet or no. Whereas they who, in drawing up any Humane Laws, keep as close as it is possible to the Laws of God, and make it their great care and study to avoid all appearance of contradicting them, out of an holy fear of displeasing him, they thereby plainly declare, that they agnize or acknowledge his supreme Authority over the World, and the Wisdom, Goodness, Justice and Excellency of the Laws which he hath made for it, and therefore may be truly said, to *serve the Lord with fear*, as they are here commanded.

But the Laws of God being written *Originally* in Languages that are not commonly understood, there have been, and still may be Doubts and Questions raised about the true sense and meaning of some of them. And if this should happen, as it sometimes doth, in the compiling or making

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Vol. II. making any Humane Laws, what course
must they take who are engaged in it, that
they may be sure to keep within the compass of the Divine, and never transgress the Bounds which God hath set them? To that it may be answered, That many of the old *Laws* of this, as well as other Realms, were at first written in such a Language, that few in our Days, if any, do fully understand. And many other are so worded, that Questions often arise about the Interpretation of them. In which case the *Law* itself hath provided a Remedy, by referring it to the Judges of the Realm, to resolve such Doubts, and Interpret *such Laws* as are in Controversie and Dispute: And the Sense, which they, by vertue of their Place and Office, give of the Law, in such a case, is taken for the Law, as much as if there was no Dispute about it. So here, when God was graciously pleased to commit *his Laws* to Writing, he ordered them to be written in such Languages as were vulgarly understood of those People to whom they were first committed, and from whom they were to be communicated to the rest of the World. And foreseeing that Doubts would sometimes arise about the Interpretation of them, he inserted it into the very Body of his *Laws*, how he
would

would have them Interpreted, even by Sermon such as he should chuse into the Priests Office, to minister to him at his Altar, and so have more immediate access to him than other People had. For so saith the Law, *The lips of the Priest shall keep knowledge, and they shall seek the Law at his mouth. For he is the messenger of the Lord of Hosts,* Mal. 2 7. Not, they should only, as it is in our Translation, but they shall seek it at his mouth, as it is in the Original, and so it is made a Law, commanding all People to do so: And the reason also is given for it, even because the Priest, as such, is the messenger of the Lord of Hosts. He, as a Priest, speaks not his own Sense, but the Sense of the Lawgiver, as being his Messenger. As we read of Caiaphas, that he spake not of himself, but being High-Priest that year, he prophesied or declared that according to the true meaning of the Law, Jesus should die for that nation, &c. Joh. 11. 51. And when the Lawgiver himself was upon Earth, he explained and confirmed the same Law with his own Mouth, saying to the Multitude that was about him, as well as to his own Disciples, *The Scribes and Pharisees sit in Moses seat. All therefore whatsoever they bid you observe, that observe and do: But do not*

Vol. II. *not ye after their works, for they say and do not*, Matt. 23. 2, 3. Though in themselves they were generally ill Men, and therefore not to be imitated in what they did; yet as they sat in *Moses's* Seat, and so had the power of interpreting the *Law*, all People are here commanded *to observe and do what they said*; And if they happened to give a wrong Sense of the *Law*, they were to bear the Blame and Punishment, not the People that were obliged to take it from them.

And when the Lord Jesus was to ascend in our Nature into Heaven, he assured his Apostles, that he would be with them and their Successors in the Ministry of his Church *always unto the end of the World*, Matt. 28. 20. That the Holy Spirit should *abide with them for ever*, Joh. 14. 16. and *lead them into all truth*, cap. 16. 13. and that he who heareth them, heareth him, *Luke* 10. 16. By which and the like Expressions, he did not only promise his *Apostles* and their Successors, the *Bishops* and *Pastors* of his Church, in all Ages, to *direct* and *assist* them in the execution of their Office, but likewise required all People to hearken to them, as to himself, and so to take the meaning of his Laws, as they by his Direction should interpret them. And accordingly we read, that
when

when there was a Dispute among his first Disciples, about the Law concerning *Circumcision* and other *Mosaick Rites*, they sent to the *Apostles* and *Elders* at *Hierusalem*, and took their Interpretation of the Law in that case, as given by the Holy Ghost himself, *Acts* 15. 28. Sermon XII.

And this hath been the Sense and Practice of the *Church of Christ*, as might easily be shewn in all Ages. Neither is there any Christian Kingdom we know of at this Day, but where the *Ministers of Christ* are consulted in all cases, relating to *Religion* and the *Laws of God*: Particularly in this Kingdom, whensoever any *Laws* are to be made, the whole *Clergy* of the Realm is summoned to appear, either in their own Persons, or by their Representatives in *Convocation*, that they may be ready to give their Advice, if there be occasion, in all such cases. Neither doth any Law pass, without the Advice of the Lords *Spiritual*, as well as *Temporal*. And therefore, when any thing is proposed that is repugnant to the *Laws of God*, if they let it pass without shewing it is so, the fault will lie at their Door, and they must answer for it at the Last-Day. For it is to be supposed, that none of the Assembly would agree to any such thing, if they knew it to be

Vol. II. be such; so that this is certainly the best course that could be taken, for those who are advised with to make *Laws*, that they may be sure not to dishonour or offend, but *serve* the Lord by it.

But they will still *serve* the Lord more effectually in this high and honourable Station, if they likewise establish, strengthen and enforce his Laws and Service with Civil Sanctions, as the Church doth it with Ecclesiastical or *Spiritual*. The Church, when it was first Planted by *Christ*, and propagated by his *Apostles*, subsisted, as we know, and encreased for near 300 Years together, without the assistance of the *Civil Powers*, which were generally so far from shewing it any favour, that they endeavoured all they could to extirpate and root it up. And, at this Day, in many Places, where the Civil Magistrates are all *Mahometans* or *Heathens*, the *Church* still stands upon its own Legs, by vertue of that Power which it receives from *Christ* the Head of it; who hath promised that *the gates of hell shall never prevail against it*, Matt. 16. 18. He to whom all things are present, knew, that seeing no Man can be saved but by *him*, nor *by him* without being a *Member* of his Body the Church, therefore all the Powers of Hell would set themselves
against

against his Church, and stir up those upon Sermon Earth also to oppose and if it were possible XII. to destroy it. But still it hath not only kept its Ground, but got more, and will do so to the end of the World, notwithstanding all the opposition that Men or Devils can make against it: And all by means of that power which it hath within itself, to make *Laws* and *Constitutions* for the Defence and Government of itself, and for the better keeping up the true Faith, and Fear, and Worship of God, and that Obedience which is due to *his Laws* entrusted with her, and to punish such as obstinately refuse to obey them, but casting them out of her Society, and so cutting them off as rotten Members from the Body of Christ, and to receive them in again upon their hearty Repentance and Promise of Amendment.

But although the Church be thus a distinct Body of itself, under Christ the Head, yet he being *the head likewise over all things to the Church*, Eph. 1. 22. he hath so order'd it, that many whole Kingdoms have received his Faith, and therefore taken his Church under their *Protection*. In all which Kingdoms, the *Church* is of the same extent with the Nation itself, established by its *Laws*, and so made a National Church, under the same King

Vol. II. by whom the whole Nation is Governed :

Who is the *supreme Head* upon Earth of that particular Church, under Christ the Head of all the Churches in the World; which taken altogether, make up that which we call the *Catholick* or *Universal Church*.

Now, where a *National Church* is thus established, not only they who first established it, but all they also who make or advise Laws, whereby she may more freely and effectually administer the means of Salvation, and exercise the Power which Christ hath given her for that purpose, they also *serve* the Lord in it, not only by owning his Authority, and defending his Church in general, but likewise because he will be thereby better *served* and worshipped all the Kingdom over, than otherwise he would be, and will have more Saints and Servants there, who may be meet to live with him and praise him forever.

Yea, by this means the whole Kingdom *serves* the Lord; for when his *publick Service* is *established* by the *Laws* of the *Kingdom*, and all the People in it are required to *serve him* accordingly, though there may, perhaps, be many particular Persons who refuse or neglect it, that is only their Personal Fault, not the fault of the Kingdom; which as the Kingdom acts
only

only by its *Laws*. And if they require all the Subjects to perform such Worship and *Service* to Almighty God, as his Church, upon mature deliberation, hath *established* and determined to be agreeable to his Will, for the Honour of his Name, and the edification of his People, the whole Kingdom, as such, performs it. And therefore all such as make or advise such *Laws*, howsoever they may fail in other things, in that they plainly *serve* the Lord.

And so they do likewise by enforcing, with Civil Sanctions, the observation of any particular Law of God, which is commonly broken or neglected, by such who having *their Consciences seared as with an hot Iron*, have not so much sense of God or their Duty to him, as to regard the *Laws* and *Censures* of the Church. As for Example, God hath strictly forbidden all Men to take his sacred Name in vain, to Curse, or to swear falsely by it; now, when any sort of People in a Kingdom are come to such an height of Impiety; as to live in the constant breach of so plain Divine Laws, if there be a Law made for the restraining of them from it, by *Temporal Penalties*, which they are more sensible of than they are of *Spiritual*; though some of them may, perhaps, notwithstanding such a Law, continue in any of these hor-

Vol. II. rid Sins, yet it will not be imputed to the Kingdom it self, as a National Sin, because she hath sufficiently declar'd her abhorrence of it, and done what she could to suppress it. And all that have any hand in drawing up such a *Law* against profane Swearing and Cursing, do not only *serve* the Kingdom, but *God* himself by it, in taking so much care that his Holy Name may not be profan'd, nor his Laws slighted.

I need not instance in more particulars, where a Word is enough, But I cannot but here call to Mind, what excellent Laws have been made in this happy Kingdom; therefore happy, because such excellent Laws have been made in it, that if they were but as generally observ'd, as they were piously made, this would certainly be the most glorious Kingdom upon Earth. But to our Shame and Grief be it spoken, many of our Laws are neglected, as much as if they had been repeal'd, and but very few kept as they ought in Duty and Conscience to be. I had rather pour in Oyl than rake in Sores, especially those of a Kingdom. But I cannot forbear taking notice how, notwithstanding all our *Laws* to the contrary, we have now many *Heathens* among us, People that were *never baptized* or made Christians; and the worst

worst of it is, that we are oft at a loss to know whether they be so or no: Of those who are *Christen'd*, few are *Instructed* in the Principles of the Christian Religion, because their Parents refuse to send them while they are young, and they themselves, afterwards, think scorn to come. The great Badge of our Religion, the *Sacrament of the Lord's-Supper*, is so shamefully laid aside, that a great part of the Kingdom never receive it all, and very few as often as the Law requires. There are many about the City, as well as in the Country, that never go to Church all the Year especially in great Parishes, where they have not Churches enough to go to, and so *live as without God in the World*. I dread to speak it, but I cannot help it, there are some, I hope not many among us, who are given up to such *hardness of Heart, and contempt of God's Word*, that they openly reject it; and others, near a kin to them, who have the confidence to deny and oppose the Divine Power of Godhead of our ever *Blessed Redeemer*, and so strike at the foundation of the Christian, and all true Religion; and that too, not only in their private Discourse, but publickly in Print.

These are some of the Grievances, which, though I know not how to redress, yet,

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Vol. II yet, as a Minister of Christ, I could not
but mention, heartily wishing, that all
they who are entrusted with it, would
serve the Lord as faithfully in executing
the Laws, as they did who advised and
made them; we should then see another
Face both in Church and State. But, for
that purpose, they must first keep the
Laws themselves, and so set the rest of
the Nation an Example how to do it:
And then they would do well to consider,
that the best *Laws* signify nothing unless
they be *observ'd*: And that all those who
by their Oath and Place are bound to put
the *Laws* in execution, such especially as
are made for the Honour of God, unless
they do it, they do not only fail in their
Duty to the King and their Country, but
to God himself, and contract unto them-
selves the Guilt of all the Impieties and
Immoralities which are committed by their
default and neglect, so as to make them-
selves obnoxious to the displeasure of God,
and to all the Punishments which he hath
threaten'd in that case. We know what
Old *Eli* suffer'd for not restraining the
Vices and Debaucheries of his two Sons,
when it was in his Power to do it: And
all because of the Dishonour which was
thereby cast upon the Worship and *Service*
of God; who therefore, in the Message
he

he sent him, told him plainly, *Them that honour me I will honour, and they that despise me shall be lightly esteemed,* 1 Sam. 2.

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30. From whence we may likewise observe, that he looks upon the Contempt that is thrown upon his *Laws* and *Service*, as affecting himself; and therefore will accordingly punish it: And that all who faithfully use the Power committed to them for the suppressing of Profaneness, and the promoting of Piety and Religion, they thereby perform the Duty here requir'd of them: They *serve the Lord*, for they honour him, and are accordingly honoured and rewarded by him.

And who would not *serve* so great a Lord? the greatest in the whole World, the Lord of Heaven and Earth, the Lord our Maker, the Lord our Saviour, the Lord and Judge both of Quick and Dead, before whom all Mankind must e'erlong, give account, how they have *served* him in their several Generations, and whether they have done it or not. Happy are they who shall then be found to have *served him* with the Talents which he put into their hands. Let us hear what he himself saith, *If any man serve me, let him follow me, and where I am, there shall my servant be. If any man serve me, him will my Father honour,* John 12. 26. where we have
it

Vol. II. it from his own Mouth, that they who
serve him upon Earth, shall be and live
with him in Heaven, and shall be ho-
nour'd by God the Father himself. And
what an honour is this, to be honour'd
by him that is the fountain of all true Ho-
nour? *This Honour have all the Saints*
and Servants of the Lord Christ, who also
himself hath that respect for them, that
whilst other People are left to the general
Providence of God, he takes them into his
own particular Care, interceding continu-
ally with the Father for them; by which
means they are not only kept in the Favour
of God, but have *the Light of his Counte-
nance* always shining upon them, and all
things concurring to make them happy
both here and forever.

The End of the Second Volume.

