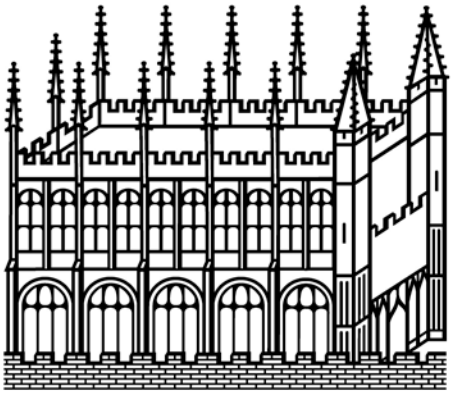

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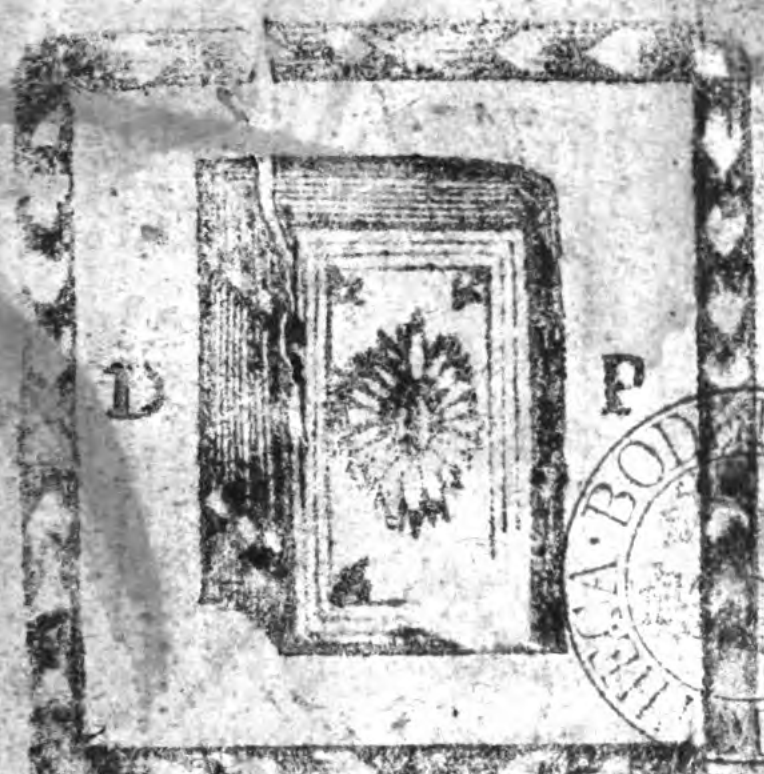

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And Justifies himselfe with lifted hands
Whilst ye poor publican with downcast eyes
Confesses of guilt to god for mercy cryes

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TO THE
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Courteous Reader,

I Have made bold once again to preſent thee with ſome of my Meditations; and they are now about the Phariſee *and the* Publican: *Two Men in whoſe Condition the whole World is comprehended, both as to their State now, and Condition at the Judgment.*

Wherefore in reading this little Book thou muſt needs read thy ſelf. I do not ſay thou muſt underſtand thy Condition; for 'tis the Gift of God muſt make thee do that. Howbeit, if God will bleſs it to thee, it may be a Means to bring thee to ſee whoſe Steps thou art treading, and ſo at whoſe end thou art like to arrive.

And let me beg this at thy Hand, now *thou art about to read; reſerve thy Judg-*

men

ment or Sentence as to me, until thou haſt paſſed through the Diſcourſe.

Juſtification is treated of here, and the Way for Men to be ſaved.

I have alſo O Publican *here, as my Skill hath ſerved me for thy Encouragement; ſet before thee the* Phariſee *and the* Publican *in their Colours, and ſhewed thee, that though the* Publican *ſeemed to be far behind, yet in running he got the Prize from the Lofty* Phariſee. *I ſay, art thou a* Phariſee? *here is a* Phariſee *for thee. Art thou a* Publican? *here is a* Publican *for thee.*

God give thee the Publican's *Heart, if thou art in the* Publican's *Sins, that thou mayeſt partake with the* Publican *of Mercy,*

So wiſheth thy Friend,

John Bunyan.

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A DISCOURSE UPON THE *Phariſee* and the *Publican.*

Luke XVIII. v. 10, 11, 12, 13.

Two Men went up into the Temple to pray, the one a Phariſee, and the other a Publican: The Phariſee ſtood and prayed thus with himſelf; God, I thank thee, that I am not as other Men are, Extortioners, Unjuſt, Adulterers, or even as this Publican. I faſt twice in the Week, I give Tithes of all that I poſſeſs. And the Publican ſtanding afar off, would not lift up ſo much as his Eyes to Heaven, but ſmote upon his Breaſt, ſaying, God be merciful to me a Sinner.

IN the Beginning of this Chapter you read of *the reaſon* of the Parable of the unjuſt Judge and the poor Widow; namely, to encourage Men to pray. *He ſpake a Parable to THIS END, that Men ought always to pray and not to faint.* And a moſt ſweet Parable for

that purpoſe it is: For if through Importunity, a poor *Widow-woman* may prevail with an *unjuſt Judge*; and ſo conſequently with an *unmerciful and hard-hearted Tyrant*, how much more ſhall the poor, afflicted, diſtreſſed, and tempted People of God, prevail with, and obtain Mercy at the Hands of a *loving, juſt, and merciful* God? The *unjuſt* Judge would not hearken to, nor regard the Cry of the poor Widow for a while: *But afterwards he ſaid within himſelf, Though I fear not God, nor regard Man; yet becauſe this Widow troubleth me, I will averge her, leſt by her continual coming ſhe weary me.* *Hark*, ſaith Chriſt, *what the unjuſt Judge ſaith. And ſhall not God avenge his own elect, which cry unto him day and night? I tell you, he will avenge them ſpeedily.*

This is therefore a very comfortable Parable to ſuch of the Saints that are under hard Uſages by reaſon of evil Men, their *Might*, and *Tyranny*. For by it we are taught to believe and expect, that God, though for a while he ſeemeth not to regard, yet will, in due time, and ſeaſon, *ariſe and ſet ſuch in ſafety from them that puff at them*, Pſal. 12. 5.

Let the good Chriſtian pray always; let him pray and not faint at ſeeming Delays; for if the Widow by Importunity prevailed with the *unjuſt* Judge, how much more ſhall he with his heavenly Father. *I tell you*, ſays Chriſt, *he will avenge them ſpeedily.*

But now, foraſmuch as this Parable reacheth not (ſo directly) the poor *Publican* in the Text, therefore our Lord begins again, and adds to that another Parable, *this Parable*, which I have choſen for my Text. By which he deſigneth two things: *Firſt*, The Conviction of the proud and ſelf-conceited *Phariſee*: *Secondly*, The Raiſing up and

and healing of the caſt-down and dejected *Publican.* And obſerve it, as by the firſt Parable he chiefly deſigneth the Relief of thoſe that are under the Hand of cruel Tyrants: So by this he deſigneth the Relief of thoſe that lie under the Load and Burden of a guilty and diſquieted Conſcience.

This therefore is a Parable, that is full of ſingular Comfort to ſuch of the Sinners in the World that are clogged with Guilt, and Senſe of Sin; and that lie under the Apprehenſions *of*, and that are driven to God *by*, the Senſe of the Judgment, that for Sin is due unto them.

In my handling of this Text, I ſhall have reſpect to theſe things.

1. To the *Perſons* in the Text.
2. To the *Condition* of the Perſons in the Text.
3. To the *Concluſion* that Chriſt makes upon them both.

Firſt, For the *Perſons.* They were, as you ſee, far one from another in their own Apprehenſion of themſelves; one good, the other bad; but yet in the Judgment of the Law, both alike, both the ſame, both Sinners; for they both ſtood in need of Merit. True, the firſt-mentioned did not ſee it, as the other poor Sinner did; but that altereth not the Caſe: he that is in the Judgment of the Law a Sinner, is in the Judgment of the Law for Sin condemned, though in his own Judgment he be never ſo righteous.

Men muſt not be judged, or juſtified, according to what themſelves do think, but according to the Verdict and Sentence that cometh out of the Mouth of God about them. Now the Sentence of God is, *All have ſinned: There is none righteous,*

no, not one. Rom. 3. 'Tis no matter then what the *Phariſee* did think of himſelf, God by his Word hath proclaimed him a Sinner. A Sinner, by reaſon of Original Sin: A Sinner by reaſon of actual Tranſgreſſion. Perſonally therefore, with reference to the true Nature of their State, they both were Sinners, and both by the Law under Condemnation. True, the *Publican*'s Leproſie was outward; but the *Phariſee*'s Leproſie was inward: His Heart, his Soul, his Spirit, was as foul, and had as much the Plague of Sin, as had the other in his Life or Converſation.

Secondly, As to their *Conditions*, (I do not mean by Condition, ſo much a *Habit of Mind*, as the State that they had each of them put themſelves into *by that Mind*) *The one*, ſays the Text, *was a Phariſee, the other a Publican. A Phariſee*: That is, one that hath choſen to himſelf *ſuch* a Courſe of Life. *A Publican*: That is, one that hath choſen to himſelf *ſuch* a Courſe of Life. Theſe Terms therefore ſhew the divers Courſes of Life that they had put themſelves into. The *Phariſee* as he thought, had put himſelf into a Condition for Heaven and Glory; but the *Publican* was for this World, and his Luſts: Wherfore when the *Phariſee* ſtands in the Temple, he boaſteth of himſelf and good condition; but condemneth the *Publican*, and bitterly inveigheth againſt him. But, as I ſaid, their perſonal ſtate by the Law, was not at all changed. The *Phariſee* made himſelf never the better; the *Publican* alſo abode in his place.

Indeed the *Publican* is here found to recant, and repent of his Condition; and of the Condition that he had put himſelf into; and the *Phariſee* to boaſt of his: But the *Publican*'s Repentance was not of himſelf, but of God; who can alſo, yea

and

and ſometimes 'tis evident (*Acts* 9.) he doth make *Phariſees* alſo repent of that Condition that they have choſen to be in themſelves. (*Phil.* 3. 3, 4, 5, 6, 7, 8.) The *Phariſees* therefore in commending of himſelf, makes himſelf never the better. The *Publican* alſo, in condemning of himſelf, makes himſelf never the worſe. Nay, contrarywiſe, the *Phariſee* by commending of himſelf, makes himſelf much the worſe (*v.* 14.) And the *Publican*, by condemning of himſelf, makes himſelf much the better. *I tell you*, ſays Chriſt, *THIS Man went down to his Houſe juſtified rather than the other; For every one that exalteth himſelf ſhall be abaſed: and he that humbleth himſelf ſhall be exalted.*

But, I ſay, as to Mens commending of themſelves, yea, though others ſhould commend them alſo, that availeth, *to Godward*, nothing at all. *For not he that commendeth himſelf, is approved, but whom the Lord commendeth.* So then, *Men in meaſuring themſelves by themſelves, and comparing themſelves among themſelves, are not wiſe.* 1 Cor. 10. 12.

Now this was the Way of the *Phariſee*, I am not, ſaith he, as other men; I am no Extortioner, nor unjuſt, no Adulterer, nor yet as this *Publican.*

[*Two Men went up into the Temple to pray.*] And they two, as I ſaid, as oppoſite one to the other, as any two Men that ever went thither to pray. One of them was *over* righteous, and the other wicked *over* much. Some would have thought, had they not by the Word of Chriſt been otherways deſcribed, that they had been both of the ſame Religion; for they both went up into the Temple to pray; yea, both to pray, and that at the ſame time, as if they did it by Appointment, by Agreement, but there was no ſuch thing. The one was a *Phariſee*, the other a *Publican*:

for ſo ſaith the after Words: And therefore Perſons as oppoſite as Light and Darkneſs, as Fire and Water; I mean as to their Apprehenſions one of another. The *Phariſee* could not abide the *Publican*, nor could the *Publican* brook the *Phariſee*, and yet both went up into the Temple to pray. 'Tis ſtrange to ſee, and yet it is ſeen, that Men croſs in their Minds, croſs in their Principles, croſs in their Apprehenſions; yea, and croſs in their Prayers too, ſhould yet meet together in the Temple to pray.

[*Two Men*] Men not of the middle ſort, as afore is ſhewed; but two, and them too, pickt out of the beſt and worſt that was, as ſhall now be a little more largely handled. Two Men, a *Phariſee*, a *Publican*.

To be a *Phariſee* was in thoſe Days counted honourable for Religion, and for Holineſs of Life. A *Phariſee* was a Man of Eſteem and Repute among the *Jews*, though it is a Term of Reproach with us. Elſe *Paul* would not as he did, at ſuch a time as he did it, have ſaid, *Men and Brethren, I am a Phariſee, the Son of a Phariſee* (Acts 33. 6. Phil. 3. 5.) For now he ſtood upon his Purgation and Juſtification, eſpecially it appears ſo by the place firſt named. And far be it from any to think, that *Paul* would make uſe of a colour of wickedneſs, to ſave thereby himſelf from the fury of the People.

A *Publican* in thoſe Days was counted one of the vileſt of Men, as is manifeſt; becauſe, when they are by the Word, by way of diſcrimination, made mention of, they are ranked with the moſt vile and baſe. Therefore they are joined with Sinners. *He eateth with Publicans and Sinners*; and with Harlots. *Publicans and Harlots enter into the Kingdom of Heaven.* Yea, when our Lord Chriſt would have the rebellious Profeſſor ſtigma-

tized

tized to purpoſe, he ſaith; *Let him be to thee, as an Heathen-man, and a Publican.*

We therefore can make no Judgment of Men upon the outward Appearance of them. Who would have thought, *but* that the *Phariſee* had been a good Man, for he was righteous; for he prayed. And who could have thought, that the other *had* been a good Man? for he was a *Publican*: a Man, by good Men, and bad Men, joined with the worſt of Men, to wit, with *Sinners, Harlots, Heathens.*

The *Phariſee* was a *Sectarian*; the *Publican* was an *Officer.* The *Phariſee* even becauſe he was a *Sectarian*, was had the more in Eſteem; and the *Publican* becauſe he was an *Officer*, was had the more in Reproach. To ſpeak a little to both theſe.

1. The *Phariſee* was a *Sectarian*, one that deviated, that turned aſide in his Worſhipping from the way of God, both in *Matter* and *Manner* of Worſhip; for ſuch an One *I count a Sectarian.* That he turned aſide from the *Matter*, which is the Rule of Worſhip, to wit, the written Word, 'tis evident: For Chriſt ſaith, *That they rejected the Commandments of God, and made them of no effect, that they might keep their own Traditions.* That they turned aſide alſo as to their *Manner* of Worſhip, and became *Sectarians* there, is with no leſs Authority aſſerted: *For all their Works they do, for to be ſeen of Men,* (Acts 26. 5. Mark 7. 9, 10, 11, 12, 13. Matt. 23. 5.)

Now this being none of the Order or Ordinance of Chriſt, and yet being choſe by, and ſtuck to of theſe ſort of Men, and alſo made a ſingular and neceſſary part of Worſhip, became a ſect, or bottom for theſe hypocritical factious Men to adhere unto, and to make of others Diſciples to themſelves. And that they might be admired, and rendred venerable by the ſimple people to

their Fellows, they loved to go in long Robes; they loved to pray in Markets, and in the corners of the Streets; they ſhewed great Zeal for the ſmall Things of the Law, but had only great Words for Things that were ſubſtantial. *They made broad their Philacteries, and enlarged the borders of their Garments*, Matth. 23. &c.

When I ſay the *Phariſee* was a *Sectarian*, I do not mean that every *Sectarian* is a *Phariſee*. There was the Sect of the *Herodians*, and of the *Alexandrians*, of the *Sadducees*, with many others; but to be a *Phariſee*, was to be of the ſtraighteſt Sect: *After the moſt ſtraighteſt Sect of our Religion I lived a Phariſee*; that therefore of all the Sects, was the moſt ſtraight and ſtrict. Therefore, ſaith he, in another place, *I was taught according to the perfect manner of the Law of the Fathers.* And again, *Touching the Law a Phariſee* (Acts 22. 3. ch. 26. 4, 5, 6. Philip. 3. 5.) The *Phariſees* therefore did carry the Bell, and did wear the Garland for Religion; for he out-did, he went beyond all other *Sectarians* in his Day. He was the ſtricteſt, he was the moſt zealous; therefore Chriſt in his making of this Parable, waveth all other Sects then in Being, and pitched upon the *Phariſee* as the Man moſt meet, by whoſe rejection he might ſhew forth, and demonſtrate the Riches of his Mercy in its extenſions to Sinners: *Two Men went up into the Temple to pray, the one a Phariſee:* ſuch a brave Man as you have heard.

[The *Publican* alſo went up thither to pray.] The *Publican*, I told you before, was an *Officer*: An *Officer* that ſerved the *Romans* and themſelves too; for the *Romans* at that time were Poſſeſſors of the Land of *Jury*, (the Lot of *Iſrael's* Inheritance) and the Emperor *Tiberius Cæſar* placed over that Land four Governours, to wit, *Pilate*, *Herod*,

Herod, *Philip*, and *Lyſanias*; all theſe were Gentiles, Heathens, Infidels; and the *Publicans* were a ſort of inferiour Men, to whom was let out to farm, and ſo Men that were employed by theſe to gather up the Taxes and Cuſtoms, that the Heathens had laid upon the *Jews* to be paid to the Emperour, *Luk.* 2. 1. ch. 3. 1, 2. v. 12, 13.

But they were a Generation of Men that were very injurious in the Execution of their Office. They would exact, and demand more than was due of the People; yea, and if their Demands were denied, they would falſely accuſe thoſe that ſo denied them to the Governour, and by falſe Accuſation obtain the Money of the People, and ſo wickedly enrich themſelves (*Luk.* 3. 13. ch. 19. 2, 8.) This was therefore grievous to the *Jews*, who always counted themſelves a free People, and could never abide to be in Bondage to any. And this was ſomething of the reaſon, that they were ſo generally by all the *Jews* counted ſo vile and baſe, and reckoned among the worſt of Men, even as our Informers and Bum-bailiffs are with us at this Day.

But that which *heightned* the ſpirit of the People againſt them, and that made them *SO* odious and filthy in their eyes, was for that (at leaſt ſo I think) theſe *Publicans* were not, as the other Officers, Aliens, Heathens, and Gentiles, but Men of their own Nation, *Jews*, and ſo the Brethren of thoſe that they ſo abuſed. Had they been Gentiles, it had not been to be wondred at, that they abuſed, accuſed, and by falſe Accuſations peeled and waſted the People; for that cannot but be expected at the hands of Aliens and Strangers.

The *Publican* then was a *Jew*, a kind of a *renegade Jew*, that through the love that he had to unjuſt Gains, fell off in his affections from his

thren, adhered to the *Romans*, and became a kind of Servant to them againſt their Brethren, farming the heatheniſh Taxations at the Hand of Strangers, and exacting of them upon their Brethren with much cruelty, falſhood, and extortion. And hence, as I ſaid, it was, that to be a *Publican*, was to be ſo odious a thing, ſo vile a ſinner, and ſo grievous a Man in the Eyes of the *Jews*. And would it not be an inſufferable thing? Yea, did not that Man deſerve Hanging ten times over, that ſhould, being a *Dutchman*, fall in with a *French Invader*, and take place, or farm at his hands thoſe cruel and grievous Taxations, which he in barbarous wiſe ſhould at his Conqueſt lay upon them, and exact and force the ſame to be paid him with an over and above of what is appointed? Why this was the *Publican*, he was a *Jew*, and ſo ſhould have abode with them, and have been content to ſhare with his Brethren in their Calamities; but contrary to Nature, to Law, to Religion, Reaſon, and Honeſty, he fell in with the Heathen, and took the advantage of their Tyranny to pole, to peel, to rob and impoveriſh his Brethren.

But for proof that the *Publican* was a *Jew*.

1. *They are, even then, when compared with*, yet diſtinguiſhed from the Heathen; *Let him be to thee as an heathen Man and a Publican*, Matth. 18 which two Terms, I think, muſt not here be applied to one and the ſelf ſame Man, as if the Heathen was a *Publican*, or the *Publican* a Heathen, but to Men of two diſtinct Nations; as that *Publican* and *Harlot*, is to be underſtood of Sinners of both Sexes. The *Publican* is not an *Harlot*, for he is a Man, &c. and ſuch a Man as has been deſcribed before. So by *Publicans* and *Sinners*, is meant *Publicans*, and ſuch *Sinners* as the Gentiles were;

were; or ſuch as, by the Text, the *Publican* is diſtinguiſhed from: Where the Phariſee ſaith he was *not an Extortioner, Unjuſt, Adulterer, or even as this Publican.* Nor can he by [*Heathen Man*] intend the *Perſon*, and by the term *Publican*, the *Office* or *Place* of the *Heathen Man*; but by *Publican*, is meant the renegade Jew, in ſuch a place, &c. as is yet further manifeſt by that which follows. For,

Secondly, Thoſe *Publicans*, even every one of them that by Name are made mention of in the New Teſtament, *have ſuch Names put upon them; yea, and other circumſtances thereunto annexed, as doth demonſtrate them to be Jews.* I remember the Names of no more but three, to wit, *Matthew, Levi*, and *Zaccheus*, and they were all Jews.

1. *Matthew* was a Jew, and the *ſame Matthew* was a *Publican*; yea, and alſo afterward an Apoſtle. He was a Jew, and wrote his Goſpel in Hebrew: he was an Apoſtle, and is therefore found among the twelve. That he was a *Publican* too, is as evident by his own Words: For though *Mark* and *Luke* in their mentioning of his Name and Apoſtleſhip, do forbear to call him a *Publican* (*Mark* 3. 18. *Luke* 6. 15. Yet when this *Matthew* comes to ſpeak of himſelf, he calls himſelf *Matthew the Publican*, (Matth. 10. 3.) for I count this the ſelf ſame *Matthew* that *Mark* and *Luke* maketh mention of, becauſe I find no other *Matthew* among the Apoſtles but he: *Matthew* the *Publican*, *Matthew* the Man ſo deep in Apoſtacy, *Matthew* the Man of that ill fame among his Brethren. Love in *Mark* and *Luke*, when they counted him among the Apoſtles, did cover with ſilence this his *Publican* ſtate; (and 'tis meet for *Peter* to call *Paul* his beloved Brother, when *Paul* himſelf ſhall call himſelf th

chief of Sinners) but faithfulneſs to the World, and a deſire to be abaſed, that Chriſt thereby, and Grace by him, might be advanced, made *Matthew* in his Evangelical Writings call himſelf by the name of *Matthew* the *Publican*. Nor has he loſt thereby; for Chriſt again to exalt him, (as he hath alſo done by the Apoſtle *Paul*) hath ſet, by his ſpecial Providence, the Teſtimony that this *Matthew* hath given of his Birth, Life, Death, Doctrine, and Miracles, in the front of all the *New Teſtament*.

2. The next *Publican* that I find by the Teſtament of Chriſt, made mention of by name, is *Levi*, another of the Apoſtles of Jeſus Chriſt. This *Levi* alſo, by the Holy Ghoſt in Holy Writ, is called by the name of *James*. Not *James* the Brother of *John*, for *Zebedee* was his Father; but *James* the Son of *Alpheus*. Now I take this *Levi* alſo to be another than *Matthew*; firſt, becauſe *Matthew* is not called the Son of *Alpheus*; and becauſe *Matthew* and *Levi*, or *James* the Son of *Alpheus* are diſtinctly counted where the names of the Apoſtles are mentioned, *Matt.* 10. 3. for two diſtinct Perſons: And that this *Levi*, or *James* the Apoſtle was a *Publican*, as was the Apoſtle *Matthew*, whom we mentioned before, is evident; for both *Mark* and *Luke* do count him ſuch. Firſt, *Mark* ſaith, Chriſt found him when he called him, as he alſo found *Matthew*, ſitting at the receipt of Cuſtom; yea, *Luke* words it thus: *He went forth and ſaw a Publican named* Levi, *ſitting at the receipt of cuſtom, and he ſaid unto him follow me*, Mark 2. 14. Luke 5. 27.

Now that this *Levi*, or *James* the Son of *Alpheus*, was a *Jew*, his name doth well make manifeſt. Beſides, had there been among the Apoſtles any more Gentiles ſave *Simon* the Canaanite;

or

or if this *Levi James* had been here, I think the Holy Ghoſt would to diſtinguiſh him, have included him in the ſame diſcriminating Character, as he did the other, when he called him *Simon* the Canaanite, *Matth.* 10. 4.

Matthew therefore, and *Levi* or *James*, were both *Publicans*, and as I think; called both at the ſame time; were both *Publican-Jews*, and made by Grace the Apoſtles of Jeſus Chriſt.

3. The next *Publican* that I find by name, made mention of in the Teſtament of Chriſt, is one *Zaccheus*. And he was a chief *Publican*; yea, for ought I know the Maſter of them all. *There was a Man*, ſaith *Luke*, *named* Zaccheus, *which was the chief among the Publicans, and he was rich*, Luke 19. 2. This Man, Chriſt ſaith, was a Son of *Abraham*, that is, as other Jews was; for he ſpake that to ſtop the mouths of their Phariſaical Cavillations. Beſides, the *Publican* ſhewed himſelf to be ſuch a one, when under a ſuppoſition of wronging any Man, he has reſpect to the Jewiſh Law of reſtoring four fold, *Exod.* 22. 1. 2 *Sam.* 12. 6.

'Tis further manifeſt that he was a *Jew*, becauſe Chriſt puts him among the loſt; to wit, among the loſt Sheep of the houſe of *Iſrael*, v. 10. and *Matth.* 15. 24. for *Zaccheus* was one that might properly be ſaid to be loſt, and that in the *Jews* account: Loſt I ſay, and that not only in the moſt common ſenſe, by reaſon of tranſgreſſion againſt the Law, but for that he was an Apoſtate *Jew*, not with reference to heatheniſh Religion, but as to heatheniſh, cruel, and barbarous Actions; and therefore he was, as the other, by his Brethren counted as bad as Heathens, Gentiles, and Harlots. But Salvation is come to this Houſe, ſaith Chriſt, and that notwithſtanding his publican Practice, foraſmuch as he alſo is the Son of *Abraham*.

Thirdly,

Thirdly, Again, *Chriſt by the Parable of the loſt Sheep, doth plainly intimate, that the* PUBLICAN *was a* Jew. *Then drew near all the Publicans and Sinners for to hear him, and the Phariſees and Scribes murmured, ſaying, this Man receiveth Sinners, and eateth with them.*

But by what Anſwer doth Chriſt repel their Objections? Why he ſaith, *What Man of you, having an hundred Sheep, if he loſe one of them, Doth not leave the ninety and nine in the Wilderneſs, and go after that which is loſt until he find it?* Doth he not here, by the loſt Sheep, mean the *poor Publican?* Plenty of whom, while he preached this Sermon, were there, as Objects of the Phariſees ſcorn; but of the pity and compaſſion of Jeſus Chriſt! he did without doubt mean them. For, pray, What was the Flock, and who Chriſt's Sheep under the Law, but the Houſe and People of *Iſrael?* Ezek. 43. 30, 31.) So then, who could be the loſt Sheep of the Houſe of *Iſrael*, but ſuch as was *Matthew*, *James*, *Zaccheus*, and their Companions in their, and ſuch-like Tranſgreſſions.

Fourthly, Beſides, had not the *Publicans* been of the Jews, *How eaſie had it been for the Phariſees to have objected, that an impertinency was couched in that moſt excellent Parable of the loſt Sheep?* They might have ſaid, We are offended, becauſe thou receiveſt the Publicans, and thou for vindication of thy Practice propoundeſt a Parable of loſt Sheep; but *they* are the Sinners of the Houſe of *Iſrael*, and the Publicans are Aliens, and Gentiles. I ſay, How eaſily might they thus have objected? But they knew full well, that the Parable was pertinent, for that the Publicans were of the Jews, and not of the Aliens. Yea, had they not been Jews, it cannot, it muſt not be thought, that Chriſt (in ſum) ſhould call them ſo; and yet he did do ſo, when he called them loſt Sheep. Now

Now that theſe Publicans were Jews, what follows, but that for this they were a great deal the more abominated of their Brethren. And (as I alſo have hinted before) it is no marvel, though they were; for a treacherous Brother is worſe than an open Enemy (*Pſal.* 55. 12, 13.) For, if to be debauched in an open and common tranſgreſſion is odious, how odious is it for a Brother to be ſo: for a Brother in Nature and Religion to be ſo? I ſay again, if theſe things are intolerable, What ſhall we think of ſuch Men as ſhall joyn to all this compliance with a foreign Prince to rob the Church of God? Yea, that ſhall become a Tenant, an Officer, a Man in power under them, to exact, force, and wring out of the hand of a Brother his Eſtate; yea, his Bread and Livelihood. Add to all this, What ſhall we ſay to him, that ſhall do for an Enemy againſt a Brother in a way of injury and wrong, more than in ſtrictneſs of Law they were commanded by that ſame Enemy to do? And yet all this they did, as both *John* inſinuates, and *Zacheus* confeſſes.

The *Phariſee* therefore was not ſo *good* but the *Publican* was as *bad:* Indeed the *Publican* was a notorious wretch, one that had a way of tranſgreſſing by himſelf; one that could not be ſufficiently condemned by the Jews, nor coupled with a viler than himſelf. 'Tis true, you find him here in the Temple at Prayer; not becauſe he retained in his Apoſtacy Conſcience of the true Religion, but God had awakened him, ſhewn him his ſin, and beſtowed upon him the grace of Repentance. by which he was, not only fetch'd back to the Temple, and Prayer, but to his God, and to the Salvation of his Soul.

The *Phariſee* then was a Man of another complexion, and ſtood as to his own thoughts of himſelf;

ſelf; yea, and in the thoughts of others alſo, upon the higheſt and better ground by far. The *Publican* was a *notorious* ſinner: The *Phariſee* was a *reputed* righteous Man. The *Publican* was a ſinner out of the ordinary way of ſinning; and the *Phariſee* was a Man for Righteouſneſs in a ſingular way alſo. The *Publican* purſued his Villanies, and the *Phariſee* purſued his Righteouſneſs; and yet they both meet in the Temple to pray: Yea, the *Phariſee* ſtuck to, and boaſted in the Law of God; but the *Publican* did forſake it, and hardned his Heart againſt his Way and People.

Thus diverſe were they in their appearances; the *Phariſee* very good, the *Publican* very bad: but as to the Law of God, which looked upon them with reference to the ſtate of their Spirits, and the nature of their Actions, by that they were both found Sinners; the *Publican* an open *outſide* one, and the *Phariſee* a filthy *inſide* one. This is evident, becauſe the *beſt* of them was rejected, and the *worſt* of them was received to Mercy. Mercy ſtandeth not at the *Publican*'s badneſs, nor is it enamoured with the *Phariſee*'s goodneſs: It ſuffereth not the Law to take place on both, though it findeth them both in ſin, but graciouſly imbraceth the moſt unworthy, and leaveth the beſt to ſhift for himſelf. And good reaſon that both ſhould be dealt with after this manner; to wit, that the Word of Grace ſhould be juſtified upon the Soul of the penitent, and that the other ſhould ſtand or fall to that, which he had choſen to be his Maſter.

There are three Things that follow upon this Diſcourſe.

1. That the Righteouſneſs of Man is not of any eſteem with God, as to Juſtification. It is paſſed by

by as a thing of naughtineſs, a thing not worth the taking notice of. There was not ſo much as notice taken of the *Phariſee*'s Perſon, or Prayer, becauſe he came into the Temple mantled up in his own good things.

2. That the Man that has nothing to commend him to God, but his own good doings, ſhall never be in favour with him. This alſo is evident from the Text: The *Phariſee* had his own Righteouſneſs, but had nothing elſe to commend him to God; and therefore could not by that obtain favour with God, but abode ſtill a rejected one, and in a ſtate of Condemnation.

3. Wherefore, though we are bound by the Law of Charity to judge of Men, according as in appearance they preſent themſelves unto us: yet withal, to wit, though we do ſo judge, we muſt leave room for the Judgment of God. Mercy may receive him, that we have doomed to Hell, and Juſtice may take hold on him, whom we have judged to be bound up in the bundle of Life. And both theſe things are apparent by the Perſons under conſideration.

We, like *Joſeph*, are for ſetting of *Manaſſeh* before *Ephraim*; but God, like *Jacob*, puts his hands acroſs, and lays his right hand upon the worſt Man's head, and his left hand upon the beſt (*Gen.* 48.) to the amazement and wonderment even of the beſt of Men.

Two Men went up into the Temple to pray, the one a Phariſee, *the other a* Publican, [*the* Phariſee *ſtood and prayed thus with himſelf, God I thank thee, that I am not as other Men are, Extortioners, Unjuſt, Adulterers, or even as this* Publican; *I faſt twice in the Week, I give Tythes of all that I poſſeſs.*]

In theſe Words many things are worth the noting. As,

1. The

1. The Phariſee's definition of Righteouſneſs; the which ſtandeth in two Things:
1. In Negatives.
2. In Poſitives.

1. In Negatives; to wit, what a Man that is righteous muſt not be: *I am no Extortioner, no unjuſt Man, no Adulterer, nor yet as this Publican.*

2. In Poſitives; to wit, what a Man that is righteous muſt be: *I faſt twice a Week, I give tythes of all that I poſſeſs*, &c.

That Righteouſneſs ſtandeth in *negative* and *poſitive* holineſs is true; but that the Phariſee's definition is notwithſtanding falſe, will be manifeſt by and by. But I will firſt treat of Righteouſneſs in the general, becauſe the Text leadeth me to it.

Firſt then. A Man that is *righteous*, muſt have *negative holineſs*; that is, he muſt not live in actual Tranſgreſſions: He muſt not be an Extortioner, Unjuſt, an Adulterer, or as the Publican was. And this the Apoſtle intends, when he ſaith, *Fly fornication, fly youthful luſts, fly from idolatry; and little Children keep your ſelves from Idols*, (1 Cor. 6. 18. & 10. 14. 2 Tim. 2. 22. & 1 Joh. 5. 21.) For it is a vain thing to talk of Righteouſneſs, and that our ſelves are righteous, when every obſerver ſhall find us in actual Tranſgreſſion. Yea, though a Man ſhall mix his want of negative Holineſs with ſome good Actions, that will not make him a righteous Man. As ſuppoſe, a Man that is a Swearer, a Drunkard, an Adulterer, or the like, ſhould notwithſtanding this, be open handed to the Poor, be a greater Executer of Juſtice in his place, be exact in his buying, ſelling, keep touch with his Promiſe and with his Friend, or the like: Theſe things, yea, many more ſuch, cannot make

make him a righteous Man; for the *beginning* of Righteouſneſs is yet wanting in him, which is *this* negative holineſs: For except a Man ſhall leave off to do evil he cannot be a righteous Man. Negative holineſs is therefore of abſolute neceſſity to make one in ones ſelf a righteous Man. This therefore condemns them that count it ſufficient if a Man have ſome actions that in themſelves, and by vertue of the Command are good, to make him a righteous Man, though Negative Holineſs is wanting. This is as ſaying to the wicked, *Thou art righteous*, and a perverting of the right way of the Lord: Negative Holineſs therefore muſt be in a Man before he can be accounted righteous.

Secondly, As Negative Holineſs is required to declare one a righteous Man; ſo alſo Poſitive Holineſs muſt be joyned therewith, or the Man is unrighteous ſtill. For it is not what a Man is not, but what a Man does, that declares him a righteous Man. Suppoſe a Man be no Thief, no Liar, no Unjuſt Man; or, as the Phariſee ſaith, no Extortioner, no Adulterer, *&c.* this will not make him a righteous Man: But there muſt be joyned to theſe, holy and good Actions, before he can be declared a righteous Man. Wherefore, as the Apoſtle, when he preſſed the Chriſtians to righteouſneſs, did put them firſt upon Negative Holineſs, ſo he joyneth thereto an Exhortation to Poſitive Holineſs; knowing, that were Poſitive Holineſs is wanting, all the Negative Holineſs in the whole World cannot declare a Man a righteous Man. When therefore he had ſaid, *But thou, O Man of God, flee theſe things*, (ſins and wickedneſs) he adds, *and follow after Righteouſneſs, Godlineſs, Faith, Love, Patience, Meekneſs*, &c. (1 Tim. 6. 11.) Here *Timothy* is exhorted to *Negative*

Ho-

Holineſs, when he is bid to *flee ſin*. Here alſo he is exhorted to *Poſitive Holineſs*, when he is bid to *follow after Righteouſneſs*, &c. for Righteouſneſs can neither ſtand in Negative nor Poſitive Holineſs, as ſevered one from another. That Man then and that Man only, is, as to Actions, a righteous Man, that hath left off to do evil, and hath learnt to do well, (*Iſa.* 1. 16, 17.) that hath caſt off the Works of darkneſs, and put on the Armour of light. *Flee youthful Luſts*, ſaid *Paul*, *and follow after Righteouſneſs*, *Faith*, *Charity*, *Peace*, *with them that call on the Lord out of a pure Heart*, (2 Tim. 2. 22.)

The *Phariſee* therefore, as to the general deſcription of Righteouſneſs, made his definition right; but as to his Perſon and Perſonal Righteouſneſs, he made his definition wrong. I do not mean, he defined his own Righteouſneſs wrong; but I mean, his definition of true Righteouſneſs, which ſtandeth in Negative and Poſitive Holineſs, he made to ſtoop to juſtifie his own Righteouſneſs, and therein he plaid the Hypocrite in his Prayer: For although it is true Righteouſneſs, that ſtandeth in Negative and Poſitive Holineſs; yet that is not true Righteouſneſs, that ſtandeth but in ſome pieces and ragged Remnants of Negative and Poſitive Righteouſneſs. If then the *Phariſee* would in his definition of Perſonal Righteouſneſs, have proved his own Righteouſneſs to be good, he muſt have proved, that both his Negative and Poſitive Holineſs had been univerſal; to wit, that he had left off to act in any wickedneſs, and that he had given up himſelf to the duty enjoyned in *every* Commandment: for ſo the righteous Man is deſcribed, (*Job* 1. 8. ch. 2. 3.) As it is alſo ſaid of *Zacharias* and *Elizabeth* his Wife, *They were both righteous before God*, *walking in ALL the Commandments and Ordinances of the Lord blameleſs*,

leſs, Luke 1. 5, 6. Here the Perfection, that is, the Univerſality of their *Negative Holineſs* is implied, and the Univerſality of their Poſitive Holineſs is expreſſed: They walked in all the Commandments of the Lord; but that they could not do, if they had lived in any unrighteous thing or way. They walked in all blameleſly, that is, ſincerely with upright heart. The *Phariſee*'s Righteouſneſs therefore, even by his own implied definition of Righteouſneſs, was not good, as is manifeſt theſe two Ways.

1. His Negative Holineſs was not univerſal.
2. His Poſitive Holineſs was rather criminal than moral.

1. His Negative Holineſs was not univerſal. He ſaith indeed, he was not an *Extortioner*, not *Unjuſt*, no *Adulterer*, nor yet as *this Publican*: but none of theſe Expreſſions apart, nor all, if put together, do prove him to be perfect as to Negative Holineſs; that is, they do not prove him, ſhould it be granted, that he was as holy with this kind of Holineſs, as himſelf of himſelf had teſtified. For,

1. What! though he was no *Extortioner*, he might yet be a covetous Man, *Luke* 16. 14.

2. What though, as to dealing, he was not unjuſt to others, yet he wanted Honeſty to do juſtice to his own Soul, *Luke* 16. 15.

3. What, though he was free from the act of Adultery, he might yet be made guilty by an adulterous Eye, againſt which, the *Phariſee* did not watch, (*Matth.* 2. 28.) of which the *Phariſee* did not take cognizance.

4. What, though he was not *like the Publican*, yet he was like, yea, was a down-right Hypocrite; he wanted in thoſe things wherein he boaſted

ed himſelf ſincerity; but without ſincerity no Action can be good, or accounted of God as righteous. The Phariſee therefore, notwithſtanding his boaſts, was deficient in his Righteouſneſs, though he would fain have ſhrouded it under the right definition thereof.

Nor doth his poſitive holineſs help him at all, foraſmuch as 'tis grounded moſtly, if not altogether in Ceremonial Holineſs: Nay I will recollect my ſelf, it was grounded partly in Ceremonial, and partly in Superſtitious holineſs, if there be ſuch a thing as Superſtitious holineſs in the world, this paying of Tythes was ceremonial, ſuch as came in and went out with the typical Prieſthood. But what is that to poſitive holineſs, when it was but a ſmall pittance by the by. Had the Phariſee argued plainly and honeſtly; I mean, had he ſo dealt with that Law, by which now he ſought to be juſtified, he ſhould have brought forth poſitive Righteouſneſs in Morals, and ſhould have ſaid and proved it too, that, as he was no wicked Man with reference to the act of wickedneſs, he was indeed a righteous Man in acts of Moral Vertues. He ſhould, I ſay, have proved himſelf a true lover of God, no Superſtitious one, but a ſincere worſhipper of him; for this is contained in the firſt Table (*Exod.* 20.) and is ſo in ſum expounded by the Lord Chriſt himſelf, (*Mar.* 12. 30.) He ſhould alſo in the next place have proved himſelf truly kind, compaſſionate, liberal, and full of love and charity to his Neighbour; for that is the ſum of the ſecond Table, as our Lord alſo doth expound it, ſaying, *Thou ſhalt love thy neighbour as thy ſelf*, Mark 12. 31.

True, he ſays, he did them no *hurt*; But did he do them good? To do no hurt, is one thing; and to do good, is another; and 'tis poſſible for

a Man to do neither hurt nor good to his Neighbour. What then, Is he a righteous Man becauſe he hath done him no hurt? No verily; unleſs, to his power, he hath alſo done him good.

It is therefore a very fallacious and deceitful arguing of the Phariſee, thus to ſpeak before God in his Prayer: *I am righteous, becauſe I have not hurt my Neighbour, and becauſe I have acted in Ceremonial Duties.* Nor will that help him at all to ſay, he gave *TITHES* of all that he poſſeſſed. It had been more modeſt to ſay, that he had *PAYED* them; for they, being commanded, were a due debt; nor could they go before God for a free Gift, becauſe by the Commandment they were made a Payment; but proud Men and Hypocrites, love ſo to word it both with God and Man, as at leaſt to imply, that they are more forward to do, than God's Commandment is to require them to do.

The ſecond part of his *Poſitive Holineſs* was *ſuperſtitious*; for God had appointed no ſuch ſet Faſts, neither more nor leſs, but juſt twice a week: *I faſt twice a week.* Ay, but who did command thee to do ſo? commanded to faſt when occaſion required if thou waſt, but that thou ſhouldeſt have any occaſion to do ſo as thou doeſt, other than by thy being put upon it by a Superſtitious and Erroneus Conſcience, doth not, nor canſt thou make to appear. This part therefore of this poſitive Righteouſneſs, was poſitive Superſtition, an abuſe of God's Law, and a Gratification of thy own erroneous Conſcience. Hitherto therefore, thou art defective in thy ſo ſeemingly brave and glorious Righteouſneſs.

Yet this let me ſay in commendation of the Phariſee: In my conſcience he was better than many of our Engliſh Chriſtians; for many of them

them are ſo far off from being at all Partakers of Poſitive Righteouſneſs, that all their Miniſters, Bibles, good Books, good Sermons, nor yet God's Judgments, can perſwade them to become ſo much as Negatively Holy; that is, to leave off evil.

The ſecond thing that I take notice of in this Prayer of the *Phariſee*, is, his manner of Delivery, as he ſtood praying in the Temple. *God, I thank thee*, ſaid he, *that I am not as other Men are.* He ſeemed to be at this time, in more than an ordinary frame, while now he ſtood in the preſence of the Divine Majeſty: For a Prayer made up of Praiſe, is a Prayer of the higheſt Order, and is moſt like the way of them that are now in a ſtate beyond Prayer. Praiſe is the Work of Heaven; but we ſee here, that an Hypocrite may get into that vein, even while an Hypocrite, and while on Earth below. Nor do I think that this Prayer of his was a premediated ſtinted form, but a Prayer *Ex tempore*, made on a ſudden according to what he felt, thought, or underſtood of himſelf.

Here therefore, we may ſee, that even *Prayer*, as well as *other* Acts of religious Worſhip, may be performed in great Hypocriſie; although, I think, that to perform *Prayer* in Hypocriſie, is one of the moſt daring Sins that are committed by the Sons of Men. For by Prayer, above all Duties, is our moſt direct, and immediate perſonal Approach into the Preſence of God: and as there is an uttering of things before him, eſpecially a giving of him thanks for things received, or a begging, that ſuch and ſuch things might be beſtowed upon me. But now to do theſe things in Hypocriſie, (and 'tis eaſie to do them ſo, when we go up into the Temple to pray) muſt needs be intolerable wickedneſs, and it argueth infinite

Patience in God, that he ſhould let ſuch as do ſo, ariſe alive from their Knees, or that he ſhould ſuffer them to go away from the place where they ſtand, without ſome Token or Remark of his Wrath upon them.

I alſo obſerve, That this *Ex tempore* Prayer of the *Phariſee*, was performed by *himſelf*, or in the ſtrength of his own Natural Parts; for ſo the Text implieth. *The Phariſee*, ſaith the Text, *ſtood and prayed thus with himſelf*, with himſelf, or by himſelf, and may ſignifie, either that he ſpoke ſoftly, or that he made this Prayer by reaſon of his Natural Parts. *I will pray with the Spirit*, ſaid *Paul*, 1 *Cor.* 14. 15. *The Phariſee prayed with himſelf*, ſaid Chriſt. It is at this day wonderful common, for Men to pray *Ex tempore* alſo: To pray by a Book, by a premediated ſet Form, is now out of faſhion. He is counted no body *now*, that cannot at any time, at a minutes warning, make a Prayer of an half hour long. I am not againſt *Ex tempore* Prayer, for I believe it to be the beſt kind of praying; but yet I am jealous, that there are a great many ſuch Prayers made, eſpecially in Pulpits and in publick Meetings, without the breathing of the Holy Ghoſt in them: For if a *Phariſee* of old could do ſo, Why may not a *Phariſee* do the ſame? Now Wit, and Reaſon, and Notion is now ſcrewed up to a very great height; nor do Men want Words, or Fancies, or Pride, to make them do this thing. Great is the Formality of Religion this Day, and little the Power thereof. Now where there is a great Form and little Power (and ſuch there was alſo among the *Jews*, in the time of our Saviour Jeſus Chriſt) there Men are moſt ſtrangely under the temptation to be Hypocrites; for nothing doth ſo properly and directly oppoſe Hypocriſie, as the Power and Glory of the things

we profeſs. And ſo on the contrary, nothing is a greater temptation to Hypocriſie, than a Form of Knowledge of things without the ſavour thereof. Nor can much of the Power and Favour of the things of the Goſpel be ſeen at this day upon Profeſſors, (I ſpeak not now of all) if their *Notions* and *Converſations* be compared together. How proud, how covetous, how like the World in Garb and Guiſe, in Words and Actions, are moſt of the great Profeſſors of this our day! but when they come to Divine Worſhip, eſpecially to pray, by their Words and Carriages there, one would almoſt judge them to be Angels in Heaven. But ſuch things muſt be done in Hypocriſie, as alſo the *Phariſee*'s was.

The Phariſee *ſtood and prayed* [*thus with himſelf.*]

And, in that it is ſaid, *he prayed with himſelf*; it may ſignifie, that he went in his Prayer no further than his Senſe, and Reaſon, Feeling, and carnal Apprehenſions went. True, Chriſtian Prayer, oft times leaves Senſe and Reaſon, Feeling, and carnal Apprehenſions behind it, and goeth forth with Faith, Hope, and deſires to know what at preſent we are ignorant of, and that unto which our Senſe, Feeling, Reaſon, *&c.* are ſtrangers. The Apoſtle indeed doth ſay, *I will pray with the Underſtanding*, 1 Cor. 14. 15. but then it muſt be taken for an Underſtanding ſpiritually enlightened. I ſay, it muſt be ſo underſtood, becauſe the natural Underſtanding, properly as ſuch, receiveth not the things of the Spirit of God when offered, and therefore cannot pray for them; for they to ſuch, are fooliſh things, 1 *Cor.* 2. 24.

Now a ſpiritually enlightened Underſtanding may be officious in Prayer theſe ways.

1.

1. As it has received conviction of the truth of the being of the things that are of the Spirit of God: For to receive Conviction of the Truth and Being of ſuch Things, comes from the Spirit of God not from the Law, Sence, or Reaſon (1 *Cor.* 2. 10, 11, 12.) Now the Underſtanding, having, by the Holy Ghoſt, received Conviction of the Truth of the Being of ſuch Things, draweth out the Heart to cry in Prayer to God for them. Therefore he ſaith, *he would pray with the Underſtanding.*

2. A Spiritually-enlightned Underſtanding, hath alſo received by the Holy Ghoſt, Conviction of the *Excellency* and *Glory* of the things that are of the Spirit of God, and ſo enflameth the Heart with more fervent deſires in this duty of Prayer; for there is a ſupernatural Excellency in the things that are of the Spirit; (*For if the miniſtration of death* (to which the *Phariſee* adhered) *written and engraven in ſtones, was glorious, ſo that the Children of* Iſrael *could not ſtedfaſtly behold the face of* Moſes, *for the Glory of his Countenance, which Glory was to be done away. How ſhall not the Miniſtration of the Spirit be rather glorious. For if the Miniſtration of Condemnation be Glory, much more doth the Miniſtration of Righteouſneſs exceed in Glory: For even that which was made glorious, hath no Glory in this reſpect, by reaſon of the Glory that excelleth,* 2 Cor. 3. 7, 8, 9, 10. and the Spirit of God ſheweth, at beſt, ſome Things of that Excellent Glory of them to the Underſtanding that it enlighteneth, (*Eph.* 1. 17, 18, 19.)

3. The ſpiritually-enlightned Underſtandeng hath alſo thereby received Knowledge, that theſe, Excellent ſupernatural things of the Spirit, are

given by Covenant in Chriſt to thoſe that love God, that are beloved of him. *Now we have received*, ſays *Paul*, *not the Spirit of the World*, (that the Phariſee had) *but the ſpirit which is of God that we may know the Things that are freely given to us of God*, (1 Cor. 2. 12.) And this Knowledge, that the Things of the Spirit of God are freely given to us of God, puts yet a greater Edge, more Vigour, and yet further Confidence into the Heart to ask for what is mine by Gift, by a free Gift of God in his Son. But all theſe Things the poor *Phariſee* was an utter ſtranger to; he knew not the Spirit, nor the Things of the Spirit, and therefore muſt neglect Faith, Judgment, and the Love of God, (*Matth.* 23. 23. *Luke* 11.42.) and follow himſelf, and himſelf only as to his Sence, Feeling, Reaſon, and carnal Imagination in Prayer.

He ſtood and prayed thus [with himſelf.] He prayed *thus*, talking *TO* himſelf; for ſo alſo may (I think) be underſtood. 'Tis ſaid of the unjuſt Judge, he ſaid *within himſelf, Though I fear not God, nor regard Man, &c. Luke* 18. 4. That is, he ſaid it to himſelf. So the Phariſee is ſaid to pray *with himſelf*: God and the Phariſee were not together, there was only the *Phariſee* and *himſelf*: *Paul* knew not what to pray for without the Holy Ghoſt joyned himſelf with him, ſpake with him, and helped him with groans unutterable, But the *Phariſee* had no need of that, 'Twas enough that *HE* and *himſelf* were together at the Work; for he thought without doubting that *He* and *himſelf* together could do. How many Times have I heard ancient *Men*, and ancient Women, utter it, with themſelves, when all alone in ſome private Room, or in ſome ſolitary Path; and in their Chat, they have been ſometimes rea oning, ſometimes

times chiding, ſometimes pleading, ſometimes praying, and ſometimes ſinging; but yet all has been done by themſelves when all alone. But yet ſo done, as one that has not ſeen them, muſt needs have concluded, that they were talking, ſinging, praying with Company, when all that they ſaid they did it with themſelves, and had neither Auditor nor Regarder.

So the *Phariſee* was at it with himſelf, *HE* and *himſelf* performed, at this time, the Duty of Prayer. Now I obſerve, that uſually when Men do ſpeak to or with themſelves, they greatly ſtrive to pleaſe themſelves: Therefore it is ſaid, there is a Man, *That flattereth himſelf in his own Eyes, until his Iniquity be found to be hateful*, (Pſal. 36. 2.)He flattereth himſelf in his own way according as his Sence and carnal Reaſon dictates to him; and he might do it as well in Prayer, as in any other way. Some Men will ſo hear Sermons, and apply them that they may pleaſe themſelves: And ſome Men will pray, but will refuſe ſuch Words and Thoughts in Prayer as will not pleaſe themſelves.

Oh, how many men ſpeak all that they ſpeak in Prayer, rather to themſelves,or to their Auditory, than to God that dwelleth in Heaven ! and this I take to be the manner, I mean ſomething of the manner of the *Phariſee*'s praying. Indeed, he made mention of God, as alſo others do; but he prayed with himſelf to himſelf, in his own Spirit, and to his own pleaſing, as the matter of his Prayer doth manifeſt. For it was not pleaſant to this Hypocrite, think you, to ſpeak thus well of himſelf at this time? doubtleſs it was. Alſo Children and Fools are of the ſame temper with Hypocrites, as to this; they alſo love without ground, as the *Phariſee*, to flatter themſelves in

their own Eyes: But not he that commendeth himſelf is approved.

God, I thank thee, I am not as other Men are, Extortioners, Unjuſt, Adulterers, or even as this Publican, &c.

Thus he begins his Prayer; and it is, as was hinted before, a Prayer of the higheſt ſtrain. For to make a Prayer all of Thankſgiving, and to urge in that Prayer the cauſe of that Thankſgiving, is the higheſt manner of praying, and ſeems to be done in the ſtrongeſt Faith, &c. in the greateſt ſenſe of Things. And ſuch was the *Phariſee*'s Prayer, only he wanted ſubſtantial Ground for his Thankſgiving; to wit, he wanted Proof of that he ſaid, *he was not as other Men were*, except he had meant, as he did not, that he was even of the worſt ſort of Men: For even the beſt of Men by Nature, and the worſt, are all alike. *What are we better than they?* ſaid *Paul*, *no, in no wiſe*, (Rom. 3. 9.) So then, he failed in the Ground of his Thankfulneſs, and therefore his Thankfulneſs was grounded on an Untruth, and ſo became feigned, and ſelf-flattering, and could not be acceptable with the God of Heaven.

Beſides, in this high Prayer of the *Phariſee*, he *father*'d that upon God which he could by no means own; to wit, that he being ſo good as he thought himſelf to be, was, through diſtinguiſhing Love and Favour of God. *God, I thank thee, I am not as other Men are.* I thank thee, that thou haſt made me better than others. I thank thee, that my Condition is ſo good, and that I am ſo far advanced above my Neighbour.

There are ſeveral things flow from this Prayer of the *Phariſee*, that are worth our Obſervation. As,

Firſt, That the *Phariſees* and *Hypocrites*, do not love to count themſelves Sinners, when they ſtand before God. They chuſe rather to commend themſelves before him for vertuous and holy Perſons, ſometimes *ſaying*, and oftner *thinking*, that they are more righteous than others. Yea, it ſeems by the Word, to be natural, Hereditary, and *ſo* common for Hypocrites to truſt to themſelves that they are righteous, and then to condemn others; this is the Foundation upon which this very Parable is built: *He ſpake this Parable*, ſaith Luke, *unto certain, that truſted in themſelves as being righteous*; or that they were ſo, *and deſpiſed others*, verſ. 9.

I ſay, Hypocrites love not to think of their ſins, when they ſtand in the preſence of God; but rather to muſter up, and to preſent him with their ſeveral good Deeds, and to venture a ſtanding or falling by them.

Secondly, This Carriage of the *Phariſee* before God informs us, that Moral Vertues, and the Ground of them, which is the Law, if truſted to, blinds the Mind of Man, that he cannot for them perceive the Way to Happineſs. *While* Moſes *is read* (and his Law, and the Righteouſneſs thereof truſted to) *the Vail is upon their Heart. And even unto this Day*, ſaid *Paul*, *the ſame vail remaineth untaken away in the reading of the Old Teſtament, which Vail is done away in Chriſt. But even unto this Day, when* Moſes *is read, the Vail is over their Heart*, 2 Cor. 3. 14, 15. And this is the reaſon that ſo many moral Men, that are adorned with civil and moral Righteouſneſs, are yet ſo ignorant of themſelves, and the way of Life by Chriſt.

The Law of Works, and the Righteouſneſs of the Fleſh, which is the Righteouſneſs of the Law,

blinds their Minds, ſhuts up their Eyes, and cauſeth them to miſs of the Righteouſneſs that they are ſo hotly in the purſuit of. Their Minds were blinded, ſaith the Text; Whoſe Minds? Why thoſe that adhered to, that ſtood by, and that ſought Righteouſneſs of the Law. Now,

The *Phariſee* was ſuch an one, he reſted in the Law, he made his Boaſts of God, and truſted to himſelf that he was righteous; and all this proceeded of that blindneſs and ignorance that the Law had poſſeſſed his Mind withal; for it is not granted to the Law to be the miniſtration of Life and Light, but to be the miniſtration of Death, when it ſpeak; and of Darkneſs, when truſted unto, that the Son of God might have the preheminence in all things: Therefore 'tis ſaid, *when it, the Heart ſhall turn to him, the Vail ſhall be taken away*, 2 Cor. 3. 16.

Thirdly, We may ſee by this Prayer, the ſtrength of vain Confidence; it will embolden a Man to ſtand in a lye before God; it will embolden a Man to truſt to himſelf; and to what he hath done; yea, to plead his own Goodneſs inſtead of God's Mercy before him. For the *Phariſee* was not only a Man that juſtified himſelf before Men, but one that juſtified himſelf before God: And what was the Cauſe of his ſo juſtifying of himſelf before God, but that vain Confidence that he had in himſelf and his Works, which were both a cheat and a lye to himſelf. But, I ſay, the boldneſs of the Man was wonderful, for he ſtood to the lye that was in his right Hand, and pleaded the Goodneſs of it before him. But, beſides theſe things, there are four things more that are couched in this Prayer of the *Phariſee*.

First, By this Prayer the *Phariſee* doth appropriate to himſelf *Converſion*, he challengeth it to himſelf and to his Fellows. *I am not*, ſaith he, *as other Men*; that is, in Unconverſion, in a ſtate of Sin, Wrath, and Death: And this muſt be his meaning; for the Religion of the *Phariſee* was not grounded upon any particular, natural Priviledge: I mean not *ſingly*, not *only* upon that, but upon a falling in with thoſe Principles, Notions, Opinions, Decrees, Traditions, and Doctrines, that they taught diſtinct from the true and holy Doctrines of the Prophets. And they made to themſelves Diſciples by ſuch Doctrine, Men, that they could captivate by thoſe Principles, Laws, Doctrines, and Traditions: And therefore ſuch are ſaid to be of the Sect of the *Phariſees*; that is, the Scholars, and Diſciples of them, converted to them and to their Doctrine. Oh! it is eaſie for Souls to appropriate Converſion to themſelves, that know not what Converſion is. It is eaſie, I ſay, for Men to lay Converſion to God, on a legal, or ceremonial, or deluſive bottom, on ſuch a bottom that will ſink under the burden that is laid upon it; on ſuch a bottom that will not ſtand when it is brought under the Touch-ſtone of God, nor againſt the Rain, Wind, and Floods that are ordained to put it to the trial, whether it is true or falſe. The *Phariſee* here ſtands upon a ſuppoſed Converſion to God; *I am not as other Men*; but both he, and his Converſion are rejected by the ſequel of the Parable: *That which is highly eſteemed among Men* (Luke 16. 15.) *is abomination in the ſight of God*. That is, that Converſion, that Men, as Men flatter themſelves, that they have is ſuch. But the *Phariſee* will be a converted Man, he will have more to ſhew for Heaven than his Neighbour, *I am not as other Men are*; to wit, in

a ſtate of Sin and Condemnation, but in a ſtate of Converſion and Salvation. But ſee how grievouſly this Sect, this Religion beguiled Men. It made them two-fold worſe the Children of Hell than they were before: And then their Teachers were, *Matth.* 23. 15. that is, their Doctrine begat ſuch Blindneſs, ſuch vain Confidence, and groundleſs Boldneſs in their Diſciples, as to involve them in that Conceit of Converſion that was falſe, and ſo if truſted to, damnable.

Secondly, By theſe Words, *we find the* Phariſee, *not only appropriating Converſion to himſelf, but rejoycing in that Converſion: God, I thank thee*, ſaith he, *that I am not as other Men*; which Saying of his, gives us to ſee that he gloried in his Converſion; he made no doubt at all of his State, but lived in the Joy of the Safety that he ſuppoſed his Soul by his Converſion to be in. Oh! thanks to God, ſays he, I am not in the State of Sin, Death, and Damnation, as the Unjuſt, and this *Publican* is. But a ſtrong Deluſion! to truſt to the Spider's Web, and to think, that a few of the moſt fine of the Works of the Fleſh, would be ſufficient to bear up the Soul in, at, and under the Judgment of God. *There is a Generation that are pure in their own Eyes, and yet are not waſhed from their filthineſs.* This Text can be ſo fitly applied to none, as to the *Phariſee*, and to thoſe that tread in the *Phariſee*'s ſteps, and that are ſwallowed up with his Conceits, and with the Glory of his own Righteouſneſs.

So again, *There is a way* (a way to Heaven) *which ſeemeth right to a Man, but the end thereof are the ways of Death*, Prov. 30. 12. ch. 14. 12. This alſo is fulfilled in theſe kind of Men; at the end of their Way is Death and Hell, notwithſtanding

ing their confidence in the goodneſs of their State.

Again, *There is that maketh himſelf rich, yet hath nothing*, Prov. 13. 7. What can be more plain from all theſe Texts, than that ſome Men, that are *out* of the way think themſelves *in* it; and that ſome Men think themſelves clean, that are yet *in* their filthineſs; and that think themſelves Rich for the next World, and yet are poor, and miſerable, and wretched, and blind, and naked. Thus the poor, blind, naked, hypocritical *Phariſee* thought of himſelf, when God threatned to abaſe him: Yea, he thought himſelf thus and joyed therein, when indeed he was going down to the Chambers of Death.

Thirdly, By theſe Words, *the* Phariſee *ſeems to put the goodneſs of his condition upon the goodneſs of God.* I am not as other Men are, and I thank God for it. *God*, ſaith he, *I thank thee, that I am not as other Men are.* He thanked God, when God had done nothing for him. He thanked God, when the way that he was in, was not of God's preſcribing, but of his own inventing. So the Perſecutor thanks God, that he was put into that way of roguery that the Devil had put him into, when he fell to rending and tearing of the Church of God; *Their Poſſeſſors ſlay them*, ſaith the Prophet, *and holds themſelves not guilty: and they that ſell them, ſay, bleſſed be the Lord, for I am rich*, Zach. 11. 5. I remember, that *Luther* uſed to ſay, *In the Name of God begins all miſchief.* All muſt be fathered upon God; the *Phariſee*'s Converſion muſt be father'd upon God; the right, or rather the Villany of the outragious Perſecution againſt God's People, muſt be fatherd upon God. God, I thank thee, and Bleſſed be God muſt be

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the burthen of the Heretick's Song. So again, the Free-willer, he will aſcribe all to God; the Quaker, the Ranter, the Socinian, *&c.* will aſcribe all to God. *God, I thank thee*, is in every Man's mouth, and muſt be intailed to every Errour, Deluſion, and damnable Doctrine that is in the World: But the Name of God, and their Doctrine, Worſhip, and Way, hangeth together, much as doth it, and the *Phariſee*'s Doctrine; that is to ſay, nothing at all; for God hath not propoſed their Principles, nor doth he own them, nor hath he commanded them, nor doth he convey by them the leaſt Grace or Mercy to them; but rather rejecteth them, and holdeth them for his Enemies, and for the Deſtroyers of the World.

Fourthly, We come in the next place to the Ground of all this; and that is, *To what the* Phariſee *had attained.* To wit, that he was no Extortioner, no unjuſt Man, no Adulterer, nor even as this *Publican*, and for that he faſted twice a Week, and payed Tythes of all that he poſſeſſed. So that you ſee he pretended to a double Foundation for his Salvation, a Moral and a Ceremonial one; but both very lean, weak, and feeble: For the firſt of his Foundation, what is it more, if all be true that he ſaith, but a Being removed a few Inches from the vileſt Men in their vileſt Actions, a very ſlender matter to build my Confidence for Heaven upon.

And for the ſecond part of his Ground for Life, What is it but a couple of Ceremonies, if ſo good? The firſt is queſtioned as a thing not founded in God's Law; and the ſecond is ſuch, as is of the remoteſt ſort of Ceremonies, that teach and preach the Lord Jeſus. But ſuppoſe them to be the beſt, nd his Conformity to them the thoroweſt, they never

never were ordained to get to Heaven by, and ſo are become but a ſandy Foundation. But any thing will ſerve ſome Men for a Foundation, and Support for their Souls, and to build their hopes of Heaven upon. I am not a Drunkard, ſays one, nor a Liar, nor a Swearer, nor a Thief, and therefore, I thank God, I have hopes of Heaven and Glory. I am not an Extortioner, nor an Adulterer, not unjuſt, nor yet as *THIS* Publican; and therefore do hope I ſhall go to Heaven. Alas, poor Men! will your being furniſhed with theſe things, ſave you from the thundring Claps and vehement Batteries, that the Wrath of God will make upon Sin and Sinners in the Day that ſhall burn like an Oven? No, no, nothing at that Day can ſhroud a Man from the hot Rebukes of that Vengeance, but the very Righteouſneſs of God, which is not the Righteouſneſs of the Law, however *Chriſtened*, Named, or Garniſhed with all thoſe *Gew-gaws*, that Mens Heads and Fancies can invent, for that is but the Righteouſneſs of Man.

But, O thou blind *Phariſee*, ſince thou art ſo confident that thy State is good, and thy Righteouſneſs is that that will ſtand, when it ſhall be tried with Fire, (1 *Cor.* 3. 13.) let me now reaſon with thee of Righteouſneſs: My Terrour ſhall not make thee afraid; I am not God, but a Man as thou art, we both are formed out of the Clay.

Firſt, Prithee when didſt thou begin to be righteous, was it before or after thou hadſt been a Sinner? Not afore, I dare ſay; but if after, then the Sins that thou polluteſt thy ſelf withal before, have made thee uncapable of acting legal Righteouſneſs: For Sin, where it is, pollutes, defiles, and makes vile the whole Man; therefore *Thy*

canſt not by after-acts of Obedience make thy ſelf juſt in the ſight of that God, thou pretendeſt now to ſtand praying unto. Indeed, thou mayeſt cover thy *Dirt*, and paint thy *Sepulchre*; for that, Acts of after-obedience will do, though Sin has gone before. But *Phariſee*, God can ſee through the white of this Wall, even to the Dirt that is within: God alſo can ſee through the Paint and Garniſh of thy beauteous *Sepulchre*, to the dead Men's Bones that are within; nor can *any* of thy moſt holy Duties, nor *All*, when put together, blind the eye of the All-ſeeing Majeſty from beholding all the uncleanneſs of thy Soul. (*Matth.* 23. 27.) Stand not therefore ſo ſtoutly to it, now thou art before God; Sin is with thee, and Judgment and Juſtice is before *him*. It becomes thee, therefore, rather to diſpiſe and abhor this Life of thy hand, and to count all thy Doings but droſs and dung, and to be content to be juſtified with another Man's Righteouſneſs inſtead of thine own. This is the way to be ſecured. I ſay, blind *Phariſee*, this is the way to be ſecured from the wrath which is to come.

There is nothing more certain than this, that as to Juſtification from the Curſe of the Law, God has rejected Man's Righteouſneſs, for the weakneſs and unprofitableneſs thereof; and hath accepted in the room of that the Glorious Righteouſneſs of his Son; becauſe indeed, that, and that only, is univerſal, perfect, and equal with his Juſtice and Holineſs. This is in a manner the Contents of the whole Bible, and therefore muſt needs be moſt certainly true. Now then, Mr. *Phariſee*, methinks, what if thou didſt this, and that while thou art at thy Prayers; to wit, caſt in thy Mind what doth God love moſt, and the Reſolve would be at Hand. The *BEST* Righteouſneſs, ſurely the *BEST* Righteouſneſs;

for

for that thy Reaſon will tell thee: This done, even while thou art at thy Devotion, ask thy ſelf again, But *WHO* has the *beſt* Righteouſneſs? And that Reſolve will be at hand alſo; to wit, *He that in Perſon is equal with God*; and that is his Son Jeſus Chriſt. *He that is ſeparate from Sinners, and made higher than the Heavens*; and that is his Son Jeſus Chriſt, *He that did no Sin, nor had any Guile found in his Mouth*; and there never was any ſuch *HE* in the World, but the Son of God, Jeſus Chriſt.

Now *Phariſee*, when thou haſt done this, then as thou art in thy Devotion, ask again, *But what is this beſt Righteouſneſs, the Righteouſneſs of Chriſt, to do?* And the Anſwer will be ready. It is to be made by an Act of the Sovereign Grace of God over to the Sinner, that ſhall dare to truſt thereto for Juſtification from the curſe of the Law. *He is made unto us of God, Righteouſneſs. He hath made him to be a ſin for us, who knew no ſin, that we might be made the Righteouſneſs of God in him: For Chriſt is the end of the Law for Righteouſneſs to every one that believeth*, 1 Cor. 1. 30. 2 Cor. 5. 21. Rom. 10. 4.

This done, and concluded on, then turn again *Phariſee*, and ſay thus with thy ſelf: Is it moſt ſafe for me to truſt in this Righteouſneſs of God? This Righteouſneſs of God-man, this Righteouſneſs of Chriſt? Certainly it is. Since, by the Text, it is counted the beſt, and that which beſt pleaſeth God; ſince it is that which God hath appointed, that Sinners ſhall be juſtified withal. *For in the Lord have we Righteouſneſs that believe*: And, *In the Lord we are juſtified, and do glory*, Iſa. 45. 24, 25.

Nay *Phariſee*, ſuppoſe thine own Righteouſneſs ſhould be as long, as broad, as high, as deep, as per-

perfect, as good, even every way as good, as the Righteouſneſs of Chriſt. Yet ſince God has choſe by Chriſt, to reconcile us to himſelf, canſt thou attempt to ſeek by thine own Righteouſneſs, to reconcile thy ſelf to God, and not be guilty of attempting (at leaſt) to confront this Righteouſneſs of Chriſt before God: Yea, to dare with it, yea, to challenge by it, Acceptance of thy Perſon contrary to Gods deſign.

Suppoſe, that when the King has choſen one to be Judge in the Land, and has determined that he ſhall be Judge in all Caſes, and that by his Verdict every Man's Judgment ſhall ſtand. I ſay, ſuppoſe, after this another ſhould ariſe, and of his own Head reſolve to do his own buſineſs himſelf. Now, though he ſhould be every whit as able as the Judge of the King's appointing to do it; yea, and ſuppoſe he ſhould do it as juſtly and righteouſly too, yet his making of himſelf a Judge, would be an Affront to the King, and an Act of Rebellion, and ſo a Tranſgreſſion worthy of Puniſhment.

Why *Phariſee;* God hath appointed, that by the Righteouſneſs of his Son, and by that Righteouſneſs only, Men ſhall be juſtified in his ſight from the Curſe of the Law. Wherefore, take heed, and at thy Peril, whatever thy Righteouſneſneſs is, confront not the Righteouſneſs of Chriſt therewith. I ſay, bring it not in, let it not plead for thee at the Bar of God, nor do thou plead for that in his Court of Juſtice; for thou canſt not do that and be Innocent. If he truſts to his Righteouſneſs, he hath ſinned, ſays *Ezekiel.* Mark the Text, *When I ſhall ſay to the Righteous, he ſhall ſurely live; if he truſt to his own Righteouſneſs, and commits Iniquity, all his Righteouſneſs ſhall not be remembred: but for the Iniquity that he hath committed, he ſhall die for it,* Ezek. 33. 13.

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Obſerve a few things from this Text, and they are theſe that follow.

Firſt, Here is a righteous Man; a Man, with whom (we do not hear) that the God of Heaven finds fault.

Secondly, Here is a Promiſe made to this Man, *that he ſhall ſurely live*; but on *THIS* Condition, that he truſts not to his own Righteouſneſs. Whence 'tis manifeſt, that the Promiſe of Life to this righteous Man, is not for the ſake of his Righteouſneſs, but for the ſake of ſomething elſe, to wit, the Righteouſneſs of Chriſt.

1. Not for the ſake of his own Righteouſneſs. This is evident, becauſe we are *admitted*, yea, *commanded*, to truſt in the Righteouſneſs that ſaveth us. The Righteouſneſs of God is unto all, and upon all them that believe; that is, truſt *IN* it, and truſt *TO* it for Juſtification. Now therefore, if thy Righteouſneſs, when moſt perfect, could ſave thee, thou mighteſt, yea oughteſt moſt boldly to truſt therein. But ſince thou art forbidden to truſt to it, 'tis evident it cannot ſave, nor is it for the ſake of that, that the righteous Man is ſaved, *Rom.* 3. 21, 22.

2. But for the ſake of ſomething elſe; to wit, for the ſake of the Righteouſneſs of Chriſt, whom God hath ſet forth to be a Propitiation through Faith in his Blood, to declare his Righteouſneſs for the Remiſſion of Sins, that are paſt through the forbearance of God. To declare (I ſay) at this time his Righteouſneſs, that he might be juſt, and the Juſtifier of him that believeth in Jeſus, *Rom.* 3. 24, 25. See *Phil.* 3. 6, 7, 8.

If he truſt to his own Righteouſneſs, and commit Iniquity, all his Righteouſneſs ſhall not be remembred; but for his Iniquity that he hath committed (in truſting to his own Righteouſneſs) *he ſhall die for it.*

Note hence further.

1. That there is more Vertue in one Sin to deſtroy, than in all thy Righteouſneſs to ſave thee alive. If he truſt, if he truſt never ſo little, if he do at all truſt to his own Righteouſneſs, all his Righteouſneſs ſhall be forgotten; and *by*, and *for*, and *in*, the Sin that he hath committed in truſting to it, he ſhall die.

2. Take notice alſo, that there are more damnable Sins than thoſe, that are againſt the moral Law. By which of the Ten Commandments is truſting to our own Righteouſneſs forbidden? yet it is a Sin. It is a Sin therefore, forbidden by the Goſpel, and is included, lurketh cloſe in, yea, is *the*, or *a* Root of unbelief it ſelf; *He that believes not, ſhall be damned.* But he that truſteth in his own Righteouſneſs doth not believe, neither in the Truth, or ſufficiency of the Righteouſneſs of Chriſt to ſave him, therefore he ſhall be damned.

But how is it manifeſt, that he that truſteth to his own Righteouſneſs, doth it through a doubt, or unbelief of the truth or ſufficiency of the Righteouſneſs of Chriſt?

I anſwer, Becauſe, even becauſe he truſteth to his own. A Man will never willingly chuſe to truſt to the worſt of Helps, when he believes there is a better as near, and to be had as ſoon, and that too, upon as eaſie, if not more eaſie terms. If he, that truſteth to his own Righteouſneſs for Life, did believe, that there is indeed ſuch a thing as the Righteouſneſs of Chriſt to juſtifie; and that this

this Righteouſneſs of Chriſt has in it *ALL* ſufficiency to do that bleſſed Work, be ſure he would chuſe *THAT*, thereon to lay, lean, and venture his Soul, that he ſaw was the beſt, and moſt ſufficient to *ſave*; eſpecially when he ſaw alſo, (and ſee that, he muſt, when he ſees the Righteouſneſs of Chriſt) to wit, that that is to be obtained as ſoon, becauſe as near, and to be had on as eaſie terms; nay, upon eaſier than may Man's own Righteouſneſs. I ſay, he would ſooner chuſe it, becauſe of the weight of Salvation, of the worth of Salvation, and of the fearful ſorrow, that to Eternity will overtake him, that in this thing ſhall miſcarry. It is for Heaven, it is to eſcape Hell, Wrath, and Damnation, ſaith the Soul; and therefore I will, I muſt, I dare not but chuſe *that*, and that *only*, that I believe to be the beſt and moſt ſufficient help in ſo great a Concern, as Soul-concern is. So then he that truſteth to his own Righteouſneſs, does it of unbelief of the ſufficiency of the Righteouſneſs of Chriſt to ſave him.

Wherefore this ſin of truſting to his own Righteouſneſs is a moſt high and damning Tranſgreſſion; becauſe it contemneth the Righteouſneſs of Chriſt, which is the only Righteouſneſs that is ſufficient to ſave from the Curſe of the Law. It alſo diſalloweth the Deſign of Heaven, and the excellency of the Miſtery of the Wiſdom of God, in deſigning this way of Salvation for Man. What ſhall I ſay, It alſo ſeeketh to rob God of the Honour of the Salvation of Man. It ſeeketh to take the Crown from the Head of Chriſt, and to ſet it upon the *Hypocrite's* Head; therefore, no marvel, that this one ſin be of that Weight, Vertue, and Power, as to ſink that Man and his Righteouſneſs into Hell, that leaneth thereon, or that truſteth unto it.

But

But *Phariſee*, I need not talk thus unto thee, for thou art not the Man that hath that Righteouſneſs, that God findeth not fault withal; nor is it to be found, but with him that is ordained to be the Saviour of Mankind; nor is there any ſuch one beſides Jeſus, who is called Chriſt. Thy Righteouſneſs is a poor pittance, a ſcrap; nay, not ſo good as a ſcrap of Righteouſneſs. Thine own Confeſſion makes thee partial in the Law; for *here*, in the midſt of thy Boaſts, thou haſt not, becauſe thou canſt not, ſay thou haſt fulfilled all Righteouſneſs. What madneſs then has brought thee into the Temple, there in audacious manner to ſtand and vaunt before God; ſaying, *God, I thank thee, I am not as other Men are*, &c.

Doſt thou not know, that he that breaks one, breaks all the Commandments of God; and conſequently, that he that keeps not all, keeps none at all of the Commandments of God. Say I this of my ſelf? Saith not the Scripture the ſame? *For whoſoever ſhall keep the whole Law, and yet offend in one point, is guilty of all*, Jam. 2. 10. Be confounded then, be confounded.

Doſt thou know the God with whom *now* thou haſt to do? He is a God that cannot, no, that cannot (as he is juſt) accept of an *half* Righteouſneſs for an *whole*; not of a *lame* Righteouſneſs for a *ſound*, nor of a *ſick* Righteouſneſs for a *well* and *healthy* one, *Mal.* 1. 7, 8. And if ſo, how ſhould he then accept of that which is no Righteouſneſs? I ſay, How ſhould he accept of that which is none at all, ſave an hypocritical and feigned one? (for thine is only ſuch.) And if Chriſt ſaid, when you have done all, *ſay, We are unprofitable*, How cameſt thou to ſay before, thou hadſt done *one* thing *well*, I am better, more righteous than other Men?

Didſt thou believe, when thou ſaidſt it, *That God knew thy Heart*? Hadſt thou ſaid this to the

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Publican, it had been a high and rampant Expreſſion; but to ſay this before God, to the face of God, when he knew that thou waſt vile, and a ſinner from the Womb, and from the Conception, ſpoils all. It was ſpoken to put check to thy Arrogancy, when Chriſt ſaid, *Ye are they, that juſtifie your ſelves before Men, but God knows your Hearts*, Luke 16. 15.

Haſt thou taken notice of this, that God judgeth the Fruit by the Heart from whence it comes? *A good Man, out of the good Treaſure of his Heart, bringeth forth that which is good*, Luke 6. 45. *and an evil Man, out of the evil Treaſure of his Heart, bringeth forth that which is evil.* Nor can it be otherwiſe concluded, but that thou art an evil Man, and ſo that all thy ſuppoſed good is nought but badneſs. For that thou haſt made it to ſtand in the room of Jeſus, and haſt dared to commend thy ſelf to the living God thereby: For thou haſt truſted in thy ſhadow of Righteouſneſs, and committed Iniquity. Thy Sin hath melted away thy Righteouſneſs, and turned it to nothing but droſs; or, if you will, *to the early dew*, like to which it goeth away, and ſo can by no means do thee good, when thou ſhalt ſtand in need of Salvation and Eternal Life of God.

But further, thou ſayeſt thou art righteous, but they are but vain Words. Knoweſt thou not that thy Zeal, which is the Life of thy Righteouſneſs, is prepoſterous in many things. What elſe means thy madneſs, and the rage thereof, againſt Men as good as thy ſelf. True, thy being ignorant that they are good, may ſave thee from the Commiſſion of the ſin that is unpardonable; but it will never keep thee from ſpot in God's ſight, but will make both thee and thy Righteouſneſs culpable.

Paul, who was once as brave a *Phariſee* as thou canſt be, calleth much of that Zeal, which he in

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that Eſtate was poſſeſſed with, and lived in the Exerciſe of *Madneſs*; yea, *exceeding* Madneſs, *Acts* 26. 9, 10, 11. *Philip.* 3. 5, 6. and of the ſame ſort is much of thine, and it muſt be ſo; for a Lawyer, a Man for the Law, and that reſteth in it, muſt be a Perſecutor; yea, a Perſecutor of righteous Men, and that of Zeal to God; becauſe by the Law is begotten, through the weakneſs that it meeteth with in thee, ſowerneſs, bitterneſs of Spirit and Anger, againſt him that rightfully condemneth thee of Folly, for chuſing to truſt to thine own Righteouſneſs, when a better is provided of God to ſave us, *Gal.* 4. 28, 29, 30, 31. Thy Righteouſneſs therefore is deficient, yea, thy Zeal for the Law, and the Men of the Law has joyned madneſs with thy moral Vertues, and made thy Righteouſneſs Unrighteouſneſs; How then canſt thou be upright before the Lord?

Further, Has not the pride of thy Spirit in this hot-headed Zeal for thy Phariſaical Notions run thee upon thinking, that thou art able to do more than God hath enjoyned thee, and ſo able to make thy ſelf more righteous, than God requireth thou ſhouldeſt be. What elſe is the cauſe of thy adding of Laws to God's Laws, Precepts to God's Precepts, and Traditions to God's Appointments? *Mark* 7. Nay; haſt thou not by thy thus doing, condemned the Law of want of Perfection, and ſo the God that gave it of want of Wiſdom, and Faithfulneſs to himſelf and thee?

Nay, I ſay again, hath not thy thus doing charged God with being ignorant of knowing, what Rules there needed to be impoſed on his Creatures to make their Obedience compleat? And doth not this apiſh Madneſs of thine intimate, moreover, that if thou hadſt not ſtept in with the bundle of thy Traditions, Righteouſneſs had been

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imperfect, not through Man's weakneſs, but through impediment in God, or in his miniſtring Rules of Righteouſneſs unto us.

Now, when thou haſt thought on theſe things fairly, anſwer thy ſelf in theſe few Queſtions: Is not this Arrogancy? Is not this Blaſphemy? Is not this to condemn God, that thou mighteſt be righteous? and doſt thou think, this is, indeed, the way to be righteous?

But again, what means thy preferring of thine own Rules, Laws, Statutes, Ordinances and Appointments, *before* the Rules, Laws, Statutes, and Appointments of God? Thinkeſt thou this to be right? Whether will thy Zeal, thy Pride, and thy Folly carry thee? Is there more Reaſon, more Equity, more Holineſs in thy Traditions, than in thy *holy*, and *juſt*, and *good* Commandments of God? *Rom.* 7. 12. Why then, I ſay, doſt thou reject the Commandment of God, to keep thine own Tradition? Yea, Why doſt thou rage, and rail, and cry out when Men keep not thy Law, or the Rule of thine Order, and Tradition of thine Elders; and yet ſhut thine Eyes, or wink with them, when thou thy ſelf ſhalt live in the breach of the Law of God? Yea, why wilt thou condemn Men, when they keep not thy Law, but ſtudy for an excuſe, yea, plead for them that live in the breach of God's (*Mark* 7. 10, 11, 12, 13.) Will this go for Righteouſneſs in the day of God Almighty? Nay rather, will not this, like a Mill-ſtone about thy Neck, drown thee in the deeps of Hell? Oh the blindneſs, the madneſs, the pride, and ſpite, that dwells in the Hearts of theſe pretended righteous Men.

Again, What kind of Righteouſneſs of thine is this, that ſtandeth in a miſplacing, and ſo conſequently in a miſ-eſteeming of Gods Comman

Some thou ſetteſt too *high*, and ſome too *low*; as in the Text, thou haſt ſet a Ceremony above Faith, above Love, and above Hope in the Mercy of God: When, as 'tis evident, the Things laſt mentioned, are the Things of the firſt rate, the weightier Matters, *Matth.* 23. 23.

Again, thou haſt preferred the *Gold* above the *Temple* that ſanctifieth the Gold, and the *Gift* upon the Altar, above the *Altar* that ſanctifies the Gift, *Matth.* 23. 17.

I ſay again, What kind of Righteouſneſs ſhall this be called? What back will ſuch a Suit of Apparel fit, that is ſet together juſt croſs and thwart to what it ſhould be? Nor can other Righteouſneſs *proceed* where a wrong Judgment *preceedeth IT.*

This miſplacing of God's Laws cannot, I ſay, but produce miſ-ſhaped, and miſ-placed Obedience. It indeed produceth a *Monſter*, an ill-ſhap'd thing, unclean, and an abomination to the Lord. *For ſee, ſaith he*, (if thou wilt be making) *that thou make all things according to the pattern ſhewed thee in the Mount.* Set *Faith*, where *Faith* ſhould ſtand; a *Moral*, where a *Moral* ſhould ſtand; and a *Ceremony*, where a *Ceremony* ſhould ſtand; for this turning of things up-ſide-down ſhall be eſteemed as the Potter's Clay: And wilt thou call this thy Righteouſneſs; yea, wilt thou ſtand in this, plead for this, and venture an Eternal Concern in ſuch a Piece of *Linſie-woolſie* as this? O Fools, and blind!

But further, let us come a little cloſer to the Point. *O blind* Phariſee. *Thou ſtandeſt to thy Righteouſneſs, What doſt thou mean? Wouldeſt thou have Mercy for thy Righteouſneſs, or Juſtice for thy Righteouſneſs?*

If Mercy, what Mercy? Temporal things God *giveth* to the unthankful and unholy; nor doth he uſe to *SELL* the World to Man for Righteouſneſs. The Earth hath he *GIVEN* to the Children of Men. But this is not the thing; thou wouldeſt have eternal Mercy for thy Righteouſneſs; thou wouldeſt have God think upon what an holy, what a good, what a righteous Man thou art, and haſt been. But Chriſt died not for the good and righteous, nor did he come to call ſuch to the Banquet, that Grace hath prepared for the World. *I came not, I am not come*, ſaith Chriſt, *to call the righteous, but ſinners to repentance*, Mark 2. Rom. 5. Yet this is thy Plea; *Lord, God, I am a righteous Man*, therefore grant me Mercy, and a ſhare in thy Heavenly Kingdom. What elſe doſt thou mean, when thou ſaiſt, *God, I thank thee, that I am not as other Men are?* Why doſt thou rejoyce, why art thou glad that thou art more righteous (if indeed thou art) than thy Neighbour, if it is not becauſe thou thinkeſt, that thou haſt got the ſtart of, the better of thy Neighbour, with reference to Mercy; and that by thy Righteouſneſs thou haſt inſinuated thy ſelf into God's Affections, and procured an intereſt in his eternal Favour? But,

What, *What haſt thou done by thy Righteouſneſs?* I ſay, What haſt thou given to God thereby? And what hath he received of thy hand? Perhaps thou wilt, ſaith Righteouſneſs, pleaſe God: But I anſwer, No, not thine with reſpect to Juſtification from the Curſe of the Law, unleſs it be as perfect, *as the Juſtice it is yielded to*, and as the Law that doth command it. But thine is not ſuch a Righteouſneſs; no, thine is *ſpeckled*, thine is *ſpotted*, thine makes even thee to look like a *ſpeckled Bird* in his eye-ſight.

Thy Righteouſneſs has added Iniquity to thy Iniquity, becauſe it has kept thee from a belief of thy need of Repentance, and becauſe it has emboldned thee to thruſt thy ſelf audaciouſly into the Preſence of God, and made thee there, even before his holy Eyes, which are ſo pure, that they cannot look on Iniquity, *Hab.* 1. 13. to *vaunt, boaſt* and *brag* of thy ſelf, and of thy tottering, ragged, ſtinking Uncleanneſs; for all our Righteouſneſſes are as menſtruous Rags, becauſe they flow from a Thing, a Heart, a Man that is unclean. But,

Again, *Wouldeſt thou have Mercy for thy Righteouſneſs?* For who wouldeſt thou have it; for another, or for thy ſelf? If for another (and 'tis moſt proper, that a righteous Man ſhould interceed for another by his Righteouſneſs, rather than for himſelf) then thou thruſteth Chriſt out of his Place and Office, and makeſt thy ſelf to be a Saviour in his ſtead; for a Mediator there is already, even a Mediator between God and Man, and he is the Man Chriſt Jeſus. There is, therefore, no need of thine Interceeding by thy Righteouſneſs for the Aceptation of any unto Juſtification from the Curſe.

But doſt thou plead by thy Righteouſneſs, for Mercy for thy ſelf? Why in ſo doing thou implieſt,

Firſt, *That thy Righteouſneſs can prevail with God, more than can thy Sins.* I ſay, that thy Righteouſneſs can prevail with God to ſave thee from Death, more than thy Sins can prevail with him to condemn thee to it. And if ſo, what follows? but that thy Righteouſneſs is more, and has been done in a fuller Spirit than ever was thy Sins; but thus to inſinuate, is to inſinuate a Lie: For there is no Man, but while he is a Sinner, ſinneth with a

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more full Spirit, than a good Man can act Righteouſneſs withal.

A Sinner when he ſinneth, he doth it with *all* his Heart, and with *all* his Mind, and with *all* his Soul, and with *all* his Strength; nor hath he in his ordinary Courſe any thing that bindeth. But with a good Man it is not ſo; all, and every whit of himſelf, neither is, nor can be, in every good Duty that he doth. *For when he would do good evil is preſent with him.* And again, *The fleſh luſteth againſt the ſpirit, and the ſpirit againſt the fleſh, and theſe are contrary one to the other, ſo that ye cannot do the things that ye would.* Gal. 5. 17.

Now if a good Man cannot do good things with that *Wholeneſs* and *Oneneſs* of Soul; with that Oneneſs and Univerſalneſs of Mind, as a wicked Man doth ſin with, then is his Sin *heavier* to weigh him down to Hell, than is his Righteouſneſs to *buoy* him up to the Heavens.

And again, I ſay, if the Righteouſneſs of a good Man comes ſhort of his ſin, both in number, weight, and meaſure, as it doth (for a good Man ſhrinks and quakes at the Thoughts of God's entring into Judgment with him, *Pſal.* 143. 2. then is his Iniquity more than his Righteouſneſs. And I ſay again, if the ſin of one that is truly gracious, and ſo of one that hath the beſt of Principles, is heavier and mightier to deſtroy him, than is his Righteouſneſs to ſave him, how can it be, that the *Phariſee*, that is no gracious, but a mere carnal Man (ſomewhat reformed and painted over with a few lean and *low* Formalities) ſhould with his empty, partial, hypocritical Righteouſneſs counterpoiſe his great, mighty, and weighty Sins, that have cleaved to him in every State and Condition of his, to make him odious in the ſight of God?

Secondly, Doſt thou plead by thy Righteouſneſs for Mercy for thy ſelf? Why in ſo doing *thou implieſt, that Mercy thou DESERVEDST*; and that is next door to, or almoſt as much as to ſay, God oweth me what I ask for. The beſt that can be put upon it, is, thou ſeekeſt ſecurity from the direful Curſe of God, *as it were by the Works of the Law*, Rom. 9. three laſt Verſes; and to be ſure, betwixt Chriſt and the Law, thou wilt drop into Hell. For he that ſeeks for Mercy, *as it were*, and *BUT as it were*, by the Works of the Law, doth not altogether truſt thereto. Nor doth he that ſeeks for that Rigbteouſneſs, that ſhould ſave him as it were by the Works of the Law, ſeek it only, wholly and ſolely at the hands of Mercy.

So then, to ſeek for that that ſhould ſave thee, neither at the hands of the Law, nor at the hands of Mercy, is (to be ſure) to ſeek it where it is not to be found; for there is no *medium* betwixt the *Righteouſneſs* of the Law, and the *Mercy* of God. Thou muſt have it either at the *door* of the *Law*, or at the *door* of *Grace*. But ſayſt thou, *I am for having of it at the hands of both. I will truſt ſolely to neither. I love to have two ſtrings to my Bow. If one of them, as you think, can help me by it ſelf, my reaſon tells me, that both can help me better. Therefore will I be righteous, and good, and will ſeek by my goodneſs to be commended to the Mercy of God: For ſurely, he that hath ſomething of his own to ingratiate himſelf into the favour of his Prince withal, ſhall ſooner obtain his mercy and favour, than one that comes to him as ſtript of all good.*

I anſwer, But there are not *two* ways to Heaven, not two *living* ways; there is *one new* and *living* way, which Chriſt hath conſecrated for us through the Vail, that is to ſay, his Fleſh; and beſides that one,

one, there is no more, *Heb.* 10. 19, 20, 21, 22, 23. Why then doſt thou talk of two ſtrings to thy Bow? What became of him that had, and would have, two Stools to ſit on? Yea, the Text ſays plainly, that therefore they obtained not Righteouſneſs, becauſe they ſought it not by Faith, but *as it were* by the Works of the Law. See here they are diſowned by the Goſpel, becauſe they *ſought it not by Faith*; that is, by Faith *only*. Again, the Law, and the Righteouſneſs thereof, flies from them, (nor could they attain it, though they followed after it) becauſe they ſought it not by Faith.

Mercy then is to be found alone in Jeſus Chriſt! Again, the Righteouſneſs of the Law is to be obtained only by Faith of Jeſus Chriſt: That is, in the Son of God is the Righteouſneſs of the Law to be found; for he by his obedience to his Father, is become the end of the Law for Righteouſneſs. And for the ſake of his legal Righteouſneſs, (which is alſo called the Righteouſneſs of God, becauſe it was God, in the fleſh of the Lord Jeſus that did accompliſh it) is Mercy and Grace from God extended to, whoever dependeth by Faith upon God by this Jeſus his Righteouſneſs for it. And hence it is, that we ſo often read, that this Jeſus is the way to the Father: That God for Chriſt's ſake forgiveth us: That by the *obedience* of one, many are made righteous, or juſtified: And that thorough this Man, is preached to us the forgiveneſs of ſins; and that by him, all that believe, are juſtified from all things, from which they could not be juſtified by the Law of *Moſes*.

Now, though I here do make mention of Righteouſneſs and Mercy, yet I hold there is but one way, to wit, to eternal Life; which way, as I ſaid, is Jeſus Chriſt; for he is the *new*, the *only*

new, and living Way to the Father of Mercies, for Mercy to make me capable of abiding with him in the Heavens for ever and ever.

But ſayeſt thou, I will be righteous in my ſelf that I may have wherewith to commend me to God, when I go to him for Mercy?

I anſwer, But thou blind *Phariſee*; I tell thee, thou haſt no Underſtanding of Gods Deſign by the Goſpel; which is, not to advance Man's Righteouſneſs, as thou dreameſt; but to advance the Righteouſneſs *of his Son*, and his Grace *by him*. Indeed, if God's Deſign by the Goſpel was to exalt and advance Man's Righteouſneſs, then that, which thou haſt ſaid, would be to the purpoſe. For what greater Dignity can be put upon Man's Righteouſneſs, than to admit it?

I ſay then, for God to admit it, to be an *Advocate*, an *Interceſſor*, a *Mediatour*; for all *theſe are they* which prevail with God to ſhew me Mercy. But this God never thought of, much leſs could he thus deſign by the Goſpel: For the Text runs flat againſt it. *Not of Works, not of Works of Righteouſneſs, which we have done; not of Works, leſt any Man ſhould boaſt*, ſaying, Well, I may thank my own good Life for Mercy. It was partly for the ſake of mine own good Deeds that I obtained Mercy to be in Heaven and Glory. Shall *this* be the Burden of the Song of Heaven? or is this that which is compoſed by that glittering heavenly Hoſt, and which we have read of in the holy Book of God! No, no, that Song runs upon other Feet, ſtandeth in far better ſtrains, being compoſed of far higher, and truly heavenly matter: *For God has predeſtinated us unto the Adoption of Children by Jeſus Chriſt to himſelf, according to the good Pleaſure of his Will: to the Praiſe of the Glory of his Grace, wherein he hath made us accepted in*

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the beloved. In whom we have Redemption through his Blood, the Forgiveneſs of Sins, according to the Riches of his Grace; Eph. 1. And 'tis requiſite, that the Song be framed accordingly; wherefore, he ſaith, that the heavenly Song runs thus: *Thou art worthy to take the Book, and to open the Seals thereof; for thou waſt ſlain, and haſt redeemed us to God by thy Blood, out of every Kindred, and Tongue, and People, and Nation: and haſt made us Kings, and Prieſts unto our God, and we ſhall reign on the Earth*, Rev. 5. 9, 13.

He ſaith not that they have redeemed, or helped to redeem and deliver themſelves; but that the Lamb, the Lamb that was ſlain; that Lamb only was he that had redeemed them. Nor, ſaith he, that they had made themſelves Kings and Prieſts unto God to offer any Oblation, Sacrifice, or Offering whatſoever; but that the ſame Lamb had made them ſuch. For they, as is inſinuated by the Text, were in, among, one with, and no better than the Kindreds, Tongues, Nations, and People of the Earth. Better! no, in no wiſe, ſaith *Paul*, Rom. 3. 9 therefore their Separation from them was of meer Mercy, Free-grace, good Will, and diſtinguiſhing Love; not for, or becauſe of Works of Righteouſneſs which any of them have done; no, they were all alike. But theſe, becauſe beloved, when in their Blood (according to *Ezek.* 16.) were ſeparated by Free Grace. And as another Scripture hath it, *redeemed from the Earth*, and from among Men by Blood, *Rev.* 14. 3, 4. Wherefore Deliverance from the ireful Wrath of God, muſt not, neither in whole nor in part, be aſcribed to the whole Law, or to all the Righteouſneſs that comes by it; but to this Lamb of God, Jeſus, the Saviour of the World; for 'tis *HE that delivered us from the*

wrath to come. And that according to God's appointment; *For God hath not appointed us to wrath, but to obtain ſalvation by, or through our Lord Jeſus Chriſt,* 1 Theſ. 1. 10. chap. 5. 9. Let every Man therefore take heed what he doth, and whereon he layeth the ſtreſs of his Salvation, *For other Foundations can no Man lay, than that is laid, which is Jeſus Chriſt,* 1 Cor. 3. 11.

But doſt thou plead ſtill as thou didſt before, and wilt thou ſtand thereto? Why then, thy deſign muſt overcome God, or God's deſign muſt overcome thee. Thy deſign is to give thy good Life, thy good Deeds, a part of the Glory of thy Juſtification from the Curſe. And God's deſign is to throw all thy Righteouſneſs out into the ſtreet, into the dirt, and dunghil, as to that. Thou art for Glory, and for glorying here before God; yea, thou art for ſharing in the Glory of Juſtification, when that alone belongeth to God. And he hath ſaid, *My Glory will I not give to another.* Thou wilt not truſt wholly to God's grace in Chriſt for Juſtification; and God will not take thy ſtinking Righteouſneſs in, as a Partner in thy acquitment from Sin, Death, Wrath, and Hell. Now the Queſtion is, Who ſhall prevail, *God*, or the *Phariſee?* And whoſe Word ſhall ſtand, *HIS*, or the *Phariſee's?*

Alas! the *Phariſee* here muſt needs come down, for God is greater than all. Alſo, he hath ſaid, that no Fleſh ſhall glory in his Preſence; and that he will have Mercy, and not Sacrifice. And again, *that it is not* (nor ſhall be) *in him that wills, nor in him that runs, but in God that ſheweth Mercy.* What hope, help, ſtay, or relief then is there left for the Merit-monger? What Twig, or Straw, or twined Thread is left to be a ſtay for his Soul? This Beſom will ſweep away his Cob-

web, the houſe that this Spider doth ſo lean upon, will now be overturned, and he in it to Hell-fire: For nothing leſs than everlaſting damnation is deſigned by God, and that for this fearful and unbelieving *Phariſee*; God will prevail againſt him for ever.

Thirdly, *But wilt thou yet plead thy Righteouſneſs for Mercy? Why, in ſo doing, thou takeſt away from God the power of giving Mercy.* For if it be thine as Wages, it is no longer his to diſpoſe of at pleaſure; for that which another Man oweth me, is in equity, not at his, but at my diſpoſe. Did I ſay, that by this thy Plea, thou takeſt away from God the power of giving Mercy; I will add, yea, and alſo of diſpoſing of Heaven and Life eternal. And then, I pray you, what is left unto God, and what can he call his own? *Not Mercy*, for that by thy good deeds thou haſt purchaſed. *Not Heaven*, for that by thy good deeds thou haſt purchaſed. *NOT* Eternal Life, for that by thy good deeds thou haſt purchaſed. Thus *Phariſee* (O thou ſelf-righteous Man) haſt thou ſet up thy ſelf above Grace, Mercy, Heaven, Glory; yea, above even God himſelf, for the Purchaſer ſhould in reaſon be eſteemed above the Purchaſe.

Awake Man! What haſt thou done? Thou haſt blaſphemed God, thou haſt undervalued the glory of his Grace; thou haſt, what in thee lieth, oppoſed the glorious Deſign of Heaven! Thou haſt ſought to make thy filthy Rags to ſhare in thy Juſtification.

Now all theſe are mighty Sins, theſe have made thine Iniquity infinite. What wilt thou do? thou haſt created to thy ſelf a World of needleſs miſeries. I call them needleſs, becauſe thou hadſt

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more than enough before. Thou haſt ſet thy ſelf againſt God in a way of contending; thou ſtandeſt upon thy *points* and *pantables*; thou wilt not bate God an *ace*, of what thy Righteouſneſs is worth, and wilt alſo make it worth, what thy ſelf ſhalt liſt. Thou wilt be thine own Judge, as to the worth of thy Righteouſneſs; thou wilt neither hear what Verdict the Word has paſs'd about it, nor wilt thou endure, that God ſhould throw it out in the matter of thy Juſtification, but quarrelleſt with the Doctrine of Free-Grace, or elſe doſt wreſt it out of its place to ſerve thy Phariſaical Deſigns: Saying, *God, I thank thee, I am not as other Men*; fathering upon thy ſelf, yea, upon God and thy ſelf, a ſtark lie; for thou art as other Men are, though not in *this*, yet in *that*; yea, in a far worſe Condition than the moſt of Men are. Nor will it help thee any thing, to attribute this thy Goodneſs to the God of Heaven: For that is but a mere toying; the truth is, the God that thou intendeſt, is nothing but thy Righteouſneſs; and the Grace that thou ſuppoſeſt, is nothing but thine own good and honeſt Intentions. So that,

Fourthly, In all that thou ſayeſt, thou doſt but play the down right Hypocrite. *Thou pretendeſt indeed to Mercy, but thou intendeſt nothing but Merit.* Thou *ſeemeſt to give* the Glory to God; but at the ſame time *takeſt it all* to thy ſelf. Thou deſpiſeſt others, and crieſt up thy ſelf, and in concluſion fathereſt all upon God *by word*, and upon thy ſelf *in truth*. Nor is there any thing more common among this ſort of Men, than to make God, his Grace, and Kindneſs, the Stalking-Horſe to their own praiſe. Saying, *God, I thank thee*, when they truſt to themſelves that they are righ-

righteous, and have not need of any repentance; when the truth is, they are the worſt ſort of Men in the World, becauſe they put themſelves into ſuch a ſtate, as God hath not put them into, and then impute it to God, ſaying, *God, I thank thee*, that thou haſt done it; for what greater ſin than to make God a liar, or then to father that upon God, which he never meant, intended, or did. And all this under a colour to glorifie God, when there is nothing elſe deſigned, but to take all Glory from him, and to wear it on thine own head as a Crown, and a Diadem in the Face of the whole World,

A ſelf-righteous Man therefore can come to God for Mercy no otherwiſe than *fawningly*: For what need of Mercy hath a righteous Man? Let him then talk of Mercy, of Grace, and Goodneſs, and come in an hundred times with his, *God, I thank thee* in his mouth, all's but Words, there is no ſenſe, nor ſavour, nor reliſh of Mercy and Favour; nor doth he in truth, from his very Heart, underſtand the nature of Mercy, nor what is an Object thereof; but when he thanks God, he praiſes himſelf; when he pleads for Mercy, he means his own Merit; and all this is manifeſt from what doth follow; *for*, ſaith he, *I am not as this Publican*: Thence clearly inſinuating, that not the *good* but the *bad*, ſhould be rejected of the God of Heaven: That not the *bad* but the *good*; not the *ſinner*, but the *ſelf-righteous*, are the moſt proper Objects of God's favour. The ſame thing is done by others in this our day; Favour, Mercy, Grace, and *God I thank thee*, is in their mouths, but their own ſtrength, ſufficiency, free-will, and the like, they are the things they mean, by all ſuch high and glorious Expreſſions.

But, *Secondly*, if thy Plea be not for *Mercy*, but for *Juſtice*, then to ſpeak a little to that. 1. *Juſtice has Meaſures and Rules to go by*; unto which Meaſures and Rules, if thou com'ſt not up, Juſtice can do thee no good. Come then, O thou blind *Phariſee*, let us paſs away a few minutes in ſome Diſcourſe about this. Thou demandeſt Juſtice, becauſe God hath ſaid, that the Man that doth theſe things ſhall live *in* and *by* them: And again, the doers of the Law ſhall be juſtified, not in a way of Mercy, but in a way of Juſtice. He ſhall live by them. But what haſt thou done, O blind *Phariſee*! what haſt thou done, that thou art imboldned to venture, to ſtand and fall to the moſt perfect Juſtice of God? Haſt thou fulfilled the whole Law, and not offended in one point? Haſt thou purged thy ſelf from the Pollutions, and Motions of Sin that dwell in the Fleſh, and work in thy own Members? Is the very Being of Sin rooted out of thy Tabernacle? and art thou now as perſonally innocent as ever was Jeſus Chriſt? Haſt thou, by ſuffering the uttermoſt puniſhment, that Juſtice could juſtly lay upon thee for thy Sins, made *fair* and *full* ſatisfaction to God, according to the tenour of his Law for thy Tranſgreſſions? If thou haſt done all theſe things, then thou may'ſt plead ſomething, and yet but ſomething, for thy ſelf in a way of Juſtice. Nay, in this I will aſſert nothing, but will rather enquire, What haſt thou gained by all this thy Righteouſneſs (we will now ſuppoſe, what muſt not be granted) was not this thy ſtate, when thou waſt in thy firſt Parents? waſt thou not innocent, perfectly innocent and righteous? and if thou ſhouldſt be ſo now, what haſt thou gained thereby? Suppoſe that the Man, that had forty years ago forty pounds of his own, and had ſpent it all ſince, ſhould yet be able now to

ſhew

ſhew his forty Pounds again? What has he got thereby, or how much richer is he at laſt, than he was, when he firſt ſet up for himſelf. Nay, doth not the blot of his ill living betwixt his *firſt* and his *laſt* lye as a blemiſh upon him, unleſs he ſhould redeem himſelf alſo by Works of ſuper-orogation, from the ſcandal that Juſtice may lay at his door for that?

But, I ſay, ſuppoſe, O *Phariſee*, this ſhould be thy caſe, yet *God* is not bound to give thee in Juſtice that eternal Life, which by his *Grace* he beſtoweth upon thoſe, that have redemption from Sin, by the Blood of his Son. In Juſtice therefore, when all comes to all, thou canſt require no more than an endleſs Life in an earthly Paradiſe; for there thou waſt ſet up at firſt; nor doth it appear from what hath been ſaid, touching all that thou haſt done or canſt do, that thou deſervedſt a better place.

Did I ſay, that thou may'ſt require juſtly an endleſs Life in an earthly Paradiſe. Why? I muſt add to that Saying this Proviſo; If thou continueſt in the Law, and in the Righteouſneſs thereof, elſe not.

But how doſt thou know that thou ſhalt continue therein? Thou haſt no promiſe from *God*'s mouth for that, nor is Grace or Strength miniſtred to mankind by the Covenant that thou art under. So that ſtill thou ſtandeſt bound to thy good behaviour, and in the day that thou doſt give the firſt, though never ſo little a trip, or ſtumble in thy obedience, thou forfeiteſt thine intereſt in Paradiſe (and in Juſtice) as to any benefit there.

But alas, what need is there that we ſhould *thus* talk of things, when 'tis manifeſt, that thou haſt ſinned, not only before thou waſt a *Phariſee*, but when after the moſt ſtrickeſt Sect of thy Religion

gion thou liveſt alſo a *Phariſee*; yea, and now in the Temple, in thy Prayer there, thou ſheweſt thy ſelf to be full of Ignorance, Pride, Self-conceit, and horrible Arrogancy, and deſire of vain Glory, &c. which are none of them the ſeat or fruits of Righteouſneſs, but the ſeat of the Devil, and the fruit of his Dwelling, even at this time in thy Heart.

Could it ever have been imagined, that ſuch audacious Impudence could have put it ſelf forth in any mortal Man, in his approach unto God by Prayer, as has ſhewed it ſelf in thee? *I am not as other Men*! ſay'ſt thou; but is this the way to go to God in Prayer? Is this the way for a mortal Man that is full of Sin, that ſtands in need of Mercy, and that muſt certainly periſh without it, to come to God in Prayer? *The Prayer of the upright is God's delight.* But the upright Man glorifies God's Juſtice, by confeſſing to God the vileneſs and pollution of his State and Condition: He glorifies God's Mercy by acknowledging, that that, and that only, as communicated of God by Chriſt to Sinners, can ſave and deliver from the Curſe of the Law.

This, I ſay, is the ſum of the Prayer of the juſt and upright Man, *Job.* 1. 8. ch. 40. 4. *Acts* 13. 22. *Pſal.* 51. *Pſal.* 38. 2 *Sam.* 6. 21, 22. and not as thou moſt vain-glorioufly vaunteſt, with thy *God, I thank thee, I am not as other Men are.*

True, when a Man is accuſed by his Neighbours, by a Brother, by an Enemy, and the like; if *he be clear*, (and he may be ſo, as to what they ſhall lay to his charge) then let him vindicate, juſtifie, and acquit himſelf, to the utmoſt that in Juſtice and Truth he can; for his Name, the Preſervation whereof is more to be choſen than Silver and Gold; alſo his Profeſſion, yea, the Name of

God

God too, and Religion, may now lie at ſtake, by reaſon of ſuch falſe Accuſations, and perhaps can by no means (as to this Man) be covered, and vindicated from reproach and ſcandal, but by his juſtifying of himſelf. Wherefore in ſuch a Work, a Man ſerveth *God*, and ſaves Religion from hurt; yea, as he that is a Profeſſor, and has his Profeſſion attended with a ſcandalous Life, hurteth Religion thereby. So he that has his Profeſſion attended with a good Life, and ſhall ſuffer it notwithſtanding, to lie under blame by falſe Accuſations, when 'tis in the power of his Hand to juſtifie himſelf, hurteth Religion alſo. But the caſe of the *Phariſee* is otherwiſe: he is not here a dealing with Men, but *God*; not ſeeking to ſtand clear in the ſight of the World, but in the ſight of Heaven it ſelf; and that too, not with reſpect to what Men or Angels, but with reſpect to what *God* and his Law could charge him with, and juſtly lay at his Door.

This therefore mainly altereth the caſe; for a Man *here* to ſtand thus upon his points, it is death; for he affronteth *God*, he giveth him the lie, he reproveth the Law, and in ſum, accuſeth it of bearing falſe Witneſs againſt him; he doth this, I ſay, even by ſaying, *God, I thank thee, I am not as other Men are*; for *God* had made none of this difference. The Law condemneth all Men as ſinners, and teſtifieth, that every Imagination of the thought of the heart of the Sons of Men is only evil, and that continually. Wherefore they that do as the *Phariſee* did, to wit, ſeek to juſtifie themſelves before *God* from the Curſe of the Law, by their own good Doings, though they alſo, as the *Phariſee* did, ſeem to give *God the thanks for all*, yet do moſt horribly ſin, even by their ſo doing, and ſhall receive a *Phariſee*'s Reward at laſt. Where-

fore,

fore, O thou *Phariſee*, it is a vain thing for thee either to think of, or to ask for, at God's hand either Mercy or Juſtice. Becauſe Mercy thou canſt not ask for from ſenſe of want of Mercy, becauſe thy Righteouſneſs, which is by the Law, hath utterly blinded thine eyes, and complementing with God doth nothing. And as for Juſtice, that can do thee no good, but the more juſt *God* is, and the more by that he acteth towards thee, the more miſerable and fearful will be thy condition, becauſe of the deficiency of thy ſo much, by thee, eſteemed Righteouſneſs.

What a deplorable condition then is a poor *Phariſee* in! for Mercy he cannot pray, he cannot pray for it with all his heart; for he ſeeth, indeed, no need thereof. True, the *Phariſee*, though he was impudent enough, yet would not take all from God; he would ſtill count, that there was due to him a Tribute of Thanks: *God, I thank thee*, ſaith he, but yet not a bit of this, for Mercy; but for that he had let him live (for I know not, for what he did thank himſelf) till he had made himſelf better than other Men; but that betterment was a betterment in none other Judgment than that of his own, and that was none other, but ſuch an one as was falſe. So then, the *Phariſee* is by this time quite out of *doors*; his Righteouſneſs is worth nothing, his Prayer is worth nothing, his Thanks to *God* are worth nothing; for that what he had was ſcanty and imperfect, and 'twas his Pride that made him offer it to God for acceptance; nor could his fawning Thanſgiving better his caſe, or make his matter at all good before God.

But I'll warrant you, the *Phariſee* was ſo far off from thinking thus of himſelf, and of his Righteouſneſs, that he thought of nothing ſo much as of

this,

this, that he was a happy Man; yea, happier by far than other his fellow-rationals: Yea, he plainly declares it when he ſaith, *God, I thank thee, I am not as other Men are.*

O what a Fools Paradiſe was the heart of the *Phariſee* now in, while he ſtood in the Temple praying to God! *God, I thank thee*, ſaith he, for I am good and holy, I am a righteous Man; I have been full of good Works; *I am no Extortioner, Unjuſt, nor Adulterer, no nor yet as this wretched Publican.* I have kept my ſelf ſtrictly to the Rule of mine Order, and my Order is the moſt ſtrict of all Orders now in Being: I faſt, I pray, I give tythes of all that I poſſeſs. Yea, ſo forward am I to be a Man religious; ſo ready have I been to liſten after my duty, that I have asked both of God and Man the Ordinances of Judgment and Juſtice; I take delight in approaching to God, What leſs now can be mine than the Heavenly Kingdom and Glory.

Now the *Phariſee*, like *Haman*, ſaith in his heart, *To whom would the King delight to do honour, more than to my ſelf?* Where is the Man that ſo pleaſeth God, and conſequently, that in equity and reaſon ſhould be beloved of God like me? Thus like the Prodigal's Brother he pleadeth, ſaying, *Lo theſe many years do I ſerve thee, neither tranſgreſſed I at any time thy Commandments*, Luke 15. 29. O brave *Phariſee!* But go on in thine Oration: Nor yet as *this Publican.*

Poor wretch, quoth the *Phariſee* to the *Publican*, What comeſt thou for? Doſt think that ſuch a ſinner as thou art ſhall be heard of God? God heareth not ſinners; but if any Man be a worſhipper of God (as I am, as I thank God I am) him he heareth. Thou, for thy part, haſt been a Rebel all thy days: I abhor to come n

thee, or to touch thy Garments. Stand by thy ſelf, come not near me, for I am more holy than thou, *Iſai.* 65. 5.

Hold, ſtop there, go no further; fye *Phariſee*, fye: Doſt thou know before whom thou ſtandeſt, to whom thou ſpeakeſt, and of what the matter of thy ſilly Oration is made? Thou art now *before* God, thou ſpeakeſt now *to* God, and therefore in juſtice and honeſty thou ſhouldeſt make mention of his Righteouſneſs, not of thine; of his Righteouſneſs, and of his only.

I am ſure, *Abraham*, of whom thou ſayſt he is thy Father, never had the face to do as thou haſt done, though 'tis to be preſumed he had more cauſe ſo to do, than thou haſt, or canſt have. *Abraham* had whereof to glory, but not before God; yea, he was called God's Friend, and yet would not glory before him, but humbled himſelf, was afraid, and trembled in himſelf, when he ſtood before him, acknowledging of himſelf to be but Duſt and Aſhes, *Gen.* 18. 28, 30, 32. *Rom.* 4. 1, 2. but thou, as if thou hadſt quite forgot, that thou waſt framed of that matter, and after the manner of other Men, ſtandeſt and pleadeſt thy goodneſs before him. Be aſhamed *Phariſee*: Doſt thou think, that God hath eyes of Fleſh, or that he ſeeth as Man ſees? Is not the Secrets of thy Heart open unto him? Thinkeſt thou with thy ſelf, that thou, with a few of thy defiled ways canſt cover thy rotten Wall, that thou haſt daubed with untempered Mortar, and ſo hide the Dirt thereof from his Eyes: or that theſe fine, ſmooth, and oily Words, that come out of thy mouth, will make him forget, that thy Throat is an open Sepulchre, and that thou *within* art full of dead Mens Bones and all Uncleanneſs. Thy thus cleanſing of the out-ſide of the Cup and Plattter, and

thy

thy garniſhing of the Sepulchres of the righteous, is nothing at all in God's eyes, but things that manifeſt, that thou art an Hypocrite, and blind, becauſe thou takeſt no notice of that which is *within*, which yet is that, which is moſt abominable to God. For the Fruit, alas, what is the Fruit to the Tree, or what are the Streams to the Fountain? Thy Fountain is defiled; yea, a Defiler, and ſo *that* which maketh thy whole ſelf with thy Works unclean in God's ſight.

But *Phariſee*, how comes it to paſs, that the poor *Publican* is now ſuch a mote in thine eye, that thou canſt not forbear, but muſt accuſe him before the Judgment of God: for in that thou ſaiſt, *that thou art not even as this Publican*, thou bringeſt in an Accuſation, a Charge, a Bill againſt him. What has he done? Has he concealed any of thy Righteouſneſs, or has he ſecretly informed againſt thee that thou art an Hypocrite, and ſuperſtitious? I dare ſay, the poor wretch has neither medled nor made with thee in theſe matters.

But what aileth thee *Phariſee*? Doth the poor *Publican* ſtand to vex thee? Doth he touch thee with his dirty Garments; or doth he annoy thee with his ſtinking Breath? Doth his poſture of ſtanding ſo like a Man condemned offend thee? True, he now ſtandeth with his hand held up at God's Bar, he pleads guilty to all that is laid to his charge.

He cannot *ſtrut*, *vapour*, and *ſwagger* as thou doeſt; but why offended at this? Oh but he has been a naughty Man! and I have been righteous, ſaiſt thou. Well, *Phariſee*, well, his naughtineſs ſhall not be laid to thy charge, *if thou haſt choſe none of his ways*. But ſince thou wilt yet bear me down, that thou art righteous, ſhew now, even now, while thou ſtandeſt before God with the

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Publican, ſome, though they be but ſmall, yea though but very ſmall, Fruits of thy Righteouſneſs, Let the *Publican* alone, ſince he is ſpeaking for his Life before God. Or if thou canſt not let him alone, yet do not ſpeak againſt him; for thy ſo doing will but prove, that thou remembreſt the evil that the Man has done unto thee; yea, and that thou beareſt him a Grudge for it too, and that while you ſtand before God.

But *Phariſee*, the righteous Man is a merciful Man, and while he ſtandeth praying he forgiveth; yea, and alſo cryeth to God, that he will forgive him too, *Mark* 11. 25, 26. *Acts* 7. 60.) Hitherto then thou haſt ſhewed none of the Fruits of thy Righteouſneſs. *Phariſee*, Righteouſneſs would teach thee to love this *Publican*; but thou ſheweſt that thou hateſt him. Love covereth the multitude of Sins; but Hatred and Unfaithfulneſs revealeth Secrets.

Phariſee, thou ſhouldeſt have remembred *this thy* Brother in *this his* Day of adverſity, and ſhouldeſt have ſhewed, that thou hadſt Compaſſion to thy Brother in this his deplorable Condition; but thou, like the proud, the cruel, and arrogant Man, haſt taken thy Neighbour at the advantage, and that when he is even between the Straights, and ſtanding upon the very Pinnacle of Difficulty, betwixt the Heavens and the Hells, and haſt done what thou couldeſt, what on thy part lay, to thruſt him down to the deep, ſaying, *I am not even as this Publican.*

What Cruelty can be greater; what Rage more furious; and what Spite and Hatred more damnable and implacable, than to follow, or take a Man while he is asking of Mercy at God's hands, and to put in a Caveat againſt his obtaining of it, by exclaiming againſt him that he is a Sinner? The

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Maſter of Righteouſneſs doth not ſo: *Do not think,* ſaith he, *that I will accuſe you to the Father.* The Scholars of Righteouſneſs do not ſo. *But as for me, ſaid* David, *when they* (mine Enemies) *were ſick* (and the *Publican* here was ſick of the moſt malignant Diſeaſe) *my clothing was of Sackcloth, I humbled my Soul with faſting, and my Prayer* (to wit, that I made for them) *returned into my boſom. I behaved my ſelf as though he had been my Friend and Brother: I bowed down heavily, as one that mourneth for his Mother,* Joh. 5. 45. Pſal. 35. 13, 14.

Phariſee, Doſt thou ſee here how contrary thou art to righteous Men? Now then, where ſhall we find out one to parallel thee, but by finding out of him that is called the Dragon; for he it is that accuſeth the poor ſinners before God, *Zach.* 3. *Rev.* 12.

I am not as this Publican; Modeſty ſhould have commanded thee to have bit thy tongue as to this. What could the Angels think, but that Revenge was now in thine heart, and but that thou comeſt up into the Temple, rather to boaſt of thy ſelf, and accuſe thy Neighbour, than to pray to the God of Heaven: For what one Petition is there in all thy Prayer, that gives the leaſt intimation, that thou haſt the knowledge of God or thy ſelf? Nay, what Petition of any kind is there in thy vain-glorious Oration from firſt to laſt? only an Accuſation drawn up, and that againſt one helpleſs and forlorn; againſt a poor Man, becauſe he is a ſinner; drawn up, I ſay, againſt him by thee, who canſt not make proof of thy ſelf that thou art righteous: But come to proofs of Righteouſneſs, and there thou art wanting alſo. What, though thy *Raiment* is better than his, thy *Skin* may be full as black: Yea, what if thy *Skin* be whiter

than

than his, thy *Heart* may be yet far blacker. Yea, it is ſo, for the Truth hath ſpoken it; for *within you are full of Exceſs and all Uncleanneſs*, Matth. 23.

Phariſee, there are Tranſgreſſions againſt the Second Table, and the *Publican* ſhall be guilty of them: But there are Sins alſo againſt the firſt Table, and thou thy ſelf art guilty of them.

The *Publican*, in that he was an Extortioner, unjuſt, and an Adulterer, made it thereby manifeſt that he did not love his Neighbour; and thou by making a God, a Saviour, a Deliverer of thy filthy Righteouſneſs, doſt make it appear, that thou doſt not love thy God, For as he that taketh, or that derogateth from his Neighbour in that which is his Neighbour's Due, ſinneth againſt his Neighbour. So he that taketh or derogateth from God, ſinneth againſt God.

Now then, though thou haſt not, as thou doſt imagine, play'd at that *low Game* as to derogate from thy Neighbour; yet thou haſt play'd at that *high Game* as to derogate from thy God; for thou haſt robbed God of the Glory of Salvation; yea, declared, that as to that there is no Truſt to be put in him. *So this is the Man that made not God his Strength; but truſted to the abundance of his Riches, and ſtrengthned himſelf in his Wickedneſs or Subſtance*, (*Pſal.* 52. 7.)

What elſe means this great Bundle of thy own Righteouſneſs, which thou haſt brought with thee into the Temple? yea, what means elſe thy commending of thy ſelf becauſe of that, and ſo thy implicit Prayer, that thou for that mighteſt find Acceptance with God?

All this, what doth it argue, I ſay, but the diffidence of God? and that thou counteſt Salvation [illegible]r in thine own Righteouſneſs, than in the Righteouſneſs

teouſneſs of *God*; and that thy own Love to, and Care of thine own Soul, is far greater, and ſo much better, than is the Care and Love of *God*. And is this to keep the firſt Table; yea, the firſt branch of that Table, which ſaith, *Thou ſhalt love the Lord thy God?* for thy thus doing cannot ſtand with Love to *God*.

How can that Man ſay, I love *God*, who in his very Heart *ſhrinketh* from truſting in him? Or, how can that Man ſay, I would glorifie *God*, who in his very Heart refuſeth to ſtand and fall by his Mercy?

Suppoſe a great Man ſhould bid all the poor of the Pariſh to his Houſe to dinner; and ſhould moreover ſend by the Mouth of his Servant, ſaying, *My Lord hath killed his Fatlings, hath furniſhed his Table, and prepared his Wine, nor is there Want of any Thing, come to the Banquet:* Would it not be counted as an high Affront to, great Contempt of, and much Diſtruſt in the *Goodneſs* of the Man of the Houſe, if ſome of theſe gueſts ſhould take with them, out of their own poor Store, ſome of their mouldy Cruſts, and carry them with them, lay them on their Trenchers upon the Table before the Lord of the Feaſt, and the reſt of his gueſts, out of fear that he yet would not provide ſufficiently for thoſe, he had bidden to his Dinner that he made?

Why *Phariſee*, this is thy very caſe, Thou haſt been called to a Banquet, even to the Banquet of *God's Grace*, and thou haſt been diſpoſed to go; but behold, thou haſt not believed, that he would of his own Coſt make thee a Feaſt, when thou comeſt; wherefore of thine own Store thou haſt brought with thee, and haſt laid upon thy Trencher on his Table, thy *mouldy* and *hoary* Cruſts in the Preſence of the Angels, and of this poor *Publican*:

lican; yea, and haſt vauntingly ſaid upon the whole, *God, I thank thee, I am not as other Men are.* I am no ſuch *NEEDY* Man, *Luke* 15. 7. *I am no Extortioner, nor Unjuſt, no Adulterer, nor even as this Publican.* I come indeed to thy Feaſt, for of civility I could do no leſs; but for thy dainties, I need them not, I have of ſuch things enough of mine own, *Luke* 18. 9. I thank thee therefore, for thy offer of kindneſs, but I am not as thoſe that have, and ſtand in need thereof, *nor yet as this Publican.* And thus feeding upon thine own fare, or by making a compoſition of his and thine together, thou contemneſt God, thou counteſt him inſufficient or unfaithful; that is, either one that hath not enough, or having it, will not beſtow it upon the poor and needy, and therefore, of mere pretence thou goeſt to his Banquet, but yet truſteſt to thine own, and to that only.

This is to break the firſt Table; and ſo to make thy ſelf a ſinner of the higheſt form: For the ſins againſt the firſt Table, are ſins of an higher nature than are the ſins againſt the ſecond. True, the ſins of the ſecond Table are alſo ſins againſt God, becauſe they are ſins againſt the Commandments of God: but the ſins that are againſt the firſt Table, are ſins not only againſt the Command, but againſt the very Love, Strength, Holineſs, and Faithfulneſs of God: And herein ſtands thy condition; thou haſt not, thou ſaiſt thou haſt not done injury to thy Neighbour; but what of that, *if thou haſt reproached God thy Maker.* This is, as if a Man ſhould be *in* with his Fellow-ſervant, and *out* with his Maſter.

Phariſee, I will aſſure thee, thou art beſides the Saddle; thy State is not good, thy Righteouſneſs is ſo far off from doing of thee any good, that it ma-

maketh thee to be a greater Sinner, than if thou hadſt none at all, becauſe it fighteth more immediately againſt the Mercy, the Love, the Grace, and Goodneſs of God, than the Sins of other Sinners, as to degree, does.

And as they are more odious and abominable in the Sight of God (as they needs muſt, if what is ſaid be true, as it is) ſo they are more dangerous to the Life and Soul of Man: For that they always appear unto him in whom they dwell, and to him that truſteth in them, not to be Sins and Tranſgreſſions, but Vertues and excellent Things. Not Things that ſet a Man further off, but the Things, that bring a Man nearer to God, than thoſe that want them are or can be.

This therefore is the dangerous Eſtate of thoſe that go about to eſtabliſh their own Righteouſneſs, they neither have, nor can, while they are ſo doing, ſubmit themſelves to the Righteouſneſs of God, *Rom.* 10. 3. It is far more eaſie to perſwade a poor Wretch, whoſe Life is debauched, and Sins are written in his Forehead, to ſubmit to the Righteouſneſs of God, (that is, to the Righteouſneſs that is of Gods providing and giving) that it is to perſwade a ſelf-righteous Man to do it: For the Prophane is ſooner convinced, as of the Neceſſity of Righteouſneſs to ſave him: So that he has none of his own to do him that Pleaſure, and therefore moſt gladly he accepteth of, and ſubmitteth himſelf to the Help, and Health, and Salvation, that is in the Righteouſneſs and Obedience of another Man.

And upon this account it is, that Chriſt ſaith, *The Publicans and Harlots* enter into the Kingdom of Heaven before the *Scribes* and *Phariſees*. (*Matth.* 21. 31.) Poor *Phariſee*, what a Loſs art thou at? thou art not only a Sinner, but a Sinner

of the higheſt form. Nor a ſinner by ſuch ſins (by ſuch ſins chiefly) as the ſecond Table doth make manifeſt; but a ſinner chiefly in that way, as no ſelf-righteous Man did ever dream of. For when the righteous Man or *Phariſee* ſhall hear that he is a ſinner, he replieth, *I am not as other Men are.*

And becauſe the common and more ordinary deſcription of Sin, is the tranſgreſſion againſt the ſecond Table, he preſently replieth again, *I am not as this Publican is:* and ſo ſhrowdeth himſelf under his own lame Endeavours, and ragged, partial Patches of moral or civil Righteouſneſs. Wherefore when he heareth that his Righteouſneſs is condemned, ſlighted, and accounted nothing worth, then he fretteth, and fumeth, and chafeth, and would kill the Man that ſo ſlighteth and diſdaineth his goodly Righteouſneſs; but Chriſt and the true Goſpel-teacher ſtill goeth on, and condemneth all his Righteouſneſs as to be *menſtruous rags*, an abomination to God, and nothing but loſs and *dung*.

Now menſtruous Rags, things that are an abomination, and Dung, are not fit matter to make a Garment of to wear, when I come to God for life, much leſs to be made my Friend, my Advocate, my Mediator and Spokes-man, when I ſtand betwixt Heaven and Hell, *Iſai* 64. 5. *Luke* 16. 15. *Philip.* 3. 6, 7, 8. to plead for me that I might be ſaved.

Perhaps ſome will blame me, and count me alſo worthy thereof, becauſe I do not diſtinguiſh betwixt the *matter* and the *manner* of the *Phariſee*'s Righteouſneſs. And let them condemn me ſtill; for, ſaving the holy Law, which is neither the *matter* nor *manner* of the *Phariſee*'s Righteouſneſs, but rather the Rules (if he will live thereby)

up

up to which he ſhould compleatly come in every thing that he doth. And I ſay again, that the whole of the *Phariſee*'s Righteouſneſs is ſinful, though not *with* and *to* Men, yet *with* and *before* the God of Heaven. Sinful I ſay it is, and abominable, both in it *ſelf*, and alſo in its *effects*.

Firſt, *In it ſelf*; for that it is imperfect, ſcanty, and ſhort of the Rule by which Righteouſneſs is enjoyned, and *EVEN* with which every act ſhould be: For ſhortneſs here, even every ſhortneſs in theſe Duties, is Sin, and ſinful weakneſs; wherefore the Curſe taketh hold of the Man for coming ſhort; but that it could not juſtly do, if his coming ſhort was not his Sin: *Curſed is every one that doth not, and that continueth not to do all things written in the Law*, Deut. 27. 26. Gal. 3. 10.

Secondly, *It is ſinful*, becauſe it is wrought by ſinful Fleſh; for all legal Righteouſneſs is a work of the Fleſh, *Rom.* 4. 1. *Philip.* 3. 3, 4, 5, 6, 7.

A Work, I ſay, of the Fleſh; even of *that Fleſh*, who, or which alſo committeth the greateſt enormities. For the Fleſh is but one, though its workings are divers: Sometimes in a way moſt notoriouſly ſenſual and deviliſh, cauſing the Soul to wallow in wickedneſs, as the Sow doth wallow in the mire.

But theſe are not all the Works of the Fleſh; the Fleſh ſometimes will attempt to be righteous, and ſet upon doing actions, that in their perfection would be very glorious and beautiful to behold. But becauſe the Law is only commanding words, and yieldeth no help to the Man that attempts to perform it; and becauſe the Fleſh is weak, and

cannot do of it ſelf that, which beginneth to meddle with, therefore this moſt glorious Work of the Fleſh faileth.

But, I ſay, as it is a Work of the Fleſh, it cannot be good, foraſmuch as the hand that worketh it is defiled with Sin: For in a good Man, one ſpiritually good, *that is, in his Fleſh there dwells no good thing*, but conſequently that which is bad: How then can the Fleſh of a carnal, graceleſs Man (and ſuch a one is every *Phariſee* and ſelf-righteous Man in the World) produce, though it joyneth it ſelf to the Law, to the righteous Law of God, that which is good in his ſight?

If any ſhall think that I pinch ſo hardly, becauſe I call Man's Righteouſneſs which is of the Law, or the righteous Law of God, Fleſh, let them conſider that which follows; to wit, That though Man by Sin, is ſaid *to be dead in Sin and Treſpaſſes*, yet not ſo dead, but that he can act ſtill in his own Sphere. That is, to do, and chuſe to do, either that which by *all* Men is counted baſe, or that which by *ſome* is counted good, though he is not, nor can all the World make him capable of doing any thing that may pleaſe his God.

Man by nature, as dead as he is, can, and that with the will of his Fleſh, will his own Salvation: Man by nature can, and that by the power of his Fleſh, purſue and follow after his own Salvation: but then he *wills* it, and *purſues* or *follows* after it not in God's way, but his own. Not by Faith in Chriſt, but by the Law of *Moſes*, ſee *Rom.* 9. 16. v. 31. *ch.* 10. 3, 7.

Wherefore it is no errour to ſay, that a Man naturally has WILL, and a POWER to purſue his Will and that as to his Salvation. But it is a damnable Errour to ſay, that he hath *Will* and *Power* to purſue it, and that in God's way. For then we

muſt hold that the Myſteries of the Goſpel are natural; for that natural Men, or Men by nature, may apprehend and know them; yea, and know them to be the only means by which they muſt obtain eternal Life: For the *Underſtanding* muſt act *before* the *Will*; yea, a Man muſt approve of the way to Life by Jeſus Chriſt, before his Mind will *budge*, or *ſtir*, or *move* that way: *But the natural Man receiveth not the things of the Spirit of God* (of the Goſpel) *for they are fooliſhneſs to him, neither can he know them, becauſe they are ſpiritually diſcerned.*

He receiveth not theſe things; that is, his Mind and Will lye croſs unto them, for he counts them fooliſhneſs; nor can all the natural Wiſdom in the World cauſe, that *his Will* ſhould fall in with them, becauſe it cannot diſcern them.

Nature diſcerneth the Law, and the Righteouſneſs thereof; yea, it diſcerneth it, and approveth thereof; that is, that the Righteouſneſs of it is the beſt and only way to Life, and therefore the natural *Will* and *Power* of the Fleſh, as here you ſee in the *Phariſee*, do ſteer their Courſe by that for eternal Life, 1 *Cor.* 2. 24.

The Righteouſneſs of the Law therefore is a Work of the Fleſh, a Work of ſinful Fleſh, and therefore muſt needs be as filth and dung, and abominable, as to that for which this Man hath produced it, and preſented it in the Temple before God.

Nor is the *Phariſee* alone entangled in this miſchief; many Souls are by theſe Works of the Fleſh flattered, as alſo the *Phariſee* was, into an opinion, that their ſtate is good, when there is nothing in it. The moſt that their Converſion amounteth to, is, the *Publican* is become a *Phariſee*; the open Sinner is become a ſelf-righteous

Man. Of the black ſide of the Fleſh he hath had enough, now therefore with the white ſide of the Fleſh he will recreate himſelf. And now, moſt wicked muſt he needs be, that queſtioneth the goodneſs of the ſtate of ſuch a Man. He, of a Drunkard, a Swearer, an unclean Perſon, a Sabbath-breaker, a Liar, and the like, is become reformed; a lover of Righteouſneſs, a ſtrict obſerver, doer, and trader in the Formalities of the Law, and a *herder* with Men of his complexion. Alſo now he is become a great Exclaimer againſt Sin and Sinners, defying to acquaint with thoſe that once were his Companions, ſaying, *I am not even as this Publican.*

To turn therefore *from* the Fleſh *to* the Fleſh, from Sin to Man's Righteouſneſs; yea, to rejoyce in confidence, that thy ſtate is better than is that of the *Publican*: I mean, better in the Eyes of Divine Juſtice, and in the judgment of the Law; and yet to be found by the Law, not in the Spirit, but in the Fleſh; not in Chriſt, but under the Law; not in a ſtate of Salvation, but of Damnation, is common among Men: For they, and they only, are the right Men, *who worſhip God in the Spirit, and rejoyce in Chriſt Jeſus, and have no confidence in the Fleſh.* Where by Fleſh, muſt not be meant the horrible tranſgreſſions againſt the Law, (though they alſo are called the Works of the Fleſh, *Gal.* 5. 19.) for they miniſter no occaſion unto Men, to have confidence in them towards God: but that is that, which is inſinuated by *Paul*, where he ſaith, he had *no confidence in the Fleſh*, though he might have had it, as he ſaid, *Though I alſo might have confidence in the Fleſh. If any other Man*, ſaith he, *thinketh that he hath whereof he might truſt in the Fleſh, I more*, Philip. 3. 3, 4. And then he repeats a two-fold Priviledge *that he had by the Fleſh.*

Firſt,

First, That he was of the Seed of *Abraham*, and of the Tribe of *Benjamin*, an Hebrew of the Hebrews, *&c.*

Secondly, That he had fallen in with the ſtricteſt Men of that Religion, *which was ſuch after the Fleſh*; to wit, to be a *Phariſee*, and was the Son of a *Phariſee*, had much fleſhly Zeal for God, and *touching the Righteouſneſs which is of the Law blameleſs*, Philip. 3. 5, 6.

But, I ſay ſtill, there is nothing but fleſh, fleſh; fleſhly Priviledges, and fleſhly Righteouſneſs, and ſo conſequently a fleſhly Confidence, and truſt for Heaven. This is manifeſt for theſe very things, when the Man had his eyes enlightned, he counted but loſs and dung, that he might 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.

And this leads me to another thing, and that is, to tell thee, O thou blind *Phariſee*, that thou canſt not be in a ſafe condition, becauſe thou haſt thy confidence in the Fleſh, that is, in the Righteouſneſs of the Fleſh. *For all Fleſh is Graſs, and all the glory of it as the Flower of the Field*; and the Fleſh and the Glory of that being as weak as the Graſs, which to day is, and to morrow is caſt into the Oven, is but a weak buſineſs for a Man to venture his eternal Salvation upon. Wherefore, as I alſo hinted before, the godly-wiſe have been afraid to be found in their Righteouſneſs, I mean their own perſonal Righteouſneſs, though that is far better, than can be the Righteouſneſs of any carnal Man: For the *godly* Man's Righteouſneſs is wrought in the Spirit and Faith of Chriſt; but

the *ungodly* Man's Righteouſneſs is of the Fleſh, and of the Law. Yet I ſay, this godly Man is afraid to ſtand by his Righteouſneſs before the tribunal of God, as is manifeſt in theſe following Particulars.

Firſt, He ſees Sin in his Righteouſneſs; for ſo the Prophet intimates, when he ſaith, *All our Righteouſneſſes are as filthy Rags*, Iſai. 64. but there is nothing can make ones Righteouſneſs filthy but Sin. 'Tis not the poor, the low, the mean, the ſickly, the beggerly ſtate of a Man, nor yet his being hated of Devils, perſecuted of Men, broken under Neceſſities, Reproaches, Diſtreſſes, or any kind of Troubles of this nature, that can make the godly Man's Righteouſneſs filthy; nothing but Sin can do it, and that can, doth, hath, and will do it. Nor can any Man, be he who he will, and though he watches, prays, ſtrives, denies himſelf, and puts his body under what chaſtiſement or hardſhips he can; yea, though he alſo ſhall get his Spirit and Soul hoiſted up to the higheſt peg or pin of Sanctity, and holy Contemplation, and ſo his Luſts to the greateſt degree of Mortification; but ſin will be with him in the beſt of his Performances: With him, I ſay, to pollute and defile his Duties, and to make his Righteouſneſs *ſpeckled* and *ſpotted*, filthy and menſtruous.

I will give you two or three Inſtances for this.

1. *Nehemiah* was a Man (in his day) one that was zealous, very zealous for God, for his Houſe, for his People, and for his Ways; and ſo continued, and that from firſt to laſt, as they may ſee that pleaſe to read the Relation of his Actions; yet when he comes ſeriouſly to be concerned with

God about his Duties, he relinquiſheth a ſtanding by them. True, he mentioneth them to God, but confeſſeth that there is imperfections in them, and prayeth that God will not wipe them away; *Wipe not out my good deeds, O my God, that I have done for the houſe of my God, and for the Offices thereof.* And again, *Remember me, O my God, concerning this alſo* (another good deed) *and ſpare me according to the greatneſs of thy Mercies*; and *remember me, O my God, for good*, Nehemiah 13.

I do not think that by theſe Prayers he pleadeth for an acceptation of his Perſon, as touching Juſtification from the Curſe of the Law, (as our poor blind *Phariſee* doth) but that God would accept of his ſerviee, as he was a Son, and not deny to give him a Reward of Grace for what he had done, ſince he was pleaſed to declare in his Teſtament, that he would reward the labour of love of his Saints with an exceeding weight of Glory: and therefore prayeth, that God would not wipe away his good deeds, but remember him for good; according to the greatneſs of his Mercy.

2. A ſecond inſtance is that of *David*, where he ſaith, *Enter not into Judgment with thy Servant, O Lord; for in thy ſight ſhall no Man living be juſtified*, Pſal. 143. 2. *David*, as I alſo have hinted before, is ſaid to be a Man *after God's own heart*, Acts 13. and as here by the Spirit he acknowledges him for his Servant; yet behold how he ſhrinketh, how he draweth back, how he prayeth, and petitioneth, that God would vouchſafe ſo much as not to enter into Judgment with him. Lord, ſaith he, if thou entreſt into Judgment with me, I die, becauſe I ſhall be condemned; for in thy ſight I cannot be juſtified; to

wit, by my own good deeds. Lord, at the beginning of thy dealing with me, by the Law and my Works I die, therefore do not ſo much as enter into Judgment with me, O Lord. Nor is this my caſe only, but it is the condition of all the World: *For in thy ſight ſhall NO Man living be juſtified.*

3. A third inſtance is, that general concluſion of the Apoſtle, *But that no Man is juſtified by the Law in the ſight of God, is evident; for the juſt ſhall live by Faith.* By this ſaying of *Paul*, as he taketh up the Sentence of the Prophet *Habakkuk*, Chap. 2. 4. ſo he taketh up this Sentence, yea, and the perſonal Juſtice of *David* alſo. No Man, ſaith he, is juſtified by the Law in the ſight of God; no, no juſt Man, no holy Man, not the ſtricteſt and moſt righteous Man. But why not? why? Becauſe the Juſt ſhall live by Faith.

The juſt Man therefore muſt *die*, if he has not Faith in another Righteouſneſs, than that which is of the Law, called his own: I ſay, he muſt die, if he has none other Righteouſneſs than that, which is his own by the Law. Thus alſo *Paul* confeſſes of himſelf: *I*, ſaith he, *know nothing by my ſelf*, either before Converſion, or after; that is, I knew not, that I did any thing before Converſion either againſt the Law, or againſt my Conſcience; for I was then touching the Righteouſneſs, which is of the Law blameleſs. Alſo, ſince my Converſion, I know nothing by my ſelf; for *I have walked in all good Conſcience before God unto this Day.*

A great ſaying, I promiſe you; I doubt, this is more than our glorious Juſtitiaries can ſay, except they ſay and lie. Well, but yet *I am not here-*

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by justified, Philip. 3. 7. Acts 23. 1. 1 Cor. 4. 4. Nor will I dare to venture the eternal Salvation of my Soul upon mine own Justice, *for he that judgeth me, is the Lord.* That is, though I, through my dim-sightedness, cannot see the imperfections of my Righteousness; yet the Lord, who is my Judge, and before whose Tribunal I must shortly stand, can and will; and if in his sight there shall be found no more but one spot in my Righteousness, I must, if I plead my Righteousness, fall for that.

Secondly, That the best of Men are afraid to stand before God's Tribunal, there to be judged by the Law as to Life and Death, according to the sufficiency or non-sufficiency of their Righteousness is evident, because by casting away their own (in this matter) they make all the means they can for this; that is, that his Mercy, by an Act of Grace, be made over to them, and that they in it may stand before God to be judged.

Hence *David* cries out so often, *Lead me in THY Righteousness. Deliver me in THY Righteousness. Judge me according to THY Righteousness. Quicken me in THY Righteousness. O Lord*, says he, *give ear to my Supplications: In thy Faithfulness answer me, and in THY Righteousness. And enter not into Judgment with thy Servant, O Lord: for in thy sight shall no Man living be justified.* And *David*, What if God doth thus? Why then saith he, *My Tongue shall speak of his Righteousness. My Tongue shall sing of THY Righteousness. My mouth shall shew forth THY Righteousness. Yea, I will make mention of THY Righteousness, even of THINE ONLY*, Psal. 58. Psal. 31. 1. Psal. 35. 24. Psal. 119. 40. Psal 35. 28. Psal. 51. 14. Psal. 71. 15, 16.

Daniel

Daniel alſo, when he comes to plead for himſelf and his People, he firſt caſts away his and their Righteouſneſs, ſaying, *For we do not preſent our Supplications unto thee for our Righteouſneſs:* And pleads God's Righteouſneſs, and that he might have a ſhare and intereſt in that, ſaying, *O Lord, Righteouſneſs belongeth to thee*, to wit, that Righteouſneſs, for the ſake of which, mercy and Forgiveneſs, and ſo Heaven and Happineſs is extended to us.

Righteouſneſs belongeth to thee, and is thine, as nearly as ſin, ſhame, and confuſion, for ſin is ours, and belongeth to us. Which righteouſneſs he afterwards calleth *The Lord*, ſaying, do it, for *the Lord's ſake*, read the 16, 17. verſes of the 9th of *Daniel*. *O Lord*, ſaith he, *according to all thy Righteouſneſs, I beſeech thee, let thine anger, and thy fury be turned away from thy City* Jeruſalem, *thy holy Mountain; becauſe for our ſins, and for the iniquities of our Fathers,* Jeruſalem, *and thy People are become a reproach to all that are about us. Now therefore, O our God, hear the prayer of thy Servant and his ſupplication, and cauſe thy face to ſhine upon thy Sanctuary that is deſolate, for the Lord's ſake.* For the ſake of the Lord Jeſus Chriſt; for on him *Daniel* now had his eye, and through him to the Father he made his Supplication; yea, and the Anſwer was according to his Prayer, to wit, that God would have mercy on *Jeruſalem*, and that he would in his time ſend the Lord, the Meſſias, to bring them in everlaſting righteouſneſs for them.

Paul alſo, as I have hinted before, diſclaims his own Righteouſneſs, and layeth faſt hold on the Righteouſneſs of God: ſeeking to be found in that, or in him that has it; not having his own Righteouſneſs; for he knew, that when the Rain de-

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ſcends, the Winds blow, and the Floods come, down falls all Men, but they that have that righteouſneſs, *Philip.* 3.

Now the earneſt deſire of the righteous to be found in God's Righteouſneſs, ariſeth from ſtrong conviction of the Imperfections of their own, and of good Knowledge that was given them of the terrour, that will attend Men at the day of the fiery Trial; to wit, the day of Judgment. For although Men can now flatter themſelves into a Fool's Paradiſe, and perſwade themſelves that all ſhall be well with them, then for the ſake of their own ſilly and vain-glorious Performances; yet when the day comes that ſhall burn like an Oven, and when all that have done wickedly ſhall be as ſtubble, (and ſo will all appear to be that are not found in Chriſt) then will their Righteouſneſs vaniſh like Smoak, or be like Fuel for that burning flame. And hence the Righteouſneſs that the godly ſeek to be found in, is called the *Name* of the Lord, *a ſtrong Tower, a Rock, a Shield, a Fortreſs, a Buckler, a Rock of Defence, unto* which they reſort, and *into* which they run and are ſafe.

The godly wiſe therefore do not as this *Phariſee*, bring their own Righteouſneſs into the Temple, and there *buoy* up themſelves and Spirits by that into a conceit, that for the ſake of that, God will be merciful and good unto them: But throwing away their *own*, they make to God for *his*, becauſe they certainly know, even by the Word of God, that in the Judgment none can ſtand the Trial, but thoſe that are found in the Righteouſneſs of God.

Thirdly, That the beſt of Men are afraid to ſtand before God's Tribunal by the Law, there to

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be judged to Life and Death, according to the ſufficiency or non-ſufficiency of their Righteouſneſs, is evident; for they know, that it is a vain thing to ſeek by Acts of Righteouſneſs to make themſelves righteous Men, as is the way of all them that ſeek to be juſtifien by the deeds of the Law.

And herein lieth the great difference between the *Phariſee* and the true Chriſtian-man. The *Phariſee* thinks, by Acts of Righteouſneſs he ſhall make himſelf a righteous Man, therefore he cometh into the Preſence of God well furniſhed, as he thinks, with his *Negative* and *Poſitive* Righteouſneſs.

Grace ſuffereth not a Man to boaſt it before God, whatever he ſaith before Men: *His Soul that is lifted up, is not upright in him*: And better is the Poor in Spirit, than the Proud in Spirit. The *Phariſee* was a very proud Man, a proud, ignorant Man, proud of his own Righteouſneſs, and ignorant of Gods: for had he not, he could not, as he did, have ſo condemned the *Publican*, and juſtified himſelf.

And I ſay again, that all this pride and vainglorious ſhew of the *Phariſee*, did ariſe from his not being acquainted with this; that a Man muſt be good before he can do good; he muſt be righteous, before he can do righteouſneſs. This is evident from *Paul*, who inſinuateth *this* as the reaſon, *why none do good*, even becauſe, *There is one that is righteous, no, not one. There is none righteous*, ſaith he; and then follows, *There is none that doth good*, Rom. 3. 10, 11, 12. For it is not poſſible for a Man, that is not firſt made righteous by the God of Heaven, to do any thing that is proper, in a *Law*, or in a *Goſpel*-ſence, may be called righteouſneſs. Meddle with righteous things,

things he may, attempt to make himſelf a righteous Man by his ſo medling with them, he may; but work righteouſneſs, and ſo by ſuch Works of righteouſneſs, make himſelf a righteous Man, he cannot.

The righteouſneſs of a carnal man, is indeed by God called righteouſneſs; but it muſt be underſtood, as ſpoken in the dialect of the World, or with reference to the World's matters. The World indeed calls it righteouſneſs; and it will do no harm, if it bear that term with reference to worldly matters. Hence worldly Civilians are called good and righteous Men, and *ſo*, ſuch as Chriſt, under that notion, neither died for, nor giveth his Grace unto, *Rom.* 5. 7, 8. But we are not now diſcourſing about any other Righteouſneſs, than that which is ſo accounted either in a Law, or in a Goſpel-ſenſe; and therefore let us a little more touch upon that.

A man then muſt be righteous in a Law-ſenſe, before he can do acts of righteouſneſs, I mean that are ſuch, in a Goſpel-ſence. Hence firſt, you have true Goſpel-righteouſneſs made the fruit of a ſecond Birth. *If ye know that Chriſt is righteous, know ye, that every one that doth Righteouſneſs is born of him*, 1 Joh. 2. 29. Not born of him by vertue of his own righteous Actions, but born of him by vertue of Chriſt's mighty working with his Word upon the Soul; who afterwards from a principle of Life, acteth and worketh Righteouſneſs.

And he ſaith again, *Little Children, let no Man deceive you, he that doth Righteouſneſs is righteous, even as he is righteous.* Upon this Scripture, I will a little comment, for the proof of what is urged before; namely, that a Man muſt be righteous in a Law-ſence, before he can do ſuch things that may

may be called acts of Righteouſneſs in a Goſpel-ſence. And for this, this Scripture (1 *Joh.* 3 7.) miniſtreth to us two things to be conſidered by us.

The Firſt is, that he that doth Righteouſneſs is righteous.

The Second is, that he that doth Righteouſneſs is righteous, as Chriſt is righteous.

Firſt, He that doth Righteouſneſs; that is, Righteouſneſs which the Goſpel calleth ſo, *is righteous*; that is precedent to, or before he doth that Righteouſneſs. For he doth not ſay, *he ſhall* make his Perſon righteous by acts of Righteouſneſs that he *ſhall* do; for then an evil Tree may bear good Fruit: yea, and may make it ſelf good by doing ſo: But he ſaith, he that doth Righteouſneſs *IS* righteous; as he ſaith, he that doth Righteouſneſs *IS* born of him.

So then, a Man muſt be righteous before he can do Righteouſneſs, before he can do Righteouſneſs in a Goſpel-ſence.

Our Second thing then is to enquire, with what Righteouſneſs a Man muſt be righteous, before he can do that which in a Goſpel-ſence is called Righteouſneſs?

And *Firſt*, I anſwer, He muſt be righteous in a *Law-ſence*, that is, he muſt be righteous in the Judgment of the Law. This is evident, becauſe he ſaith, He that doth Righteouſneſs is righteous *as he is righteouss*. That is, in a Law-ſence; for Chriſt in no ſence is righteous in the Judgment of Charity only; but in his meaneſt acts, if it be

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lawful to make ſuch compariſon, he was righteous in a Law-ſence, or in the Judgment of the Law. Now the Apoſtle ſaith, *That he that doth righteouſneſs IS righteous, as he is righteous.* They are the Words of God, and therefore I cannot err in quoting of them, though I may not ſo fully, as I would make the Glory of them ſhine in ſpeaking to them.

But what Righteouſneſs is that, with which a Man muſt ſtand righteous in the Judgment of the Law, before he ſhall or can be found to do Acts of Righteouſneſs, that by the Goſpel are ſo called?

I anſwer *Firſt*, It is none of his own which is of the Law, you may be ſure; for he *hath* this Righteouſneſs before he *doth* any that can be called his own, *He that doth Righteouſneſs is righteous* already, precedent to, or before he doth that Righteouſneſs; yea, he is righteous before, *even as he is righteous.*

Secondly, It cannot be his own which is of the Goſpel; that is, that which floweth from a principle of Grace in the Soul: For he is righteous before he doth this Righteouſneſs. He that doth Righteouſneſs, *IS* righteous: He doth not ſay he that hath *done* it but he that *doth* it, reſpecting the Act while it is in doing, he is righteous. He is righteous even then, when he is a doing of the very firſt Act of Righteouſneſs; but an Act, while it is in doing, cannot, until it is done, be called an Act of Rightouſneſs; yet, ſaith the Text, *he is righteous.*

But again, if an Act, while it is in doing, cannot be called an Act of Righteouſneſs, to be ſure it cannot have *ſuch* Influences as to make the Actor righteous; to make him rigteous, as the Son of God

God is Righteous, and yet the Righteouſneſs with which this Doer is made Righteous, and that before he doth Righteouſneſs, is ſuch; for ſo ſaith the Text, *that* makes him Righteous as he is righteous.

Beſides, It cannot be his own, which is Goſpel-Righteouſneſs, flowing from a Principle of Grace in the Soul; for that in its greateſt Perfections in us, while we live in this World, is accompanied with ſome Imperfections, to wit, our Faith, Love, and whole courſe of Holineſs is *wanting*, or hath ſomething *lacking* in it. They neither are apart, nor when put all together, perfect, as to the Degree, the uttermoſt Degree of Perfection.

But the Righteouſneſs under conſideration, with which the Man, in that of *John*, is made righteous, is a perfect Righteouſneſs, not only with reſpect to the Nature of it, as a Penny is as perfect Silver as a Shilling; nor yet with reſpect to a comparative Degree; for ſo a Shilling arriveth more toward the Perfection of the Number Twenty, than doth a Two-Penny or Three-Penny-Piece: But it is a Righteouſneſs ſo perfect, that nothing can be added to it, nor can any Thing be taken from it: For ſo implieth the Words of the Text, *he is Righteous, as Chriſt is righteous.* Yea, thus righteous before, and in Order to his doing of Righteouſneſs. And in this he is like unto the Son of God, who was alſo righteous, before he did Acts of Righteouſneſs referring to a Law of Commandment. Wherefore it is ſaid, *that as he is, ſo are we in this World.* As he *is* or *was* righteous before he did Acts of Righteouſneſs among Men by a Law, ſo are *HIS* righteous before they act Righteouſneſs among Men by a Law. *He that doth Righteouſneſs is righteous, is righteous* as he is righteous.

Chriſt

Chriſt was righteous, before he did Righteouſneſs, with a two-fold Righteouſneſs. He had a Righteouſneſs as he was God; his Godhead was perfectly righteous; yea, it was Righteouſneſs it ſelf. His Human Nature was perfectly righteous, it was naturally ſpotleſs, and undefiled. Thus his Perſon was righteous, and ſo qualified to do that Righteouſneſs, that becauſe he was born of a Woman, and made under the Law, he was bound by the Law to perform.

Now as he is, ſo are we: Not by way of natural righteouſneſs, but by way of ſemblance thereunto. Had Chriſt in order to his working of righteouſneſs, a two-fold righteouſneſs inherent in himſelf, the Chriſtian, in order to his working of righteouſneſs, hath belonging to him a two-fold righteouſneſs. Did Chriſt's two-fold righteouſneſs qualifie him for that Work of righteouſneſs, that was of God deſigned for him to do? Why the Chriſtian's two-fold righteouſneſs doth qualifie him for that Work of righteouſneſs, that God hath ordained, that he ſhould do and walk in this World.

But you may ask, what is that Righteouſneſs, with which a Chriſtian is made righteous before he doth righteouſneſs?

I anſwer, 'Tis a two-fold righteouſneſs.

1. It is a righteouſneſs put upon him.
2. It is a righteouſneſs put into him.

For the Firſt, It is a righteouſneſs put upon him, with which alſo he is cloathed as with a Coat or Mantle, *Rom.* 3. 22. and this is called the Robe of righteouſneſs; and this is called the Garment of Salvation, *Iſai.* 61. 10. This righteouſneſs is none other *but the Obedience of Chriſt,*

Chriſt, the which he performed in the days of hi fleſh, and can properly be called no Man's Righ teouſneſs but the righteouſneſs of Chriſt, be cauſe no Man had a Hand therein, but he com pleated it himſelf. And hence it is ſaid, *That b the Obedience of one ſhall many be made righteous* Rom. 5. 19. By the Obedience of one, of on Man Jeſus Chriſt, (as you have it in Verſe th 15.) for he came down into the World to thi very end, that is, to make a Generation righteou not by making of them Laws, and preſcribin unto them Rules: (For this was the Work of *Mo ſes*, who ſaid, *And it ſhall be our Righteouſneſs if w obſerve to do all the Commandments before the Lor our God, as he hath commanded us*, Deut. 6. 25 ch. 24. 13.) Nor yet by taking away by his Grac the Imperfections of their Righteouſneſs, and f making of that perfect by Additions of his own but he makes them righteous by his Obedience not in them, but for them, while he perſonall ſubjected himſelf to his Fathers Law on our be half, that he might have a righteouſneſs ſo beſtow upon us. And hence we are ſaid to be made righteous, *while we work not*; and to be juſtifie *while ungodly*, (Rom. 4. 5.) which can be don by no other righteouſneſs than that, which is th righteouſneſs of Chriſt by *Performance*, the righ teouſneſs of God by *donation*, and our righteouſu neſs by *Imputation*. For, I ſay the Perſon, tha wrought this righteouſneſs for us, is *Chriſt Jeſus*; the Perſon that giveth it to us, is the *Father* who hath made Chriſt to be unto us righteouſneſs; and hath given him to us for this very end, that we might be made the righteouſneſs of God in him, (1 *Cor.* 1. 30. 2 *Cor.* 5. 21.) And hence it is ſo often ſaid, *One ſhall ſay, ſurely in the Lord have I righteouſneſs and Strength.* And again, *In the Lord*

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ſhall all the ſeed of Iſrael *be juſtified, and ſhall glory. This is the heritage of the ſervants of the Lard, and their Righteouſneſs is of me, ſaith the Lord*, Iſai. 45. 24, 25. ch. 54. 17.

This Righteouſneſs is that which juſtifieth, and which ſecureth the Soul from the Curſe of the Law, by hiding, through its perfection, all the ſins and imperfections of the Soul. Hence it follows in that fourth of the *Romans, Even as* David *alſo deſcribeth the bleſſedneſs of the Man, unto whom God imputeth Righteouſneſs without Works, ſaying, Bleſſed are they whoſe iniquities are forgiven, whoſe ſin is covered. Bleſſed is the Man unto whom the Lord will not impute ſin*, Rom. 4.

And this it doth, even while the Perſon, that by Grace is made a Partaker, is without good Works, and ſo ungodly. This is the Righteouſneſs of Chriſt, Chriſt's perſonal Performances, which he did when he was in this World; that is that, by which the Soul, while naked, is covered, and ſo hid as to its nakedneſs from the Divine Sentence of the Law: *I ſpread my ſkirt over thee, and covered thy nakedneſs*, Ezek. 16. 4, 5, 6, 7, 8.

Now this obediential Righteouſneſs of Chriſt, conſiſteth of two Parts: 1. In a doing of that which the Law commanded us to do. 2. In a paying that price for the Tranſgreſſion thereof, which Juſtice hath ſaid, ſhall be required at the hand of Man; and that is the curſed Death. *In the Day that thou eateſt thereof, thou ſhalt die the Death*; to wit, the Death that comes by the curſe of the Law. So then, Chriſt having brought in that part of Obedience for us, which conſiſteth in a doing of ſuch obediential acts of Righteouſneſs which the Law commands, he addeth thereto the ſpilling of his Blood, to be the price of our Redemption from that curſed Death, that by Sin we

had brought upon our Bodies and Souls. And thus are the Chriſtians made perfectly righteous; they have the whole Obedience of Chriſt made over to them; to wit, that Obedience that ſtandeth in doing the Law, and that Obedience that ſtandeth in paying of a price for our Tranſgreſſions. So then, Doth the Law call for Righteouſneſs? Here it is. Doth the Law call for ſatisfaction for our Sins? Here it is. And what can the Law ſay any more to the ſinner but that which is good, when he findeth in the perſonal Obedience of Chriſt for him, that which anſwereth to what it can *command*, that which it can *demand* of us?

Herein then ſtandeth a Chriſtian's ſafety, not in a bundle of Actions of his own, but in a Righteouſneſs which cometh to him by Grace and Gift; for this Righteouſneſs is ſuch as comes by Gift, by the Gift of God. Hence it is called the Gift of Righteouſneſs, the Gift by Grace, the Gift of Righteouſneſs by Grace, which is the Righteouſneſs of one, to wit, the Obedience of Jeſus Chriſt, *Rom.* 5. 15, 16, 17, 18, 19.

And this is the righteouſneſs by which, he that doth righteouſneſs, is righteous as he is righteous; becauſe it is the very ſelf-ſame righteouſneſs, that the Son of God hath accompliſhed by himſelf. Nor has he any other or more excellent righteouſneſs of which the Law taketh notice, or that it requireth, than this: For as for the righteouſneſs of his Godhead, the Law is not concerned with that; for as he is ſuch, the Law is his Creature, and Servant, and may not meddle with him.

The righteouſneſs alſo of his Human Nature, the Law hath nothing to do with that; for, that is the workmanſhip of God, and is as good, as

pure, as holy and undefiled, as is the Law it ſelf. All then, that the Law hath to do with, is to exact compleat Obedience of him that is made under it, and a due Satisfaction for the breach thereof, the which, if it hath, then *Moſes* is content.

Now, this is the righteouſneſs, with which the Chriſtian, as to Juſtification, is made righteous; to wit, a righteouſneſs, that is neither eſſential to his Godhead, nor to his Manhood; but ſuch, as ſtandeth in that glorious Perſon (who was ſuch) his Obedience to the Law. Which righteouſneſs himſelf had, with reference to himſelf, no need of at all, for his Godhead; yea, his Manhood was perfectly righteous without it. This righteouſneſs therefore was there, and there only neceſſary, where Chriſt was to be conſidered as God's Servant (and our ſurety) to bring to God *Jacob* again, and to reſtore the preſerved of *Iſrael*. For though Chriſt was a Son, yet he became a Servant to do, not for himſelf, for he had no need, but for us the whole Law, and ſo bring in everlaſting righteouſneſs for us.

And hence it is ſaid, that Chriſt did what he did for us: He became the end of the Law for righteouſneſs for us; he ſuffered for us; he died for us; he laid down his life for us, and he gave himſelf for us. The righteouſneſs then that Chriſt did fulfil, when he was in the World, was not for himſelf ſimply conſidered, not for himſelf perſonally conſidered, for he had no need thereof; but it was for the Elect, the Members of his Body.

Chriſt then did not fulfil the Law for himſelf, for he had no need thereof. Chriſt again did fulfil the Law for himſelf, for he had need of the righteouſneſs thereof; he had need thereof for

the covering of his Body and the ſeveral Members thereof; for they in a good ſence, are himſelf, Members of his Body, of his Fleſh, and of his Bones; and he owns them as Parts of himſelf in many places of the holy Scripture, *Eph.* 5. 30. *Acts* 9. 4, 5. *Matth.* 25. 45. ch. 10. 40. *Mark* 9. 37. *Luke* 10. 16. 1 *Cor.* 12. 12, 27. This Righteouſneſs then, even the whole of what Chriſt did in anſwer to the Law, it was for *him*, and God hath put it upon them, and they are righteous in it, even righteous as he is righteous. And this they have before they do acts of Righteouſneſs.

Secondly, There is Righteouſneſs put into them, before they act righteous things. A Righteouſneſs, I ſay, put into them; or I had rather that you ſhould call it a *Principle* of righteouſneſs; for it is a Principle of Life *to* righteouſneſs. Before Man's Converſion, there is in him a Principle of Death *to* Sin; but when he is converted to Chriſt, there is put into him a Principle of righteouſneſs, that he may bring forth Fruit unto God, *Rom.* 7. 4, 5, 6.

Hence they are ſaid to be quickened, to be made alive, to be riſen from Death to Life, to have the Spirit of God dwelling in them; not only to make their Souls alive, but to quicken their Mortal Bodies to that which is good, *Rom.* 8. 11.

Here, as I hinted before, they that do righteouſneſs are ſaid *to be* born of him, that is, antecedent to their doing of righteouſneſs, 1 *Joh.* 2. 29. *born of him*, that is, made alive with new ſpiritual and heavenly Life. Wherefore the Exhortation to them is, *Neither yield ye your Members as Inſtruments of Unrighteouſneſs unto Sin*; *but*

yield your ſelves unto God, as thoſe that are alive from the dead, and your Members as Inſtruments of Righteouſneſs unto God, Rom. 6. 13.

Now this Principle muſt alſo be in Men, before they can do that which is Spiritually and Goſpelly good: For whatever ſeeming good thing any Man doth, before he has beſtowed upon him this heavenly Principle from God, it is accounted nothing, it is accounted ſin and abomination in the ſight of God; for an evil Tree cannot bring forth good Fruit: *Men do not gather Grapes of Thorns; neither of a bramble gather they Figs. Either make the Tree good or his Fruit good, or the Tree evil, and his Fruit evil.* 'Tis not the Fruit that makes the Tree, but the Tree that makes the Fruit. A Man muſt be good, before he can do good, and evil before he can do evil.

They be not righteous Actions that make a righteous Man, nor be they evil Actions that make a wicked Man; for the Tree muſt be a Sweeting-Tree, before it yield Sweetings; and a Crab-tree before it brings forth Crabs.

This is that which is aſſerted by the Son of God himſelf; and it lieth ſo level with Reaſon and the Nature of things, that it cannot be contradicted, *Matth.* 7. 16, 17, 18. *Luke* 6. 43, 44, 45. *A good Man out of the good treaſure of his heart, bringeth forth that which is good: and an evil Man out of the evil treaſure of his heart, bringeth forth that which is evil.* But this, notwithſtanding all that can be ſaid, ſeemeth very ſtrange to the carnal World; for they will not be otherwiſe perſwaded, but that they be good deeds that make good Men, and evil ones that make evil Men: And ſo by ſuch dotiſh apprehenſions do what in them lieth to fortifie their Hearts with the Miſts

of darkneſs againſt the clear ſhining of the Word, and conviction of the Truth.

And thus it was from the beginning: *Abel* did his firſt ſervices to God from this principle of Righteouſneſs; but *Cain* would have been made righteous by his Deed; but his Deed not flowing from the ſame root of goodneſs, as did *Abel*'s, notwithſtanding he did it with the very beſt he had, is yet called evil: For he wanted, I ſay, the Principles, to wit, of Grace and Faith, without which no action can be counted good in a Goſpel-ſence.

Theſe two things then that Man muſt have, that will do Righteouſneſs. He muſt have *put upon him* the perfect Righteouſneſs of Chriſt; and he muſt have dwelling *in him*, as a fruit of the new Birth, a Principle of Righteouſneſs. Then indeed he is a Tree of Righteouſneſs, and God is like to be glorified in, and by him; but this the *Phariſee* was utterly ignorant of, and at the remoteſt diſtance from.

You may ask me next, *But which of theſe are firſt beſtowed upon the Chriſtian? the perfect Righteouſneſs of Chriſt unto Juſtification, or this Goſpel-principle of Righteouſneſs unto Sanctification?*

Anſw. The perfect Righteouſneſs of Chriſt unto Juſtification, muſt firſt be made over to him by an Act of Grace. This is evident:

1. Becauſe, *He is juſtified as ungodly*; that is, *whilſt* he is ungodly: but it muſt not be ſaid of them, that have this Principle of Grace in them, that they are ungodly; for they are Saints and holy. But this Righteouſneſs, by *IT* God juſtifieth the ungodly, by imputing it to them, when, and while they, as to a Principle of Grace, are graceleſs.

This

This is further manifeſted thus: The Perſon muſt be accepted before the performance of the Perſon can; *And God had reſpect unto* Abel, *and to his offering*, Gen. 4. If he had reſpect to *Abel*'s Perſon firſt, yet muſt have reſpect unto it for the ſake of ſome Righteouſneſs; but *Abel*, as yet, had no Righteouſneſs; for that he acted, after that God had had reſpect unto his Perſon. *And God had reſpect unto* Abel, *and to his Offering*; *but unto* Cain, *and to his Offering, the Lord had not reſpect.*

The Prophet *Ezekiel* alſo ſhews us this, where, by the ſimilitude of the wretched Infant, and of the manner of God's receiving it to Mercy, he ſhews, how he received the Jews to favour. Firſt, ſaith he, *I ſpread my skirt over thee, and covered thy nakedneſs.* There is Juſtification; *I covered thy nakedneſs*: But what manner of nakedneſs was it? was it utter nakedneſs, nakedneſs in its perfection? Yes, it was then as naked as naked could be, even as naked as in the day that it was born, chap. 16. 4, 5, 6, 7, 8. And as thus naked it was covered, not with any thing, but with the Skirt of Chriſt; that is, with his Robe of Righteouſneſs, with his Obedience, that he performed by himſelf for that very purpoſe: For by the Obedience of one, many are made righteous.

2. Righteouſneſs unto Juſtification *muſt be firſt, becauſe the firſt duty that a Chriſtian performeth to God, muſt be accepted, not for the ſake of the Principle from which* in the Heart *it flows, nor yet for the ſake of the perſon that acts it; but for the ſake of Chriſt*, whoſe Righteouſneſs it is, by which, before the ſinner ſtands juſt before God. And hence it is ſaid, *By Faith* Abel *offered unto God a more ex-*

cellent Sacrifice than Cain, *Heb.* 11. By Faith he did it; but Faith hath reſpect to the Righteouſneſs that juſtifies: For we are juſtified by Faith; not by Faith as it is a Grace, nor by Faith ſimply as it is an acting Grace; but by the Righteouſneſs of Faith; that is, by that Righteouſneſs that Faith embraceth, layeth hold of, and helpeth the Soul to reſt upon, and to truſt to, for Juſtification of Life, which is the obedience of Chriſt. Beſides, 'tis ſaid, by Faith he offered; Faith then, Faith in Chriſt, was precedent to his Offering.

Now ſince Faith was in Being, and in act before his Offer, and ſince before his Offer, he had no perſonal goodneſs of his own, Faith muſt look out from home: I ſay, it muſt look out to another than to him, in whom it reſided for Righteouſneſs; and finding the righteouſneſs of Chriſt to be the righteouſneſs, which by God was deſigned to be performed for the Juſtification of a ſinner, it embraces it, and through it offereth to God a more excellent Sacrifice than *Cain*.

Hence it follows, *by which he obtained witneſs that he was righteous.* By which, not by his Offering, but by his Faith: For his Offering, ſimply as an Offering, could not have made him righteous, if he had not been righteous before; *for an evil Tree cannot bring forth good Fruit.* Beſides, if this be granted, why had not God reſpect to *Cain*'s Offering, as well as to *Abels?* For, did *Abel* offer? ſo did *Cain*. Did *Abel* offer *his* beſt? ſo did *Cain his*. And if with this, we ſhall take notice of the order of their Offering, *Cain* ſeemed to offer firſt, and ſo with the frankeſt Will, and forwardeſt Mind; but yet, ſaith the Text, *The Lord had reſpect to* Abel *and to his Offering.* But why

to

to *Abel?* Why, becauſe his Perſon was made righteous before he offered his *Gift: By which he obtained Witneſs that he was righteous.* God teſtifying of his Gifts, that they were good and acceptable, becauſe they declared *Abel*'s acceptation of the righteouſneſs of Chriſt, for his Juſtice, through the riches of the Grace of God.

By Faith then, *Abel* offered to God a more excellent Sacrifice than *Cain.* He ſhrouded himſelf under the righteouſneſs of Chriſt, and ſo, as out of that righteouſneſs, he offered to God; God alſo looking and finding him there (where alſo he could not have been as to his own apprehenſion no otherwiſe than by Faith) accepted of his Gift; by which acceptation (for ſo you may underſtand it alſo) God teſtifieth that he was righteous: For God receiveth not the Gifts and Offerings of thoſe that are not righteous, for their Sacrifices are an abomination to him, *Prov.* 21. 27.

Abel then was righteous before; he was, I ſay, made righteous firſt, as he ſtood ungodly in himſelf; God juſtifieth the ungodly, *Rom.* 4. Now being juſtified, he was righteous; and being righteous, he offered his Sacrifice of praiſe to God, or other Offerings which God accepted, becauſe he believed in his Son, as alſo other Scriptures manifeſt abundantly. But this our Phariſee underſtandeth not.

Thirdly, Righteouſneſs by imputation muſt be firſt, becauſe we are *made ſo*, to wit, by another, *By the obedience of one ſhall many be made righteous.* Now to be *made* righteous implies a paſſivenets in him, that is *SO* made, and the activity of the Work to lie in ſome body elſe; except he had

ſaid, they had made *themſelves* righteous; but that it doth not, nor doth the Text leave to any the leaſt countenance ſo to inſinuate: Nay, it plainly affirms the contrary; for it ſaith, *by the obedience of ONE, of one Man Jeſus Chriſt, many are MADE righteous*; by the Righteouſneſs of one, *Rom.* 5. So then, if they be *MADE* righteous by the Righteouſneſs of one: I ſay, if *many* be *MADE* righteous by the *Righteouſneſs of one*, then are *they* that are *ſo*, as to themſelves, *paſſive* and not *active*, with reference unto the working out of this Righteouſneſs. They have no hand in *THAT*; for *THAT* is the act of *ONE*, the Righteouſneſs of *ONE*, the Obedience of *ONE*, the workmanſhip of *ONE*, even of Chriſt Jeſus.

Again, if they are *MADE* righteous by this Righteouſneſs, then alſo they are Paſſive as to their firſt priviledge by it; for they are *made* righteous by it, they do not make themſelves righteous; no, they do not make themſelves righteous by it.

Imputation is alſo the act of God. *Even as* David *alſo deſcribeth the bleſſedneſs of the Man, unto whom God imputeth Righteouſneſs.* The Righteouſneſs then is work of Chriſt, his own obedience to his Father's Law; the making of it ours is the act of his Father, and of his infinite Grace; *For of him are ye in Chriſt Jeſus, who of God is made unto us Wiſdom and Righteouſneſs. For he* (God) *hath made him to be ſin for us, who knew no ſin, that we might be made the Righteouſneſs of God in him.* And both theſe things God ſhewed to our firſt Parents, when he acted in Grace towards them after the Fall.

There 'tis ſaid, the Lord God made unto *Adam* and unto his Wife, Coats of Skins, and clothed [illegible], *Gen.* 3. 21. Whence

Whence Note.

1. That *Adam* and his Wife were naked both in God's eye, and in their own, *v.* 10, 11.
2. That the Lord God made Coats of Skins.
3. That in his making of them, he had reſpect to *Adam* and to his Wife, that is, he made them for him.
4. That when he had made them, he alſo clothed them therewith.

They made not the Coats, nor did God bid them make them; but God did make them himſelf to cover their nakedneſs with. Yea, when he had made them, he did not bid them put them on, but he himſelf did clothe them with them: for thus runs the Text; *Unto* Adam *alſo, and to his Wife, did the Lord God make Coats of ſkins, and clothed them.* O! It was the Lord God that made this Coat, with which a poor ſinner is made righteous! and it is alſo the Lord God that putteth it upon us. But this our *Phariſee* underſtandeth not.

But now, if a Man is not righteous before he is *made ſo*, before the Lord God has by the righteouſneſs of another made him ſo; then whether this Righteouſneſs come firſt or laſt, the Man is not righteous until it cometh, and if he be not righteous until it cometh, then what Works ſoever are done before it comes, they are not the Works of a righteous Man, nor the fruits of a good Tree, but of a bad. And ſo again, this Righteouſneſs muſt firſt come before a Man be righteous, and before a Man does Righteouſneſs. Make the Tree good and his Fruit good.

Now, ſince a Man muſt be made righteous before he can do righteouſneſs, 'tis manifeſt his Works of righteouſneſs do not make him righteous, no more than the Fig makes its own Tree a Fig-tree, or then the Grape doth makes its own Vine a Vine. Hence thoſe acts of righteouſneſs that Chriſtian Men do perform, are called the *fruits* of righteouſneſs, which are by Jeſus Chriſt to the Glory and Praiſe of God, *Philip.* 1. 11.

The *fruits* of Righteouſneſs they are by Jeſus Chriſt, as the fruits of the Tree are by the Tree it ſelf: For the truth is, that Principle of Righteouſneſs, of which mention has been made before, and concerning which I have ſaid, it comes in in the ſecond place; it is alſo originally to be found for us no where but in Chriſt.

Hence it is ſaid to be by Jeſus Chriſt, and again, *of his fulneſs have all we received, and grace for grace*, Joh. 1. 16. A Man muſt then be united to Chriſt firſt, and ſo being united, he partaketh of this benefit, to wit, a Principle that is ſupernatural, ſpiritual, and heavenly. Now his being united to Chriſt, is not of, or from himſelf, but of, and from the Father, who, as to this work, is the Husbandman; even as the Twig that is graffed into the Tree, officiateth not, that is, graffeth not it ſelf thereinto, but is graffed in by ſome other, it ſelf being utterly paſſive as to that. Now being united unto Chriſt, the Soul is firſt made Partaker of Juſtification, or of juſtifying Righteouſneſs, and now no longer beareth the name of an ungodly Man, for he is made righteous by the obedience of Chriſt, he being alſo united to Chriſt, partaketh of the *Root* and *Fatneſs* of Chriſt; the *Root*, that is, his Divine Nature;

the

the *Fatneſs*, that is, that fulneſs of Grace that is laid up in him to be communicated unto us, even as the Branch that is graffed into the Olive-tree, partaketh of the root and fatneſs of the Olive-tree, Now partaking thereof, it quickneth, it groweth, it buddeth and yieldeth fruit, to the glory and praiſe of God, *Rom.* 11. 17.

But theſe things, as I have often ſaid, the poor *Phariſee* was ignorant of, when ſo *ſwaggeringly* he, with his, *God I thank thee*, came into the Temple to pray; and indeed, in that which hath here been ſaid, is ſomething of the myſtery of God's Will in his way with his Elect; and ſuch a myſtery it is, that it lieth hid for ever to Nature and natural Men; for they think of nothing leſs than of this, nor of nothing more, when they think of their Souls and of Salvation, than that ſomething muſt be done by themſelves to reconcile them to God. Yea, if through ſome common Convictions their Underſtandings ſhould be ſwayed to a conſenting to that, that Juſtification is of *Grace* by *Chriſt*, and not of *Works* by *Men*, yet Conſcience, Reaſon, and the Law of Nature, not being as yet ſubdued by the power and glory of Grace unto the obedience of Chriſt, will riſe up in Rebellion againſt this Doctrine, and will over-rule and bow down the Soul again to the Law and Works thereof for Life.

Fourthly, Righteouſneſs by imputation muſt be firſt, becauſe, *elſe Faith, which is a part, yea, a greater part, of that which is called a Principle of Grace in the Soul, will have nothing to fix it ſelf upon, nor a motive to work by.* Let this therefore be conſidered of thoſe that are on the contrary ſide.

1. Faith,

1. Faith, ſo ſoon as it has being in the Soul, is like the Child that has being in the Mothers Lap, it muſt have ſomething to feed upon; not ſomething at a diſtance, afar off, or to be purchaſed, (I ſpeak now as to Juſtification from the Curſe) but ſomething by promiſe made over of Grace to the Soul; ſomething to feed upon to ſupport from the Fears of periſhing by the Curſe for Sin. Nor can it reſt content with all Duties, and Performances, that other Graces ſhall put the Soul upon; nor with any of its own Works, until it reaches and takes hold of the Righteouſneſs of Chriſt. Faith is like the Dove, that found no reſt any where in all the World, until it returned to *Noah* into the Ark. But this our *Phariſee* underſtandeth not.

Perhaps ſome may object, *That from this Way of reaſoning it is apparent, that Sanctification is firſt, ſince the Soul may have Faith, and ſo a Principle of Grace in it; and yet, as yet it cannot find Chriſt to feed and to refreſh the Soul withal.*

Anſw. From this Way of reaſoning it is not at all apparent, that Sanctification, or a Principle of Grace is in the Soul, before Righteouſneſs is imputed, and the Soul made perfectly righteous thereby. And for the clearing up of this let me propoſe a few Things,

1. Juſtifying Righteouſneſs, to wit, the Obedience of that *one* Man Chriſt is imputed to the Sinner to juſtifie him *in Gods Sight*. For his Law calls for perfect Righteouſneſs, and before that be come *TO*, and put *UPON* the Poor Sinner, God cannot beſtow other ſpiritual bleſſings upon him; becauſe by the Law he has pronounced him accurſed; by the which Curſe, he is alſo *SO* holden, until

until a Righteouſneſs ſhall be found upon the Sinner, that the Law, and ſo Divine Juſtice can like, approve of, and be contented with. So then, as to the Juſtification of the Sinner, there muſt be a Righteouſneſs for God; I ſay, for the Sinner, and for God. For the Sinner to be clothed with, and for God to look upon, that he may, for the Sake thereof in a Way of Juſtice, bleſs the Sinner with Forgiveneſs of Sins: For Forgiveneſs of Sins is the next Thing that followeth upon the Appearance of the Sinner before God in the Righteouſneſs of Chriſt, (*Rom.* 4. 6, 7.)

Now upon this Forgiveneſs, follows the ſecond Bleſſing. Chriſt hath redemed us from the Curſe of the Law, being made a Curſe for us. And ſo, conſequently, hath obtained for us the forgiveneſs of Sins: For he that is delivered from the Curſe, hath received forgiveneſs of Sins, or rather is made partaker thereof; now being made a partaker thereof, the ſecond Bleſſing immediately follows; to wit, the Bleſſing of *Abraham*, that is, the promiſe of the Spirit through Faith, *Gal.* 3. 13, 14. but this our *Phariſee* underſtandeth not.

But now, although it be of abſolute neceſſity that imputed righteouſneſs be firſt, *TO* the Soul; that is, that perfect righteouſneſs be found upon the ſinner firſt by God, that he may beſtow other Bleſſings in a way of Juſtice: Yet it is not of abſolute neceſſity, that the Soul ſhould ſee this firſt.

Let God then put righteouſneſs, the righteouſneſs of his Son upon me; and by vertue of that, let the ſecond Bleſſing of God come into me; and by vertue of that, let me be made to ſee my ſelf a ſinner, and Chriſt's righteouſneſs, and my need

need of it, *in the Doctrine of it*, as it is revealed in the Scriptures of truth. Let me then believe this Doctrine to be true, and be brought by my belief to repentance for my ſins, to hungering and thirſting vehemently after this Righteouſneſs; *For this is the Kingdom of God and HIS Righteouſneſs.* Yea, let me pray, and cry, and ſigh, and groan day and night to the God of this Righteouſneſs, that he will of Grace make me a Partaker: And let me thus proſtrate before my God, all the time that in wiſdom he ſhall think fit. And in his own time he ſhall ſhew me, that I am a juſtified Perſon, a pardoned Perſon, a Perſon in whom the Spirit of God hath dwelt for ſome time, though I knew it not.

So then Juſtification before God is one thing; and Juſtification in mine own eyes is another: Not that theſe are two Juſtifications, but the ſame Righteouſneſs by which I ſtand juſtified before God, may be ſeen of God, when I am ignorant of it; yea, for the ſake of it I may be received, pardoned, and accounted righteous of him, and yet I may not underſtand it. Yea, further, he may proceed in the way of Bleſſing, to bleſs me with additional Bleſſings, and yet I be ignorant of it.

So that the queſtion is not, Do I find that I am righteous? but, Am I ſo? Doth God find me ſo, when he ſeeth that the Righteouſneſs of his Son is upon me, being made over to me by an Act of his Grace? For I am juſtified freely by his Grace, through the Redemption which is in Jeſus Chriſt, whom God hath ſet forth to be a propitiation through Faith in his Blood, to declare his Righteouſneſs for the redemption of ſins that are paſt, through the forbearance of God, *Rom.* 3. 24. But this our *Phariſee* underſtandeth not.

I

I am then made righteous firſt by the Righteouſneſs of another; and becauſe I am thus righteous, God accepteth of my Perſon as ſuch, and beſtoweth upon me his Grace; the which, at firſt, for want of skill and experience in the word of Righteouſneſs, I make uſe of but poorly, and have need to be certified, that I am made righteous, and that I have eternal Life; not by Faith firſt and immediately, but by the written Word, which is called the Word of Faith; which Word declareth unto me (to whom Grace, and ſo Faith in the Seed of it is given) that I have eternal Life, and that I ſhould with boldneſs, unto peace, and joy, believe on the Son of God, *Heb.* 5. 13. *Rom.* 15. 13. 1 *Joh.* 5. 13. But

Again, I, in the firſt acts of my Faith, when I am come at Chriſt, do not accept of him, becauſe, *I know*, I am righteous, either with imputed Righteouſneſs, or with that which is inherent: both theſe, as to my preſent priviledge in them, may be hidden from mine eyes, and I only put upon taking of encouragement to cloſe with Chriſt for Life and Righteouſneſs, as he is ſet forth to be a propitiation before mine eyes, in the Word of the truth of the Goſpel; to the which Word I adhere as, or becauſe I find, I want peace with God in my Soul, and becauſe I am convinced, that the means of peace is not to be found any where but in Jeſus Chriſt. Now, by my thus adhering to him, I find ſtay for my Soul, and peace to my Conſcience, becauſe the Word doth aſcertain me that he that believeth on him hath remiſſion of ſins, hath eternal Life, and ſhall be ſaved from the wrath to come.

But alas! who knows (the many ſtreights, and as I may ſay, the ſtreſs of weather, I mean) that

cold blaſts of Hell, with which the poor Soul is aſſaulted, betwixt its receiving of Grace, and its ſenſible cloſing with Jeſus Chriſt? None, I dare ſay, but *IT* and its *FELLOWS*. *The heart knows its own bitterneſs, and a ſtranger intermedleth not with his Joy*, Prov. 14. 10. No ſooner doth Satan perceive that God is doing with the Soul in a way of Grace and Mercy, but he endeavoureth what he may, to make the renewing thereof bitter and weariſome work to the ſinner. O what Miſts, what Mountains, what Clouds, what Darkneſs, what Objections, what falſe Apprehenſions of God, of Chriſt, of Grace, of the Word, and of the Soul's condition, doth he now lay before it, and haunt it with; whereby he fighteth, dejecteth, caſteth down, daunteth, diſtreſſeth, and almoſt driveth it quite into deſpair. Now by the reaſon of theſe things, Faith (and all the grace that is in the Soul) is hard put to it to come at the promiſe, and by the promiſe to Chriſt, as 'tis ſaid, when the tempeſt and great danger of ſhipwrack lay upon the Veſſel in which *Paul* was, *They had much work to come by the boat*, Acts 27. 16. For Satan's deſign is; if he cannot keep the Soul *from* Chriſt, to make his coming to him, and cloſing with him, as hard, difficult, and troubleſom, as he by his devices can. But Faith, true juſtifying Faith, is a Grace that is not weary by all that Satan can do; but meditateth upon the Word, and taketh ſtomach and courage, fighteth, and crieth, and by crying and fighting, by help from Heaven, its way is made through all the oppoſitions that appear ſo mighty, and draweth up at laſt to Jeſus Chriſt, into whoſe boſom it putteth the Soul, where for the time it ſweetly reſteth after its marvellous toſſings to and fro.

And

And beſides what hath been ſaid, let me yet illuſtrate this truth unto you by this familiar ſimilitude.

Suppoſe a Man, a Traitor, that *by the Law ſhould die for his ſin*, is yet ſuch an one, that the King hath exceeding kindneſs for; may not the King pardon this Man of his clemency; yea, order that his pardon ſhould be drawn up and ſealed, and ſo in every ſence be made ſure, and yet, for the preſent, keep all this cloſe enough from the Ears, or the knowledge of the Perſon therein concerned. Yea, may not the King after all leave this perſon, with others under the ſame tranſgreſſion, to ſue for, and obtain this Pardon with great expence and difficulty, with many tears and heart-akings, with many fears and dubious cogitations.

Why this is the caſe between God and the Soul that he ſaveth; he ſaveth him, pardoneth him, and ſecureth him from the Curſe and Death that to him is due for ſin, but yet doth not tell him ſo, *but aſcend in his great ſuit unto God for it.* Only this difference we muſt make in this, between God and the Potentates of this World: God cannot pardon before the ſinner ſtands before him righteous by the Righteouſneſs of Chriſt; becauſe he has in Judgment, and Juſtice, and Righteouſneſs threatned and concluded, that he that wants Righteouſneſs ſhall die.

And I ſay again, becauſe this Righteouſneſs is Gods, and at God's diſpoſe only, 'tis God that muſt make a Man righteous before he can forgive him his ſins, or beſtow upon him of his ſecondary Bleſſings; to wit, his Spirit and the Graces thereof. And I ſay again, it muſt be this Righteouſneſs, for it can be no other, that muſt juſtifie a ſinner

from

from Sin in the Sight of God, and from the Sentence of his Law.

Secondly, This is, and muſt be the Way of God with the Sinner, that Faith may not only have *an Object to work upon*, but *a Motive to work by*.

1*ſt*. Here, as I ſaid, Faith hath an Object to work *upon*, and that is the Perſon of Chriſt, and that perſonal Righteouſneſs of his which he in the Days of his Fleſh did finiſh to juſtifie Sinners withal This is, I ſay, the Object of *Faith* for Juſtification, whereunto the Soul by *it* doth continually reſort. Hence *David* ſaid to Chriſt, *Be thou my ſtrong Habitation*; or as you have it in the Margin, *Be thou to me for a Rock of Habitation whereunto I may continually reſort*, (Pſal. 71. 3.) And two Things he inſerts by ſo ſaying.

The *Firſt*, is that the Chriſtian is a Man under continual Exerciſes, ſometimes one Way, and ſometimes another; but all his Exerciſes have a tendency in them more or leſs to ſpoil him, if he deals with them hand to hand; therefore he is rather for flying than ſtanding; for flying to Chriſt, then for grapling with them in and by his own Power.

The *Second* is, that Chriſt is of God provided to be our ſhelter as to this very Thing. Hence his *Name is ſaid to be a ſtrong Tower, and that the righteous run into it, and are ſafe*, (Prov. 18. 10.) That alſo of *David* in the Sixty firſt Pſalm, is very pregnant to this purpoſe; *Mine Enemies*, ſaith he, *would daily ſwallow me up, for they be many*

that

that fight againſt me, O thou moſt high. And what then; Why, *what Time I am afraid*, ſaith he, *I will truſt in thee.* Thus you ſee, Faith hath an Object to work upon, to carry the Soul unto, and to ſecure the Soul in, in times of Difficulty, and they are almoſt continually, and that Object is Jeſus Chriſt and his Righteouſneſs. But

2*dly.* Again, as Faith hath an *Object* to work *upon*, ſo it hath a *Motive* to work *by*; and that is the Love of God in giving of Chriſt to the Soul for Righteouſneſs. Nor is their any Profeſſion, Religion, or Duty and Performance, that is at all regarded where this Faith, which by ſuch means can work, is wanting, *For in Jeſus Chriſt, neither Circumciſion availeth any thing, nor Uncircumciſion, but Faith which worketh by Love.* So *Gal.* 5. 6.) he ſaith not here, but Faith acteth lovely, or but Faith whoſe Fruit, is Love, (though true Faith hath Love for its Off-ſpring) but Faith which worketh *BY* Love; that is true ſaving juſtifying Faith, as it beholdeth the Righteouſneſs of Chriſt, as made over to the Soul for Juſtification, ſo it beholdeth Love, Love to be the cauſe of its ſo being made over. It beholdeth Love in the Father, in giving of his Son; and Love in the Son, in giving of himſelf to be made ſoul-ſaving Righteouſneſs for me. And this *ſeeing*, it worketh, or *this* apprehending, it worketh by it; that is, it is ſtirred up to an holy boldneſs of venturing all eternal concerns upon Chriſt, and alſo to an holy endeared, affecting Love of him for his ſweet and bleſſed redeeming Love. Hence the Apoſtle ſaith, *The love of Chriſt conſtraineth us that we thus judge, that if one died for all, then are all dead; and that he died for all, that they that live, ſhould not henceforth*

forth live unto themſelves, but unto him that died for them and roſe again, 2 Cor. 5 14..

Thus then is the Heart united in affection and love to the Father and the Son, for the love that they have ſhewed to the poor ſinner, in their *thus* delivering him from the wrath to come. Nor doth this *love* of God cauſe that the Faith of the poor Man ſhould work by *IT* to him alone, no; for by this love Faith worketh, in ſweet paſſions and pangs of love, to all that are thus reconciled as this ſinner ſeeth he is. The *motive* then whereby Faith worketh, both as to Juſtification, and Sanctification, the great motive to them, I ſay, is Love, the love of God, and the love of Chriſt: *We love him becauſe he firſt loved us.* That is, when our Faith hath told us ſo; for ſo are the words above, *We have known and believed the love that God hath to us.* And then, *We love him becauſe he firſt loved us.* And then, *This commandment have we from him, that he that loveth God, loveth his brother alſo*, 1 Joh. 4. 16, 17, 18, 19, 20, 21. But this our poor *Phariſee* underſtandeth not. But,

Fifthly, Righteouſneſs by Imputation muſt be firſt, *to cut off boaſting from the heart, conceit and lips of Men.* Wherefore he ſaith, as alſo was hinted before, *That we are juſtified freely by the Grace of God*, not through, or for the ſake of an holy and Goſpel-principle in us; but *thorough the redemption that is in Jeſus Chriſt*, &c. *Where is boaſting then? It is excluded. By what Law? of Works: nay but by the Law of Faith.* And this is the Law of Faith that we are juſtified as before, *Rom.* 4. 24, 25.

Nor can any Man propound ſuch an eſſential way to cut of boaſting as *this*, which is of Gods providing: For what has Man here to boaſt of?

No

No Righteouſneſs, nor yet of the application of it to his Soul. The Righteouſneſs is Chriſts, not the ſinners. The imputation is Gods, not the ſinners. The cauſe of imputation is God's Grace and Love, not the ſinners Works of Righteouſneſs. The time of God's imputing Righteouſneſs, is when the ſinner was a ſinner, wrapped up in ignorance and wallowing in his vanity, not when he was good, or when he was ſeeking of it; for his inward Goſpel-goodneſs is a fruit of the imputation of juſtifying Righteouſneſs, as has been already ſhewed. *Where is boaſting then?* Where is our *Phariſee* then, with his brags of not being as other Men are? It is excluded, and he with it, and the poor *Publican* taken into favour, that boaſting might be cut off. *Not of Works, leaſt any Man ſhould boaſt*, leſt any Man ſhould. There is no truſt to be put in Men; thoſe that ſeem moſt humble, and that to appearance, are fartheſt off from pride, 'tis natural to them to boaſt; yea, to boaſt now, now they have no cauſe to boaſt: For by Grace are we ſaved through *FAITH*, and *THAT* not of our ſelves, it is the gift of God. Not of Works, leſt any Man ſhould boaſt.

But if Man is ſo prone to boaſt, when yet there is no ground of boaſting in him, nor yet in what he doth! How would he have boaſted, had he been permitted by the God of Heaven to have done *ſomething*, though that *ſomething* had been but a very little *ſomething* towards his Juſtification. But God has prevented boaſting by doing as he has done, *Eph.* 2. 8, 9. Nay, the Apoſtle addeth further, (leſt any Man ſhould boaſt) that as to good Works, *we are God's Workmanſhip created in Chriſt Jeſus unto good Works, which God hath before ordained, that we ſhould walk in them,*

verſe

verſe 10. Can the Tree boaſt becauſe it is a Sweeting-tree, ſince 'twas not the Tree, but God that made it ſuch: Where is boaſting then? *But of him are ye in Chriſt Jeſus, who of God is made unto us Wiſdom, and Righteouſneſs, and Sanctification and Redemption; that according as it is written, he that glorieth, let him glory in the Lord*, 1 Cor. 1. 30, 31. Where is boaſting then? Where is our *Phariſee* then, with all his Works of Righteouſneſs, and with his boaſts of being better than his Neighbours?

It may be ſaid, If we ſhould be juſtified for the ſake of our inherent Righteouſneſs, ſince that Righteouſneſs is the Gift of God, will it not follow that boaſting is in the occaſion thereof, cut off?

Anſw. No, for although the Principle of inherent Righteouſneſs be the gift of God, yet it bringeth forth fruits by Man, and through Man, and ſo Man having a hand therein, though he ſhould have never ſo little, he has an occaſion offered him to boaſt. Yea, if a Man ſhould be juſtified before God by the Grace, or the working of the Grace of Faith in him, he would have ground of occaſion to boaſt; becauſe Faith, though it be the Gift of God, yet as it acteth in Man, takes Man along with it in its ſo acting; yea, the acting of Faith is as often attributed to the Man by whom 'tis acted, and oftener, than to the Grace it ſelf: How then can it be, but that Man muſt have an hand therein, and ſo a ground therein, or thereof to boaſt.

But now! ſince Juſtification from the Curſe of the Law before God, lieth only and wholly in God's imputing of Chriſt's Righteouſneſs to a Man, and that too, while the Man to whom it is imputed, is in himſelf wicked and ungodly, there

is

's no room left for boaſting before God, for that 's the boaſting intended; but rather an occaſion given to ſhame and confuſion of face, and to ſtop the mouth for ever, ſince Juſtification comes to him in a way ſo far above him, ſo vaſtly without him, his skill, help, or what elſe ſoever, *Ezek.* 16. 61, 62, 63.

Sixthly, Righteouſneſs by imputation muſt be firſt, *that Juſtification may not be of debt, but mercy and grace.* This is evident from Reaſon: It is meet, that God ſhould therefore juſtifie us by a Righteouſneſs of his own, not of his own *preſcribing*, for that he may do, and yet the Righteouſneſs be ours; but of his own *providing*, that the Righteouſneſs may be his. *Now to him that worketh, is the reward not reckoned of grace but of debt*, Rom. 4. 2, 3, 4. If I work for juſtifying Righteouſneſs, and that way get Righteouſneſs, my Juſtification is not of Grace but of Debt, God *giveth* it not unto me, for he *oweth* it unto me; ſo then 'tis no longer *his* but *mine*: Mine not of Grace, but Debt: And if ſo then, I thank him not for remiſſion of ſins, nor for the Kingdom of Heaven, nor for Eternal Life; for if juſtifying Righteouſneſs is of Debt, then when I have it, and what dependeth thereon, I have but mine own, that which God oweth to me.

Nor will it help at all to ſay, *but I obtain it by God's Grace in me*, becauſe that doth not cut off my Work, nor prevent my having of an hand in my juſtifying Righteouſneſs.

Suppoſe I give a Man Materials even all Materials that are neceſſary to the compleating of ſuch or ſuch a thing; yet if he worketh, though the Materials be mine, I am to him a debtor, and he deſerveth a reward. Thou ſaiſt God has given thee

thee his Spirit, his Grace, and all other things that are neceſſary for the working up of a compleat Righteouſneſs. Well, but is thy Work required to the finiſhing of this Righteouſneſs? If ſo, this is *NOT* the Righteouſneſs that juſtifieth, becauſe 'tis ſuch as has thy hand, thy Workmanſhip therein, and ſo obtains a Reward. And obſerve it, Righteouſneſs, juſtifying Righteouſneſs, conſiſteth not in a principle of Righteouſneſs, but in Works of Righteouſneſs; that is, in good duties, in obedience, in a walking in the Law to the pleaſing of the Law, and the content of the Juſtice of God.

I ſuppoſe again, that thou ſhalt conclude with me, that juſtifying Righteouſneſs, I mean that which juſtifies from the Curſe of the Law, reſideth only in the obedience of the Son of God; and that the principle of grace that is in thee, is none of that righteouſneſs, no, not then when thou haſt to the utmoſt walked with God according to thy gift and grace: Yet if thou concludeſt that this Principle muſt be in thee, and theſe Works done by thee, before this juſtifying righteouſneſs is imputed to thee for Juſtification, thou layeſt a *Caveat* in againſt Juſtification *by* Grace; and alſo concludeſt, that though thou art not juſtified *by* thy Righteouſneſs, but *by* Chriſt, yet thou art juſtified *by* Chriſt's Righteouſneſs, *for* the ſake of thine own, and ſo makeſt Juſtification to be ſtill a Debt. But here the Scripture doth alſo cut thee off: *Not FOR thy Righteouſneſs, or for the Righteouſneſs of thine heart doſt thou poſſeſs the land*; (which was but a type of Heaven) and if our Righteouſneſs cannot give us by its excellency a ſhare in the type, be ſure, that *FOR* it, we ſhall never be ſharers in the Anti-type it ſelf. *Under-*

ſtand

ſtand therefore, that the Lord thy God giveth thee not this good Land to poſſeſs it, for thy Righteouſneſs; for thou art a ſtiff-necked People, Deut. 9. 5, 6.

Goſpel-performances therefore are not firſt; that was firſt, *FOR* the ſake of which, God did receive theſe People into favour with himſelf, and that was a Covenant Righteouſneſs; and where could that Covenant Righteouſneſs be found but in the *Prince*, *Mediator*, and *High Prieſt* of the Covenant? For 'twas *HE*, and *HE* only that was appointed of God, nor could any but himſelf bring in everlaſting Righteouſneſs, *Dan.* 9. 24, 25. This is evident from theſe Texts laſt mentioned; it was not for their Righteouſneſs, that they poſſeſſed the Land.

Again, as it was not for their Righteouſneſs, that they were made Poſſeſſors of the Land, ſo it was not for the ſake of their Righteouſneſs, that they were made Partakers of ſuch a Righteouſneſs that did make them poſſeſs the Land. This is plain to Reaſon; for then herent, or inherent, and perſonal Righteouſneſs, when by us performed, is of worth to obtain of God a juſtifying Righteouſneſs. But if it be of worth to obtain a juſtifying Righteouſueſs, then as it ſeems, it is more commodious to both parties than is juſtifying Righteouſneſs. *Firſt*, it is more commodious to him that worketh it, *for* by *it* he obtaineth everlaſting Righteouſneſs. And, *Secondly*, it is more commodious unto him that receiveth it, elſe why doth he for it give us a due Debt, and ſo put upon us the everlaſting juſtifying righteouſneſs.

Perhaps it will be objected, *that God doth all this of Grace*; but I anſwer, that theſe are but fallacious words, ſpake by the Tongue of the crafty.

For

For we are not now in diſcourſe of what rewards God can give to the Operations of his own Grace in us, but whether he can in a way of Juſtice, (or how you will) beſtow any ſpiritual Bleſſing upon ſinful Creatures, againſt whom, for ſin, he has pronounced the Curſe of the Law, before he hath found them in a Righteouſneſs, that is proved to be as good Juſtice and Righteouſneſs, as is the Juſtice and Righteouſneſs of the Law, with whom we have to do.

I aſſert he cannot, *becauſe he cannot lie*, becauſe *he cannot deny himſelf*: For if he ſhould firſt threaten the Tranſgreſſion of the Law with Death, and yet afterwards receive the Tranſgreſſor to Grace without a plenary ſatisfaction, what is this but to lie, and to diminiſh his truth, Righteouſneſs, and Faithfulneſs; yea, and alſo to overthrow the ſanction and perfect holineſs of his Law. His Mercy therefore muſt act ſo towards this ſinner, that Juſtice may be content, and that can never be without a juſtifying Righteouſneſs.

Now what this juſtifying Righteouſneſs ſhould be, and when imputed, that's the Queſtion. I ſay, 'tis the righteouſneſs or the obedience of the Son of God in the Fleſh which he aſſumed, and *it his own*, and the righteouſneſs of no body elſe otherwiſe than by Imputation.

I ſay again, that this righteouſneſs muſt be imputed *firſt*, that the ſinner may ſtand juſt in God's ſight from the Curſe, and that God might deal with him both in a way of Juſtice, as well as Mercy, and yet do the ſinner no harm.

But you may ask, How did God deal with ſinners before this Righteouſneſs was actually in Being?

I anſwer, He did then deal with ſinners even as he dealeth with them now; he juſtified them by it, by vertue of the ſuretiſhip of him that was to bring it in. Chriſt became ſurety for us, and by his ſuretiſhip laid himſelf under an obligation to bring in in time, for thoſe for whom he became a Surety, this everlaſting and juſtifying Righteouſneſs, and by vertue of this thoſe of his Elect, that came into and went out of the world, before he came to perform his work, were ſaved *through the forbearance of God.* Wherefore, before the Lord came they were ſaved for the Lord's *ſake*, and for the ſake of his *Name.* And they that were ſpiritually wiſe, underſtood it, and pleaded it as their neceſſities required, and the Lord for *HIS* ſake alſo accepted them, (*Heb.* 7. 22. *Rom.* 4. 24. *Dan.* 9. 17. *Pſal.* 25. 11.)

Seventhly, Righteouſneſs by Imputation muſt firſt: *That Juſtification may be certain*; *Therefore it is of faith*, (of the Righteouſneſs that Faith layeth hold on) *that it might be by grace, to the end the promiſe might be free to all the ſeed*, (Rom. 4. 16. That the Promiſe, What Promiſe? The Promiſe of remiſſion of Sins, &c. might be ſure.

Now a promiſe of remiſſion of Sins ſuppoſeth a Righteouſneſs, a Righteouſneſs going before; for there is no forgiveneſs of Sins, nor promiſe of forgiveneſs, but for the ſake of Righteouſneſs: but not for the ſake of Righteouſneſs that *ſhall be* by us, but that *IS* already found in Chriſt as Head, and ſo imputed to the Elect for their remiſſion. *God for Chriſt's ſake hath forgiven you*, (Eph. 4. 32. and 5. 1.) For Chriſt's ſake; that is, for the ſake of the Righteouſneſs of Chriſt. Therefore imputed

ted Righteouſneſs muſt be firſt; yea, it muſt be before Forgiveneſs, and Forgiveneſs is extended by God, *then* when we lie in our Bloud, though to us 'tis manifeſted afterwards. Therefore it is *OF* Faith, he ſaith not *BY* it, reſpecting the Act of Faith; but *OF*, reſpecting the Doctrine or Word which preſenteth me with this bleſſed imputed Righteouſneſs; *They that are of Faith, are the Children of Faithful* Abraham. They that are *of* the Doctrine of Faith, for all the Elect are the Sons of that Doctrine in which is this Righteouſneſs of Chriſt contained; yea, they are begotten by it of God to this Inheritance, to their comfortable Enjoyment of the Comfort of it by Faith.

That the Promiſe might be ſure to all the Seed; to all them wrapped up in the Promiſe, and ſo begotten and born. That it might be ſure, implying that there is no certain Way of Salvation for the Elect but this, becauſe God can never by other means reconcile us to himſelf; for his heavenly Eyes perceive through and through the ſilly Cobweb-Righteouſneſs that we work; yea, they ſpye Faults and Sins in the beſt of our Goſpel-performances; How then can God put any truſt in ſuch people, or how can Remiſſion be extended to us for the ſake of that? Yea, our Faith is faulty, and alſo imperfect, how then ſhould Remiſſion be extended to us for the ſake of that? but now the Righteouſneſs of Chriſt is perfect, perpetual and ſtable as the *great Mountains*, wherefore he is called the Rock of our Salvation, becauſe a Man may as ſoon tumble the Mountains before him, as one would tumble a little ſtone, nay as ſoon as Sin can make invalid the Righteouſneſs of Chriſt, when, and unto whom, God ſhall impute it for Juſtice,

(*Pſal.*

(*Pſal.* 36.) In the Margin it is ſaid to be *like the Mountain of God*; to wit, that is called Mount *Zion*, or that *Moriah* on which the Temple was builded, and upon which it ſtood; All other Bottoms are fickle, all other Righteouſneſſes are ſo feeble, ſhort, narrow, and thin, yea, ſo ſpeckled and full of Imperfections; *For what the Law could not do in that it was weak through the Fleſh, Chriſt did for us in the Similitude of ſinful Fleſh.* But what could not the Law do; Why it could not give us Righteouſneſs, nor ſtrengthen us to perform it. It could not give us any certain, ſolid, well-grounded Hope of Remiſſion of Sin and Salvation, but the bringing in of a better Hope did, by the which we draw nigh unto God.

Wherefore this Righteouſneſs being imputed, Juſtice findeth no Fault therewith, but conſenteth to the extending to the Sinner thoſe Bleſſings that tend to perfect his Happineſs in the Heavens.

Eighthly, Righteouſneſs by Imputation muſt be firſt, *That in all Things Chriſt might have the prebeminency.* Chriſt is head of the Church, and therefore let him have the higheſt Honour in the Soul; but how can he have that, if any preceed as to Juſtification, before his perfect Righteouſneſs be imputed; If it be ſaid, Grace may be in the Soul, though the Soul doth not Act it, till the Moment that juſtifying Righteouſneſs ſhall be imputed.

I ask, what ſhould it do there before, or, to what purpoſe is it there, if it be not acted? And again, how came it thither, how got the Soul poſſeſſion of it, while it was unjuſtified; Or how could God in Juſtice give it to a Perſon, that by

the Law ſtood condemned, before they were quitted from that condemnation? And, I ſay, nothing can ſet the Soul free from that Curſe, but the perfect obedience of Chriſt; nor that neither, if it be not imputed to that end to the Sinner by the Grace of God.

Imputed, that is, reckoned, or accounted to him: And why ſhould it not be accounted to him for Righteouſneſs? Who did Chriſt bring it into the World for? for the Righteous, or for Sinners? no doubt for Sinners. And how muſt it be reckoned to them, when in Circumciſion, or in Uncircumciſion; not in Circumciſion, but in Uncircumciſion, not as Righteous, but as Sinners. And how are they to conſider of themſelves, even then when they firſt are apprehenſive of their need of this Righteouſneſs? Are they to think, that they are Righteous or Sinners?

And again, how are they to believe concerning themſelves, then when they put forth the firſt Act of Faith towards this Righteouſneſs for Juſtification? Are they to think, that they are Righteous or Sinners? Sinners, ſinners doubtleſs they are to reckon themſelves, and as ſuch to reckon themſelves juſtified by this Righteouſneſs. And this is according to the Sentence of God, as appeareth by ſuch ſayings.

For when we were yet without ſtrength in due time Chriſt died for the Ungodly.

But God commended his love towards us, in that while we were yet ſinners Chriſt died for us.

For if while we were enemies we were reconciled to God by the death of his Son, &c. (Rom. 5.)

Out

Out of theſe Words I gather theſe three Things

1. That Chriſt by Gods Appointment died for us.

2. That by his Death he reconciled us to God.

3. That even then, when the very Act of Reconciliation was in performing, and alſo when performed, we were ungodly, Sinners, Enemies.

Now the Act, by which we are ſaid to be reconciled to God while ungodly, while Sinners, and while Enemies, was Chriſts offering himſelf a Sacrifice for us, which is in the Words above-mentioned called his Death. Chriſt died Chriſt died for the ungodly, Chriſt died, for us while Sinners Chriſt reconciled us to God by his Death. And juſt, as here Chriſt is ſaid to dye for us, ſo the Father is ſaid to impute Righteouſneſs to us; to wit, as we are without Works, as we are ungodly; *Now to him that worketh not, but believeth on him that juſtifieth the ungodly, his Faith is counted for Righteouſneſs.* He worketh not, but is ungodly when this gracious Act of God, in imputing of the Righteouſneſs of Chriſt to him, is extended, the which when he ſhall believe, his Faith is counted to him for Righteouſneſs. And why ſhould we not have the Benefit of the Righteouſneſs while we are ungodly, ſince 'twas compleated for us while we were yet ungodly? yea, we have the Benefit of it; *For when we were Enemies, we were reconciled to God by the Death of his Son.*

When I ſay, *the Benefit*, I mean that Benefit that we are capable of, and that is Juſtification before God; for that a Man may be capable of while he is in himſelf ungodly, becauſe this Juſtice comes

to him by the Righteouſneſs of another. True, was it to be his own Righteouſneſs by which he was to be juſtified, he ſhould not, could not, ſo be, as, or, while he is ungodly: But the Righteouſneſs is Chriſt's, and that imputed by God, not as a Reward for Work, or of Debt, but freely by his Grace, to the Glory of it, and therefore *may* be done, and *is* ſo, while the Perſon concerned is without Works, ungodly, and a Sinner.

And he, that denieth, that we are capable of this Benefit while we are Sinners and ungodly, may with like reaſon deny that we are created *Be*ings: For that, which is *done* for a Man without him, may be done for him, not only at any time which they that do it ſhall appoint, but for him while in any condition in this World. While a Man is a beggar, may not I make him worth Ten thouſand a Year if I can and will; yea, and yet he ſhall not know thereof in that moment that I make him ſo? yet the Revenue of that Eſtate ſhall really be his from the moment that I make him ſo, and he ſhall know it too *at the Rent-Day*.

This is the caſe, we are Sinners and ungodly; there is a Righteouſneſs wrought out by Jeſus Chriſt, the which God hath deſigned we ſhall be made righteous by; and by it, if he will impute it to us, we ſhall be righteous in his ſight, even then when we are yet ungodly in our ſelves; *for he juſtifies the ungodly*.

Now though it is irregular and blame-worthy in Man to juſtifie the wicked, becauſe he cannot for the wicked provide, and cloath him with a juſtifying Righteouſneſs; yet it is glorious and for ever-worthy of Praiſe for God to do it; becauſe it is in his Power, not only to forgive, but to make a Man righteous, even then when he is a

Sinner,

Sinner, and to juſtifie him, as before is proved, while he is ungodly.

But it may be yet objected, *That though God has received Satisfaction for Sin, and ſo ſufficient Terms of Reconciliation by the Obedience and Death of his Son, yet he imputeth it not unto us but upon Condition of our becoming good.*

Anſw. This muſt not be admitted; For,

Firſt, *The Scripture ſaith not ſo*; but that we are reconciled to God by the death of his Son, and juſtified too, and that while, or when we are Sinners and ungodly.

Secondly, If this Objection carrieth the Truth in it, then it follows, that the Holy Ghoſt, Faith, and ſo all Grace, may be given to us, and we may have it dwelling in us, yea acting in us, before we ſtand righteous in the Judgment of the Law before God, (for nothing can make us ſtand Juſt before God in the Judgment of the Law, but the Obedience of the Son of God without us.) And if the Holy Ghoſt, Faith, and ſo conſequently the Habit of every Grace, may be in us, acting in us, before Chriſts Righteouſneſs be by God imputed to us, then we are not juſtified as Sinners and ungodly; but as Perſons inherently holy and righteous before.

But I have over and over already ſhewed you, that this cannot be, therefore Righteouſneſs for Juſtification muſt be imputed firſt. And here let me preſent the Reader with two or three Things.

Firſt, That Juſtification before God is one Thing; and Juſtification to the Underſtanding

and Conſcience is another. Now, I am treating of Juſtification before God, not of *it* as to Man's Underſtanding and Conſcience: And I ſay, a Man may be juſtified before God, even then when himſelf knoweth nothing thereof, *Iſa.* 40. 2. *Matth.* 9. 2. and ſo when, and while he hath not Faith about it, but is ungodly.

Secondly, *There is a Juſtification by Faith*, by Faith's applying of that Righteouſneſs to the Underſtanding and Conſcience, which God hath afore of his Grace imputed for Righteouſneſs to the Soul for Juſtification in *his* ſight. And this is that by which we, as to ſenſe and feeling, have peace with God: *Being juſtified by Faith we have peace with God through our Lord Jeſus Chriſt*, Rom. 5. 1. And theſe two the Apoſtle keepeth diſtinct, a little lower in this Chapter: For after that he had ſaid (over the tenth) *that while we were enemies we were reconciled to God by the death of his Son*: he addeth, *And not only ſo, but we joy in God through our Lord Jeſus Chriſt, by whom we have now received the atonement*, (verſ. 11.) Here you ſee, that to be reconciled to God by the death of his Son, is one thing; and for us actually, (for that I think he aimeth at) and for us actually to receive by Faith, this Reconciliation, is another. That is a thing over and above, and not only ſo, but we have *received* the atonement.

Thirdly, *Men do not gather their Juſtification from Gods ſingle act of imputing of Righteouſneſs, that we might ſtand clear in his ſight from the Curſe and Judgment of the Law*; but from the Words, the which they neither ſee nor underſtand, till it is brought to their underſtanding by the light and glory of the Holy Ghoſt.

We are not therefore in the Miniſtry of the Word to pronounce any Man juſtified, from a Suppoſition that God has imputed Righteouſneſs to him, (ſince that Act is not known to us) until the Fruits that follow thereupon do break out before our Eyes; to wit, the ſigns, and effects of the Holy Ghoſt in dwelling in our Souls. And then we may conclude it; that is, that ſuch an one ſtands Juſt before God, yet not for the ſake of his inherent Righteouſneſs, nor yet for the Fruits thereof, and ſo not for the ſake of the act of Faith, but for the ſake of Jeſus Chriſt his doing and ſuffering for us.

Nor will it avail to Object, *That if at firſt we ſtand Juſt before God by his imputing of Chriſt's righteouſneſs unto us, though Faith be not in us to act, we may always ſtand juſtified ſo; and ſo what need of Faith?* for therefore are we juſtified, firſt, by the Imputation of God, as we are ungodly, that *thereby* we might be made capable of receiving of the Holy Ghoſt, and his Graces in a way of Righteouſneſs and Juſtice. Beſides, God will have thoſe that he ſhall juſtifie by his Grace through the Redemption that is in Jeſus Chriſt, to have the Holy Ghoſt, and ſo Faith that they may know and believe the things not only that *ſhall* be, but that *already ARE*, freely given to us of God. *Now*, ſays *Paul*, *we have received, not the ſpirit of the World, but the ſpirit which is of God, that we may know the things that are freely given to us of God*, (the 1 *Cor.* 2. 12.) To *know*, that is, to *believe*: It is given to you to believe, who believe according to the working of his mighty Power, and we have known and believed the love that God hath to us, precedent to our believing, (*John* 4. 16.) He then that is juſtified by God's Imputation, ſhall

believe by the Power of the Holy Ghoſt; for that *MUST* come, and work Faith, and ſtrengthen the Soul to act it, becauſe imputed Righteouſneſs has gone before. He then that believeth ſhall be ſaved; for his believing is a Sign not a Cauſe, of his being made righteous before God by his Imputation: And he that believeth not ſhall be damned, becauſe his believing is a *Sign* that he is not righteous, and a *Cauſe* that his Sins abide upon him.

And thus much for the *Phariſee*, and for his Information; and now I come to that part of the Text which remains, which part in ſpecial reſpecteth the *Publican*.

And

And the Publican ſtanding afar off, would not lift up ſo much as his Eyes to Heaven, but ſmote upon his Breaſt, ſaying, God be merciful to me a Sinner.

WHat *this Publican* was, I have ſhewed you, both with reſpect to his Nation, Office, and Diſpoſition. Wherefore I ſhall not here trouble the Reader as to that, with a ſecond Rehearſal of things, we now therefore come to his Repentance in the whole and in the parts of it; concerning which I ſhall take notice of ſeveral things, ſome more remote, and ſome more near to the matter and life of it.

But firſt let us ſee how *thwart* and *croſs* the *Phariſee* and the *Publican* did lye in the Temple one to another, while they both were preſenting of their Prayers to God.

Firſt, *The* Phariſee *he goes in boldly*, fears nothing, but truſteth in himſelf that his State is good, that God loves him, and that there was no doubt to be made but of his good ſpeed in this his religious Enterprize. But alas! *poor Publican*, he *Sneaks*, he *Lears*, he is hardly able to *crawl* into the Temple; and when he comes there, ſtands behind, a *loof off*, as one not worthy to approach the Divine Preſence.

Second'y,

Secondly, *The Phariſee at his approach hath his mouth full of ſomething*; yea, of many fine things, whereby he ſtroaks himſelf over the Head, and in effect calls himſelf, and that in *his* preſence, one of God's white Boys, that always kept cloſe to his Will, abode with him; or as the Prodigal's Brother ſaid, *Lo, theſe many years do I ſerve thee, neither tranſgreſſed I at any time thy commandment*, (Luke 15. 29.) But alas! *poor Publican*, thy guilt, as to theſe pleas, ſtops thy Mouth; thou haſt not one good thing to ſay of thy ſelf, not one rag of Righteouſneſs; thy Converſation tells thee ſo, thy Conſcience tells thee ſo; yea, and if thou ſhouldeſt now attempt to ſet a good face on't, and for thy credit ſay ſomething after the Phariſee in way of thine own Commendations, yet here is God on the one ſide, the Phariſee on the other, together with thine own Heart to give thee check, to rebuke thee, to condemn thee, and to lay thee even with the ground for thy inſolency.

Thirdly, *The Phariſee* in his approach to God, *wipes his fingers of the Publicans enormities*, will not come nigh him, leſt he ſhould defile him with his beaſtly Rags: *I am not as other Men are, nor yet as this Publican.* But the *poor Publican*, alas for him, his Fingers are not clean, nor can he tell how to make them ſo; beſides, he meekly and quietly puts up this Reflection of the *Phariſee* upon him, and by ſilent behaviour juſtifies the ſevere Sentence of that ſelf-righteous Man, concluding with him, that for his part he is wretched and miſerable, and poor, and blind, and naked, and not worthy to come nigh, or to ſtand by, ſo good, ſo vertuous, ſo holy, and ſo deſerving a Man as our ſparkling Phariſee is.

Fourthly,

Fourthly, *The Phariſee*, as at Feaſts and Synagogues, *choſe the chief and firſt place for his perſon*, and for his prayer, counting that the *Publican* was not meet, ought not to preſume to let his ſtinking Breath once come out of his polluted Lips in the Temple, till he had made his holy Prayer. And poor Publican, how do'ſt thou hear and put up this with all other affronts, counting even as the Phariſee counted of thee, that thou waſt but a Dog in compariſon of him, and therefore not fit to go before, but to come, as in Chains, behind, and forbear to preſent thy mournful and debtorous Supplication to the Holy God, till he had preſented him with his, in his own conceit, brave, gay, and fine Oration.

Fifthly, *The Phariſee*, as he is numerous in his repeating of his good deeds, *ſo is ſtiff in ſtanding to them*, bearing up himſelf, that he hath now ſufficient foundation on which to bear up his Soul againſt all the attempts of the Law, the Devil Sin, and Hell. But alas *poor Publican!* thou ſtandeſt naked; nay, worſe than naked; for thou art clothed with filthy Garments, thy ſins cover thy Face with ſhame: Nor haſt thou in, from, or of thy ſelf, any defence from, or ſhelter againſt the attempts, aſſaults, and cenſures of thy ghoſtly Enemies, but art now in thine own Eyes (though in the Temple) caſt forth into the open field ſtark naked, to the loathing of thy perſon, as in the day that thou waſt born, and there ready to be devoured or torn in pieces for thy tranſgreſſion againſt thy God.

What wilt thou do *Publican*! what wilt thou do? Come, let's ſee, which way wilt thou be-

to addreſs thy ſelf to God? bethink thy ſelf Man, haſt thou any thing to ſay, ſpeak out Man, the *Phariſee* by this time has done and received his Sentence. *Make an O yes; let all the World be ſilent; yea, let the Angels of Heaven come near and liſten; for the Publican is come to have to do with God! Yea, is come from the Receipt of Cuſtom into the Temple to pray to him.*

And the Publican ſtanding afar off, would not lift up ſo much as his Eyes to Heaven; but ſmote upon his Breaſt, ſaying, God be merciful to me a Sinner. And is this thy Way, poor *Publican*; O cunning Sinner! O crafty *Publican*! thy Wiſdom has outdone the *Phariſee*, for it is better to apply our ſelves to Gods Mercy, than to truſt to our ſelves that we are righteous. But that the *Publican* did hit the Mark, yea, get nearer *unto*, and more *into*, the Heart of God and his Son than did the *Phariſee*, the ſequel of the Matter will make manifeſt.

Take notice then of this profound Speech of the *Publican*, every Word is heavier than the earth, and has more argument in it, than have ten thouſand Phariſaical Prayers: *God be merciful to me a Sinner.* Yea, the Son of God was ſo delighted with this Prayer, that for the ſake of it, he even as a Limner, draweth out the *Publican* in his manner of ſtanding, Behaviour, Geſtures, *&c.* while he makes this Prayer to God. Wherefore we will take notice both of the one and of the other; for ſurely his *GESTURES* put Luſtre into his Prayer and Repentance.

1. His *Prayer* you ſee is this, *God be merciful to me a Sinner.*

His *Geſtures* in his Prayer were in general three.

1. He

1. He ſtood *afar off.*
2. He would not lift up *ſo much as his Eyes to Heaven.*
3. He *ſmote upon his Breaſt,* with his Fiſt. ſaying, *God be merciful to me a Sinner.*

To begin firſt with his Prayer. In his Prayer we have two Things to conſider of.

1. His Confeſſion; *I am a Sinner.*
2. His imploring of Help againſt this Malady. *God be merciful to me a Sinner.*

In his *Confeſſion* divers Things are to be taken notice of. As,

Firſt, *The Fairneſs and Simplicity of his Confeſſion.* *A Sinner*; I am a Sinner; *God be merciful to me a Sinner.* This indeed he was, and this indeed confeſſes; and this, I ſay, he doth of godly Simplicity. For, for a Man to confeſs himſelf a Sinner, it is to ſpeak all againſt himſelf that can be ſpoken. And Man, as degenerate, is too much an Hypocrite, and too much a ſelf-flatterer, thus to confeſs againſt himſelf, unleſs made ſimple, and honeſt about the Thing, through the Power of Conviction upon his heart. And it is yet worth your noting, that he doth not ſay he *was*, or *had* been but that at *that* Time his ſtate was ſuch, to wit, a Sinner. God be merciful to me a Sinner, or who *am* and now ſtand before thee a Sinner, or in my Sins.

Now a little to ſhew you what it is to be a ſinner; for every one that ſinneth may not in proper ſence be called a ſinner. Saints, the ſanctified in Chriſt Jeſus, do often ſin, but it is not

prop

proper to call them *ſinners*: But here the *Publican* calls himſelf a *ſinner*; and therefore in effect calls himſelf an evil Tree, one that hath neither good nature, nor that beareth good fruit: One whoſe Body and Soul is polluted, whoſe Mind and Conſcience is defiled: One who hath walked according to the courſe of this World, and after the Spirit that now worketh in the Children of diſobedience: They having their minds at enmity with or againſt God, and that are taken captive by the Devil at his will. A Sinner, one whoſe trade hath been in and about ſin, and the works of Satan, all my days.

Thus he *waves* all pleas, and ſhews of *pleas, and ſtoops his neck immediately to the block.* Though he was a baſe Man, yet he might have had pleas; pleas, I ſay, as well as the Phariſee, though not ſo many, yet as good. He was of the ſtock of *Abraham*, a Jew, an Iſraelite of the Iſraelites, and ſo a priviledged Man in the things and Religion of the Jews, elſe what doth he do in the Temple? Yea, why did not the Phariſee, if he was a Heathen, lay that to his charge while he ſtood before God? but the Truth is, he could not; for the *Publican* was a Jew as well as the Phariſee, and conſequently might, had he been ſo diſpoſed, have pleaded that before God, but that he would not, he could not, for his Conſcience was under convictions, the awakenings of God were upon him; wherefore his Privileges melt away like Greaſe, and fly from him like the Chaff of the Summer Threſhing-floor, which the Wind takes up and ſcattereth as the duſt; he therefore lets all Privileges fall, and pleads only that *he is a ſinner.*

Secondly,

Secondly, In this Confeſſion *he judges and condems himſelf*: For, for a Man to ſay *I am a ſinner*, is as much as to ſay, I am contrary to the holineſs of God, a tranſgreſſor of his Law, and conſequently an object of the Curſe, and an Heir of Hell. The *Publican* therefore goeth very far in this his Confeſſion, but this is not all; For, for a Man to confeſs that he is a Sinner, is in the

Third place to confeſs, *that there is nothing in him*, done, or can be done by him, that ſhould allure or prevail with God to do any thing for him. For a Sinner cannot do good: no, not work up his Heart unto one good Thought: no, though he ſhould have Heaven it ſelf, if he could, or was ſure to burn in Hell fire for ever and ever if he could not. For ſin where it is in poſſeſſion and bears rule, as it doth in every one that we may properly call a ſinner, there it hath the maſtery of the Man, hath bound up his ſenſes in Cords and Chains, and made nothing ſo odious to the Soul as are the things that be of the Spirit of God. Wherefore it is ſaid of ſuch, that they are *enemies in their minds*; *that the carnal mind is enmity to God*, *and that wickedneſs proceedeth of the wicked*; *and that the Ethiopian may as well change his skin*, *or the Leopard his ſpots*, *as they that are accuſtomed to do evil may learn to do well*, Eph. 2. Rom. 8. 1 Sam. 24. 13. Jer. 13. 23.

Fourthly, In this Confeſſion, *he implicitly acknowledgeth*, *that ſin is the worſt of things*, foraſmuch as it layeth the Soul without the reach of all remedy that can be found under Heaven. Nothing below, or ſhort of the Mercy of God, can deliver

deliver a poor Soul from this fearful malady. This the *Phariſee* did not ſee. Doubtleſs he did conclude, that at ſome time or other he had ſinned; but he never in all his life did arrive to a ſight of what ſin was: His Knowledge of it was but falſe and counterfeit, as is manifeſt by his cure; to wit, his own Righteouſneſs. For take this for a truth undeniable, that he that thinks himſelf better before God, becauſe of his Reformations, never yet had the true knowledge of his ſin. But the *poor Publican* he had it, he had it in truth, as is manifeſt, becauſe it drives him to the only Soveraign Remedy. For indeed, the right knowledge of ſin in the guilt and filth, and damning power thereof, makes a Man to underſtand, that not any thing but Grace and Mercy by Chriſt, can ſecure him from the helliſh Ruines thereof.

Suppoſe a Man ſick of an *Appoplexy* unto Death, and ſhould for his remedy make uſe only of thoſe things, that are good againſt the ſecond *Ague*, would not this demonſtrate that this Man was not ſenſible of the nature and danger of this Diſeaſe. The ſame may be ſaid of every Sinner, that ſhall make uſe only of thoſe means to juſtifie him before God, that can hardly make him go for a good Chriſtian before judicious Men. But the *poor Publican*, he knew the nature of his Diſeaſe, the danger of his Diſeaſe; and knew alſo, that nothing but Mercy, infinite Mercy could cure him thereof.

Fifthly, This Confeſſion of the *Publican*, *declareth that he himſelf was born up now*, by an Almighty, though Inviſible Hand. For Sin, when ſeen in its colours, and when appearing in its monſtrous ſhape and hue, frighteth all Mortals out of their Wits, away from God; and if he ſtops them

hem not, alſo out of the World. This is mani-eſt by *Cain*, *Judas*, *Saul*, and others, who could ot ſtand up before God under the ſenſe and ap-earance of their Sin, but fly before him, one to ne fruit of Deſpair, and one to another. But ow *this Publican*, though he apprehends his Sin, hat himſelf was one that was a Sinner, yet e beareth up, cometh into the Temple, approach-s the Preſence of an holy and ſin-revenging God, ſtands before him, and confeſſes, that he is hat ugly Man, that Man, that Sin had defiled, nd that had brought himſelf into the danger of amnation thereby.

This therefore was a mighty act of the *Publican*: He went againſt the voice of Conſcience, againſt Senſe and Feeling, againſt the Curſe and con-demning Verdict of the Law; he went, as I may ay, upon hot burning Coals to one that to ſin nd Sinners, as ſuch, is not, but conſuming Fire.

Now then, did the *Publican* this of his own head, or from his own mind? No verily, there was ſome ſupernatural Power within that did ſecret-y prompt him on, and ſtrengthen him to this moſt noble venture. True, there is nothing more common among wicked Men, than to tick, and toy, and play with this ſaying of the *Publican*, *God be merciful to me a Sinner*; not at all being ſenſible either what Sin is, or of their need of Mercy. *And ſuch Sinners ſhall find their ſpeed in the* Publican's *Prayer*, *far otherwiſe than the* Pub-lican *ſped himſelf*; it will happen unto them much as it hapned to the Vagabond *Jews*, *Exorciſts*, who took upon them to call over them that had evil Spirits, the Name of the Lord Jeſus; they were beaten by that Spirit, and made fly out of

that

that Houſe naked and wounded, (*Acts* 19. 1
poor ſinner, *dead* ſinner, thou wilt ſay the *Pu*
lican's Prayer, and make the *Publicans* Confeſſio
and ſay, *God be merciful to me a ſinner.* But hol
do'ſt thou do it with the Publican's heart, ſen
dread, and ſimplicity? If not thou do'ſt b
abuſe the *Publican* and his Prayer, and thy ſelf, a
his God; and ſhalt find God rejecting of th
and thy Prayers, ſaying, The *Publican* I kno
his Prayers, and Tears, and godly Tears I kno
but who or what art thou? and will ſend th
away naked and wounded. They are the hungr
that he filleth with good things, but the rich (an
ſenſeleſs) he ſends empty away.

For my part, I find it one of the hardeſt thing
that I can put my Soul upon, even to come t
God, when warmly ſenſible that I am a ſinner, fo
a ſhare in Grace and Mercy. Oh! methinks i
ſeems to me as if the whole face of the Heave
were ſet againſt me. Yea, the very thought
God ſtrikes me through, I cannot bear up, I ca
not ſtand before him, I cannot but with a tho
ſand tears, ſay, *God be merciful to me a ſinne*
(Ezra 9. 15.

At another time, when my Heart is more har
and ſtupid, and when his terrour doth not mak
me afraid, then I can come before him, and tal
of my ſins, and ask mercy at his Hand, and ſcarc
be ſenſible of Sin or Grace, or that indeed I a
before God; But above all, they are the rar
times, when I can go to God as the *Publica*
ſenſible of his glorious Majeſty, ſenſible of m
Miſery, and bear up and affectionately cry, *God b*
merciful to me a ſinner.

But again, the Publican by his Confeſſion *ſhew*
eth a piece of the higheſt wiſdom that a mortal Ma
ca

n ſhew; becauſe by ſo doing, he engageth as ell as imploreth the Grace and Mercy of God to ve him. You ſee by the Text he imploreth it; nd now I will ſhew you that he engageth it, and akes himſelf a ſharer in it.

He that hideth his ſins ſhall not proſper; but he at confeſſeth and forſaketh them ſhall find mercy. nd again, *if we confeſs our ſins, he is faithful and ſt to forgive us our ſins, and to cleanſe us from all ighteouſneſs,* (Prov. 28. 13. 1 Joh. 1. 9.) Con-ſſion then intereſts the Publican.

Firſt, In the *promiſe* of Pardon, *He ſhall find ercy*; he ſhall have his ſins forgiven. As alſo *olomon* prays, that God will forgive them *that now their own ſore*, and they are indeed, ſuch as re ſenſible of *the plague of their own heart*, 2 Chron. 6. 29, 30. 1 Kings 8. 37, 38.) And ie reaſon is, becauſe the ſinner is now driven to ie *fartheſt* point; for Confeſſion is the *fartheſt* oint, and the utmoſt bound unto which God has ppointed the *Publican* to go, with reference to is work. As it is ſaid of *Saul* to *David* when e was about to give him *Michah* his Daughter to Vife, *I deſire not any dowry, but an hundred fore-ins of the Philiſtines, to be avenged of the Kings ene-ies.*

So ſays God in this matter, I deſire no Sacri-ces, nor legal righteouſneſs to make thee accepta-le to me, *Only confeſs and acknowledge thine ini-uity that thou haſt tranſgreſſed againſt me*, 1 Sam. 8. 25. Jer. 3. 12, 13. And though this by me may be thought to be a very eaſie way to ome at, and partake of, the mercy of God; yet t the ſenſible ſinner try it, and he ſhall find it ne of the hardeſt things in the World. And

there

there are two things, to which Man is prone, that make Confeſſion hard.

Firſt, *There is a great Incidency in us to be partial* and not thorough and plain in our Confeſſions. We are apt to make *Half*-Confeſſions; to confeſs *ſome*, and hide *ſome*; or elſe to make *feigned* Confeſſions, flattering both our ſelves, and alſo God, while we make Confeſſion unto him; or elſe to confeſs ſin as our own fancies apprehend, and not as the Word deſcries them. Theſe things we are very incident to: Men can confeſs *little* ſins, while they hide *great* ones. Men can *feign* themſelves ſorry for *Sin*, when they are not, or elſe in their Confeſſions forget to judge of *Sin* by the Word. Hence it is ſaid, *They turned to God, not with their whole Heart, but as it were feignedly.* They ſpake not aright, ſaying, what have I done? They flatter him with their Lips, and lie unto him with their Tongues, and do their wickedneſs in the dark, and ſin againſt him with a high Hand, and then come to him and cover the Altar with their Tears. Theſe things, therefore, demonſtrate the difficulty of ſincere Confeſſion of *Sin*; and that to do it as it ſhould, is no ſuch eaſie thing.

To right Confeſſion of *Sin*, ſeveral things muſt go; as,

Firſt, There muſt be ſound Conviction for *Sin* upon the *Spirit*: for before a Man ſhall be convinced of the nature, aggravation, and evil of *Sin*, how ſhall he make godly Confeſſion of it? Now to convince the *Soul* of *Sin*, the Law muſt be ſet home upon the Conſcience by the *Spirit* of God; *For by the Law is the Knowledge of Sin.* And again,

gain, *I had not known Sin unleſs the Law had ſaid, Thou ſhalt not covet*, (Rom. 3. chap. 7.) This Law, (now) when it effectually miniſtreth Conviction of ſin to the Conſcience, doth it by putting off Life, and ſtrength, and Terrour into ſin. By its working on the Conſcience, it makes ſin revive, *and the ſtrength of ſin is the Law*, Rom. 7. 1 Cor. 15. it alſo increaſeth and multiplieth ſin, both by the Revelation of God's Anger againſt the ſoul, and alſo by muſtering up, and calling to view ſins committed, and forgotten time out of mind. *Sin* ſeen in the Glaſs of the Law, is a terrible Thing, no Man can behold it and live: *When the Commandment came, Sin revived, and I died*; when it came from God to my Conſcience, as managed by an Almighty Arm, *then it ſlew me*. And now is the time to confeſs ſin, becauſe now a *Soul knows* what it is, and *ſees* what it is, both in the nature and conſequence of it.

Secondly, To a right confeſſion of ſin, *there muſt be ſound Knowledge of God*, eſpecially as to his Juſtice, Holineſs, Righteouſneſs, and Purity; wherefore the *Publican* here begins his Confeſſion by calling upon, or by the acknowledgment of *his* Majeſty: *God be merciful to me a Sinner*; as who ſhould ſay, God, O God, O great God, O ſin-revenging God, I have ſinned againſt *thee*; I have broken *thy* Law, I have oppoſed *thy* Holineſs, *thy* Juſtice, *thy* Law, and *thy* righteous Will. O conſuming Fire! (for our God is a conſuming Fire) I have juſtly provoked thee to Wrath, and to take Vengeance of me for my Tranſgreſſions. But alas how few, that make Confeſſion of ſin, have right Apprehenſion of God, unto whom Confeſſion of ſin doth belong! Alas, 'tis eaſie for Men to entertain

tertain ſuch Apprehenſions of God, as ſhall pleaſe their own Humours, and as will admit them without dying, to bear up under their ſenſe of Sin, and that ſhall make their Confeſſion, rather facile, and fantaſtical, than ſolid and heart-breaking. The ſight and knowledge of the great God is to the ſinful Man the moſt dreadful thing in the World and is that, which makes Confeſſion of ſin ſo rare and wonderful a Thing. Moſt Men confeſs their Sins *behind Gods Back*, but few *to his Face*; and you know there is oft-times a vaſt Difference in one thus doing among Men.

Thirdly, To right Confeſſion of ſin, *there muſt be a deep Conviction of the certainty* and *Terribleneſs* of the Day of Judgment. This *John* the Baptiſt inſerts, where he inſinuates, that the *Phariſees* want of (ſenſe of, and) the true confeſſion of ſin, was becauſe they had not been warned (or had not taken the Alarm) to flee from the Wrath to come. What Dread, Terrour, or frightful Apprehenſion can there be put into a Revelation of ſin where there is no ſence of a Day of Judgment, and of our giving there unto God an account for it, (*Mat.* 3. 7. *Luke* 3. 7.)

I ſay therefore to right Confeſſion of ſin there muſt be.

1. A deep Conviction of the *Certainty* of the day of Judgment; namely, that ſuch a day is coming; that ſuch a day *ſhall* be. This the Apoſtle inſinuates, where he ſaith, *God commands all Men every where to repent, becauſe he hath appointed a Day in which he will judge the World in Righteouſneſs, by that Man whom he hath ordained, whereof he hath given Aſſurance unto all Men, in that he*

he hath raiſed him from the dead, Acts 17. 30, 31.

This will give ſenſe of what the Soul muſt expect at that day for ſin, and ſo will drive to an hearty acknowledgment of it, and to ſtrong cries for deliverance from it. For thus will the Soul argue that expecteth the Judgment day, and that believes that he muſt count for all there. O my heart! it is in vain now to diſſemble, or to hide, or to leſſen tranſgreſſions; for there is a Judgment to come, a day in which God will judge *the ſecrets of men by his Son*, and at that day he will bring *to light the hidden things of darkneſs, and will make manifeſt the counſels of the heart.* If it muſt be ſo then, to what boot will it be now to ſeek to diſſemble, or to leſſen in this matter, 1 Cor. 4. 5. This alſo is in the Old Teſtament urged as an argument to cauſe youth, and perſons of all ſizes to recall themſelves to ſobriety, and ſo to confeſſion of their ſin to God: where the Holy Ghoſt ſaith ironically, *Rejoice, O young man in thy youth, and let thine heart chear thee in the days of thy youth, and walk in the ways of thine heart, and in the ſight of thine eyes; but know thou, that for all theſe things God will bring thee to Judgment.* So again, *for God will bring every work into judgment, with every ſecret thing, whether good, or whether evil*, Eccleſ. 11. 9, and 12. 14.

The certainty of this, I ſay, muſt go to the producing of a ſincere confeſſion of Sin, and this is intimated by the *Publican*, who, with his Confeſſion, addeth a hearty crave of Mercy. *God be merciful to me a ſinner.* As who ſhould ſay, if thou art not merciful to me, by thy Judgment when thou comeſt I ſhall be ſwallowed up: without thy Mercy I ſhall not ſtand, but fall by the Judgment which thou haſt appointed.

2. As there muſt be, for the producing of ſin-

cere confeſſion of Sin, a deep conviction of the *certainty*, ſo there muſt alſo be of the *terribleneſs* of the day of Judgment. Wherefore as the Apoſtle makes uſe of the *firſt*, ſo of *this*, to put Men upon repentance, an ingredient of which is ſincere confeſſion of Sin. *For we muſt all appear before the judgment ſeat of Chriſt, that every one of us may receive the things done in his Body, according to that he hath done, whether it be good or bad: knowing therefore the terrour of the Lord, we perſwade men,* 2 Cor. 5. 10, 11. The *terrour* of the Lord, as we ſee here, he makes uſe of *that* to perſwade Men to come by confeſſion of Sin, and repentance to God for Mercy.

And I am perſwaded, that it will be found a truth *one* day, that one reaſon that *this* day doth ſo ſwarm with wanton Profeſſors, is becauſe they have not begun at ſound conviction for, nor gone to God at firſt with ſincere confeſſion of Sin. And one cauſe of that has been, for that they did never ſeriouſly fall in with, nor yet in Heart ſink under, either the certainty or terribleneſs of the day of Judgment.

O! the Terrours of the Lord; the amazing Face that will be put upon all things before the Tribunal of God. Yea, the Terrour that will then be read in the Face of God, of Chriſt, of Saints and Angels, againſt the ungodly; whoſo believes and underſtands it, cannot live without confeſſion of Sin to God, and coming to him for Mercy.

Mountains, Mountains fall upon us, and cover us: will then the cry of the ungodly be, *and hide us from the face of him that ſits upon the Throne and from the wrath of the Lamb; for the great day of his wrath is come, and who ſhall be able to ſtand?* This terrour is alſo ſignified where 'tis ſaid, *and I ſaw a great white throne, and him that ſate on it*

from

from whoſe face the (very) earth and the heaven fled away, and there was found no place for them. And I ſaw the dead, ſmall and great, ſtand before God: and the books were opened: and another book was opened, which is the book of life, and the dead were judged out of thoſe things which were written in the books according to their works. And the ſea gave up the dead which were in it; and death and hell delivered up the dead that were in them, and they were judged every man according to his works. And death and hell were caſt into the lake of fire; this is the ſecond death. And whoſoever was not found written in the book of life was caſt into the lake of fire, Rev. 20. Here is terrour, and this terrour is revealed aforehand, in the Word of the Truth of God, that ſinners might hear or read, and conſider it, and ſo come and confeſs, and implore God's Mercy.

The Terrour of the Lord, how will it appear, when he ſhall be revealed from Heaven with his mighty Angels in flaming fire, taking vengeance of them that know not God, and that obey not the Goſpel of our Lord Jeſus Chriſt, 2 *Theſſ.* 1. 7, 8, 9.

The Terrour of the Lord, how will it appear, when his Wrath ſhall burn and flame out like an Oven, or a fiery Furnace before him, while the wicked ſtand in his ſight, *Mat.* 13. 50.

The Terror of the Lord, how will it appear, while the Angels at his Commandment ſhall gather the wicked in bundles to burn them! *As therefore the tares are gathered and burned in the fire, ſo ſhall it be in the end of this world. The Son of man ſhall ſend forth his Angels, and they ſhall gather together out of his Kingdom all things that offend, and them that do iniquity; and ſhall caſt them into a furnace of fire, where there ſhall be wailing and gnaſhing of teeth,* Mat. 13. 40, 41, 42.

Who can conceive of this terrour to its full, with his Mind? wherefore much more unable are Men to expreſs it with Tongue or Pen: yet the truly Penitent and Sin-confeſſing *Publican* hath apprehenſion ſo far thereof, by the Word of the Teſtimony, that it driveth him to God, with a confeſſion of ſin for an intereſt in God's Mercy. But,

Fourthly, To right and ſincere confeſſion of Sin, *there muſt be a good conviction of a probability of Mercy*: This alſo is intimated by the *Publican* in his Confeſſion; *God* (ſaith he) *be merciful to me a ſinner*. He had ſome glimmerings of Mercy, ſome conviction of a probability of Mercy, or that he might obtain Mercy for his Pardon, if he went, and with unfeigned lips, did confeſs his ſins to God.

Deſpair of Mercy, ſhuts up the Mouth, makes the Heart hard, and drives a Man away from God, as is manifeſt in the caſe of *Adam* and the fallen *Angels*. But the leaſt intimation of Mercy, if the heart can but touch, feel, taſte, or have the leaſt probability of it, that will open the Mouth, tend to ſoften the Heart, and to make a *very Publican* come up to God into the Temple and ſay, *God be merciful to me a ſinner*.

There muſt then be this holy mixture of things in the heart of a truly confeſſing *Publican*. There muſt be ſound ſence of ſin, ſound knowledge of God: Deep conviction of the certainty and terribleneſs of the day of Judgment, as alſo of the probability of obtaining Mercy.

But to come to that which remains; I told you that there were two things that did make unfeigned confeſſion hard. The firſt I have touched upon.

Secondly, And now the ſecond follows. And that is, ſome private, cloſe leaning to ſome piece or parcel of goodneſs, that a Man ſhall conceit that he hath done before, or is doing now, or that he

he purpoſeth in his deceitful heart that he will do one of theſe days, with which he hopes to prevail with God for the pardon of his ſins. This Man to be ſure knows not ſin in the nature and evil of it, only he has ſome falſe apprehenſions about it. For where the right knowledge of ſin is in the heart, that Man ſees ſo much evil in the leaſt tranſgreſſions, as that it would (even any one ſin) break the Backs of all the Angels of Heaven, ſhould the great God but impute it to them. And he that ſees this is far enough off from thinking of doing to mitigate, or aſſwage the rigour of the Law, or to make pardonable his own tranſgreſſions thereby. But he that ſees *not* this, cannot confeſs his tranſgreſſions aright; for the Confeſſion conſiſteth in the general, in a Man's taking to himſelf his tranſgreſſions, and ſtanding in them, with the acknowledgment of them to be his, and that he cannot ſtir from under them, nor do any thing to make amends for them, or to palliate the rigour of Juſtice againſt the Soul. And this the *Publican* did when he cried, *God be merciful to me a ſinner.*

He made his Sins his own, he took them to him, he ſtood before God in them, accounting that he was ſurely undone for ever, if God did not extend forgiveneſs unto him. And this is to do as the Prophet *Jeremy* bids; to wit, *only to acknowledge our iniquities,* to acknowledge them, and to ſtand in them at the terrible Bar of God's Juſtice, until Mercy takes them out of the way, not ſhifting our Shoulders, or Conſcience of them, by doing, or promiſing to do, either this or that good work, *only acknowledge, acknowledge only.* And the reaſon of this kind of Confeſſion is,

Firſt,

First, Becauſe this carrieth in it the *true nature of Confeſſion*, to confeſs, and to abide under the Crimes confeſſed, without ſhifts and evaſions, is the only real ſimple way of Confeſſions. *I ſaid, I would confeſs my tranſgreſſions to the Lord*; and what then? *and thou forgaveſt the iniquity of my ſin*. Mark, nothing comes in betwixt Confeſſion and Forgiveneſs of Sin, *Pſal.* 32. 5. nothing of works of righteouſneſs, nothing of legal amendments, nothing but an outcry for Mercy; and that act is ſo far off from leſſening the offence that it greatly heighteneth and aggravates it. That is the firſt Reaſon.

Secondly, A ſecond Reaſon is, becauſe *God doth expect that the penitent confeſſors ſhould, for the time that his wiſdom ſhall think meet, not only confeſs, but bear their ſhame upon them*; yea, ſaith God, *be thou confounded and bear thine own ſhame*, yea, e're ever, or at beſt, when God takes away thy iniquity, *thou ſhalt be confounded and never open thy mouth more, becauſe of thy ſhame*, Ezek. 16. 52, 54, 61, 63. We count it convenient that Men, when their Crimes and Tranſgreſſions are to be manifeſted, that they be ſet in ſome open place, *with a paper*, wherein their Tranſgreſſions are inſerted, pinned upon their Back or their Forehead, that they may not only confeſs, but bear their own ſhame. And at the penitential Confeſſion of ſinners, God has ſomething of this kind to do; if not before Men, yet before Angels, that they may behold and be affected, and rejoice when they ſhall ſee, after the Revelation of Sin, the ſinner taken into the favour and abundant mercy of God, *Luke* 15.

Thirdly, A third Reaſon is, *for that God will in the forgiveneſs of ſin magnifie the riches of his Mercy*; but this cannot be, if God ſhall ſuffer, or accept of

ſuch confeſſion of Sin, as is yet intermixed with thoſe things that will darken the heinouſneſs of the offence, and that will be darkned either by a partial, feigned, or overtly Confeſſion: or by a joining with Confeſſion any of the ſinners pretended good deeds.

That God in the Salvation, and ſo in the Confeſſion of the ſinner, deſigns the magnifying of his Mercy, is apparent enough from the whole current of Scripture, and that any of the things now mentioned will, if ſuffered to be done, darken and eclipſe this thing, is evident to reaſon it ſelf.

Suppoſe a Man ſtand indicted for Treaſon, yet ſhall ſo order the matter, that it ſhall ring in the Country, that his offences are but petty Crimes; though the King ſhall forgive this Man, much glory ſhall not thereby redound to the riches and greatneſs of his Mercy. But let all things lie naked, let nothing lie hid or covered, let ſin be ſeen, ſhewn, and confeſſed as it is with and in the ſinner himſelf, and then there will be in his forgiveneſs a magnifying of Mercy.

Fourthly, A fourth Reaſon is, *for that elſe God cannot be juſtified in his ſayings, nor overcome when he is judged*, Pſal. 51. Rom. 3. God's Word hath told us what Sin is, both as to its Nature and evil Effects. God's Word hath told us, that the beſt of our righteouſneſſes are no better than filthy Rags. God's Word has alſo told us, that Sin is forgiven us freely by Grace, and not for the ſake of our amendments: and all this God will have ſhewn, not only in the Acts of his Mercy toward, but even in the Humiliations and Confeſſions of the penitent: For God will have his Mercy been to be diſplayed even there where the ſinner hath taken his firſt ſtep towards him; *That like as ſin*

hath reigned unto death, ſo grace might reign through righteouſneſs unto eternal life by Jeſus Chriſt our Lord. Rom. 5.

Fifthly, A fifth reaſon is, *becauſe God would have by the Publicans converſion, others affected with the diſplays and diſcoveries of wonderful Grace*; but to cloud and cover it with leſſening of ſin, and the ſinful righteouſneſs of Man, is not the way to do this. Wherefore the ſinners Confeſſion muſt be ſuch as is *full*, nor muſt any thing of his to leſſen ſin come in betwixt Confeſſion and Mercy, and this is the way to affect others, as bad as *Publican-ſinners*, and to make them to come in to God for Mercy.

For what will ſuch ſay when ſin begins to appear to the Conſcience, and when the Law ſhall follow it with a voice of Words, each one like a clap of Thunder? I ſay, what will ſuch ſay when they ſhall read that the *Publican* did *only acknowledge* his iniquity, and found grace and favour at the Hand of God? but that God is infinitely merciful; merciful indeed, and that to *thoſe*, or to *ſuch*, as do in truth ſtand in need of Mercy. Alſo that he ſheweth mercy of his own good pleaſure, nothing moving him thereto but the bounty of his own goodneſs and the miſery of his creature.

I ſay, this is the way to make others be affected with Mercy; as he ſaith by the Apoſtle *Paul*, *But God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in ſins, both quickned us together with Chriſt*, (*by grace ye are ſaved*) *and hath raiſed us up together, and made us ſit together in heavenly places in Chriſt Jeſus. That in the ages to come he might ſhew the exceeding riches of his grace in his kindneſs to us-ward* (*or towards us*) *through Chriſt Jeſus*,

Epheſ.

Epheſ. 2. 4, 5, 6, 7. You may alſo ſee that 1 *Tim.* 1. 15, 16.

Sixthly, Another reaſon of this is, *becauſe this is the way to heighten the comfort and conſolation of the Soul*, and that both here and hereafter. What tendeth more to this, than for ſinners to ſee, and with guilt and amazement to confeſs what ſin is, and ſo to have pardon extended from God to the ſinner as ſuch? This fills the Heart; this raviſhes the Soul! this puts a whole Heaven of joy into every one of the thoughts of Salvation from Sin, and deliverance from wrath to come. *Now they return and come to Zion with ſongs, and everlaſting joy, upon their heads, they ſhall obtain joy and gladneſs, and ſorrow and ſighing ſhall fly away*, Iſa. 35. 10. Indeed the belief of this makes joy and gladneſs endleſs: I ſay, it will make it begin here, and make that it ſhall never have conſummation in Heaven.

Seventhly, Beſides, *It layeth upon the Soul the greateſt obligations to holineſs*; *what like the apprehenſion of free forgiveneſs*, (and that apprehenſion muſt come in through a ſight of the greatneſs of ſin, and of mine inability to do any thing towards ſatisfaction) *to engage the heart of a Rebel and Traitor to love his Prince, and to ſubmit to his Laws.*

When *Eliſha* had taken the *Syrians* Captives, ſome were for uſing ſeverities towards them; but he ſaid, *Set bread and water before them, that they may eat and drink and go to their maſter*, and they did ſo. And what follows? *So the bands of* Syria *came no more into* Iſrael. He conquered their Malice with his Compaſſion. And 'tis the love of Chriſt that conſtraineth to live to him. 2 *King.* 6. 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23. 2 *Cor.* 5. 14.

Many

Many other things might poſſibly be urged, but at preſent let theſe be ſufficient. The ſecond thing that we made mention of in the *Publicans prayer* was, an imploring of help againſt this malady; *God be merciful to me a ſinner.* In which Petition I ſhall take notice of ſeveral things.

1. That a Man's help againſt Sin, doth not ſo abſolutely lie in his perſonal Conqueſt, as in the Pardon of them. I ſuppoſe a Conqueſt, though there can indeed by Man be none, ſo long as he liveth in this World; I mean, a compleat Conqueſt and annihilation of Sin.

The *Publican*, and ſo every graciouſly awakned ſinner, is doubtleſs for the ſubduing of Sin; but yet he looketh that the chief help againſt it doth lie in the pardon of it. Suppoſe a Man ſhould ſtab his Neighbour with his Knife, and afterward burn his Knife to nothing in the fire, would this give him help againſt his Murder? No verily, notwithſtanding this, his Neck is obnoxious to the Halter, yea, and his Soul to Hell fire. But a Pardon gives him abſolute help: *'Tis God that juſtifies, who ſhall condemn,* Rom. 8. Suppoſe a Man ſhould live many days in rebellion againſt God, and after that leave off to live any longer ſo rebelliouſly, would this help him againſt the guilt which he contracted before? No verily, without remiſſion there is no help, but the Rebel is undone. Wherefore the firſt bleſſedneſs, yea, and that without which all other things cannot make one bleſſed, it lies in pardon. *Bleſſed is he whoſe tranſgreſſions are forgiven, whoſe ſin is covered. Bleſſed is the Man to whom the Lord will not impute ſin,* Pſal. 32. Rom. 4.

Suppoſe a Man greatly ſanctified and made holy, I ſay, ſuppoſe it; yet if the Sins, before committed by him, be not pardoned, he cannot be a

Yet again, Suppoſe a Man ſhould be caught up to Heaven, not having his Sins pardoned, Heaven it ſelf cannot make him a bleſſed Man. I ſuppoſe theſe things, not that they can be, to illuſtrate my matter. There can be no bleſſedneſs upon any Man, who yet remaineth unforgiven. You ſee therefore here, that there was much of the Wiſdom of the Holy Ghoſt in this *prayer of the Publican*. He was directed the *right*, the *only*, the *next* way to ſhelter where bleſſedneſs begins even to Mercy for the pardon of his Sins. Alas! what would it advantage a Traitor to be taken up into the King's Coach, to be clothed with the King's Royal Robe, to have put upon his finger the King's Gold Ring, and to be made to wear, for the preſent, a Chain of Gold about his neck. If after all this the King ſhould ſay unto him, but I will not pardon thy Rebellion; thou ſhalt die for thy Treaſon. Pardon then, to him that loves his life, is chiefeſt, is better, and more to be preferred and ſought after, than all other things; yea, it is the higheſt point of Wiſdom in any Sinner to ſeek after that firſt.

This therefore confuteth the Blindneſs of ſome, and the Hypocriſie of others. Some are ſo Silly, and ſo Blind, as quite to forget, and look over the pardon of Sin, and to lay their happineſs in ſome external amendments; when alas poor wretches, as they are, they abide ſtill under the wrath of God. Or if they be not quite ſo fooliſh as utterly to forget the forgiveneſs of Sin, yet they think of it, but in the ſecond place they are for ſetting of Sanctification before Juſtification, and ſo ſeek to confound the Order of God; and that which is worſe unto them, they by ſo doing, do what they can to keep themſelves indeed from being ſharers in that great bleſſing of forgiveneſs of Sins by

But the *Publican* here was guided by the Wiſdom of Heaven: he comes into the Temple, he confeſſeth himſelf a Sinner, and forthwith, without any delay, before he removeth his Foot from where he ſtands, craves the help of Pardon; for he knew that all other things, if yet he remained as involved in guilt, would not help him againſt that damnation that belonged to a vile and unforgiven Sinner.

This alſo confuteth the Hypocrites, ſuch as is our *Phariſee* here in the Text, that glory in nothing more, or ſo much, as that *they are not as other Men, not unjuſt, no adulterer, no extortioner, nor even as this* Publican; for theſe Men have miſſed of the beginning of good, which is the forgiveneſs of ſin; and if they have miſſed of the firſt, of the beginning good, they ſhall never, as ſo ſtanding, receive the ſecond, or the third; Juſtification, Sanctification, Glorification, they are the three things, but the order of God muſt not be perverted. Juſtification muſt be firſt, becauſe that comes to Man while he is ungodly and a ſinner.

Juſtification cannot be where God has not paſſed a Pardon. A Pardon then, is the firſt thing to be looked after by the ſinner; this the *Phariſee* did not, therefore he went down to his houſe unjuſtified; he ſet the ſtumbling-block of his iniquity before his face when he went to enquire of the Lord; and as he neglected, ſlighted, ſcorned, becauſe he thought that he had no need of Pardon; therefore it was given to the poor, needy, and miſerable *Publican*, and he went away with the bleſſing of it.

Publicans, ſince this is ſo weighty a point, let me exhort you that you do not forget this Prayer of *your wiſe and elder Brother*, to wit, the *Publican*, that went up into the Temple to pray. I ſay, forget it not, neither ſuffer any vain-glorious

or

or ſelf-conceited Hypocrite to beat you with Arguments, or to allure you with their ſilly and deceitful tongues, from this moſt wholſom Doctrine. Remember that you are *Sinners* of, or equal to, or as abominable as are the *Publicans*, wherefore do you, as you have him for your pattern, go to God, and to him confeſs in all ſimple, honeſt, and ſelf abaſing-wiſe your great, numerous, and abominable ſins, *and be ſure that in the very next place you forget not to ask for pardon*; ſaying, *God be merciful to me a ſinner.* And remember that Heaven it ſelf cannot help you againſt, nor keep you from, the damnation and miſery that comes by ſin, if 'twas poſſible you ſhould go thither, if you miſs of pardon and forgiveneſs.

2*dly*, As the *Publican* imploreth help, ſo withal he cloſely approveth, notwithſtanding, of the ſentence of the Law that was gone out againſt him. This is manifeſt, for that he ſaith to God, *be merciful to me*; and alſo in that he *concludes himſelf a ſinner.* I ſay, he juſtifieth, he approveth of the Sentence of the Law that was gone out againſt him, and by which he now ſtood condemned in his own Conſcience before the Tribunal of God's Juſtice. He ſaith not as the Hypocrite, *Becauſe I am innocent, ſurely his Anger ſhall turn from me*; or what have we ſpoken ſo much againſt thee? No, he is none of theſe Murmurers or Complainers, but fairly falls before the Law, Witneſſes, Judge, and Jury, and conſenteth to the Verdict, Sentence, and Teſtimony of each of them, *Jer.* 2. 35. *Mal.* 2. 13.

To illuſtrate this a little, ſuppoſe a Malefactor ſhould be arraigned before a Judge, and that after the Witneſſes, Jury, and Judge have all condemned him to death for his fact, the Judge again ſhould ask him what he can ſay for himſelf why Sentence of Death ſhould not paſs upon

Now if he ſaith nothing but *God my Lord Mercy*, he in ſum confeſſeth the Indictment, juſtifieth the Witneſſes, approveth of the Verdict of the Jury, and conſenteth to the Judgment of the Judge.

The *Publican* therefore in crying *Mercy*, juſtifieth the Sentence of the Law that was gone out againſt his ſins: He wrangleth not with the Law, ſaying, that was too ſevere though many Men do thus, ſaying, *God forbid, for then Woe be to us.* He wrangled not with the Witneſs which was his own Conſcience, though ſome will buffet, ſmite, and ſtop its mouth, or command it to be ſilent. He wrangleth not with the Jury, which was the Prophets and Apoſtles, though ſome Men can't abide to hear all that they ſay. He wrangleth not with the Judge, nor ſheweth himſelf not irreverently before him, but in all humble wiſe, with all manner of Geſtures that could beſpeak him acquieſſing with the Sentence, he flieth to Mercy for Relief.

Nor is this alone the way of the *Publican*; but of other Godly Men before his time: When *David* was condemned, he juſtified the Sentence and the Judge out of whoſe Mouth it proceeded, and ſo fled for ſuccour to the Mercy of God, *Pſal.* 51. When *Shemaiah* the Prophet pronounced God's Judgments againſt the Princes of *Judah* for their ſin, they ſaid, *The Lord is righteous.* When the Church in the *Lamentations* had reckoned up ſeveral of her grievous Afflictions wherewith ſhe had been chaſtiſed of her God, ſhe inſtead of complaining doth juſtifie the Lord, and approve of the Sentence that was paſſed upon her, ſaying, *The Lord is righteous, for I have rebelled againſt his Commandment.* So *Daniel*, after he had enumerated the Evils that befel the

Church in his Day, addeth, *Therefore hath the Lord watched upon the evil, and brought it upon us; for the Lord our God is righteous in all his Works which he doth, for we obeyed not his voice,* 2 Chron. 13. 6. Lam. 1. 18. Dan. 9. 14.

I know that all these do justifie the Judgment of God that was gone out against them, as the *Publican* did the Sentence wherewith he was condemned. And I say, that unless a Man doth come hither, his confession and cry for Mercy is not right, and so according to the Scripture, Reason, and Nature of things as they ought to be; for he that has any other plea, why doth he cry God, Mercy? He that hath, ought against either Law, Witness, Judge, or Jury, why doth he cry for Mercy? surely not because he concludes that what is done, is done justly and righteously against him, but because he is over-ruled by spite, prejudice, tyranny, or the like.

But this is not the case *with our* Publican. He has transgressed a Law that is holy, just, and good; the Witness that accuseth him of this, is God and his Conscience; he is also cast by the Verdict of holy Men of God; and all this he knows, and implicitely confesses, even in that he directs *his Prayer unto his Judge for Pardon.* And 'tis one of the excellenteſt Sights in the World to see, or understand a sinner thus honestly receiving the Sentence of the Law that is gone out against him; to see and hear a *Publican* thus to justifie God. And this God will have done for these Reasons.

1. *That it might be conspicuous to all, that the* Publican *has need of Mercy.* This is for the Glory of the Justice of God, because it vindicates it in its goings out against the *Publican.* God loveth to do things in justice and righteousness, when he goeth

goeth out againſt Men, though it be but ſuch a going out againſt them as only tendeth to their Conviction and Converſion. When he dealt with our Father *Abraham* in this matter, *he called him to his foot*, as here he doth the *Publican*, And Sinner, if ever God counts thee worthy to inherit the Throne of Glory he will bring thee hither. But,

2. The *Publican* by the Power of Conviction ſtoops to, and falleth under the righteous Sentence gone forth againſt him, *that it might be alſo manifeſt that what afterward he ſhall receive is of the mere Grace* and Soveraign Goodneſs of God. And indeed there is no way that doth more naturally tend to make this manifeſt than this. For thus; there is a Man proceeded againſt for life, by the Law, and the Sentence of Death is in concluſion moſt juſtly and righteouſly paſſed upon him by the Judge. Suppoſe now that after this, this Man lives, and is exalted to honour, enjoys great things, and is put into place of truſt and power and that by him that he has offended, even by him that did paſs the Sentence upon him.

What will all ſay, or what will they conclude, even upon the very firſt hearing of this ſtory? Will they not ſay, well, whoever he was that found himſelf wrapped up in this ſtrange Providence, muſt thank the Mercy of a gracious Prince; for all theſe things beſpeak Grace and Favour. But,

3. As the *Publican* falleth willingly under the Sentence, and juſtifieth the paſſing of it upon him; ſo by his flying to Mercy for help *he declareth to all that he cannot deliver himſelf*: He putteth help away from himſelf, or ſaith, *it is not in me*.

This

This, I ſay, is another thing included in this Prayer, and it is a thing diſtinct from that, but ow we have been ſpeaking to. For it is poſble for a Man to juſtifie and fall under the Sence of the Judge, and yet retain that with himelf that will certainly deliver him from that entence when it has done its worſt. Many have eld up their hand, and cried guilty at the Bar, nd yet have fetched themſelves off well enough or all that; but then they have not pleaded *Mer-*, (for he that doth ſo, puts his Life altogether nto the hand of another) but Privilege or good Deeds either done or to be done by them. But he *Publican* in the Text puts all out of his own and; and in effect ſaith to that God before whom he went up into the Temple to pray; *Lord, I ſtand here condemned at the Bar of thy Juſtice, and that worthily, for the Sentence is good, and hath in Righteouſneſs gone out againſt me; nor can I deliver my ſelf, I heartily and freely confeſs I cannot; wherefore I betake my ſelf only to thy Mercy, and do pray thee to forgive the Tranſgreſſions of me a Sinner.* O how few be there of ſuch kind of *Publicans*! I mean of *Publicans* thus made ſenſible, that come unto God for Mercy.

Mercy with moſt, is rather a Compliment, I mean, while they plead it with God, than a Matter of abſolute neceſſity; they have not awfully and in Judgment and Conſcience fallen under the Sentence, nor put themſelves out of all Plea but the Plea of Mercy. Indeed thus to do, is the effect of the proof of the vanity and emptineſs of all experiments made uſe of before.

Now there is a twofold proof of Experiments: the one is, the reſult of Practice; the other is reſult of Faith.

The Woman with her bloody Iſſue made her proof by Practice, when ſhe had ſpent all that ſhe had upon Phyſicians, and was nothing bettered, but rather grew worſe, *Mark* 5. But our *Publican* here proves the Emptineſs and Vanity of all other Helps, by one caſt of Faith upon the Contents of the Bible, and by another look upon his preſent ſtate of Condemnation; wherefore he preſently, without any more adoe, condemneth all other helps, ways, modes, or means of deliverance, and betakes himſelf only to the Mercy of God, ſaying, *God be merciful to me a Sinner.*

And herein he ſhewed wonderful Wiſdom. For,

Firſt, By this, *He thruſts himſelf under the Shelter and Bleſſing of the Promiſe*: And I am ſure it is better and ſafer to do ſo, than to rely upon the beſt of Excellencies that this World can afford, *Hoſ.* 14. 1, 2, 3, 4.

Secondly, He taketh the ready way to pleaſe God; for God takes more Delight in ſhewing of Mercy, than in any thing that we can do, *Hoſ.* 6. 6. *Matth.* 9. 13, and 12. 7. Yea, and that alſo is the Man that pleaſeth him, even he that hopes in his Mercy, *Pſal.* 147. 11. The *Publican* therefore, whatever the *Phariſee* might think, ſtood all this while upon ſure ground, and had by far the ſtart of him for Heaven. Alas! his dull Head could look no further than to the Conceit of the pitiful Beauty and Splendor of his own ſtinking Righteouſneſs. Nor durſt he leave that to truſt wholly to the Mercy of God; but the *Publican* comes out, though in his Sins, yet like an awakened, enlighted, reſolved Man, and firſt abaſes himſelf, then gives God the Glory of his Juſtice, and after that the Glory of his

Mercy.

Mercy, by saying, *God be merciful to me a sinner*; and thus in the Ears of the Angels he did ring the Changes of Heaven. And

Thirrdly, The *Publican*, in his thus putting of himself upon Mercy, sheweth, *that in his opinion here is more vertue in Mercy to save, than* there is *in the Law and sin to condemn.* And altho' this is not counted a great matter to do, while Men are far from the Law, and while their Conscience is asleep within them; yet when the Law comes near, and Conscience is awake, whoso tries it, will find it a laborious work. *Cain* could not do thus for his Heart, no, nor Soul; nor *Judas* neither. This is another kind of thing than most Men think it to be, or shall find it, whenever they shall behold God's angry Face, and when they shall hear the Words of his Law.

However our *Publican* did it, and ventured his Body, Soul, and future Condition for ever in this bottom, with other the Saints and Servants of God, leaving of the World to swim over the Sea of God's Wrath (if they will) in their weak and simple Vessels of *Bull-rushes*, or to lean upon their *Cobweb* hold, when he shall arise to the Judgment that he hath appointed.

In the mean time pray God awaken us as he did the *Publican*; pray God enlighten us as he did the *Publican*; pray God grant us boldness to come to him as the *Publican* did; and also in that trembling Spirit as he did, when he cried in the Temple before him, *God be merciful to me a sinner.*

Thus having in brief passed over his Prayer, we come *in the next place to his Gestures*; for in my judgment the right understanding of them will give us yet more conviction of the *Publicans* Sense and awakening of Spirit under this present action of his.

And

And I have obſerved many a poor Wretch tha have readily had recourſe to the *Publican*'s *Pray er*, that never knew what the *Publican*'s *GESTURES* in the Preſence of God, while in Prayer before him, did mean. Nor muſt any Man be admitted to think, that thoſe *GESTURES* of his were in Cuſtom, and a Formality among the *Jews* in thoſe Days; for 'tis evident enough by the Carraige of the *Phariſee*, that it was below them and their *Mode*, when they came into the Temple, or when they prayed any where elſe; and they in thoſe days were counted for the beſt of Men, and Men too in religious matters to imitate and take their examples at the hands of the beſt, not at the hands of the worſt.

The *Publican*'s *GESTURES* then, were properly his own, cauſed by the guilt of Sin, and by that dread of the Majeſty of God that was upon his Spirit. And a *comely poſture* it was, elſe Chriſt Jeſus the Son of God would never have taken that particular Notice thereof as he did, nor have ſmiled upon it ſo much as to take it, and diſtinctly repeat it as that which made his Prayer the more weighty, and the more alſo to be taken notice of. Yea, in mine opinion, the Lord Jeſus has committed it to record, for that he liked it, and for that it ſhall paſs for ſome kind of Touchſtone of Prayer, that is made in good ſenſe of Sin and of God, and of need of his Goodneſs and Mercy. For verily, *all theſe Poſtures* ſignifie ſenſe, ſight of a loſt condition, and a heart in good earneſt for Mercy.

I know that they may be counterfeited, and Chriſt Jeſus knows who doth ſo too, but that will not hinder, or make weak or invalid what hath already been ſpoken about it. But to forbear to make a further Prologue, and to come to the handling of particulars.

And

And the Publican ſtanding afar off, would not lift up ſo much as his eyes to Heaven, but ſmote upon his Breaſt, &c.

Three things, as I told you already, we may perceive in theſe Words, by which his *Publican*-Poſture, or Geſtures are ſet forth.

1. He ſtands *afar off*.

2. He would not *lift up* ſo much as *his Eyes* to Heaven.

3. He *ſmote upon his Breaſt*, &c.

For the firſt of theſe, *He ſtood afar off*. And the *Publican* ſtanding afar off. This is, I ſay, the firſt thing, the firſt *Poſture* of his with which we are acquainted, and it informeth us of ſeveral things.

Firſt, That he came not with *ſenſeleſsneſs* of the Majeſty of God *when he came to pray*, as the *Phariſee* did, and as Sinners commonly do. For this ſtanding *back*, or *afar off*, declares that the Majeſty of God had an awful ſtroke upon his Spirit: he ſaw *whither*, *to whom*, and *for what*, he was now approaching the Temple. It is ſaid in that twentieth of *Exodus*, That when the People ſaw the thundrings and the lightnings, and the noiſe of the Trumpet, and the Mountain ſmoaking, (and all theſe were ſigns of God's terrible Preſence, and dreadful Majeſty) they removed themſelves, and *ſtood afar off*, Exod. 20. 18. This behaviour therefore of the *Publican* did well become his preſent action, eſpecially ſince, in his own eyes, he was yet, an unforgiven Sinner. Alas, what is God's Majeſty to a unful Man, but a conſuming Fire? And what is a unful Man in himſelf, or in his approach to God, *but as ſtubble fully dry*?

How then could the *Publican* do otherwiſe (than what he did) than ſtand *afar off*, if he either

ther thought of God or himſelf. Indeed the people aforenamed, before they ſaw God in his terrible Majeſty, could ſcarce be *kept off* from the Mount with *words* and *bounds*, as it is now the caſe of many: their Blindneſs gives them Boldneſs: their Rudeneſs gives them Confidence; but when they ſhall ſee what the *Publican* ſaw, and felt, and underſtood as he, they will pray, and ſtand *afar off*, even as theſe people did. They removed and ſtood *afar off*, and then fell to praying of *Moſes* that this dreadful ſight and ſound might be taken from them. And what if I ſhould ſay, he ſtood *afar off for fear of a blow*, though he came for Mercy, as it is ſaid of them, *They ſtood afar off for fear of her torments*, Revel. 18. 10, 18.

I know what it is to go to God for Mercy, and what it is to ſtand all that while in my Spirit through fear *afar off*, being poſſeſſed with this, will not God now ſmite me at once to the ground for my ſins. *David* thought ſomething when he ſaid as he prayed, *Caſt me not out from thy preſence, and take not thy holy ſpirit from me*, Pſal. 51. 11.

There is none knows, but thoſe that have them, what turns and returns, what coming on and going off, there is in the Spirit of a Man that indeed is awakened, and that ſtands awakened before the glorious Majeſty in Prayer. The Prodigal alſo made his Prayer to his Father intentionally, while he was yet *a great way off*. And ſo did the Lepers too; *And as he entred into a certain village there met him ten Men that were Lepers, which ſtood AFAR OFF, And they lift up their voices and ſaid, Jeſus, Maſter, have mercy on us*, Luke 17. 12, 13.

See here, it has been the cuſtom of praying Men to keep their diſtance, and not to be rudely bold in ruſhing into the preſence of the holy and heavenly Majeſty; eſpecially if they have been ſenſible of their own vileneſs, and ſins, as the *Prodigal*, the *Lepers*, and our *Publican* was. Yea, *Peter* himſelf, when upon a time he perceived more than commonly he did of the Majeſty of Jeſus his Lord, what doth he do? *When* Simon Peter *ſaw it*, ſays the Text, *he fell down at Jeſus knees, ſaying, Depart from me, for I am a ſinful Man O Lord*, Luke 5 3. 8. Oh when Men ſee God and themſelves, it fills them with holy fear, of the greatneſs of the Majeſty of God, as well as with love to, and deſire after his Mercy.

Beſides, *by his ſtanding afar off* it might be to intimate that he now had in mind, and with great weight upon his Conſcience, the infinite diſtance that was betwixt God and him. Men ſhould know that and tremble in the thoughts of it when they are about to approach the Omnipotent Preſence.

What is poor ſorry Man; poor duſt and aſhes, that he ſhould *crowd* it up, and go *joſtlingly* in the preſence of the great God, eſpecially ſince it is apparent, that beſides the diſproportion that is betwixt God and him, he is a *filthy, leprous, polluted, naſty, ſtinking, ſinful* bit of Carrion. *Eſther*, when ſhe went to ſupplicate the King her Huſband for her people, made neither uſe of her Beauty, nor Relation, nor other Privileges of which ſhe might have had temptation to make uſe, eſpecially at ſuch a time, and in ſuch exigencies as then did compaſs her about: But I ſay, ſhe made not uſe of them to thruſt her ſelf into his preſence, but knew, and kept her diſtance, ſtanding in the inward Court of his Palace, until he held

held out the golden Scepter to her; *THEN* Eſther *drew near and touched the top thereof*, Eſth. 5, 1, 2.

Men alſo when they come into the preſence of God, ſhould know their diſtance; yea, and ſhew that they know it too, by *ſuch geſtures*, and carriages, and behaviours that are ſeemly. A remarkable ſaying is that of *Solomon*. *Keep thy foot* ſaith he, *when thou goeſt into the Houſe of God, and be more ready to hear, than to offer the Sacrifice of Fools; for they conſider not that they do evil.* (and as they ſhould keep their *FOOT*, ſo alſo he adds) *Be not raſh with thy mouth, and let not thine heart be haſty to utter any thing before God; for God is in Heaven, and thou upon Earth, therefore let thy words be few*, Eccleſ. 5. 1, 2.

Three things the Holy Ghoſt exhorteth to in this Text.

The one is, *that we look to our FEET*, and not be forward to crowd into God's Preſence.

Another is, *that we ſhould alſo look well to our TONGUES*, that they be not raſh in uttering any thing before God.

And the third is, *becauſe of the infinite diſtance* that is betwixt God and us, which is intimated by them words, *for God is in Heaven, and thou upon Earth.*

The *Publican* therefore ſhewed great wiſdom, holy ſhame, and humility in this *brave Geſture* of his, namely, in his *ſtanding afar off* when he went up into the Temple to pray. But this is not all.

Secondly, The *Publican* in ſtanding *afar off*, *left room for an Advocate*, an High Prieſt, a Days-Man to come betwixt, to make Peace between God and this poor Creature. *Moſes* the great Mediator of the Old Teſtament, was to go nigher

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to God than the reſt of the Elders, or of the People were, *Exod.* 21. 1. Yea, the reſt of the people were expreſly commanded to worſhip *ſtanding afar off*, verſe 1, 2. No Man of the Sons of *Aaron* that hath a blemiſh was to come nigh. *No Man that hath a blemiſh of the ſeed of* Aaron, *ſhall come nigh to offer the offerings of the Lord made by fire. He hath a blemiſh, he ſhall not come nigh to offer the bread of his God*, Levit. 21. 21.

The *Publican* durſt not be his own Mediator, he *knew he had a blemiſh*, and was infirm, and therefore he ſtands back; for he knew that 'twas none of him that his God had choſen to come near unto him, to offer the Fat and the Bloud, *Ezek.* 44. 13, 14, 15. The *Publican* therefore was thus far aright: he took not up the room himſelf, neither with his Perſon, nor his Performances, *but ſtood back* and gave place to the High Prieſt that was to be interceſſor.

We read, that when *Zacharias* went into the Temple to burn Incenſe, as at that time his Lot was, *The whole multitude of the people were praying* *WITHOUT*, Luke 1. 9, 10. They left him where he was, near to God, between God and them, mediating for them; for the offering of Incenſe by the Chief Prieſt was a figurative making of interceſſion for the people, and they maintained their diſtance.

It is a great matter in praying to God, not to go too far, nor to come too ſhort in that duty. I mean, in the duty of Prayer, and a Man is very apt to do *one* or the *other*. The *Phariſee* went too far, he was too bold, he came into the Temple making ſuch a *ruſſle* with his own excellencies, that there was in his thoughts no need of a Mediator.

He alſo went up ſo nigh to God, that he took up the room and place of the Mediator himſelf; and this poor *Publican* he knows his diſtance and keeps it, and leaves room for the High Prieſt to come and interceed for him with God. *He ſtood afar off*; not *too far off*, for that is the *room* and *place* of unbelievers, and in this ſence that ſaying is true, *For lo, they that are far from thee ſhall periſh*, Pſal. 73. 27. That is, they whoſe unbelief hath ſet them in their hearts and affections more upon their Idols, and that have been made to caſt God behind their backs, to follow and go a whoring after them.

Hitherto therefore it appears, that though the *Phariſee* had more righteouſneſs than the *Publican*, yet the *Publican* had more ſpiritual righteouſneſs than the *Phariſee*: And that though the *Publican* had a baſer, and more ugly outſide than the *Phariſee*, yet the *Publican* knew how to prevail with God for Mercy better than he.

As for the *Publican*'s poſture of ſtanding in Prayer, it is excuſable, and that by the very Father of the Faithful himſelf: For *Abraham* ſtood praying when he made interceſſion for *Sodom*, Gen. 18. 22, 23. Chriſt alſo alloweth it where he ſaith, *And when ye ſtand praying*, forgive if ye have ought againſt any, that your Father alſo which is in Heaven may forgive you your treſpaſſes, *Mark* 11. 25. Indeed there is no ſtinted order preſcribed for our thus or thus behaving of our ſelves in Prayer, whether kneeling, or ſtanding, or walking, or lying, or ſitting; for all theſe poſtures have been uſed by the godly. Paul *kneeled* down and prayed, *Acts* 20. 36. *Abraham* and the *Publican ſtood* and prayed. *David* prayed as he *walked*, 2 Sam. 15. 30, 31. *Abraham* prayed *lying*,

ng upon his face, Gen. 17. 17, 18. *Moſes* ayed *ſitting*, Exod. 17. 12. and indeed ayer, effectual fervent Prayer, may be, and of- n is, made unto God, under all theſe circum- nces of behaviour: For God has not tied us any of them; and he that ſhall tie himſelf, or people, to any one of theſe, doth more than he th warrant for from God; and let ſuch take ed of *innovating*, it is the next way to make en Hypocrites, and diſſemblers in thoſe duties, which they ſhould be ſincere.

True, which of thoſe ſoever a Man ſhall chuſe himſelf for the preſent, to perform this ſo- nn duty in, it is required of him, and God ex- cts it, that he ſhould pray to him in truth, and th delire, affection, and hunger after thoſe ings that with his Tongue he maketh mention before the Throne of God. And indeed with- t this all is nothing. But alas! how few be ere in the World whoſe heart and mouth in ayer ſhall go together? Doſt thou when thou keſt for the Spirit, or Faith, or Love to God, Holineſs, to Saints, to the Word, and the like, k for them with love to them, deſire of them, ngering after them? Oh this is a mighty thing! id yet Prayer is no more good before God, than it is ſeaſoned with theſe bleſſed qualifications. herefore it is ſaid, that while Men are praying, od is ſearching of the heart, to ſee what is the eaning of the Spirit, (or whether there be the irit and his meaning in all that the mouth hath tered, either by Words, Sighs, or Groans) be- uſe it is by him, and through his help only that y make prayers according to the Will of God, m. 8. 26, 27. Whatever thy *poſture* therefore ſhall , ſee that thy Prayers be *pertinent* and *fervent*

not mocking of thine own Soul with Words, while thou wanteſt and art an utter Stranger to the very (vital) and living Spirit of Prayer.

Now our *Publican* had, and did exerciſe, the very Spirit of Prayer in Prayer. He prayed ſenſibly, ſerioully, affectionately, hungering, thirſting, and with longing after that for which with his Mouth he implored the God of Heaven: His Heart and Soul was in his Words, and it was that which made his Prayer *PRAYER*; even becauſe he *prayed* in *PRAYER*; he prayed *inwardly*, as well as *outwardly*.

David tells us, that God heard the *Voice* of his Supplication, the *Voice* of his Crie, the *Voice* of his Tears, and the *Voice* of his Roaring. For indeed there are all theſe without this acceptable found in them, nor can any Thing but Senſe, and Affection, and fervent Deſire, make them found well in the ears of God, Tears, Supplications, Prayers, Cries, may be all of them done in Formality, Hypocriſie, and from other Cauſes, and to other Ends than that which is honeſt and right in Gods Sight: For God as he had experience of, would ſearch and look after the *Voice* of his Tears, Supplications, Roarings, Prayers, and Cries.

And if Men had leſs care to pleaſe Men, and more to pleaſe God in the Matter and Manner of praying, the World would be at a better paſs than it is. But this is not in Mans Power to help, and to amend: When the Holy Ghoſt comes upon Men with greater Conviction of their State and Condition, and of the uſe and excellency of the Grace of Sincerity and Humility in Prayer, then, and not till then, will the Grace of Prayer be more prized, and the ſpacious flouting, complemento-

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ry Lips of Flatterers be more laid aſide. I have ſaid it already, and will ſay it again, that there is now a days a great deal of Wickedneſs committed in the very duty of Prayer; by Words, of which Men have no ſenſe, by reaching after ſuch concluſions and clenches therein, as may make their Perſons be admired; by ſtudying for, and labouring after ſuch Enlargments as the Spirit accompanieth not the Heart in. O Lord God, O Lord God, make our Hearts upright in us, as in all points and parts of our profeſſion, ſo in this ſolemn Appointment of God, *If I regard Iniquity in my Heart*, ſaid *David*, *the Lord will not hear my Prayer*. But if I be truly ſincere he will, and then 'tis no matter whether I *kneel*, or *ſtand*, or *ſit*, or *lie*, or *walk*; For I ſhall do none of theſe, nor put up my prayers under any of theſe circumſtances, lightly, fooliſhly, and idely, but to beautifie this geſture with the inward working of my mind and Spirit in Prayer; that whether I ſtand or ſit, walk or lie down, Glory, and Gravity, Humility, and Sincerity ſhall make my Prayer profitable, and my outward Behaviour comely in his Eyes, with whom (in Prayer) I now have to do.

And had not our *Publican* been inwardly ſeaſoned with theſe, Chriſt would have taken but little Pleaſure in his *Modes* and outward Behaviour: but being ſo honeſt inwardly, and in the matter of his Prayer, his *Geſtures* by that were made beauteous alſo; and therefore it is that our Lord ſo delightfully dilateth upon them, and draweth them out at length before the Eyes of others.

I have often obſerved, that that which is natural, and ſo comely in one, looks odiouſly when imitated by another I ſpeak as to *Geſtures* and *Actions* in Preaching and Prayer. Many, I doubt not

not, but will imitate the *Publican*, and that both in the *prayer* and *geſtures* of the *Publican*, whoſe perſons and actions will yet ſtink full foully in the noſtrils of him that is holy and juſt, and that ſearcheth the Heart and the Reins.

Well the *Publican ſtood* and prayed, he ſtood *afar off* and prayed, and his Prayers came even to the Ears and Heart of God.

And the Publican *ſtanding afar off, would not lift up ſo much as his eyes to Heaven*, &c.

We are now come to another of his poſtures. *He would not*, ſays the Text, *ſo much as lift up his eyes to Heaven.* Here therefore was another *Geſture* added to that which went before; and a Geſture that a great while before had been condemned by the Holy Ghoſt himſelf. *It is ſuch a faſt that I have choſen a day for a man to afflict his Soul? Is it to bow down his head like a bulruſh*, Iſai. 58. 5.

But why condemned then, and ſmiled upon now? Why! becauſe done in Hypocriſie then, and in Sincerity now. Hypocriſie and a ſpirit of Errour will ſo *beſmut* God's Ordinances, that he ſhall take no pleaſure in them: But ſincerity, and honeſty in duties, will make even them circumſtances that in themſelves are indifferent, at leaſt comely in the ſight of Men. May I not ſay before God? the *Recabites* were not commanded of God, but of their Father, to do as they did; but becauſe they were ſincere in their obedience thereto, even God himſelf maketh uſe of what they did to condemn the diſobedience of the Jews; and moreover doth tell the *Recabites* at laſt, that they ſhould not want a Man to ſtand before him for ever. *And* Jeremiah *ſaid to the houſe of the Recabites thus ſaith the Lord of Hoſts, the*

God

God of Iſrael, becauſe ye have obeyed the commandment of Jonadab *your father, and kept all his precepts, and done according to all that he hath commanded you; therefore, thus ſaith the Lord of Hoſts the God of Iſrael,* Jonadab *the ſon of* Racab *ſhall not want a man to ſtand before me for ever.*

He would not lift up his eyes to Heaven. Why? ſurely becauſe ſhame had covered his face. *Shame* will make a Man bluſh and hang his head like a Bulruſh. *Shame* for ſin is a *vertue* a *comely* thing; yea, a *beauty-ſpot* in the Face of a Sinner that cometh to God for Mercy.

God complains of the Houſe of *Iſrael*, that they *could* ſin, and that *without* ſhame; yea, and threatneth them too with ſore repeated Jndgments, *becauſe they were not aſhamed*; it is in *Jer.* 8. Their crimes in general were, they turned every one to his courſe, as the Horſe ruſheth into the Battle: In particular, they were ſuch as rejected God's Word, they loved this World, and ſet themſelves againſt the Prophet's crying Peace, peace, peace, when they cryed Judgment, Judgment. *And were they aſhamed when they had committed abomination? nay, they were not at all aſhamed, neither could they bluſh: Therefore ſhall they fall among them that fall, in the time of their viſita they ſhall be caſt down ſaith the Lord,* ver. 12. Oh! to ſtand, or ſit, or lye, or kneel, or walk before God in Prayer, with bluſhing Cheeks for ſin, *is one of the excelleneſt ſights that can be ſeen in the World.* Wherefore the Church taketh ſome kind of heart to her ſelf in that ſhe could *lye down in her ſhame*; yea, and makes that a kind of an Argument with God to prove that her Prayers did come from her heart, and alſo that he would hear them, *Jer.* 3. 22, 23, 24, 25.

Shame for ſin argueth ſenſe of ſin, yea, a right ſenſe of ſin, a godly ſenſe of ſin. *Ephraim* pleads this when under the hand of God. *I was*, ſaith he, *aſhamed, yea, even confounded becauſe I did bear the ſins of my youth.* But what follows? *Is Ephraim my dear Son, is he a pleaſant Child? for ſince I ſpake againſt him I do earneſtly remember him ſtill, therefore my Bowels are troubled for him, I will ſurely have mercy upon him, ſaith the Lord,* Jer. 31. 18, 19, 20.

I know that there is a *ſhame* that is *not* the ſpirit of an honeſt heart, but that rather floweth from ſuddain ſurprizal when the Sinner is unawares taken in the Act, in the very Manner. And thus ſometimes the houſe of *Iſrael* was taken, and then when they bluſhed their ſhame is compared to the ſhame of a Thief. *As the Thief is aſhamed when he is found, ſo is the Houſe of* Iſrael *aſhamed; they, their Kings, their Princes, and Prieſts, and their Prophets.*

But where they were taken, or about what were they found? *Why they were found ſaying to a ſtock, thou art my father; and to a ſtone, thou haſt brought me forth.* God catcht them *thus* doing, and *this* made them *aſhamed*, even as the *Thief is aſhamed* when the Owner doth catch him ſtealing of his Horſe.

But this was not the *Publican*'s ſhame, this ſhame brings not a Man into the Temple to pray, to ſtand willingly, and to take *ſhame* before God in Prayer. *This ſhame* makes one rather to flie from his face, and to count one's ſelf moſt at eaſe when they get fartheſt off from God, *Jer.* 2. 26, 27.

The Publican's *ſhame therefore which he demonſtrateth that he had*, even by hanging down of his Head, was godly and holy, and much like that of the Prodigal, when he ſaid, *Father, I have ſinned againſt Heaven, and in thy ſight, and am no more worthy to be called thy Son*, Luke 15. 21. I ſuppoſe, that his *Poſtures* were much the ſame with the *Publican*'s as were his Prayers, for the ſubſtance of them. O however Grace did work in both to the ſame end, they were both of them after a godly manner aſhamed of their ſins.

He would not lift up ſo much as his eyes to Heaven.

It ſaith not, he *could* not, bu he *would* not; which yet more fully makes it appear that it was *ſhame*, not *guilt*, not guilt *onely* or chiefly (though 'tis manifeſt enough that he had guilt alſo by his crying, *God be merciful to me a ſinner.* I ſay, guilt was not the chief cauſe of hanging down his Head, becauſe it ſaith, *He would not*; for when guilt is the cauſe of ſtooping, it lieth not in the Will, or in the Power thereof, to help one up.

David tells us, that when he was under guilt, his iniquities were gone over his head: *As an heavy burthen, they were too heavy for him*; and that with them he was bowed down greatly. Or, as he ſays in another place, *Mine iniquities have taken hold upon me, ſo that I am not able to look up*, Pſal. 38. Pſal. 40. I am not *ABLE* to do it; guilt *diſableth* the Underſtanding and Conſcience, ſhame makes all *willingly* fall and bare at the feet of Chriſt.

He would not, he knew what he was, what he had been, and ſhould be, if God had not Mercy upon him: Yea, he knew alſo that God knew what he was, had been, and would be, if Mercy prevented not; wherefore thought he, wherefore *SHOULD* I lift up the head? I am no righteous Man, no godly Man; I have not ſerved God, but Satan; this I know, this God knows, this Angels know, wherefore *I will not lift up the head.* It is as much as to ſay, I will not be an Hypocrite, like the *Phariſee*: For lifting up of the head ſignifies innocency and harmleſneſs of life, or good Conſcience, and the teſtimony thereof, under, and in the midſt of all accuſations. Wherefore this was the counſel of *Zophar* to *Job*: *If*, ſaith he, *thou prepare thine heart, and ſtretch out thine hand towards him: If iniquity be in thine hand, put it far away and let not wickedneſs dwell in thy tabernacle; for then ſhalt thou lift up thy face without ſpot; yea, thou ſhalt be ſtedfaſt, and ſhalt not fear*, Job. 11. 13, 14, 15.

This was not the *Publicans* ſtate, he had lived *in lewdneſs* and villany all his days; nor had he prepared his heart to ſeek the Lord God of his Fathers, he had not cleanſed his Heart nor Hands from violence, nor done that which was lawful and right. He only had been convinced of his evil ways, and was come into the Temple as he was, all foul, and in his filthy Garments, and amidſt his pollutions; how then could he be innocent, holy, or without ſpot? and conſequently how could he lift up his face unto God? I remember what *Abner* ſaid to *Aſahel*, *Turn thee aſide*, ſaid he, *from following me, wherefore ſhould I ſmite thee to the ground? how then ſhould I hold up my face to Joab thy brother?* 2 Sam. 2. 22.

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As if he had ſaid, if I kill thee, I ſhall *bluſh* be *aſhamed*, and hang my Head like a Bulruſh the next time I come into the Company of thy Brother.

This was the *Publican*'s caſe, he was guilty, he had ſinned, he had committed a treſpaſs, and now being come into the Temple, into the preſence of that God whoſe Laws he had broken, and againſt whom he had ſinned, *how could he lift up his Head?* how could he *bear the face* to do it? No, it better becomes him *to take his ſhame*, and to hang his Head in token of Guilt; and indeed he did, and did it to purpoſe too, for *he would not lift up*, no, *not ſo much as his Eyes to Heaven.*

True, ſome would have done it, the *Phariſee* did it; though if he had conſidered that Hypocriſie, and leaning to his own Righteouſneſs had been Sin, he would have found as little cauſe to have done it, as did the *Publican* himſelf. But, I ſay, he did it, and ſped thereafter; he went down to his Houſe as he came up into the Temple, a poor *unjuſtified* Phariſee, whoſe Perſon and Prayers were both rejected, becauſe, like the *Whore* of whom we read in the *Proverbs*, after he had practiſed all manner of hypocriſie, he comes into the Temple and wipes his Mouth, and ſaith, *I have done no Wickedneſs*, Prov. 30. 20. He lifts up his *Head*, his *Face*, his *Eyes* to Heaven; he *ſtruts*, he *vaunts* himſelf; he *ſwaggers*, he *vapours*, and *cries* up himſelf, ſaying, *God, I thank thee, I am not as other Men are.*

True, had he come and ſtood before a *ſtock* or a *ſtone*, he might have ſaid thus, and not have been reprehended; for ſuch are Gods that ſee not, nor hear, neither do they underſtand. But

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to come before the *true* God, the *living* God, the God that fills Heaven and Earth by his Preſence, and that knows the things that come into the mind of Man, *even every one of them.* I ſay, to come into *his* Houſe, to ſtand before *him*, and thus to lift up his head and eyes in ſuch hypocriſie before him: This was abominable, this was to tempt God, and to prove him; yea, to challenge him to know what was in Man *if he could*, even as thoſe did who ſaid, *How can God* (ſee) *know? can he judge through the dark Cloud?* Job 22. 13. Pſal. 73. 11.

But the *Publican*, no, the Publican *could* not, *durſt* not, *would* not do thus: *He would not lift up ſo much as his eyes to Heaven.* As who ſhould ſay, O Lord, I have been againſt thee, a Traitor and a Rebel, and like a Traitor *and Rebel before thee will I ſtand*, I will bear my ſhame before thee in the Preſence of the Holy Angels; yea, I will prevent thy judging of me by judging my ſelf in thy ſight, and will ſtand as condemned before thee, before thou paſſeſt Sentence upon me.

This is now for a Sinner *to go to the end of things.* For what is God's deſign in the work of conviction for ſin, and in his awakening of the Conſcience about it? What is his end I ſay, but to make the Sinner ſenſible of what he hath done, and that he might unfeignedly judge himſelf for the ſame. Now this our *Publican* doth; his Will therefore is now ſubjected to the Word of God, and he juſtifies him in all his Ways and Works towards him. Bleſſed be God for any Experience of theſe things.

He

He would not lift up ſo much as his eyes to Heaven. He knew by his deeds and deſervings *that he had no portion there*; nor would he deſert his Mind from the remembring, and from being affected with the evil of his ways.

Some Men when they are under the guilt and conviction of their evil Life, will do what they can to *look any ways*, and that on purpoſe to divert their minds, and to call them off from thinking on what they have done; and by their thus doing, they bring many evils more upon their own Souls: For this is a kind of ſtriving with God, and a ſhewing a diſlike to his Ways. Would not you think, if when you are ſhewing your Son or your Servant his faults, if he ſhould do what he could to divert and take off his mind from what you are ſaying, that he ſtriveth againſt you, and ſheweth diſlike of your doings. What elſe means the complaints of *Maſters* and of Fathers in this matter? I have a Servant, I have a Son, that doth contrary to my will. O but why do you not chide them for it? The Anſwer is, ſo I do; but they do not regard my words; they do what they can, even while I am ſpeaking, to divert their minds from my words and counſels. Why, all Men will cry out, this is baſe, this is worthy of great rebuke; ſuch a Son, ſuch a Servant deſerveth to be ſhut out of doors, and ſo made to learn better breeding by *want* and *hardſhip*.

But the *Publican* would not divert his mind from what at preſent God was about to make him ſenſible of, no, not by a look on the *choiceſt* Object, he would not lift up ſo much as his Eyes to *Heaven*. *They are but bad Scholars, whoſe Eyes, when their Maſter is teaching of them, are wandring off of their books.*

God

God ſaith unto Men, when he is a teaching them to know the evil of their ways, as the Angel ſaid to the Prophet, when he came to ſhew him the pattern of the Temple; *Son of Man*, ſays he, *behold with thine eyes, and hear with thine ears, and ſet thine heart upon all that I ſhew thee; for to the intent that I might ſhew them unto thee, art thou brought hither*, Ezek. 40. 4. So to the intent that God might ſhew to the *Publican* the evil of his ways, therefore was he brought under the power of Convictions, and the terrours of the Law; and he alſo like a good Learner gave good heed unto that Leſſon that now he was learning of God; for he would not lift up ſo much as his eyes to Heaven.

Looking downwards doth oft-times beſpeak Men very *ponderous* and *deep* in their *Cogitations*; alſo that the matter about which in their Minds they are now concerned, hath taken *great hold of their ſpirits*. The *Publican* hath now *new* things, *great* things, and *long-liv'd* things, to concern himſelf about: His *Sins*, the *Curſe*, with *Death*, and *Hell*, began now to ſtare him in the Face; wherefore it was no time now to let his Heart, or his Eyes, or his Cogitations wander, but to be fixed, and to be vehemently applying of himſelf (as a Sinner) to the God of Heaven for Mercies.

Few know the weight of Sin, and how, when the Guilt thereof takes hold of the Conſcience, it commands *homewards* all the Faculties of the Soul. No Man can go *out* or *off* now: Now he is *wind-bound*, or as *Paul* ſays, *caught*: Now he is made to poſſeſs bitter days, bitter nights, bitter hours, bitter thoughts; nor can he ſhift them, for this Sin is ever before him. As *David* ſaid, *For I acknowledge*

knowledge my tranſgreſſions, and my ſin is ever before me, in mine eye, and ſticketh faſt in every one of my thoughts, *Pſal.* 51. 3.

He would not lift up ſo much as his eyes to Heaven, [*But ſmote upon his Breaſt.*] This was the third and laſt of his Geſtures; *He ſmote upon his Breaſt*; to wit, with his Hand, or with his Fiſt. I read of ſeveral *Geſtures* with the Hand and Foot, according to the Working and Paſſions of the Mind. 'Tis ſaid *Balak ſmote his Hands together*, being angry becauſe that *Balaam* had *bleſſed*, and not *curſed* for him the Children of *Iſrael*.

God ſays alſo, that *HE had ſmitten his Hands* together, at the ſins of the Children of *Iſrael*. God alſo bids the Prophet *ſtamp with his Feet, and SMITE with his Hand upon his Thigh*, Numb. 24. 10. Ezek. 22. 13. Chap. 6. 11. Chap. 21. 12. upon ſundry occaſions, and at ſeveral enormities, but the *Publican* here is ſaid to *ſmite upon his Breaſt*. And,

Firſt, *Smiting upon the Breaſt betokeneth Sorrow* for ſomething done, this is an Experiment common among Men. And indeed, therefore (as I take it) doth our Lord Jeſus put him under this *Geſture* in the act and exerciſe of his Repentance, becauſe it is that which doth moſt lively ſet it forth.

Suppoſe a Man comes to great damage for ſome folly that he has wrought, and he be made ſorrowful for (being and) doing ſuch folly: There is nothing more common than for ſuch a Man, (if he may) to walk too and fro in the room where he is, with Head hung down, fetching ever and anon a bitter ſigh: and ſmiting himſelf upon the Breaſt in his dejected Condition; *But ſmote up-*

on his Breaſt, ſaying, God be merciful to me a Sinner.

Secondly, Smiting upon the breaſt is ſometimes a token of indignation and abhorrence of ſomething thought upon. I read in *Luke*, that when Chriſt was crucified, thoſe Spectators that ſtood to behold the barbarous uſage that he endured at the hands of his Enemies, *ſmote their breaſts* and returned. *And all the people*, ſays *Luke*, *that came together to that ſight, beholding the things that were done, ſmote their breaſts and returned*, Luke 23. 48. ſmote their breaſts; that is, in token of indignation againſt, and abhorrence of their cruelty, that ſo grievouſly uſed the Son of God.

Here alſo we have our *Publican* ſmiting upon his breaſt, in token of indignation againſt, and abhorrence of his former Life. And indeed without *indignation* againſt, and abhorrence of his former Life, his Repentance had not been good. Wherefore, the Apoſtle doth make *indignation* againſt ſin, and againſt our ſelves for that, one ſign of true Repentance, 2 *Cor.* 7. 11. and his indignation againſt ſin in general, and againſt his former Life in particular, was manifeſted by his *ſmiting upon the breaſt*. Even as *Ephraim*'s ſmiting upon the *Thigh* was a ſign and token of his: *Surely*, ſays he, *after that I was turned I repented, and after that I was inſtructed, I ſmote upon my thigh: I was aſhamed, yea, even confounded, becauſe I did bear the Reproach of my Youth*, Jer. 31. 19. Man when he vehemently diſlikes a thing, is very apt to ſhew that diſlike that to that thing he hath, by this or another outward Geſture: As in putting the Branch to the Noſe, in ſnuffing or ſnorting at it; or in deriding; or, as ſome ſay, in blowing of

their

their Noſes at it, *Ezek.* 8. 17. *Malac.* 1. 13. *Luke* 16. 14. but the *Publican* here chuſeth rather to uſe *this moſt ſolemn* Poſture; for *ſmiting upon the breaſt*, ſeems to imply a more ſerious, ſolemn, grave way or manner of diſlike, than any of thoſe laſt mentioned do.

Thirdly, Smiting upon the breaſt, ſeems to intimate a quarrel with the Heart for beguiling, deluding, flattering, ſeducing, and enticing of him to ſin: For as *conviction* for ſin begets in Man (I mean if it be through) a ſenſe of the ſore and plague of the Heart. So *Repentance* (if it be right) begets in Man an *outcry* againſt the Heart; for as much as by that light, by which Repentance takes occaſion to be, the ſinner is made to ſee, that the Heart is the Fountain, and Well-ſpring of ſin. *For from within, out of the heart of Man proceeds evil thoughts, adulteries, covetouſneſs*, &c. *Mark* 7. 21, 22, 23. And hence it is, that commonly young Converts do complain ſo of their Hearts, calling them *wicked, treacherous, deceitful, deſperate* ones.

Indeed one difference between true and falſe Repentance lieth in this. The Man that truly repents crieth out of his Heart; but the other, as *Eve* upon the Serpent, or ſomething elſe. And that the *Publican* perceived his Heart to be naught, I conclude, *by his ſmiting upon his Breaſt.*

Fourthly, *Smiting upon the Breaſt*, ſeems to intimate one apprehenſive of ſome new, ſudden, ſtrange and amazing thing: As when a Man ſees ſome ſtrange ſight in the Air, or heareth ſome ſudden, or diſmal ſound in the Clouds: Why, as he is ſtruck into a deep damp in his Mind, ſo 'tis a wonder

der if he can keep or hold back from ſmiting upon his Breaſt.

Now oft-times ſight of God, and ſenſe of ſin, *comes to the ſinner like a flaſh of Lightning*, (not for ſhort continuance, but) for ſuddenneſs, and ſo for ſurprizal; ſo that the Sinner is ſtruck, taken, and captivated, to his own amazement, with what ſo unexpectedly is come upon him. It is ſaid of *Paul* at his Converſion, that when Conviction of his bad Life took faſt hold of his Conſcience, he trembled, and was aſtoniſhed, *Acts* 9. 6. and although we read not of any particular circumſtance of his Behaviour under his Conviction outwardly, yet it is almoſt impoſſible but he muſt have *ſome*, and thoſe of the moſt *ſolid* ſort. For there is ſuch a Sympathy betwixt the Soul and the Body, that the one cannot be in diſtreſs or comfort, but the other muſt partake of, and alſo ſignifie the ſame. If it be comfort then 'tis ſhewn; if comfort of Mind, then by leaping, skipping, chearfulneſs of the Countenance, or ſome other outward Geſture: If it be ſorrow or heavineſs of Spirit, then that is ſhewed by the Body, in weeping, ſighing, groaning, ſoftly-going, ſhaking of the Head, a lowring Countenance, ſtamping, ſmiting upon the Thigh or Breaſt, as here the *Publican* did, or ſomewhat.

We muſt not therefore look upon theſe outward *Actions* or *Geſtures* of the *Publican*, to be empty inſignificant things; but to be ſuch, that in truth did expreſs and ſhew the *temper*, *frame*, and *preſent* complexion of his Soul. For Chriſt, the Wiſdom of God, hath mentioned them to that very end, that in and by them, might be held forth, and that Men might ſee, as in a Glaſs, the very

very Emblem of a converted, and truly penitent Sinner. *He ſmote upon his Breaſt.*

Fifthly, *Smiting upon the Breaſt*, is ſometimes to ſignifie a mixture of diſtruſt, joined with Hope. And indeed in young Converts, Hope and Diſtruſt, or a Degree of Deſpair, do work and anſwer one another, as doth the Noiſe of the Balance of the Watch in the Pocket. Life and Death, Life and Death is always the motion of the Mind then, and this Noiſe continues until Faith is ſtronger grown, and until the Soul is better acquainted with the Methods and Ways of God with a Sinner. Yea, was but a carnal Man in a Convert's Heart, and could ſee, he ſhould diſcern theſe two, to wit, *Hope* and *Fear*, to have a continual Motion in the Soul; wreſtling and oppoſing one another, as doth Light and Darkneſs, in ſtriving for the Victory.

And hence it is that you find ſuch People ſo *fickle* and *uncertain* in their Spirits; *now* on the *Mount*, *then* in the *Valleys*; *now* in the *Sun-ſhine*, *then* in the *Shade*; *now warm*, *then frozen*; *now bonny* and *blithe*, *then* in a moment *penſive* and *ſad*; as thinking of a portion no where but in Hell. This will cauſe *ſmiting on the Breaſt*; nor can I imagine that the *Publican* was as yet farther than thus far in the Chriſtian's Progreſs, ſince yet he was ſmiting upon his Breaſt.

Sixthly, *Smiting upon the Breaſt*, ſeems to intimate, that the Party ſo doing is very apprehenſive of ſome great loſs that he has ſuſtained; either by negligence, careleſneſs, fooliſhneſs, or the like. And *this* is the way in which Men do loſe their Souls. Now to loſe a thing, a great thing,

the

the only choice thing that a Man has, negligently, carelesly, foolishly, or the like, why it puts aggravations into the thoughts of the loss, that the Man has sustained, and aggravations in the thoughts of them go out of the Soul and come in upon a sudden, even as the *Bailiff*, or the King's *Serjeant at Arms*, and at every appearance of them makes the Soul start; and starting, *it smites upon the breast*.

I might multiply particulars; but to be brief, we have before us a sensible Soul, a sorrowful Soul, a penitent Soul; one that prays indeed, that prays sensibly, affectionately, effectually: One that sees his loss, that fears and trembleth before God in consideration of it, and one that knows no way, but the right way, to secure himself from perishing, to wit, by having humble and hearty recourse to the God of Heaven for Mercy.

I should now come to speak something by way of Use and Application; but before I do that, I will briefly draw up, and present you with a few Conclusions that in my Judgment do naturally flow from the Text, therefore in this place I will read over the Text again.

Two Men went up into the temple to pray, the one a Pharisee, the other a Publican. The Pharisee stood and prayed thus with himself; God, I thank thee, that I am not as other Men are, extortioners, unjust, adulterers, or even as this Publican: I fast twice in the week, I give tithes of all that I possess. And the Publican standing afar off, would not lift up so much as his eyes to Heaven, but smote upon his breast, saying, God be merciful to me a sinner.

From these Words I gather these several Conclusions, with these Inferences. *First,*

Firſt, That it doth not always follow, *that they that pray do know God, or love him, or truſt in him.* This Concluſion is evident by the *Phariſee* in the Text; he prayed, but he knew not God, he loved not God, he truſted not in God; that is he knew him not in his Son, nor *SO* loved, nor truſted in him. He was, though a praying Man, far off from this. Whence it may be inferted, that thoſe that pray not at all cannot be good, cannot know, love, or truſt in God. For if the Star, though it ſhines, is not the Sun, then ſurely a clod of Dirt cannot be the Sun, Why a *praying Man* doth as far out-ſtrip a *non-praying* Man, as a Star out-ſtrips a Clod of earth. A *non-praying* Man lives like a Beaſt, nay a worſe, and with reference to his ſtation, a more ſottiſh Life than he. *The OX knows his Owner; and the ASS his Maſters Crib; but this Man doth not know, but this Man doth not Conſider,* (Iſai 1. 3.) The *prayerleſs-Man* is therefore of no Religion, except he be an *Atheiſt*, or an *Epicurean.* Therefore the *non-praying Man* is numbred among the Heathens, and among thoſe that know not God, and is appointed and deſigned by the Sentence of the Word to the fearful Wrath of God, (*Pſal.* 79. 6. *Jer.* 10. 25)

Secondly, A Second Concluſion is, *That the Man that prays, if in his Prayer he pleads for Acceptance (either in whole or in part, for his own good Deeds, is in a miſerable State.* This alſo is gathered from the *Phariſee* here, he prayed, but in this Prayer he pleaded his own good Deeds for Acceptance, that is, of his Perſon, and therefore went down to his houſe unjuſtified. Now to be unjuſtified is the worſt Condition that a Man can be in, and he is in this Condition that doth thus. The Conclu-

ſion is true, foraſmuch as the *Phariſee* mentioned in the Parable is not ſo ſpoken of, for the only ſake of that Sect of Men; but to caution, forewarn, and bid all Men take heed, that they by doing as he, procure not his rejection of God, and be ſent away from his Preſence unjuſtified. I do therefore infer from hence, that if he that pleadeth his own good doing for perſonal Acceptance with God, be thus miſerable; then he that teacheth Men ſo to do, is much more miſerable. We always conclude, that a *Ring-leader* in an evil Way, is more blame-worthy, than thoſe that are led of him. This falls hard upon the leading *Socinians* and others, who teach, that Mens Works make their Perſons accepted of God.

True, *they ſay, through Chriſt*; but that is brought in as a *Blandation*, merely to delude the ſimple with, and is an horrible Lye; for we read not in all the Word of God as to perſonal Juſtification in the ſight of God from the Curſe, (and that is the Queſtion under Conſideration) that it muſt be by Mans Righteouſneſs as made prevalent by Chriſts, but contrariwiſe by *his*, and *his* onely, *without* the Deeds, Works, or Righteouſneſs of the Law, which is our Righteouſneſs. Wherefore, I ſay, the Teachers and Leaders of this Doctrine, have the greater Sin.

Thirdly, A third Concluſion is They that uſe high and flaunting Language in Prayer, their ſimplicity and godly ſincerity is to be queſtioned, as to the doing of that Duty ſincerely. This ſtill flows from our Text, the *Phariſee* greatly uſed this; for higher and more flaunting Language can hardly be found, than in the *Phariſee*'s Mouth; nor will aſcribing to God by the ſame Mouth

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aud and Praiſe, help the Buſineſs at all: For to e ſure, where the Effect is baſe and rotten, the auſe cannot be good.

The *Phariſee* would hold himſelf in hand that e was not as other Men, and then gives Thanks to od for this: But the Concluſion was moſt vilely lſe, and therefore the Praiſe for it could not but e fooliſh, vain, and frivolous. Whence I infer, at if to uſe ſuch Language in Prayer is dange- us, then to *Effect* the Uſe thereof is yet more ngerous: Prayer muſt be made with humble earts, and ſenſible Words, and of that we have eated before, wherefore high, flaunting, ſwel- ng Words of Vanity become not a Sinners Mouth, , not at any Time, much leſs when he comes to, id preſents himſelf before God in that ſolemn Du- y of Prayer. But, I ſay, there are ſome that ſo *fect* the *Phariſees* Mode, that they cannot be well in ſome ſort or other they be not in the Pra- ice of it; not knowing what they ſay, nor hereof they affirm; but theſe are greatly adi- ted to Hypocriſie, and to deſire of vain Glory, ſpecially if the Sound of their Words be within the each of other Mens Ears.

Fourthly. A fourth Concluſion is, that Reforma- ions and Amendments, though good with, and efore Men, are nothing as to Juſtification with God. This is manifeſt by the Condition of our *Phariſee*; he was a reformed Man, a Man beyond thers for Perſonal Righteouſneſs, yet he went out f the Temple from God unjuſtified, his Works ame to nothing with God. Hence I infer, that he Man that hath nothing to commend him to God of his own, yet ſtands as fair before God for

Juſtifi-

Juſtification, and ſo Acceptance, as any other Man in the World.

Fifthly, A fifth Concluſion is, it is the ſenſible ſinner, the ſelf-bemoaning ſinner, the ſelf-judging ſinner, the ſelf-abhorring ſinner, and the ſelf-condemning-ſinner, whoſe prayers prevail with God for Mercy. Hence I infer, that one reaſon why Men make ſo many Prayers and prevail no more with God, is becauſe their Prayers are rather the floatings of *Phariſaical* Fancies, than the Fruits of ſound ſenſe of ſin, and ſincere deſires of enjoying God in Mercy, and in the Fruits of the Holy Ghoſt.

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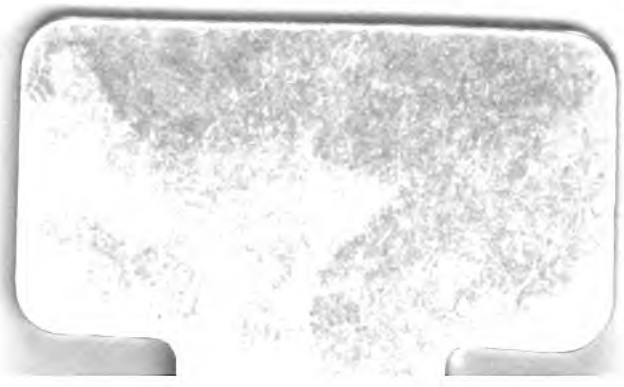
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