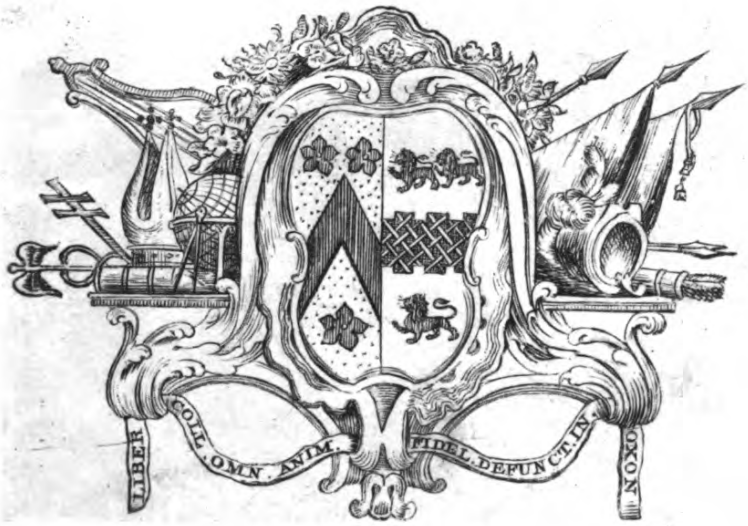

ANNE R.

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By Her Majesty's Command.

SUNDERLAND.

Thesaurus Theologicus:

OR, A

Complete System

OF

DIVINITY:

Summ'd up in

BRIEF NOTES

UPON

SELECT PLACES

OF THE

Old and New Testament.

WHEREIN

The Sacred TEXT is reduc'd under proper Heads, explain'd, and illustrated with the Opinions and Authorities of the Ancient Fathers, Councils, *&c.*

By WILLIAM BEVERIDGE, D.D.
Late Lord Bishop of S. *Asaph.*

VOL. II.

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THESAURUS THEOLOGICUS.

S. Matt. iii. 16, 17.

And Jesus, when he was baptized, went up straightway out of the Water: and lo, the Heavens were opened unto Him, and he saw the Spirit of God descending like a Dove, and lighting upon Him. And lo, a Voice from Heaven, saying, This is my beloved Son, in whom I am well pleased.

JESUS being about thirty Years of Age, (S. *Luk.* iii. 23.) or twenty nine Years, ten Months, (τῷ τριακοστῷ ἔτει τῆς ἐνσάρκου γενήσεως, τετέσι χῷ Αἰγυπτίου Ἀθὺρ δωδεκάτῃ περὶ ἕξ εἰδῶν Νοεμβρίων· χῷ Ἕλληνας, Δίου η', &c. *Epiphan. Hæres.* 51. *n.* 24.) on the 6th of the *Ides* of *November*, or the 8th Day of that Month; so that he turned the Water to Wine, when just thirty Years of Age.

He came to be baptized, not because he wanted it, for he had no Sin, but 1. To sanctify Baptism to us. *Atque ita non illé necessitatem habuit*

abluendi, sed per illum in aquis ablutionis nostra erat sanctificanda purgatio. Hilar. Pictav. in S. *Matt. Can.* 2.

And so he was circumcised, S. *Luk.* ii. 21.

And so instituted Baptism instead of Circumcision; as afterwards, the Lord's-Supper for the Passover, S. *Matt.* xxviii. 19. *Act.* xxii. 16. S. *Matt.* xxvi. 26.

2. Because he was by this Means to be initiated into his Office, *Ne homines gravarentur ad baptismum Domini venire, cum non gravaretur Dominus venire ad baptismum servi.* See S. *August. Enchirid. ad Laureat.* c. 49. *De mirab. sacr. Scripturæ*, l. 3. c. 5. *& in Psal.* xc. *Tom.* 8. *p.* 696.

John forbad him, S. *Matt.* iii. 14. But *Jesus* said, he must not look at the Worthiness of the Person, but at the Command of God, *v.* 15.

John came between the Law and the Gospel, S. *Joh.* i. 25. And he notified our Saviour to the People, *v.* 29, 30. and particularly, in relation to the Holy Ghost's Descent upon him at his Baptism, *v.* 33.

At which Baptism, we may observe, how all the Persons of the Blessed Trinity manifested their especial Presence. *Voce Pater, Natus corpore, Flamen ave.*

I. The Son is baptized. For, *he was baptized*, is not only to declare him to be the well-beloved Son, *v.* 17. but we are told also, that it was *Jesus* that came from *Galilee* to *Jordan* unto *John*, to be baptized of him, *v.* 13. that ordered it to be so done, *v.* 15. and that *was baptized, and went up straightway out of the Water*, v. 16.

II. The Spirit, the Holy Ghost, the Third Person of the Blessed Trinity, descended upon our Lord, S. *Joh.* i. 32.

1. Ὡσεὶ, *as a Dove*; Οὐκ ἐν φύσει, ἀλλ' ἐν εἴδει περιστερᾶς. *S. Chrysost. in loc.* σωματικῷ εἴδει. S. *Luk.* iii. 22.

2. As a Dove for its Innocence, Purity and Love. Ἥμερον τὸ ζῶον καὶ καθαρόν. *S. Chrysost. ibid.*

3. Holy Ghost was visible under this Shape; *John* saw it, S. *Luk.* iii. 22. S. *Joh.* i. 34. or, at least, hovering over our Saviour, as a Dove hovers when it is lighting. Καὶ ἀναδύντος αὐτοῦ ἀπὸ τοῦ ὕδατος, ὡς περιστερὰν τὸ ἅγιον πνεῦμα ἀπιπτῆναι ἐπ' αὐτὸν ἔγραψαν οἱ Ἀπόστολοι αὐτοῦ τούτου τοῦ Χριστοῦ. *Just. M.* c. *Tryph.* p. 315.

4. The Heavens were opened to make way for this Sight, and to shew they were now opened for Believers. Ἀνεῴχθησαν αὐτῷ οἱ οὐρανοὶ, in the Text. And S. *Mark*, εἶδε χιζομένους τοὺς οὐρανοὺς, S. *Mar.* i. 10.

5. The Spirit now descended and lighted on *Jesus*, S. *Chrysost.* thinks, in the Sight, not of S. *John* only, but of the *Jews*; πῶς οὖν οὐκ ἐπίστευσαν οἱ Ἰουδαῖοι, φησὶν· οὐδὲ γὰρ μόνος Ἰωάννης εἶδε τὸ πνεῦμα ἐν εἴδει περιστερᾶς, in S. *Jo.* Hom. 17.

1. To demonstrate him to be the *Messiah*, S. *Mar.* i. 7, 8. S. *Joh.* i. 33.

2. To inaugurate him into his Office, S. *Joh.* xx. 22.

3. To fulfil the Prophecy that had been long before concerning him, *Isa.* xi. 1, 2. and xlii. 1.

III. The Father spake, and audibly owned our Saviour for his Son; so says the Evangelist; *Behold a Voice from Heaven*, &c. *Thou art*,

1. *My Son*, S. *Luk.* i. 15. Therefore, he that spake, was the Father.

2. *My beloved Son*, S. *Matt.* xii. 18. and xvii. 5.

3. *In whom I am well pleased*, 2 S. *Pet.* i. 17. even so that others too were accepted thro' him; *Ezek.* i. 6.

OBSERV. I. There are three Persons in the one Godhead, or Divine Essence.

1. There are three Persons; as appears,

1. From the Old Testament, *Gen* i. 26. and iii. 22. 2 *Sam.* xxiii. 2. *Psal.* xxxiii. 6. *Isai.* xlii. 1.

2. From the New Testament, S. *Luk.* i. 35. 2 *Cor.* xiii. 14. S. *Joh.* xiv. 26.

2. Every one of these is God. Ἰδὲ, Ἀδὰμ γέγονεν ὡς ἕς ἐξ ἡμῶν τῶν τειῶν τῆς Θεότητος ὑποστάσεων. *Anastas. Sinait. in Hexaem.* l. 12. p. 5.

1. The Father's being so, is not disputed, but *Jews*, *Turks* and *Hereticks*, acknowledge it.

2. That the Son is so, see S. *John* i. 1. and xx. 28. *Phil.* ii. 6. 1 *Tim.* iii. 16. *Act.* xx. 28. S. *Matt.* i. 23. otherwise he could not be our Saviour.

3. And no less is the Holy Ghost God, S. *Matt.* xii. 31, 32. *Act.* v. 4. 1 *Cor.* iii. 16.

3. All three Persons are yet but one God, *Deut.* vi. 4. 1 S. *Joh.* v. 7. 1 *Tim.* ii. 5. S. *Joh.* xvii. 3.

4. The Order of these three Persons.

1. The Father in the first place, so He is mentioned here; And to Him a Priority of Order is ascribed in all other Places of Scripture, wheresoever the whole three Persons are spoken of.

2. The Son next. He is the only begotten of the Father, and therefore next after him; S. *Joh.* iii. 16. *Heb.* i. 2, 6. *is God of God, Light of Light, very God of very God*, as styled in the Creed, commonly call'd the *Nicene*; In S. *Basil*'s Language, he is, Αὐτοζωὴ καὶ αὐτοαγαθός.

3. The Holy Ghost last, S. *Joh.* xv. 26. This is plain, in that he is call'd the Spirit of God and of Christ, *Rom.* viii. 9. The Spirit of the Living God,

God, 2 *Cor.* iii. 3. And of Christ, *Phil.* i. 19. And of the Son, *Gal.* iv. 6.

5. Every one of these Persons is to be worshipped.

1. Because every one is God, as already observed.

2. Because this is the great Distinction between Christians and others, that we have a more explicit Notion and clearer Revelations of the Trinity; to whom we are therefore to pay our Adoration accordingly.

OBSERV. II. All three Persons were present at Christ's Baptism. Because,

1. All are equally desirous of Man's Happiness, *Ezek.* xviii. 31. S. *Joh.* v. 40. *Ephes.* iv. 30.

2. To shew that we are to baptize in the Name of all three Persons; We having,

1. Christ's Example, at whose Baptism all three Persons were thus present, and in which they were thus concerned.

2. His positive Precept for it, S. *Matt.* xxviii. 19.

INFERENCES.

1. That all three Persons concur in especial Acts of Providence. Thus, *Gen.* i. 26. 1 S. *Joh.* v. 7.

2. That Baptism is a Divine Institution, and so of necessary and indispensable Obligation, S. *Joh.* iii. 5. *Act.* iii. 19. S. *Mar.* xvi. 16. *Rom.* vi. 3.

3. That we have great Cause to bless God for ours, 1 S. *Pet.* iii. 21. *Ephes.* ii. 12, 13. 1 *Cor.* vi. 11.

USE. That we carefully perform our several Duties to each of these Persons. Such as,

I. Faith, S. *Mar.* xii. 22. *Rom.* i. 17.
II. Fear, *Psal.* cxlix. S. *Luk.* xii. 5.
III. Love, *Deut.* vi. 5. S. *Matt.* xxii. 37, 38.
IV. Trust, 1 S. *Pet.* v. 7.
V. Prayer, S. *Matt.* vii. 7. 1 *Thess.* v. 17.
VI. Joy, *Phil.* iv. 4.
VII. Thankfulness, 1 *Thess.* v. 18. *Ephes.* v. 20.

1. To the Father.
   1. For our Creation, *Gen.* i. 27. *Isai.* lxiv. 8. *Act.* xvii. 24, 25, 26.
   2. For our Preservation, *Act.* xvii. 28.
   3. For all our temporal Blessings, *Act.* xiv. 17.
   4. For those of a higher Nature, *Ephes.* i. 3, 4. and ii. 8.
   5. For the Hope of Eternal Glory, 1 S. *Pet.* i. 3, 4.
2. To the Son.
   1. For Expiating our Sins, 1 S. *Joh.* ii. 2.
   2. For Interceding for our Souls, *Rom.* viii. 34. *Heb.* vii. 25.
3. To the Holy Ghost.
   1. For Inditing the Scriptures, 2 *Tim.* iii. 16, 17.
   2. For Helping our Infirmities, *Rom.* viii. 13, 26.
   3. For Sanctifying our Souls, 2 *Thess.* ii. 13. 1 S. *Pet.* i. 2.
   4. For Securing to us a better State, *Ephes.* i. 13. and iv. 30.

S. MATT. iii. 17.

This is my beloved Son, in whom I am well pleased.

CHRIST is the Beloved, or Only Son of GOD.

He is called the Son of GOD;

1. Because conceived by the Holy Ghost, S. *Luk.* i. 15. S. *Matt.* i. 20.

2. Because sanctified by the Father, and sent into the World, S. *Joh.* x. 36.

3. Because raised from the Dead, *Act.* xiii. 33. *Rom.* i. 4.

4. Especially, because Begotten of the Father from all Eternity, *Col.* i. 15.

For which consider,

1. Christ had a real Being and Existence before he was born of the Virgin *Mary*, *Gal.* iv. 4. S. *Joh.* vi. 33, 51. and xvi. 28. He was before *John* the Baptist, S. *Joh.* i. 15. Before *Abraham*, S. *Joh.* viii. 5. Before the World, S. *Joh.* i. 1, 2, 3. *Col.* i. 15, 16. *Hebr.* i. 2. Ὁ γὰρ τοῦ Θεοῦ υἱὸς, ὁ πρὸ αἰώνων γεννηθεὶς. S. *Ignat. Ep. ad Ephes.*

2. The Being which he had was truly Divine, the same which the Father had, so that he was really and truly GOD, *Rom.* ix. 5. *Phil.* ii. 6, 7. 1 S. *Joh.* v. 20. S. *Joh.* i. 1. and xx. 28.

The same was revealed in the Old Testament, *Isai.* vii. 14. and ix. 6. גבור אל.

Hence his Blood which he shed as Man, is yet said to be the Blood of God, *Act.* xx. 28.

3. This his Divine Nature he received of the Father, S. *Joh.* v. 26. and vii. 29. He is called by the Council of *Nice*, Θεὸς ἐκ Θεοῦ, φῶς ἐκ φωτὸς, Θεὸς ἀληθινὸς ἐκ Θεοῦ ἀληθινοῦ.

Pater est vita in semetipso, non à Filio: Filius vita in semetipso, sed à Patre; S. August. *Vitam genuit Pater vita, nec differt in aliquo essentia gignentis & geniti, cum sic ex Patre sit Filius, ut consempiterna non una quidem Persona, sed una sit Deitas.* Sentent. Decerpt. ex *August.* cccxxxv. And so to the same purpose, *Id. C. Maximin. l.* 1. *&* *l.* 3. *c.* 14. *& de Incarnati Verbi, c.* 8.

Neither did he receive any part, but the whole Divine Essence was communicated to him, so as to be ὁμοούσιος τῷ Πατρὶ, *Col.* ii 9.

4. This Communication of the Divine Essence was properly Generation, and therefore Christ most properly a Son, *Hebr.* i. 6. Inasmuch as τὸ ποιούμενον οὐκ ἐκ τῆς οὐσίας τοῦ ποιοῦντός ἐστι· τὸ δὲ γεννώμενον ἐκ τῆς αὐτῆς οὐσίας τοῦ γεννῶντος. *S. Basil. adv. Eunom. l.* 4. *ab init.* And *l.* 2. *p.* 738. having recited the first Verse of S. *John*'s Gospel, he adds, τὴν δὲ αἰδίου ὕπαρξιν, τὴν ἀπαθῆ γέννησιν, τὸ συμφυὲς τῷ Πατρὶ, τὸ μεγαλεῖον τῆς φύσεως, πάντα ἐν τοῖς ὀλίγοις ῥήμασι συλλαβών.

Ἰησοῦς Χριστὸς μόνος ἰδίως υἱὸς τῷ Θεῷ γεγέννηται, λόγος αὐτοῦ ὑπάρχων, καὶ πρωτότοκος, καὶ δύναμις. *Just. Mart. Apol.* 2. Ὦ τοῦ μεγάλου Θεοῦ! ὦ τοῦ τελείου παιδίου! υἱὸς ἐν πατρὶ, καὶ πατὴρ ἐν υἱῷ. *Clem. Alex. Pædag. l.* 2. *c.* 5.

Hence he is called the Image of God, *Hebr.* i. 2, 3. and God's own Son, *Rom.* vi. 32. Not by Adoption, *Gal.* iv. 4, 5. and the μονογενὴς, the Only Begotten of the Father, S. *Joh.* i. 14. and iii. 16.

Hence therefore we may see the Reason of every Expression in my Text, uttered from Heaven by GOD Himself.

1. This

1. This, *My Son.* Because it is the Father that spake, by a Voice from Heaven, as our Saviour spake from thence to S. *Paul*, *Act.* xxvi. 13, 14. so here GOD the Father spake, and own'd our Saviour for His Son.

2. *My Beloved Son*; because His Only Begotten, S. *Matt.* xii. 18. and xvii. 5.

3. *In whom I am well pleased*; ἐν ᾧ εὐδόκησα. In, or through whom, I am well pleased with all the Sons of Men that repent and turn to me, *Ephes.* i. 6. S. *Joh.* iv. 42.

And the Reason is, because this Son of GOD having in our Nature undergone the Punishment of our Sins, we are hereby reconciled to GOD, *Rom.* v. 10. and so have Peace with Him, *Rom.* v. 1.

Hence therefore we may observe two Things.

I. That this *Jesus Christ*, as he is the Son of GOD, must needs be the LORD too, S. *Matt.* xxviii. 6. S. *Luk.* ii. 11. S. *Joh.* iv. 1. *Act.* ix. 5, 6, 10. 11. *Hos.* i. 7. where ביהוה is rendered by the *Targum* במימרא דיי, *by the Word of the Lord.* For,

1. As the Son of GOD, he must needs be the Lord too, as his Father is; יהוה the Being of Beings, *for all things were made by him*, S. *Joh.* i. 3.

2. Besides this his Dominion as the Son of GOD, he is Lord also, as the Son of Man. For as such he purchased this Power by his Death, *Ephes.* i. 20, 21, 22. *Phil.* ii. 11. S. *Matt.* xxviii. 18.

II. It is also to be observed, That he is our Lord in a peculiar manner, S. *Joh.* xx. 28. *Phil.* iii. 8. For it is he that hath redeemed us with his own Blood, *Tit.* ii. 14. *Rev.* v. 9, 10.

USE. Hence learn,

1. To adore and magnify the infinite Love of GOD in our Redemption, S. *Joh.* iii. 16. 1 S. *Joh.* iv. 9, 10.

2. To put our whole Trust and Confidence in Him, for our Salvation, *Hebr.* vii. 25. For he being GOD, as well as Man, his Death could not but be a Propitiation for for all our Sins, 1 S. *Joh.* ii. 2. and be able to endue us with true Grace and Vertue, *Act.* iii. 26.

3. To worship and glorify CHRIST as GOD and LORD, S. *Joh.* v. 22, 23. *Rev.* xiii.

4. To call to mind, that CHRIST being our LORD, both by Creation and Redemption, we are to look upon ourselves as not our own, but His, 1 *Cor.* vi. 19, 20. *Rom.* xiv. 7, 8.

5. And lastly, To devote ourselves wholly to His Service, 2 *Cor.* x. 5. 2 *Tim.* ii. 19. 1 S. *Pet.* ii. 9, 10, 11, 12.

S. Matt. v. 16.

Let your Light so shine before Men, that they may see your good Works, and glorify your Father which is in Heaven.

I. WHAT we are to understand by Light; namely,

1. Knowledge, S. *Joh.* iii. 19. and ii. 10. *Act.* xxvi. 18. 1 *Cor.* iv. 4.

2. Doctrine, S. *Matt.* v. 14. 2 *Cor.* iv. 4. S. *Luk.* xvi. 8.

3. Holiness of Life, *Ephes.* v. 8. And that this is chiefly intended here, appears plainly from the following Words, *That they seeing your good Works, &c.*

II. What by Shining, *Let your Light so shine before Men*, i. e. to be made manifest, and shew itself, not only to God, and our own Consciences, but to all *Men*, to all we converse with, S. *Joh.* v. 35.

That it appear with Lustre, and be Bright and Glittering; which is the proper Signification of λάμπω, the Word in the Original, to spread its Rays like a Torch, says *Budæus*; *Niteo, splendeo, coruſco*, say others. Thus 'tis said of our Saviour in his Transfiguration, ἔλαμψε τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, S. *Matt.* xvii. 2. And thus applied to God's first Production of Light, *Gen* xiii. and to the Light of our Saviour's Gospel breaking in upon the Hearts of his Disciples, 2 *Cor.* iv. 6.

III. Two Ends of this Light shining.

1. That others may see our good Works, *Tit.* ii. 7, 8. 2 *Thess.* iii. 9. Not that we may be applauded for them, S. *Matt.* vi. 1, 5. But,

1. For

1. For their Conviction, 1 S. *Pet.* ii. 12, 15.
2. For their Imitation, 1 *Cor.* xi. 1. *Hebr.* xiii. 7.

2. That they may glorify your Father which is in Heaven.

1. By Approving his Ways, 2 S. *Pet.* ii. 8. *Rom.* ii. 24. and on the contrary, *Col.* ii. 5. 2 *Cor.* ix. 13. 2 *Thess.* i. 7.

2. By Turning to them, 1 S. *Pet.* iii. 2. 2 *Thess.* i. 7.

3. By Praising his Mercy, for giving such Grace to Men, 1 *Cor.* xiv. 25. 1 S. *Pet.* ii. 9.

Observ. I. It is Christ's Command that his Disciples be eminent in good Works, S. *Matt.* v. 47. S. *Luk.* xii. 48.

1. What are good Works? Such as are done,

1. By good Men, *Prov.* xv. 8. and xxi. 27. *Isa.* i. 11, 15.

2. Out of Regard to God's Command, *Deut.* xii. 8. S. *Mar.* x. 19. 1 *Cor.* vii. 19.

3. With a willing Mind, 1 *Chron.* xxviii. 9. 2 *Cor.* viii. 12.

4. With all our Might, *Eccles.* ix. 10. *Deut.* x. 12. *Rom.* i. 9.

5. With Humility, *Act.* xx. 19. 1 S. *Pet.* v. 5. *Mic.* vi. 8.

6. For God's Glory, 1 *Cor.* x. 31.

2. What sort of good Works are here required?

1. Works of Penitence for Sin, S. *Matt.* iv. 17. *Act.* xxvi. 20.

2. Of Faith in Christ, 2 *Thess.* i. 11.

3. Of Piety towards God, 1 *Tim.* iv. 7, 8. *Hebr.* xii. 28.

4. Of Sobriety and Mortification towards ourselves.

1. Sobriety,

1. Sobriety, *Rom.* xiii. 12, 13. 1 *Thess.* v. 6, 7, 8.

2. Mortification, *Col.* iii. 5. *Gal.* v. 24.

5. Of Charity to the Poor, 1 *Tim.* vi. 17, 18. *Hebr.* xiii. 16. S. *Matt.* xxv. 35, &c.

6. Of Equity and Justice towards all, *Rom.* xiii. 7, 8. 1 *Thess.* iv. 6.

3. Why should Christians be so Eminent, above others, for their good Works?

1. Because they have more Knowledge, S. *Joh.* iii. 19. S. *James* iii. 13. and iv. 17.

1. Of God, *Act.* xvii. 23 — 27. *Gal.* iv. 9.

2. Of Christ, *Rom.* x. 4. and xiv. 9. 1 *Cor.* i. 23, 24.

3. Of the Soul's Immortality, and the Rewards and Punishments of the other Life, 2 *Tim.* i. 10. S. *Matt.* xxv. 46.

2. They have more Advantages of being so, S. *Luk.* x. 13. S. *Joh.* xv. 22. 2 *Cor.* xii. 9.

3. They have vowed and covenanted to do it, S. *Matt.* xxviii. 19, 20. 1 S. *Pet.* iii. 21. *Eccles.* v. 4, 5.

4. They have had more especial Mercies, *Act.* xx. 28. *Tit.* ii. 14. 1 S. *Pet.* ii. 24. 1 *Cor.* vi. 19, 20.

5. They are positively enjoined to labour after Perfection, S. *Matt.* v. 48. to grow in Grace, 2 S. *Pet.* iii. 18. and to strive for the Mastery, 1 *Cor.* ix. 24, 25. And are directed by S. *Paul*, to press forward towards the Mark set before us, *Phil.* iii. 13, 14.

USE.

1. How sad, then, is the Case of such as are not thus eminently Holy? S. *Luk.* ix. 62. *Act.* xvii. 30.

2. How

2. How much worse their Case, who are eminently wicked, as too great a Part of the World are? *Job* xxxvi. 8. S. *Matt.* xxiv. 48, 49, 50, 51.

3. Let us strive to be thus eminently Holy, 1 S. *Pet.* i. 13, 14, 15, 16.

Consider,

1. Good Works are the best Sign of a good Faith, S. *Jam.* ii. 18, 26.

2. They are the best Means of keeping a good Conscience, 2 *Cor.* i. 12.

3. They are the only way of being in the Favour of God, *Isa.* i. 18.

4. They are the best Cordial in time of Affliction, *Isa.* xxxviii. 3.

5. Do well here, and have well hereafter, S. *Matt.* xxv. 21. 2 *Cor.* v. 10.

Observ. II. The ultimate End of all our Actions, should be God's Glory, 1 S. *Pet.* iv. 11.

1. What are we to understand by God's Glory?

Answ. Not the adding any thing of Glory to him, of which he is incapable, being infinitely Perfect and Glorious, *Exod.* xv. 11. *Rom.* xi. 36. But the manifesting the Glorious Properties that are in Him, in like manner as our Saviour is said to manifest his own Glory, S. *Joh.* ii. 11. and as he pray'd to be glorified, S. *Joh.* xvii. 5. *Isa.* lx. 21.

2. What Glory hath God by good Works?

Hereby we manifest,

1. His Sovereignty over us, *Isa.* lxiii. 19. *Rev.* xix. 6, 7.

2. The Certainty of his Promises, *Phil.* iii. 20, 21. 1 S. *Pet.* i. 3, 4.

3. The

3. The Excellency of his Commands, *Psal.* xix. 9, 10, 11.

4. The Greatness of his Mercy, *Hebr.* viii. 10, 11, 12. *Rom.* ix. 23, 24.

5. The Power of his Grace, 2 *Cor.* xii. 9.

3. Why should God's Glory be our ultimate End?

1. Because he has commanded it, *Levit.* x. 3. 1 *Cor.* x. 31.

2. Because it was his End in all things, *Prov.* xvi. 4. *Psal.* cxxxviii. 5.

3. Because it is the End of our Creation, and Preservation, and Power to do any thing, *Jer.* ix. 23, 24. 1 *Cor.* i. 31. 2 *Cor.* x. 17.

4. Because it is the best of Ends, *Psal.* xcix. 9. S. *Matt.* iv. 10.

Use to be made; That we aim continually at God's Glory; as remembring,

1. How Angry God is at such as do it not, *Act.* xii. 23.

2. How he Threatens them, *Mal.* ii. 2.

3. No Actions are good, that are not done for his Glory, S. *Matt.* vi. 2, 5, 16.

4. Hereby you will antedate the Work of Heaven, *Rev.* vii. 9, 10, 11.

5. Lastly, Give him Glory now, and he will give you Glory hereafter, *Psal.* l. 23. 1 *Cor.* ii. 9.

S. Matt. v. 24.

But I say unto you, Swear not at all.

I. WHAT it is to swear?

Answ. It is a Calling upon God as a Witness, to confirm what we say; τὸν Θεὸν ἐκάλουν μάρτυρα. Chrysost. *Solet Deus ad probandam fidem in juratione ab hominibus nominari.* Optat. Meliv. l. 2. p. 58. *Et cum per solum Deum solent homines jurare.* Id. l. 3. p. 65.

Μαρτυρία γάρ ὅτι Θεῷ περὶ πραγμάτων ἀμφισβητουμένων, ὅρκος. *Phil. Jud. de Decal. p.* 583.

1. It is a Calling upon God, *Deut.* vi. 13. and x. 20.

2. As a Witness. *Est enim jusjurandum affirmatio religiosa. Quod autem affirmatè, quasi Deo teste, promiseris, id tenendum est.* Tull. de Offic. l. 3. c. 29.

3. To confirm what we say, *Hebr.* vi. 16. εἰς βεβαίωσιν, it is πέρας ἀντιλογίας. Ὅρκος μὲν γάρ ὅτιν ὁμολογία καθοριστικὴ μετὰ παραλήψεως Θείας. *Clem. Alex. Stro. l.* 7. *p.* 728.

II. Whether it is lawful under the Gospel, in any Case, to swear?

Answer. It is. For,

1. The Matter of it is as lawful now as ever, S. *Matt.* v. 17.

2. It was a Part of the Moral, not the Ceremonial Law; *Command.* III.

3. It is a Part of God's Worship, *Deut.* vi. 13. and x. 20.

4. By it we give much Glory to God; Thereby acknowledging,

1. His

1. His Heart-piercing Eye, 1 *Sam.* xvi. 7. *Psal.* vii. 9. *Jer.* xvii. 10.
2. His avenging Hand, *Zach.* v. 3, 4. *Mal.* iii. 5.

5. The Saints of God, even in the Gospel, have sworn, 2 *Cor.* i. 23. *Gal.* i. 20. *Phil.* i. 8.

6. The Apostle to the *Hebrews* is clear for it, *Hebr.* vi. 16.

7. The End of an Oath is lawful. *Ibid.*

So then it is lawful for Subjects to take, and for Magistrates to administer, an Oath. *Quamvis dictum sit, ne juremus, nusquam tamen in Scripturis sanctis legi meminerim, ne ab alio jurationem accipiamus.* S. August. Epist. 154.

III. How are our Saviour's Words to be understood, *Thou shalt not Swear?*

Answ. 1. Not to swear by any Creature, *v.* 35.

2. Not customarily, and in common Discourse, *v.* 37.

3. Not rashly or vainly, *Jer.* iv. 2.

S. Mar. vi. 12.

And they went out, and preached that Men should repent.

IT is the Duty of all Men, every where, to repent.

First. The *Necessity* of this great Duty of Repentance.

I. *Necessitas præcepti*; As over and over enjoined in Scripture, *Ezek.* xiv. 6. and xviii. 30. S. *Matt.* iii. 2. and iv. 17. and ix. 13. *Mar.* i. 25. *Act.* xvii. 30. and xx. 21. 2 S. *Pet.* iii. 9. *Rev.* ii. 5, 16, 21, 22. and iii. 3, 19.

II. *Necessitas medii*; In order,

1. To Pardon of Sins, *Isa.* lv. 7. *Act.* ii. 38. and iii. 19. and v. 31. *Psal.* vii. 11.

2. To the Favour of God, *Jer.* xxxi. 18, 19, 20. *Jon.* iii. 9. *Deut.* iv. 30, 31. *Rom.* xiv. 18.

3. To an Interest in Christ, S. *Luk.* xxiv. 47. *Gal.* v. 24. *Ephes.* v. 14.

4. To the Comforts of the Holy Ghost, *Act.* ix. 31. *Rom.* xiv. 17.

5. To the preventing of Judgments, or averting them, *Jer.* xxvi. 3. *Isa.* xxxviii. 1, &c. *Dan.* iv. 27. 2 *Chron.* xxxiii. 12, 13.

6. To the obtaining a Blessing upon Mercies, *Mal.* ii. 2. *Rom.* viii. 28.

7. To Peace of Conscience, and an inward Quiet and Satisfaction, 2 *Cor.* i. 12. *Psal.* cxix. 165.

8. To Communion with God, *Isa.* i. 16, 17, 18.

9. To an Interest in the Promises, *Psal.* l. 16, 17, 23. *Deut.* vi. 3. *Hebr.* x. 36.

10. To

10. To the Avoiding of Hell, *Ezek.* xxxiii. 14, 15. S. *Luk.* xiii. 3. *Rev.* xxi. 8.

11. To the Fitting us for Heaven, 1 *Cor.* xv. 50. *Coloss.* i. 12.

12. To the Bringing us thither, *Rev.* xxii. 14, 15. *Rom.* vi. 22.

To save an impenitent Sinner is not consistent with,

1. The Justice of God, *Gen.* xviii. 25. *Psal.* xi. 7.

2. The Mercy of God, *Exod.* xxxiv. 6, 7.

3. The Faithfulness of God, 1 *Thess.* v. 23, 24.

4. The Design of our Saviour's Incarnation, S. *Matt.* i. 21. *Act.* iii. 26.

5. The Nature of that Heaven, whereinto we hope to be translated, *Rev.* xxi. 27.

1. Its Company, *Hebr.* xii. 23.

2. Its Objects, 2 S. *Pet.* iii. 13. *Hebr.* xii. 22, 23, 24. 2 *Tim.* iv. 8.

3. Its Employment, *Rev.* xxii. 3. and vii. 10, 11, 12.

SECONDLY. The *Nature* of a true and saving Repentance.

I. Negatively.

1. A Man may acknowledge his Sins, and yet not truly repent of them. *Pharaoh*, Exod. ix. 27. *Balaam*, Numb. xxii. 34. *Saul*, 1 Sam. xv. 24. *Judas*, S. Matt. xxvii. 4.

2. A Man may mourn for his Sins, and yet not be a true Penitent, *Prov.* v. 11. and 1 *King.* xxi. 27.

3. A Man may resolve against Sin, and yet not be said to repent of it, 2 S. *Pet.* ii. 22.

4. A Man may forsake some Sins, and yet not deserve the Name of a Penitent, *Ezek.* xviii. 30, 31. S. *Mar.* x. 17, *&c.*

5. A Man may forsake all his former gross Sins, and yet come short of a true Repentance, 1 *Thess.* v. 22. 2 *Cor.* vii. 1. S. *Jam.* ii. 10.

6. A Man may outwardly perform all the Duties of Religion, and yet be no true Penitent in the Sight of God, who searches the Heart and Reins, and passes Judgment accordingly, *Isa.* i. 11, 15. *Jer.* ix. 26. *Ezek.* xviii. 31. S. *Matt.* v. 8.

II. Positively. These things are requisite in order to a true and saving Repentance.

1. Conviction, S. *Joh.* xvi. 8. Conviction is a clear, constant, and Evangelical Sight and Sense of Sin. 'Tis not only the Work of the Head, but of the Heart. 'Tis not only a Sight, but a Sense. 'Tis not only the clear Apprehension of the Understanding, but the full Persuasion of the Will, that Sin is Sin; that it is dangerous to us, and we guilty of it, *Rom.* vii. 13. 1 *King.* viii. 46. 1 S. *Joh.* i. 8, 9, 10. so that there be three things in Sin, that we are to be thus convinced of.

1. Its Sinfulness, 2 *Sam.* xxiv. 10. *Habak.* i. 13. *Isa.* i. 16, 17. *Psal.* v. 5. *Rom.* vi. 12, 13. 1 S. *Joh.* iii. 8.

2. Its Dangerousness, *Prov.* xxiv. 16, 20. *Isa.* iii. 11. *Zach.* vii. 12. *Hebr.* x. 31.

1. To our Souls, *Psal.* xxxii. 10. *Isa.* lvii. 20, 21.

2. To our Bodies, S. *Jam.* i. 15. *Numb.* xi. 33.

3. To our Estates, *Deut.* xxviii. 15, *&c.* and xxx. 15, 20. *Psal.* cvii. 34. *Jer.* xviii. 7, 8, 9, 10. and li. 5. *Hos.* iv. 1, 2, 3.

4. To our whole Man, making us liable to the Wrath of God, both Temporal and Eternal, *Prov.* xi. 5, 6, 7, 8. and xxi. 12, 15. *Rom.* i. 18. *Ephes.* v. 6. 2 *Chron.* xxv. 4. *Rom.* v. 12. and vi. 23. *Rom.* ii. 5.

3. Our

3. Our own Guiltiness of it; that Sin is not only sinful, but that we are so too, *Job* ix. 2, 3.

1. Originally; as the Guilt of *Adam*'s Sin is imputed to us, *Rom.* v. 18, 19.

And as the Guilt of it is inherent in us, and we have a Fountain of Sin in our Hearts, which flows forth in our Lives, S. *Jam.* iii. 2. *Prov.* xx. 9.

2. Actually. As Sin acts us, so we have acted Sin. As Sin lives in us, so we have lived in Sin. *Psal.* xiv. 3. *Rom.* iii. 23.

1. And so we must be convinced of all the Sorts of our Sins, against the First and Second Table, against the Law, and against the Gospel, against God's Justice and his Mercy, his Judgments and his Patience, openly and secretly, our own, and our other Mens Sins; our Sins of Ignorance and of Wilfulness, of our Hearts, our Tongues, and our Hands.

2. Of the numberless Number of our Sins, the manifold vain Thoughts that spring up in our Hearts, the idle and wicked Words that flow forth from our Mouths, and the sinful Actions that overflow our Lives, *Job* xiii. 23.

3. Of the several Aggravations of them. Their being,

1. Against the Light of Nature, *Rom.* i. 21.

2. Against the Law of God, 1 S. *Joh.* iii. 4.

3. Against the Gospel of Christ, S. *Joh.* iii. 19. 2 Tim. ii. 19.

4. Against the frequent Admonitions of the Word, *Isa.* xxviii. 10. *Prov.* i. 24, &c. *Jer.* vii. 25, 26, 27, 28.

5. Against the Love of God in sending our Saviour into the World to assume our Nature, and suffer and die for us, *Rom.* v. 8. *Jude* 4.

6. Against the Patience and Long-suffering of God, *Eccl.* viii. 11. *Rom.* ii. 4. *Rev.* ii. 21.

7. Against the abundant Mercies of God, *Isa.* i. 2. 2 *Sam.* xii. 7, 8, 9. and against his Judgments sent to awaken them out of their Sins, *Isa.* xxvi. 9. *Hos.* v. 15. *Amos* iv. 6, &c. *Mic.* vi. 9.

8. Against his Promises, S. *Matt.* xxiii. 37. 1 *Sam.* ii. 30. and against his Threatnings, *Gen.* ii. 17. and iii. 11.

9. Against our own Resolutions to the contrary, 2 S. *Pet.* ii. 22.

10. Against our Solemn Vows to God, *Psal.* lxi. 8. *Eccles.* v. 4, 5.

11. Against the Checks of our own Consciences, *Rom.* ii. 15. and vii. 15.

12. Against the Motions of God's Spirit directing to do otherwise, *Ephes.* iv. 30, *Rev.* iii. 20.

13. With frequent Repetitions of them, *Jer.* iv. 14. *Job* xiii. 23. and xxii. 5.

14. When Shameless and Daring, *Jer.* xiii. 27. and vi. 15. and viii. 12. *Phil.* iii. 19.

15. When they come to be delighted in, *Jer.* xi. 15. *Isa.* lvi. 12.

II. Humiliation, *Levit.* xxvi. 40, 41, 42. *Ezr.* ix. 5, 6, 7. *Dan.* ix. 4, &c. *Joel* ii. 12, 13. S. *Jam.* iv. 8, 9, 10.

Which is to be,

1. Hearty, *Joel* ii. 13. *Isa.* lvii. 15. *Mal.* ii. 2. 1 *King.* viii. 47, 48. and xxi. 27, 28, 29. *Psal.* li. 6, 7. and lxvi. 18.

2. From right Motives; namely,

1. Because God is offended by Sin, *Gen.* xxxix. 9. S. *Luk.* xv. 21.

2. Because Christ died for it, *Hebr.* ix. 26, 28. *Rom.* iv. 25. 1 S. *Joh.* ii. 2. 1 S. *Pet.* iii. 18.

3. Because our Souls are defiled by it, S. *Mar.* vii. 15, 21, 22, 23. *Tit.* i. 15.

4. Because

4. Because it enslaves us to Satan, 2 *Tim.* ii. 26.

5. Because it separates us from God, *Isa.* lix. 2.

6. Because it is the Cause of all Miseries, *Psal.* cvii. 17. *Rom.* v. 12.

The true Christian is not only sorry for the Sting, but for the Shame of his Sins, *Rom.* vii. 24.

3. Adequated and fitted,

1. To the Number, *Psal.* xxxviii. 4. and xl. 12.

2. To the Sizes of our Sins. Great Sins require great Repentance, great Provocations great Humiliation, *Psal.* li.

4. Universal, *Psal.* cxix. 6. and cxxxix. 23, 24.

1. For Omissions as well as Commissions; these being,

1. Against God's Law, as well as they, 1 *Thess.* v. 22.

2. What we shall be judged for at the last Day, as well, yea rather than them, S. *Matt.* xxv. 10, 30, 41, *&c.*

It is a Sin to live without God, as well as against God, 2 *Chron.* xv. 3. *Ephes.* ii. 12.

2. For Secret and Hidden Sins, as well as those that are Open and Visible, *Psal.* xix. 12. Now our Secret Sins,

1. Are all known to, and observed by God, *Psal.* xc. 8. *Gen.* vi. 5.

2. Will rack the Conscience, *Psal.* xxxviii. 4.

3. Must be brought to Judgment against us, as well as others, *Eccles.* xii. 14. *Rom.* ii. 16. S. *Luk.* viii. 17.

3. For those of our Heads as well as Hearts, S. *Mar.* xvi. 16. and *Gal.* v. 20. Heresies are reckoned amongst those Sins, which debar the Offender of an Entrance into Heaven.

4. For little, as well as greater Sins. These being all contrary,

1. To the Nature of God, *Levit.* xi. 44.
2. To the Law of God, 1 S. *Joh.* iii. 4.
3. Are Offences in his Sight, 1 *Thess.* v. 22.
4. Deserve his Wrath, *Rom.* vi. 23.
5. Defile the Soul, *Tit.* i. 15. 2 *Cor.* vii. 1.
6. Exclude out of Heaven, S. *Matt.* v. 19. *Rev.* xxi. 27.
7. Are unpardonable without Christ, *Ezek.* xviii. 4.
8. Are avoided by the Saints of God, as well as great Ones, *Psal.* cxix. 113.

Nay, we are not only to be humbled for little Sins, as well as great Ones; but in some Sense more. Especially considering, that,

1. They are more frequently committed, *Psal.* xix. 12.
2. With less Reluctancy, *Job* xxxiv. 32.
3. We have been seldomer humbled for them. Great and daring Sins shock the Conscience, and make a Man ready to cry out with *Hazael*, 2 *King.* viii. 13. And again, when committed, wound and grieve the Soul, like those, *Act.* ix. 5. and like S. *Peter*, S. *Matt.* xxvi. 75. but little Sins not so.

III. Confession of Sin.

1. To Almighty God, *Ezra* x. 11. *Levit.* xxvi. 40, 42. *Psal.* xxxii. 5.

This Confession is to be,

1. Hearty and Sincere, not with our Mouths only, but with our Hearts and Souls. Our Hearts must be Unisons with our Tongues herein, *Psal.* xxxiv. 18.

2. With Humiliation and Sorrow of Mind, *Ezra* x. 1, 6. *Psal.* xxxiv. 18. S. *Luk.* xviii. 13.

To

To make Confession of Sin without Humiliation for it, is to commit Sin whilst we confess it, *Ezr.* ix. 5, 6, 7. 2 *King.* xxii. 19, 20. *Nehem.* i. 4, &c. *Ezek.* xvi. 63.

3. General, *Levit.* xviii. 21. Never a Sin that is known to us, but must be acknowledged to God; Secret as well as Open, *Psal.* xix. 12.

4. Particular. We must not only confess all Sins in general, but every Sin in particular, *Psal.* li. 4.

5. With the Aggravations of it. The killing Aggravations are to be confessed wherewith our Sins are cloathed, as well as naked Sins, *Dan.* ix. 13. *Lament.* i. 20.

6. Loathing ourselves for it. Though Sin be sweet in Commission, it should be bitter in Confession. What we confess to God, we are to loath in ourselves, 1 *King.* viii. 35. 2 *Sam.* xxiv. 10. *Ezek.* xx. 43. and xxxvi. 31.

7. With Prayer to God, *Dan.* ix. 4, 20.

1. For Pardon, *Psal.* li. 9. S. *Luk.* xviii. 13. *Hos.* v. 15.

2. For Victory over it, *Psal.* li. 7, 10.

2. To Men, 2 *Sam.* xii. 13. S. *Luk.* xv. 21.

1. When the Conscience is troubled with it. When any Sin lies heavy upon our Minds, we are to confess it to others, that we may be helped by their Prayers, S. *Jam.* v. 16. 1 *Sam.* xv. 30.

2. When the Soul is foiled by it. When we are like to be worsted by any Sin, we are to call in for Help from others, 1 S. *Joh.* i. 8. *Josh.* vii. 20.

3. When God is eminently provoked, *Act.* xxii. 4. 1 *Tim.* i. 15.

IV. Conversion and Amendment, *Isa.* i. 16, 17. 1 S. *Pet.* iii. 11.

1. From

1. From Sin, *Act.* iii. 19.

1. From Sin in general, *Rom.* vi. 12. No sort of Sin whatsoever excepted.

2. From most beloved Sins, and to which most strongly tempted, *Psal.* xviii. 23. *Hebr.* xii. 1.

2. To Holiness, *Act.* xxvi. 20. Not only cease doing Evil, but learn to do well. *Isa.* i. 16, 17.

And this,

1. Unfeignedly, *Psal.* cxix. 34, 128. 1 *King.* viii. 61. 2 *Chron.* xxv. 2.

2. Speedily, *Eccles.* xii. 1. *Psal.* cxix. 59, 60.

3. Without any Reserve, *Rom.* ii. 22.

4. With Perseverance to the End, S. *Matt.* x. 22. *Job* xxvii. 5, 6.

THIRDLY. The *Hindrances* of Repentance.

1. Ignorance, 1 *Cor.* ii. 14. *Isa.* i. 3, 4. *Prov.* i. 29.

1. Of the Sinfulness of Sin, which they are to be converted from, *Rom.* vii. 13.

2. Of the Glory of God, which they are to be converted to, *Rom.* i. 28. *Job* xxi. 14.

3. Of the Merits of Christ, which they are to be converted by, *Phil.* iii. 10.

4. Of the Nature of that Repentance, which they are, in Conversion, to exercise themselves in, *Act.* xvii. 30. *Ephes.* iv. 18, 19. *Micah* vi. 6, 7.

2. Unbelief, *Act.* xix. 9.

1. Of the Scripture that commands Repentance, *Psal.* l. 17. and cvi. 24.

2. Of the Penalties which it declares shall be inflicted upon the Impenitent, S. *Luk.* xiii. 3, 5. *Ezek.* xviii. 31.

3. Of the Privileges which it entails upon the Penitent, *Isa.* i. 18, 19. and lv. 7. S. *Luk.* xxiv. 47.

3. Cares

3. Cares of the World, S. *Luk.* viii. 14. and xvi. 13. 1 S. *Joh.* ii. 15.

4. Love of Sin, *Isa.* i. 4. 2 *Thess.* ii. 12.

5. Self-conceit, *Prov.* iii. 5, 6. and xxvi. 12.

6. Hope of long Life, *Amos* vi. 3. S. *Jam.* iv. 13.

7. Presumption upon God's Mercy, S. *Jude* 4. *Jer.* vii. 4, 9, 10, 11.

8. Obstinacy and Self-will, *Jer.* v. 3. and vii. 26. *Hos.* xi. 7.

FOURTHLY. *Means* to be used in order to Repentance.

1. Study the Scriptures, S. *Joh.* v. 39. *Psal.* xix. 7, 8, 9. 2 *Tim.* iii. 16, 17.

1. The Commands of the Law, *Psal.* cxix. 105. *Isa.* viii. 20.

2. The Promises of the Gospel, S. *Matt.* vii. 21. and xix. 29. S. *Joh.* iii. 16.

2. Consideration, *Deut.* xxxii. 29. *Ezek.* xviii. 28. *Lament.* iii. 40. Consider what you know, as well as endeavour to know what you are to consider, *Isa.* i. 3. *Eccles.* vii. 14. Consider,

1. How miserable you are before Repentance, *Deut.* xxviii. 15. *Ephes.* ii. 3.

2. How happy you will be after it.

1. In Honour, 1 *Sam.* ii. 30. *Prov.* iii. 16.

2. In Riches, *Prov.* iii. 16. 1 *Tim.* iv. 8. and vi. 6.

3. In Pleasures, *Prov.* iii. 17. 1 S. *Pet.* iii. 10, 11.

4. In Safety from Evil and Danger, *Psal.* xxxiv. 8. 1 S. *Pet.* iii. 13.

5. In Peace and Quiet of Mind, *Prov.* iii. 17.

6. In Support under, and Deliverance out of Afflictions, *Psal.* xxxiii. 18, 19. and xxxiv. 4, 5, 6, 7. and xxvii. 5. and lxii. 1, 2.

7. In

7. In a Title to a Blessed Eternity, S. *Matt.* xxv. 34. *Phil.* iii. 20, 21. S. *Jam.* ii. 5.

3. Prayer, S. *Jam.* i. 5. *Psal.* li. 10. Pray to God for his Grace and Assistance, S. *Luk.* xi. 13. S. *Joh.* xvi. 24. S. *Jam.* i. 5.

1. In Sincerity, *Isa.* xxix. 13. S. *Jam.* iv. 3.

2. In Faith, S. *Matt.* xxi. 22. S. *Jam.* i. 6.

3. Through the Mediation of our Blessed Saviour, S. *Joh.* xv. 7. and xvi. 24.

4. With Zeal and Devotion, S. *Jam.* v. 16. *Rom.* viii. 26.

5. With Constancy and Perseverance, S. *Luk.* xi. 8. and xviii. 1.

4. To your Prayer, join serious and solemn Fasting, *Joel* ii. 12. S. *Matt.* xvii. 21. and vi. 17, 18. 1 *Cor.* ix. 27.

5. Make a right Use of what Assistances he affords you, 2 *Cor.* vi. 1. *Gal.* ii. 21. 1 *Thess.* v. 19.

6. Hear the Word, *Act.* ii. 37. *Rom.* x. 17.

1. Believingly, *Hebr.* iv. 2. *Rom.* x. 14.

2. Attentively, S. *Luk.* viii. 18. S. *Matt.* xv. 10. S. *Jam.* i. 21.

3. Obediently, *Ezek.* xxxiii. 31, 32. 2 *Cor.* v. 20. S. *Mar.* iv. 20. S. *Jam.* i. 22, *&c.*

4. Diligently, S. *Luk.* xxi. 38. *Act.* xiii. 44.

7. Trust on Christ to enable you to repent, S. *Matt.* xi. 28. *Act.* v. 31.

Fifthly. Some farther *Directions* in order to a right Performance of this Duty.

1. Take not up with a counterfeit, instead of a true Repentance, S. *Jam.* iii. 17. When true, it is,

1. From a right Principle, *Psal.* xvi. 8. *Gen.* xxxix. 9.

2. In a right Manner, *Dan.* iv. 27. *Act.* xxiv. 16. *Ephes.* iv. 22.

3. To

3. To a right End, 1 *Cor.* x. 31.

2. Never think you have repented enough; or that you can be too much humbled for your Sins, so long as you do not despair of God's Mercy, *Job* xlii. 6.

3. Be continually pressing on towards Perfection in Holiness, S. *Matt.* v. 48. *Phil.* iii. 12, 13, 14.

4. Do not depend upon that alone for Salvation, *Isa.* lxiv. vi. S. *Luk.* xvii. 10.

5. And Lastly; Depend entirely on the Merits of Christ, for Acceptance in the Sight of God, 1 S. *Joh.* ii. 1. S. *Joh.* vi. 37.

SIXTHLY. Some farther *Motives* for recommending this Duty to our Practice. Consider,

1. What a Glorious God you have provoked by Sins, *Job* xlii. 5, 6.

2. What dreadful Punishments you have deserved, S. *Matt.* xiii. 42. infinitely beyond that of *Nebuchadnezzar*, Rev. xiv. 10.

2. How many Obligations you are under to it, *Isa.* v. 4. *Rom.* ii. 4.

4. What special Notice God takes when we repent, *Mal.* iii. 16, 17, 18.

5. How concerned he is, when People will not repent, *Jer.* viii. 6, 7, 12. and xiii. 27.

6. What Rejoicing there is above, in Heaven, at the Conversion of a Sinner, S. *Luk.* xv. 7, 10.

7. No Sin, but, without Repentance, is damnable, but pardonable with it, *Ezek.* xviii. 30.

8. Heaven is open for none but Penitents, *Hebr.* xii. 14. S. *Matt.* xxv. *ult.*

SEVENTHLY. Conclude all with these three Questions for the farther *Explication* of the Duty.

Quest. I.

Quest. I. Whether it is necessary to repent of unknown Sins?

Answ. 1. It is necessary, so far as we can, to observe all our Failings, *Psal.* li. 3, 4.

2. It is necessary to repent of all we can observe, *Psal.* li. 9. *Ezek.* xx. 43.

3. It is necessary to repent of the Root of all, Original Sin, *Psal.* li. 6.

4. He that rightly repents of all Known and Original Sin, virtually repents of all Sin, *Psal.* xix. 12.

Quest. II. Whether it is necessary to repent more than Once?

Answ. 1. Repentance, as it consists in Hatred of Sin, and Conversion from it, should be exercised continually, *Act.* xxiv. 16. 2 *Tim.* ii. 19.

2. So oft as we remember any former Sin, we are to be sorry for it, *Job* xiii. 26. *Psal.* xxv. 7.

3. Every time we commit any Sin, we are immediately to repent of it, S. *Luk.* xxii. 62.

Quest. III. Whether we are to repent of all Sins alike?

Answ. Repentance in its own Nature should be alike for all, so as to be sorry for it, and turn from it. But besides,

Extraordinary Sins should have extraordinary Expressions of Repentance, *Psal.* li. 14. 1 *Cor.* xv. 9.

S. Matt.

S. MATT. V. 44.

But I say unto you, Love your Enemies.

I. WHAT Enemies are the Objects of our Love?

Not the Common Enemy of Mankind, *Satan. Non orandum est pro* Diabolis, *quia Ecclesia novit eos extremo exitio à Deo devotos, & à misericordiâ exclusos.* Aug.

But,

1. Such Men as *hate* us, S. *Matt.* v. 44.
2. As strive to *wrong*, or *injure* us, *Luk.* vi. 29.
3. Or that *have wrong'd* us already, *Rom.* xii. 17.

II. What Love is due unto them?

Of the Heart and Affections, *Levit.* xix. 17.

By,

1. Forgiving their Injuries, S. *Matt.* xviii. 21, 22, 33. *Luk.* xvii. 4.
2. Not seeking *Revenge*, Rom. xii. 19.
3. Wishing them all real *Good*, Job xxxi. 30.
4. Praying for them, 1 *Tim.* ii. 1. S. *Matt.* v. 44.
   1. That God would pardon their Sin, S. *Luk.* xxiii. 34. *Act.* vii. 60.
   2. Turn their Hearts to us.
   3. Reconcile them to Himself.
5. Doing them all Good, *Gal.* vi. 10.
   1. To their Souls, *Levit.* xix. 17.
   2. Bodies, *Prov.* xxv. 21.
   3. Estates, *Exod.* xxiii. 4, 5.
6. Blessing and Speaking well of them, *Jam.* iv. 11. *Rom.* xii. 14.

III.

III. Reason of this Duty, or *why* we are to love our Enemies.

1. They bear the Image of God, *Gen.* i. 26. S. *Jam.* iii. 9.

2. This is the *great*, the *distinguishing* Duty which Christ commands and requires of his Disciples, S. *Joh.* xv. 12, 17. and xiii. 34, 35.

3. We must love *all Men*, Rom. xii. 18. and their Hating us should not make us sin, *Rom.* xii. 17.

4. Nothing will hinder the right Performance of our Duty so much, as the *Boiling* of *Hatred* in our Breasts, S. *Jam.* i. 20.

5. No *Duty* is *accepted*, till we be reconcil'd, S. *Matt.* v. 23, 24.

6. He that hates *Men*, hates *God*, 1 Joh. iv. 20. and our *Love* of *Enemies* will be a good Sign of our *Love* to *God*, 1 S. *Joh.* iv. 12.

7. Love is the *Fulfilling* of the *Law*, Rom. xiii. 8, 9.

8. We must answer for our Hatred of others hereafter, S. *Matt.* xviii. 3.

USES.

Hence we may learn,

1. The Excellency of the Gospel above all other Laws, as being all for *Peace*, Rom. xii. 18.

2. That there is nothing in this World that Men should *hate* but *Sin only*, Psal. xcvii. 10. ci. 3. cxix. 113.

3. The Greatness of their Sin, who soon fall out with others, and will not be reconcil'd, S. *Jam.* ii. 13.

And for *Motives* to enforce the *Practice* of this Duty, we may consider,

1. That

1. That God loved *us* when *Enemies*, Rom. v. 8, 10. 1 *Joh.* iv. 11.

2. We cannot expect that God should *pardon our Sins*, unless we pardon *others*, S. *Matt.* vi. 14, 15.

3. Christ our Saviour hath set us an Example hereof, which we are indispensably bound to follow, S. *Luk.* xxiii. 34. *Coloss.* iii. 13.

4. This was also the Practice of the Saints, as of *David*, 1 *Sam.* xxvi. 21. 2 *Sam.* i. 23. ii. 5, 6. and of the first Martyr, S. *Stephen*, Act. vii. 60.

S. Matt. v. 48.

Be ye therefore perfect, as your Father which is in Heaven is perfect.

WHAT is the Meaning of these Words?

I. Negatively.

1. Not that we can be perfect from Sin: As appears,

1. From Scripture, *Rom.* iii. 9. v. 12. S. *Jam.* iii. 2. 1 S. *Joh.* i. 8. *Psal.* cxliii. 2.

2. From Reason.

1. We are all *born* in Sin, *Psal.* li. 5. *Ephes.* ii. 3.

Μὴ δυνάται ἄνθρωπος καθαρὸς εὑρεθῆναι ὑπὸ ῥύπου, μηδὲ ἐὰν μίᾳ ἡμέρᾳ ἡ τοῦ βιότου αὐτοῦ. *Basil.*

2. In that our *Graces* are all *imperfect.* *Peccatum est, vel cùm non est charitas, vel cùm minor est quam debet.* S. Aug.

3. From the Fathers.

Μόνος γὰρ ἀναμάρτητος ὁ λόγος. *Clem. Alex.* *Nemo sine peccato, negare hoc sacrilegum est.* S. Ambros.

2. Nor that we can be *equal* to God in any thing. For all his Properties are,

1. Essential and Necessary, or of Himself, *Jehovah.*

2. Eternal, *Exod.* iii. 14. *Vid.* Serm. 1. *in Vol.* II. of this Author's *Sermons.* And therefore,

3. Independent.

4. Infinite, *Psal.* cxlvii. 5.

5. Without Imperfection, *Deut.* xxxii. 4.

6. Without Composition.

Use.

USE.

Hence learn,

1. To abhor yourselves, who in Comparison of Him, are next to nothing, *Job* xlii. 5, 6.

2. To admire and reverence God, *Rom.* xi. 33.

II. Positively.

1. That it is our *Duty* to be *like* unto God in his communicable Properties, 1 S. *Pet.* i. 15, 16.

1. In *Knowledge*, Coloss. iii. 10.
   1. Of God's Nature, S. *Joh.* xvii. 3.
   2. His Word, S. *Joh.* v. 39. *Coloss.* i. 9. *Joshua* i. 8. *Psal.* i. 2.
   3. His Works, *Job* xxxvii. 14. S. *Matt.* vi. 28. *Psal.* viii. 3.
2. In Love,
   1. To God, S. *Matt.* xxii. 37.
   2. To Men, S. *Matt.* v. 44, 45.
3. In Justice, *Deut.* xxxii. 4.
4. In Mercy, *Exod.* xxxiv. 7. S. *Luk.* vi. 36.
   1. By Forgiving those that injure us, S. *Matt.* vi. 14, 15.
   2. Pitying their Adversities, *Hos.* xi. 8. *Isa.* lxiii. 9.
   3. Relieving their Necessities, S. *Matt.* v. 45.
5. In our Desires, *Psal.* lxxiii. 25.
6. In our Joys, *Phil.* iv. 4.
7. In our Aims and Intentions, *Prov.* xvi. 4.

2. That we should *endeavour* and *labour* after this *Perfection*, Phil. iii. 12, 14. *Hebr.* vi. 1. And this we are obliged and bound to do, upon these two Accounts.

1. Because we were made in the *Image* of God, *Gen.* i. 27.

2. It is our only Holiness.

USES.

1. Reproof to those who are more like Satan than God, S. *Joh.* viii. 44.

2. *Motive* to be like unto God, by considering,

1. The Honour, 1 *Sam.* ii. 30.
2. The Pleasure, *Prov.* iii. 17.
3. The Profit of it, 1 *Tim.* iv. 8.
   1. As to God's Favour here, *Psal.* v. 12.
   2. To his Presence hereafter, *Hebr.* xii. 14.

S. Matt. vi. 9.

After this manner, therefore, pray ye.

IT will not be improper to explain the Nature of Prayer in general, before we enter upon the several Petitions of that Form, which our Blessed Saviour hath prescrib'd and left us. And in order thereto, it may be consider'd,

I. What *Prayer* is, or what it is to *pray?*

It is the *Desire* of *Things necessary* from *God*, for *ourselves* and *others*.

Προσευχή ἐστιν αἴτησις ἀγαθῶν, παρὰ τῶν εὐσεβῶν, εἰς τὸν Θεὸν γινομένη. *Basil.*

Προσευχή ἐστιν ἀνάβασις νοῦ πρὸς Θεὸν, ἢ αἴτησις τῶν προσηκόντων παρὰ Θεοῦ. *Damasc.*

Prayer therefore consists of these Parts.

1. The *Desire*,

1. Of the *Heart* only, 1 *Cor.* xiv. 15. 1 *Sam.* i. 13.

2. Or of the *Heart* and *Tongue* together, *Hos.* xiv. 2.

2. Of *Things necessary*. Such as,

1. *Pardon* of our Sins. S. *Matt.* vi. 12. *Psal.* li. 2. *Act.* viii. 22.

2. *Knowledge* of himself, S. *Jam.* i. 5. *Psal.* cxix. 18.

3. *Strength* against our Corruptions, 2 *Cor.* xii. 7, 8.

4. The *Graces* of his Spirit, S. *Luk.* xi. 13.

1. Repentance, *Psal.* xxxviii. 18. li. 10.

2. Faith, *Ephes.* ii. 8.

3. Love, *Deut.* vi. 5. *Gal.* v. 22.

4. Trust, *Psal.* lvii. 1, 2. and xci. 1, 2.

5. Submission, S. *Luk.* xxii. 42. 1 *Sam.* iii. 18.

6. Thankfulness, *Job* i. 21. 1 *Thess.* v. 18.
7. Heavenly-mindedness, *Psal.* cxix. 36. *Phil.* iii. 20.
8. Perseverance, *Hebr.* xiii. 9. *Jer.* xxxii. 40. *Hebr.* x. 23.

5. Power to obey all his Commands, S. *Matt.* vi. 10.

6. Deliverance from Temptations, S. *Matt.* vi. 13. S. *Luk.* xxii. 40.

7. Necessaries for this Life, S. *Matt.* vi. 11. *Prov.* xxx. 8.
1. His Protection over us, and Blessing upon us, *Gen.* xxviii. 20. *Deut.* viii. 3.
2. Food and Raiment, 1 *Tim.* vi. 8.

8. Heaven, *Psal.* lxxiii. 24. 1 *Pet.* i. 9.

3. From *God.*

To Him only must we address ourselves in Prayer, for a Supply of our Wants. Μόνῳ γὰρ προσευχτέον τῷ ἐπὶ πᾶσι Θεῷ. *Orig.*

Because,
1. He alone knows the Heart, *Rom.* viii. 27.
2. He only can *hear*, Psal. lxv. 2.
3. He only can *grant* our Desires, *Ephes.* iii. 20.
4. It is part of our Worship, *Isa.* lvi. 7. *Invocare Domini nomen, & adorare Deum, unum atque idem est.* Orig.
Εὐχὴ καὶ λατρεία Θεοῦ. *Chrysost.*

4. For *Ourselves* and *Others.*
1. Ourselves.
2. Others.
1. All Men, 1 *Tim.* ii. 1.
2. Governours, 1 *Tim.* ii. 2.
3. Our Enemies, S. *Matt.* v. 44.
4. The Faithful especially, *Ephes.* vi. 18. *Gal.* vi. 10.

II. The

II. The *Necessity* of this Duty of Prayer, which appears, as it is,

1. A peremptory Command, 1 *Thess.* v. 17, 18.
2. As it is necessary for the Obtaining,
   1. God's Favour;
   2. His Mercies Spiritual and Temporal, *Ezek.* xxxvi. 37.
   3. A Blessing upon them, 1 *Tim.* iv. 4, 5.
   4. The Continuance and Increase of Grace, *Jude* 20. S. *Luk.* xi. 13.
   5. Everlasting Glory.

III. How it is to be perform'd, or how we should pray.

1. With Reverence, and a humble Sense,
   1. Of God's Greatness, *Act.* xx. 36. and xxi. 5. *Dan.* ix. 4. *Gen.* xxviii. 16, 17.
   2. Our own Vileness, *Ezr.* ix. 6. *Job* xlii. 5,6. *Isa.* vi. 5. *Psal.* li. 17. S. *Luk.* xviii. 13.
2. With the Spirit, 1 *Cor.* xiv. 15. S. *Joh.* iv. 24. *Psal.* cxlv. 18.
3. With the Understanding, 1 *Cor.* xiv. 15. *Psal.* xlvii. 7.
4. With Faith, S. *Jam.* i. 5. S. *Matt.* xxi. 22. S. *Mar.* xi. 24. 1 *Tim.* ii. 8.
   1. In the Presence, *Psal.* cxxxix. 6, 7.
   2. Power, S. *Mar.* xiv. 36.
   3. Promises of God, S. *Joh.* xvi. 24.
5. With Constancy, S. *Luk.* xviii. 1. 2 *Cor.* xii. 8. 1 *Thess.* v. 17. *Ephes.* vi. 18.

We ought to pray every Day; because,

1. We are bound to *serve* God *every Day*, S. *Luk.* i. 75.
2. Christ commands it particularly, S. *Matt.* vi. 11.
3. The Saints always used so to do, *Psal.* lv. 17. *Dan.* vi. 10.

4. We are in daily and continual Wants.
6. With a Sense of Want.
7. With Fervency and Affections proportionable to the thing we desire.
8. With Submission to God's Will, as to temporal Mercies especially, S. *Mar.* xiv. 36.
9. Without Distraction, 1 *Cor.* vii. 35.
10. To a right End, S. *Jam.* iv. 3. 1 *Cor.* x. 31. *Coloss.* iv. 2.
11. In the Name of Christ, S. *Joh.* xvi. 23, 26.
    1. Because it is He alone who hath satisfied for *Sins*, which make us not accepted, *Isa.* lix. 2.
    2. He *intercedes* for us, *Hebr.* vii. 25. *Rev.* viii. 3, 4. S. *Joh.* xvi. 26.
12. Join *Praise* to *Prayers*, 1 *Thess.* v. 18.
    1. Acknowledging what we have, to come from him, S. *Jam.* i. 17.
    2. That we are unworthy of it.
    3. That it is to be improv'd for Him.

Motives to Prayer.

1. We can expect no Mercy without it.
2. There is no Mercy, but we may have by it, S. *Matt.* vii. 7.
3. It is a *Privilege* as well as *Duty*.
4. It preventeth Judgments, 2 *Cor.* vii. 14.
5. It is a good Sign of Grace.
6. It mortifies Sin.
7. It fits us for any Mercies.
8. It is the antedating Heaven.

S. Matt.

S. MATT. vi. 9.

After this manner, therefore, pray ye, Our Father, &c.

AFTER *this manner* pray ye.

Quest. Whether this be a *Form?*

Answ. 1. Our Saviour did not intend this for their only Prayer.

2. He design'd it as a *Platform* for all our Prayers.

3. And as a *Form* itself, to be us'd *totidem verbis.*

As appears,

1. From the Word ὅτως, *after this manner*, S. *Luk.* xix. 31, 34. *Numb.* vi. 23. כה.

2. From προσεύχεσθε, *pray ye.* Not *order* your Prayers *only according* to *that Form* or *Pattern.*

3. From the Occasion of his enjoining it, S. *Luk.* xi. 1, 2.

4. From the Precept there, λέγετε.

5. From S. *Matt.* vi. 14, 15. where our Saviour explains the most harsh thing in it, by itself, *viz.* our forgiving other Men their Trespasses against us, as we expect and desire Forgiveness of our Trespasses from God.

Object. The Apostles never us'd it.

Answ. 1. It does not follow, that the Apostles did not use it, because we do not find it inserted among their Prayers in the Scriptures, as *Act.* i. 24. and iv. 24, 25, *&c.* for all the Prayers of the Apostles that are recorded; are only *occasional*, but this a *set daily* Prayer.

2. We may judge of the *Apostolical*, by the *Primitive* Practice, who did always use this Form in

in their Publick Prayers, and thought themselves under Obligation so to do.

Sic docuit Apostolos suos, ut quotidie in Corporis illius sacrificio credentes audeant loqui, Pater noster, &c.

Præmissâ legitimâ & ordinariâ precatione quasi fundamento. Tertull.

Μία δέησις κοινή. *Ignat.*

USES.

1. How highly are they to blame who neglect or slight it?

2. Let *it* be the *Platform* of all our Prayers, learn from this Prayer the Method and Matter.

1. To direct your Prayers to God.
2. To pray in a known Tongue.
3. That our Prayers are to be answerable to God's Commands, this Prayer having two Tables. And therefore,
   1. Those things that concern God's Glory, are to be ask'd in the *first Place*, S. *Matt.* vi. 33.
   2. With the most *Earnestness*, S. *Joh.* xii. 27, 28.
   3. Temporal Comforts to be ask'd only so far as necessary, *Prov.* xxx. 8.
   4. That we should pray daily, S. *Luk.* xi. 3.
   5. For others as well as ourselves, intimated in the Word, ἡμῶν, *Our.*

3. Use *this* as a *Form*, S. *Matt.* xxviii. 19. For which end, consider, that it is

1. The most Full.
2. The most Methodical.
3. Most Divine.
4. Most Perfect.
5. Most Acceptable.
6. The only *commanded* Prayer.

S. MATT.

S. MATT. vi. 9.

Our Father, which art in Heaven.

I. OUR Father.

1. Who is it, that is here call'd *Our Father?*

GOD, who is,

1. A Being, *Exod.* iii. 14.
2. Infinite, *Psal.* cxlvii. 5.
3. Eternal, *Rev.* i. 8.
4. Subsisting of Himself.
5. In whom all things else subsist, *Act.* xvii. 28.

2. Why is he call'd *Father?*

1. Because he is the Father of Christ, S. *Joh.* v. 26.

2. And in Him, *our* Father, S. *Joh.* xx. 17. So as we have thereby,

1. The *Privilege*, S. *Joh.* i. 12.
2. The *Spirit* of *Sons*, Gal. iv. 6.

3. Why are we to pray to God as our Father?

That we may pray,

1. With more Reverence, *Mal.* i. 6.

2. With more Confidence, *Psal.* ciii. 13. and Boldness of Access, *Hebr.* iv. 16.

3. With more Assurance of Obtaining, 1 S. *Joh.* v. 14, 15.

4. Why *our* Father, not *my* Father?

Not but that we may say my Father, S *Matt.* xxvi. 39, 42. But,

1. To testify our Belief, that all Believers are his Children.

2. That we may pray for all Believers, as well as ourselves, S. *Jam.* v. 16.

USE.

USE.

Hence learn,

1. That all Christians have Liberty to call God, *Father.*

2. The Happiness of Christians or Believers, S. *Joh.* i. 12.

For they are,

1. Free from all Evil.
   1. Slavery of Sin, *Rom.* vi. 14.
   2. Condemnation, *Rom.* viii. 1.
   3. From the Terrors of Conscience, *Rom.* viii. 15.
   4. From the Wrath of God.
   5. From the Course of the Law, *Gal.* v. 1.
2. They have the *best* of Fathers.
   1. Most Wise, 1 *Tim.* i. 17.
   2. Most Present, *Psal.* xlvi. 1.
   3. Most Powerful.
   4. Most Gracious and Tender, *Isa.* xlix. 15.
   5. Most Lasting.
3. They have free Access to God, *Gal.* iv. 6.
4. An Interest in His special Providence, 2 *Cor.* vi. 18.
5. True Joy, 1 *Pet.* i. 8, 9.

Therefore,

3. Carry yourselves as his Children;

By,

1. Honouring Him, *Mal.* i. 6.
2. Depending upon Him, 1 *Tim.* vi. 17.
3. Fearing to offend Him, *Jer.* v. 21.
4. Longing to go to Him, *Psal.* xlii. 1, 2.
5. Obeying Him.
6. Submitting to Him, S. *Luk.* xv. 21, 22.
7. Always Praying to Him, as to a *Father.*

II. Which

II. Which art in Heaven.

1. Why is God said to be in Heaven?

1. Negatively.

1. Not that he is there *only*, *Psal.* cxxxix. 7, 8. 1 *King.* viii. 27. *Jer.* xxiii. 24.

2. Nor that he is there *more* than elsewhere.

2. Positively. But,

1. Because he manifests himself more *in* the Creatures there, *Psal.* xix. 1. As,

1. His Wisdom, *Psal.* civ. 24.

2. His Power, *Psal.* viii. 3, 4.

3. His Mercy in Saints glorified, 2 *Thess.* i. 10.

2. Because he discovers himself more *to* the Creatures there; by,

1. His Prudence in managing the World, and the Affairs of it, *Rev.* vii. 12.

2. His Faithfulness to his Promises; S. *Matt.* xxiv. 35.

3. His Grace in Saving some, *Ephes.* ii. 5.

4. His Justice in Condemning others, *Rev.* xv. 3.

5. His Goodness to *All*, *Psal.* cxlv. 9.

3. Because he *communicates* more of himself and his Perfections to the Creatures there.

1. His Knowledge, 1 *Cor.* xiii. 12.

2. His Love.

3. His Goodness, *Hebr.* xii. 23.

4. His Happiness, *Psal.* xvi. 11.

5. His Immortality.

2. Why are we to pray to him, as in Heaven?

1. That we may have *high*, not *mean* and *fleshly* Thoughts of him, when we pray, *Isa.* lvii. 15.

2. That we may pray with *Reverence*, Eccles. v. 1.

3. With

3. With *Fervency*, that our Prayers may ascend to Heaven, 2 *Chron.* xxxii. 20.

4. With *Confidence*,

1. Of his Omniscience, *Psal.* cxiii. 5, 6.
2. Of his Omnipotence, *Psal.* cxv. 3.

5. That we may both *manifest*, and also *exercise* our *Faith* in Christ, as now interceding for us in Heaven, 1 S. *Joh.* ii. 1. S. *Joh.* xvi. 26.

USE.

Is God in Heaven? Then,

1. Let your Hearts be there, *Coloss.* iii. 2. For there is,

1. Your Father.
2. Your Inheritance, S. *Matt.* vi. 21.

2. Long to be in Heaven too, *Phil.* i. 23. S. *Matt.* vi. 33.

3. Prepare yourselves for it.
4. When ye pray, leave *Earthly* Thoughts.
5. Set and frame yourselves, as in Heaven.

S. MATT. vi. 9.

------- *Hallowed be thy Name.*

Doct. WE are to pray that the Name of God may be *hallowed.*

I. What are we to understand by the *Name* of God?

1. God himself, *Act.* i. 15. iv. 12. 1 *King.* v. 5.
2. Whatsoever he makes himself known to us by; as,
   1. His Titles.
      1. Proper יהוה, *Exod.* vi. 3. אהיה, *Exod.* iii. 14. יה, *Psal.* lxviii. 4. *Lord of Hosts*, &c. אל שדי, *Gen.* xvii. 1.
      2. Common, אלהים, *Psal.* lxxxii. 1, 6.
   2. His Properties or Attributes, *Exod.* xxxiv. 5, 6, 7. *Nahum* i. 3.

Which God has discover'd and manifested to us;

1. In his *Works*, *Psal.* xix. 1, 4. *Rom.* i. 20.
2. In his *Word.*

II. What by *Hallowed?*

Not that we can give any thing to Him; but that we,

1. Acknowledge Him to be the true God, *Psal.* xcvi. 7, 8.
2. Admire Him, *Rom.* xi. 33.
3. Adore Him, *Psal.* xcv. 6.
4. Believe Him, 1 *Joh.* v. 10.
5. Submit to Him, 1 *Sam.* iii. 18.
6. Fear Him, *Isa.* viii. 13.
7. Pray to Him, *Psal.* xcv. 1, 2, 3. *Psal.* l. 23.
8. Obey Him.

III. What

III. What do we desire of God in *this* Petition?

1. That we may *know* him, *Psal.* c. 3.
2. So know him, as to *believe* in him, S. *Joh.* iii. 33. *Rom.* iv. 20.
3. So believe, as to *trust* his Promises, *Psal.* ix. 10.
4. So trust, as to *fear* his Threatnings, *Amos* iii. 8.
5. So fear, as still to *love* him, S. *Matt.* xxii. 37.
6. So love him, as to *desire* him, *Psal.* lxxiii. 25.
7. So desire him, as to *rejoyce* in him, *Habak.* iii. 18.
8. So rejoice in him, as to *observe* his *Precepts*, *Psal.* cxix. 14, 15, 35, 36. S. *Matt.* v. 16.
9. So observe his Precepts, as to be *satisfied* with his *Providences*, 1 *Sam.* iii. 18. *Isa.* xxxix. 8.
10. So to be satisfied with his Providences, as to be *thankful* for *all Mercies*, 1 Thess. v. 18.

IV. Why is this Petition plac'd first?

1. Because God's Glory is the *End* of all Things, *Prov.* xvi. 4.
2. The End of all the *other* Petitions.
3. It contains all our other Desires, so that until this be granted, we can have none of the other.

USE.

1. Endeavour after the Glory of God.
2. Let his Glory be the *End* of all your Actions, 1 *Cor.* x. 31.

3. Seek

3. Seek it in the *first* Place, S. *Matt.* vi. 33. For,
   1. Without *that* ye seek nothing.
   2. In seeking *that*, ye seek all Things, S. *Matt.* vi. 33.
4. Have a Care of *prophaning* His Name.
   1. By taking it in *vain*. III. *Command.*
   2. By taking it *falsly*, Lev. xix. 12.
   3. By *Hypocrisy*.
   4. By *Irreverence* in His *Ordinances*, Deut. xxviii. 58.
   5. By a *sinful* Conversation, 1 *Cor.* vi. 20.

4. Make use of all the foresaid Means, for *Sanctifying* His Name.

S. MATT. vi. 10.

--------- *Thy Kingdom come.*

I. WHAT is the Kingdom of God?
1. The Kingdom of his *Power*, Psal. ciii. 19.
2. Of his *Grace*, S. *Mar.* i. 15. 1 *Cor.* iv. 20. Wherein,
1. Himself and Christ is King, *Psal.* ii. 6. *Isa.* ix. 6, 7.
2. All Saints are his *Subjects*, Isa. lxv. 9, 13. *Act.* ii. 18. *Tit.* ii. 14.
3. Their *Hearts* his Palace, *Ephes.* iii. 17. *Isa.* lvii. 15.
4. The *Word* his Law, *Job* xxii. 22. S. *Jam.* ii. 8, 12.
1. The Old Testament.
2. The Gospel.
5. The Ministers in this his Kingdom are,
1. Angels, *Hebr.* i. 14.
2. Men.
1. Kings and Temporal Governours, *Isa.* xlix. 23. *Rom.* xiii. 14.
2. The Spiritual Governours of his Church, and Preachers of his Gospel, who are also his Ambassadors, 2 *Cor.* v. 20. and these are either,
1. Bishops, S. *Joh.* xx. 21. *Act.* xx. 28. 1 *Pet.* v. 2.
2. Presbyters.
3. Deacons.
6. His *Ordinances* are the Places where we may converse with him, S. *Matt.* xviii. 20.

1. In

1. In *Prayer* we speak to him.
2. In *Hearing* he speaks to us, *Isa.* lxv. 12.

7. The *Sacraments* are the *Seals* of this Kingdom, *Rom.* iv. 11.
8. The Potent Enemies of this his Kingdom are,
   1. *Sin*, 2 Cor. x. 4, 5. Rom. viii. 7. Gal. v. 17.
   2. *Satan*, Ephes. ii. 2.
   3. The *World*, S. *Jam.* iv. 4.

3. The Kingdom of *Glory*.
   Where,
   1. His Subjects shall all *know* him, 1 *Cor.* xiii. 12.
   2. Not only know, but *be with* him, S. *Joh.* xvii. 24.
   3. Not only be with him, but also *see* him, 1 *Cor.* xiii. 12.
   4. Not only see him, but *enjoy* him.
      1. By Loving him.
      2. By Rejoicing in him.
   5. Not only enjoy him, but that *constantly*.
   6. Not only constantly, but *eternally*, S. *Matt.* xxv. *ult.*

II. What is meant by the *Coming* of this *Kingdom*, or what is it that we pray for in this Petition, when we say, *Thy Kingdom come?*

1. That his *Kingdom* of *Grace* may be set up in *all* the World, *Gen.* ix. 27. *Psal.* ii. 8. *viz.*
   1. That all Nations may be subject to Christ, *Phil.* ii. 10.
   2. That he would in every Place settle a *faithful Ministry*, S. *Matt.* ix. 38.
   3. And accompany it with his *Spirit*, 2 *Thess.* iii. 1.
   4. And subdue the Opposers of this Kingdom, 2 *Thess.* ii. 8, 9.

5. That he would root out of his Church, all such Things as hinder the Flourishing of his Kingdom; such as Heresy, Schisms, Prophaneness, *&c.*

2. That the Kingdom of his Grace may be establish'd in our Hearts. Whereby,

1. Satan's Power in our Hearts may be abolished, *Act.* xxvi. 18.
2. Our Corruptions abated, *Gal.* v. 24.
3. All Graces implanted in us. As,
   1. Knowledge, 1 *Cor.* i. 5.
   2. Repentance, *Ezek.* xxxvi. 26.
   3. Faith, 2 *Cor.* viii. 7.
   4. Love, *Rom.* xiii. 8, 9.
   5. Trust.
   6. Submission to his Providences.
   7. Delight in his Laws, *Psal.* i. 2.
   8. Heavenly-mindedness, *Phil.* iii. 20.

3. That he would hasten the *Second Coming* of Christ, *Rev.* xxii. 20.

USE.

1. Is there a Kingdom of Grace?
   1. Then endeavour to be Subjects of it, S. *Luk.* xiii. 24.

   For which End consider, that it is
   1. The most *potent*, S. *Matt.* xvi. 18.
   2. The most *peaceable* Kingdom, *Rom.* xiv. 17.

      As making us at Peace,
      1. With God, *Rom.* v. 1.
      2. Our Consciences, 2 *Tim.* i. 3. *Hebr.* x. 22.
      3. With all Creatures, *Job* v. 23.
   3. It hath the *best* and *greatest* Privileges. For,

1. Every

1. Every Subject is maintain'd by the King, *Psal.* lxxxiv. 11.
2. May have *free Access* to him.
3. Pays no Tribute, but what he gets by *Receiving* infinitely more than he gives, S. *Matt.* xix. 29.
4. It is govern'd by the *best Laws*, Psal. xix. 7.
5. It is a Kingdom where we may be *receiv'd* and never *banish'd*, S. *Joh.* vi. 37.

The *Means* to make our Endeavours effectual to this End are,

1. To *humble* ourselves to God, 1 *Pet.* v. 6.
2. To *apply* ourselves by *Faith* to Christ, *Act.* xvi. 3.
3. To *pray constantly* that this Kingdom may *come* to us, and we be of it.

2. Such as are of this Kingdom, must *walk* according to the Laws of it, 2 *Tim.* ii. 19.

2. Is there a Kingdom of Glory?

Then,

1. Look above the things here *below*.
2. Seek this Kingdom in the first Place, and above all, S. *Matt.* vi. 33.
3. Prepare yourselves for it.
4. Set your Affections on it, and long after it, *Coloss.* iii. 2. *Psal.* xlii. 1, 2.
5. Pray for it, *Rev.* xxii. 20.

S. Matt. vi. 10.

..... Thy Will be done in Earth, as it is in Heaven.

THere is a twofold *Will* of God.
1. Secret, 1 *Pet.* iii. 17. *Rom.* xi. 34.
2. Manifested or revealed.
1. By his Works.
2. By his Word, *Act.* xx. 27. And that,
1. In his Commands, *Deut.* iv. 2.
1. Concerning *Himself*; as,
1. That we worship Him as our *only God*, *Exod.* xx. 3, 4. *Deut.* vi. 13. S. *Matt.* iv. 10.
2. Love Him as our *chiefest Good*, Deut. vi. 5. S. *Matt.* xxii. 37.
Which Love we must manifest and express,
1. By Thinking of Him, *Psal.* cxxxix. 18.
2. Longing after Him, *Psal.* lxxiii. 25.
3. Endeavouring to please Him, 1 *Thess.* iv. 1.
4. Rejoicing in Him, *Phil.* iv. 4.
5. Preferring Him before all Things else, *Phil.* iii. 8.
3. Aiming at His Glory, as our *ultimate* End, 1 *Cor.* x. 31.
2. Concerning our *Neighbour*, S. *Matt.* xxii. 39. and vii. 12.
Including,
1. Equity, *Levit.* xix. 11, 12, 13.
2. Charity, S. *Matt.* v. 44. *Gal.* vi. 10.
2. His written Will is also manifested in His *Promises*, Jer. xxix. 10.
3. And in His *Threatnings*, Eccles. viii. 11.

These

These Things thus premis'd, do direct us to make the following Enquiries concerning this Petition.

I. Which *Will* is here meant?

Not His *secret*, but His *manifested* or *revealed* Will, *Deut.* xxix. 29. For,

1. We are not to *search* into His secret Will, *Job* xi. 7.

2. We cannot *resist* it, *Act.* iv. 28. *Rom.* ix. 19.

3. No Promises are made to it; as in the Case of *Pilate* and the *Jews* that crucify'd our Saviour, *Act.* ii. 23.

II. What then do we pray for, as to this *secret* Will?

1. That we may *submit* unto it, *Act.* xxi. 14. 1 *Sam.* iii. 18. S. *Matt.* xxvi. 39.

2. Be *thankful* for it, *when revealed*, Job i. 21.

III. How is the *reveal'd* Will of God to be done or perform'd?

1. Readily, *Psal.* cxix. 60.

2. Heartily and Sincerely, *Coloss.* iii. 23. *Ephes.* vi. 6. 2 *Cor.* i. 12.

3. Believingly, *Rom.* xiv. 22, 23.

4. Universally, *Psal.* cxix. 6.

5. Constantly, S. *Luk.* i. 74, 75.

IV. Why do we pray that God's Will may be done in Earth, *as* it is in Heaven?

Because *all Things* there do his Will.

1. The *inferiour* Things in the Firmament, as Clouds, Thunder, *&c.* Psal. cxlviii. 8.

2. Sun, Moon and Stars, *Josh.* x. 12, 13. *Judg.* v. 20. *Job* ix. 7.

3. Angels, *Psal.* ciii. 20.

V. Can *we* do his Will, *as* the *Angels* do?
No;
1. By Reason of our own *Corruptions.*
2. Of *Satan*'s Temptations.
But,
1. We are to endeavour to *imitate* the Angels herein, 1 *Pet.* i. 15.
2. And to *desire* that *we* may do it, as *They* do, *Phil.* iii. 12, 13, 14.
3. We are to do *it* in the same *manner* as They do *it*, tho' we cannot in the same *measure.*

VI. What do we pray for in *this Petition?*
1. That God would *acquaint* us with His Will, *Psal.* cxix. 12, 33, 34.
1. What we *are* to do.
2. What we are *not* to do.
2. That He would take from us that *natural Aversness* we all have to His Will, *Rom.* vii. 23. *Jer.* xvii. 9.
3. That He would *incline* our *Hearts* to it, *Psal.* cxix. 36.
4. That He would *create* in us a *Delight* in His *Precepts*, *Psal.* cxix. 35, 92.
5. That He would *direct* us in *all* our Actions to that End, *Psal.* cxliii. 10.
6. That not *only we*, but that *all People* may do his Will, *Psal.* lxvii. 2, 3, 4, 5.

Motives to do the Will of God.
1. He is our *Creator* and *Preserver.*
2. Our *Redeemer*, 1 *Cor.* vi. 20.
3. All His *Mercies* oblige us to it, *Rom.* xii. 1.
4. And His *Judgments*, *Hebr.* xii. 10.
5. He always *observes* us, *Psal.* cxxxix. 4.

6. Our

6. Our *present Comfort* depends upon it, 2 *Cor.* i. 12.

7. As does also our *future Happiness*, Hebr. xii. 14.

USE.

Hence we may see, how great the Folly, and heinous the Crime is, of *those* who

1. Never *offer* up this Petition, nor *pray* that God's Will may be done in Earth, as it is in Heaven.

2. And of those, who, tho' they do *pray* for this, yet never labour or endeavour to *do* His Will.

S. MATT. vi. 11.

Give us this Day our daily Bread.

I. WHAT does the Word *Bread* import in this Petition?

1. All Things *needful* for *this* Life, *Deut.* viii. 8.

2. And for *that* to *come*, 1 *Tim.* iv. 8.

II. What are we to understand by *daily* Bread?

1. For *every Day* of our remaining Life.

2. *Sufficient.* Ἐπιούσιος ἄρτος ὁ τῇ ἐκάστῃ οὐσίᾳ ἡμῶν ἁρμόζων. *Phavorin.*

ܡܬܩܝܡ ܕܢܗܘܐ ܠܢ ܝܘܡܐ.

1. Sufficient for our *Subsistence*, *Jer.* xlv. 5.

2. For our *comfortable* Subsistence.

3. For our *Condition*, Prov. xxx. viii.

III. What do we mean, when we pray God to *Give* us our daily Bread?

This shews,

1. Our *constant Dependence* upon God, *Act.* xvii. 28. *Job* vi. 9.

2. That we *receive* all Things *from* Him, *Psal.* civ. 27, 28, 29.

3. That all Things are His *Free Gift*, S. *Luk.* xvii. 10. *Gen.* xxxii. 10. S. *Jam.* i. 17.

IV. Why are we to pray God to *Give*, &c. when we have it already in *Possession?*

1. Tho'

1. Tho' we have *it* in *Possession*, yet the *Property* is in *God*; so we cannot use it without *asking Him Leave*, Deut. x. 14.

2. What we have, He can *hinder* us from *using*.

1. By taking *it* from us, S. *Luk.* xii. 20.

2. Or *us* from it, *Prov.* xxiii. 5.

3. Tho' we do *use* it, it can do us no *Good* without His *Blessing*, Hag. i. 6. *Dan.* i. 13, 14, 15. *Prov.* x. 22. *Psal.* lxxviii. 30, 31.

V. *How* must we pray or offer up this *Petition?*

1. So pray as to *use* the *Means* appointed for the obtaining of it, 2 *Thess.* iii. 8, 9, 10, 12.

2. In a full *Trust* in God, that He will bless those Means, *Psal.* cxxviii. 1, 2.

3. With *Submission* to the Wisdom of God for *Proportioning* outward Mercies, S. *Matt.* viii. 2. S. *Jam.* iv. 15.

4. That we may apply them to the true and proper *End*, which God design'd these *outward Mercies* for, S. *James* iv. 3.

5. Daily.

6. For *others*, as well as *ourselves*.

VI. What are the *Principal Things*, then, we pray for here?

1. That He would *continue* our Life here, so long as it is for His *Glory* and our *Good*.

2. That He would supply us with *Necessaries* thereto, *Prov.* xxx. 8.

3. That He would direct us to the *proper Means* for obtaining them.

4. And give His *Blessing* to those Means, *Dan.* i. 13, 14. *Psal.* cxxvii. 1, 2.

5. That

5. That He would *sanctify* what we have to us, 1 *Tim.* iv. 5.

6. That we may *trust* on Him *only*, Phil. iv. 6. Psal. xxxvii. 5.

7. And *depend* on Him in *Plenty*, as well as *Poverty*.

8. That we may be *content* with, and *thankful* for, our *present* State and Condition, whatever it be, *Phil.* iv. 11, 12. 1 *Tim.* vi. 8.

9. That He would give us *spiritual* as well as *temporal* Food.

10. That we may improve *all* for His *Glory*.

S. MATT. vi. 12.

And forgive us our Debts, as we forgive our Debtors.

ܘܫܒܩ ܠܢ ܚܘܒܝܢ.

I. WHAT are we to understand here by *Debts?*

Sins: Which are ordinarily call'd *so* in *Syriac*. There are *two Things*, therefore, in *Sin*, to be consider'd;

1. Its *Contrariety* to the *Law*, this we do not *owe*, 1 S. *Joh.* iii. 4.

2. Its *Obligation*, or *Binding* the Offender to *Punishment*; and so we are *indebted*, or *owe*,

1. *Satisfaction* to God's Justice.

2. And for Default of that, *eternal Punishnishments*. Ὀφείλειν δίκην, pœnas debere, S. *Matt.* xviii. 23, 24.

II. What is *Forgiveness* of Sins?

1. How call'd in *Scripture*.

1. *Remission*. Ἄφεσις ἁμαρτιῶν, *Act.* xxvi. 18. סלח, as, אסלח לעונם, *Jer.* xxxi. 34. אלוה סליחות, *Nehemiah* ix. 17. לקרא לשבוים דרור, *Isa.* lxi. 1. Κηρύξαι αἰχμαλώταις ἄφεσιν, S. *Luk.* iv. 18.

2. *Mercifulness*, ἵλεως ἔσομαι ταῖς ἀδικίαις αὐτῶν, *Hebr.* viii. 12.

3. *Giving* us freely our Debts or Sins, χαριζόμενος ἡμῖν, Coloss. ii. 13. *gratuitò donans.*

4. Not

4. Not *remembring* Sin, לא אזכר עוד, *Jer.* xxxi. 34. ἐ μὴ μνησθῶ ἔτι, *Hebr.* viii. 12.
5. *Covering* our Sins, *Psal.* xxxii. 1. כסוי חטאה, *Psal.* lxxxv. 2. כסית כל חטאתם.
6. *Blotting* out, *Isa.* xliii. 25. מחה פשעיך, *Isa.* xliv. 22. מחיתי כעב פשעיך.
7. *Removing* Sin, נשא עון, *Exod.* xxxiv. 7. *Psal.* ciii. 10, 11, 12. הרחיק ממנו כל פשעינו, *Levit.* xvi. 21, 22. *Jer.* l. 20.
8. Not *imputing* Sin, *Psal.* xxxii. 2. *Rom.* iv. 8. ὧ ἐ μὴ λογίσηται Κύριος ἁμαρτίαν. 2 *Cor.* v. 19. μὴ λογιζόμενος αὐτοῖς τὰ παραπτώματα αὐτῶν, *Mic.* vii. 18, 19.

2. What is the true *Nature* of Forgiveness?
   1. As *all Men* are guilty of Sins, 1 *Joh.* i. 9. *Eccles.* vii. 20. so *none* but *God* can pardon them, *Isa.* xliii. 25. *Exod.* xxxiv. 6, 7. *Mic.* vii. 18.
   2. God's *pardoning* our Sins, is not the same with His *subduing* them, yet they always go together, *Coloss.* ii. 13, 14.
   3. It is not only God's not *punishing* us, *Eccles.* viii. 11, 12, 13. but it consists in God's *acquitting* us from our *Obligation* to Punishment, *Hebr.* viii. 12.
   4. When our *Sins* are *pardon*'d, we are look'd upon no more as *Sinners*, Hebr. xi. 4. 2 *Cor.* v. 21.
   5. This Pardon is of God's *free Grace*, *Coloss.* ii. 13. *Ephes.* i. 7. *Isa.* lv. 1. For our *Repentance* cannot *deserve* it.
   6. And obtain'd by us only on the account of *Christ*'s *Satisfaction*; for,
      1. *Fallen* Man is unable to pay his *Debts* to God, *Psal.* cxliii. 2.
      2. Hence Christ became his *Surety*, Hebr. vii. 22.

3. Hence

3. Hence He became *Man*, *Joh.* i. 14.
4. Being *Man*, he suffer'd in lieu of the Punishments which we ow'd God, *Isa.* liii. 5, 6. 1 *Tim.* ii. 6.
5. By *this* He *satisfied* God's Justice.
6. *Hence* God *acquits us*, Coloss. i. 14. *Ephes.* i. 7. 2 *Cor.* v. 21.
7. God never *actually* pardons Sin, unless we
   1. *Repent*, Ezek. xviii. 30. S. *Luk.* xxiv. 46, 47. *Act.* v. 31.
   2. *Believe* in Christ our Redeemer, *Act.* x. 43. and xiii. 38, 39. *Rom.* iii. 24, 25.
8. Tho' *Remission* be not the same, yet it is always accompanied with *Justification*, *Psal.* xxxii. 1, 2. *Rom.* iv. 6, 7, 8.

III. What is the Meaning of this *Reason* or *Condition* in the Petition, *as we forgive our Debtors?*

1. By Debtors are understood those Men that do us Wrongs and Injuries.

2. These Men we are bound to forgive, *Ephes.* iv. 31, 32. *Coloss.* iii. 13.

Not that our forgiving *them* their Trespasses is a *Cause* why God should forgive us; but it signifies,

1. *Reality*, so that we pray that God would forgive us, as we do *truly* forgive others.
2. It speaks the *Condition* wherenpon God forgiveth us, and that is *Charity*, express'd by the *chief Work* of it, *Forgiveness*, it being a *Hebraism*.
3. It intimates the Qualification of the Votary; he that comes *to offer this Sacrifice, must first be reconcil'd to his Brother.* He must be at Peace with all Men, otherwise God will not hear nor accept his Prayer, *Isa.* i. 15.

IV. What

IV. What then do we ask in this Petition?

1. All Things necessary to Forgiveness. As,
   1. A Sense of Sin, *Psal.* li. 3. 1 S. *Joh.* i. 8. *Psal.* xxxii. 5.
   2. Sorrow for it, *Psal.* xxxviii. 18.
   3. Conversion from it, 2 *Cor.* vii. 10.
   4. Faith in Christ, *Isa.* liii. 4, 5. S. *Luk.* xvii. 5.

2. That God would accept of the Sufferings which Christ underwent, instead of *those* which we have deserved, 1 S. *Joh.* ii. 2. *Isa.* liii. 5, 6.

3. That He would wholly discharge us, *Job* xxxiii. 24.

4. The Assurance of this Pardon, *Rom.* viii. 15, 16. S. *Matt.* ix. 2.

5. That He would *justify* our Persons, *Phil.* iii. 8, 9. 2 *Cor.* v. 4.

USE.

Pray for the Pardon of Sin; and to enforce the Duty and Practice, Consider,

1. What a *dreadful* thing it is, to lie under the Guilt of Sin. For then,
   1. God is always *angry*, Psal. vii. 11.
   2. Thou canst *enjoy* no Mercy, *Isa.* xlviii. 22. *Mal.* ii. 2.
   3. Thou art in continual Danger of Hell, and if thou dieſt in this Condition, thou wilt be eternally miserable.
   4. Nothing thou dost is *accepted*, Prov. xv. 8. *Isa.* i. 10, 11, 12.

2. How *happy* thou wilt be, if pardon'd.
   1. God reconcil'd, *Rom.* v. 8, 9, 10.
   2. All Things work together for thy Good, *Rom.* viii. 28.
   3. God will always keep thee in the way to Heaven, S. *Joh.* xiii. 1.
   4. And accept of thy weak Duties, *Isa.* i. 16, 17, 18.
   5. And bring thee at last to Himself.

S. MATT.

S. MATT. vi. 13.

And lead us not into Temptation, but deliver us from Evil.

I. WHAT do we understand here by Temptations?

Trials. For,

1. God *tempteth* no Man to sin, S. *Jam.* i. 13.
2. But he often brings them into *Trials*;
   1. By extraordinary *Commands*, Gen. xxii. 1.
   2. By extraordinary *Providences*. As of,
      1. Prosperity, *Deut.* viii. 16.
      2. Adversity, *Job* i. 12.
   3. By suffering *Satan* to molest 'em, 2 *Cor.* xii. 7. 1 *King.* xxii. 22.
   4. By *Desertions*, Hos. v. 15. 2 *Chron.* xxxii. 31. *Psal.* xxx. 7.

II. May we pray against *all* Temptations? No, we may not, S. *Jam.* i. 2.

III. What then do we pray against, when we beg of God, *not to lead us into Temptation?*

1. That we may not be tempted above our *Ability*, 1 *Cor.* x. 13.
2. That He would enable us to *conquer* and *improve* them, *ibid.*
3. That He would keep us from all *Occasions* of *Sin*, *Prov.* xxx. 8, 9. 1 *Tim.* vi. 9.

IV. What are we here to understand by *Evil*

1. Satan, ὁ πονηρὸς, 1 *Joh.* v. 18, 19.

2. Sin, S. *Jam.* i. 14, 15.

3. Our own Lusts and Sins, especially *those* which we are most subject to fall into,

1. By the Temper of our Body; or,
2. The Company we converse with; or,
3. Of our Calling.

4. The Evil of *Punishment*, S. *Luk.* xxii. 42.

V. What are the *principal Things* we beg of God in this Petition?

1. That He would *restrain* the *Power* of Satan, *Job* i. 11. S. *Luk.* xxii. 31.

2. Or give us more *Strength* to *bear*, than him *Power* to *bring* Temptations, *Job* i. 22. and ii. 10. 2 *Cor.* 12. 9. S. *Luk.* xxii, 31, 32.

3. That He would mortify our Lusts, *Psal.* li. 2. *Coloss.* iii. 5.

4. Sanctify us, and give us all true Graces, *Psal.* li. 10. as Knowledge, *Coloss.* iii. 10. Repentance, Faith, *Hebr.* xi. 5, 6. Love, *Matt.* xxii. 37. Thankfulness, 1 *Thess.* v. 18.

5. That He would *direct* and *enable* us to walk in His ways, *Prov.* iii. 6. *Isa.* xxx. 21. *Hebr.* xiii. 21.

6. That He would never leave us to ourselves, *Hebr.* xiii. 5.

7. That in all our Trials, He would keep us from charging Him with *Injustice*, Job i. 22.

8. Enable us to make the right Use of Afflictions, *Isa.* xxvii. 9. *Hebr.* xii. 10.

9. That tho' He suffer us to *slip* into, yet he would not permit us to *continue* in Sin, *Psal.* li. 12. and xix. 13.

10. That He would, in His good Time, put an End to our Trials, by bringing us to Himself, *Rom.* xvi. 20.

USE.

That you may pray *this* constantly and fervently; Consider,

1. We are all prone to Sin, *Jer.* xvii. 9.
2. None but God can keep you from it.
3. He hath promis'd you to do it, *Ezek.* xxxvi. 26, 27.
4. But He expects that you *pray* for it, *Isa.* xxxvii. 15, 21.
5. If *this* be granted, you are happy.

S. MATT. vi. 13.

------ *For thine is the Kingdom, the Power, and the Glory, for ever.* Amen.

THIS is call'd the *Doxology*, *i. e.* Giving Glory to GOD, and is the *Reason* or *Foundation* of our offering up these foregoing Petitions to God; *For*, or *because*,

I. *Thine is the Kingdom*; which includes His *Sovereignty* over *all* Things, *Psal.* lxxxiii. 18.

1. As Creator, *Rev.* iv. 11.
2. As Preserver, *Act.* xvii. 28.
3. As Disposer of all Things, S. *Matt.* x. 29, 30. *Prov.* xvi. 33.

II. *The Power*; whereby we confess,

1. That Property whereby he can do what he *will*, S. *Luk.* i. 37. *Psal.* cxv. 3. and cxxxv. 6. *Dicitur enim Omnipotens faciendo quod vult, non patiendo quod non vult.* August. *Deo nihil est impossibile, nisi quod non vult.* Tertull.
2. *With* Means, or *without*, Gen. i.
3. Without Labour, *Psal.* xxxiii. 9. and cxlviii. 5.

From whence it follows, that His Power is *infinite*,

1. In itself.
2. As to the Creatures, S. *Matt.* iii. 9.

And that Nothing is impossible for God to do, but,

1. Such Things as are *contrary* to His *Nature*, 2 *Tim.* ii. 13.

Quid

Quid ergò ei impossibile? non quod virtuti arduum, sed quod naturæ ejus contrarium. S. Ambros.

2. Or imply a Contradiction.

3. Or argue Weakness and Infirmity, *Habak.* i. 13. *Tit.* i. 2. *Hebr.* vi. 18.

Mentiri autem, non virtutis, sed infirmitatis est. S. Ambros.

III. *The Glory*; that is, the Honour due unto His Name; by which,

1. We acknowledge Him *glorious* in His own Nature, *Exod.* xxxiv. 6.

2. Ascribe the Glory of all Things to Him, *Rev.* vii. 12.

3. Confess Him to be the *ultimate End* of all our Prayers and Actions, 1 *Cor.* x. 31.

And this *Kingdom*, *Power* and *Glory*, we appropriate unto God, saying, *Thine is the*, &c.

Because none but He hath them.

1. Essentially.
2. Originally, *Rom.* xiii. 1. *Prov.* viii. 15.
3. Infinitely, *Psal.* cxlvii. 5.
4. Eternally, 1 *Tim.* i. 17.

Wherefore as They are due and belong to God *only*, so do They also *for Ever and Ever*.

That is,

1. From Everlasting, *Psal.* xc. 2.
2. To Everlasting, *Exod.* iii. 14.

Amen; which signifies,

1. The Truth of what is said, S. *Luk.* ix. 27. S. *Matt.* xvi. 28. S. *Mar.* ix. 1.

2. Our Assent, 1 *Cor.* xiv. 16. *Deut.* xxvii. 26.

3. Our Desire of what we have asked, *Rev.* xxii. 20. γένοιτο, LXX. 1 *Chron.* xvi. 36.

IV. And this Clause or *Doxology* is added to the Prayer;

1. To confirm our Faith, that we shall receive what we have desired, seeing He, to whom we pray, is,

1. A King, and so possesses all Things.
2. Powerful, *Ephes.* iii. 20.
3. Will have the Glory, *Jer.* xiv. 7.

2. To shew that our Hope of obtaining, is to be only in God.

3. To shew that we should always add *Praises* to Prayers, 1 *Chron.* xxix. 11, 12, 13.

4. To possess our Hearts with an Holy *Fear* and *Reverence* of God.

5. To shew that *God's Glory* should be the *End* of all *Petitions* as well as Actions.

USE.

1. Wherefore say this Prayer.
2. Say it constantly.
3. Say it with Fervency and Understanding.

Amen.

S. MATT.

S. MATT. vi. 33.

But seek ye first the Kingdom of God and His Righteousness, and all these Things shall be added unto you.

Doct. THE Kingdom of God and His Righteousness, must be sought in the *first* Place.

I. What is the *Kingdom* of God?

1. The Kingdom of His *Grace*, Rom. xiv. 17.
   1. Consisting in Righteousness.
   2. ——— in Peace.
      1. With God, *Rom.* v. 1.
      2. With Conscience.
      3. With the Creatures, *Job* v. 23, 24.
   3. Joy in the Holy Ghost.
2. The Kingdom of *Glory*. Consisting,
   1. In the Freedom from all *Evil*.
      1. Of *Sin*.
      2. Of *Misery*.
   2. In the Enjoyment of all *Good*.

II. What are we to understand by *Righteousness?*

It is the Righteousness of his Gospel, whereby we are entitled to both these Kingdoms. For thereby,

1. Our Sins are mortify'd, *Rom.* vi. 14.
2. The contrary Graces are implanted. From whence it is, that,
3. Our Sins are pardon'd, *Psal.* xxxii. 1.
4. And our Persons justify'd, *Rom.* v. 1.

III. Why is it call'd *His* Righteousness? τὴν δικαιοσύνην αὐτοῦ.

1. It was of His *Contriving.*
2. —— of His *Purchasing.*
3. —— of His *Manifesting* and *Publishing* to the World, 2 *Tim.* i. 10.
4. It is of His *Effecting.* For,
   1. He begins it, *Hebr.* xii. 2.
   2. He carries it on.
   3. He finishes it, *Hebr.* xii. 2. so as to accept of it.

IV. What is it to *seek?* ζητεῖτε.

1. To desire it. —— *Boni absentis prosecutio. Psal.* lxxiii. 25.
2. To labour for it.
3. To use right Means to that End.

V. What is it to seek *First?* That is first,

1. In order of Time.
   1. While Young, *Eccles.* xii. 1.
   2. The first thing each Day.
2. In the Nature of Things, *i. e.* principally, chiefly, *more* than all other Things, and *before* all Things else.
   1. Preferring it in our Judgments, *Phil.* iii. 7, 8.
   2. Choosing it in our Wills, *Psal.* lxxiii. 25.
   3. Labouring after it in our Conversations, 2 *Pet.* i. 10.
      1. More seriously.
      2. More earnestly, *Rom.* xii. 11.
      3. More constantly, S. *Luk.* i. 74, 75.

VI. *Why* are we to seek *This* first?

1. We are to seek it first in time,
   1. Because it is a Thing of greatest *Difficulty,* S. *Matt.* vii. 13, 14.

2. Because

2. Because we are naturally estrang'd from God and his Kingdom, *Ephes.* ii. 12.
3. Because we have long *accustom'd* ourselves to *sin*, Jer. xiii. 23.

2. We are to seek it *first*, i. e. *principally*, *chiefly*. Because,
1. It is the *best* Thing, S. *Matt.* xix. 17.
2. It is the *most*, the *only* necessary Thing, S. *Luk.* x. 42. For without it,
1. We cannot be *happy*.
2. We cannot *but* be *miserable*.
It being by this only,
1. That our Sins can be pardoned.
2. God reconciled.
3. Our Natures cleansed.
4. And so our Souls made capable of Happiness.

Arguments to seek the Kingdom of God, *&c.*

1. Man in his *Primitive Estate* was entitled to a Kingdom, *Gen.* i. 27.

2. This Kingdom was not *our own*, but *God's*.

3. This our Title we *forfeited*, and *lost* by Sin, *Rom.* iii. 23.

4. God, by Christ, was pleased to bring us into a *Capacity* of *recovering* it again, S. *Luk.* xii. 32.

5. Tho' it be recovered by Christ, it must be also *sought* for by us, *Ezek.* xxxvi. 37.

6. None can seek aright for this Kingdom, but they must also seek for *Righteousness*.
1. Because without *that* they cannot find it, nor come to it.
2. Without *that*, tho' they should *find* it, yet they could not *enjoy* it, *Hebr.* xii. 14. 1 *Cor.* xv. 50.

7. We have no Righteousness of our *own*, whereby to recover this Kingdom, *Rom.* iii. 20. *Eccles.* vii. 20.

8. Hence

8. Hence we must endeavour to become *true* and *living* Members of Christ, by a sincere *Faith* working by *Love*, *Ephes.* v. 30. *Gal.* v. 6. that His *Righteousness* may be looked upon as *ours*, Phil. iii. 9.

VII. *Motives* to induce us to seek the Kingdom of God, *&c.*

1. Seek the Kingdom of God, *&c.* For,
   1. We are all *lost* Creatures, *Ephes.* ii. 3.
   2. This Kingdom is yet to be had;
   3. But by none but those who seek it, S. *Luk.* xiii. 24.
   4. Unless we seek the Kingdom of God, we are *undone* for ever.
   5. Unless we *seek* it, we cannot expect to *find* it.
   6. If we seek it aright, we have a *Promise* to *have* it, S. *Matt.* vii. 7, 8. *Isa.* xlv. 19.
   7. You can seek *other Things*, why not this, which is of that *Moment* to you?
   8. It is not *long*, but you will all *repent*, you have not sought it.
   9. If you seek *this*, you need seek *nothing else*. For καὶ ταῦτα πάντα συνεδήσεται ὑμῖν, all things else shall be added.

In this temporal Promise, which is here made, as an Inducement to seek the Kingdom of God, we may consider,

1. What is meant by *all these Things*.
   1. All *needful Things* and *Necessaries*, as to our *serving* God here, and our *enjoying* Him hereafter, 1 *Tim.* iv. 8. S. *Matt.* vi. 25. not great Things, not great Riches and Honour, *&c.* *Jer.* xlv. 5.

For,

For,

1. It is not *needful* that we should have these *great* Things, S. *Luk.* x. 42.
2. It is often *hurtful* for us to have *them*, *Prov.* xxx. 9.

2. What is meant by *Added?* which implies,
   1. That *all Things* else, as well as this Kingdom, are at God's *Disposal*, added *by God*, not gotten *by us.*
   2. That they who have not God's Kingdom, are certain of Nothing.
   3. They that have *it*, are *sure* to have all Things else that are *good* and *necessary* for them, *Psal.* xxxiv. 9, 10. and lxxxiv. 4.
   4. For they shall be given them, *Rom.* vi. 23. *Psal.* lxxxiv. 11.
   5. They shall be given over and above the Kingdom of God, not as Things necessary in *themselves*, yet as Things *needful* to us; into the *Bargain*, if we may be permitted so to speak, 1 *King.* iii. 13.

3. How doth this appear?
   1. From God's Promise, 1 *Tim.* iv. 8. *Psal.* xxxiv. 9, 10. who is,
      1. Faithful in keeping His Promises, *Psal.* cvi. 45. *Tit.* i. 2.
      2. Able to perform them, *Rom.* iv. 20, 21. and therefore how happy should we be, could we always *trust* on Him?
   2. From the Saints Experience, *Psal.* xxxvii. 25.
   3. From the Relation They stand in to God, who seek His Kingdom, *&c.*

For,

For,

1. God is their *Master*, Mal. i. 6.
2. ——— *Friend*, Isa. xli. 8. *Cant.* v. 16.
3. ——— *Husband*, Hos. ii. 16. *Isa.* liv. 5. and lxii. 4.
4. ——— *Father*, S. *Matt.* vi. 32. S. *Joh.* xx. 17.
5. ——— *God*, Hebr. viii. 10. *Isa.* xli. 10. and xliii. 1, 2, 3. *Hebr.* xiii. 5.

From whence we may draw this Conclusion;

That the surest way to find all necessary Things, is not to seek them in the first Place.

2. Seek the Kingdom of God *first*, in order of *Time*.

For,

1. Unless you seek it *first*, you can never find it, S. *Luk.* xiii. 24.
2. And if you seek it *first*, you cannot *but* find it, S. *Matt.* vii. 7.
3. You have neglected it too long already.
4. And *Now*, the *Present* is the *only Time*, wherein you can expect to find it, *Psal.* xcv. 7, 8.
5. And besides, you know not how *little* Time you have to seek it in, S. *Joh.* ix. 4.

3. Seek it first, *i. e. principally*, *chiefly*, more and above all Things else. Considering,

1. That Nothing can make you *happy* without this, *Eccles.* ii. 1.
2. *This* can make you happy *without* other Things.
3. Unless you seek it *above* all Things, you do not *seek* it *at all*.
4. You can never seek it too *much*.

For consider,

1. It is a *Kingdom*.

2. Which

2. Which is most Glorious and Honourable, *Isa.* xliii. 4.
   1. Wherein *God* is *King*. Isa. xxxiii. 22.
   2. The *Angels* are his Ministers of State, *Hebr.* i. 14.
   3. Every Subject is a *Prince*, Rev. i. 6.
   4. The most *Pleasant* and *Happy*, Psal. xvi. 11.
   5. The most *Powerful*, 1 *Cor.* iv. 20. *Rev.* xii. 10.
   6. The most *durable* Kingdom, even for ever and ever, S. *Luk.* i. 33.

VIII. Directions how to seek, that so we may obtain the Kingdom of God, *&c.*

1. Get thyself convinced of *Sin*, and the heinous Nature of it, *Act.* ii. 37.
2. ——— and of thy *Misery* by it, notwithstanding all thy *temporal Enjoyments.*
3. Repent, *Act.* ii. 38.
4. Depend on Christ only for Pardon and Reconciliation, *Act.* xvi. 30, 31.
5. Be constant in Prayer.
6. Be frequent in Reading, Hearing and Meditating.
7. Live always as *one* that is *seeking* a Kingdom.
8. Endeavour to make all thy Thoughts, Words and Actions, subservient to this thy *great* and *truly* Christian *Design.*

S. MATT. vi. 34.

Take therefore no Thought for the Morrow.

Μὴ, οὖν, μεριμνήσητε εἰς τὴν αὔριον.

I. WHAT is the Meaning of the Words in this Command of our Saviour?

1. Negatively.
   1. Not that we should never *think* of *future Things*.
   2. Nor as if we should not have a *prudent Care* of our *Subsistence*.

   For,
   1. We are to *follow* our proper and lawful *Callings*, 1 *Cor.* vii. 20, 24. 1 *Thess.* iv. 11.
   2. —— to be *diligent* in them, *Prov.* xviiii. 9.
   3. —— to *provide* by them for ourselves and Dependents, 1 *Tim.* v. 8. S. *Joh.* xii. 6. and xiii. 29. *Gen.* xli. 35, 48. *Prov.* vi. 6. and xxx. 25.

   But here observe,
   1. To follow your Calling from a *right Principle* of *Conscience*, Col. iii. 23.
   2. Pray to God for His *Blessing*, Prov. x. 22. *Deut.* viii. 18. *Psal.* cxxvii. 1, 2.
   3. Trust only on *Him* for Success, *Psal.* xxxvii. 3, 5.
2. Positively.
   1. That we should not have *high Thoughts*, *Prov.* xxvii. 1. S. *Jam.* iv. 13.

Not

Not knowing but a *Day* may bring forth
1. *Sin*, S. *Jam.* i. 15.
2. Fresh *Temptations*, 1 S. *Pet.* v. 8.
3. *Losses*, Job i. 14, 16, 17, 18.
4. *Sickness.*
5. *Death*, S. *Jam.* iv. 14.

2. That we should not have *carking*, *tormenting Thoughts* at what may happen, S. *Luk.* xxi. 34. Such are,
1. *Vain*, S. *Matt.* vi. 27.
2. *Foolish.* For,
1. Hereby we *anticipate* our Sorrows, ἡ κακία, רעה.
2. *Aggravate* them.
3. Create *new ones* to ourselves.
4. Make ourselves more *unable* to *bear* 'em.

3. ——— not *distrustful* Thoughts. For,
1. This will hinder our *Service* of God, S. *Matt.* vi. 24.
2. It is superfluous, for *God* will take Care for us. For,
1. He hath given us Life, *vers.* 25.
2. ——— Bodies, *ibid.*
3. He *feeds* the Birds, *v.* 26.
4. He *cloaths* the Lillies, *v.* 28, 29. Yet,
1. These do not *work* as we do, *v.* 28.
2. Nor *last* and *continue* as we do, *v.* 30.
5. He gives us *better* Things, *v.* 33. *Rom.* viii. 32.
3. Our distrustful Thoughts may make us *miserable*, but cannot *help* us, *v.* 27.
4. This is like the *Heathens*, *v.* 32.
5. God *knows* we need these Things, *ibid.*
6. If we seek His *Kingdom* and *Righteousness*, these Things shall be *added*, *v.* 33.

7. Sufficient

7. Sufficient unto the Day is the Evil thereof, *v.* 34.
   1. The *Sin* to be *repented* of.
   2. The *Griefs* and *Troubles* to be *born* and *undergone*.
   3. The *Temptations* to be *resisted*.

II. How may we *obey* this Command?

1. Set not your Hearts on *this* World, *Coloss.* iii. 2.

For,

1. It is empty, *Isa.* lv. 2.
2. —— unconstant, *Prov.* xxiii. 5.
3. —— troublesome, *Eccles.* i. 14.

2. Mind your Duty, and *trouble* not yourselves with *future Events*, Prov. xvi. 33.

3. Rest fully satisfied with the *Providence* of God, 1 *Sam.* iii. 18. *Job* i. 21, 22. and ii. 10. *Lament.* iii. 39.

4. Trust and depend *only* upon Him, even for the Things of *this* World also. For,
   1. He is Omniscient, S. *Matt.* vi. 32.
   2. He is Omnipotent, *Isa.* xliii. 1, 2.
   3. He is All-Gracious, *Psal.* lv. 22. 1 *Pet.* v. 7.

5. Let your *great Care* be for your poor *Souls*.

S. Matt. vii. 1.

Judge not, that ye be not judged.

Μὴ κρίνετε, ἵνα μὴ κριθῆτε.

FOR the understanding these Words, we must consider them,

I. Negatively.

1. Not as if the *Civil* or *Ecclesiastical Magistrate* might not judge Malefactors and Offenders, as the *Anabaptists* think, and wrest these Words to countenance their Error. For,

1. They receive Commission *from God* to judge and punish Criminals and Delinquents, 2 *Chron.* xix. 6. *Rom.* xiii. 1, 2.
2. Our Saviour *Himself* hath given His *Church* the *Keys* or *Power* of Binding and Loosing, S. *Matt.* xvi. 19. S. *Joh.* xx. 23.

Πῶς ὃ αὐτοῖς καὶ τὰς κλεῖς ἔδωκεν, εἰ δὲ μὴ μέλλουσι κείνειν ἀπάντων ἔσονται ἄκυροι, *Chrysost.* Καὶ μάτην τὴν ἐξουσίαν τοῦ δεσμεῖν καὶ τοῦ χύειν εἰλήφασι, *ibid.*

3. Without this *Power* of *judging*, all Things would be brought into *Confusion.*

Εἰ τοῦτο κατέλυσεν, ἅπαντα οἰχήσεται καὶ τὰ ἐν ταῖς ἐκκλησίαις, καὶ τὰ ἐν ταῖς πόλεσι, καὶ τὰ ἐν ταῖς οἰκίαις, *Chrysost.*

2. Nor that we should not *reprove* others. For,

1. It is absolutely *commanded*, Levit. xix. 17. S. *Matt.* xviii. 15.
2. It is *necessary* for ourselves and others.

1. For *ourselves.*
   1. To discharge ourselves from the *Blood* of others, *Ezek.* iii. 18, 20.
   2. That we may not *partake* with them in *Sin*, Ephes. v. 11. *Act.* xx. 26.

   Qui non vetat peccare cum potest, jubet.
2. For *others*, to keep them from *Sin* and *Hell*, S. *Jam.* v. 20. S. *Matt.* xviii. 15. *Ezek.* iii. 26.

But very particular Care is to be taken in giving Reproof, that it be,

1. *Personal*, or before their Faces, 2 *Sam.* xii. 7.
2. With *Prudence*, S. *Jude* 22, 23. S. *Matt.* vii. 6.
3. *Humble*, Levit. xix. 17. S. *Jam.* i. 20.
4. *Scriptural*, 2 *Tim.* iii. 16.
5. *Seasonable*, S. *Matt.* xviii. 15. 1 *Sam.* xxv. 37.

Οὐδὲ γὰρ ὀνειδίζειν δεῖ, ἀλλὰ νουθετεῖν· οὐδὲ κατηγορεῖν, ἀλλὰ συμβουλεύειν· οὐδὲ μετὰ ὑπονοίας ἐπιτίθεσθαι, ἀλλὰ μετὰ φιλοστοργίας διορθοῦν, *Chrys.*

II. Positively.

Not to entertain a bad Opinion of any Man, without a just Cause.

1. Not of any Man's *Person*, S. *Luk.* xiii. 32.
2. ——————— *Words*, Psal. lvi. 5.
3. ——————— *Actions*, S. *Luk.* xix. 17.
4. ——————— much less, of his *Thoughts.*

   Because,
   1. We should do to others, *as* we would have others do to us, S. *Matt.* vii. 12.
   2. Hereby we *rob* our Neighbour of his *Due*, even *Credit*, which is, and ought to be most *Dear* to us. Because,
      1. Man is most *honourable* of all Creatures.
      2. His

2. His Honour is in his *Holiness*, 1 S. *Pet.* i. 15.
3. By judging him, we pronounce him *sinful*, and so deprive him of his *Honour*, Rom. xiii. 7.

3. This breeds a *Contempt* of him, *Rom.* xiv. 3, 10.
4. This is *Usurping* the *Prerogative* of God, *Rom.* xiv. 4. S. *Jam.* iv. 12.
5. We ourselves shall be *judged*;
   1. By Men, S. *Matt.* vii. 1, 2.
   2. By God, *Rom.* xiv. 10.

   Who will judge,
   1. Our Persons.
   2. —— Thoughts, *Rom.* ii. 15, 16.
   3. —— Affections.
   4. —— Words, S. *Matt.* xii. 36.
   5. —— Actions, 2 *Cor.* v. 10

USE.

1. How far are such from *obeying* Christ, who are always censuring others?

2. Let us judge *ourselves* rather than *others*, 2 *Cor.* xiii. 5.

For,
1. Judging others doth but *aggravate* our own *Sins*.
2. We have Sins enough of our *own* to judge ourselves for. And,
3. We *know more* of our own Sins, than of other Mens, S. *Matt.* vii. 3, 4.

S. MATT. vi. 20.

But lay up for yourselves Treasures in Heaven.

I. WHAT Treasures can we lay up in Heaven?

1. The Love and Favour of God, which will be very beneficial in this World, *Ephes.* ii. 7. *Psal.* iv. 6. *Rom.* viii. 28.

2. Everlasting Glory and Happiness, containing all manner of true Riches, and therefore express'd by the Names that we give to the Riches of this World; as,

Mansions, S. *Joh.* xiv. 2.
White Raiment, *Rev.* iii. 4, 5.
A Pearl of great Price and Treasures, *Matt.* xiii. 44, 45.
A Crown, 1 *Pet.* v. 4. 2 *Tim.* iv. 8.
An Inheritance, 1 *Pet.* i. 4.
A Kingdom, S. *Luk.* xii. 32.
Such Treasures as no Man is able to *express* or *conceive*, 1 *Cor.* ii. 9.

II. What does our Saviour mean by *Laying up Treasures* in *Heaven?*

In general, to be *charitable* to the *poor*, and so to *use* the Things of this World, as to recover the Favour of God by them, and have Comfort of them hereafter, S. *Luk.* xii. 33, 34. and xvi. 9. 1 *Tim.* vi. 18.

Now to direct you in this weighty Business, we shall consider,

1. *Who*

1. *Who* ought to give.
   1. Every one, tho' he is not *able*, yet should be *willing*, 2 Cor. viii. 12.
   2. They only are bound *actually* to *give*, who have something of their own, 1 *Joh.* iii. 17. *Isa.* lxi. 8.
   3. Hence, not only the Rich, 1 *Tim.* vi. 17. but Men of the lowest Estate, even such as labour with their Hands, ought to give *something*, Ephes. iv. 28. S. *Mar.* xii. xlii. *Act.* xx. 34.
2. How *much* is every one bound to give?
   1. Bountifully, 2 *Cor.* ix. 6.
   2. Proportionably to his Estate, 1 *Cor.* xvi. 2.
   3. More than we spend upon our Lusts, our Pleasures, and our Vanities.
   4. What ourselves have no *real* need of, 2 *Cor.* viii. 14.
   5. Sometimes what is *necessary*, when others Necessities are *greater* than our own, 2 *Cor.* viii. 3.
3. *How* ought we to give?
   1. From a Sense of our Duty to God.
   2. Out of *Love* and *Pity* to our distressed Brother, 1 *Cor.* xiii. 3.
   3. Willingly, 2 *Cor.* viii. 3, 10, 11, 12. 1 *Tim.* vi. 18.
   4. Chearfully, 2 *Cor.* ix. 7. *Rom.* xii. 8.
   5. Readily, without Delay, *Prov.* iii. 27, 28. *Deut.* xv. 10.
   6. Thankfully, 1 *Chron.* xxix. 13, 14.
   7. Sincerely and from a right End, and therefore,
      1. Not from *Vain-glory*, S. *Matt.* vi. 1, 2. for that makes it no good Work, and hinders the Reward, *ibid.* Such

Men giving not to the *Poor*, but to *themselves*; nay, they do not *give*, but *sell*, bartering their Money for the *Praise* of *Men*.

2. Not to *merit* thereby from God.
3. But for his Honour and Glory, *Prov.* iii. 9. 1 *Cor.* x. 31.

4. To whom should we give?
1. To the Poor in *general*, Act. xx. 35. 1 *Joh.* iii. 17.
2. But with these Distinctions.
1. To those who have the greatest Necessities in the first Place.
2. Our own Relations before others, S. *Matt.* xv. 5, 6. S. *Joh.* xix. 27.
3. Our own Families, 1 *Tim.* v. 8.
4. The Good before the Bad, *Gal.* vi. 10. *Rom.* xii. 13.

To enforce Obedience to this Command; consider,

1. It is implanted in our Natures, S. *Matt.* vii. 12.

2. God hath made it our Brother's *Due*: This being the way whereby God provides for the Poor, *Mal.* iii. 8. *Deut.* xxvi. 12, 13.

3. There is a Blessing entail'd upon it, *Act.* xx. 35. yea, it brings a Blessing upon *all* we have, *Prov.* xxviii. 27. and iii. 9, 10.

4. All that we have is God's, 1 *Chron.* xxix. 11. *Deut.* xxvi. 1, 10.

5. Yet, what we give He will restore, *Prov.* xix. 17.

6. For Christ looks upon it as done to *Himself*, S. *Matt.* xxv. 34.

7. By Charity we *imitate*, and are *like* unto God, S. *Luk.* vi. 36.

8. With-

8. Without it, we do not *love God*, 1 Joh. iii. 17. have no Religion, S. *Jam.* i. 27.

9. We shall be *judg'd* according to this Duty, S. *Matt.* xxv. 34, 41.

10. We shall therefore, when we *die*, have no Comfort of any of the Things we possess, but what we give to the Poor. *Ibid.*

11. Hence this is the *best* way to *lay up Treasures in Heaven*, 1 Tim. vi. 17, 18, 19.

S. MATT. vii. 7.

Ask, and it shall be given you.

I. THE Command; *Ask.* In which, consider,

1. *Whom* we must ask; *vid.* Explication of S. *Matt.* vi. 9.
2. *What* we must ask; *vid. ibid.*
3. *How* we should ask; *vid. ibid.*

II. The Promise, *and it shall be given you.* Wherein we must observe,

1. What is meant by this Promise; and,
   1. Negatively.
      1. Not always the *very Thing* that we ask, 2 *Cor.* xii. 9.
      2. Not at the very *Time* of asking.
      3. Nor at the *first* asking, 2 *Cor.* xii. 8.
      4. Not unless we ask *aright*, Psal. lxvi. 18.
      5. Not without means *ordinarily*, 2 Chron. xx. 12, 17, 27.
   2. Positively.
      1. Of the *Thing itself* that we ask for, *Psal.* xxi. 4. 1 *King.* iii. 9, 12. or,
      2. We shall have something as *good* in lieu of it, 2 *Cor.* xii. 9.

Objection.

But some may say, *I have asked, and not received.*

Answer.

1. Perhaps thou askedst a *bad* Thing.
2. Or a *good* Thing in a *bad manner.*
3. Or not often enough, 2 *Cor.* xii. 8.

4. Though

4. Though thou hast not, yet thou mayst have it.
5. Hast thou not received something *better?*
6. However, continue asking, S. *Luk.* xviii. 1, 2, 3.
7. And still believe this Promise, *it shall be given thee.*

2. What *Grounds* have we to believe, that what we ask, we shall receive.
1. Because of this *Promise* in the Text, and S. *Mar.* xi. 24.
2. Of Christ's *Intercession*, S. *Joh.* xvi. 26. 1 S. *Joh.* ii. 1. *Hebr.* vii. 25. and iv. 14, 16. μετὰ παῤῥησίας.

USES.

1. *Ask.* Considering,
1. We have no Ground to hope for any Thing, without asking. For,
1. We can hope for Nothing, but from *God*, Psal. lxii. 5.
2. Nor from Him, but by His *Promise.*
3. Nor by His Promises, but by *asking*, *Ezek.* xxxvi. 37.
2. This is but an *easy Condition*, 2 King. v. 10, 13.
3. It is our *Duty* to ask, 1 *Thess.* v. 17.
4. And a Privilege.
5. The only sure way to get real Mercies, S. *Jam.* i. 5.
2. Expect an Answer, *Psal.* v. 3.
1. Still considering what you have asked.
2. Use the proper *Means*, to obtain.
3. Depend only upon God.
4. Believe in His Promise, S. *Jam.* i. 5, 6.

S. MATT.

S. Matt. vii. 12.

Therefore, all Things whatsoever ye would that Men should do to you, do ye even so to them.

I. THE *Excellency* of this Rule or Precept appears,

1. In that it is implanted in *Nature*, Rom. ii. 15.

2. Is the Sum of the Law and Prophets, *Rom.* xiii. 8, 9. S. *Matt.* xxii. 40.

3. There is no *Act* or *Duty* between Man and Man, but this Rule takes place, and is to be observ'd.

Radix & omne fundamentum æquitatis est illud, vide nè facias ulli quod pati nolis, sed alterius animum de tuo metieris. Lactant. Epit. *p.* 686. *Est totius justitiæ breviarium.* Hier.

Ἐν βραχεῖ πάντα ἀνακεφαλαιούμενος καὶ δεικνύς, ὅτι σύντομον ἡ ἀρετὴ καὶ ῥᾴδια, καὶ πᾶσι γνωρίμος, *Chrysost.*

II. How is it to be perform'd?

1. We are to desire the Good of *all others*, as well as of ourselves.

Omnia quæcunque vultis ut faciant vobis homines bona, Aug. Cyprian.

Πάντα ἓν ὅσα ἂν θέλητε.

We cannot be said to *will* any thing but *Good.*

Voluntas non est nisi in bonis. Aug.

Evil is the Object, not of our *Will* but *Lust.*

2. We should *do* the *same* good Things for *them*, *as* we desire they should do for *us.*

3. This

3. This our *Willing* what Men should do to us, should be regulated by *Law* and *Reason*.

III. *Wherein* should we perform this? We desire,

1. *Spiritual Things*; as,
   1. Their *Prayers*, 1 *Tim.* ii. 1.
      1. For the Pardon of our Sins, S. *Luk.* xxiii. 34. *Act.* vii. 60.
      2. For Health and Life, S. *Jam.* v. 14, 16.
      3. For Salvation.
   2. Their *Joy* and *Thanks* for Mercies receiv'd, 1 *Cor.* i. 4. *Phil.* i. 3, 4.
   3. Their *Instruction* and *Counsel*, Rom. xv. 14.
   4. Their *good Opinion*, S. *Matt.* vii. 1.
   5. Their *true Love*, S. *Matt.* v. 44. *Rom.* xiii. 8.
   6. *Forgiveness* of Wrongs, *Ephes.* iv. 32. *Coloss.* iii. 13.
   7. *Reproving* of Sin, *Levit.* xix. 17.
2. *Temporal* or *external Things*.
   1. In giving us our *Due*.
      1. As to Honour, *Rom.* xiii. 7.
      2. As to Riches, *ibid.*
   2. Dealing justly with us, not Defrauding us, *Levit.* xix. 13. 1 *Thess.* iv. 6.
   3. Speaking *Truth* to us, *Levit.* xix. 11.
   4. Speaking *well* of us, S. *Jam.* iv. 11. *Tit.* iii. 2.
   5. *Restoring* what they have taken from us unjustly.
      1. God commands it, *Levit.* vi. 2, 3, 4.
      2. Saints and good Men practise it, *Gen.* xliii. 12. S. *Luk* xix. 8.
      3. Reason enjoins it, because it is none of theirs, but ours.
   6. Relief in our Necessities.

USE.

USE.

1. Repent of the Breach of this Law.

2. Follow this Rule in making our Desires to ourselves, in all these foregoing Cases, the measuring of our Actions to other Men in the same or like Cases. For,

1. It is Christ's Command.
2. It will keep us within the Bounds of Justice.
3. And we desire that others would follow it with us.

S. MATT. vii. 13, 14.

Ver. 13. *Enter ye in at the strait Gate, for wide is the Gate, and broad is the Way that leadeth to Destruction, and many there be which go in thereat.*

Ver. 14. *Because strait is the Gate, and narrow is the Way which leadeth unto Life, and few there be that find it.*

I. EXPLICATION.

1. What is meant by the *strait Gate?* True *Piety* or *Vertue*, which is, to live, *Titus* ii. 12.

1. *Soberly*; which contains,
   1. Humility, *Phil.* ii. 3.
   2. Meekness, S. *Matt.* xi. 29. *Isa.* xxix. 19.
   3. Temperance, 2 *Tim.* ii. 22. *Eccles.* xi. 9.
   4. Contempt of the World, *Coloss.* iii. 2.
   5. Care of our Souls, S. *Matt.* xvi. 25.
2. *Righteously*; with,
   1. Equity and Justice to all Men, *Mic.* vi. 8.
   2. Charity to the Poor, *Mic.* vi. 8. 1 *Tim.* vi. 17.
   3. Love to our Neighbour, S. *Matt.* v. 44.
3. *Godly.*
   1. By a profound Reverence of His Name, *Exod.* xx. 7. *Deut.* xxviii. 58.
   2. Fear of His Threatnings, *Jer.* v. 21, 22.
   3. Belief of His Word, 1 *Joh.* v. 10.

4. Trust

4. Trust in His Promises, *Rom.* iv. 20.
5. Love to His Being, S. *Matt.* xxii. 37. *Deut.* vi. 5.
6. Joy in His Presence, *Phil.* iv. 9. *Psal.* lxxxiv. 10.
7. Meditation on His Perfections. *Psal.* cxxxix. 18.
8. Thankfulness for His Mercies, 1 *Thess.* v. 18.

2. Why is it call'd a *Gate?*
   1. The Scripture speaks according to our Capacities, *Rom.* vi. 19.
   2. Heaven is described as a *City* of Rest and Happiness, *Hebr.* xiii. 14. S. *Joh.* xiv. 2. *Gal.* iv. 26.
   3. And *Holiness* is the Way whereby we enter into it, S. *Matt.* xix. 16, 17, 18. *Hebr.* xii. 14.
3. Why a *strait Gate?*
   1. Because it is difficult to obtain it.
      1. Negatively, not in its own Nature, S. *Matt.* xi. 30. 1 S. *Joh.* v. 3.
      2. Positively; by Reason,
         1. Of the natural Constitution of our Bodies, 1 *Cor.* ix. 27.
         2. General Corruption of our Souls, *Jer.* xvii. 9.
            1. Of our Understandings and Consciences, *Tit.* i. 15.
            2. Our Wills, *Deut.* xxx. 19.
            3. Affections, *Coloss.* iii. 2.
               1. Concupiscible.
               2. Irascible.
      3. The continual Temptations of Satan, 1 *Pet.* v. 8.
      4. The prevalent Delusions of the World, S. *Mar.* iv. 19. S. *Luk.* xxi. 34.

5. Our

5. Our accustom'd Conversation in Sin, *Jer.* xiii. 23.
6. And its therefore becoming delightsome to us, 2 *Pet.* ii. 13.

2. Because it keeps us in a narrow Compass, or middle Way.
3. Because there are many hard Duties to perform.

As,

1. To deny ourselves, S. *Matt.* xvi. 24. *Tit.* ii. 12.
2. To mortify our Lusts, *Coloss.* iii. 5.
3. To avoid all Sin.
   1. Of Complexion.
   2. —Calling.
   3. —Company, 1 S. *Pet.* iv. 4.
   4. —Custom, 2 S. *Pet.* ii. 22.
   5. —Country.
4. To live above the World, *Phil.* iii. 20.
5. To believe what we never saw, and meerly upon the Testimony of *one* we never saw too, S. *Joh.* xx. 29. *Hebr.* xi. 1. *viz.*
   1. That *Jesus* was the *Son* of GOD.
   2. ——————— *Saviour* of *Man*, S. *Joh.* iii. 16. *Act.* iii. 26.
   3. ——————— is now *interceding* for us, *Hebr.* vii. 25.
   4. That we must all *appear* before Him, 2 *Cor.* v. 10.
   5. That there is a *Heaven* and *Hell.*
6. To *trust* on Nothing here below, *Prov.* iii. 5.
7. To watch our very *Words*, yea, our *Thoughts*, Prov. iv. 23.
8. To exercise the *Graces* of Faith, Hope, Love, Humility, Heavenly-mindedness,

ness, *&c.* and to perform the several *Duties* of our Christian Profession, as we ought to do.

9. To hate and abhor every Thing in Comparison of GOD, S *Luk.* xiv. 26.
10. To pray without Distraction, 1 *Cor.* vii. 35.
11. To choose the *greatest Affliction*, before the *least Sin*, Job xxxvi. 21.
12. To make Religion both our *Business* and our *Recreation*, Act. x. 38. S. *Joh.* iv. 34.

II. DOCTRINE.

1. Holiness and Vertue is the only *Way* to *Happiness*.
   1. Here in *this* World.
      1. Because it is agreeable to our first Constitution in the *State* of *Innocency*, *Gen.* i. 26.
      2. Preserves us from the *Torment* of a guilty Conscience, 2 *Cor.* i. 12.
      3. ——— from the *Wrath* of God, *Psal.* vii. 11.
      4. *Blesseth* all Things, and makes them *good* to us, *Rom.* viii. 28.
      5. Sets us above the *Crosses* and *Comforts* of this World, *Phil.* iii. 20.
   2. In the World *to come*.
      1. By freeing us from all *Evil*, Rev. xiv. 13.
         1. In Soul.
         2. In Body, *Phil.* iii. 21.
      2. Investing us with all *Good*, Psal. xvi. 11.
         1. *Perfection* of Soul and Body, *Heb.* xii. 23.
            1. In Knowledge, 1 *Cor.* xiii. 11.
            2. — Desire.
            3. — perfect Love.

2. *Complete*

2. *Complete Satisfaction* of our enlarg'd and perfect Desires, *Psal.* xvii. 15.
3. The eternal *Fruition* of *God*, Joh. xvii. 24.

3. All other *Ways* lead to *Ruin*, S. *Matt.* vii. 14.
1. Temporal, *Mal.* ii. 2.
2. Eternal, S. *Matt.* xxv. 41.
1. As leading *from God.*
2. ——— to *Satan.*

2. It is *difficult* to get to Heaven.

[For the Reason hereof, see the Explication before, under the third Head; or, why Holiness and Vertue is call'd the *strait Gate.*]

3. Therefore many miss of it, or *few there be that find it*, as in the Text.

1. Many never heard of this *Way* of *Life* by Jesus Christ, but *those* we are to leave to the Mercy of God, who, we are sure, can do Nothing contrary to *infinite Goodness* and *Justice*, however He is pleas'd at last to deal with *them*, Gen. xviii. 25.
2. Of those who have *heard*, How few *know it?*
1. Ignorant Protestants.
2. Even learned Papists.
3. Of them that *know* it, How few *believe* it? *Isa.* liii. 1. S. *Luk.* xviii. 8.
4. Of them that *believe* it, How few *labour* after it? S. *Joh.* v. 40.

Witness,
1. The glozing Hypocrite.
2. The covetous Worldling, *Psal.* xvii. 14.
3. The brutish Sensualist, 2 *Tim.* iii. 4.
4. The proud Prodigal.

5. Of them that pretend to *look* after it, How few find it? S. *Luk.* xiii. 23, 24.

As proceeding either,

1. Upon a wrong *Principle*, as the *Light* of *Nature* or *humane Reason* only;
2. Or by a wrong *Rule*, Fancy, Opinion;
3. Or in a wrong *Manner*. As,
   1. Not principally, S. *Matt.* vi. 33. S. *Luk.* x. 42.
   2. Not sincerely.
   3. Not humbly.
   4. Not constantly, S. *Luk.* viii. 13.
   5. Not universally.
4. Or at a wrong *Time*, Isa. lv. 6. S. *Luk.* xix. 41, 42. and xiii. 24, 25. *Prov.* i. 28.

III. Uses.

1. See how *many* will be deceiv'd, S. *Matt.* xxv. 11. and vii. 22. wherefore, depend upon Nothing for Salvation, but the infinite *Goodness* of *God*, the *Merits* and *Satisfaction* of our Saviour, and *universal Obedience* to all His Commands, or *true* and *sincere Piety*, here call'd the *Strait Gate*.

2. And therefore, *strive* to enter in, *Luk.* xiii. 24. ἀγωνίζεσθε, *strive*, as Those who contend for the Victory in a Combat.

1. Earnestly, *Eccles.* ix. 10.
2. Resolutely, *Josh.* xxiv. 15.
3. Constantly, *Luk.* i. 75. 1 *Cor.* xv. *ult.*
4. Willingly and upon Choice *rationally*.

3. Strive more for *this* than for any Thing else, and do not delay and trifle away your time, 1 *Pet.* iv. 18.

1. This is our *chief End* and our *Business* here.
2. There is Nothing else worth the looking after, *Isa.* lv. 1.

IV. Mo-

IV. MOTIVES.

1. We are all *capable* of it.
2. We are all *invited* to it, *Rom.* xii. 12. *Isa.* lv. 1.
3. It is our own Faults, if we enter not in, *Ezek.* xxxiii. 11.
4. Tho' it be strait at *first*, it is easy afterwards, S. *Matt.* xi. 30. *Prov.* iii. 17.
5. Tho' it be strait, yet it is *honourable*, Prov. iii. 13, 14, 15.
6. There is no *other* way, either to present or future Happiness, S. *Matt.* xix. 16, 17.
7. Enter *now*, or hereafter you may not be able, S. *Matt.* vii. 21. and xxv. 11.

V. DIRECTIONS.

1. Search the Scriptures to find out the *right Way*, S. *Joh.* v. 39.
2. Beg of God to draw you into it, S. *Joh.* vi. 44.
   1. By *giving* you a clear Judgment to distinguish, *Psal.* cxix. 34, 18.
      1. Betwixt *Truth* and *Falshood*.
      2. ——— *Good* and *Evil*.
   2. By *turning* your Hearts against your Sin, *Jer.* xxxi. 18.
   3. By *inclining* your Hearts to Vertue, *Psal.* cxix. 36.
   4. By *directing* you in each Action, *Phil.* ii. 13. *Isa.* lxi. 8. 2 *Thess.* iii. 5.
   5. By *enabling* you to *persevere*, Hebr. xiii. 9.
3. Hear the Word, *Rom.* x. 17.
4. Often meditate.
   1. Upon *Vice*.
      1. The Nature.
      2. The Effects of it, *Rom.* vi. 23.

2. Upon *Vertue.*
   1. The Nature.
   2. The Reward of it, *Rom.* vi. 23. here and hereafter.
   3. The Misery of lost Man.
   4. The Folly and Vanity of the World.

5. Endeavour continually to confirm and strengthen your Faith in Christ, S. *Joh.* xv. 5.

6. Frequent the Lord's Supper.
   1. Examine yourselves in order to it, 1 *Cor.* xi. 28.
   2. Partake of it.
      1. With Reverence.
      2. With Penitence.
      3. With Love.
      4. With Faith.

7. Live always as under the Eye of an All-seeing GOD.

Farther MOTIVES.

Consider,

1. How *miserable* you will be, unless you enter in at this *strait Gate*; for then you will have,
   1. God your *Enemy.*
   2. Christ your *Judge.*
   3. Your own Conscience your *Accuser*, Mar. ix. 44.
   4. Satan your *Tormenter* for ever.
2. But how *happy*, if you do.
   1. God the Father your Friend, *Cant.* v. 16.
   2. God the Son your Saviour.
   3. God the Holy Ghost your Comforter, S. *Joh.* xvi. 7.
   4. Angels and Saints your Companions, S. *Matt.* viii. 11.
   5. All Happiness your Portion, *Psal.* xvi. 11.

S. MATT.

S. MATT. vii. 21.

Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven, but he that doth the Will of my Father which is in Heaven.

I. DOCTRINE.

Every one that professeth the Name of Christ here, shall not possess the Glory of Christ hereafter.

1. How far may a Man profess the Name of Christ, and yet come short of Heaven?

So far as,

1. To *acknowledge* Him to be,
   1. The *Son* of God, S. *Matt.* viii. 29.
   2. *Very* God, S. *Joh.* xx. 28.
   3. The *only* Saviour of the World, without *whom* no Happiness can be expected, S. *Joh.* i. 29.
2. To be *baptized* into His Name.
3. To *pray* often to Him.
4. To *hear* often of Him, *Ezek.* xxxiii. 31.
5. To speak, write, yea and *fight* for Him too.
6. So as to *receive* the *Sacraments* often for Him.
7. To *prophesy* in His Name, S. *Matt.* vii. 22.
8. To *cast out Devils* by His Name, *ibid.* S. *Mar.* ix. 38.

2. Why so?

Because a Man may profess, and yet

1. Not truly repent.

 2. Not

2. Not truly believe.
3. Not truly love God.
4. Not truly follow after Holiness.

COROLLARY.

Hence it follows,

That Religion doth not consist only in *Externals.*

USES of this Doctrine.

1. Examine, whether we so profess, as to possess Christ.

1. Dost thou so profess Christ, as to make Him the chief Subject of thy Meditations, *Psal.* cxxxix. 18.
2. ——— the principal Object of thine Affections, *Coloss.* iii. 2.
3. ——— thy sure Defence against Temptations.
4. ——— the Sovereign Antidote against all thy Corruptions.
5. ——— the only Grounds of all thy Hopes and Expectations, *Psal.* lxii. 5.
6. ——— the *ultimate* End of all thy Actions.
7. ——— so as to account Him thy chief Treasure, insomuch as thou couldst *sell* or *part* with all other Things for Him, S. *Matt.* xiii. 46. and x. 37.

2. Add Obedience to thy Profession. For consider,

1. Thy Profession without Obedience will stand thee in no stead, S. *Matt.* vii. 23.
2. It will be no *Diminution*, but an *Aggravation* of thy Sins; the *Sins* of a *Christian Professor!*

1. They

1. They are against *greater Light*, S. *Joh.* iii. 19.
2. ——— Love.
3. ——— Means of Grace.
4. They are a greater Reproach to Christ.
5. A Scandal to Religion.
6. A greater Hindrance to the Conversion of others, 1 S. *Pet.* iii. 1.

3. Therefore thy Profession will not do thee any Good, but much Hurt at the Day of Judgment. *What, thou? thou that professest Christ, Art Thou a Sinner?*

4. As it will be an Aggravation of thy *Sin* here, so of thy *Misery* hereafter, S. *Matt.* xxiv. 51.

II. DOCTRINE.

That doing the Will of God, or universal Obedience to all His Commands reveal'd to us, is the Condition of our Salvation, or entring into the Kingdom of Heaven, *i. e.* Glory and eternal Happiness.

How does it appear, that such as *do* the *Will* of God, shall enter into it?

1. Because God hath promis'd it to us, in the Words of the Text; and *Levit.* xviii. 5.

2. Because Christ hath purchas'd it for us.

III. USE.

Hence observe,

1. The Errour of the *Antinomians*, S. *Matt.* v. 17. *Rom.* iii. 31.

2. The Plainness of the Path to Heaven.

3. None but Christians can be saved, *Act.* iv. 12. S. *Joh.* iii. 18.

4. The *Madness* of most Men that refuse to do this Will.

1. By doing what we ought *not*.
2. By not doing what we *ought*.

IV. MOTIVES to do the Will of GOD. Consider,

1. The Reward *in doing* it, *Psal.* xix. 11.
   1. The *Pleasure*, S. *Joh.* iv. 34. *Psal.* xl. 8.
      1. In Praying.
      2. — Praising, *Psal.* lvii. 7.
      3. — Reading, *Psal.* i. 2.
      4. — Hearing, *Psal.* lxxxiv. 10. and cxxii. 1.
      5. — Conferring, *Psal.* lv. 14.
      6. — Receiving Sacraments.
      7. --- Rejoicing in God.
         1. His Properties.
         2. — Promises.
         3. — Providences.
         4. — Presence, *Psal.* lxxiii. 28.
      8. It is the Will of God, that we should take Pleasure in His Will.
   2. The *Profit*; for hereby thou mayst get into thy Possession and Enjoyment.
      1. *God* Himself will be *thine*, Jer. xxxi. 33. *Hebr.* viii. 10.
      2. The *Son* of God *thine*, S. *Joh.* xx. 28.
      3. The *Spirit* of God *thine*, Gal. iv. 6.
         1. Graces.
         2. Comforts.
      4. The *Laws* of God *thine*.
      5. The *Promises* of God *thine*, 2 *Cor.* i. 20.
      6. The *Ministers* of God *thine*, 1 Cor. iii. 22.
      7. The *Providence* of God *thine*, Rom. viii. 28.
      8. *Death* itself *thine*, 1 Cor. iii. 22.

3. The

3. The *Honour*. Considering,
   1. *Whose* Will it is.
   2. *What* a Will it is.
      1. Spiritual, *Rom.* vii. 14.
      2. Heavenly; *the Will of our heavenly Father.*
      3. Holy, *Rom.* vii. 12.
      4. Perfect, *Psal.* xix. 7.
      5. Acceptable, *Rom.* xii. 2.
   3. What honourable Company you have in doing it.
      1. Saints.
      2. Angels. *Thy Will be done on Earth, as in Heaven.*
      3. Christ, *Act.* x. 38.
      4. God Himself.

2. The Reward *for doing* it, *Rom.* vi. *ult.* Consisting,
   1. In Freedom from *Misery.*
   2. —Enjoyment of *Happiness*; as,
      1. Society of Angels.
      2. Presence of Christ.
      3. Favour of God.
      4. Perfection of Graces.

V. Directions in doing the Will of GOD.

1. Never think thou dost the Will of God, unless thou dost what God *wills*, Isa. i. 12.

2. ——— unless thou think'st it is the Will of God that thou dost.

3. ——— unless thou dost it *because* it is the Will of God, 1 *Sam.* xv. 22.

4. ——— unless thou dost it with thine own *Will*, 1 *Chron.* xxviii. 9.

5. Think not that thou dost *any* of the Will of God, unless thou dost *all* the Will of God, *Psal.* cxix. 6.

6. Think,

6. Think, not at *one time*, unless at *all times.*

7. Never think thou dost the Will of God, unless thou dost it to the *Glory* of God.

8. Never think thou dost the Will of God, if thou thinkest *highly* of thyself *for* doing the Will of God.

VI. MEANS.

1. Be constant in Reading the Scriptures, S. *Matt.* xxii. 29.

2. ——— in Prayer to God, S. *Jam.* i. 5.

1. To teach thee, *Psal.* cxix. 18.
2. To direct thee, *Jer.* x. 23. *Isa.* xlv. 13.
3. To strengthen thee, 2 *Cor.* xii. 9.

3. ——— in Hearing the Word of God.

4. ——— in Watching over thyself, S. *Matt.* xxvi. 41. S. *Mar.* xiii. 33.

S. MATT.

S. MATT. x. 28.

Fear not them which kill the Body, but are not able to kill the Soul: but rather, fear Him which is able to destroy both Soul and Body in Hell.

I. OBSERVATION.

Man hath two distinct *Parts*, a *Soul* and *Body*.

1. The Body made of *Earth*, Gen. ii. 7.
2. The Soul *created by God*, Eccles. xii. 7.

II. OBSERVATION.

1. The *One* of these is *mortal*, the *Other* not, *Hebr.* ix. 27.

That the Soul is *immortal*, appears,

1. From Scripture, 2 *Tim.* i. 10.
2. From the *Nature* of the Soul.
3. From the *Existence* of God; for if God *Be*, He is *Just*, Hebr. xi. 6.

III. OBSERVATION.

Man hath Power to kill the *Body*, but not the *Soul*.

IV. OBSERVATION.

God hath Power over *Both*, Psal. xxiv. 1.

V. OBSERVATION.

But He will not exercise this Power to the *Killing*, but *destroying*, i. e. *punishing* Both in the Persons of the Wicked and Impenitent, *Job* vi. 9.

1. The

1. The *Body*, by the most exquisite Torments, as to all its *Senses*, S. *Luk.* xvi. 24.
2. The Soul,
   1. By Depriving it of *His Presence*, S. *Matt.* xxi. 41. 2 *Thess.* i. 9.
   2. Arming it against *itself*, Job vii. 20. and xiii. 26.
   3. By Afflicting each *Faculty* with its proper *Punishments*.

   From whence, this

VI. Observation.

That we are not to fear *Them* which can only kill or hurt the Body; and that,

1. No *Person*.
   1. Not *Man*, Isa. ii. 22.
   2. Not *Satan*, *Job* i. 12. S. *Jam.* iv. 7.
2. No *Thing*.
   1. Not *Want*.
      1. For God can supply *us* extraordinarily, as he did the *Israelites* and *Elijah*.
      2. No Creature can take or with-hold any Thing from us without Him.
      3. God can make our *Want* better than *Plenty*, Rom. viii. 28.
      4. It is His Will that we *trust* on Him, S. *Matt.* vi. 25, 33.
   2. Not *Disgrace*.
      1. Because it is no *real* Evil.
      2. The more Men revile us, the more honourable we may be, S. *Matt.* v. 11.
   3. Not *Death*.
      1. No Creature can bring it *without God*.
      2. Its *Sting* is taken out by Christ, 1 *Cor.* xv. 55.
      3. Hence it may be no *real Evil*, 1 Cor. iii. 22.

4. But

4. But a *freeing* us from Evil.
5. And our *Entrance* into all Good, *Phil.* i. 21. 2 *Cor.* v. 1.

4. In what Sense are we to *fear* no Creature?
1. Negatively.
1. Not but that we may use all *lawful Means* to prevent any Evil or Mischief that we may receive from them. *Timor est fuga imminentis mali ardui, quod evitari potest.*
2. Not but that we may *pray* against any Evil from them, *Psal.* lvi. 1. and lvii. 3, 4.
2. Positively. But,
1. Not fear them, so as to perplex ourselves about *future Events* from them, *Dan.* iii. 16.
2. Not fear them, so as to *despair* of eschewing any Evil from them, 2 *Chron.* xx. 12.
3. ——— nor so as to make use of any *unlawful Means* for eschewing it.
4. ——— nor so as to neglect our Duty to God, *Act.* iv. 19, 20.

5. Why are we to fear no Creature, but GOD only?
1. Fear is a part of Divine Worship, *Deut.* vi. 13. *Isa.* viii. 13.
2. No Creature can do us either *Good* or *Harm*, without God.
1. Not Good.
2. Not Harm, *Daniel*, Three Children, *Rom.* viii. 38.

USE.

If so, then lay aside all *Fear* of the Creature, considering that it is,

1. Vain

1. Vain and groundless.
2. A Dishonour to God.
3. The Cause of our own Misery.

In order to which,

1. Be often in Meditation upon God's Providence and Concurrence in each Action, S. *Matt.* x. 29, 30.
2. Trust only in God and in no Creature, *Psal.* xxvii. 1. and cxviii. 6, 7.
3. Live above the Temper of your Body.
4. Turn the Fear of Creatures, into the Fear of the *great* Creator, *Isa.* viii. 13. for,

VII. Observation.

That God only is to be fear'd.

1. Why is God so describ'd, as here in the Text?
   1. To shew His Sovereignty over both Soul and Body.
   2. That *He alone* hath Power over both, S. *Luk.* xii. 4.
   3. Because this is the greatest Argument *ad hominem*, to fear Him.
2. What is it to fear God?

There is a twofold Fear of Him, *Exod.* xx. 20.

1. *Bad*, Rev. xxi. 8. as,
   1. When our Fear *drives* us *from God*, *Exod.* xx. 18. *Gen.* iii. 8, 10. *Rev.* vi. 16.
   2. When we fear only the *Effects* of God's *Wrath*, S. *Jam.* ii. 19. *Rom.* viii. 15.
2. *Good*, Prov. xxviii. 14. which is,
   1. To *fear* and *reverence* His Majesty and Excellency, *Gen.* xxviii. 16, 17. *Deut.* xxviii. 58.

2. To

2. To fear to *displease* Him, *Prov.* xiii. 13. *Psal.* xc. 11.

3. What are we to fear in God?
   1. His Power, *Job* xxxvii. 23, 24. *Jer.* v. 22.
   2. His Providence in the Government of the World, and disposing of all Things, *Psal.* xcix. 1. *Jer.* x. 7.
   3. His Anger and Threatnings against Sinners, 2 *King.* xxii. 19.
   4. His Justice in Executing them, *Jer.* xxv. 14. *Job* xxxiv. 17.
   5. His Judgments executed, *Isa.* xxv. 1, 2, 3. *Habak.* iii. 16. *Psal.* cxix. 118, 119, 120.
   6. His Mercies, *Hos.* iii. 5. *Jer.* v. 24. *Psal.* cxxx. 4.
   7. His Omnipresence.
   8. His Eternity.

4. Why is God alone to be fear'd, and above all Things?
   1. Because He is the *greatest Being.*
   2. Without Him no Hurt can fall upon us.
      1. From Satan.
      2. From Men.
      3. From ourselves.
      4. From our Sins.
   3. Because it is only by Him that we can come to any Good.

5. How are we to express our Fear of Him?
   1. By *repenting* of our former Sins, *Joel* ii. 13, 14.
   2. By *avoiding* what he hath forbidden, *Prov.* iii. 7. and xvi. 6.
   3. By *doing* what He hath commanded, *Eccles.* xii. 13.

USE.

USE.

The chief Use I shall make of these Things is, to exhort you to *examine*, whether you fear God, by these *Signs* of true Fear.

1. Does it make you *reverence* the *Name* of God, and not take it in *Vain*, Deut. xxviii. 58.

2. ——— to *stand* in Awe of His *Goodness*, Hos. iii. 5. Psal. cxxx. 4.

3. ——— to *tremble* at His *Word*, Isa. lxvi. 2.

4. ——— to *walk* as in God's *Presence*, *Eccles.* viii. 2.

5. ——— to perform *inward* as well as *outward* Duties to Him, *Isa.* xxix. 30. as,

1. Love to Him, *Deut.* vi. 5.
2. Desires of Him, *Psal.* xlii. 1, 2.
3. Meditations upon Him, *Psal.* cxxxix. 18.
4. Trusting on Him.
5. Submitting to Him, 1 *Sam.* iii. 18.

6. ——— to perform *private* as well as *publick* Ordinances.

7. ——— to avoid *small* as well as *great* Sins.

8. ——— to fear the *Displeasure* of God more than *Punishments*, Prov. xiii. 13.

9. ——— to *hate* as well as *avoid* Sin, *Prov.* viii. 13.

10. ——— to study to *do Good*, as well as *avoid Evil*, Deut. v. 29.

11. ——— to *persevere* in your Obedience, *Jer.* xxxii. 40.

12. So that no Fear of any *Creature* or *Thing*, can *deter* you from, or make you *neglect* your Duty to Him, *Isa.* viii. 11, 12, 13. 1 S. *Pet.* iii. 14, 15.

MOTIVES

MOTIVES to fear GOD.

Consider,

1. The *Greatness* of GOD, *Jer.* v. 22. *Job* xxxvii. 23, 24.

2. His *Sovereignty* over all Things, *Isa.* xxv. 1, 2.

3. It is the *Beginning* of *Wisdom*, Psal. cxi. 10.

4. It makes Men *blessed*, Psal. cxii. 1, 2, 3. and cxxviii. *per tot.*

5. God vouchsafes such Men *peculiar* Blessings; as,

   1. To dwell with them, *Isa.* lxvi. 2.
   2. To impart His Secrets to them, *Psal.* xxv. 14.
   3. To preserve and protect them, *Psal.* xxxiii. 18. and xxv. 12, 13. and xxxiv. 7.
   4. To turn all Things to their Good.
   5. He esteems them as His Jewels, *Mal.* iii. 16, 17.
   6. And therefore takes Pleasure in them, *Psal.* cxlvii. 11.

6. He has made them many Promises.

   1. To provide for them, and to let them want no good Thing, *Psal.* xxxiv. 9, 10.
   2. To hear their Prayers, *Psal.* cxlv. 19.

7. They need fear nothing else, He having greater Things in Store for them, *Psal.* xxxi. 19, 20. *Prov.* xxii. 4.

S. MATT. X. 37.

He that loveth Father or Mother more than Me, is not worthy of Me.

THESE Words explain those which are deliver'd in a more seeming harsh manner, in S. *Luk.* xiv. 26. where it is said, *If any man come to me, and hate not his Father and Mother*, &c. *he cannot be my Disciple.* For, it cannot be supposed that Christ should make the *real* Hating of Father or Mother, *&c.* a necessary Condition of becoming His true Disciples; it being a very *wicked* Thing to *hate* them, contrary to the Instinct and Law of Nature, and the Commands of God, *Exod.* xx. 12. S. *Matt.* xv. 4. *Ephes.* vi. 1, 2. To *hate* them, therefore, is, to *love* them *less* than Christ; for to *love less*, is by way of Comparison (in the Scripture Language) call'd *Hating*, as S. *Matt.* vi. 24. *Gen.* xxix. 31, 32. *Rom.* ix. 13.

These two Texts of Scripture being thus compar'd and explain'd by one another, contain in them this Doctrine.

That we ought to love *Christ* above *all Things.*

I. The Reason of this Duty, or why we are to love Christ above all Things.

1. Because we have more Reason to love *Him*, than all other Things.

There are three Causes of Love.

1. *Good*; and He is the *best* of Goods, S. *Luk.* xviii. 19.

For

For He is,

1. An Essential and Infinite,
2. An Universal,
3. A Constant and Certain,
4. An Everlasting *Good*.

2. *Likeness*; and He is most *like* our sanctify'd Souls, 1 *Pet.* i. 15, 16.

3. *Love*; and He loves us most. For,

1. He *made* us, S. *Joh.* i. 3.
2. He *preserves* us, *Act.* xvii. 28.
3. He *gives* us *all* we have, 1 *Chron.* xxix. 14.
4. He *died* to purchase eternal Life for us, *Joh.* xv. 12, 13.

2. Because we only love Him, so far as we love Him above *all Things*; for if we love any Thing more than Him, we *hate* Him according to the Scripture Phrase, S. *Luk.* xiv. 26, 33.

II. How are we to express our Love to Christ?

1. By *denying* ourselves what is offensive to Him, *Matt.* xvi. 24.

2. By a chearful *Performance* of what is pleasing to Him, S. *Joh.* xiv. 15.

3. By preferring and desiring Him and His Favour before all earthly Things whatever, *Psal.* xlii. 1, 2. and lxxiii. 25. As,

1. Before Riches and worldly Enjoyments, S. *Luk.* xviii. 23.
2. —— Delights and Pleasures, 2 *Tim.* iii. 4.
3. —— Honours, S. *Joh.* xii. 42, 43.
4. —— Ease, 2 *Cor.* vi. 4, 5. and xi. 23, 24, 25, 26, 27.
5. Relations, S. *Luk.* xiv. 26.
6. —— Sins, S. *Matt.* xvi. 24.
7. —— Life itself, S. *Matt.* xvi. 25.

4. By Rejoicing and Delighting ourselves in His Service, *Phil.* iv. 4.

5. By frequent Meditation upon Him, and His Love to us, *Psal.* cxix. 90.

6. By thinking nothing *too much* to undergo for Him, *Act.* v. xli. and xxi. 13.

III. What must we do to *love* Christ?

1. Endeavour to be sensible of your *Misery* without Him; as being then subject,

1. To the *Wrath* of the most High God, *Ephes.* ii. 3.
2. To the *Curse* of a righteous Law, *Gal.* iii. 10.
3. To the *Gnawings* of a guilty Conscience.
4. And the *Tortures* of eternal Flames, 2 *Thess.* i. 8, 9.

2. Endeavour to have right Apprehensions of Him; as,

1. Of the Nature of His Person.
2. And of His threefold Office.
   1. Prophet.
   2. Priest.
   3. King.
3. Of the End and Design of His coming into the World, 1 *Tim.* i. 15. 1 S. *Joh.* iii. 5, 8.
4. Of what He *did* and *suffer'd*, 1 Cor. ii. 2.
5. Of His Merits, *Hebr.* vii. 25.
6. Of His Death and Intercession, *Isa.* liii. 5, 6. 1 *Joh.* ii. 1, 2.

3. Endeavour to implant a firm *Belief* of these Things in your Minds.

4. Frequent His Ordinances.

5. *Meditate* upon Him, and your Obligations to love Him, which are very *many* and *great*.

For

For consider,

1. What a *Curse* is denounced against them that do not love Christ, 1 *Cor.* xvi. 22.
2. What a *Blessing* is promised to them that do love Him, *Ephes.* ii. 21.
3. What He *hath* done for thee; as,
   1. He became *Man*, S. Joh. i. 14.
   2. Was *subject* to His own *Creatures*.
   3. *Died* for thee.
4. How much more he *will* do for thee, if thou lov'st Him.
   1. He will send thee His Spirit, S. *Joh.* xvi. 7.
   2. He will intercede for thee, S. *Joh.* xvi. 26.
   3. He will make *all Things* work together for thy *Good*, Rom. viii. 28.
   4. Will prepare a Place for thee in Heaven, S. *Joh.* xiv. 2.
   5. This will be the best Sign, that thou art His *Disciple*, and of thy *Title* to Heaven.

IV. How may we know that we love Christ above all Things?

1. By considering the Grounds of our Love to Him.

2. By comparing it with our Love to other Things.

3. By observing the *Effects* and *Consequents* of our Love to Him.

S. MATT. xi. 25.

At that time, Jesus answer'd and said, I thank thee, O Father, &c.

DOCTRINE.

WE ought to imitate our Saviour in taking all Occasions to give *Thanks* to GOD.

I. What is it to give Thanks to GOD?

1. To acknowledge God's Glory in what we enjoy, 1 *Chron.* xxix. 14.
   1. His Wisdom, *Psal.* cxlvii. 1, 2, 3, 4, 5.
   2. His Power, *Psal.* cxlvii. 7, 8, 9. and cv. 1, 2, 3.
   3. His Mercy, *Psal.* cxxxvi. 1, 2, 3. and lxxxvi. 12, 13.
2. In professing ourselves oblig'd unto Him for it; so as
   1. To love Him *more*, 1 *Joh.* iv. 19. S. *Luk.* vii. 47.
   2. To serve Him *better*, S. *Matt.* v. 16.

II. How many *Things* are requir'd to make us truly Thankful?

1. That we be regenerated, *Psal.* xxxiii. 1.
2. Sensible of our own Unworthiness, *Gen.* xxxii. 10.
3. And that we deserve *Judgments*, not *Mercies*, Lam. iii. 22.
4. An heavenly Disposition, *Psal.* ciii. 1. and lvii. 7.

5. A

5. A Sense of our Interest in Him, as our GOD, *Psal.* xviii. 1, 2, 3. and cxviii. 28.

6. A strong Belief, that what we have, shall be for our *Good*, Rom. viii. 28.

7. Frequent Meditations upon the Mercies we enjoy.

III. What are those *Mercies* we ought to bless GOD for? 1 *Thess.* v. 18.

1. Temporal; as,
   1. Our Creation, *Psal.* cxxxix. 14, 15.
   2. —— Preservation, *Act.* xvii. 28. *Psal.* lxvi. 8, 9.
   3. —— Protection from Evil, *Psal.* xxxiv. 3, 4.
   4. —— Maintenance, *Psal.* xxii. 10. and cxlvii. 9.
   5. —— Health, *Psal.* ciii. 3, 4.
   6. —— Natural Parts, and the Use of Reason.
2. Spiritual, *Ephes.* i. 3.
   1. Christ, S. *Luk.* ii. 14.
   2. The Scriptures, *Psal.* cxlvii. 19, 20. and,
      1. The *Truth*
      2. The *Precepts*
      3. The *Threatnings*
      4. The *Promises*

      } of them.
   3. The *Ordinances.*
   4. Leave to *pray*, and the Answer of *Prayer*, *Psal.* cxviii. 21. and cvii. 13, 14, 15.
   5. The *Influences* of His *Spirit* and *Ordinances*, whereby He conveys,
      1. Restraining Grace, 1 *Sam.* xxv. 32, 33.
      2. Constraining Grace, 1 *Chron.* xxix. 14.
   6. The *Comforts* of His *Spirit*, 2 *Cor.* i. 3, 4.
   7. Sanctify'd *Afflictions*, Psal. cxix. 71.

MOTIVES to engage us to be *thankful* unto GOD, for all His Benefits.

1. It is GOD's *Command*, Psal. l. 14.

2. This is *all* that GOD *requires*, or thou canst *give* for all His Mercies vouchsafed unto thee, *Psal.* cxvi. 12, 13.

3. Praising GOD for Mercies *receiv'd*, is the *way* to receive *more*.

4. It is an Evidence of thy Sincerity.

5. It will make thee *fruitful* and *active* in GOD's Service.

6. It is the *Devil* that is most averse from this *Work*.

7. It is the *Employment* of Angels, *Rev.* vii. 9, 10, 11. and xix. 1, 2, 3.

S. MATT. xi. 28.

Come unto me, all ye that labour, and are heavy laden, and I will give you Rest.

DOCTRINE.

WHosoever being weary and heavy laden comes to Christ, shall certainly find Rest in Him.

I. What is it to be weary and heavy laden?
1. To be sensible of Sin.
   1. The reigning Power of it.
   2. The Guilt of it.
2. To be troubled for it.
3. —— desirous to be deliver'd from it, *Rom.* vii. 24.

Being heavy laden with the Weight of it; because it is,
1. A Transgression of the Law, 1 S. *Joh.* iii. 4. and so
2. Obliges to Punishment, *Gal.* iii. 10. and therefore,
3. Becomes a heavy Load to such as experience it, and are sensible of it, *Gen.* iii. 13. *Psal.* xxxviii. 4.

II. Who are here call'd upon to come to Christ?

Οὐχ ὁ δεῖνα, καὶ ὁ δεῖνα, ἀλλὰ πάντες οἱ ἐν φορτίσιν, καὶ ἐν λύπαις, καὶ ἁμαρτίαις, *Chrysost.* Δεῦτε πρὸς με πάντες οἱ κοπιῶντες καὶ πεφορτισμένοι.

1. *All*

1. *All such* as are sensible of this Load of Sin; because this was the End of Christ's coming in the Flesh, *Isa.* lv. 1. S. *Matt.* ix. 13.

2. *Only such*; because,

1. They only know their *Need* of Him, S. *Matt.* ix. 12.
2. They only are *willing* to come, S. *Joh.* v. 40.

III. How must they come to Him?

1. By *Faith* in Him, *Act.* xvi. 31. S. *Joh.* vi. 35.
2. By *Repentance*, S. *Mar.* i. 15.
3. By *Love* unto Him, S. *Luk.* xiv. 16. manifested,

1. In our Desires of Him.
2. —— Joy in Him.
3. —— Obedience to Him, S. *Joh.* xiv. 15.
4. —— denying ourselves, S. *Mar.* i. 15.
5. In taking up our Crosses, when thereunto call'd, *Act.* xiv. 22.
6. — following Him, 1 *Cor.* xi. 1. in all the *imitable* Steps and Actions of his Life.

IV. What is this *Rest* that they shall find?

1. In *this* Life; and that,

1. From the Tyranny of our Corruptions, and the reigning Power of Sin, *Rom.* vi. 14.
2. The Prevalency of the Devil's Temptations, *Act.* xxvi. 18.
3. The Terrors of a guilty Conscience, 2 *Cor.* i. 12.
4. The Cares of this perplexing World, 1 *Pet.* v. 7.
5. The Wrath of an offended GOD, *Psal.* vii. 11.
6. The Dread of eternal Fire.

2. In

2. In the Life to *come*; consisting,
   1. In a Freedom from all Pain of Body, *Phil.* iii. 21.
   2. From all other temporal Labours and Troubles, and even Death itself, *Rev.* xxi. 4. and xiv. 13.
   3. From our spiritual Warfare, 2 *Tim.* iv. 7.
      1. With Sin.
      2. With Satan, *Ephes.* vi. 16.
      3. With the World.
   4. From all our Doubts about our Title to Heaven, and Concern about our future Estate; for then we shall be no longer under Fears of either.
      1. Of our Offending GOD, *Ephes.* v. 27. or,
      2. Of His Afflicting us.
   5. This Rest consists in the Glorification of our Persons.
   6. And lastly, in the Enjoyment of GOD, which is Happiness, above what we are able to conceive.

V. How does it appear, that Christ will give us this Rest?

1. Because He hath purchas'd it for us, 1 *Tim.* i. 15. and it was the End of His coming among us.

2. He hath promis'd it to us.

3. He hath given us already a Pledge of it, *Ephes.* i. 13, 14.

4. He is now interceding for us, *Hebr.* vii. 25.

INFERENCES from hence.

1. Sin is a heavy Burden, *Psal.* xxxviii. 4.

2. We have therefore Cause to be weary of it, *Gen.* iv. 13.

3. There

3. There is no way to be eas'd of it, but by coming to Christ, *Act.* iv. 12.

4. None come to Christ, but they certainly find Rest and Ease.

5. This Rest is the *Gift* of Christ, not the *Desert* of our Works, *Rom.* vi. 23.

6. How *miserable* are they that come not to Him?

1. Slaves to Sin, S. *Joh.* xv. 5.
2. Subjects to Satan.
3. Enemies to GOD, *Rom.* viii. 7.
4. Condemn'd by the Law, S. *Joh.* iii. 18.
5. Obnoxious to Hell, 1 *Thess.* i. 9, 10.

7. How *happy*, on the other side, are they that sincerely come to Christ, and obtain this Rest unto their Souls?

8. And therefore, how many Obligations lie upon us to come unto Him? Consider, moreover,

1. That Christ came to you, *Phil.* ii. 6, 7. 1 *Tim.* i. 15.
2. He died for you, and thereby purchased eternal Happiness for you.
3. He calls and invites you to Him, S. *Joh.* v. 40.
4. Expects *nothing* from you, but your coming to Him.
5. And yet will give *all Things* to you.

9. How then comes it to pass, that Men will not *come* unto *Christ* for *Rest?*

1. They know not their *Misery* without Him.
2. Nor the *Rest* they may have in Him.
3. And that, because they *will not.*

Vid. *the Tenth* Vol. *of this Author's Discourses,* Serm. I.

S. MATT.

S. MATT. xi. 29.

Take my Yoke upon you.

I. WHAT is this *Yoke* of Christ?

1. Of Doctrine, all that He asserts, so as,
   1. To read and study it.
   2. — meditate on it, *Psal.* i. 2. 1 *Tim.* iv. 15.
   3. — believe it, 1 S. *Joh.* v. 9, 10, 11.
   1. Tho' above Reason, 1 *Cor.* ii. 14.
   2. —— contrary to our former Opinions, *Act.* xvii. 23, *&c.*
   3. —— against our temporal Interest, *Act.* xix. 24, 25, 26.
   4. —— opposite to Flesh and Blood, *Gal.* i. 16.
2. Of Obedience.
   Taking this Yoke upon us.
   1. By doing what He commands, S. *Matt.* xxviii. 19, 20.
   2. Because He commands it.
   3. In the manner He commands.
      1. With clear Understandings, 1 *Cor.* xiv. 15.
      2. —— willing Affections, *Rom.* xii. 8.
      3. —— pure Conscience, 2 *Cor.* i. 12.
      4. —— sincere Intentions, 1 *Cor.* x. 31.
      5. —— resolv'd Constancy.
3. The Yoke of the Cross.
   1. So as patiently to submit to all the Providences of GOD, *Rom.* xii. 12.
   2. Joyfully to endure Sufferings for Christ's sake, S. *Matt.* v. 10. 1 *Pet.* iii. 14.
   3. To devote all we *have* or *are*, to his Service, 1 *Cor.* vi. 20.

II. Why

II. Why should we take this Yoke upon us?

1. We should take the Yoke of His *Doctrine* upon us;

1. Because it is *Divine*, 2 Tim. iii. 16.
2. And therefore *certain* and *true*, S. *Matt.* v. 18.

2. ——— of His *Commands*; because,

1. They are *Righteous*, Rom. vii. 12. *Psal.* cxix. 116.
2. ——— *Easy*, S. *Matt.* xi. 30. 1 S. *Joh.* v. 3. *Vid.* Vol. X. Serm. 2d *of this Author's.*

3. ——— of His *Cross.*

1. Because He did, *Phil.* iii. 10.
2. Because it is *profitable*, Hebr. xii. 10.
   1. For the subduing of Sin, *Psal.* cxix. 67, 71.
   2. — quickning of Grace.
   3. — evidencing God's Love to *us*, Hebr. xii. 6, 7.
   4. — testifying our Love to *Him.*
   5. — raising in us Desires of Heaven.

Now, to persuade you to take Christ's Yoke upon you;

Consider,

1. Christ took *your Yoke* upon *Him.*
   1. The Yoke of Obedience, *Phil* ii. 8.
   2. ——— of Punishment, 2 *Cor.* v. 21.
2. If you take not *Christ*'s Yoke upon you; you must have the *Devil*'s, S. *Matt.* vi. 24.
3. *Christ*'s Yoke will *free* you from That of Satan.
4. It is the *Badge* of a *Christian.*
5. Take His Yoke on your Shoulders now, and He will set His *Crown* on your Head hereafter, S. *Matt.* xi. 29. 2 *Tim.* iv. 8.

S. MATT.

S. MATT. xi. 29.

And learn of me.

I. CHRIST's Disciples should *learn* of Him.
  1. From His *Precepts.*
    1. What to *believe.*
      1. In the *Trinity*, S. *Joh.* xiv. 1. S. *Matt.* xxviii. 19.
      2. In His *Incarnation*, S. *Joh.* i. 4.
      3. —— *Satisfaction* for the Sins of Men, 1 *Tim.* i. 15.
      4. —— His *Resurrection* and *ours*, 1 Cor. xv. 12.
      5. —— *Intercession*, Hebr. vii. 25.
    2. What to *do.*
      1. Repent, S. *Matt.* iv. 17.
      2. Love our Enemies, S. *Matt.* v. 44.
      3. To do unto others, as we would they should do unto us, S. *Matt.* vii. 12.
      4. To fear none but GOD, S. *Matt.* x. 28.
    3. How to *pray*, S. *Matt.* vi. 9. S. *Luk.* xi. 2.
      1. To seek GOD's Glory first, 1 *Cor.* x. 31.
      2. Spiritual Things before Temporal.
      3. To desire but Food and Raiment convenient, *Prov.* xxx. 8. 1 *Tim.* vi. 8.
      4. To have a Sense of GOD's Greatness and Mercy, when we come before Him.
      5. To praise Him for Mercies receiv'd. [*See the Exposition on S.* Matt. vi. 9, 10, 11, *&c.*]

1. From

1. From His *Practice.*
   1. How to *live*, even *like* Him, so as to *follow* Him in universal Goodness. [*See this more largely explain'd upon S.* Matt. xvi. 24.]
   2. How to *die.*
      1. With Patience, *Isa.* liii. 7.
      2. —— Trust in GOD, S. *Matt.* xxvii. 46.
      3. Committing ourselves into His Hands, S. *Luk.* xxiii. 46.

II. Reasons of this Command, or why we are to learn of Christ.

1. He is our *Master*, S. *Joh.* xiii 13.
2. This was one End of His Conversing so long amongst Men.

III. *Arguments* to enforce the Practice of it. Consider,

1. What a Mercy it is, that He hath vouchsafed to teach us, S. *Matt.* xi. 25.
2. We may be certain, that what He *said* and *did* was *good*, and therefore most *fit* and *necessary* for us to do and follow, S. *Joh.* vii. 46.
3. The *Disciples* always follow'd Him, 1 *Cor.* xi. 1.
4. This is the only *Mark* of our being His Disciples.
5. *Learn* of Him, and *live* with Him.

S. Matt.

S. MATT. xi. 29.

For I am meek and lowly in Heart.

I. CHRIST's Disciples should be,
1. Meek.
2. Lowly.

1. Wherein does *Meekness* consist?

In the right ordering of the *Passion* of *Anger*; that we be not angry,
1. Without a *just Cause*, S. *Matt.* v. 22.
2. Nor in a just Cause *too angry*, Gen. xlix. 7.
3. Not too *long*, Ephes. iv. 26.
4. Nor to an *ill End*, Prov. xxi. 24.
5. Nor so as to *utter Folly*, Psal. cvi. 33.

2. Why should we be thus meek?
1. Consider the *Nature* of Anger, *Prov.* xxvii. 4.
2. ——— the Effects of it.
1. It hinders all Good, S. *Jam.* i. 20. 1 *Tim.* ii. 8.
2. It darkens the Understanding, *Gen.* xxxiv. 25. 1 *Sam.* xxv. 13, 22.

Οὐδεὶς μετ' ὀργῆς ἀσφαλῶς βουλεύεται. *Menand.*

3. It confounds the Thoughts. *An est quicquam similius insaniæ quàm ira?* Cicero.
4. It stifles all Virtues, Justice, Mercy, S. *Jam.* ii. 13. Meekness, Patience, *Hebr.* x. 36.
5. Raises Strifes and Contentions.

3. Anger is giving way to Satan, *Ephes.* iv. 27.

4. The wise Man advises not to make Friendship with the Angry, *Prov.* xxii. 24. Whereas, Meekness
5. Is the Fruit of the Spirit, *Gal.* v. 22, 23.
6. — the Sign of Wisdom, S. *Jam.* iii. 13.
7. — an Argument of Valour, *Prov.* xvi. 32.
8. It allays Strife, *Prov.* xv. 1.
9. Brings a Blessing, S. *Matt.* v. 5. *Psal.* xxxvii. 11.
10. God will teach the Meek, *Psal.* xxv. 9. and establish them, *Psal.* cxlvii. 6. and save them, *Psal.* cxlix. 4.
11. Our Saviour was so.

2. What is it to be *lowly?* This implies,
   1. Humility towards GOD. Consisting,
      1. In the Acknowledgment of our *Imperfections* in Respect of Him, *Isa.* xl. 6. *Job* xlii. 6.
      2. ——— of our *Sins* and *Guilt*, Rom. iii. 19. S. *Luk.* xviii. 11.
      3. In Submission to His Judgments, 1 *Sam.* iii. 18. *Job* i. 21.
      4. Admiring His Ways, *Rom.* xi. 33, 34.
      5. Reverence in His Presence, *Gen.* xviii. 27. *Eccles.* v. 1, 2, 3. *Rev.* iv. 10.
      6. Thinking nothing too *low* for us to do for Him, *Phil.* ii. 8. S. *Joh.* xiii. 14.
   2. ——— towards Men; as,
      1. Not to think ourselves *wiser*, Prov. xxvi. 12.
      2. ——— nor *better* than others, *Phil.* ii. 3. *Rom.* xii. 10. 1 *Tim.* i. 15.
      3. Not affect Honour and Preeminence, S. *Matt.* xxiii. 6, 7, 8.
      4. Nor to carry ourselves beyond our Degree.

5. To

5. To bear Contempt patiently, 2 *Cor.* xii. 10.

II. MOTIVES to be *meek* and *lowly*. Consider,

1. The Majesty of GOD, 1 *Pet.* v. 6.
2. The Excellency of Humility.
   1. GOD dwells with the Humble, *Isa.* lvii. 15.
   2. —— Accepts of us for it, *Psal.* li. 17.
   3. It is our Wisdom, *Prov.* xi. 2.
   4. It is the Ornament of the Soul, 1 *Pet.* iii. 4.
   5. —— the Mother of all Virtues, 1 *Pet.* v. 5.
3. The Promises made to it; as,
   1. GOD will respect the humble, *Isa.* lxvi. 2.
   2. —— give them Grace, S. *Jam.* iv. 6.
   3. —— exalt them, 1 *Pet.* v. 6.
   4. —— give them all good Things, *Prov.* xxii. 4.
   5. There is nothing that we have, that we can be proud of, but we have cause to be humble for all Things.

S. MATT. xvi. 24.

Then said Jesus unto his Disciples, if any Man will come after me, let him deny himself, and take up his Cross and follow me.

THERE are these three Conditions requir'd of those that will be Christ's *true* and *faithful* Disciples;

1. That they be *ready* to *deny* themselves.
2. ——————— to *take* up their *Cross*.
3. ——————— and to *follow* Christ in *all* Things that He hath prescrib'd to them by His Example or Commands, or does require of them.

I. DOCTRINE.

Every true Disciple of Christ must deny himself.

1. What is it to *deny* ourselves?
   1. Not to indulge ourselves in any *thing* that stands in Competition with our Duty to GOD; nor to grant ourselves what He denies us; nor allow ourselves in any known Sin, *Psal.* xviii. 23. Tho',
      1. Never so *pleasant*.
      2. ——— *profitable*.
   2. To turn *from* ourselves to GOD, *Zach.* i. 3. *Seipsum sibi homo abneget, & totus mutetur.* Ambros.
      1. In denying our own *Wills*, if they incline us,

1. Not

1. Not to *do* what GOD commands us, *Gal.* i. 16.
2. Nor to *suffer* what He lays upon us, *Luk.* xxii. 42. 1 *Sam.* iii. 18.

2. In denying our *Affections*, when they are inconsistent with our Christian Duty; such as are,
1. *Self-Love*. We naturally love ourselves, but should spiritually love GOD, and that chiefly and above all Things.
2. *Joy*. We must deny *Joy* in *ourselves*, in *Sin*, or any *other* Thing but GOD.
3. *Hope*. We must not suffer our Hope to rest in *any* but GOD.
4. *Desires*. Nothing must come in *Competition* with GOD in our Desires. No Interests or Enjoyments in the World whatsoever, *Psal.* lxxiii. 25. *Phil.* iii. 8.
1. Not Estate, *Prov.* iii. 9.
2. Not Credit or Honour, *Matt.* v. 11.
3. Not Relations, *Matt.* x. 37.
4. Not Liberty.
5. Not Health.
6. Not Life, *Luk.* xiv. 26.
7. Much less our Lusts and Corruptions.

2. Why are we to deny ourselves, if we follow Christ?
1. God hath commanded us.
2. Unless we deny ourselves, we shall deny GOD, *Matt.* vi. 24.
3. We are not our *own*, therefore we are not to act according to our own Wills and Humours, 1 *Cor.* vi. 20.

INFERENCES.

1. How *few* are there in the World, that follow Christ aright, *Luk.* xii. 32.

2. How *hard* a thing is it so to do?

3. Wherefore, endeavour to *deny* yourselves, by considering,

1. That Christ deny'd Himself for you, *Phil.* ii. 6, 7, 8. *Hebr.* xii. 2, 3.
2. Unless you deny yourselves, Christ will deny you, *Matt.* x. 33.
3. It is only by denying yourselves, that you manifest yourselves to be Christ's Disciples.
4. Deny yourselves for Christ *here*, and you will find yourselves with Christ *hereafter*.

Wherefore, *manifest* your Self-denial.

1. In Leaving your former Sins, tho' never so delightful, or advantageous to you in the way of the World.

2. In Living above yourselves, not your *Estates*, but *Sins*, not your *Conditions*, but *Corruptions*.

II. DOCTRINE.

Whosoever will be Christ's Disciple, must take up His Cross.

1. What are we to understand by *Cross?*

1. *Literally*, the Cross of Christ, which consisted of an *erect* piece of Wood fastn'd into the Ground, with a *Transverse* going athwart towards the Top of it, and another piece of Wood fastn'd to, and standing out from *That* which was fix'd in the Ground; ἐφ' ᾧ ἐποχεῦνται οἱ σταυρούμενοι. *Justin.*

Ubi requiescit qui clavis affigitur. Iren.

2. *Metaphorically*, Afflictions and Troubles, which are either,

1. Inward;

1. Inward; as,
   1. Parting with our dearest Corruptions, S. *Matt.* xix. 27.
   2. Subjection to Christ's Commands, S. *Matt.* xi. 29, 30.
   3. Temptations from the Devil, 1 S. *Pet.* v. 8.
2. Or outward; as,
   1. Hatred, S. *Matt.* x. 22.
   2. Reproach, 1 *Tim.* iv. 10. *Isa.* liii. 3, 4.
   3. Deprivation of temporal Comforts, 2 *Cor.* vi. 4. and xi. 24, 25, 26, 27. and xii. 10.
   4. Imprisonment, 2 *Cor.* vi. 5.
   5. Scourges, Wracks, Tortures, *Hebr.* xi. 37.
   6. Death, *Luk.* xiv. 26. *Phil.* ii. 8.

Now there are *two* Things that make our *Crosses* to be the Cross of *Christ*.

1. That we suffer in the *way* of *well-doing*.
2. That we suffer *for* our *well-doing* in that way, it is not enough that we be doing well *when* we suffer, but we must therefore suffer because we *are* doing well, otherwise our Cross is not Christ's Cross, because not put upon our Shoulders for His sake, 1 *Pet.* ii. 20.

2. What is it to *take up* our Cross?
   1. Negatively.
      1. Not to *run* ourselves into Sufferings.
      2. Nor the meer bearing of Afflictions, 2 *Cor.* xi. 33.
   2. Positively.

To be *willing* to bear whatsoever is laid upon us for Christ's sake; not to *think much* to suffer for Him, who thought not *much* to *die* for us. An Horse *sustinet, sed non suscipit onus.* And there

are five Qualifications required to our right taking up our Cross, *viz.* that we take it up,

1. Willingly, S. *Matt.* vi. 10.
2. Thankfully and with Chearfulness, *Act.* v. 41.
3. Charitably, S. *Luk.* xxiii. 34. *Act.* vii. 60.
4. Patiently, *Job* i. 21.
5. Constantly, S. *Luk.* ix. 23. *Rev.* ii. 10. v. 41.

3. Why must Christ's Disciples bear their Cross?

1. Because Christ bore it, *Phil.* iii. 10. *Matt.* x. 23, 24, 25.
2. Because the *Way* wherein we follow Christ is a *cross* Way; Cross to the *World*; Cross to *Sin*; Cross to our *Lusts*; and therefore, He that will follow Christ, must expect Crosses before they come, and take them when they are come, 2 *Tim.* iii. 12. *Psal.* xxxiv. 19.
3. The *Cross* is Christ's *School*, wherein he trains up His Disciples; teaching them to know,
   1. God, *Job* xlii. 5.
   2. The World, 1 *Cor.* vii. 31.
   3. Their Sins, *Job* xxxvi. 8, 9.
   4. Themselves, *Dan.* iv. 30, 34, *&c.*
   5. The Art of applying Promises, *Hebr.* xiii. 5, 6.
   6. The Duty of Self-Examination, *Lam.* iii. 39, 40.
   7. —— of Self-Humiliation, *Job* xxxvi. 8, 9, 10. and xlii. 5, 6.
   8. —— of Submitting unto GOD, *Rom.* v. 3, 4.
   9. —— of Believing, *Psal.* xxvii. 12, 13.
   10. —— of Despising the World, *Gal.* vi. 14.

The

11. The Duty of Praying, *Hos.* v. 15.
12. —— of heavenly Meditation, *Phil.* iii. 20.

USES.

1. Wonder not at the Afflictions of the Righteous; for if Men be Righteous, they must look for such Afflictions, which are to be expected by Christ's Disciples in this World, *Hebr.* xii. 6. *Act.* xiv. 22.

2. For Christ did not die to save us from temporal Troubles.

3. And they are no Discredit, *Act.* v. 41.

MOTIVES and ARGUMENTS to bear the Cross.

All ye that go after Christ, take up your Cross; endeavour to bear patiently, chearfully, *&c.* whatsoever is laid upon you for Christ's sake. Considering,

1. It is GOD that lays it upon you, *Amos* iii. 6.

2. It is *less* than you have deserv'd, *Ezra* ix. 13.

3. It is *Christ*'s Cross, and we cannot suffer so much for Christ, as He suffer'd for us.

Do we suffer in Soul? so did He, S. *Matt.* xxvi. 38. Do we suffer in Body? so did He, S. *Matt.* xxvi. 67. Do we suffer in Name? so did He, S. *Matt.* x. 25. and xxvii. 63. Do we suffer Death? so did He, S. *Matt.* xxvii. 50. and all our Sufferings are but the Sufferings of *Men*, whereas His were the Sufferings of One who was GOD as well as *Man*.

4. It is a *blessed* Cross, 1 S. *Pet.* iii. 14. The Curse is taken out by the Death of Christ. We, by our Sins, turn our Mercies into *Miseries*; but Christ, by His Sufferings, hath turn'd our Miseries into *Mercies*; for now Christ's Cross is,

5. An

5. An *honourable* Cross, *Act.* v. 41. *Phil.* i. 29. Πρότερον μὲν γὰρ ὁ σταυρὸς ὄνομα καταδίκης ἦν, νυνὶ δὲ πρόγμα τιμῆς γέγονεν, *Chrysost.*

6. A *profitable* Cross, *Hebr.* xii. 10. *Psal.* cxix. 71. it being good,

1. To wean our Hearts more from the World.
2. To keep us closer to God, *Psal.* cxix. 67.
3. To exercise our Graces, *Hebr.* xii. 10.
   1. Patience, *Rom.* v. 3, 4.
   2. Faith.
   3. Heavenly-mindedness, *Phil.* iii. 20.
   4. Love to Christ.
4. To make us more sensible of Sin, *Job* xxxvi. 8, 9, 10.
5. To make Sin more loathsome to us, and so it is the *fiery Furnace* but to purge away our *Dross*, Isa. xxvii. 9.
6. To make us *long* more after Heaven.
7. To manifest us to be Christ's *Disciples*, and GOD's *Children*, Hebr. xii. 6, 7, 8.
8. To discover God's Fatherly Care over us, in comforting and supporting us under, and *delivering* us out of them, *Isa.* xli. 10, 13, 14. 1 S. *Pet.* iv. 19. *Exod.* iii. 8. 2 *Tim.* iv. 16, 17, 18. *Psal.* xxiii. 4.

7. It is a *Cross* that leads to a *Crown.*

Bear the *Cross* on Earth, and wear the *Crown* in Heaven, *Act.* xiv. 22. 2 *Tim.* ii. 12. 2 *Cor.* iv. 17.

III. Doctrine.

It is a Christian's Duty to follow Christ.

1. What is it to *follow* Christ?

To *imitate* Him, so as,

1. To *think* as He *thought.*
2. To *be* as He *was.*
3. To *do* as He *did.*

4. To

4. To square our Lives by *His*, and to make His Conversation the Rule of *ours* in all Things.

2. *Wherein* must we follow Christ?

1. Negatively.

1. Not in what He did as GOD; for so,

1. He knew Thoughts, S. *Matt.* xii. 25.
2. Judg'd Others, S. *Matt.* xxiii. 27.
3. Wrought Miracles, S. *Joh.* ix. 6.
4. Foretold Events, S. *Luk.* xxi. 6.
5. Sent for the Colt of another Person, S. *Luk.* xix. 30, 33.

2. Nor what He did as God-Man; for He is,

1. Our *King*, to prescribe us Laws, judge us according to them, and preserve us from our spiritual Enemies.
2. A *Prophet* to teach us; not only our *Heads*, but our *Hearts*.
3. A *Priest* to satisfy for our Sin, and to intercede for our Souls, both which He doth as God-Man, and therefore in neither of them is imitable by us.

2. Positively.

But we must follow Him in those Things which He did as purely *Man*; as,

1. In our *Understandings*, growing in Wisdom as in Stature, S. *Luk.* ii. 52.
2. In our *Wills*.

1. By a perfect Resignation of them unto GOD, S. *Luk.* xxii. 42.
2. By Resisting the Devil's Temptations, S. *Matt.* iv. 1, 2.

3. In our *Affections*; as,

1. Love, S. *Joh.* xiii. 1. and xv. 13. 1 S. *Joh.* iii. 16.

2. Joy

2. Joy, *Psal.* xl. 6, 7. *Hebr.* x. 5, 6.
3. Meekness and being lowly, S. *Matt.* xi. 29.
4. Sorrow, S. *Mar.* iii. 5.
5. Compassion and pitying those that are in *Distress*, S. Matt. xv. 32. in *Danger* temporal, S. *Luk.* xix. 41, 42. or *spiritual*, S. Matt. ix. 36.

4. In our *Words*, Isa. liii. 9. 1 S. *Pet.* ii. 22. S. *Luk.* iv. 22.

5. In our *Behaviour* to Men,
   1. To all in *general*, by doing them as much Good as we can, *Act.* x. 38.
   2. In *particular*,
      1. By being subject to Parents, S. *Luk.* ii. 51.
      2. ——— obedient to Magistrates, S. *Matt.* xvii. 27. S. *Joh.* viii. 46.
      3. By loving our Enemies, and praying for them that curse us, S. *Luk.* xxiii. 34.

6. In our *Duties* to GOD,
   1. By being constant and fervent in Prayer, S. *Luk.* vi. 12. S. *Matt.* xiv. 23.
   2. By frequenting the Ordinances, S. *Luk.* iv. 16.
   3. By finishing the *Work* He sent us into the World to do, S. *Joh.* xvii. 4.
   4. By making it our *Meat* to do our Heavenly Father's Will, S. *Joh.* iv. 34.

7. In our *Death*; Dying as He did,
   1. In Charity, S. *Luk.* xxiii. 34.
   2. Patiently, *Isa.* liii. 7.
   3. Trusting in GOD, S. *Matt.* xxvii. 46.
   4. Committing our Souls to Him, S. *Luk.* xxiii. 46.

3. *Why*

3. *Why* must we follow Christ?
   1. God hath commanded it, S. *Matt.* xi. 29. *Ephes.* v. 1. 1 *Cor.* xi. 1. 1 S. *Joh.* ii. 6.
   2. He is the only perfect Pattern, *Isa.* li. 9. 1 S. *Pet.* ii. 22.
   3. Our Holiness and Religion consisteth in imitating Him, 1 S. *Pet.* i. 15.

   Christiani à Christo nomen acceperunt, & operæ pretium est, ut sicut hæredes nominis, ita sint imitatores sanctitatis. Bernard.
   4. This was one End of Christ's Incarnation and Passion, 1 S. *Pet.* ii. 21.

USES. Hence observe,

1. That it is necessary carefully to *read* and *study* the Scriptures, to know how Christ walked, S. *Joh.* v. 39.

2. That there are but *few* that follow Him, S. *Luk.* xii. 32. But the *Beasts*, yea, the very *Devils*, have more Followers than Christ. The Beasts have,
   1. All covetous Worldlings.
   2. All Drunkards.
   3. All Gluttons.
   4. All Adulterers, *Jer.* v. 8. to follow them.

   The Devils have,
   1. All proud Persons.
   2. All Liars, S. *Joh.* viii. 44.
   3. All malicious People.
   4. All Idolaters.
   5. All Seducers.
   6. All Oppressors and Murderers.
   7. All Deriders of Religion.
   8. All Apostates from God and Goodness; all these are Followers of the Devil, and not of Christ.

2. EXHOR-

2. EXHORTATION.

Wherefore, follow Christ, *Judg.* vii. 17.

Considering,

1. Unless you follow Christ, you are out of the way to Heaven.

2. If you do follow Christ, you are sure to go right; He is an unerring Guide to follow.

3. Do you but follow after Christ, and then Christ will be sure to look after you, as He did after those who follow'd Him *literally*, S. *Matt.* xv. 32.

4. What Contentment and Satisfaction you will have, both all your Life and at your Death, if you follow Him, *Isa.* xxxviii. 3.

5. Make Christ your Pattern and Guide here, and He will be your *Portion* hereafter.

S. MATT. xvi. 25.

For whosoever will save his Life shall lose it, and whosoever will lose his Life for my Sake, shall find it.

I. DOCTRINE.

WHAT a Man gets or saves by *Sin*, he *loses*.

1. How many ways may a Man get or save any thing by Sin?
   1. By Theft.
   2. — Dissimulation and Lying, *Act.* v. 1, 2.
   3. — Perjury, 1 *King.* xxi. 13.
   4. — Over-reaching and Cozenage.
   5. — Oppression.
   6. — Covetousness.
   7. — Hard-heartedness and Uncharitableness.
   8. — not laying it out for God's Glory.
   9. — Prophanation of the Sabbath, *Numb.* xv. 32.
2. How may a Man be said to *lose* what he *gets* by Sin?
   1. He loseth the Blessing of GOD upon it, *Prov.* x. 22.
   2. — loseth the real *Comfort* he might have in it.
   3. — loseth his *Right* to it.
3. How doth that appear?
   1. Because all *Right* proceedeth from GOD, and so none from *Sin*.
   2. A Man that gets or saves any thing by Sin, runs himself more into *Debt* by the

the Sin he commits, than he can pay with that which he gets.

USES.

1. See the *Folly* of Oppression, Lying, Overreaching, Covetousness, Uncharitableness, *&c.* Men think to *get*, and they really *lose* thereby.

2. See the *Odiousness* of Sin that brings a *Curse* upon every thing that comes by it.

3. Hence also we may see, that every Man that hath an Estate, is not a *rich* Man; but the *more* he hath, the *poorer* he is, if he got it by Sin. Wherefore,

4. Endeavour not to get or save any thing by Sin. Considering,

1. The more you get or save by it, the more you lose by it.
2. You do not only lose what you get by Sin, but what you get *sinfully* will bring a Curse upon what you get *honestly*, 1 *King*. xxi. 22.
3. What you get by Sin *now*, you must give Account to GOD for *hereafter*.
4. What you get or save by Sin now, will be a Torment to your Soul for ever.

II. DOCTRINE.

What a Man *loses* for Christ, he saveth.

1. What is it to lose any thing *for Christ?*
   1. To lose it for adhering to the Truth of Christ.
   2. For performing his Duty to Christ, *Dan.* vi. 10.
   3. And for resisting Sin, in Obedience to the Commands of Christ, *Gen.* xxxix. 8, 9. and opposing the Commission of Sin in others, S. *Matt.* xiv. 4. *Act.* vii. 51.

2. What

2. What are the *Things* we may lose for Christ? *Hebr.* xi. 36.
   1. Our Honour, *Hebr.* xi. 24.
   2. Estate, *Phil.* iii. 8.
   3. Friends, S. *Matt.* x. 22.
   4. Liberty; S. *Peter* in Prison.
   5. Ease, by Tortures inflicted on our Persons, *Hebr.* xi. 37. *Act.* xvi. 23.
   6. Life itself, S. *Luk.* xxi. 16. S. *Joh.* xvi. 2.
3. How do those who lose any thing for Christ, *save* it?
   1. They enjoy the *Comfort* of it, in losing it for the *sake* of Christ, *Act.* xvi. 25.
   2. They turn their Losses into greater *Gains*; they lose an *earthly* but gain a *spiritual* Estate, *Mar.* x. 29. 1 *Cor.* xii. 10.
   3. What they lose here, is laid up for the Advancement of their Glory hereafter, *Rev.* xiv. 13. S. *Matt.* vi. 19.

INFERENCES.

1. The Christian Religion is a great Mystery.
2. Many get *much*, 1 *Cor.* xii. 10. but none *lose* any thing by Christ.
3. Christ is a good Master.

Wherefore we should be *willing* to lose any Thing for *His sake*. Considering,
   1. Whatever we lose *for* Him, shall be supply'd *in* Him, S. *Joh.* xvi. 33.
   2. What we lose for Him, we do but *lend* to Him, *Prov.* xix. 17. and therefore,
   3. What we lose for Christ here, we shall find with Christ hereafter, S. *Matt.* xix. 29. S. *Luk.* xviii. 29.

S. Matt. xxii. 21.

Render therefore unto Cesar the Things which are Cesar's, and unto God the Things that are God's.

IN these Words we may consider,

1. The *Pharisees* Device or Plot to ensnare our Saviour.
   1. They take Counsel, *ver.* 15.
   2. They send their Disciples and the *Herodians.*

   The *Herodians* were thought to be,
   1. Such as, Ἡρώδην ἡγοῦντο Κεῖσον χρεῖον; *Epiph. Christum Herodem esse dixerunt.* Tert.
   2. The Soldiers and Followers of *Herod. Cum Herodianis*, i.e. *militibus Herodis, seu quos, illudentes Pharisæi, quia Romanis tributa solvebant, Herodianos vocabant.* Hieron.

      Διὰ τοῦτο καὶ τοὺς ἑαυτῶν μαθητὰς, καὶ τοὺς Ἡρώδου στρατιώτας ἔπεμπον, *Chrysost.*

      Compare S. *Matt.* xvi. 6. with S. *Mar.* viii. 15.
   3. *They* being come;
      1. Extol Him, *ver.* xvi. and then,
      2. Propound this insidious Question, *v.* 17. *Is it lawful to give Tribute to* Cesar? *Cornuta quæstio*; whereby they thought to ensnare Him, which way soever He answer'd. If *Yes*, then the *Pharisees*: If *No*, then the *Herodians* were ready to *accuse* Him, and so He had been guilty of Treason,

son, as *Judas Gaulonites*, with his Accomplices, were, who said, Τὴν δ' ἀποδημησιν οὐδὲν ἄλλο ἢ ἀνδικρυς δουλείαν ὑποφέρειν. *Jos. Antiq. l.* 18. *c.* 1. who were therefore put to Death, *Act.* v. 37. and therefore, *Ut statim audientes Herodiani seditionis contra Romanos principem teneant.* Hieron. in Loc.

2. Our Saviour's Evasion of this their captious Question.

Shew me the Tribute-Money. That He might know what Tribute they meant.

And they brought him a Peny. A Coin us'd among the *Romans*, with *Cesars*'s Image on it, and therefore call'd, νόμισμα τοῦ κήνσου, *v.* 19. because each one was to pay of these proportional to his Estate yearly, by a Taxation made in *Cyrenius* his Time, S. *Luk.* ii. 2.

Whose Image is this? They answer, *Cesar*'s, viz. *Tiberius.* Then He answers in the Words of the Text, *Render therefore unto Cesar, &c.* and so He escapes *both* their Snares; that of the *Herodians*, by *giving to Cesar the things that are Cesar's*; and *that* of the *Pharisees*, by *giving unto God the things that are God's.* Whereby our Saviour teacheth us,

I. *That we must render to Cesar the things that are Cesar's.*

Ἀπόδοτε τὰ Καίσαρος Καίσαρι, οὐ γὰρ ὅτι τοῦτο δοῦναι, ἀλλ' ἀποδοῦναι. *Chrysost.*

But what are those Things we must render unto *Cesar?*

1. Tribute, Custom, *&c. Rom.* xiii. 7. S. *Matt.* xvii. 25, 26, 27. S. *Joh.* vi. 38. it being,

1. For the preserving the Publick, *Rom.* xiii. 3, 4, 6.

2. To shew our Gratitude for their Protecting us.

2. Reverence and Honour, *Prov.* xxiv. 21. *Rom.* xiii. 7.

1. Because of the *Ordinance* and *Image* of *God* that shineth in them, *Rom.* xiii. 2. 1 S. *Pet.* ii. 17.

2. Because of the *Benefits* we receive by them, *Psal.* lxxii. 12, 13, 14.

3. Not to speak *Evil* of them, *Eccles.* x. 20. 2 S. *Pet.* ii. 10. *Jude* 8.

1. This is a Duty we owe to all, S. *Matt.* vii. 1.

2. We cannot search into the Intrigues of State.

4. *Obedience*, Rom. xiii. 2. *Tit.* iii. 1. 1 S. *Pet.* ii. 13. *Hebr.* xiii. 17.

Εἰ γὰρ Ἑλλήνων ὄντων τότε τῶν ἀρχόντων ταῦτα ἐνομοθέτησε, πολλῷ μᾶλλον νῦν ἐπὶ τῶν πιστῶν τοῦτο γίνεσθαι χρή. *Chrysost.*

1. Because of the Power they have receiv'd from GOD, *Rom.* xiii. 1, 2.

2. The common Good that ariseth from Obedience, *Rom. ibid. v.* 3, 4.

3. We are oblig'd in *Conscience* to do it, *ibid. v.* 5.

5. *Prayer* for them, 1 *Tim.* ii. 1, 2.

1. Because it is only GOD that can direct them to what is for the common Good.

2. The Subject's Peace depends upon the Prince's, *Jer.* xxix. 7.

Here likewise our Saviour teaches us,

II. *That we must give to God the Things that are God's.* As,

1. Love to His Person, *Deut.* vi. 5. S. *Matt.* xxii. 37.

2. Faith

2. Faith in His Son, S. *Joh.* xiv. 1.
3. Obedience to His Precepts, 1 *Sam.* xv. 22.
   1. Sincere, *Rom.* vi. 17.
   2. Universal, S. *Luk.* i. 6.
   3. Constant, S. *Luk.* i. 75.
4. Assent to His Assertions, 1 S. *Joh.* v. 10.
5. Fear of His Threatnings, *Prov.* v. 21.
   1. Temporal, *Mal.* ii. 2.
   2. Eternal, 2 *Thess.* i. 9.
6. Trust in His Promises, 1 *Tim.* iv. 8.
   1. For this Life, *Rom.* iv. 20, 21.
   2. For that to come, 1 *Cor.* xv. 19. S. *Joh.* iii. 16.
7. Reverence to His Ordinances, *Eccles.* v. 1.
   1. Because of His special Presence in them, S. *Matt.* xviii. 20.
   2. The Benefit which we receive from them, *Rom.* x. 17.
8. Thankfulness for His Mercies, 1 *Thess.* v. 18.
   1. By acknowledging Him as the Giver, 1 *Chron.* xxix. 11, 12, 13.
   2. And ourselves unworthy of them, *Gen.* xxxii. 10.
9. Improvement of His Judgments.
   1. To the mortifying of our Lusts, *Psal.* cxix. 67.
   2. The quickning of our Graces, *Psal.* cxix. 71.
10. Longing after His Presence, *Psal.* lxxiii. 25.
11. Delight in His Word, *Psal.* i. 2.
12. Contemplation upon His Perfections, *Psal.* cxxxix. 18.

USES. Consider,

1. All these Things belong to GOD, and are due to Him.
   1. As our Creator.
   2. Preserver and Governour.
   3. Redeemer.
2. Whosoever does not render these Things to GOD, robs Him, *Mal.* iii. 8.
3. Our Happiness consists in the *paying* of them, *Psal.* xix. 11.
4. GOD will e're long call us to an Account, 2 *Cor.* v. 10.

S. MATT. xxii. 37.

Thou shalt love the Lord thy God, with all thy Heart, &c.

I. WHAT GOD are we to love? Father, Son, and Holy Ghost, *Deut.* vi. 5.

II. With what Love?
1. Of Benevolence.
2. Desire.
3. Acquiescence.

III. How are we to love Him?
With all our Hearts, so as to love Him above all Things, S. *Luk.* xiv. 26.

IV. Why are we to love Him above all Things?
1. Because He is the chiefest Good, S. *Luk.* xviii. 19.
1. An Universal
2. An Infinite
3. Satisfying
4. Necessary
5. Eternal
} Good.
2. Because He is the Fountain of all Goodness, *Psal.* xxxvi. 9.
3. Because not to love Him above all other Things, is not to love Him at all.

MOTIVES to love GOD.
Consider,
1. It is the *first* and *great* Command, *Matt.* xxii. 38.

The *First*,

1. In Order.
2. In Dignity.
3. In Performance, 1 *Cor.* xiii. 1.

The *Greatest*,

1. That which all the rest tend to.
2. — which they all proceed from.
3. In which they all end, 1 *Cor.* xiii. 3, 13.

2. This will make all other Duties *easy*.
3. All Things work for good to them that love GOD, *Rom.* viii. 28.
4. It is the Enployment of Angels.
5. The best Sign of GOD's Love to us.

Again consider GOD's Love to us.

1. He made us.
2. Preserves us.
3. Protects us from Evil.
4. Directs and prospers us, *Jer.* x. 23.
5. Redeem'd us.
6. Sends us His Spirit, 1 *Cor.* iii. 16.
7. Hath prepar'd Heaven for us, S. *Joh.* xiv. 2.
8. His Designs are only for our Good.
9. Consider GOD's Loveliness in Himself, in all His glorious Perfections.

S. MATT.

S. MATT. xxii. 39.

And the Second is like unto it, Thou shalt love thy Neighbour as thyself. Levit. xix. 18.

I. WHY is it call'd the *Second* Command?
1. Because it belongs to the Second Table, *Exod.* xxxiv. 1.
2. Flows from the First, 1 S. *Joh.* iv. 21.
3. It may be referr'd to the First, S. *Joh.* xiv. 15.

II. Why is it said to be like the First?
1. It is like in Authority. GOD commands Both.
2. It is like in Comprehensiveness; this also comprizing all the Second Table, *Rom.* xiii. 9.
3. Alike in Acceptance, S. *Matt.* xxv. 40.
4. In Performance, S. *Joh.* xiv. 15, 23.
5. In Rewards and Punishments.

III. Who is our Neighbour? S. *Luk.* x. 29.
All Men whatsoever, *ibid.* *v.* 36, 37.
1. Tho' never so distant in Place.
2. Contemptible in Person, S. *Matt.* xxv. 40.
3. Different in Opinion, S. *Luk.* x. 33, 36, 37.
   1. Because All are made by the same Hand, *Act.* xvii. 28.
   2. —— Partakers of the same Nature.
   3. Capable of the same Happiness, 1 *Tim.* ii. 4.

IV. How

IV. How should we love them as *ourselves?*

1. By *not* doing that to *them*, which we would not have done to *ourselves*; as,

1. Not to judge or think Evil of others, S. *Matt.* vii. 1. For thereby,
   1. We rob them of their Right to our good Opinion of them.
   2. This will breed a Contempt of them, *Rom.* xiv. 10.
   3. It is usurping the Prerogative of GOD, *Rom.* xiv. 4.
2. Not to speak Evil of another, *Tit.* iii. 1, 2. S. *Jam.* iv. 11. *Exod.* xx. 16.
3. Not to defraud another, 1 *Thess.* iv. 6.
4. Not to covet another Man's Goods, *Exod.* xx. 17.

   This Sin,
   1. Makes a Man an Idolater, *Coloss.* iii. 5. *Ephes.* v. 5.
   2. Subjects him to all Sin, 1 *Tim.* vi. 9, 10.
   3. And to Evil or Miseries likewise, 1 *Tim.* vi. 10.
5. Not to rejoyce in other Mens *Miseries*, *Prov.* xxiv. 17. *Job* xxxi. 29. *Psal.* xxxv. 13, 14, 15. *Prov.* xvii. 5.

2. That we endeavour other Mens Good, as well as our own.

1. By praying for *all*, 1 *Tim.* ii. 1, 2. yea, for our very Enemies, S. *Matt.* v. 44. and so forgiving their Wrongs.
   1. This is requir'd toward the Remission of our own Sins, S. *Matt.* vi. 12, 14, 15.
   2. Hereby we testify true Obedience.

2. By

2. By honouring *all*, 1 S. *Pet.* ii. 17.
   1. Because all Men were made in the Image of GOD, *Gen.* i. 26, *Job* xxxi. 13, 14, 15.
   2. No Person, but in *some things*, may be better than ourselves, *Phil.* ii. 3.
   3. No Person but, for ought we know, is a Child of GOD, and shall come to Heaven.
3. By putting the *best Construction* upon all Mens Words and Actions, 1 *Cor.* xiii. 5. much more upon their Thoughts.
4. Rendring to all their *Due*, Rom. xiii. 7.
5. Relieving other Mens Necessities; for,
   1. Hereby we imitate GOD, S. *Luk.* vi. 36.
   2. Love to GOD cannot consist without this Love to *Others*, 1 S. *Joh.* iii. 17. S. *Jam.* i. 27.
   3. What we give to the Poor, is lent to GOD, and so is our *own*, Prov. xix. 17.
6. Doing to others, *as* we would have others do to us, S. *Matt.* vii. 12. [*Vid. Exposition on S.* Matt. vii. 12. *p.* 90.]

3. All this is to be done out of sincere Love to our *Neighbour*, not to *ourselves*.

USES.

Consider, if we do not love our Neighbour;
1. We do not love GOD, 1 S. *Joh.* iv. 20.
2. Nor Christ, S. *Joh.* xiv. 15.
3. Nor ourselves.
4. We transgress all the Commands of the Second Table.
5. Must answer for it at the Day of Judgment, S. *Matt.* xxv. 41, 42.

There-

Therefore, let our Love be like that of Christ's.

1. Sincere and cordial, *Rom.* xii. 9.
2. Active and effectual, 1 S. *Joh.* iii. 16, 18.
3. Impartial and universal, S. *Matt.* v. 46. *Rom.* xii. 20, 21. remembring, this is not only Christ's Command, but it is the Character whereby Himself distinguisheth His Disciples from other Men, S. *Joh.* xiii. 34, 35.

S. MATT.

S. MATT. XXIV. 44.

Therefore be ye also ready.

Διὰ τοῦτο καὶ ὑμεῖς γίνεσθε ἕτοιμοι.

I. WHAT must we be ready for?

1. To leave this World.

1. According to the Nature of His Creatures, GOD hath made two sorts of Habitations in the World, the one for spiritual, the other for bodily Beings.
2. Man consisting of *both Natures*, is capable of dwelling in *both Places*.
3. Earth, whereon Man first receives his Being, is appointed for him but for a while to be in, *Job* xiv. 1, 2, 5. *Psal.* xc. 10.
4. When the time here set him is expired, his Soul goes into the other World, *Eccles.* xii. 7.
5. This is the *first Time* against which we are to be *ready*. And therefore,
   1. Take heed that your Hearts be not over-charg'd with the *Cares*;
   2. Nor surfeited and drunk with the *Pleasures* of this World, S. *Luk.* xxi. 34.
   3. But live *above* it, whilst you are in it, *Coloss.* iii. 2. *Phil.* iii. 20.
   4. Be in continual Expectation of your Departure hence, *Amos* vi. 3.
   5. Always live, as if you was *dying*.

2. To appear before Christ.

1. All Creatures have Laws set them.

2. None

2. None but Man can reflect upon them.
3. GOD does not ordinarily punish strictly the Breakers of His Laws *here*, *Eccles.* viii. 11.
4. Not reward the Performers, *Eccles.* viii. 14. and ix. 2.
5. But yet, He takes notice of every Action of all Men, 2 *Chron.* xvi. 9.
6. All Men must appear before His Judgment-Seat, *Hebr.* ix. 27.

3. Be ye therefore ready for the second Coming of Christ.

1. Christ, the Son of GOD, came down and dwelt with Men as *Man*, S. *Joh.* i. 14. and vi. 38.
2. He then for several Years wrought Miracles to confirm His Gospel.
3. After that, for the *Sins* of *Men*, he was put to Death by sinful Men, *Phil.* ii. 8.
4. He lay three Days in the Grave, and then rose again, *Act.* ii. 23, 24.
5. After forty Days Abode here on Earth, He went up to Heaven, *Act.* i. 9.
6. There He hath been ever since, 1 S. *Joh.* ii. 1. *Act.* iii. 21.
7. But will come again, *Act.* i. 11.
   1. Not as meer Man, but the Head of all Mankind, S. *Matt.* xxviii. 18.
   2. With Commission to *judge* all Men, *Act.* xvii. 31.
   3. He will then send His Angels to gather *all* together, S. *Matt.* xxiv. 31. 1 *Thess.* iv. 16.
   4. Then the Dead shall rise again, 1 *Cor.* xv. 52. and all Mankind shall appear before Him, 2 *Cor.* v. 10.

II. How

II. How are we to be ready?

1. By weighing and judging our Actions as GOD doth, 1 *Cor.* xi. 31.

2. Finishing the Work which GOD hath given us to do, S. *Joh.* xvii. 4. which is,

1. Repentance, *Act.* xvii. 30, 31.
   1. By Mourning for, *Joel* ii. 12, 13.
   2. By Turning from our Sins.
2. Making it our Endeavour and Business to obey the Laws of GOD.
   1. Sincerely, 2 *Cor.* i. 12.
   2. Universally, S. *Luk.* i. 6.
   3. Constantly, S. *Luk.* i. 75.
3. Believing in Christ, *Act.* xvi. 31.
   1. For the Pardon of our Sins, 1 S. *Joh.* ii. 2.
   2. For the Justification of our Persons, 2 *Cor.* v. 21.
   3. For the Cleansing of our Hearts, *Act.* iii. 26.
   4. For the eternal Salvation of our Souls, S. *Joh.* iii. 16.

REASONS for our being thus in a Readiness.

1. Christ will certainly one Day come, *Act.* i. 11.

2. He will then pass a final Sentence upon every Person.

3. None, save GOD only, knows when this Day will be, S. *Mar.* xiii. 32.

S. MATT.

S. Matt. xxv. 31.

When the Son of Man shall come in His Glory.

IN Prosecution of what was but lightly touch'd upon concerning Christ's second Coming to Judgment, in Explaining the former Text; I shall take Occasion from this Place of Scripture to observe farther,

I. That Christ shall come again from Heaven to Earth.

He is now in Heaven, and will be to the End of the World, *Act.* iii. 21.

But that He will one Day come from thence again, is attested,

1. By the Apostles, 1 *Thess.* iv. 16. 2 *Thess.* i. 7. *Hebr.* ix. 28.

2. By the Holy Angels, *Act.* i. 10, 11.

3. By Christ Himself, S. *Joh.* xiv. 2, 3. S. *Matt.* xxvi. 64. and xxv. 31.

II. That His Coming shall be with great Glory.

The Archangels shall be His Herald, 1 *Thess.* iv. 16.

All the Holy Angels shall attend Him, S. *Matt.* xxv. 31. 2 *Thess.* i. 7. S. *Mar.* viii. 38.

This was long ago foretold by *Enoch*, Epist. S. *Jude* 14, 15. *Dan.* vii. 13, 14.

So He is often said to come in the Clouds, S. *Matt.* xxvi. 64. *Rev.* i. 7.

ענני השמים הם מלאכי צבא השמים.

The

The Clouds of Heaven, they are the Angels of the Host of Heaven. *R. Gaon.*

III. Being thus come with His Angels, He shall sit upon a Throne, that is, Judgment-Seat, S. *Matt.* xix. 28. and then will come on the General-Judgment, concerning which we may observe,

1. That there is such a Judgment to come, which appears,
   1. From the Testimony of Conscience, *Act.* xxiv. 25. *Rom.* ii. 15.
   2. From the Justice of GOD, *Gen.* xviii. 25.
   3. From the Visions of it, *Dan.* vii. 10. *Rev.* xx. 12.
   4. From GOD's express Assertions of it, *Eccles.* xii. 14. *Rom.* ii. 5. *Eccles.* xi. 9, 10.

2. Who will be the Judge? and that is Christ, S. *Joh.* v. 22, 27. *Rom.* xiv. 10. 2 *Cor.* v. 10. *Act.* xvii. 31. and x. 42.
   1. Because it is but Reason, that He who was judg'd of Men, should afterwards judge them, S. *Matt.* xxvi. 64. *Phil.* ii. 9, 10, 11.
   2. That so we may *see* our Judge, S. *Joh.* v. 27. *Job* xix. 25, 26, 27.

3. Who shall then be judg'd? All Nations and People whatsoever, S. *Matt.* xxv. 32. 2 *Cor.* v. 10.
   1. All that are dead shall be rais'd again to Life, 1 *Cor.* xv. 52. *Rev.* xx. 12, 13.
   2. Those that are then alive shall be summon'd too, 1 *Cor.* xv. 51. 1 *Thess.* iv. 17.

4. What Law will He judge by?
   1. The Gospel, S. *Jam.* ii. 12.

2. The Law of Nature, *Rom.* ii. 14.

By which He will judge,

1. The Thoughts, 1 *Cor.* iv. 5.
2. The Words, S. *Matt.* xii. 36.
3. The Actions of every Man, 2 *Cor.* v. 10. *Eccles.* xii. 14.

To this end the Books shall be open'd, *Rev.* xx. 12.

1. The Book of GOD's Word.
2. —— of His Omniscience, *Mal.* iii. 16.
3. —— of Mens Consciences, *Jer.* xvii. 1.

5. What will be the Issue of this Judgment?

1. Absolution to the Just.
2. Condemnation to the Wicked.

USE.

1. Make a Vertue of That now, which then you will be forc'd to do, even honour and reverence Christ, S. *Joh.* v. 22, 23.

2. Get Him to be your Friend before-hand.

3. Live now, as you will wish you had done, 2 S. *Pet.* iii. 10, 11. S. *Jam.* ii. 12. S. *Matt.* xxv. 44. S. *Luk.* xxi. 34.

S. MATT.

S. MATT. xxviii. 19, 20.

Ver. 19. *Go ye therefore, and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.*

Ver. 20. *Teaching them to observe all things whatsoever I have commanded you.*

HERE is the Apostle's Commission, consisting of four Commands.

I. *Go.*
1. Not stay in *Judea.*
2. But go over the World, S. *Mar.* xvi. 15.

II. Μαθητεύσατε, *teach*, i. e. Disciple or make Disciples to me, out of all Nations, bring them over to my Faith and Religion; and so the Word μαθητεύω is always taken; as μαθητευθεὶς, S. *Matt.* xiii. 52. ἐμαθήτευσε, S. *Matt.* xxvii. 57. μαθητεύσαντες ἱκανὲς, ܐܬܠܝܢ *introduxerunt multos*, and brought in many, *Act.* xiv. 21. And this must be the Sense, because, not all that were *taught*, but such as were *Disciples* were to be *baptized.* Διδάσκοντες comes in after. And these Disciples were to be gather'd out of all Nations, S. *Luk.* xxiv. 47. S. *Mar.* xvi. 15. *Isa.* xlix. 6. *Act.* x. 28. *Ephes.* ii. 14.

III. *Baptizing them*, &c. wherein observe,

1. The way of making complete Disciples, or how they were to be initiated by Baptism.
   1. What is Baptism? an initiating *Sacrament*.
   2. Whether is this Place against Infant-Baptism? No, but for it; for Children are Disciples.
      1. Because they were *circumcised*.
      2. They belong to the Kingdom of GOD, S. *Mar.* x. 14.
      3. —— are part of their Parents.
2. How this Sacrament is to be administred: In the Name of the *Father*, *Son*, and *Holy Ghost*; where observe,
   1. There is a *Trinity* in the Godhead; as appears,
      1. From the Old Testament, 2 *Sam.* xxiii. 2. *Psal.* xxxiii. 6. *Isa.* xlii. 1.
      2. From the New, S. *Matt.* iii. 16. S. *Luk.* i. 35. 2 *Cor.* xiii. 14.
   2. Every Person in this *Trinity* is truly GOD.
      1. GOD the *Father*, this none denies.
      2. GOD the *Son*, *Hos.* i. 7. *Jer.* xxiii. 6. S. *Joh.* i. 1. 1 S. *Joh.* v. 20. *Phil.* ii. 6, 7. S. *Joh.* xx. 28. otherwise He could not be our Saviour.
      3. GOD the *Holy Ghost*, 1 *Cor.* iii. 16. *Act.* v. 4. S. *Matt.* xii. 31, 32.
   3. All Three are but *One* GOD, 1 S. *Joh.* v. 7.

   Ἀδιαίρετον γὰρ ἐν τρισὶν ὑποστάσεσιν ἡ τῆς μιᾶς οὐσίας Θεότης, *Athanas.* Ἐπὶ τοῦ Θεοῦ πόσας οὐσίας ὁμολογεῖς; μίαν οὐσίαν λέγω, μίαν φύσιν, μίαν μορφὴν, ἓν γένος, μίαν δόξαν, μίαν ἀξίαν καὶ κυριότητα, *Athanas.*

Hæc

Hæc Trinitas unius est, ejusdemque naturæ & substantiæ, non minor in singulis quàm in omnibus, nec major in omnibus quàm in singulis, Aug. There is but one GOD, *Deut.* vi. 4. 1 *Cor.* viii. 4.

4. The Order of these Persons.

1. The *Father*, Μίαν γινώσκομεν τ πατέρα, ἀρχὴν, καὶ ῥίζαν, καὶ πηγὴν τ Θεότητος, *Concil. Florentin.*

2. The *Son*, Joh. v. 26. Αὐτοζωὴ καὶ αὐτοαγαθὸς, *Basil.*

Αὐτοτέλεια, αὐτόθεος, αὐτοδύναμις, *Epiph.* tho', Θεὸς ἐκ Θεοῦ, yet Θεὸς ἐν ἑαυτῷ.

3. The *Holy Ghost*, Rom. viii. 9. S. *Joh.* xv. 26. τὸ ἐκ τοῦ πατρὸς ἐκπορευόμενον, *Concil. Constantinop.*

Filioque, 8th Council at *Toledo*, Anno 653. *Si enim quicquid habet, de Patre habet Filius, de Patre utique habet, ut de illo procederet Spiritus.* S. Aug.

Hence it follows, that every Person is to be worshipp'd.

1. Believed on, S. *Joh.* xiv. 1.
2. Loved, *Deut.* vi. 5.
3. Feared.
4. Prayed to, *Act.* vii. 95.
5. Trusted on.

USE.

1. Bless GOD for revealing this Mystery, S. *Matt.* xi. 25.

2. Perform your Duty to each Person.

1. To the *Father*,

1. Thank Him for your Creation, *Gen.* i.
2. Depend on Him for Preservation, *Act.* xvii. 28.

2. To the *Son*,
   1. Adore His Condescension in becoming Man, S. *Joh.* i. 14.
   2. Believe on Him for Redemption, 1 *Tim.* i. 15.
3. To the Holy Ghost.
   1. Pray for His Assistance.
   2. Observe His Motions, 1 *Thess.* v. 19.

IV. *Teaching them to observe, &c.* Hence arise these Doctrines.

1. DOCTRINE.

It is the Duty of the Ministers of Christ to teach the Commands of Christ. Or there are some appointed in the Church of Christ, to teach the Commands of Christ.

1. Who are appointed?
   1. Not only Apostles,
   2. But all Ministers.

To the constituting a Minister, is requir'd,
   1. That he be apt to teach, 1 *Tim.* iii. 2. 2 *Tim.* ii. 2.
   2. Able to convince Gainsayers, *Tit.* i. 9.
   3. Approv'd, 1 *Tim.* iii. 8, 9, 10.
   4. Ordained, sent, or call'd by GOD, *Rom.* x. 15. *Hebr.* v. 4. 2 *Chron.* xxvi. 18.

Ubi nulla est ministrorum electio, manifestum cognosce collabentis Christianismi indicium. Hier.

2. What is it to teach?
   1. To explain the Word, *Neh.* viii. 8.
   2. Apply it.
      1. By Exhorting, 2 *Cor.* v. 20. 1 *Tim.* vi. 2.

2. Repre-

2. Reprehending others for not observing it, *Tit.* ii. 15. μετὰ πάσης ἐπιταγῆς, 2 *Tim.* iv. 2.

3. What Commands? Of Christ, and
   1. Not Traditions of Men, S. *Matt.* xv. 6, 9. 2 *Tim.* iii. 16, 17.
   2. Nor our Opinions.
   3. But what He taught.
      1. By His own Mouth.
      2. Or by His Ministers.
         1. The Prophets, 2 S. *Pet.* i. 21.
         2. The Apostles, 1 *Cor.* xi. 23.

INFERENCES.

1. We have Authority to teach.
2. We are commanded, 1 *Cor.* ix. 16.
3. Therefore you cannot blame us for telling you of your Duty.
4. You ought to obey; for,

2. DOCTRINE.

People ought to observe the Commands of Christ.

1. Why should they observe them?
   1. Because they are the Commands of GOD; who is,
      1. Righteous.
      2. Gracious, *Rom.* xii. 1.
      3. Powerful, *Jer.* xviii. 6, 7, 8.
      4. Who made us.
      5. Preserves us, *Act.* xvii. 28.
      6. That redeem'd us, 1 *Cor.* vi. 20.
      7. That governs us, *Mal.* i. 6.
   2. They are all just Commands, *Rom.* vii. 12.
   3. We are made for this end, to honour GOD, by obeying Him.

4. Christ died on purpose to qualify us for this Work, *Act.* iii. 26. 1 S. *Pet.* i. 18.

2. How should they observe them?
   1. Knowingly, 1 *Cor.* xiv. 15.
   2. Obediently, 1 *Sam.* xv. 22.
   3. Chearfully, *Rom.* vi. 17.
   4. Universally, S. *Matt.* xxviii. 20.
   5. Constantly.
   6. With all our Might, *Eccles.* ix. 10.
   7. Sincerely, or to a right End.
      1. Not for Vain-Glory, S. *Matt.* vi. 1.
      2. Nor to *merit* any thing thereby, S. *Luk.* xvii. 10. But,
      3. To testify our Thankfulness for Mercies.
      4. And our Duty to GOD.
      5. And for His Glory, 1 *Cor.* x. 31.

USE.

Observe the Commands of Christ.

1. They are easy and pleasant, S. *Matt.* xi. 30. 1 S. *Joh.* v. 3.
2. True Signs of Love to Christ, S. *Joh.* xiv. 15.
3. —— of true Faith also, S. *Jam.* ii. 26.
4. Necessary to true Happiness, *Hebr.* xii. 14.
5. You will be judg'd by these Commands, S. *Jam.* ii. 12.
6. Obey or suffer, 2 *Thess.* i. 8, 9.
7. Obey Him now, and enjoy Him hereafter.

S. MAR.

S. MAR. xiii. 33.

Take heed, watch and pray, for ye know not when the Time is.

WHEN Christ became Man, whatsoever he *suffer'd*, whatsoever He *did*, whatsoever He *spake*, was upon our Account. In this Chapter He fore-tells,

1. The Destruction of *Jerusalem.*
2. His second Coming, *ver.* 24.

For which He bids us use,

1. These Duties, *Take heed, watch, pray.* And
2. Gives us the Reason thereof; *For ye know not when the Time is.*

I. The DUTIES. And

1. *Take heed*, S. *Luk.* xxi. 34.
   1. Of Surfeiting, Ep. S. *Jude* ver. 12.
   2. Drunkenness, *Hos.* iv. 11.
   3. Cares of this World, S. *Luk.* xii. 19, 20.

2. *Watch*; which is not oppos'd to *natural*, but *moral* Sleep; now to keep ourselves watchful in this Sense, we must be convinc'd of, and often think upon these Things.
   1. That we are Creatures design'd for, and capable of eternal Happiness or Misery, *Gen.* ii. 7.
   2. But this eternal Happiness or Misery depends upon our present Behaviour, S. *Matt.* xxv. 46.
   3. That this our Behaviour is strictly observed by an All-seeing GOD, *Prov.* v. 21. וכל מעגלתיו מפלס, *Psal.* cxxxix. 6, 7.
   4. That

4. That this All-seeing GOD will bring all our Actions into Judgment, *Eccles.* xii. 14.
5. That the Consequence of that Judgment is incomparably greater, than all the Concerns of this Life, whether Pleasures, Honour or Riches, *&c.* [*See this Duty of Watchfulness more fully explain'd in all its Branches and Particulars, upon the 37th Verse of this Chapter.*]

3. *Pray*; S. *Luk.* xxi. 36.
   1. To escape the *Evils.*
   2. To partake of the Goods of that Day.

II. The REASON of these Duties; *For ye know not when the Time is.*

1. We know not the Time of our going to Christ, *Job* vi. 9. S. *Jam.* iv. 13, 14.
2. Nor of His Coming to us.
   1. We are sure he will come, *Act.* i. 11. S. *Mar.* xiii. 26.
   2. But *we* know not When; No, nor the *Son*, ver. 32.
      1. Not as *Man*, the Properties of each Nature being still preserv'd.
      2. Nor as *Mediator*; for a Prophet knows no more of Things to *come*, than what is *reveal'd.*
   3. Our Ignorance of Christ's second Coming should stir us up to *Care*, *Watchfulness*, and *Prayer.*
      1. By Reason of the *Issues* of His Coming; as,
         1. The Dead rais'd, and the Living chang'd, 1 *Cor.* xv. 52.
         2. All judg'd, 2 *Cor.* v. 10.

3. The

3. The Righteous advanc'd to Heaven, and the Wicked thrust down to Hell, 2 *Cor.* i. 9.

2. By Reason of the Danger of being unprepar'd at that Time, *S. Matt.* xxv. 11, 12, 13.

USES.

1. Believe these Things.
2. Live up to that Belief.
3. Be always ready.

Let not Christ, when He comes, find you

1. Indulging any Sin.
2. Overwhelm'd with the World.
3. Or secure and careless of Him or yourselves.

But,

1. Repenting.
2. Believing.
3. Meditating upon Him.
4. Praying.
5. Longing for Him.

S. MAR.

S. MAR. xiii. 37.

And what I say unto you, I say unto all, Watch.

IT is all our Duties to *watch*; in Explaining of which, we may consider,

I. What it is to *watch*.

It is a taking Care and Heed to ourselves, what we do, and so is oppos'd to *Carelesness*, Ephes. v. 15. 1 *Pet.* v. 8.

II. What is it we must watch *over*?

1. Our Understanding.
   1. To keep our Judgments clear and sound, 2 *Pet.* ii. 1.
   2. —— our Thoughts pure, *Gen.* vi. 5. that they be neither sinful nor vain, *Psal.* cxix. 113.

Considering,

1. The Lord knows our Thoughts, *Psal.* xciv. 11. *Psal.* cxxxix. 2.
2. Bad Thoughts beget bad Works, S. *Matt.* xv. 19.

In order thereto,

1. Think thyself continually under the All-seeing Eye of GOD, *Psal.* cxxxix. 18.
2. Suppress bad Thoughts at the beginning.
3. Fix them upon spiritual Objects, *Psal.* cxix. 97.

4. Or

4. Or on earthly Objects in a spiritual manner, *Psal.* viii. 3, 4.

2. Our Wills and Affections, *Prov.* iv. 23.
   1. See that each Affection be fixed on its proper Object, *Prov.* xxiii. 26.
   2. ——— in its due manner, S. *Matt.* xxii. 37, 39. *Prov.* iii. 5.

MEANS.
   1. Endeavour after a right Understanding of Things.
   2. Subject thy Will to thy Understanding.
   3. Resist evil Passions at their first appearing.

3. Our Tongues, *Psal.* xvii. 3. and xxxix. 1. Considering,
   1. That our Religion is in vain without this, S. *Jam.* i. 26.
   2. We must answer for Words, S. *Matt.* xii. 36.
   3. Many Sins come from the Tongue.

   Wherefore,
   1. Let thy Reason guide thy Tongue. Γλῶσσα γὰρ ὀλιθὸς ἀνθρώποις μὴ λόγῳ κυβερνωμένη, *Naz.*
   2. Speak not *much*, Prov. x. 19.
   3. Be *slow* to speak, S. *Jam.* i. 19. *Prov.* xv. 28.
   4. Be sure to keep thy *Heart right*, S. *Matt.* xii. 34.
   5. Speak not when in Passion, *Psal.* cvi. 33. *Job* iii. 2, 3. S. *Joh.* iv. 9.
   6. Speak of other Mens *Vices*, only before their *Faces*, and of their *Vertues* behind their *Backs*, Tit. iii. 2.
   7. Speak of GOD only with Reverence, *Deut.* xxviii. 58.

4. Our

4. Our Actions.
   1. That they proceed from a Principle of Obedience, 1 *Sam.* xv. 22.
   2. Be guided by GOD's Word, *Psal.* cxix. 105.
   3. Be directed to His Glory, 1 *Cor.* x. 31. For consider,
      1. GOD watches over them, and considers them, *Prov.* v. 21.
      2. We shall be judg'd according to our Actions, 2 *Cor.* v. 10.
      3. The less Heed we take of them, the more Sorrow we shall have for them.

III. What must we watch *against?*

1. The Temptations of Satan, S. *Matt.* xxvi. 41. 1 *Pet.* v. 8.
2. The Corruptions of our Hearts, *Psal.* xviii. 23.
3. The Delusions of the World.
4. The Seductions of Men, who would draw us,
   1. Into Sin, *Prov.* i. x. 15.
   2. Into Error, *Rom.* vi. 17. S. *Matt.* vii. 15. 2 S. *Pet.* iii. 17.
      1. GOD hates Errors, *Rev.* ii. 14, 15.
      2. They are damnable, 2 *Pet.* ii. 1. Wherefore,
         1. Diligently search the Scriptures, and be well grounded in them, S. *Matt.* xxii. 29. *Ephes.* iv. 11.
         2. Do not easily receive new Opinions, *Ephes.* iv. 14.

         Id verum, quod ubique, quod semper, quod ab omnibus creditum est. Vinc. Lyren.
         3. Study Humility, S. *Jam.* iv. 6.

IV. What

IV. What must we watch *for?*

1. Opportunities of doing Good, *Gal.* vi. 10. *Act.* x. 38.
   1. To advance GOD's Glory.
   2. To farther our Neighbour's Salvation, *Hebr.* x. 24.
   3. To relieve their Necessities, *Gal.* vi. 10.
2. For receiving Good, S. *Luk.* xvii. 5. as,
   1. Of getting our Understanding well inform'd, 2 *Pet.* iii. 18.
   2. Our Hearts taken off from Sin.
   3. Our Souls more in Love with GOD and Goodness.
   4. Our Minds more set upon the Things above, *Col.* iii. 2.
   5. Our Faith more confirm'd in Jesus Christ, S. *Luk.* xvii. 5.

   And for receiving these *good* Things, we must watch for Opportunities,
   1. Of Praying, *Psal.* lv. 17.
   2. Hearing, *Psal.* cxxii. 1.
   3. Receiving Sacraments, 1 *Cor.* xi. 25.
   4. Meditation, *Psal.* lxiii. 6.
   5. Self-Examination, 2 *Cor.* xiii. 5.
   6. Reading the Scriptures, S. *Joh.* v. 39.
   7. Spiritual Discourse, S. *Luk.* xxiv. 13, 14.
3. For the Coming of Christ,
   1. So as daily to *expect* Him.
   2. So as to be *ready* for Him, S. *Matt.* xxiv. 44. and xxv. 1, 2, 12, 13.

   Because,
   1. He will surely come, *Act.* i. 11.
   2. None knows when, S. *Mar.* xiii. 33, 35.

3. A happy or miserable Eternity depends on your Readiness at that Time, S. *Matt.* xxv. 10, 11, 12.

V. *When* must we watch?

Generally, at *all* Times, S. *Luk.* xxi. 36. 2 *Tim.* iv. 5. but especially,

1. In time of Afflictions,
   1. That we do not charge GOD with Injustice, *Job.* i. 22. *Lament.* iii. 39. *Psal.* li. 4.
   2. That we be not impatient under them; considering,
      1. From *whom* they come.
      2. For *what* they come.
      3. How *small* they are, *Ezra* ix. 13.
   3. To be thankful for them, 1 *Thess.* v. 18. *Job* i. 21.
   4. That we do not distrust GOD in them, *Psal.* lvii. 1. *Job* xiii. 15.

   But depend upon,
      1. His Wisdom, 2 *Pet.* ii. 9.
      2. Power.
      3. Mercy, *Exod.* xxxiv. 6, 7. *Psal.* ciii. 8, 9.
         1. For Support under them.
         2. For Deliverance out of them.
   5. That we be not too much *cast down* by them, but still *rejoice* in GOD, *Hab.* iii. 17, 18.
   6. That we do not draw *sinful* or unwarrantable *Conclusions* from them; as,
      1. That we are not, *Eccles.* ix. 1.

      Or,
      2. That we are, the Children of GOD, *Rev.* iii. 19.
   7. That we improve them so as to get Good by them, *Psal.* cxix. 71.

1. By

1. By hating Sin more, as the Cause of them.
2. Fearing GOD more, who is offended by them.
3. Relying more upon His Promises.
4. And longing more for Heaven.

8. That we do not make use of unlawful Means to get out of them; considering, that there is more *Evil* in the least *Sin*, than in the greatest *Suffering* and *Affliction*.

2. In time of Prosperity.

1. That our Hearts be not proud and puff'd up with it, 1 *Tim.* vi. 7. For,
   1. Whatsoever we have is none of our own, it is the Gift of GOD to us.
   2. The *more* GOD gives to us here, the *greater Account* we must give to Him hereafter, S. *Luk.* xii. 48.
2. That we do not abuse it to Licentiousness, S. *Jam.* iv. 3. For consider,
   1. This will provoke GOD to take it away.
   2. By this means our Prosperity here will be the Occasion of our Misery hereafter.
3. That it does not steal our Hearts from GOD, *Psal.* lxii. 10. by Loving and Delighting in it more than GOD.
4. That we do not take up with it instead of our *chiefest Good*; seeing,
   1. That GOD does not intend it for our Happiness.
   2. Neither is it able to satisfy us.
   3. GOD may justly then put us off with it, *Psal.* xvii. 14.

5. That we do not *trust* in it, 1 *Tim.* vi. 17.
6. That we do not make sinful Inferences from it.
   1. That GOD doth, *Eccles.* ix. 1.
   2. Or doth not love us.
7. That we ascribe it all to GOD, and so be thankful for it, *Psal.* lxxv. 6, 7.
8. That we improve it for God's Glory, and the Benefit of others, *Prov.* iii. 9.

3. In time of Duty.
   1. When we read the Scriptures, S. *Joh.* v. 39.
      1. That we read them as the Word of GOD, 2 *Tim.* iii. 16.
      2. So read as to mind what we read.
      3. So mind as to remember.
      4. So remember as to practise, S. *Joh.* xiii. 17.
   2. When we pray, 1 S. *Pet.* iv. 7. S. *Matt.* xxvi. 41.
      1. That we pray with true Devotion and right Apprehensions of GOD, *Ezra* ix. 6.
      2. With Understanding, 1 *Cor.* xiv. 15.
      3. With Attention.
      4. With Faith, S. *Jam.* i. 5, 6. S. *Matt.* xxi. 22.
      5. With good Intentions, S. *Jam.* iv. 3. Considering,
         1. How *hard* it is to pray.
         2. How *necessary.*
         3. How *advantageous* to pray aright, and as we ought to do.

USE.

To enforce the Exercise of this great Duty of *Watchfulness*; Consider,

1. How

1. How easy it is to *sin.*
2. How dangerous, *Rom.* vi. *ult.*
3. How many Temptations surround us; 1 S. *Pet.* v. 8.
4. Unless we *watch*, there is no Sin or Danger but we may fall into.
5. We have but a small time to *watch.*
6. Eternity depends upon it, S. *Matt.* xxv. 12, 13.
7. We know not when we shall be call'd to appear before Christ, S. *Mar.* xiii. 32.

S. Luk. ii. 14.

Glory to God in the Highest, and on Earth Peace, Good-will towards Men.

1. THE ultimate End of Christ's Coming into the World was, the *Glory of* GOD.

2. The blessed Effect of His Coming was, *Peace upon Earth.*

3. The only Motive of His Coming was, *Good-will towards Men*; where observe,

1. GOD's Glory was manifested.
2. Peace upon Earth was perfected.
3. Good-will towards Men was reveal'd in the Coming of Christ.

I. The Glory of GOD was manifested,

1. The Glory of His Faithfulness, *Isa.* vii. 14. *Hag.* ii. 9.
2. ——— of His Justice, *Exod.* xxxiv. 6.
3. ——— of His Mercy, *Psal.* xcix. 8.
4. ——— of His Wisdom.

Use.

What was GOD's *End* in *sending* Christ, the same should be our End in *celebrating* Christmas.

II. Peace upon Earth was perfected.

1. The Peace betwixt GOD and Man, *Rom.* v. 1. *Job* ix. 32, 33.
2. ——— betwixt Man and his own Conscience, *Phil.* iv. 7.
3. ——— betwixt Man and all the World besides, *Job* v. 23.

Use

USE.

See then, where *true Peace* is to be found.

1. Not in Sin, *Isa.* xlviii. 22.
   But,
2. In *Christ Jesus* only, *Isa.* ix. 6.

III. The Good-will of GOD towards Man was reveal'd in Christ.

Especially,

1. In the Justification of our Persons.
2. —— Mortification of our Sins.
3. —— Sanctification of our Natures.
4. —— Consolation of our Hearts, 1 S. *Pet.* i. 8.
5. —— Glorification of our Souls and Bodies.

USE.

1. Bless GOD for Christ.
2. Be reconcil'd to GOD thro' Christ.

S. Luk. iv. 16.

And he came to Nazareth where he had been brought up, and as his Custom was, he went into the Synagogue on the Sabbath-day, and stood up for to read.

I. Doctrine.

CHRIST frequented the publick Ordinances in the Temple and in the Synagogues, S. *Matt.* iv. 23. and xii. 9. S. *Mar.* i. 21. not for Ostentation, but

1. In Obedience to GOD.
2. For Example to others.

Longum ad virtutem per præcepta, breve & efficax per exempla, iter est. Senec.

Where He join'd in the publick Worship, and sometimes was a Hearer, S. *Luk.* ii. 46. but most commonly, after He enter'd upon His prophetick Office, He preach'd Himself, S. *Luk.* vi. 6. S. *Matt.* xiii. 54. S. *Mar.* i. 21. and vi. 2. S. *Joh.* xviii. 20.

How did He teach? not as the Scribes, S. *Mar.* i. 22.

For,

1. He taught as the *Law-giver*, they as *Interpreters*, S. *Matt.* v.
2. He taught *sincerely*, they for *By-ends*, S. *Matt.* xxiii. 14. S. *Luk.* xx. 47.
3. He *did* as He taught, they *not*, S. *Matt.* xxiii. 3.
4. He confirm'd His Doctrine by *Miracles*, S. *Mar.* i. 27.

Uses.

USES.

1. Reprehension to such as neglect the publick Ordinances, S. *Joh.* viii. 47. S. *Luk.* x. 16.
2. Motive to frequent them.
   For,
   1. GOD commands it, *Eccles.* v. 1. S. *Jam.* i. 21.
   2. It is herein only that we *publickly* profess our Faith.
   3. These are the *Means* of Faith, *Rom.* x. 14, 17.
   4. Christ Himself frequented them.

II. DOCTRINE.

We ought to follow Christ in frequenting the publick Ordinances.

How should we frequent them?

1. Prepare thyself before-hand;
   1. By laying aside all earthly Cares, *Neh.* xiii. 19, 20. *Gen.* xxii. 5.
   2. By Consideration,
      1. Of *that* GOD before whom thou art going, *Lev.* x. 3. *Eccles.* v. 1, 2.
      2. Of the *Greatness* of the Work thou art going about, *Rom.* i. 16. S. *Jam.* i. 18.
   3. By Prayer;
      1. That GOD would *unite* thy Heart to Himself, *Psal.* lxxxvi. 11.
      2. That He would *open* it to receive His Word, *Act.* xvi. 14. *Psal.* cxix. 18.
      3. Enable thee to believe it, *Rom.* x. 10.
      4. Make it effectual, 2 *Cor.* ii. 16. *Rom.* i. 16. 1 *Thess.* ii. 13.
   4. By Desires after them, 1 *Pet.* ii. 2.

5. By Expectation of Profit by them, *Psal.* v. 3.

2. Hear *aright*, when thou art come, S. *Luk.* viii. 18.

1. With Reverence, *Eccles.* v. 1, 2.
2. With Meekness, S. *Jam.* i. 21. *Isa.* lxi. 1. *Act.* x. 33.
3. With Attention, S. *Luk.* iv. 20.
4. With Faith, *Hebr.* iv. 2.
5. With Affection and Ejaculations, S. *Luk.* xvii. 4, 5.
6. With Application of it to thyself, *Job* v. 27. *Act.* ii. 37.
7. Lay up what thou hearest in thy Heart, *Hebr.* ii. 1. *Deut.* xi. 18.
8. Practise what thou hearest, S. *Jam.* i. 22.

S. Luk. vi. 12.

And it came to pass in those days, that he went out into a Mountain to pray, and continued all Night in Prayer to God.

DOCTRINE.

CHristians ought to imitate Christ, in continual Prayer to GOD.

I. What is Prayer?
It is the Desire of necessary Things from GOD. [*Vid. Explicat. on S.* Matt. vi. 9. *p.* 37. *under the First general Head.*]

II. How many *Sorts* of Prayer are there?
1. Private, S. *Mar.* i. 35.
2. Publick.
   1. In our Families, *Josh.* xxiv. 15.
   2. In the publick Congregation.
      1. GOD is more glorify'd hereby, *Psal.* xxii. 25. *Hebr.* x. 25.
      2. The Love of Christians is more quickned, *Psal.* lv. 14.
      3. GOD is more especially present there, S. *Matt.* xviii. 20. *Psal.* lxv. 4. S. *Luk.* xviii. 10.

III. How should we pray? [*Vid. Explicat. on* S. Matt. vi. 9. *under the* III. *general Head*, *p.* 39.]

Use.

USE, Pray every Day.

For,

1. We should serve GOD every Day, S. *Luk.* i. 75.

2. Sacrifices, under the Law, were to be perform'd every Day, *Numb.* xxviii. 3.

3. Christ commands it, S. *Matt.* vi. 11.

4. The Saints practis'd it, *Psal.* lv. 17. *Dan.* vi. 10. *Act.* iii. 1.

5. The *Mahometans* do it.

6. Every Day's Mercies require it.

S. Luk. vi. 36.

Be ye therefore merciful, as your Father also is merciful.

I. WHAT is Mercy?
Laying other Mens Miseries so to heart, as to be ready to *help them.*

II. What is Mercy in GOD?
1. There is no Perfection, but what is in GOD, *Exod.* iii. 14.
2. Every Perfection in GOD is GOD, 1 S. *Joh.* iv. 16.
3. Hence in GOD, there is no Distinction of one Perfection from another.
4. The Distinction of them is taken from their Object, in our Apprehension.
5. The Object of Mercy, is Misery.
6. GOD is always ready to *help* the Miserable, *Psal.* xlvi. 1.
7. This is call'd the *Mercy* of GOD, *Isa.* xxx. 18.

III. Wherein are *we* to be merciful, as He is merciful?
1. In forgiving the Injuries of others, *Exod.* xxxiv. 6, 7.
   1. All have sinned, *Eccles.* vii. 20.
   2. GOD punishes none here according to their Deserts, *Lam.* iii. 22.
   3. He hath found out a *way* whereby He will pardon our Sins for ever.

   Now we should imitate Him.
   1. By not exacting the Rigour of the Law for any Injury done to us, *Psal.* cxxx. 3.

2. By

2. By using all Means to be reconcil'd, 2 *Cor.* v. 20.
3. By loving them, as well as if they had not injur'd us. For,
   1. Otherwise we *sin*, S. *Matt.* v. 44.
   4. GOD will not *forgive* us, S. *Matt.* vi. 14, 15.

2. In pitying the Calamities of others,
   1. By being troubled at them, *Isa.* lxiii. 9. *Rom.* xii. 15. *Amos* vi. 6.
   2. By helping them out of them, so far as we are able, *Psal.* cxvi. 6.
   3. By relieving the Necessities of others. [*See this Duty explain'd upon S.* Matt. vi. 20. *under the* II. *general Head*, p. 84. *&c.*]

USE.

1. Unless we be merciful, as our Father is merciful, the Profession of Christ's Religion will avail us little, S. *Matt.* vii. 21.

2. This is look'd upon as our Perfection, S. *Matt.* v. 48.

3. If we be merciful to others, GOD will be so to us, S. *Matt.* vi. 14.

4. This is to *imitate* GOD, and to be like Him.

S. Luk. x. 42.

But one Thing is needful, and Mary hath chosen that good part which shall not be taken away from her.

I. WHAT is imply'd here by *needful?* viz. needful to Happiness, or the saving of our Souls, S. *Matt.* xvi. 26. and vi. 33. S. *Joh.* vi. 27. 1 *Cor.* vii. 29, 30. 1 S. *Joh.* ii. 15, 16.

II. There is only *one* Thing so needful, all other are needless, *Prov.* x. 2. and xi. 4. *Eccles.* i. 3, 8. and ii. 11.

III. What is that *one* Thing *needful?* It is *universal Righteousness*, Prov. xi. 4. 1 *Tim.* iv. 8. S. *Luk.* xviii. 22. S. *Joh.* vi. 29. and xiii. 17. S. *Luk.* xi. 28. *Hebr.* xii. 14. *Gal.* v. 6. 1 S. *Joh.* iii. 23.

IV. This we should choose, as *Mary* did, *Act.* xx. 24. before all Things else, *Deut.* xxx. 19. and use the Means for it, as she sat at *Jesus* Feet, and heard His Word, S. *Matt.* xviii. 20. *Psal.* xxvii. 4.

V. If we do so, we may attain it, S. *Matt.* v. 6. and it shall not be taken from us, but we shall both have it and keep it always; and so, be for ever happy through Christ our Saviour. *Amen.*

S. Luk.

St. Luk. xiii. 2, 3, 4, 5.

Ver. 2. *And Jesus answering, said unto them, Suppose ye that these Galileans were Sinners above all the Galileans, because they suffer'd such Things?*

Ver. 3. *I tell you, Nay: but except ye repent, ye shall all likewise perish.*

Ver. 4. *Or those eighteen, upon whom the Tower in Siloam fell, and slew them, think ye that they were Sinners above all Men that dwell in Jerusalem?*

Ver. 5. *I tell you, Nay: but except ye repent, ye shall all likewise perish.*

I. Doctrine.

THE *Greatness* of GOD's *Judgments* upon some Men, more than upon others, doth not argue the *Greatness* of their *Sins* above others,

1. What do we mean by Judgments?

Judgments are,

1. Either *Spiritual*, which always presuppose *great Sins*, Rev. ii. 5. *Rom.* i. 21, 22, 23, 24, *&c.*
2. Or *Temporal*, which are no certain Signs of the Greatness of one Man's Sins above anothers.

For,

1. GOD dispenseth them as He pleases, S. *Matt.* v. 45.

2. The

2. The greatest Sinners oft go unpunish'd in *this Life*, Psal. lxxiii. 3, 4, 5, 6. *Job* xxi. 7, 8, 9. *Jer.* xii. 1, 2.
3. Temporal Judgments are often spiritual Mercies, *Amos* iii. 2. *Hebr.* xii. 6, 7, 10.

USES.

1. Wherefore, do not *censure* them whom GOD hath been pleas'd to lay His Hand upon.
2. Do not ascribe your Preservation to your *own Righteousness*, but to GOD's *Mercy*, Lam. iii. 22.
3. Have a Care of greater Judgments, even *spiritual* and *eternal*.

II. DOCTRINE.

Tho' we be exempted from temporal Judgments, yet without Repentance we shall certainly perish.

1. Explication.
   1. What is this Exemption?
      Even our Preservation, especially in *calamitous* Times.
   2. What is Repentance?
      1. A thorow Sensibleness of Sin.
         1. The Sinfulness.
         2. The Multitude, *Psal.* xix. 12.
         3. The Greatness, against
            1. Knowledge, S. *Joh.* iii. 19.
            2. Love, *Isa.* v. 4.
      2. Humiliation for it.
      3. Resolution against it, *Psal.* xvii. 3.
      4. A sincere Endeavour to turn from it.
   3. What is meant by Perishing?
      1. Temporally.
      2. Eternally.

2. Con-

2. Confirmation and Proof.
   1. GOD hath so appointed.
   2. Without Repentance our Sins cannot be pardon'd, and so all the Punishment due to them, shall be thrown upon us.
   3. Repentance only can put the Soul into a Capacity of enjoying Happiness.

USES.

1. Instead of censuring others, examine yourselves whether you have repented.

2. Do not look upon yourselves as safe and secure now preserv'd from GOD's Judgments, unless you have repented.

3. As you desire not to perish, *repent*. [Vid. *Vol. VII. Serm. X. p.* 322. *of this Author's Discourses.*]

S. LUK.

S. Luk. xxii. 19.

------ *This do in Remembrance of me.*

IN this Verse here is observable,

1. The *Author* of the Sacrament; *He.*
2. The *Rites.*
   1. He took *Bread*, and not *Himself.*
   2. And gave *Thanks*, εὐχαριστήσας, εὐλογήσας, S. *Matt.* xxvi. 26.
   3. And brake it, *Act.* ii. 42, 46. κλάσις τοῦ ἄρτου.
   4. And gave it to them.

      Sacra mysteria propriis manibus acceperunt à Diaconis. S. Cyprian.
3. The Words annex'd, *This is my Body*; that is, *Signum corporis sui*, Tertull. *Gen.* xvii. 11.

   Hæc oblatio est Figura corporis & sanguinis nostri Jesu Christi. S. Ambros.
4. The Command; *This do in remembrance of me.*

Wherein there are two Things,

1. The Command itself; *This do.*
2. The End; *in remembrance of me.*

I. The Command; *This do.*

1. *This.* What is imply'd by that Word?
   1. GOD at first made a Covenant with Man, *Lev.* xviii. 5.
   2. The first Covenant being broke, He made *another*, Gen. iii. 15.
   3. This Covenant in the *old Testament*, GOD sealed,
      1. With *Transitory*; as,
         1. The cloudy and fiery Pillar, *Exod.* xiii. 21.

2. Red-Sea, *Exod.* xiv. 22.
3. Manna, *Exod.* xvi. 14.
4. Water from the Rock, *Exod.* xvii. 6. *Numb.* xx. 9, 11. 1 *Cor.* x. 4.

2. With *fixed* Seals.
1. Circumcision, *Gen.* xvii. 10, 11.
2. The Passover, *Exod.* xii. 11.

4. Under the *New Testament*, these are chang'd into Baptism and the Lord's-Supper.
1. Baptism: Proselytes were circumcis'd, baptiz'd and sacrific'd; *Maimonid*, 2 *King.* v. 13.
2. The Lord's-Supper instead of the Passover.

5. These differ from the other in the Signs, Time, *&c.*

6. But agree,
1. In the Author.
2. —— Thing signify'd.
3. —— End.

7. The Things that both agree in, make the Essence of a Sacrament in general.

This Sacrament therefore is,
1. An Ordinance appointed by Christ, 1 *Cor.* xi. 23.
2. Where the Elements are *Bread* and *Wine*, 1 Cor. x. 16. and xi. 24, 25.
3. Under these, Christ with all His Benefits; as,
1. Pardon, *Ephes.* i. 7. S. *Matt.* xxvi. 28.
2. Justification, *Isa.* liii. 11. 2 *Cor.* v. 21.
3. Sanctification, *Act.* iii. 26. S. *Matt.* i. 21.
4. Adoption, S. *Joh.* i. 12.
5. Salvation, *Hebr.* vii. 25.

Are,

Are,

1. Represented, 1 *Cor.* xi. 25, 26.
2. Offer'd, *Isa.* lv. 1. S. *Matt.* xi. 28, 29.
3. Convey'd.
4. Seal'd, *Rom.* iv. 11. unto the worthy Receiver; who,
   1. Repents.
   2. Acquaints himself with the Nature of the Sacraments, 1 *Cor.* xi. 29.
   3. Believeth.

2. The Act: *Do*, that is, administer and receive this Sacrament.

II. The End. *In remembrance of me.* Where every Circumstance represents something of Christ.

1. The Consecration, *Act.* ii. 23.
2. The Bread, His Body.
3. The breaking of the Bread, *Isa.* liii. 5.
4. The Wine, His Blood, S. *Matt.* xxvi. 28.
5. The pouring forth the Wine, S. *Joh.* xix. 34.
6. The offering Both to the Receiver, *Isa.* lv. 1.
7. The Hymn, S. *Matt.* xxvi. 30.

When therefore you do it, remember

1. How much Christ suffer'd.
2. Who He was that suffer'd.
3. Why He suffer'd.
4. What Benefits we have, or may have by it.

Therefore, *do* this in Remembrance of Christ.

Considering,

1. How *ungrateful* it is not to do it.
2. What you *lose* by not doing it.

3. How ye can shew and prove yourselves to be *Christians*, unless you do it.
4. The Apostles and first Christians did it frequently.
5. It is the most heavenly Work ye can do.
6. You will one Day wish you had done it.
7. It is Christ's Command; and with what Face can you appear before Him, if you live and die in the Neglect of it?

S. Luk. xxii. 42.

------ Nevertheless, not my Will, but Thine be done.

I. Observation.

CHRIST Himself, as our Surety, had a bitter Cup to drink.

1. From Men.
   1. Reproach, *Isa.* liii. 3, 4. S. *Matt.* xxvii. 29.
   2. Scourging, S. *Mar.* xv. 15.
   3. Death, *Phil.* ii. 8.
2. From GOD.
   1. The withdrawing the Light of His Countenance, S. *Matt.* xxvii. 46.
   2. The Sense of His Wrath due to our Sins, S. *Luk.* xxii. 44. *Rev.* xix. 15.

Use.

Hence see,

1. The dreadful Nature and Consequences of Sin, 2 *Cor.* v. 21.
2. The Justice of GOD, *Exod.* xxxiv. 7.
3. The Difficulty of Man's Redemption, 1 S. *Pet.* i. 18, 19.
4. The Love of GOD and Christ, S. *Joh.* xv. 13. *Rom.* v. 8.
5. GOD sees Sin in His own Children, *Exod.* iv. 14.
6. Christ is acquainted with Grief, and knows what it is to be in Trouble, *Isa.* liii. 3. *Hebr.* iv. 15.

7. Afflictions are sanctify'd to the Elect in the Person of Christ.
8. Hence learn the doleful Estate of Sinners in the World to come, S. *Luk.* xxiii. 31. 1 S. *Pet.* iv. 17, 18.
9. Wherefore bewail and and abhor Sin, *Job* xlii. 5, 6.
10. Never think any thing *too much* for Christ, *Phil.* iii. 8.
11. Murmur not at Afflictions.
12. Believe in Christ for the Pardon of Sin.

II. OBSERVATION.

Christ, *as Man*, was averse from Sufferings.

1. In Christ were two Natures, *Isa.* vii. 14.
   1. Divine, 1 S. *Joh.* v. 20.
   2. Humane, 1 *Tim.* ii. 5.
2. These two Natures were united in one Person, *ibid.*
3. Hence are the Properties of the *One*, sometimes attributed to the *Other*, Act. xx. 28.
4. But yet the Acts of *each* are distinctly to be consider'd: Some things He did as *GOD*, some as *Man*, others as *God-Man*.
5. This *Aversness* from Suffering proceeded not from,
   1. His *Divine* Nature.
   2. Nor from Him as *God-Man*.
   3. But as *meer Man*.
6. This Aversness did not argue any *Sinfulness*, but only the *natural Infirmity* of the humane Nature, *Hebr.* iv. 15.
7. It argues also the *Purity* of His humane Nature, in that it abhorr'd to lie under the Wrath of GOD.

USE.

USE.

Observe,

1. Christ was truly Man, 1 *Tim.* ii. 5.

2. That His Sufferings were *real* Sufferings, *Isa.* liii. S. *Luk.* xxiv. 46.

3. That it is no *Sin*, but our *Duty* to fear the Displeasure of GOD, *Hebr.* x. 31. *Jer.* v. 22.

4. That Christ's Sufferings were the greatest piece of Self-denial in the World, *Phil.* ii. 6, 7, 8.

5. That we also, in Imitation of Christ, are to deny ourselves any Thing for the Glory of GOD, S. *Matt.* xvi. 24.

1. Our Honours, *Phil.* ii. 6, 7.
2. —— Pleasures, *Lam.* i. 12.
3. —— Profits.

For,

1. Not to deny *ourselves*, is to deny GOD, *Phil.* iii. 19.
2. The more we *gratify* ourselves, the more we *destroy* ourselves, *Hos.* xiii. 9.
3. We cannot deny ourselves *so much* for Christ, as Christ hath done for us.
4. The more we deny ourselves now, the more *happy* we shall be hereafter.

III. OBSERVATION.

Christ in His Agonies addresseth Himself to GOD, as His *Father*.

1. Christ was God-Man.

2. And the *Son* of GOD in both Natures, S. *Luk.* i. 35.

3. His Divinity, at present, was hid from the Sense of His Humanity, S. *Matt.* xxvii. 46.

4. Yet still He apprehended Himself as Innocent in His own Person, S. *Joh.* iii. 5.

5. Hence He still retains a Sense of His Relation to GOD, as He was Man, S. *Matt.* xxvii. 46.

6. This Sense, of GOD being His Father, emboldens Him to pray, S. *Matt.* xi. 25. S. *Luk.* xxiii. 34, 46. S. *Joh.* xvii. 1, 5, 24.

7. His Prayer is, *Remove this Cup*, S. *Luk.* xxii. 42.

Where observe,

1. The Sense of GOD's Wrath is unsupportable to humane Nature in its best Estate, S. *Joh.* xii. 27.
2. No Trouble so great, but we are to believe that GOD can remove it, S. *Mar.* xiv. 36.
3. In Prayer, as we are to believe the *Power*, so we are to submit to the *Will* of GOD.

USES.

Learn in your Afflictions,

1. To keep a clear Evidence of your Relation to GOD.
2. Pray to Him.
   1. If you fear Trouble, to prevent it, *Psal.* cxix. 39.
   2. If you feel it,
      1. To sanctify it, *Hebr.* xii. 6, 7, 8, 9.
         1. By deadening your Hearts to the World, *Psal.* cxix. 67.
         2. By quickening your Repentance, 2 *Chron.* xxxii. 25, 26.
         3. By mortifying your Sins, *Job* xxxvi. 8, 9, 10. *Isa.* xxvii. 9.
         4. By improving your Graces, *Rom.* v. 3, 4, 5.

1. Faith,

1. Faith. 2. Fear. 3. Love. 4. Heavenly-mindedness. 5. Thankfulness.

5. Stirring you up to Duty.

2. To strengthen us for it, S. *Luk.* xxii. 43.

3. To remove it, 2 *Cor.* xii. 8, 9.

3. Learn to submit to GOD's Will.

IV. OBSERVATION.

We are to submit our Wills to the Will of GOD; or the Will of Man is to submit to the Will of GOD.

1. What is the Will of Man? It is a Faculty of the Soul; whereby,

1. He chooseth Good, *Isa.* vii. 15.

2. He refuseth Evil when apprehended.

To the First belongs, *Love*, *Hope*, *Desire*, *Joy*.

To the Second; *Hatred*, *Fear*, *Detestation*, *Grief*, *Anger*.

2. What is the Will of GOD?

A Property in GOD, whereby we apprehend Him, as willing Good and refusing Evil: It is,

1. His secret, *Deut.* xxix. 29. *Act.* i. 7. 1 S. *Pet.* iii. 17.

2. His reveal'd Will, wherein He discovers to us,

1. What He wills *Man* to do.

1. By implanting the Knowledge of it in our Hearts, *Rom.* ii. 15.

2. By His written Word, 2 *Tim.* iii. 16.

3. By His immediate Revelations, *Gen.* xxii. 1, 2.

2. What He wills Himself to do. Reveal'd,

1. Extraordinarily.

1. By

1. By immediate Revelations, 1 *Sam.* iii. 11, 12.
2. By His prophetical Inspirations.

2. Ordinarily, by His Providences.

3. What is it to submit our Wills to GOD's?
1. We submit our Wills to His *commanding* Will.
1. When we do what He wills we should do.
2. When we therefore do it, because He wills it, 1 *Sam.* xv. 22.
3. That *we* will the doing of it, as well as *He*, 1 *Chron.* xxviii. 9. 1 S. *Pet.* v. 2.

2. That we may submit to His *acting* Will, is requir'd,
1. That we do not *murmur* at what He doth, 1 *Cor.* x. 10.
2. That we acknowledge His Will in it, S. *Matt.* vi. 26. and x. 29.
3. That we will and choose what He doth, 1 *Sam.* iii. 18.

4. Why are we to submit our Will to GOD's?
1. Because He is our Creator and Governour, 1 *Sam.* iii. 18.
2. Because His Will is always *good*, Psal. cxix. 68.
3. Because what we will contrary to GOD, is *Sin*.

Signs of our submitting our Wills to GOD's.
1. When we acknowledge GOD's Goodness in our very Troubles.
2. When we run not to *unlawful Means*, but wait upon GOD, *Isa.* xxviii. 15, 16. *Hebr.* x. 38. S. *Jam.* v. 7, 8.
3. When we perform our Duty, whatsoever the Success prove, *Act.* v. 29.

4. When

4. When we can *bless* GOD for all Things, *Job* i. 21. 1 *Thess.* v. 18.

MOTIVES.

1. We daily pray that the Will of GOD may be done, S. *Matt.* vi. 10.

2. Whatsoever we suffer, tho' it be *more* than we *would*, yet it is *less* than we *deserve*, Lam. iii. 39. *Ezra* ix. 13.

3. GOD's Will must stand, whether we submit or no, *Isa.* xlvi. 10. *Prov.* xix. 21.

4. The End of Troubles is to try us, whether we will submit to His Will or not, *Job* i. 11.

5. There is no Misery we can undergo, but by this Submission it is turn'd to a *Mercy*.

6. This Submission is the best Evidence of *true Grace*.

7. It is the best Means to an happy and comfortable Life.

8. We are unfit to choose any Thing ourselves;

1. By Reason of the Ignorance of our Understandings.
2. By the Perverseness of our Wills, *Rom.* vii. 19.

9. We cannot be *sav'd*, unless we submit to GOD's Will.

10. Christ submitted.

S. Luk. xxiv. 6.

He is not here, but is risen.

As without Faith in Christ, we can never come to the Enjoyment of Him, so without the Knowledge of Christ, we can never come to Faith in Him; so that it as much concerns us to know Him here, as to look after the Enjoyment of Him hereafter. Now there is a twofold State of Christ, necessary to be known by us, in order to our Enjoyment of Him; His State of *Humiliation*, and His State of *Exaltation*, in which the Execution of His threefold Office, and the whole Dispensation of our Salvation consisteth.

Of His Humiliation there are three Degrees, His *Sufferings* upon Earth, His *Burial* under the Earth, and His *Descent* into *Hell*; and so likewise in His Exaltation there are three Degrees too, His *Resurrection* from the Earth, His *Ascent* into Heaven, and His *Sitting at the Right Hand of GOD.*

It is the first which we this Day celebrate, and therefore the first we shall at this Time speak a little to; even, that *He is not here, but is risen.* They are the Words of two Angels, in the Shape of Men, to some Women that came to anoint Christ's Body in the Sepulchre; who finding the Stone rolled away, and no Body in the Sepulchre, are much perplex'd at it, till at length the Angels ask them, why they seek the *Living* amongst the *Dead*, and tell them, *He is not here, but is risen.*

DOCT.

DOCTRINE.

Christ is risen from the Dead.

That Christ was *crucify'd, dead and buried*, it was the *Jews* Faith and Derision; but that *He rose again the third Day*, is only a *Christian's* Faith and Persuasion. And observe, we are not only to believe, that *He rose again*, but that *He rose the third Day*. Tho' He that came to bring others to the Joys of Life, was Himself brought into the Pangs of Death; yet it was not in the Power of Death, long to detain the Lord of Life; tho' Worms had Power to send Him to the Grave, yet they had not *Power* nor *Time* to feed upon Him there. No, He had lain but one whole Day, and two Pieces, before the Angels cry out, *He is not here, but is risen.*

He lay three Days, that we might believe He was not alive but dead; *He rose again the third Day*, that we might believe He is not dead but lives, lives now to make Intercession for our Souls in Heaven as really, as once He died to make Satisfaction for our Sins on Earth. He is not therefore *here*, He is *risen.*

This Truth I shall shew you, both the ὅτι and διὰ ὅτι of; first, that it was so; and then why it was so, that *Christ rose from the dead.*

I. That *Christ rose from the Dead.* It is an Article of our Faith, which all *true Christians* are persuaded of, but none can be too much confirm'd in; for this Article of our Faith is the Foundation of our Religion, and the Ground of all our Comfort, the Basis of Christianity, the Sum of the Law and the Gospel; and if we were fully persuaded of this Article of our Faith, what a wonderful Change would it make in all the

Actions

Actions of our Life? Did we verily believe, that He is risen from the Dead, and that all Power is given Him in Heaven and in Earth, and that He is at this very Moment making Intercession for us; how active should we be in Duty, how zealous for His Glory, how constant in our Attendance upon Him, how scornful of all Things in Comparison of Him?

Now there are four Things which may convince us of the Certainty of it.

1. The Old Testament foretold it.
2. The New Testament asserts it.
3. There were many Eye-Witnesses of it.
4. The Spirit of GOD gives Testimony to it.

1. The Old Testament foretold it, that it should be so: It is no new Doctrine brought of late into the Church of GOD, but as old as *Moses* and the Prophets; so that the very Scriptures, which the *Jews* so zealously maintain, and so constantly assert to be the Word of GOD, may condemn them of their Error in this Point, foretelling the Resurrection of Christ.

1. Typically, in *Isaac*'s Deliverance from Death, *Gen.* xxii. 12. In *Joseph*'s Redemption out of Prison, *Gen.* xli. 14. And in *Jonah*'s Preservation in the Whale's Belly, and his being brought out of it the third Day, *Jon.* ii. 10.
2. Expressly, *Psal.* xvi. 10. *Act.* ii. 31. *Isa.* liii. 10. *Psal.* ii. 7. *Act.* xiii. 33. *Isa.* ix. 7. Indeed, this was so evidently known, even under the Old Testament, that *Job* could stedfastly say, *Job* xix. 25. *I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth*; so that we may say, as it

it is, *Act.* xxvi. 22, 23. *Having therefore obtain'd Help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which Moses and the Prophets did say should come. That Christ should suffer, and that he should be the first that should rise from the dead, and should shew Light unto the People, and to the Gentiles.*

2. The New Testament asserts it, *Rom.* vi. 9, 10. and xiv. 9. 1 *Cor.* xv. 20. this was the great Doctrine which the Apostles taught, *Act.* ii. 24.

And as for the Evangelists, tho' there be some things which only *One* of them records; some things which *Two* only; some which *Three* set down, yet about this Article of our Faith, they *All* agree, as we may see, S. *Matt.* xxviii. S. *Mar.* xvi. S. *Luk.* xxiv. S. *Joh.* xx. Indeed, that His Body was not upon the Day after the Sabbath in the Grave, where it was laid the day before, the *Jews* themselves cannot but acknowledge; but only to salve the matter, they say He was stoln thence by some of His Disciples; which how true it is likely to be, let any one judge, that doth consider how strict a Watch was set at the Door of the Sepulchre, S. *Matt.* xxvii. 65. But, saith the Watch, He was stoln away while we slept; a likely matter, that such a Stone as that was, which two Women were consulting how to get roll'd away, themselves, it seems, not being able to do it; a likely matter, I say, that such a Stone should be roll'd away, and not waken the sleepy Watch that sat hard by; or if they were asleep all the while, How do they know he was *stoln* away, or that it was His

Disciples

Disciples that stole Him? *Stulta insania!* saith S. Austin, *Si vigilabas, quare permisisti? Si dormiebas, unde scisti?* "If you were awake, why would "you suffer it? If you were asleep, how could "you know it?

3. There were many Eye-Witnesses of it, who saw Him, and convers'd with Him as really and familiarly after His Resurrection, as they had done before His Crucifixion; and that not by some transient Apparitions, but by forty Days Continuance and Abode with them.

1. *Mary Magdalen*, out of whom He had cast seven Devils, S. *Mar.* xvi. 9, 10.
2. Several other Women, S. *Luk.* xxiv.
3. Two of the Disciples, whereof *Simon* was one, as they went into the Country the same Day towards *Emmaus*, S. *Mar.* xvi. 12, 13. S. *Luk.* xxiv. 13. to whom he manifested himself in breaking of Bread.
4. The Eleven, the same Day at Even, as they were met together, and the Door shut upon them; *Thomas* being absent from them, S. *Mar.* xvi. 14. S. *Joh.* xx. 19. S. *Luk.* xxiv. 36. where you have two Things that prove He had as real a *Living Body* after, as before His Death.
   1. Handle Me, and see Me, S. *Luk.* xxiv. 39.
   2. Have ye here any Meat? *ver.* 41, 43.
5. Five Hundred at once, 1 *Cor.* xv. 6.
6. *James*, *ver.* 7.
7. All the Apostles met together, and *Thomas* with them, S. *Joh.* xx. 26.
8. The seven Disciples at the Sea of *Tiberias*, S. *Joh.* xxi. 1.

9. The

9. The Apostles immediately before His Ascension, S. *Luk.* xxiv. 36. *Act.* i. 2.
10. S. *Paul*, 1 *Cor.* xv. 8.

4. The Spirit giveth Testimony to it, even the Spirit which Christ when upon Earth promis'd to pour out upon his Disciples; which, if He had not risen, He could never have done, and therefore His doing it is a clear Sign of His being risen. And truly, was there never another Argument in the World, this would be enough to convince *any*, that Christ is risen, who do but consider the extraordinary Gifts and Graces of the Spirit, which Christ endow'd His Disciples with, after His Death and Passion.

Extraordinary Holiness in Living. Extraordinary Boldness in Preaching. Extraordinary Contempt of the World. Extraordinary Love to GOD. Extraordinary Diligence in propagating the Gospel; and the extraordinary Success which they had in Preaching the Gospel, that a Company of such *despicable Fisher-men* should propagate so *Holy* a Gospel, through so *sinful* a World as that was. So that we may truly say, that the Gospel was not only establish'd by Christ, but likewise propagated by the Apostles, in a miraculous Manner; and truly, if it had been propagated without Miracles, that would have been the greatest Miracle of all.

It was a great Miracle, that a Gospel, so contrary to Flesh and Blood, should be propagated by any Means whatsoever; but that it should be propagated by a Company of simple *Fisher-men*, was still much more surprizing, who had neither *Power* to force, nor *Eloquence* to persuade Men to embrace it, but were accounted the Offscouring of the World; so that one would have thought, that, had their Doctrine been never so

plausible, yet their very Persons would have made it contemptible. Who would have thought, that such Persons as these should ever have made any of the *Jews*, who expected a *Messiah* that should advance them to *temporal Dignities*, believe that Jesus Christ, whom they themselves crucify'd at *Jerusalem*, was the Person? But that they should plant the Gospel among the *Gentiles* also, who neither believ'd in the *true* GOD, nor expected a *Messiah*, Who can think upon it without Amazement? Seriously, when I look no *farther* than the Persons themselves, I cannot but laugh at the Conceit, to see a Company of silly *Fisher-men*, trudge up and down the World, from City to City, and from Country to Country, and all to persuade Men they were *undone*, and should be *damn'd*, unless they believ'd that one *Jesus Christ*, who was hang'd at *Jerusalem*, came into the World to *save* them; but this they did, and brought over, not only *single Persons*, but *whole Countries* to the Profession of this *Faith*; propagating the most *Holy* Gospel among the most *sinful* People in the World, maugre all the Opposition of *Men* and *Devils*. But, certainly, none can be so *mad*, as to think they did it by their own Strength: No, there is nothing we can ascribe it to, but to the Glory of His Power and Faithfulness, who promis'd them to be with them to the End of the World. Questionless, it was nothing else, but the *Spirit* of the most High GOD, that went along with them, accompanying the Word that they spoke, unto the Hearts of them that heard it, bearing all down before it, so that none could withstand the *Power* and *Authority* of it. And thus, the Spirit working so miraculously for Christ, is a *Sign* that Christ faithfully sent it, which he could not have done, had Himself been detain'd

in

in the Jaws of Death. [Vid. *Vol. VI. Serm. VI. of this Author.*]

II. Why Christ rose from the Dead.

1. For GOD's Glory.

1. His Faithfulness and Immutability, to shew that GOD is the *same* yesterday, to day, and for ever, fulfilling in This, what He had promis'd many Ages ago, by Types and Prophecies.

2. His Power and Omnipotency, *Ephes.* i. 19, 20. S. *Joh.* x. 18. *Act.* ii. 24. it was not the Chains of Death could hold the Lord of Life.

3. His Righteousness and Equity; for, seeing now, that Christ had paid a Ransom, and satisfy'd for our Sins; GOD manifests His Justice, in sending an Officer from the Court of Heaven to roll away the Stone, bring Him out of Prison, and to set Him at Liberty.

1. For Man's Good; for He rose not in a *private*, but in a *publick* Capacity, as the *Second Adam*, as the *Head* of the Church, *Coloss.* i. 18. and therefore altogether for our Good and Benefit.

1. That we might be fully persuaded, that He was the *true Messiah.*

2. That we might be *spiritually quicken'd* by His Graces, who were *naturally dead* in Trespasses and Sins, *Coloss.* ii. 12.

3. That we might be assur'd, that He hath made complete and full *Satisfaction* for our Sins; which, if He had not done, He could not have risen from the Grave.

4. That our Persons might be *justify'd* before GOD, *Rom.* iv. 25. otherwise, tho' He had suffer'd for us, He could not have apply'd His Sufferings to us, *Rom.* viii. 33, 34.
5. That He might demonstrate to us His full and final *subduing* of all His and our Enemies, *Ephes.* i. 20, 21.
6. That we might be assur'd, that our Bodies shall be rais'd at the last, 1 *Cor.* xv. 12. for all our Bodies are as so many *Members* of that *Body*, whereof Christ is the *Head*; and if the Head be rais'd, be sure He will raise His Members with Him.
7. To assure us, that Christ shall judge the Quick and the Dead, *Act.* xvii. 30, 31.

USES of this Doctrine of Christ's Resurrection.

1. It brings Comfort to believing Saints, against,
   1. Afflictions.
   2. Death.
   3. Sin.
   4. Hell.
2. Terror to prophane Sinners, S. *Matt.* xxi. 44.
3. It ought to have a particular Influence upon our Lives.
   1. To induce us steadfastly to *believe* in Christ, and to be ready to give a *Reason* of our Hope, 1 S. *Pet.* i. 3. and iii. 15.
   2. Excite us to *live* unto Him; if thou holdest the Christian Faith, live a Christian Life; if thou believ'st the *Creed*, see thou

thou practise the *Commandments*; to see the *Light*, and yet to walk in *Darkness*, is the highest Madness imaginable, S. *Joh.* iii. 19. What? See Hell, and yet leap into it? See Heaven, and yet care not for it? See Christ, and yet contemn Him? See GOD, and yet not obey Him? 'Tis the Depth of Folly, the Height of Impiety; worse than *Balaam*'s going against the Angel, whom He did not see. Christ died and rose again for us; let that encourage us to rise again, and live to Him in the Exercise of all Graces, and in the Performance of all Duties, how difficult soever, as considering it will not be in vain, 1 *Cor.* xv. 17. 1. S. *Pet.* i. 3. 1 *Cor.* xv. 58.

3. Engage us to *imitate* Christ's Resurrection from the Grave, by our Rising from Sin to Newness of Life, *Rom.* vi. 4. and ii. 5. and by raising our Hearts from Earth, where Christ is not, to Heaven where He is. *He is not here, he is risen*; He is not upon Earth, He is gone to Heaven. Let us therefore behave ourselves like those who are risen with Him, by seeking those Things which are above. *Coloss.* iii. 1, 2.

S. Luk. xxiv. 49.

And behold, I send the Promise of my Father upon you.

WHAT is the Promise of the Father? S. *Joh.* xv. 26.

The Holy Ghost, *Act.* ii. 33. *Ezek.* xxxvi. 27. concerning Whom, consider,

I. His Person.

1. He is a Person, not an *Energy* or *Quality*. Τῶν ὃ καθ' ἡμᾶς σοφῶν ὅτι μὴ ἐνέργειαν τοῦτο τὸ πνεῦμα ὑπέλαβον, *Greg. Naz. Orat.* 37. *Ephes.* iv. 30. *Rom.* viii. 26, 27. S. *Joh.* xvi. 7, 8, 9.

2. No created Person, S. *Matt.* xii. 32. S. *Luk.* i. 35. *Quomodo igitur inter creaturas audet quispiam Spiritum S. computare?* Ambros. *de Spiritu S. lib.* 1. *cap.* 3. Hence *Macedonius* was condemn'd in the Synod at *Constantinople*, for saying, πνεῦμα κτίσμα ἦν· and therefore in the first Canon, among other Heresies, they condemn τὸν τῶν ἡμιαρειανῶν, ἤγουν πνευματομάχων· and add to the *Nicene* Creed those Words, καὶ εἰς τὸ πνεῦμα τὸ ἅγιον, τὸ κύριον, τὸ ζωοποιὸν, τὸ ἐκ τοῦ πατρὸς ἐκπορευόμενον, &c.

3. One of the Three Persons in the Sacred Trinity, S. *Matt.* xxviii. 19. 1 S. *Joh.* v. 7. *Act.* xix. 2, 3. this was confirm'd by the Council at *Alexandria*, ἐνθὰ τὸ ἅγιον πνεῦμα θεολογήσαντες τῇ ὁμοουσίᾳ τριάδι συνανελαμβάνετο, *Socrat.*

4. Truly GOD, of the same Substance with the other Persons, 1 S. *Joh.* v. 7. *Act.* v. 3, 4. Hence the ancient Synod at *Rome* determines the Three Persons to be μιᾶς οὐσίας, μιᾶς θεότητος, μιᾶς ἀρετῆς, &c. *Theodoret. lib.* 2. *cap.* 22.

5. A Person proceeding from the Father and the Son: The first general Council thus worded it, εἰς τὸ πνεῦμα τὸ ἅγιον· The second Council at *Constantinople* added, τὸ ἐκ τοῦ πατρὸς ἐκπορευόμενον. At *Toledo*, *anno* 653. was added, *Ex Patre, Filioque*; but at *Aquisgranum*, now *Aix-la-Chapelle* in *Germany*, *anno* 809. this Addition of the *Filioque*, was referred to Pope *Leo* III. who expung'd it out of the Creed. Pope *Nicolaus* reinserted it, for which *Photius* condemn'd him; and in a Council at *Constantinople*, it was order'd to be taken out. Hence *Cerularius*, *Theophylact*, and all the *Grecians*, inveigh'd against it, for which the Popes of *Rome* condemn'd them for Hereticks, which caus'd the *Schism* betwixt the East and Western Churches.

But that the Holy Ghost is a Person proceeding from the Father and the Son, appears,

1. From Scripture, S. *Joh.* xv. 26. xvi. 7. and xx. 22. *Gal.* iv. 6.
2. From Reason. The Spirit proceeds not from the Father as He is a *Father*, but as GOD; but the *Son* is the same GOD with the Father.

Si quicquid habet, de Patre habet Filius, utique de Patre habet ut ab illo procederet Spiritus, S. Aug.

3. Testimony of the *Latins*; *Procedens à Patre & Filio*, Ambros. *Communiter ab utroque procedit*, August. *De Patre & Filio auctoribus confitendus est*, Hilar. de Trinit. lib. 2.

——— of the *Greeks*; ἐκ Πατρὸς ἐκπορευόμενον, καὶ τοῦ υἱοῦ λαμβάνον, *Epiph. Hæres.* 62. *Sect.* 4.

II. His Office; which is,

1. To dictate the Gospel, S. *Joh.* xiv. 26. and xvi. 13. 2 *Tim.* iii. 16.

2. To assist in the Propagation of it, S. *Joh.* xvi. 8.

3. To renew us, *Tit.* iii. 5.

4. To enlighten us, *Ephes.* i. 17. 1 *Cor.* ii. 10, 11, 12, 14.

5. To direct us, *Rom.* viii. 14, 26, 27.

6. To unite us to Christ, 1 *Cor.* xii. 12, 13. *Ephes.* iv. 1, 2, 3.

7. To assure us of our Adoption, *Rom.* viii. 15, 16.

8. To settle and ordain a Ministry in His Church, *Act.* xiii. 2. and xx. 28.

9. To endow them with Variety of Gifts, 1 *Cor.* xii. 28. *Ephes.* iv. 11, 12.

10. To make the Ordinances effectual, *Act.* ii. 2, 37. S. *Mar.* xiii. 11.

11. To comfort and support His Church under Troubles, S. *Joh.* xiv. 16. *Act.* xiv. 22.

III. When was this Promise fulfill'd?

1. Negatively.

1. Not before Christ's Passion, S. *Joh.* xvi. 7.

2. Nor presently after His Resurrection, and before His Ascension, S. *Joh.* vii. 39.

3. Nor just at His Ascension, S. *Luk.* xxiv. 49 *Act.* i. 4.

2. Positively, after His Ascension, and Session at the Right Hand of GOD, *Act.* ii. 1, 2.

Why after His Ascension?

1. To confirm His Exaltation by the Spirit, as the Angels did His Ascension.

2. To

2. To shew that it is by His Mediation that the Spirit is given us.

INFERENCES.

1. Hence we see the Certainty of Christ's Ascension.
2. The Reasons of the Gospel's Propagation.
3. The Method of Man's Salvation.

USES.

1. Quench not the Spirit, 1 *Thess.* v. 19. *Ephes.* iv. 30.
2. Pray for the Spirit, S. *Luk.* xi. 13.
   1. To convince you, S. *Joh.* xvi. 8, 9.
   2. To convert you.
   3. To sanctify you, 1 S. *Pet.* i. 2.
   4. To strengthen you.
   5. To direct you, *Zach.* xii. 10.
3. Follow the Guidance of the Spirit, *Rom.* viii. 1. *Gal.* v. 25.
4. Believe in the Spirit, S. *Matt.* xxviii. 19.
5. Bless GOD for sending Him, *Psal.* ciii. 1, 2.

S. JOH.

S. Joh. i. 12.

But as many as receiv'd him, to them gave he Power to become the Sons of God.

I. Doctrine.

BElieving is a receiving of Christ.

1. Under what Notion should we receive Christ?

As our Mediator, *Isa.* lxi. 3, 4. whereby He took upon Him the Office of being

1. Our Prophet; and so we are to receive the Doctrine he deliver'd,
   1. By Himself, *Hebr.* ii. 2, 3. and i. 2.
   2. By His Prophets and Apostles, *Hebr.* i. 1. S. *Matt.* x. 40.
   3. By His Ministers, 2 *Cor.* v. 19, 20. *Hebr.* iv. 11, 12.
2. Our Priest, *Hebr.* vii. 23, 24, 25, 26. and so we must believe,
   1. His Satisfaction for our Sins, 2 *Cor.* v. 21. *Hebr.* ix. 28. 1 S. *Joh.* ii. 2.
      1. To the Justice,
      2. To the Law of GOD, *Gal.* iii. 13.
   2. His Intercession for our Souls, *Rom.* viii. 34. *Hebr.* ix. 11, 12, 24.
3. Our King, *Psal.* cx. 1, 2. so we must
   1. Acknowledge His Sovereignty, S. *Matt.* xxviii. 18.
   2. Obey His Laws, S. *Luk.* vi. 46. S. *Joh.* xiv. 15.

2. Submit

3. Submit to His Penalties, *Coloss.* iii. 24, 25.

2. How should we receive Him?
   1. Penitently, *Act.* ii. 36.
   2. Willingly, *Psal.* cx. 3.
   3. Affectionately, S. *Luk.* xiv. 26.
   4. Constantly, *Rev.* ii. 26.
   5. Only, *Act.* iv. 12.

II. DOCTRINE.

Believers are the Sons of GOD.

Ἐξουσίαν ἔδωκεν.

1. In what Sense are they the Sons of GOD?
   1. Not by Generation, 1 S. *Joh.* iv. 9.
   2. But by Regeneration, S. *Joh.* iii. 3. and i. 13.
      1. Man lost the Favour of GOD, *Rom.* v. 19.
      2. The Son of GOD undertakes his Redemption.
      3. He therefore becomes *Man*, S. *Joh.* i. 14.
      4. By His Death, purchases all Believers to Himself, to be Members of His Body, 1 *Cor.* vi. 20. *Tit.* ii. 14.
      5. And so from Himself the *Head*, conveys His own Spirit into them, *Tit.* iii. 5, 6.
      6. The Spirit regenerates and makes them new Creatures, 2 *Cor.* v. 17.
      7. Being new Creatures, they are again receiv'd into the Favour of GOD, *Rom.* viii. 15. and made His Sons, *Rom.* viii. 14.

2. What Privileges have they, by being the Sons of GOD?

1. Priva-

1. Privative.
   1. They are freed from the Slavery of Sin, *Rom.* vi. 14.
   2. ——— from slavish Fears, *Rom.* viii. 15.
   3. ——— from Condemnation, *Rom.* viii. 1.
   4. ——— from the Curse of the Law, *Gal.* iii. 13.
2. Positive.
   1. They have free Access to GOD, *Gal.* iv. 6.
   2. They are interested in GOD's Providence, *Rom.* viii. 28. 2 *Cor.* vi. 18.
   3. They can rejoice in the Lord, *Phil.* iv. 4.
   4. Have GOD to rejoice over them, *Zeph.* iii. 17.
   5. They have a sure Title to the Inheritance of Glory, *Coloss.* i. 12, 13.
   6. They have this Inheritance witnessed to them here, *Rom.* viii. 16, 17. and sealed, *Ephes.* iv. 30.
   7. They have a Pledge of it here, *Ephes.* i. 13, 14.

3. How may we know whether we be the Sons of GOD?
   1. By Prayer, *Gal.* iv. 6.
   2. If we reverence Him as a Father, *Mal.* i. 6.
   3. If we obey Him as a Father, 1 S. *Pet.* i. 14, 15.
   4. If we avoid all Sin, 1 S. *Joh.* iii. 9.
   5. If we be conform'd to the Image of GOD, *Rom.* viii. 29.
   6. If we believe in Christ, *Gal.* iii. 26.

USES.

USES.

1. See the Honour of Believers.
2. Live like the Sons of GOD.
   1. By despising the World.
   2. — patiently enduring all Chastisements, *Hebr.* xii. 6, 7, 8, 9.
   3. — longing to come to your Inheritance in Heaven, *Psal.* xlii. 1, 2.

[*Vid.* Vol. VII. Serm. IV. *of this Author.*]

S. JOH.

S. JOH. i. 14.

And the Word was made Flesh.

I. WHO is the *Word?*
1. The Son of GOD.
2. GOD.

II. How made Flesh?
1. Not by changing His *Divinity* into *Humanity*, but by assuming the Humanity into the Divinity.
2. Not by confounding the Divine with the Humane Nature, but by uniting the Humane Nature with the Divine Person.

III. Why made Flesh? To be our Mediator; that He might,
1. Reconcile GOD to us.
2. And us to GOD.

USE.

Bless GOD for Christ.
1. His Birth and Incarnation.
2. — Life.
3. — Death.
4. — Resurrection.
5. — Ascension.
6. — Intercession.

Consider,
1. Who it was? The *Word.*
2. What He was made? Flesh.

3. How

3. How many Benefits we receive by Him.
   1. Remission.
   2. Justification.
   3. Mortification.
   4. Sanctification.
   5. Consolation.
   6. Eternal Glorification.

[*Vid.* Vol. III. Serm. II. *of this Author.*]

S. JOH.

S. JOH. i. 29.

Behold, the Lamb of God, which taketh away the Sins of the World.

I. WHO is this Lamb of GOD? Christ Jesus typify'd by the Paschal-Lamb; which was

1. Without Spot, *Hebr.* ix. 14.
2. Separated the tenth Day.
3. Killed.
4. The Blood sprinkled on the Post, that so the Destroying-Angel might pass over, 1 S. *Pet.* i. 2. *Hebr.* x. 22.
5. Roasted with Fire.
6. It expiated Sin typically, Christ really, 1 S. *Joh.* ii. 2.
7. It was meek and patient in all its Sufferings, so Christ, *Isa.* liii. 7.

II. What Sin does He take away?

1. Original, *Rom.* v. 19.
2. Actual, *Ephes.* i. 7.
3. Habitual, *Act.* iii. 26.

III. How doth Christ take away Sin?

1. He became Man, S. *Joh* i. 14.
2. In the humane Nature which He assum'd, He suffer'd Death, *Phil.* ii. 8.
3. The humane Nature in Him dying, by that Death he expiated the Sins of humane Persons, *Isa.* liii. v. 6.
4. By this Means He took our Sins away from us, Himself becoming our Sin-Offering, 2 *Cor.* v. 21.

5. And

5. And so He takes away whatsoever in Sin is prejudicial to us; as,

1. The Guilt.
2. The Curse, *Gal.* iii. 13.
3. The Strength of Sin.

USE.

Behold this Lamb of GOD.

1. Behold Him in the Manger.
2. ——— in the Temple.
3. ——— in the Garden.
4. ——— in the Judgment-Hall.
5. ——— upon the Cross.
6. Behold Him afterwards ascending up to Heaven.
7. Behold Him now at the Right Hand of GOD.

[*Vid.* Vol. II. Serm. III. *of this Author.*]

S. JOH. iv. 24.

God is a Spirit, and they that worship Him, must worship Him in Spirit and in Truth.

I. WHO is this GOD, whom we ought to worship?

1. Not *ourselves*, not the *Mammon* of Unrighteousness, S. *Luk.* xvi. 9, 13. that is Idolatry, nor our *Bellies*, Phil. iii. 19.

2. Not our *Fellow-Creatures*, as the *Heathens* do.

3. But we are to worship *that* GOD, who is *Three* in *One* and *One* in *Three*. Tho' we may worship one Person distinctly from the other, yet we must not worship one, in Opposition against the other; if we so worship one Person, as to deny the Godhead of the other, we worship a false God; the *true* GOD being as really Three in Person, as One in Nature, so that each Person is to be worshipped, S. *Matt.* xxviii. 19.

II. What is here meant by *Worship?*

1. It consisteth in the Exercise of *Graces*; as, Love, Joy, Faith, Hope, *&c.* this is the *right* Notion of Worship, *Deut.* xi. 16.

2. The outward Actions, whereby that inward Worship is either express'd or excited, as Publick Prayer, Hearing the Word, Receiving the Sacraments, *&c.* are call'd *Worship*, as *Isa.* xliv. 17. but improperly.

3. The very *Ceremonies* and *Circumstances* us'd about those external Actions, are sometimes call'd *Worship*;

Worship; indeed, all the Words in *Hebrew*, *Greek*, and *Latin*, that we translate *Worship*, do but denote some *outward Ceremony* in God's Worship; as *Hebrew*, השׁתחוה to *fall down*, spreading the Hands and Feet, as *Rab. Sal.* explains it, so *Psal.* xcv. 6. *Greek*, προσκυνεῖν; a Metaphor taken from Spaniel-Dogs, when they crouch to their Masters. So, *Adorare est*, *quasi manum ori admovere*, as some; *ad aliquem orare*, as others; but this is no farther Worship, than it hath respect to the outward Worship; which itself is no farther Worship neither, but as it hath relation to the internal Worship of the Mind.

III. What is it to worship GOD in *Spirit* and in *Truth?* Why, it is to worship GOD after the first Acceptation of the Word *Worship*; for I do not look upon the Figure ἐν-διά-δυο, to be in these Words, in *Spirit* and in *Truth*; but the one is exegetical or declarative of the other. In *Spirit* and in *Truth*; that is, they shall worship GOD, not only with external and ceremonial, but with spiritual Worship, in Spirit, in Soul, and Mind; and this is that which is the *true* Worship, as taking up the whole Soul and Body.

Wherefore we must worship GOD,

1. In our Understandings.
   1. By knowing, admiring, and esteeming Him as the *summum bonum*, S. *Matt.* xix. 17.
   2. By frequent and reverent Thinking of Him, *Psal.* lxxiii. 23. and cxxxix. 17.
2. In our Wills.
   1. By choosing Him for our Portion, *Isa.* vii. 15, 16.
   2. By submitting to Him.

3. In our Affections.
   1. Love.
      1. By loving Him for His own sake.
      2. By loving others for His sake.
   2. Desire.
      1. By desiring Him above all Things, *Psal.* lxxiii. 25.
      2. By desiring all Things of Him.
   3. Hope.
      1. By hoping in Him, when we have nothing else to hope in, 2 *Chron.* xx. 12.
      2. By hoping in Him *only*, when we have all Things else to hope in.
   4. Joy.
      1. By rejoicing in what He is in Himself, more than in what He gives to us, *Phil.* iv. 4.
      2. In what He gives to us, because *He gives* it to us.
4. In our Life and Conversation.
   1. By doing every Thing in Obedience to His Will, 1 *Sam.* xv. 22. S. *Matt.* iv. 10.
   2. And to the Glory of His Name, 1 *Cor.* x. 31.

IV. Why worship GOD in Spirit?

1. This is the principal Worship commanded by His Law.

2. This is the only Worship that is agreeable to His Nature; He is a Spirit.

INFERENCES.

1. How few true Worshippers of GOD are there?

2. How hard a Thing is it?

USES.

USES.

Wherefore,

1. Worship GOD.
   1. He is your Maker, *Psal.* xcv. 6.
   2. Your Preserver.
   3. Your Redeemer.
   4. And all this He is, that you might worship Him.
2. Worship Him in Spirit and in Truth.
   1. All other Worship is a *sinful* Worship, *Isa.* i. 11.
   2. GOD knows the Spirit, *Ezek.* xxxiii. 31.
   3. To worship GOD in Spirit, is our *Glory*, as well as *Duty*, Rev. v. 11. xi. 16. and xix. 4. Therefore, put not GOD off with a few *Ceremonies* instead of *true Worship*. Some Ceremonies may be used, but are not in themselves necessary to be used; but 'tis *necessary* for us to worship GOD in *Spirit*. Let us therefore, pray, give Thanks, hear, *&c.* in Spirit and in Truth.

S. JOH. V. 14.

Sin no more, lest a worse Thing come unto thee.

WHAT I would observe from these Words, may be brought under these four Heads.

I. That we have *All* sinned.

II. That *Sin* is the Cause of GOD's Judgments.

III. How we are to behave ourselves when we are delivered from any Judgment.

IV. That GOD hath yet *worse* Judgments in store for us, if we still go on in Sinning.

I. That we have *All* sinned.

1. What is *Sin?* ἀνομία.

1. What are the several Appellations of it in Scripture? It is call'd,

1. *Injustice*, ἀδικία· ἵν' ἀδικίας αὐτῶν, *Hebr.* viii. 12. כִּי אֶסְלַח לַעֲוֹנָם, *Jer.* xxxi. 34.

2. *Error*; ἁμαρτία. καὶ τῶν ἁμαρτιῶν αὐτῶν, *Heb.* viii. 12. וְלַחַטָּתָם לֹא אֶזְכֹּר־עוֹד, *Jer.* xxxi. 34. וְלֹא יַחֲטָא, *Judg.* xx. 16.

3. *Unlawfulness*; ἀνομία· καὶ τῶν ἀνομιῶν αὐτῶν ὃ μὴ μνησθῶ ἔτι, *Hebr.* viii. 12. in *Hebrew* it is term'd, פשע. as נֹשֵׂא עָוֹן וָפֶשַׁע וְחַטָּאָה, *Exod.* xxxiv. 7.

2. What is the Nature of it?

Ἡ ἁμαρτία ἐστὶν ἡ ἀνομία, 1 S. *Joh.* iii. 4. and contains in it these Particulars:

1. Contra-

1. Contrariety to GOD's Law; which Contrariety may be,
   1. Habitual.
   2. Actual.
2. Provocation of His Anger, *Psal.* xcv. 8, 10. and cvi, 29, 32.
3. A Separation from GOD, *Isa.* lix. 2.
4. A Loss of Innocency or Righteousness.
5. A Staining or Defiling of the Soul, *Tit.* i. 15.
6. Guilt, or Obligation to the Penalty denounc'd, *Gal.* iii. 10. Hence Sins are call'd ὀφειλήματα, Debts; S. *Matt.* vi. 12.

2. How does it appear that All have sinned?
   1. From Scripture, 1 *King.* viii. 46. *Eccles.* vii. 20. 1 S. *Joh.* i. 8.
   2. From Reason, because all descend from *Adam*, Rom. v. 12. 1 *Cor.* xv. 22. *Psal.* li. v. *Ephes.* ii. 3.

   Homo peccator genuit hominem sine dubio peccatorem, quia de naturâ vitiatâ non nisi natura nascitur vitiosa, id est, peccatrix; S. August.
   3. From Experience; for we find by Experience, that we are all guilty, if not of other Sins, S. *Luk.* xviii. 20, 21. yet,
      1. Of vain and impertinent, *Jer.* iv. 14. *Psal.* cxix. 113.
      2. Of earthly and sensual Thoughts.
      3. Of idle Words, S. *Matt.* xii. 36.
      4. Of inordinate and irregular Affections.
      5. Of Perverseness in our Wills.
         1. In willing bad, *Rom.* vii. 19.
         2. In not willing good Things.
      6. Slipperiness in our Memories; forgetting,

1. GOD's Goodness to us, *Isa.* lvii. 11. *Hebr.* ii. 1.
2. Our Sins against Him, *Ezek.* xx. 43.

7. Formality in our Duties, not performing them,
1. With that Fervency, *Rom.* xii. 11.
2. —— that Sincerity, *Isa.* 29. 13.
3. —— that Faith, S. *Jam.* i. 6.
4. —— that Delight, *Isa.* lviii. 13.
5. —— that Constancy, as we should.

8. Imperfections in all our Graces, 2 S. *Pet.* iii. 18.

USES.

Hence we may learn,

1. The sad Effects of the first Sin, *Rom.* v. 19.

2. That we have no Reason to complain of any of GOD's Judgments to us, *Lam.* iii. 39.

3. That no Salvation can be expected from ourselves, *Gal.* ii. 16. and iii. 10.

4. That it highly concerns us to search our own Hearts, and view our Lives, to find out our Sins.

5. —— and endeavour to be truly sensible of them.

6. —— and to pass Sentence upon, and condemn ourselves for them. For,

II. *Sin* is the Cause of GOD's Judgments.

1. What are Judgments?

The Effects of GOD's Anger, in Soul, Body, Estate, Name, Relations.

2. How are Sins the Cause of GOD's Judgments?

They are the meritorious, the procuring Cause of Judgments, which move and occasion GOD to send them upon wicked Men, *Ezra* ix. 13. *Job* xi. 6. *Psal.* cvii. 17. *Lam.* i. 5, 8. and v. 16.

3. How

3. How does it appear, that Sins are thus the Cause of Judgments?

1. Sin brought Misery in general upon Mankind, at first, *Gen.* iii. 16,17,18,19. for,
   1. Man at first was made as Upright, so happy, *Gen.* i. 26. *Eccles.* vii. 29.
   2. Tho' he was made perfect and upright, yet was He mutable, and liable to fall from that State of Perfection He was created in.
   3. Hence, GOD, to awe Him to Obedience, threaten'd him with Death, if he sinned, *Gen.* ii. 17.
   4. But Man, notwithstanding this Threatning, sins.
   5. Man having sinned, GOD could not but in Justice inflict the Punishment threaten'd, *Gen.* xviii. 25.
   6. Hence all Mankind became liable to all the Judgments of GOD.
2. Sin is the Cause also of all the particular Judgments; as appears,
   1. From Scripture, *Psal.* cvii. 17. *Ezra* ix. 13, *&c.*
   2. From Reason; for,
      1. All Judgments come from an offended GOD, *Lam.* i. 12.
      2. Nothing offends GOD but Sin.
   3. From Experience; the old World, *Sodom*, &c. being remarkable Instances hereof.

USES.

1. Wherefore, in time of Adversity *consider*, *Eccles.* vii. 14.
   1. Our Sinfulness against GOD.
   2. His Sovereignty and Power over us, *Isa.* xlv. 7. *Amos* iii. 6.

3. The

3. The Danger of incurring His Displeasure, *Isa.* xxxiii. 13, 14.
4. The sad Effects of Sin in the World.

2. *Rent* your *Hearts*, and turn unto the Lord, *Joel* ii. 12, 13.
1. Rent your Hearts.
1. For Sin, 1 S. *Pet.* v. 6.
2. From Sin.
2. Turn unto the Lord,
1. By Prayer.
2. By Repentance.
3. By Obedience and a Holy Life.

III. How we are to behave ourselves, when we are deliver'd from any Judgment.

1. We are presently to resort to the publick Ordinances.
1. To make publick Confession,
1. Of our Sins in offending GOD, 2 *Chron.* vii. 13, 14.
2. Of GOD's Justice in afflicting us, *Psal.* li. 4.
2. To make publick Acknowledgment of our Thankfulness to GOD;
1. For His Power,
2. For His Mercy, in delivering us, *Lam.* iii. 22.
3. To make our publick Prayers to GOD;
1. For the Pardon of those Sins, whereby we have deserv'd His Judgments.
2. For a Blessing upon His Judgments towards us.
3. For Grace to live like those who have been under the Rod.

2. It must be our greatest Study and Endeavour to *sin no more*.

1. How

1. How sin no more?
   1. Not with Love to sin, nor Delight in it, *Psal.* cxix. 113. *Rom.* vii. 22.
   2. Nor with Allowance of it.
   3. But do our utmost to avoid the Commission of it.
2. What must we do to keep ourselves from Sin?
   1. Search the Scriptures, S. *Joh.* v. 39.
   2. Frequent the publick Ordinances, *Rom.* x. 17.
   3. Avoid the Occasions of Sin; as,
      1. Vain Thoughts.
      2. Idle Words, 1 *Cor.* xv. 33.
      3. Loose Company.
      4. Have a particular Care of *leading* Sins, that seldom go alone; as,
         1. Desire of Applause, S. *Joh.* v. 44. and xii. 42, 43.
         2. Earthly-mindedness, 1 *Tim.* vi. 9.
         3. Idleness.
      5. Be much in Prayer, S. *Jam.* i. 5.
      6. Examine thyself often.
      7. Frequently meditate upon *Death*, *Judgment*, *Heaven* and *Hell*, and the sad Effects and Consequences of Sin.

MOTIVES against Sin.

1. The odious Nature of it.
2. The dreadful Consequences of it.
3. The Obligations we have against it.
   1. GOD hath affrighted us with Judgments.
   2. ——— allur'd us with Mercies.
      1. In laying *temporal*, and not *eternal* Judgments upon us.

2. In

2. In affording us longer time to repent in, *Isa.* v. 3, 4.

4. It is not long, but we must answer for every Sin, 2 *Cor.* v. 10.

5. We have sinned too long already.

6. Sin no more, lest a *worse* Thing come. For,

IV. GOD hath yet worse Judgments in store for us, if we still go on in Sinning, *Levit.* xxvi. 15, 16.

1. *Temporal*; and those either
   National; as,
   1. A worse Plague, *Numb.* xvi. 49. 2 *Sam.* xxiv. 15.
   2. A worse Fire, *Gen.* xix. 24.
   3. A worse Sword.
      1. A Civil-War, *Levit.* xxvi. 37. *Judg.* vii. 22.
      2. An Invasion by a foreign Enemy, *Lam.* i. 1, 2, 3.
   4. A worse Famine, 2 *Reg.* vi. 25.
   5. Overflowing Floods, *&c.*
   Or else *Personal*; for,
   1. He can curse our remaining Blessings, *Mal.* ii. 2.
   2. —— or deprive us of them.
   3. —— or send a languishing, tormenting Disease upon us, *Job* ii. 7, 8. *Act.* xii. 23.
2. Spiritual Judgments.
   1. He can remove His Ordinances, *Rev.* ii. 5.
   2. Or withdraw His Blessings, *Matt.* xxi. 19.
   3. Or blind our Eyes, *Isa.* vi. 9, 10.
   4. Or suffer us to be led into Heresies, 2 *Thess.* ii. 11.
   5. Or with-hold His restraining Grace, *Rom.* i. 24, 25, 26, 27.

6. And

6. And let us alone in our Sins without Controul, *Hos.* iv. 17. *Isa.* i. 5.
7. Or harden our Hearts under His Judgments, *Exod.* iv. 21. 2 *King.* vi. 33.
8. And startle and affright our Consciences into Despair, *Prov.* xviii. 14.

3. Eternal Judgments, S. *Matt.* xxv. 41. saying,

1. Depart, *Psal.* vi. 8. S. *Matt.* vii. 23.
2. Ye cursed,
3. Into Fire, 2 *Thess.* i. 8.
4. Everlasting Fire, *ibid.* ver. 9. *Isa.* 33. 14.
5. Prepar'd for the Devil and his Angels.

S. JOH.

S. JOH. V. 39.

Search the Scriptures.

I. WHAT are we to understand by the *Scriptures?*

1. Man had at first as perfect a Knowledge of GOD, as was requisite and necessary for him, *Eccles.* vii. 29.

2. This Knowledge was exceedingly impair'd by the Fall; so that Man stood in need of a Divine Revelation for his farther Instruction in his Duty, and the way and means to Happiness.

3. Hence GOD was pleas'd to reveal His Mind or Will to *Adam*, Gen. iii. 15.

4. Which afterward was handed down by Tradition from Him for 2500 Years; and the long Lives of the *Antediluvian* Patriarchs was a very proper and effectual Means to preserve that Tradition pure and uncorrupt, *Methuselah* living 243 Years with *Adam*; *Shem* 98 Years with *Methuselah*; and *Isaac* 50 Years with *Shem*.

5. Man's Life being shorten'd, GOD wrote His Law by *Moses*, Psal. xc. 10.

6. For the clearing of it, He inspir'd Prophets continually, *Hebr.* i. 1. *Numb.* xxvii. 21.

7. When Christ was come, He inspires others for the recording His Works and Doctrine, S. *Joh.* xiv. 26.

8. Hence all the Scripture is contain'd in the Books of the Old and New Testament.

1. The Old Testament, in Number 39. and which the *Jews* reduc'd to 22.

Εἰσὶ παρ' ἡμῖν δύο μόνα περὶ τοῖς ἑκατὸν βιβλία,
Jos. lib. 1. *cont. Apion.*

And

And they divided them in this manner;

1. The *Pentateuch*, or the 5 Books of *Moses*.	*Genesis*, *Exodus*, *Leviticus*, *Numbers*, *Deuteronomy*.	
2. The Books of the Prophets, in Number 8, as they divide them.	*Joshua*, *Judges* and *Ruth*, *Samuel* 1. and 2. *Kings* 1. and 2.	These being reckoned the 4 former Books of the Prophets.
	Isaiah, *Jeremiah* and his *Lamentation*, *Ezekiel*, The Book of 12 lesser Prophets.	And these the 4 latter Books of the Prophets.
3. *Hagiographa*, or the rest of the Holy Writers, in Number, 9.	The *Psalms* of *David*, &c. The *Proverbs* of *Solomon*. His *Eccles.* or the *Preacher*, His *Song* of *Songs*, *Job*, *Daniel*, *Ezra* and *Nehemiah*, *Esther*, *Chronicles* 1. and 2.	

S. *Luk.* xxiv. 44.

2. The New Testament, consisting of the four *Gospels*, the *Acts*, the *Epistles* of S. *Paul*, S. *James*, S. *Peter*, S. *Jude*, S. *John*, and the *Apocalyps* or *Revelation*, as they now stand in our *Bibles*.

And these are all the Books that make up the Canon of the Holy Scriptures; and that the *Apocrypha* is no Part thereof, is plain, 1. From

1. From Scripture, *Hebr.* i. 1. 2 S. *Pet.* i. 20,21. *Ephes.* ii. 20. *Malachi* was the last inspir'd Prophet under the Old Testament.

'Απὸ τοῦ 'Αρταξέρξου μέχρι τοῦ καθ' ἡμᾶς χρόνου, there was no Prophet, *Joseph. contra Apion. lib.* 1. There were five Things wanting in the Second Temple, that were in the First, as the *Jews* observe, from the want of the Letter ה, in the word אכבר, *Hag.* i. 8.

1. The Ark, with the Mercy-Seat.
2. *Shekina, i. e.* the Divine Presence, or Cloud of Glory.
3. *Urim* and *Thummim.*
4. Fire from Heaven.
5. The *Holy Ghost*, or the *Spirit* of *Prophecy.*

2. From Reason: They are neither of the *Old* or *New Testament*, and in many Places contradict both, nor speak as from GOD.

Εἰδὲ εὐτελῶς καὶ μετρίως τοῦτο ἐφικτὸν ἦν ἡμῖν, 2 *Macc.* xv. 39.

3. From Fathers; *Melito* in *Euseb. Greg. Naz. Epiphan. Cocil. Laod.* Can. 6. *&c.*

But then may the *Apocrypha* be read? Yes.

Quos tamen Ecclesia ut bonos & utiles libros admittit. Hieron.

Quæ omnia legi quidem in Ecclesiis voluerunt, non tamen proferri, &c. Ruffin. in Expos. Fid.

So was *Clemens Epist. ad Romanos*, *Polycarpus ad Philippenses*, and *Hermas* his *Pastor* read.

II. Why

II. Why are we to search the Scriptures?

1. Because they are the Word of GOD, 2 *Tim.* iii. 16. 2 *Pet.* i. 20, 21.

This appears,

1. Probably.
   1. From the Antiquity, the oldest Books treating of Things from the Beginning of the World.
   2. The Simplicity of the Pen-men, *Exod.* xxxii. *Numb.* xi. 11, 12, 13, 14. and xii. 3.
   3. Their Law-Quality, *Amos* vii. 14. S. *Matt.* ix. 9. *Act.* iv. 13.
   4. Their high Doctrines, as the Trinity, the Creation of the World, the Fall of Man, and thereby the Occasion of Sin and Death; the Incarnation of Christ, and the Redemption of Man, *&c.*
   5. Fulfilling of Prophecies, as *Gen.* iii. 15. which was given out 4000 Years before it was accomplish'd, *Gen.* xii. 3. almost 2000, *Gen.* xv. 13, 14. 400 Years before; so *Dan.* ix. 24. *Gen.* xlix. 10.
   6. Their Speaking with so much Majesty and Authority, 1 *Cor.* i. 17.
   7. Their Efficacy and Power to *alter* and *convert* Mens Minds, *Psal.* xix. 7, 8. *Hebr.* iv. 12.
   8. The Hatred of wicked Men against them, S. *Joh.* xv. 19.
2. Certainly.
   1. If this be not the Word of GOD, there is none.
   2. GOD hath attested it by Miracles.

3. If they were not from GOD, then either from Satan or Men.
   1. Not from Satan, for they destroy his Kingdom, S. *Jam.* iv. 7.
   2. Not from Men.
      1. Not *good* Men, because they would not so cheat the World.
      2. Not from *bad* Men, because then they would condemn themselves.

Are the Scriptures the Word of GOD? then,
1. Here is Terror to the Wicked, *Isa.* xlviii. 22.
2. —— Comfort to the Godly, S. *Matt.* v. 2, 3, 4.
3. —— Counsel to All.

Wherefore,
1. Reverence the Scriptures.
2. Believe them, for there can be no Ground of Faith so certain as GOD's Word.
3. Prize them above all earthly Treasures, *Psal.* xix. 10. *Prov.* iii. 14, 15.
4. Be thankful to GOD for them, S. *Matt.* xi. 25.
5. Conform your Lives to them.
6. Delight in Reading and Searching of them, *Psal.* i. 2. and xix. 10.

2. We are to search the Scriptures, because they contain all Things necessary to be known; that is, all Things absolutely necessary to be known and believ'd, not ἀυτολέξει, but either explicitly or implicitly; and this appears,
1. From Scripture.

1. GOD

1. GOD Himself was the Author of them, and therefore they are like Himself, *perfect*, 2 Tim. iii. 16.

Scripturæ sunt perfectæ, quippè à verbo Dei, & spiritu ejus dictæ, S. Iren.

2. They furnish the Man of GOD unto all good Works, 2 *Tim.* iii. 17. *Psal.* xix. 7.
3. They contain the whole Counsel of GOD, *Act.* xx. 26, 27.
4. Nothing is to be added, *Deut.* iv. 2. and xii. 32. *Rev.* xxii. 18, 19.
5. Nothing else is to be preached, *Gal.* i. 8, 9.

Καὶ ὐκ εἶπεν, ἐὰν ἐναντία καταγγέλλωσιν, ἢ ἀναιρέπωσι τὸ πᾶν, ἀλλὰ κἂν μικρόν τι εὐαγγελίζωνται παρ' ὃ εὐαγγελισάμεθα, *S. Chrysost.*

6. Christ and His Apostles taught nothing but Scripture, S. *Luk.* xxiv. 27. *Act.* xvii. 2. and xxvi. 22.
7. The Apostles argue *negatively* from Scripture, *Hebr.* i. 5. and vii. 3.
8. Our Saviour rejects Traditions, S. *Matt.* xv. 3, 4, 8, 9.

2. From Reason; for,
   1. If all Things *necessary* are not in Scripture, then there is something so, which I have no Certainty of.
   2. The Scriptures would be in vain, S. *Joh.* xx. 21.
3. From the Fathers.

Δεῖ γὰρ πρὸς τῶν θείων καὶ ἁγίων τῆς πίστεως μυστηρίων, μηδὲ τὸ τυχὸν ἄνευ τῶν θείων προφορίδων γραφῶν, *S. Cyril. Hierosol.*

Αὐτάρκεις γάρ εἰσιν αἱ ἁγίαι καὶ θεόπνευστοι γραφαὶ πρὸς τὴν ἀληθείας ἀπαγγελίαν, *S. Athanas.*

Adoro plenitudinem Scripturæ, S. Hier.

III. Are *All* bound to search the Scriptures? Yes.

1. GOD commands all, *Deut.* xxxi. 11, 12. *Coloss.* iii. 16.

2. —— commends it, *Act.* xvii. 11. 2 *Cor.* i. 13. 2 *Tim.* iii. 15.

3. They were written to be read of all, *Rom.* xv. 4. and were therefore first written in the vulgar Tongues.

4. The Knowledge of the Scriptures keeps from Errour, S. *Matt.* xxii. 29.

5. All are bound to mind their Salvation.

6. The Fathers assert this.

Ἵνα ἐν κοινῷ τῆς ψυχῶν ἰατρείῳ ἅπαντες ἄνθρωποι τὸ ἴαμα τῶν οἰκείων πάθων ἐκλεγώμεθα, *S. Basil.*

Ἀκούσατε παρακαλῶ πάντες οἱ βιωτικοὶ, καὶ κτᾶσθε βιβλία φάρμακα ψυχῆς, *S. Chrysost.* Τοῦτο πάντων αἴτιον τῆς κακῶν τὸ μὴ εἰδέναι τὰς γραφάς, *Ibid.*

IV. How must we read the Scriptures?

1. With Reverence and Devotion.

2. With Attention and Understanding, *Act.* viii. 30.

3. With Affection, *Act.* ii. 37.

4. With Fear, 2 *King.* xxii. 11, 13.

5. With Faith, *Hebr.* iv. 2.

6. With Delight, *Psal.* i. 2. and cxix. 103.

7. To a right and good End.

8. Constantly, *Psal.* i. 2.

USES.

1. Reproof to such as neglect to search the Scriptures.

2. The highest Encouragement and Motive thereunto.

For,

For consider,

1. There is none so Ignorant, but this will make him Wise, 2 *Tim.* iii. 15. *Psal.* xix. 7.

   To know,

   1. All Truth necessary.
   2. All Duties, 2 *Tim.* iii. 17.

2. There is no Heart so sinful, but this will cleanse it, *Psal.* xix. 7.
3. No Soul so dejected, but here it may find Comfort, *Psal.* xciv. 19.
4. It is horrible Ingratitude, not to read what GOD hath written.
5. We shall answer for this Sin.

S. JOH. V. 42.

I know you, that you have not the Love of God in you.

DOCTRINE.

IT is a great Sin not to love GOD.

I. What is it to love GOD? Hereunto is required,

1. Knowing of Him.
2. Our choosing Him as our Portion and sovereign Good, *Deut.* xxvi. 17. *Psal.* xvi. 5. and lxxiii. 26.
3. Our exerting all the Acts of Love towards Him; as,
   1. Benevolence.
   2. Desire of Union.
   3. Complacency.

II. How are we to love GOD?

1. With all our Hearts, *Deut.* vi. 5. S. *Matt.* xxii. 37.
2. Above all Things, S. *Matt.* x. 37. S. *Luk.* xiv. 26.
3. At all Times.

   Because,
   1. Of the infinite Perfections of Goodness in Himself.
   2. Of His infinite Expressions of Goodness to us.

III. How does it appear to be Sin not to love GOD?

Because

Because,

1. GOD hath commanded us to love Him, *Deut.* vi. 5.

2. It is a great Sin, because we have so many Obligations to love Him.

3. The Want of Love to GOD, turns every Thing else to Sin.

IV. Who are guilty of this Sin?

1. They that acknowledge Him not.

2. —— that think not of Him, *Psal.* cxix. 97.

3. —— that long not after Him, *Psal.* lxxiii. 25.

4. —— that rejoice not in Him.

5. —— that love any thing as much, or more than Him, S. *Luk.* xiv. 26.

6. —— that love not His, 1 S. *Joh.* iv. 12. and v. i.

7. —— that do not constantly endeavour to be reconcil'd to Him.

8. They do not love GOD, who do not obey Him, S. *Joh.* xiv. 15.

MOTIVES to love GOD.

1. It is the first and great Command, S. *Matt.* xxii. 38.

2. We can perform no Duty aright without it, 1 *Cor.* xiii. 1.

3. This will make all other Duties easy and pleasant.

4. Consider how infinitely GOD deserves our Love for what He is in Himself.

5. As also for what He is to us.

1. He made us.

2. — maintains us.

3. — protects us.

4. — redeem'd us.

5. It is He alone that sanctifies us.
6. He hath laid up endless Happiness in Heaven for us.

6. If we love GOD, all Things shall work together for Good unto us, *Rom.* viii. 28.

7. It is our Interest, as well as Duty.

8. Whatsoever Glory GOD hath laid up in Heaven, it is for them that love Him, 1 *Cor.* ii. 9.

9. This therefore will be a sure and infallible Evidence of our Title to the Crown of Glory, S. *Joh.* xxi. 15, 16, 17.

10. Consider that you have *now* heard, that it is your Duty to love GOD; He hath sent me on purpose to tell you it.

S. JOH,

S. JOH. vi. 27.

Labour not for the Meat which perisheth, but for that Meat which endureth unto everlasting Life.

THESE Words consist of two Parts: The First, a Prohibition; the Second, an affirmative Command.

I. The Prohibition; *Labour not for the Meat which perisheth.* In Explaining which, observe

1. What is here understood by *Meat*; and that is, *all temporal Enjoyments*; as,
   1. Carnal Pleasures.
   2. Popular Applause.
   3. Especially, earthly Riches.

   Call'd here Meat,
   1. Because it was Meat that the *Jews* then sought for, *ver.* 26.
   2. Because all Things of this World amount really to nothing else.
   3. To persuade them, by this Notion of earthly Things, not to labour so much for them, *Eccles.* v. 11.
2. Why call'd the Meat that *perisheth?*
   1. Because we can enjoy it but a while.
   2. It perisheth while we use it, S. *Matt.* xv. 17.
   3. It serves but a perishing Life, 1 *Cor.* vi. 13.
3. In what Sense must we not *labour* for this Meat?

Nega-

Negatively.

Not but that we ought to take a moderate Care about earthly Things; because,

1. It is commanded, *Gen.* iii. 19. 2 *Thess.* iii. 10, 12.
2. Otherwise we should be worse than Infidels, 1 *Tim.* v. 8.
3. We have Bodies to look after.
4. To take no Care, is to presume upon Providence.
5. We are to endeavour to help others, 1 *Cor.* xvi. 2.

Positively.

1. We must not labour for *much* of the World, *Jer.* xlv. 5. *Isa.* v. 8.
2. Not by unlawful Means, *Levit.* xix. 13. 1 *Thess.* iv. 6.
3. Not with carking Care, and Mistrust of GOD's Providence, *Psal.* xxxvii. 5, 6. S. *Matt.* vi. 25.
4. Not for earthly Things, only *for themselves*, but for the *Glory* of GOD, *Prov.* iii. 9.
5. Nor for them more than heavenly, S. *Matt.* vi. 33.
6. Not so as to set our Affections on them; not as for Things really *good* in themselves, or such as can make us happy, *Coloss.* iii. 2.

3. Why are we not thus to labour for these Things?

1. Because they *perish*.
2. If we labour too much for them, GOD may justly deny them to us, *Prov.* x. 22.
3. Or curse them to us, when we have them, *Mal.* ii. 2.

4. GOD

4. GOD will give them without this sinful Labouring for them, S. *Matt.* vi. 33.
5. By Labouring too much for these Things, we lose better.

USE.

Let us not labour too much for these Things; for consider,

1. How uncertain they are, 1 *Tim.* vi. 17.
   1. In the getting them, before we have them, S. *Matt.* vi. 27.
   2. In keeping them, when we have got them, *Prov.* xxiii. 5.
   3. In enjoying them while we keep them, *Psal.* cvi. 15. and lxxviii. 30, 31.
   4. In improving them, while we do enjoy them.
   5. In continuing with them, whilst we do improve them, S. *Luk.* xii. 20.
2. How unsatisfying.
   1. As to the Senses, *Eccles.* i. 8. and iv. 8.
   2. Much more to the Soul, *Eccles.* v. 10.
3. How dangerous, 1 *Tim.* vi. 10. *Eccles.* v. 13.
   1. They are apt to draw us into Sin, 1 *Tim.* vi. 9.
   2. —— and off from our Duty, *Prov.* xxx. 9.
   3. To divert our Care for our Souls, S. *Luk.* xxi. 34.
   4. And to keep us from Heaven, *Psal.* xvii. 14.
   5. And throw us into Hell, S. *Matt.* xix. 23, 24, 25, 26.

II. The affirmative Command: *But labour for that Meat which endureth unto everlasting Life.* Wherein consider,

1. What

1. What is meant by that Meat which endureth unto everlasting Life: Christ Himself, *ver.* 35. and His most holy Doctrine and Religion, *ver.* 63. which He commands to be labour'd after under this Notion.

1. Because they were now seeking for Food.
2. To shew our Necessity and Need of Him, the *Messias*, for our spiritual Life, *ver.* 53, 55.
   1. To begin it, 1 *Tim.* v. 6. 1 S. *Joh.* v. 11, 12.
   2. To preserve it, S. *Joh.* xv. 4, 5.
   3. To make it Comfortable.
3. To shew the near Conjunction and Union betwixt Christ and such as become His sincere Disciples, S. *Joh.* xvii. 21, 23.

2. Why is it said to endure to *everlasting Life?*
   1. Because it is never diminish'd, tho' never so many partake of it, S. *Matt.* xi. 28.
   2. It nourisheth and preserves that part of us, that never dieth, *viz.* our Souls, S. *Matt.* xi. 29.
   3. It will bring them at length, to everlasting Life.
   4. Christ Himself will endure for ever, *Hebr.* vii. 25.
   5. It is by Him that we shall endure and continue for ever, S. *Joh.* vi. 54, 58.

3. Why must we labour after this?

It is the only Means of our going to Heaven, *Act.* iv. 12.

For,

1. It is only by Christ that our Sins can be pardon'd.
2. —— our Persons accepted, *Gal.* ii. 16. 2 *Cor* v. 21.
3. —— our Lusts subdued, *Act.* iii. 26.

4. It

4. It is only by Christ that our Natures are sanctify'd, S. *Joh.* i. 16.
5. —— our Souls saved, *Act.* xvi. 31.

4. How must we labour so as to get this Meat?
1. By believing in Him, *Act.* xvi. 31. S. *Joh.* iii. 16. as,
1. That He is GOD, 1 S. *Joh.* v. 20.
2. Man, 1 *Tim.* ii. 5.
3. God-Man united together, *Isa.* vii. 14. S. *Matt.* i. 23.
4. That He suffer'd for our Sins, *Isa.* liii. 5, 6, 7.
5. That He hath satisfy'd GOD's Justice by those Sufferings, 1 S. *Joh.* ii. 2. *Isa.* liii. 6.
6. That He is now interceding for our Souls, 1 S. *John.* ii. 1.
2. By conforming our Lives to His Laws, S. *Joh.* i. 12. and xiv. 15. S. *Jam.* ii. 26. 1 S. *Joh.* iii. 3. *Gal.* v. 6. *Rom.* xiii. 10.

APPLICATION.

Wherefore, labour for this Meat more than all Things else. For,

1. Other Things are impertinent, this necessary, S. *Luk.* x. 42.
2. Others empty, this satisfying, S. *Joh.* vi. 35.
3. Others corporeal, this spiritual, S. *Joh.* vi. 63.
4. Others transient, this everlasting, S. *Joh.* vi. 58.
5. Others uncertain, this most certain; for Christ will give it. [*See this Text at large insisted on by the most learned Author*, Vol. V. Serm. X.]

S. JOH.

S. JOH. vi. 37.

Him that cometh unto me, I will in no wise cast out.

I. OUR Duty to Christ; and that is, to come unto Him.

1. How should we come unto Him?
   1. By Repentance, S. *Matt.* xi. 28. S. *Mar.* i. 15.
   2. By Faith, whereof there are two Acts.
      1. Assenting to Him, *Hebr.* xi. 6.
         1. That He is the Only Saviour, *Act.* iv. 12.
         2. An All-sufficient Saviour, *Hebr.* vii. 25.
      2. Receiving Him, S. *Joh.* i. 12.
         1. For our Priest,
            1. To make Satisfaction for our Sins, *Hebr.* ix. 12.
            2. —— Intercession for our Souls, *Hebr.* vii. 25. 1 S. *Joh.* ii. 1.
         2. Our Prophet, *Deut.* xviii. 15. *Act.* iii. 22.
            1. To make known GOD's Will to us.
            2. To enable us to know it, S. *Joh.* xvi. 13.
         3. As our Lord and King, *Isa.* ix. 6. S. *Joh.* xviii. 36. S. *Matt.* xxviii. 18.
            1. To subdue our Enemies under us, *Hebr.* ii. 14.
            2. To rule over us, *Psal.* cx. 1, 2, 3.

2. What

2. What should we come to Christ for?
   1. For Pardon of Sin, *Act.* v. 31.
   2. For Acceptance with GOD, *Rom.* v. 1.
   3. For the Purifying our Hearts, *Tit.* ii. 14. *Act.* iii. 26.
   4. For eternal Life, S. *Joh.* v. 40. S. *Matt.* xi. 28.

II. Christ's Promise to us, that if we come unto Him, *He will in no wise cast us out.* Οὐ μὴ ἐκβάλω ἔξω.

1. What are we to understand by *not casting us out?*

Viz. That He will receive us, *Tit.* ii. 14.
   1. Into the Number of His People, 1 S. *Pet.* ii. 9.
   2. Into His Love and Favour, S. *Joh.* xiii. 1.
   3. Into His Care and Protection, S. *Joh.* xvii. 12.
   4. Into an Interest in His Death and Passion.
   5. Into a Participation of His Grace and Spirit, S. *Joh.* xvi. 7.
   6. Into His Prayers and Intercession, S. *Joh.* xvii. 9.
   7. Into His Presence and Glory, S. *Joh.* xvii. 24.

2. How does it appear that He will not cast us out?
   1. We have His Promise.
   2. This was the End of His Coming into the World, that we might be sav'd, S. *Joh.* vi. 39, 40. and iii. 16.

MOTIVES to come to Christ. For consider,
   1. Are we in Debt? He will be our Surety, *Hebr.* vii. 22.

2. Are

2. Are we in Prison? He will be our Redeemer.
3. —— sick? He will be our Physician, S. *Matt.* ix. 12.
4. —— arraign'd? He will be our Advocate, 1 S. *Joh.* ii. 1.
5. —— condemn'd? He will be our Saviour, *Rom.* viii. 34.
6. —— estrang'd from GOD? He will be our Mediator, 1 *Tim.* ii. 5.
7. —— in Misery? He will be our Comforter, *Psal.* xciv. 19.
8. —— weary? He will give us Rest, S. *Matt.* xi. 28.

Wherefore come unto Him?

1. Presently, *Psal.* xcvii. 7, 8.
2. Chearfully.
3. With Sincerity.
4. With Resolution.

S. JOH.

S. Joh. vi. 38.

I came down from Heaven, not to do my own Will, but the Will of Him that sent me.

I. Observation.

CHRIST came down from Heaven.

1. How does it appear, that Christ was in Heaven, before He was on Earth? S. *Joh.* vi. 33. 51, 62.

1. It is plain, that Christ had a real Existence long before He was born, S. *Joh.* i. 15. and viii. 58.
2. That He was before the World, *Hebr.* i. 8. for He made the World, *Hebr.* i. 2, 8, 10. *Coloss.* i. 14, 15, 16. S. *Joh.* i. 1, 2.
3. The Existence He had before, was purely Divine, *Phil.* ii. 6, 7. *Act.* xx. 28.
4. The Divine Nature that Christ had, was communicated to Him from the Father, S. *Joh.* vii. 29. v. 26. and xvi. 15. *Hebr.* i. 3.
5. Hence He is said to have been in Heaven, by Reason of this His Divine Essence, which He always had from, and with the Father, S. *Joh.* vi. 62.

2. What are we to understand by His coming down from Heaven? His assuming our humane Nature, and in it conversing upon Earth, S. *Joh.* i. 14. 1 *Tim.* iii. 16.

II. As Christ came from Heaven, so He came not to do His own Will, but His that sent Him.

1. Christ's Will, as He is GOD, is no way different from the Father's.

2. As Man, His Will was distinct from the Father's, but still subordinate to it, S. *Luk.* xxii. 42. and therefore, though He had a Will of His Own, as *Man*, yet He came not to fulfil *that*.

3. But our Saviour speaks not here of Himself, either as GOD, or Man, but as God-Man, as Mediator, as One sent from the Father, and therefore was oblig'd to do His Will; wherefore, he saith, not the Will of *my Father*, but the Will of *Him that sent me*.

From hence it follows,

1. That GOD's Will only, is the Fountain of Man's Happiness and Salvation. For,
   1. GOD made Man upright and happy, *Eccles.* vii. 29.
   2. Man made himself sinful and miserable, *Hos.* xiii. 9.
   3. But he cannot make himself happy again, *Jer.* x. 23.
   4. And as Man cannot, so none but GOD can.
      1. None else could find out a Way to save Man.
      2. None else effect it, when found out, S. *Joh.* vi. 38.
   5. GOD had no other Motive, but His Own Will and Pleasure, to save Man, *Ephes.* i. 5.
      1. Man himself could be no Motive, *Deut.* vii. 7, 8.
      2. Neither could the Hope of Glory be so, GOD receiving nothing thereby, *Job.* xxii. 2, 3. *Psal.* xvi. 2.

2. That

2. That Christ came to accomplish this Will of GOD; which He did,

1. By acquainting us with what is necessary to be known or done, in order to our being saved, S. *Joh.* xiv. 2.
2. By giving us, in His Own Person, a perfect Example of Piety and Vertue, 1 S. *Pet.* ii. 21. S. *Matt.* xi. 30.
3. By enabling us sincerely to perform whatsoever is enjoin'd us, S. *Joh.* xv. 5. *Phil.* iv. 13.
4. By dying for us, S. *Matt.* xx. 28. 1 *Tim.* ii. 6.
5. By continuing still to make Intercession for us, *Hebr.* vii. 25. 1 S. *Joh.* ii. 1.

USES.

Wherefore,

1. Give GOD the Glory of your Salvation.
2. Bless Him for all the Means of it.
   1. For sending Christ to die for us, S. *Luk.* ii. 14.
   2. —— His Spirit to live within us.
   3. For vouchsafing us the Means of Grace.
3. Look up to Him, and trust in Him only for the accomplishing of your Salvation.
   1. By the Pardon of your Sins.
   2. The Strengthening of your Graces, *Phil.* ii. 13.
   3. And Power to persevere in your Duty to your Lives End, S. *Matt.* x. 22.
4. Hence learn also of your Saviour,

1. To submit your Wills to GOD's, 1 *Sam.* iii. 18.
2. To do the Will of Him that sent you hither.

And it is His Will,

1. That you repent, *Act.* xvii. 30.
2. That you turn from your Sins, *Ezek.* xviii. 30. and xxxiii. 11.
3. That you love the Lord, with all your Hearts, S. *Matt.* xxii. 37.
4. That you earnestly endeavour to work out your Salvation, *Phil.* ii. 12. depending and trusting upon Christ, for His Divine Assistance.

S. JOH. vi. 39.

And this is the Father's Will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last Day.

I. DOCTRINE.

CHRIST will lose none of those that are given to Him, S. *Joh.* xvii. 12.

1. How doth GOD give us to Christ?
   1. By making us sensible of our Sins and Misery, *Jer.* viii. 6. S. *Joh.* xvi. 7, 8.
   2. Humble and lowly in our own Eyes, *Isa.* lxiv. 6. S. *Matt.* v. 3. and xi. 28.
   3. Inclining our Hearts to the ways of true Piety and Vertue, by His *preventing Grace*, S. *Jam.* iv. 6.
   4. Convincing us, that Christ Jesus was sent by Him to be the Saviour of the World.
      1. By the Miracles which He wrought, S. *Joh.* v. 20, 36. x. 37, 38. and vi. 14.
      2. By the Purity and Innocency of His Life, *Act.* x. 38.
      3. By the Excellency and Holiness of His Doctrine, S. *Joh.* vi. 36. and vii. 46. *Hebr.* iv. 12. S. *Luk.* xi. 27.
2. How shall those not be *lost?*
   They shall all have,
   1. Their Sins pardon'd, 1 S. *Joh.* ii. 1, 2.

2. Their Hearts renew'd, *Ezek.* xxxvi. 25. *Tit.* iii. 5.
3. GOD reconcil'd, *Rom.* v. 10. 2 *Cor.* v. 18.
4. Their Graces confirm'd, S. *Luk.* xxii. 32.
5. And so their Souls eternally sav'd, S. *Joh.* xvii. 24.
6. This Christ is *able*, Hebr. vii. 25. This He is *willing* to do, S. *Luk.* xiii. 34.

II. DOCTRINE.

Christ's Care over His People, reaches to the Day of their Resurrection. *And I will raise them up.* We must *all* rise.

1. GOD's Justice will raise the Wicked,
   1. To judge, *Eccles.* xii. 14. 2 *Cor.* v. 10.
   2. —— condemn,
   3. —— punish them to all Eternity for their Sins, S. *Matt.* xxv. 46.
      1. In a State of Separation from all *Good.*
      2. —— and of the Confluence of all *Evil*, S. *Matt.* xxv. 41. S. *Mar.* ix. 44.
2. Christ will raise the Saints to bless them.
   1. With Freedom from all *Evil*, Rev. xxi. 4.
   2. —— the Confluence of all *Good*, 1 Cor. ii. 9.

USES.

1. Carefully attend to those Means which GOD uses to *give* or *bring* you unto Christ.

2. Commit your Souls only to Christ's Care, 1 S. *Pet.* iv. 19.

3. Live as becomes Christians, 2 *Tim.* ii. 19. S. *Matt.* v. 16. *Ephes.* iv. 1. *Phil.* i. 27.

S. JOH.

S. JOH. vi. 40.

This is the Will of Him that sent me, that every one which seeth the Son, and believeth on Him, may have everlasting Life.

DOCTRINE.

IT is the Will of GOD, that whosoever seeth and believeth in the Son, should have everlasting Life.

I. Who is the Son?
Jesus Christ, call'd the Son of GOD, especially for His eternal Generation.

II. What is it, to see the Son?
Not with our bodily Eyes upon Earth, S. *Joh.* xx. 29. but spiritually, so as to *know* Him; which Knowledge should be,
1. Scriptural, S. *Joh.* v. 39.
2. Clear.
3. Operative.

III. What should we know concerning the Son?
1. That He is GOD, S. *Joh.* i. 1.
2. That He became Man, S. *Joh.* i. 14.
   1. That He might perform Obedience.
   2. —— be capable of Suffering.
   3. —— be capable of Suffering for us, *Hebr.* ii. 14, 15, 16, 17.

Hence He became Man, but unlike us,

1. In His Conception, S. *Luk.* i. 34, 35.
2. —— Birth, *Hebr.* vii. 14.
3. —— Union to the Divine Nature, *Act.* xx. 28.
4. —— Freedom from Sin, 1 S. *Pet.* ii. 22.

3. That when He was Man, He suffer'd,

1. Really.
2. For us, *Isa.* liii. 5. 2. *Cor.* v. 21.
3. Effectually, so that His Sufferings were satisfactory to the Justice of GOD, *Hebr.* vii. 27.

4. That He rose again.

1. That He rais'd Himself, S. *Joh.* x. 18.
2. —— for our Good, *Rom.* iv. 23, 24, 25.
3. —— the third Day, S. *Matt.* xx. 19.

5. That He ascended into Heaven, *Act.* i. 11. S. *Mar.* xvi. 19.

6. That He is there now interceding for us, 1 S. *Joh.* ii. 1. *Hebr.* vii. 25. S. *Joh.* xiv. 2, 3.

7. That He will come to judge the World, *Act.* i. 11. 2 *Cor.* v. 10.

8. That He is the true *Messias*, S. *Joh.* xx. 31. and so the *only Saviour* of Men, *Act.* iv. 12.

IV. What Necessity is there of knowing Christ?

1. *Necessitas præcepti*; 2 S. *Pet.* iii. 18.
2. —— *medii*; for,

1. Without Faith in Christ, there is no Benefit from Him, S. *Joh.* iii. 16.
2. Without Knowledge, there can be no Faith, *Rom.* x. 14, 17.

USE.

Learn to know Christ, 1 *Cor.* ii. 2.

Consider,

1. Unless we know Him, we can receive no Benefit from Him.

2. The

2. The greater our Knowledge, the stronger will be our Faith.

3. The more Comfort we shall receive from Him.

4. It is eternal Life, S. *Joh.* xvii. 3.

MEANS.

1. Pray, S. *Jam.* i. 5.
2. Read the Scriptures, S. *Joh.* v. 39.
3. Hear them explain'd, *Rom.* x. 14.
4. Meditate much upon Him.

V. We must also believe in the Son.

1. What is Faith?

Πίστις ἐστὶν ἐπίστισις τῆς ψυχῆς συγκατάθεσις, *Theodor.*

An Assent to something grounded upon the Authority or Testimony of him that relates it; and we have the strongest Ground of Assent to the Testimony of GOD.

1. Because He is infinitely *Wise*, Hebr. iv. 13.
2. —— *Faithful* and *True*, Exod. xxxiv, 6. *Hebr.* vi. 18.

Si velint invenire quod Omnipotens non potest, habent prorsus, ego dicam, mentiri non potest. August.

Three Things especially, we are to assent unto, concerning Christ.

1. That He is the Son of GOD.
2. —— hath made Satisfaction for the Sins of Men, *Hebr.* ix. 26.
3. And so is the only Saviour of the World, *Act.* iv. 12. *Hebr.* vii. 25.

2. What is the efficient Cause of Faith?

1. The Principal, GOD, *Ephes.* ii. 8.
2. The Instrumental, the Word, *Rom.* x. 17. *Act.* ii. 41.

How

How doth GOD work Faith by the Word?

1. He sends His Ministers to preach it, 2 *Cor.* v. 18, 19.
2. He stirs up our Hearts to hear it. *Ezra* i. 5.
3. In the hearing of it, He opens our Minds to understand it, *Psal.* cxix. 18. 1 *Cor.* ii. 14.
4. He inclines our Wills to assent, *Phil.* ii. 13.
   1. To the Equity of the Commands, *Rom.* vii. 12.
   2. —— the Truth of the Assertions.
   3. —— the Greatness of the Threatnings, *Mal.* ii. 2.
   4. —— the Certainty of the Promises.

   Whereby He convinces us,
      1. Of the Guilt, S. *Joh.* xvi. 8. *Act.* ii. 37.
      2. The Strength of Sin, *Rom.* vii. 24.
      3. Of our Misery.
      4. Of our Inability to help ourselves, 2 *Cor.* iii. 5.
      5. Hereby he also lays us *low* in our own Thoughts, *Job* xlii. 5, 6.
      6. He discovers to us in His Word, the *Way* Himself hath found out for our Recovery, *Act.* ii. 37, 38.
      7. And directs our Wills to rest only on Him.
         1. For the Pardon of our Sins.
         2. The Acceptance of our Persons, 2 *Cor.* v. 21.
         3. The sanctifying our Natures, *Act.* iii. 26.
         4. The saving of our Souls, *Act.* iv. 12.

3. What

3. What is Object of this Faith?
   1. General, the whole Scripture, *Act.* xxiv. 14.
   2. Christ Jesus.
      1. As promis'd, *Act.* ii. 38, 39.
      2. As crucify'd, *Rom.* iii. 25. 1 *Cor.* ii. 2.

4. What is the Effect of this Faith? *Everlasting Life.* Whosoever believeth in the Son, hath everlasting Life.
   1. What is eternal Life?
      1. Know that the Soul always lives; as,
         1. Was acknowledg'd by the *Heathens.* *Zoroaster*, the most ancient of *Heathen* Sages, says, Ζήτησον παράδεισον, by which he meant, τὴν ἀμφιφαῆ τῆς ψυχῆς χώρον, as his Scholiast saith.
            To omit *Plato*, *Apollo Milesius*, the *Sybillin* Oracles, *&c.* *Tacitus* saith, it was the Opinion of all knowing Men, *Cum corpore non extingui magnas animas.*
         2. And asserted in the Old Testament, *Eccles.* xii. 7. *Exod.* iii. 6.
         3. But most clearly reveal'd in the New, 2 *Cor.* v. 1. 2 *Tim.* i. 10.
      2. There are two Places for us to lead this everlasting Life in, an Estate of *Misery* or *Happiness*, S. *Matt.* xxv. 46.
         1. Misery for Sinners.
         2. Happiness for good Men.
            Which everlasting Life is,
            1. Initial and partial, S. *Joh.* v. 24. *Phil.* i. 23. *Act.* vii. 59.
            2. Perfect.
               1. In Body, 1 *Cor.* xv. 42, 43. *Phil.* iii. 21.

2. In

2. In Soul.
   1. Our Understandings, 1 *Cor.* xiii. 12. 1 S. *Joh.* iii. 2.
   2. Our Wills. *Primum liberum arbitrium erat, posse non peccare; novissimum non posse peccare.* S. Aug. *Sic enim erat in-amissibilis voluntas pietatis & æquitatis, quemadmodum felicitatis.* Idem.

2. How doth it appear, that they that believe, shall have this everlasting Life?
   1. Because GOD hath promis'd it to them, S. *Joh.* iii. 16. and He is faithful,
      1. In His making,
      2. In His performing His Promises, 1 S. *Joh.* i. 9.
   2. Christ hath purchased it for them, *Act.* xx. 28.

USE.

1. Examine your Faith, 2 *Cor.* xiii. 5.
   Consider,
   1. A false Faith will never save us.
   2. If our Faith be false, all our other Graces are false.
   3. Many have mistaken a false for a true Faith.
   4. None are more unlikely ever to have a true Faith, than they that have cheated themselves once with a false one, *Prov.* xxvi. 12.

To know your Faith.
   Consider,
   1. How you came by it.
   2. What it hath done in your Hearts, since you had it, 1 S. *Joh.* iii. 3. *Act.* xv. 9.

3. How

3. How you pray.
   True Faith,
   1. Stirs us up to Prayer.
   2. Helps us in it, and pleads Promises, *Josh.* vii. 9.
   3. Supports us after it, *Psal.* v. 3.
4. How you live.
   True Faith is,
   1. Obediential and working, *Hebr.* xi. 8. & *Jam.* ii. 26.
   2. Uniform, *Psal.* cxix. 132, 133.
5. How victorious you are over spiritual Enemies, 1 S. *Joh.* v. 4.

USE 2.

Labour after Faith. To which end, consider,
1. The Necessity of it.
   1. To the pleasing GOD here, *Hebr.* xi. 6.
   2. To the Enjoyment of Him hereafter.
2. The Excellency of it, *Ephes.* vi. 16.
   1. It is the first Grace.
   2. It is that, without which we can have no Grace.
   3. It is that whereby we exercise the Graces we have, *Jon.* iii. 5. 1. S. *Pet.* i. 7.
   4. It is that which GOD will in an especial manner enquire after at the Day of Judgment, S. *Luk.* xviii. 8.
   5. It is that, which if we have, we are certain of all good Things here and hereafter, S. *Matt.* xv. 28.

USE 3.

1. Pray to GOD for the Working and Growth of Faith in you, S. *Mar.* ix. 24.
2. Make use of the ordinary Means He hath appointed for it, not expecting GOD should do it *miraculously*.

S. JOH.

S. JOH. vi. 55.

For my Flesh is Meat indeed, &c.

I. WHAT is here to be understood by Flesh and Blood?

1. In general, we are not to understand Him as the *Capernaites* did, in a carnal Sense, but in a spiritual. *Vid. ver.* 63. Ἃ λέγω οὐκ ὅτι σαρκικά, ἀλλὰ πνευματικά, *Athanas.* πνευματικὴν τροφὴν παρ' αὐτοῦ διδομένην, *Idem.*

2. Particularly; the Effects of His Body broken, and Blood shed, or the Merits of His Death and Passion; as,

1. Pardon of Sin by His Merit, S. *Matt.* xxvi. 28.
2. The Purification of our Hearts by His Spirit.
3. The Glorification of our Souls in His Presence, S. *Joh.* xvii. 24.

II. In what Sense are His Flesh and Blood, or His Merits, said to be Meat and Drink?

Because, what Meat and Drink is to the Body, that is Christ with His Merits to the Soul; as,

1. Is the Body preserved in Health by Meat and Drink? Ὑπὲρ ἁμαρτίας κλᾶε αὕτη ἀῤῥωστία ψυχῆς, *S. Basil.*
2. Is the Body made strong by Meat and Drink? *Act.* ix. 19. *Ephes.* iii. 16. *Phil.* iv. 13. S. *Joh.* xv. 5.
3. Is the Body kept in Life by Meat and Drink? S. *Joh.* vi. 31. *Coloss.* iii. 4. S. *Joh.* xiv. 6.

4. Is

4. Is the Body refreshed by Meat and Drink? so is the Soul by the Merits of Christ, S. *Joh.* xvi. 7.

III. How is it called Meat indeed, and Drink indeed?

1. Negatively; not as if the Body of Christ was really Meat for the Body, nor as if the Body and Blood of Christ were substantially turned into real Meat and Drink; nor yet, as if Christ in these Words intended any corporeal Eating of Him in the Sacrament, as the Papists would persuade us; bringing this Text as one of their strongest Arguments for Transubstantiation of the Bread and Wine, into the Body and Blood of Christ, in the Sacrament, *viz.* because it is here said, *That his Flesh is Meat indeed, and his Blood Drink indeed.* Not considering,

1. It is not the sacramental but spiritual eating His Body and Blood, our Saviour here speaks of. I mean, our Saviour hath no particular Reference in this Place, to the Representatives of His Body and Blood in the Sacrament, but only to the spiritual Feeding upon Him by Faith, whether in or out of the Sacrament; as appears,

1. In that the Sacrament was not as yet ordained, S. *Joh.* vi. 4. and vii. 2.

2. In that it is said, that he that eateth not of the Bread here spoken of, shall die, S. *Joh.* vi. 53.

3. In that every one that doth eat it, shall live, S. *Joh.* vi. 51, 54, 56.

Quem nullus malus potest edere. Orig.

And therefore, we must always hold that the sacramental Eating of His Body and

and Blood was not here intended by our Saviour, tho' we cannot but confess that the Thing itself, the Substance of the Sacrament, *viz.* the spiritual Feeding upon the Body and Blood of Christ is here clearly delivered.

2. Suppose this Place was to be understood of the Sacrament, it would not yet import any *Transubstantiation* of the Bread and Wine, into the Body and Blood of Christ, but rather the *Transubstantiation* of the *Body* and *Blood* of *Christ* into *Bread* and *Wine*; it is not ὁ ἄρτος ἐστὶν ἡ σάρξ μου, but ἡ σάρξ μου ἐστὶν ὁ ἄρτος.

2. Positively; because it really, and not only in shew, does that for the Soul, which Food does for the Body; as when He says, Ἐγώ εἰμι ἡ ἄμπελος ἡ ἀληθινὴ, S. *Joh.* xv. 1. as the *Syriac* ܡܫܬܐ ܕܫܪܪܐ truly and really Meat. Thus S. *Chrysostom* expounds the Words, Ὥστε μὴ νομίζειν ἄνισμα εἶναι τὸ εἰρημένον καὶ παραβολήν, *Chrysost. in loc.*

Nay, in some Sense, Christ may more really be said to be our Meat and Food, than Bread or Flesh can be; because,

1. He nourishes our Souls, this only our Bodies.
2. He so nourishes us, as we shall be ever satisfied, S. *Joh.* vi. 35. they not.
3. Bodily Food so preserves our Life, that sometimes it destroys it, as it is the Cause of Life, it is the Occasion of Death, but so is never Christ.
4. Food preserves but our natural, but Christ nourisheth us to an eternal Life, S. *Joh.* vi. 51, 58.

Use.

USE.

1. Labour not for the Meat that perisheth; but for that which endureth, *&c.* S. *Joh.* vi. 27.

2. Do not only labour for it, but feed upon it at all times, especially in the Sacrament, where it is represented before your Eyes; feed

1. Believingly, S. *Joh.* vi. 35.
2. Thankfully.

S. JOH. ix. 4.

I must work the Works of Him that sent me, while it is Day; the Night cometh when no Man can work.

1. NOthing could discourage Christ from doing His Work, S. *Luk.* xiii. 32.

2. All the Works of Christ were the Works of GOD, S. *Joh.* iv. 34. v. 30, 36. and vi. 38. S. *Luk.* xxii. 42.

3. Christ was obliged to do what He did. Ἐμὲ δεῖ ἐργάζεσθαι.

1. Not as GOD, *Phil.* ii. 6.

But,

1. As Man.
2. As Mediator, S. *Joh.* v. 30.

4. Christ had His Time limited, wherein to do do His Work, *Act.* ii. 23.

5. Christ in that Time did finish His Work, S. *Joh.* xvii. 4.

Which was,

1. To demonstrate Himself to be what he was, S. *Joh.* x. 25.
   1. The Son of GOD.
   2. Sent from the Father, S. *Joh.* v. 36.
   3. The true *Messiah*, S. *Joh.* xx. 31.
2. To redeem Mankind that believed in Him.
   1. From Sin, *Act.* iii. 26.
   2. From Misery, 1 *Thess.* i. 10.

USE.

1. Be thankful to Christ.
2. Love Him, 1 *Cor.* xvi. 20.

3. Believe

3. Believe in Him, S. *Joh.* iii. 16.
4. Imitate Him, 1 *Cor.* xi. 1.

I. DOCTRINE.

We ought to do the Works of Him that sent us.

1. What are these Works?
   1. Works of Piety, 1 *Cor.* vi. 20.
      1. To the whole Trinity.
         1. Loving GOD, S. *Matt.* xxii. 37.
         2. Trusting on Him, *Prov.* iii. 5.
         3. Submitting to Him, 1 *Sam.* iii. 18. S. *Luk.* xxii. 4.
         4. Fearing of Him, *Isa.* viii. 13. ويخافون.
         5. Rejoicing in Him, *Phil.* iv. 4.
      2. To every Person.
         1. Thanking the Father for our Creation.
         2. Believing the Son for our Redemption, *Act.* iv. 12.
         3. Hearkening to the Spirit for our Sanctification, 1 *Thess.* v. 19.
   2. Works of Equity to our Neighbours.
      1. So as to wrong none, *Lev.* xix. 11, 13.
      2. So as to help all, *Gal.* vi. 10.
   3. Works of Charity to the Poor, 1 *Tim.* vi. 17, 18, 19.
      1. Obedientially to GOD's Command.
      2. Proportionably to our Estates, 1 *Cor.* xvi. 1. ii. 17.
   4. Works of Sobriety.
      1. Keeping our Flesh under, 1 *Cor.* ix. 27.
      2. And so mortifying all our Sins, *Coloss.* iii. 5.
   5. Works of Penitency.
      1. Humbling ourselves for Sin, *Job* xlii. 56.

2. Setting ourselves against it, *Psal.* xvii. 3. and xxxix. 1.
3. Turning ourselves from it, *Ezek.* xxxiii. 11.

These Works we ought to do,

1. Sincerely, 2 *Cor.* i. 12.
2. Obediently.
3. Strenuously, or with our Might, *Eccles.* ix. 10.
4. Constantly, S. *Luk.* i. 75.

II. DOCTRINE.

We are to do these Works while it is Day.

1. What is meant by Day?
   1. The Time of Life, *Job* xiv. 6.
   2. The Time of Grace, S. *Luk.* xix. 42.
   3. The present Time, *Psal.* xcv. 7. *Hebr.* iii. 7. This to us contains the former.

2. Why should we do these Works presently?

   Consider,

   1. How much Time you have spent in vain already: Have ye not sinned enough?
   2. How uncertain you are,
      1. Of Life, *Isa.* ii. 22.
      2. Of your Senses and Reason, *Dan.* iv. 32, 33.
      3. Of the Gospel, *Rev.* ii. 5.
      4. Of the Motions of GOD's Spirit, *Gen.* vi. 3.
   3. It is a hard Work to Flesh and Blood.
   4. The longer you stay before you begin it, the harder it will be.
   5. You cannot do it in the World to come, *Eccles.* ix. 10.
   6. You are in continual Danger until this Work be done.

7. The

7. The same GOD that commands this Work, commands it to be done presently, *Psal.* xcv. 7.

Object. 1. I'll consider of it.
Answ. It is not a Thing to be consider'd on.
Object. 2. When my Business, I now am about, is ended, I'll begin this Work, S. *Matt.* vi. 33.
Answ. All other Business is to give way to this.
Object. 3. I know not how to begin it.

1. Retire from the World, *Psal.* iv. 4.
2. Call to mind thy Sins, *Lam.* iii. 40.
3. Humble thyself for them, 1 S. *Pet.* v. 6. *Jer.* viii. 6.
4. Act Faith on Christ, S. *Joh.* xv. 5. *Phil.* iv. 13. 1 S. *Joh.* v. 5.
5. Through Him beg Pardon, 1 S. *Joh.* ii. 1.
6. Pray in His Name for Grace, S. *Joh.* xvi. 23.
7. Resolve by that Grace to do this Work, *Josh.* xxiv. 15.
8. Be circumspect in performing these Resolutions.

S. JOH. xiii. 17.

If ye know these Things, happy are ye if ye do them.

DOCTRINE I.

WE should strive to know our Duty.

1. What kind of Knowledge?
   1. Clear and distinct, 1 S. *Pet.* iii. 15.
   2. Scriptural, S. *Joh.* v. 39. *Isa.* i. 12.
   3. Effectual.
   4. Universal, *Psal.* cxix. 6.
   5. Growing, 2 S. *Pet.* iii. 18.
2. What Duties?
   1. To GOD.
      1. Repentance, S. *Matt.* iv. 17. Consisting,
         1. In Sorrow for Sin, *Joel* ii. 12, 13. *Ezek* vii. 16.
         2. Aversion from it, *Ezek.* xxxiii. 11.
         3. Conversion to GOD, *Zach.* i. 2, 3.
      2. Faith.
         1. In GOD the Father, S. *Joh.* xiv. 1.
            1. That He is our Creator, *Gen.* i. 1.
            2. Preserver, *Act.* vii. 28.
            3. Governour, S. *Matt.* viii. 29, 30.
         2. In GOD the Son, S. *Joh.* xiv. 1.
            1. That He came from the Father, S. *Joh.* xiv. 11. and xvii. 21.
            2. Is our only Saviour, *Act.* iv. 12.
            3. Able to save all that believe, *Hebr.* vii. 25.

3. Love

3. Love to Him above all Things, S. *Matt.* xxii. 37.
   1. As the Chiefest of Goods, S. *Luk.* xviii. 19.
   2. As the Fountain of Goodness and Happiness, *Psal.* xxxvi. 9.
4. In Fear and Reverence, S. *Matt.* x. 28.
5. In Desire, and seeking Him before all Things, S. *Matt.* vi. 33.

2. To Man.
   1. Love, S. *Matt.* v. 44.
   2. Justice, S. *Matt.* xxii. 21. and vii. 12.
   3. Mercy, S. *Luk.* vi. 36.
   4. Humility, S. *Joh.* xiii. 4, 5, 6, 7, 8, *&c.*

3. Why should we know our Duty?
   1. Because the Law and Gospel were both written for this end, S. *Joh.* xx. 31.
   2. To know a Duty, is itself a Duty commanded, 1 S. *Pet.* iii. 18.
   3. We can perform no Duty, without we first know it, *Rom.* x. 2.

USE.

Labour to know your Duty.

Consider,

1. Ignorance is the Cause of all Error, S. *Matt.* xxii. 29.

2. You have all Means requisite for this Knowledge;
   1. The Scriptures, S. *Joh.* v. 39.
   2. The Ordinances, *Rom.* x. 14, 15, 17, 18.
   3. Prayers, *Jam.* i. 5.

3. Consider therefore it is your own Faults, if you know not how to serve GOD, *Hos.* xiii. 9.

4. Hence you will be inexcusable at the Day of Judgment.

5. And so have greater Condemnation at the Day of Judgment, S. *Joh.* iii. 19.

II. DOCTRINE.

We should do what we know.

1. How should we perform all the Commands of Christ?
   1. From such Principles as Christ commands.
      1. Love, *Gal.* v. 6.
      2. Obedience, *Rom.* xiii. 5. 1 *Sam.* xv. 22.
      3. A Desire to please GOD, 1 *Thess.* iv. 1.
   2. In a right Manner.
      1. Understandingly, 1 *Cor.* xiv. 15.
      2. Willingly, *Psal.* cx. 3.
      3. Chearfully, *Rom.* xii. 8. *Psal.* xl. 8.
      4. Believingly, *Rom.* xiv. 23. *Hebr.* xii. 6.
      5. With our whole Might, *Eccles.* ix. 10.
      6. Humbly, S. *Jam.* iv. 6.
         1. So as never to think we can do enough, S. *Luk.* xvii. 10.
         2. Nor merit any Thing, *Gal.* ii. 16.
         3. But that our best Duties are full of Infirmities, *Isa.* lxiv. 6.
   3. To a right End.
      1. Negatively.
         1. Not for Vain-Glory, *Mal.* vi. 1.
         2. Or temporal Interest.
      2. Positively. But
         1. For GOD's Glory, S. *Matt.* v. 16. 1 *Cor.* x. 31.
         2. In order to our own Salvation, 1 *Cor.* ix. 27.
2. Why should we perform *all* the Commands of Christ?
   1. This was His End in commanding them.

2. The

2. The only way whereby to manifest ourselves to be His Disciples, S. *Joh.* xiv. 15.
3. He that does not keep *all*, keeps *none*, S. *Jam.* ii. 10.

USE.

1. Reproof to such as know and do not, you all know that you ought,
   1. To believe in Christ, *Act.* xvi. 31.
   2. Love GOD above all Things, S. *Matt.* xxii. 37.
   3. Love one another, S. *Joh.* xv. 17.
   4. Be just and righteous in your Dealing, S. *Matt.* vii. 12.
   5. Not take the Name of GOD in vain, S. *Matt.* v. 34.
   6. Read the Scriptures, S. *Joh.* v. 39.
   7. Pray, S. *Matt.* vii. 7. S. *Luk.* xviii. 1.
   8. Hear the Word constantly.
2. Exhortation. Do what ye know. Consider,
   1. Whose Commands they are; Christ's.
   2. You vowed in Baptism to keep them.
   3. Keeping His Commands, is all He expects from us, for what He hath done for us, S. *Matt.* vi. 8.
   4. And it was the End of all He hath done for us, *Act.* iii. 26.
   5. It is the End also of what He still doth, in giving us His Scriptures and Ordinances.
   6. He will judge us according to these Laws, S. *Jam.* ii. 12.
   7. It is the only Way to Happiness.

III. Do-

III. DOCTRINE.

They that do GOD's Commands, are happy.

1. Happy in this Life.
   1. In the doing the Commands, *Psal.* xix. 11.
      1. In that we need not fear the Curses of the Law, *Mal.* ii. 2.
      2. Nor the Wrath of GOD, *Psal.* vii. 11.
      3. Our Consciences will be clear, 2 *Cor.* i. 12.
      4. Our Souls kept in right Order, *Isa.* lvii. 20, 21.
      5. We have the Assistance and Communion of the Holy Ghost, S. *Joh.* xvi. 7.
   2. Happy by keeping them.
      1. GOD will still be present with us, *Isa.* xli. 10. and xliii. 2.
      2. He will direct us, *Prov.* iii. 6. *Psal.* xxv. 12.
      3. Protect us from Evil, *Psal.* xlvi. 1, 2. and cxxi. 7, 8. *Prov.* iii. 21, 22, 23.
      4. Make all Things work together for our Good, *Rom.* viii. 28.
      5. Hereby we may discover the special Love of GOD to us, and ours to Him, 1 S. *Joh.* v. 3.
      6. The Truth of our Faith, S. *Jam.* ii. 20, 22, 26.
      7. That we are the Children of GOD, S. *Joh.* i. 12.
      8. And so have a true Title to everlasting Life, *Mal.* xix. 16, 17.
2. Happy in the World to come; happy, 1 *Cor.* ii. 9.
   1. In our Freedom.
      1. From Pains, *Rev.* xxi. 4.
      2. Cares, S. *Matt.* vi. 25. S. *Luk.* xxi. 34.

3. Fears

3. Fears, 1 S. *Joh.* iv. 18.
4. Sins, *Ephes.* v. 27.
5. Temptations, 1 S. *Pet.* v. 8.

2. In our Company.
   1. Saints, *Hebr.* xii. 23.
   2. Angels, *Hebr.* xii. 22.
   3. GOD.
      1. The Father.
      2. The Son, S. *Joh.* xvii. 24.
      3. The Holy Ghost.

3. In our Employments.
   1. Perfect serving GOD.
   2. Praising Him, *Rev.* iv. 10, 11. and vii. 12.

4. In our Privileges.
   1. To be admitted into GOD's Presence.
   2. To behold His Glory, 1 *Cor.* xiii. 12.
   3. To have whatsoever we shall desire.

5. In our Enjoyments.
   1. The Perfection of Soul and Body, *Phil.* iii. 21. *Hebr.* xii. 23.
   2. The infinite Love and Favour of GOD.
   3. All Pleasures that our Natures are capable of.
      1. Universally for every Faculty of the Soul, and Member of the Body.
      2. Satisfying to all, *Psal.* xvi. 11. and xvii. 15.
      3. Continually.
      4. Certainly so, as not only to have them, but to be sure of them.
      5. Eternally, S. *Matt.* xxv. 46.

USE.

USE.

1. Labour to know what to do.

2. Endeavour to do what ye know, particularly, receive the Sacrament.

1. You know it to be your Duty, S. *Luk.* xxii. 19.
2. It is the principal Character of a Christian.
3. It is the Seal of the Covenant of Grace, whereby your Redemption is confirmed to you, *Rom.* iv. 11.
4. The Means of the Increase of Faith.
5. The way to enjoy Communion with Christ.

MEANS.

1. Meditate before upon,

1. What Christ hath done and suffer'd for you.
2. What Need you have of Him, 1 *Cor.* xi. 28.
3. What Benefits you enjoy by Him, 1 *Cor.* i. 30.

2. Come with large Expectations from Him, S. *Matt.* xi. 29.

3. Compose yourselves into an heavenly Frame, acting by Faith, and not by Sight.

S. JOH. xiii. 34.

A new Commandment I give unto you, that ye love one another.

I. WHY is this call'd a New Command?

1. Negatively. Not as if it was not enjoin'd before, 1 S. *Joh.* ii. 7. 2 S. *Joh.* 5. *Levit.* xix. 18.

2. Positively; because,

1. Newly freed from the false Glosses of the *Jews*, S. *Matt.* v. 43, 44.
2. Newly infused into the Heart, as well as commanded.
3. Christ adds a new Authority to it, and a new Obligation on us.
4. Because it is so Excellent, *Psal.* xxxiii. 3.
5. It is to be performed according to a new Pattern, *viz.* Christ's Love to us.

II. By what Power doth Christ lay His Commands on us?

1. As GOD, S. *Joh.* xx. 28.
2. As King and Head of the Church, S. *Matt.* xxviii. 18.

III. What Love is it we should have to one another?

1. Pray for one another, 1 *Tim.* ii. 1.
2. Forgive one another, S. *Matt.* vi. 14.
3. Help one another.
   1. In Spirituals, *Lev.* xix. 17.
   2. In Temporals, S. *Matt.* vii. 11.

4. Sympa-

4. Sympathizing with one another.
   1. In Prosperity, *Rom.* xii. 15.
   2. In Adversity.
5. Relieve one another's Necessities.
   1. In Obedience to GOD, 1 S. *Joh.* iii. 17.
   2. Proportionably to our Estates, 1 *Cor.* xvi. 2.
   3. Humbly, not thinking to merit thereby, S. *Luk.* xvii. 10.

IV. How is Christ's Love to us to be a Pattern of our Love?

1. Negatively.
   1. Not that we can suffer so much for others, as He hath for us.
   2. Nor do so much; for He hath obtained,
      1. The Pardon of our Sins, 1 S. *Joh.* ii. 2.
      2. Peace with GOD, *Rom.* v. 1.
      3. Preparing Mansions for us in Heaven, S. *Joh.* xiv. 2.
2. Positively.
   1. Our Love must proceed from the same Principles.
      1. Obedience.
      2. Compassion.
   2. In the same Manner.
      1. Readily, *Tit.* iii. 1. *Psal.* xl. 7, 8.
      2. Sincerely.
      3. Effectually, in *Deeds* as well as *Words*, 1 S. *Joh.* iii. 18.
      4. Humbly, thinking nothing too low for us to do for others, *Phil.* ii. 6, 7, 8.

      Consider,
         1. Christ came down from Heaven, S. *Joh.* vi. 38.
         2. Assumed the humane Nature, not the angelical, *Hebr.* ii. 16.
         3. Submit-

3. Submitted His humane Nature to His own Laws.
4. Suffered His Own Creatures to abuse Him, S. *Joh.* i. 10, 11.
5. Died.
6. Nay, upon the Cross, *Phil.* ii. 8. *Gal.* iii. 13.
7. And all for Man's sake, *Isa.* liii. 6.

5. Constantly, S. *Joh.* xiii. 1.

3. To the same Objects, His Enemies, *Rom.* v. 8, 10.

4. To the same Ends.
1. GOD's Glory, S. *Joh.* xvii. 4. 1 *Cor.* xvi. 31.
2. Others Good, *Act.* x. 38.

USE. Love one another.

Consider,

1. You cannot express your Love to others, so as Christ hath to you.

2. Unless you love others, you have no Love for GOD, 1 S. *Joh.* iii. 17.

3. It is look'd on as the fulfilling of all the Law, *Rom.* xiii. 9.

4. No Duty is accepted without it, 1 *Cor.* xiii. 1, 2, 3.

5. Love is the Badge of a Christian, S. *Joh.* xiii. 35.

6. An everlasting Grace, 1 *Cor.* xiii. 8, 13.

7. Christ will judge us according to this Command, S. *Matt.* xxv. 45.

S. JOH.

S. JOH. xiv. 1.

Let not your Heart be troubled, ye believe in God, believe also in me.

I. DOCTRINE.

GOD's own People, His most faithful Servants, are subject to Troubles of Heart.

1. What Troubles of Heart?
   1. Inward, arising,
      1. From Sin, *Psal.* li. 4, 8.
      2. Corruption, *Rom.* vii. 24.
   2. Outward; which are
      1. Spiritual, Christ's Absence.
      2. Temporal, outward Afflictions, *Lam.* i. 4.
2. The Reason hereof.
   1. The ὅτι, from Scripture and Experience.
   2. The διότι.
      1. The Weakness of their Faith.
      2. The Imperfection of other Graces.

II. DOCTRINE.

Faith in GOD, and Christ is the best Cordial to a troubled Heart.

1. It is the surest, the most infallible, S. *Matt.* xi. 18.
2. —— the strongest, *Isa.* lix. 1.
3. —— the pleasantest, 1 S. *Pet.* i. 8.
4. —— the most ready, *Psal.* xlvi. 1.
5. —— the most suitable, *Isa.* xliii. 2, 3.
6. —— the most constant, *Hebr.* xiii. 5.
7. —— the most universal.

1. In

1. In *temporal Troubles*; as,
   1. Art thou troubled with Poverty?
      1. Faith is the best Riches, S. *Jam.* ii. 5.
      2. It will turn thy very Poverty into a Blessing, *Rom.* viii. 28.
   2. Art thou troubled with Disgrace?
      1. By Faith thou mayst see the Emptiness of Honour, *Psal.* xlii. 11.
      2. Faith will procure thee Honour.
         1. From Angels, *Hebr.* i. *ult.*
         2. From GOD, 1 *Sam.* ii. 30.
   3. Art thou troubled with Sickness and Pains?
      1. By Faith thou mayst see GOD's Love in them, *Hebr.* xii. 6.
      2. By Faith thou mayst get Good by them, *Psal.* cxix. 71.
      3. By Faith thou mayst receive more Comfort in *them* than in *Health.*
   4. Art thou troubled with Losses and Crosses?
      1. Faith will shew from whence they came, *Job* i. 21.
      2. And why they came, *Hebr.* xii. 10.
      3. And so turn them to thy Gain, 2 *Cor.* iv. 17.
   5. Art thou troubled with Fears of Death?
      1. Faith will shew thee that the Sting is out, 1 *Cor.* xv. 55.
      2. That Death is but the Entrance into Life.
      3. And so Faith will turn thy Fears into Hopes, *Phil.* i. 23.
2. In *spiritual Troubles.*
   1. Art thou troubled for thy Sins?

1. GOD is merciful, *Psal.* ciii. 8. *Isa.* xliii. 25.
2. Christ is All-sufficient, 1 S. *Joh.* ii. 1.
   1. He suffer'd, *Isa.* liii. 5, 6.
   2. Rose again, *Rom.* viii. 34.
   3. Intercedes for us, *Hebr.* vii. 25.
3. Art thou troubled with thy Lusts?
   1. GOD is Almighty.
   2. Christ will send His Spirit, S. *Joh.* xvi. 7.
   3. Faith conquers them, 1 S. *Joh.* v. 4.
3. Art thou troubled with Desertions?
   1. If thou believest, GOD will never wholly forsake thee, S. *Joh.* xiii. 1. *Hebr.* xiii. 5.
   2. Christ will pray that thy Faith fail not, S. *Luk.* xxii. 31, 32.
   3. By Faith thou mayst see GOD's Love in thy Desertions, S. *Matt.* xxvii. 46.

USE.

In all Troubles, have Recourse to your Faith. But how may we have a true Faith?

1. By reading the Scriptures.
2. — praying, S. *Jam.* i. 5.
3. — frequenting Ordinances, *Hebr.* x. 17.
4. — Meditation,
   1. Upon GOD,
   2. — Christ.
      1. His Person.
      2. — Merits.
      3. — Intercession.

S. JOH.

S. JOH. xiv. 2.

In my Father's House are many Mansions, &c.

I. OBSERVATION.

HEaven is GOD's House.

1. GOD is Infinite, *Psal.* cxlvii. 5.

2. Therefore not comprehended, or included any where, *Isa.* lxvi. 1.

3. But is present every where, *Psal.* cxxxix. 7.

4. But yet in some Places unvails Himself, and discovers His Glory more than in others.

5. Where GOD is pleas'd to reveal Himself most, is call'd His House.

He hath a twofold House.

1. A House of Grace.
   1. The Church in general, S. *Mar.* iii. 35.
   2. A Believer's Heart in particular, *Isa.* lvii. 15. *Rev.* iii. 20.
2. An House of Glory, where He manifests most clearly the Glory, 1 *Cor.* xiii. 12.
   1. Of His Power.
   2. — Goodness.
   3. — Mercy.
   4. — Wisdom.

USE.

Hence observe, that they who come to Heaven,

1. Dwell with GOD, and so with the Fountain,

1. Of Light, *Psal.* civ. 2.
2. — Life, *Psal.* xxxvi. 9.
3. — Love.
4. — Joy, *Psal.* xvi. 11.

2. And so are secure from Enemies.

3. And enjoy true Happiness, *Psal.* xvi. 11. and xvii. 15.

II. OBSERVATION.

It is Christ's Father's House.

And this adds great Comfort; for,

1. We may be sure of Entertainment, tho' not for our own, yet for Christ's sake.

2. We shall dwell with Christ, S. *Joh.* xiv. 3.

3. In Christ, it is *our Father's* House also, S. *Joh.* xx. 17.

III. OBSERVATION.

These Mansions are convenient and suitable.

1. For our Natures and Capacities, 2 S. *Pet.* i. 4.

2. For our Wants and Necessities; being,

1. Void of all Trouble.

1. Spiritual; as,

1. Of the Sense of GOD's Displeasure, *Ezek.* xvi. 42.
2. Of Doubts about our Estate.
3. Of Satan's Temptations, 1 S. *Pet.* v. 8.
4. Of the Delusions of this World.
5. Of our own Corruptions, *Ephes.* v. 27. *Hebr.* iv. 10.

2. Temporal, *Rev.* vii. 17. for here is,

1. No Wants in our Estates, *Psal.* xxxiv. 9. and lxxxiv. 11.
2. No Crosses in our Enjoyments.

3. No

3. No Disgrace upon our Names, *Psal.* cxix. 39.
4. No Sickness in our Bodies, S. *Mar.* xii. 25.
5. No Cares in our Minds, S. *Matt.* xiii. 22. *Phil.* iv. 6.
6. No Death or End of Life, *Rev.* xxi. 4.
7. No Fears of these Things.
8. No turbulent Passions whatsoever; as,
   1. No Grief, *Rev.* xxi. 4.
   2. No Hatred.
   3. No Detestation.
   4. No Anger.

2. Furnish'd with all delightsome Furniture.
   1. For our Souls.
      1. Our Understandings; there we shall understand,
         1. The Mystery of Three Persons in one Nature, S. *Joh.* xvii. 3.
         2. —— of two Natures in One Person, 1 S. *Pet.* i. 12.
         3. —— of the Divine Properties, 1 *Cor.* xiii. 12.
            1. Immensity.
            2. Knowledge.
            3. Wisdom, *Rom.* xi. 33.
            4. Power.
            5. Mercy.
         4. —— of GOD's Providences, *Rom.* viii. 28.
         5. —— of Godliness, 1 *Tim.* iii. 16.
         6. —— of our Salvation.
      2. Our Wills and Affections, *Psal.* xvi. 11.

2. For our Bodies, *Phil.* iii. 21.
   1. Robes to cloathe us, *Rev.* vi. 11.
   2. Crowns to adorn our Heads, S. *Jam.* i. 12. 2 *Tim.* iv. 8.
   3. Thrones to sit on, S. *Luk.* xxii. 30.
   4. Heavenly Banquets to delight our Taste, *Isa.* xxv. 6. *Rev.* vii. 17. *Rom.* xiv. 17.
   5. The most pleasing Objects to satisfy our Eyes, 1 *Cor.* xiii. 12.
      Patriarchs, Prophets, Apostles, Saints, Confessors, Martyrs, Christ, GOD.
   6. Celestial Melody to please our Ears, *Rev.* iv. 8, 9, 10, 11.
3. They are everlasting, S. *Matt.* xxv. *ult.* *Rom.* vi. *ult.* 2 *Cor.* v. 1.

IV. Observation.

In Heaven there are *many* Mansions.

1. What is the Purport of this Expression, *many Mansions?* Not distinct Cells, but
   1. That there is Room enough in Heaven to *receive many.*
   2. That *many* shall be saved.
      1. Of all Ages.
      2. Of all Languages, *Rev.* vii. 9.
      3. Of all Estates and Conditions, S. *Jam.* ii. 5.
         But not irrespectively, 1 *Cor.* i. 26, 27, 28.

2. Whether in these Mansions, will there be Degrees of Glory?
   1. Negatively.
      All shall be alike.
      1. In Respect of their Freedom from Evil, *Rev.* xxi. 4.
      2. In Respect of GOD's Love.

3. In

3. In Respect of Duration.
4. In Respect of their Capacities, *i. e.* every one shall alike enjoy as much as he is capable of, *Psal.* xvi. 11.

2. Positively.

One will be more *capable*, and so *enjoy* more than another.

This appears,

1. From Scripture, 1 *Cor.* xv. 41, 42. S. *Matt.* xix. 28.
2. There are Degrees of Torments in Hell, S. *Luk.* xii. 47, 48. S. *Matt.* xi. 21, 22. *Rom.* ii. 9.
3. There are Degrees of Angelical Glory, Angels, Arch-Angels, 1 *Thess.* iv. 16. *Jude* 9. Cherubims, Seraphims; and we shall be ἰσάγγελοι, S. *Mar.* xii. 25.
4. There are Degrees of Graces and good Works here, *Rom.* ii. 6. 2 *Cor.* v. 10. S. *Luk.* xix. 16, 17, 18.

USES.

1. Are there many Mansions? then,
   1. Despair not of Room for you there.
   2. Labour to have one of those many Mansions.
2. Are there Degrees of Glory?

Then strive to be eminent in *Grace*, that you may be eminent in *Glory*, S. *Matt.* xv. 28.

V. OBSERVATION.

Christ hath reveal'd whatsoever we need know concerning our *future Estate*; as,

1. What Heaven is.
2. Which is the *Way* to it, S. *Joh.* xiv. 6.

USE.

Then we need no *Traditions*, 2 *Tim.* iii. 16.

VI. OBSERVATION.

Our Saviour is gone to Heaven, *Act.* i. 11.

Why did He go thither?

1. Because He had finish'd His Work here, S. *Joh.* xvii. 3, 4, 5.

2. To shew that He had made complete Satisfaction for Sin.

3. To make Intercession for us, *Hebr.* ix. 24. and vii. 25.

4. To prepare a Place for us; which is the

VII. OBSERVATION.

Christ is gone to Heaven, to prepare a Place for us.

For the opening of this, consider,

1. We have no Right to Heaven by Nature, *Ep'es.* ii. 3.

2. Neither can we have Right, but by Christ, *Act* iv. 12.

3 This Title Christ purchased for us by His Death. S. *Matt.* xx. 28. *Ruth* iii. 9, 12. and iv. 1.

Having purchas'd it for us here, He goes to Heaven to take Possession of it, and have it surrendred to Him, for our Use, *Hebr.* vi. 20.

5. Having taken Possession of it in our Names, He prepares it for us two Ways;

1. By getting us actually admitted or entitled to it; Pleading, 1 S. *Joh.* ii. 1.

1. That our Sins are pardon'd, *Isa.* liii. 5, 6.

2. Our Persons justify'd, 2 *Cor.* v. 21.

3. Our Lusts subdu'd, *Rom.* vi. 14.

2 By

2. By preparing us for it; by,
   1. Enlightning our Minds, S. *Joh.* iii. 3.
   2. Rectifying our Wills.
   3. Regulating our Affections.
      1. Love; *Diligendo Deum plusquam seipsos, & alios tanquam seipsos.* Anselm.
      2. Joy, *Psal.* xvi. 11.

Who doth He prepare those Mansions for?

For you, that is, for His Disciples.
   1. For such as repent, S. *Luk.* xiii. 3.
   2. —— believe, S. *Joh.* iii. 16.
   3. —— obey His Commands, *Hebr.* xii. 14.

USES.

1. Comfort to Christ's *true* Disciples.
2. Examine whether you be so or no.
   1. By your Love to Him, S. *Luk.* xiv. 26.
   2. By denying ourselves, and taking up our Cross and following Him, S. *Matt.* xiv. 24.
   3. By our *sincere Endeavours*, at least, to live according to His Commands.

3. Labour after these Mansions, in the first Place, S. *Matt.* vi. 33.

Consider, they are,
   1. More real, *Prov.* xxiii. 5.
   2. —— necessary, S. *Luk.* x. 42.
   3. —— certain, S. *Matt.* xxiv. 35. *Isa.* lv. 3.
   4. —— satisfying, *Psal.* xvi. 11. and xvii 15.
   5. —— lasting than the *Things below*, S. *Joh.* vi. 27.

[*Vid.* Vol. VI. Serm. XII. *of this Author.*]

S. Joh. xiv. 15.

If ye love me, keep my Commandments.

I. Doctrine.

WE ought to love Christ.

1. What is that Love we should have of Christ?
   1. Of Desire.
   2. Of Complacency, *Psal.* cxvi. 7.
2. Upon what Grounds ought we to love Him?
   1. Negatively.
      1. Not meerly upon Hear-say or Tradition, S. *Joh.* iv. 20.
      2. Nor Custom and Education.
   2. Positively.
      1. From a Sense of our own Misery without Him, *Rom.* vii. 24, 25.
      2. —— of His Love to us in our Misery, *Rom.* v. 6, 7, 8.
      3. —— of the Happiness we may enjoy by Him, S. *Joh.* iii. 16. S. *Luk.* vii. 47.
3. What Degree of Love should we have to Christ?
   1. We are not only to love Him above *some*, or *most* Things,
   2. But above *all* Things, *Phil.* iii. 8. S. *Matt.* xxii. 37.
      1. Above our Sins.
      2. —— Pleasures, 2 *Tim.* iii. 4.
      3. —— Profits.
      4. —— Honours.
      5. —— Life itself, S. *Luk.* xiv. 26.

Now, to engage our Love to Christ, consider

1. The Necessity of this Grace.

1. It

1. It is commanded, *Deut.* vi. 5. *Exod.* xx. 3.
2. It is absolutely necessary as a Means,
   1. For the Exercise of all other Graces, *Gal.* v. 6.
   2. To the Performance of all Duties, S. *Matt.* xxii. 37.
   3. To the Well-being and Comfort of a Christian, 1 S. *Pet.* i. 8.
   4. To the very Being of a Christian.
   5. To the keeping off the greatest Curse, 1 *Cor.* xvi. 22. S. *Jude* 15.
   6. For the entitling us to Heaven, 1 *Cor.* ii. 9.
   7. To the evidencing of that Title to us.
2. The Excellency of it.
   1. It hath the chiefest Good for its Object.
   2. All Blessings to attend it, *Rom.* viii. 28.
   3. It is the highest Accomplishment of the Soul, *Rom.* xiii. 10.
   4. It is the Work of Angels.
   5. It is an everlasting Grace, 1 *Cor.* xiii. 13.
3. The Reasons why we should love Him.
   1. From what He is in Himself, *Cant.* v. 9, 16.
      1. The Center of all Perfections, *Gen.* xvii. 1.
      2. The Fountain of all Goodness, *Psal.* xxxvi. 9.
      3. The chiefest Good, S. *Luk.* xviii. 19.
         1. Universal.
         2. Infinite.
         3. Satisfying, *Psal.* xvii. 15.
         4. Necessary.
         5. Eternal Good.
   2. How Good and Loving He hath been to us.
      1. He made us, S. *Joh.* i. 1, 2, 3.

2. Came

2. Came Himself to visit us in our own Natures, S. *Joh.* i. 14.
3. Underwent the severest Torments for us, *Isa.* liii. 5, 6.
4. Laid down His Own Life to redeem ours, S. *Joh.* xv. 13. *Rom.* v. 5, 6, 7.
5. Hath deliver'd us from the greatest Miseries,
   1. Sin, *Act.* iii. 26. *Hebr.* ix. 26.
   2. Satan.
   3. Hell.
6. Hath purchas'd the greatest Blessings for us;
   1. Pardon, *Ephes.* i. 7.
   2. Acceptance, *Gal.* ii. 16.
   3. The Love of GOD, *Rom.* v. 1.
   4. The Graces of the Spirit, S. *Joh.* xvi. 7.
   5. Heaven.
7. He is gone before, to provide a Place for us, S. *Joh.* xiv. 2.
8. He desires nothing for all this, but only our Love.

USE.

Examine whether you love Christ or no, S. *Joh.* v. 42. S. *Matt.* vii. 22.

1. By your frequent Thoughts of Him, *Psal.* cxix. 97.
2. —— Longings after Him, *Psal.* lxxiii. 25.
3. —— Rejoicing in Him, *Phil.* iv. 4.
4. —— Fear to offend Him, *Gen.* xxxix. 9.
5. —— Care to please Him, 1 S. *Joh.* iv. 20. S. *Joh.* xv. 14.

II. DOCTRINE.

This our Love to Him must appear by our keeping His Commands.

1. What

1. What Commands?
   1. Moral, S. *Matt.* v. 17.
      1. Toward GOD, S. *Matt.* xxii. 37, 38.
      2. Towards Man.
   2. Evangelical,
      1. Repentance, S. *Mar.* i. 15. Consisting,
         1. In a real Conviction, S. *Joh.* xvi. 7.
            1. Of the heinous Nature of Sin, *Rom.* vii. 13.
            2. Of our own Sins, *Psal.* li. 4, 5. *Rom.* vii. 18, 19, 20.
         2. Cordial Humiliation, *Joel* ii. 13.
            1. For the Multitude, *Ezra* ix. 6.
            2. The Greatness of them, S. *Joh.* iii. 19.
         3. Thorow Conversion,
            1. From them, *Ezek.* xxxiii. 11.
            2. To GOD and Holiness, *Zach.* i. 3.
      2. Belief in the Gospel, S. *Mar.* i. 15. S. *Joh.* xiv. 1.
         Especially, believe
         1. That there is no Way to be saved, but by Christ, *Act.* iv. 12.
         2. That He is *able* to save us, *Hebr.* vii. 25.
         3. And so to rest on Him, and Him alone, for Salvation.
2. How should we keep these Commands?
   1. Obedientially, *Hebr.* xi. 7, 8, 17.
   2. Sincerely, S. *Joh.* iv. 24. 1 S. *Joh.* iii. 18.
   3. Universally, *Psal.* cxix. 6, 128. S. *Jam.* ii. 10, 11.
   4. Willingly, *Psal.* cx. 3. and xl. 8.
   5. To a right End;
      1. GOD's Glory, 1 *Cor.* x. 31.
      2. The Credit of the Gospel, *Phil.* i. 12.

3. Our

3. Our own Salvation, 1 *Cor.* ix. 27. 2 S. *Joh.* 8. *Phil.* iii. 14.

3. Why must our Obedience to Christ's Commands, always attend our Love to His Person?

1. Because there can be no Love to Him, without an Endeavour to please Him, 1 *Thess.* iv. 1.

2. There is no Way, whereby we can express our Love to Him, but by keeping His Commands, 1 S. *Joh.* v. 3.

USE.

Then keep the Commands; for which end, consider,

1. How much Christ hath done for you, *Rom.* xii. 1.

2. The End of His Coming was to make us Holy, *Act.* iii. 26.

3. Who it is you offend by Sin? or whose Laws they are? *Mal.* i. 6.

4. That, not GOD, but you have the Benefit of your Obedience, *Job* xxii. 2. and xxxv. 7.

5. How often you are call'd upon to obey, *Tit.* ii. 12.

6. The Misery of such as do not obey, *Rom.* vi. 16.

7. The Torments provided for them, 2 *Thess.* i. 8.

8. The Promise made to the Obedient, 1 *Tim.* iv. 8.

9. Without Obedience we have no true Faith, S. *Jam.* ii. 26.

10. Nor true Love to Christ, and by consequence, are no true Christians, S. *Joh.* xv. 14.

S. JOH.

S. JOH. XV. 4.

Abide in Me, and I in you.

Here is,

I. AN Exhortation or Command; *Abide in me.* What is it to abide in Christ?

1. Christ is the true Vine.
   1. Small in outward Appearance, *Isa.* liii. 3.
   2. Spending itself for others.
   3. Refreshing the Hearts of People, *Psal.* civ. 15.
   4. Trod in the Wine-press of GOD's Anger, *Isa.* lxiii. 2, 3.
   5. The Root and Stock from whence all Influence comes into the Branches, S. *Joh.* xv. 5.
2. The Father is the Husbandman,
   1. Who planted this Vine, even appointed Christ for our Saviour, *Act.* ii. 23.
   2. Engrafts the Branches, S. *Joh.* vi. 44. *Rom.* xi. 23.
   3. Prunes and purges them, *Isa.* v. 1, 2. S. *Joh.* xv. 2.
3. All Professors are Branches of this Vine.
   1. As having no Subsistence in themselves, but only in the Stock, *Christ Jesus.*
   2. And therefore, it is as necessary for them to be united to Him, as it is for Branches to be in the Tree, S. *Joh.* xv. 5.

4. All these Branches are not of one Sort, for some are in Him,
   1. Only by external Profession, and bear no Fruit, S. *Joh.* xv. 2.

2. Others

2. Others by real Union, bearing Fruit, *Verses* 2, 5.

This Union to Christ is,

1. Spiritual, *Ephes.* v. 32.
2. Real, S. *Joh.* xv. 1. and 6. 55.
3. Immediate, *Act.* ix. 4. 1 *Cor.* xii. 12.
4. Necessary, *Phil.* iii. 8, 9.
5. Effectual, S. *Joh.* xv. 2.

5. Believers should abide in Christ.

Reasons,

1. Because of the necessary Dependence of our Fruitfulness, upon our abiding in Christ; for we can bear no Fruit without Him, *ver.* 4.
   1. We can do nothing accceptable without Him, *Prov.* xv. 8. because,
   2. We can do nothing, in itself Good, without Him, S. *Joh.* vi. 44. 2 *Cor.* iii. 5. *Phil.* ii. 13.

   For without Him,

   1. Our Understandings are dark, *Ephes.* v. 8. 1 *Cor.* ii. 14.
   2. Our Wills perverse, *Rom.* i. 24. *Jer.* xvii. 9.

   But in Him we may abound in Fruit, *ver.* 5. because if we be in Him, His Spirit will diffuse itself into us;

   1. Clearing our Apprehensions, *Ephes.* v. 8.
   2. Reforming our Judgments, *Isa.* v. 20.
   3. Awakening our Consciences, *Act.* xxiv. 16.
   4. Cleansing our Hearts, *Act.* xv. 9.
   5. Rectifying our Wills, *Psal.* cxix. 36.
   6. Ordering our Affections, *Coloss.* iii. 2.

1. Fear,

1. Fear, *Prov.* xxiii. 17.
2. Love, S. *Matt.* xxii. 37.
3. Grief, 2 *Cor.* vii. 19.
4. Joy, *Phil.* iv. 4.
5. Trust, *Prov.* iii. 5, 26.

7. Regulating our Lives and Actions, *Psal.* l. 23.

So as,

1. They be grounded on GOD's Word, *Isa.* i. 12.
2. Directed to His Glory, 1 *Cor.* x. 31.

2. Reason.

If we abide not in Him, we shall be cast out, *ver.* 6. for, without abiding in Christ,

1. Our Sins cannot be pardon'd, *Ephes.* i. 7.
2. Nor our Lusts subdu'd, S. *Matt.* i. 21.
3. Nor GOD's Wrath appeas'd, 1 S. *Joh.* ii. 1.

3. Reason.

If we do abide in Him, our Prayers shall be granted; for,

1. He will give us His Spirit to direct us what we should pray for, *Rom.* viii. 26, 27. S. *Joh.* xvi. 26.
2. In Him we are interested in the Promises, 2 *Cor.* i. 20.
3. He will make Intercession for us, *Hebr.* vii. 25. S. *Joh.* xv. 26, 27.

USES.

1. Examine whether you be in Christ. If you be in Him,

1. You must needs believe, *Ephes.* iii. 17.
2. ——— love Him, S. *Luk.* xiv. 26.

3. You must needs prize Him above all other Things, *Phil.* iii. 8, 9.
4. —— be new Creatures, 2 *Cor.* v. 17.
5. —— walk according to His Laws, *Rom.* viii. 1. S. *Joh.* xiv. 15. 1 S. *Joh.* v. 3.

2. Exhortation; *Abide in Christ.*
   1. The Means thereunto;
      1. Reading of His Word, S. *Joh.* xv. 7.
      2. Hearing it, *Rom.* x. 17.
      3. Praying to Him, S. *Jam.* i. 5. S. *Matt.* vii. 7.
      4. Receiving His Sacraments.
      5. Meditation on Him, *Coloss.* iii. 1, 2. *Phil.* iii. 20.
         1. His Person, 1 *Tim.* ii. 5.
         2. His Actions, *Act.* x. 38.
         3. His Passion, *Isa.* liii. 5.
         4. His Merit, *Act.* xx. 18.
         5. His Intercession, *Hebr.* vii. 25.
   2. The Motives; *If you abide in Him*;
      1. Your Sins shall be pardon'd, *Isa.* liii. 6, 11.
      2. There shall be no Condemnation to you, *Rom.* viii. 1.
      3. He will adorn your Souls with all His Graces, *Hebr.* i. 9.
      4. —— keep you from Temptations, or strengthen you under them, S. *Luk.* xxii. 31, 32.
      5. If you abide in Him now, you shall abide with Him for ever, S. *Joh.* xvii. 24.
      6. If you abide in Him, He will abide in you. Which is,

II. The Promise, or Encouragement. *Abide in me, and I will abide in you.*

How

How will He abide in us?

1. Negatively.
   1. Not personally, as if there were any Confusion of Beings.
   2. Not bodily, *Coloss.* iii. 1.
   3. Not formally, as if He was the Form of our Souls, *Coloss.* ii. 20.
2. Positively.
   1. Invisibly, yet really, S. *Joh.* vi. 55, 56.
   2. Spiritually, *Gal.* ii. 20. *Ephes.* iii. 17.
   3. Mystically, S. *Joh.* xiv. 20, 21. *Ephes.* v. 32.
   4. Sacramentally, 1 *Cor.* x. 16.
   5. Operatively, *Coloss.* iii. 11. *Phil.* iv. 13. S. *Joh.* xv. 5. 2 *Cor.* xiii. 5. by His Spirit, 1 S. *Joh.* iv. 13. which is,
      1. An illuminating, *Ephes.* i. 17, 18, 19. *Psal.* cxix. 18.
      2. —— cleansing.
      3. —— sanctifying, *Ezek.* xxxvi. 27.
      4. —— guiding, *Rom.* viii. 14.
      5. —— sealing *Spirit*, Rom. viii. 15, 16.

USE.

Strive to have Christ abiding in you; for if so, then *all Good* abides in you, and you shall abide with Him.

S. JOH. XV. 7.

If ye abide in me, and my Words abide in you, ye shall ask what ye will, and it shall be done unto you.

1. SOmething is here required or supposed.
2. Something promised.

I. What required or supposed?

1. What is meant by our abiding in Him? This is called partaking of Him, *Hebr.* iii. 14. and implies in it our

1. Being in Him, *Rom.* viii. 1. 2 *Cor.* v. 17. By Baptism, *Rom.* vi. 3. *Gal.* iii. 27, 28. By Obedience to His Laws, *Gal.* v. 24. By a true and sincere Faith, *Phil.* iii. 8, 9. By being Members of His mystical Body, *Coloss.* i. 18. *Ephes.* v. 30.
2. Continuing in Him as a Branch in the Vine, S. *Joh.* xv. 1, 2, 3, 4, 5, 6. Continuing in the Profession of His Doctrine, S. *Joh.* viii. 31. and hearty Endeavours after Perfection, *Coloss.* i. 28.

2. What is meant by His Words abiding in us?

1. What are we to understand by His Words? S. *Joh.* vii. 46. That Doctrine He came to deliver in His Father's Name, S. *Joh.* vii. 16. xii. 49. and xvii. 8. S. *Mar.* i. 22. S. *Luk.* iv. 22.
2. How do these Words abide in us? Namely, by our
   1. Knowing them, S. *Joh.* x. 4, 5.
   2. Believing

2. Believing them, S. *Joh.* xiii. 19. xvii. 8. viii. 45. S. *Matt.* xxiv. 35. *Rom.* x. 10. *Hebr.* iv. 2.
3. Remembring them, S. *Joh.* xv. 20.
4. Persevering in the Observance of them, S. *Mar.* xiii. 13. S. *Luk.* viii. 15. *Rev.* ii. 26.

3. What is the Effect of their abiding in us?
1. They purify us, S. *Joh.* xv. 3. and xvii. 17. 2 *Cor.* v. 17.
2. They bring forth Fruit in us, S. *Matt.* xiii. 23. S. *Joh.* xv. 5.

II. Here is something promised for the Encouragement of those who thus abide in Christ, and have His Word abiding in them; a great, a gracious Promise, a Promise full of Joy and Comfort, and which is well worth all the Pains they can be at, to partake of it; namely, that let them ask what they will, they shall be sure to obtain their Request. For so it follows, *Ye shall ask what ye will*, &c. S. *Matt.* vii. 7. they shall be sure not to meet with a Disappointment, for these two Reasons;

1. Because they *Will* only according to GOD's *Will*, 1 *Sam.* iii. 18. herein following the Example of their Blessed Lord and Saviour, S. *Matt.* xxvi. 39, 42. submitting with those in *Act.* xxi. 14. and praying as our Lord directs, S. *Matt.* vi. 10.

2. Because they ask according to His Will, and so are sure to be heard upon this Account, 1 S. *Joh.* v. 14, 15.

Particularly they ask,
1. Nothing but what is lawful, S. *Matt.* vii. 11. avoiding the Folly abovemention'd, *Psal.* l. 21, 22.
2. And only to a good End, S. *Jam.* iv. 3.

3. They take a right Method in asking; praying,
   1. In Faith, S. *Matt.* xxi. 22. S. *Jam.* i. 5, 6, 7.
   2. With Fervency and Devotion, *Rom.* i. 9. 1 *Cor.* vi. 20.
   3. In Humility, S. *Luk.* xviii. 9, *&c.* Psal. cxxxviii. 6.
   4. From a clean and pure Heart, *Isa.* i. 11, 16, 17, 18. 1 *Tim.* ii. 8.
   5. With Constancy and Perseverance, *Luk.* xviii. 1. and xi. 8, 9, 10. *Ephes.* vi. 8.
   6. In the Name, and through the Merits and Mediation of our Lord Jesus Christ, S. *Joh.* xiv. 13, 14.

USES.

1. Here is Comfort to those that have Christ's Words abiding in them, that they can want Nothing, but what they may have upon asking it, S. *Joh.* xv. 16. and xvi. 23, 24.

2. What Care therefore ought every one to take, that these Words of Christ may abide in Him?
   1. To be heartily desirous of them, 2 S. *Pet.* ii. 2.
   2. To prepare Himself for the Hearing and Reading them, 2 S. *Pet.* ii. 1. S. *Jam.* i. 21.
   3. To attend to them seriously, S. *Luk.* viii. 18.
   4. To believe and retain them in Mind, S. *Joh.* xii. 47, 48.
   5. To put them in Practice, S. *Jam.* i. 22, 23, 24, 25. S. *Joh.* xiii. 17.

S. JOH.

S. Joh. xv. 26.

But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, who proceedeth from the Father, He shall testify of Me.

Doctrine I.

THE Spirit is of itself. — *Spiritum Dei, id est, ipsum Deum*; Tertull. *ad* Marc. *lib.* 2. *c.* 9. Σὺ δὲ μάνθανε ὅτι ἔν ἐστι τοῦτο τὸ ἅγιον πνεῦμα, ἀδιαίρετον, πολυδύναμον, πολλὰ μὲν ἐνεργοῦν, αὐτὸ δὲ μὴ μεριζόμενον, *S. Cyril. Hieros. Catech.* 4. ιβ'. Ἐπαρασάμενος ἑαυτῷ τὸ φεικωδέστατον αὐτοῦ πνεύματος ἐκπεσεῖν, εἰ μὴ σέβοι τὸ πνεῦμα μετὰ πατρὸς καὶ υἱοῦ, ὡς ὁμοούσιον καὶ ὁμότιμον, *Greg. Naz.* Orat. 20. p. 365. *Nunc vero cùm dixisset, ausus es mentiri Spiritui Sancto, cum ille se putaret hominibus fuisse mentitum, ipsum Spiritum Sanctum Deum esse monstravit, subjungens, non hominibus mentitus es, sed Deo*, B. Aug. *Quæst. super* Exod. *l.* 2. *c.* 59. S. *Mar.* xii. 36. *Act.* xxviii. 25. *Rom.* xv. 19. 1 *Cor.* xii. 4, &c. *Rom.* viii. 26. *Ephes.* iv. 30.

II. Doctrine.

He is a distinct Person from the Father and the Son, S. *Matt.* xxviii. 19. 2 *Cor.* xiii. 14. 1 S. *Joh.* v. 7.

1. He proceedeth from the Father, so says the Text, παρὰ τοῦ πατρὸς ἐκπορεύεται.

2. He is sent by the Son, ὃν ἐγὼ πέμψω.

III. Doctrine.

He proceeds from the Father and the Son, *Rom.* viii. 9. *Gal.* iv. 6. *Phil.* i. 19. S. *Joh.* xiv. 26.

Καὶ γὰρ ὁ Ἀπόστολος λέγει, καὶ τοῦ πατρὸς, καὶ τοῦ υἱοῦ ἐστὶ τὸ πνεῦμα, οὕτως λέγων· Ὑμεῖς δὲ οὐκ ἐστὲ ἐν σαρκὶ, ἀλλ' ἐν πνεύματι· εἴπερ πνεῦμα Θεοῦ οἰκεῖ ἐν ὑμῖν· Εἰ δέ τις πνεῦμα Χριστοῦ οὐκ ἔχει, οὗτος οὐκ ἔστιν αὐτοῦ. S. Athanas. contr. Maced. Dial. 1. *p.* 270. *Cum Spiritus autem Sanctus & Patris & Filii sit Spiritus*, S. Aug. Ep. 66.

1. The Father is the Fountain of the Deity. Μίαν γινώσκομεν τὴν πατέρα αἰτίαν, καὶ ῥίζαν, καὶ πηγὴν τῆς θεότητος, *Concil. Florent.*

2. He communicates His whole Essence to the Son, S. *Joh.* v. 26.

3. The Father and the Son communicate the same to the Holy Spirit; *Firmissimè tene, & nullatenus dubites, eundem Spiritum Sanctum, qui Patris & Filii unus est Spiritus, de Patre & Filio procedere*, S. Aug. de Fide ad Petrum Diaconum, *c.* 11. *Et qui potest intelligere in eo quod ait Filius, sicut habet Pater vitam in semetipso, non sine vita existenti jam Filio vitam dedisse, sed ita eum sine tempore genuisse, ut vita quam Pater Filio gignendo dedit, coæterna sit vitæ Patris qui dedit; intelligat sicut habet Pater in semetipso, ut de illo procedat Spiritus Sanctus, sic dedisse Filio ut de illo procedat idem Spiritus Sanctus, & utrumque sine tempore; atque ita dictum Spiritum Sanctum de Patre procedere, ut intelligatur, quia etiam procedit de Filio, de Patre esse & Filio*; Idem de Trinitate, *l.* 15. *c.* 26.

The *Constantinopolitan* Bishops put *à Patre* into the Creed; the Western Churches *Filioque*, especially the *Spanish* and *French*; *Leo* III put it out, and *Nicolaus* put it in again, and so arose the Schism.

IV. Doctrine.

This Person the Son promises to send after His Ascension, S. *Joh.* xiv. 26. and xvi. 7. S. *Luk.* xxiv. 49.

1. As

1. As a Comforter, as we render the Word, S. *Joh.* xiv. 16, 26. in the Text, and in Chap. xvi. 7.

2. To testify of Him, ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ.

3. To teach them all Things, S. *Joh.* xiv. 26.

4. To bring all Things to their Remembrance, S. *Joh.* xiv. 26.

5. To guide them into all Truth, S. *Joh.* xvi. 13.

6. To convince the World of its Infidelity, S. *Joh.* xvi. 8.

V. DOCTRINE.

This Promise was punctually fulfill'd by the Holy Spirit's coming, as had been foretold, *Act.* ii. 1, *&c.*

VI. DOCTRINE.

This Spirit is to continue with us, as long as the World shall last, S. *Matt.* xxviii. 20. S. *Joh.* xiv. 16.

1. Illuminating our Minds with spiritual Truths, 1 *Cor.* ii. 12. *Ephes.* i. 17, 18.

2. Sanctifying our Natures, 1 *Cor.* vi. 11. *Tit.* iii. 5.

3. Exciting to, and conducting us in the Ways of Holiness, *Rom.* viii. 14. *Gal.* v. 25.

4. Comforting and supporting us under Difficulties and Temptations, *Act.* ix. 31. *Rom.* xv. 13.

5. Assisting us in our Devotions, and teaching us how to pray acceptably to GOD, *Rom.* viii. 15, 26, 27. *Gal.* iv. 6.

6. Marking us out as the Children of GOD here, and Heirs of eternal Glory hereafter, *Rom.* viii. 16. *Ephes.* i. 13. and iv. 30.

USES.

1. See here the Faithfulness of our Saviour's Promise, *Hebr.* x. 23. *Act.* ii. 1, *&c.*

2. Let

2. Let us take Care not to offend this blessed Spirit thus given us, to such excellent Purposes, *Ephes.* iv. 30.

3. Pray for the Spirit, S. *Luk.* xi. 13.

Consider,

1. The Necessity of having it, inasmuch as without it,
   1. You can know Nothing of GOD, 1 *Cor.* ii. 14.
   2. Nor believe in Christ, S. *Joh.* vi. 44.
   3. Nor do any good Works, S. *Joh.* xv. 5, 6.
   4. Nor enjoy any true Comfort here, *Ephes.* vi. 1.
   5. Nor get to Heaven hereafter, it being by this Holy Spirit we are to be *sealed to the Day of Redemption*, Ephes. iv. 30.
2. The Possibility of obtaining it, *Rom.* v. 5. 1 S. *Joh.* iii. 24.

S. JOH.

S. JOH. XVI. 9.

Of Sin, because they believe not in Me.

OUR Blessed Saviour having promis'd His Disciples, that upon His Departure, He would send the Holy Ghost, the Third Person of the Blessed Trinity, to be with them in His Absence; *ver.* 8. He informs them, that when He is come, He will reprove the World, of Sin, of Righteousness, and of Judgment.

He will reprove, or rather, as it is in the Margin of your Bibles, ἐλέγξει, He will convince, will argue them out of their former Opinions, will confirm His Doctrine with such undeniable Proof, that they shall not be able to gain-say Him; ἐλέγχω σὲ, *redarguo te*, Suid.

The World, that is, the Men of it, 1 S. *Joh.* ii. 2.

1. Of Sin, (as it is in the Text) in not believing Him to be the *Messiah*, S. *Joh.* xv. 22. nor hoping to be saved by Him, 1 S. *Joh.* v. 13. *Act.* iv. 12.

2. Of Righteousness, *ver.* 10. that is, that He was a just and righteous Person, and no Impostor or Deceiver, as His Enemies endeavoured to represent Him, inasmuch as had He been what they would have had Him, He could not have ascended into Heaven, and taken His Place there, as He was about shortly to do. *Of Righteousness, because I go to my Father, and ye see me no more.*

3. *Of Judgment, because the Prince of this World is judged*; as much as to say, that *Satan*, the Prince of this World, is now to be dispossess'd of his Domi-

Dominion; and all that belong to his Kingdom, preferring his Service, before that of his lawful Prince and Judge, shall be condemned too, *ver.* 11.

It is the first of these, I have chosen to speak to, *Of Sin, because they believe not in me.*

DOCTRINE.

It is a great Sin not to believe in Christ, S. *Joh.* iii. 18, 19. and xiv. 1. *Hoc enim peccatum, quasi solum sit, præ cæteris posuit*; S. August.

I. What it is to believe in general: Faith is the Assent of the Mind to any Truth, upon the Testimony of another. *Quid est enim Fides, nisi credere quod non vides?* S. August. in Evang. Joan. Tract. 40.

There is a fourfold Assent we give to Things.

1. We assent to some Things, from the Evidence of Sense, S. *Matt.* xxvii. 42. S. *Joh.* x. 25. and xx. 8, 24, 25, 27, 28.

2. To others from the Evidence of the Things themselves, without any Arguments to enforce our Belief, *Act.* xxvi. 26. 2 *Tim.* i. 5.

3. To others, from demonstrative Arguments; and this is more properly term'd Science or Knowledge, than Faith. Thus we are convinced, that the Whole is greater than a Part, that the three Angles of a Triangle are equal to two right ones; what Things are equal to a third, are equal also to one another, *&c.*

4. From the Credit and Authority of the Asserter, S. *Joh.* i. 7. and xiv. 29. *Rom.* x. 17. S. *Joh.* v. 47. this is properly call'd Faith.

But because there are two sorts of Testimonies, Humane and Divine, there is a twofold Faith.

1. A

1. A Humane Faith, whereby we assent to a Thing, upon the Testimony of Man, S. *Luk.* xxiv. 34. *Exod.* iv. 1. S. *Joh.* iv. 41.
2. A Divine Faith, such as is founded upon the Testimony of GOD, 1 S. *Joh.* v. 9, 10. S. *Joh.* iii. 33.

II. What is that Faith we are bound to act on Christ?

1. Historical, S. *Joh.* xx. 31.
   1. What is this historical Faith? It is a Habit of the Mind, whereby we assent to whatsoever is recorded in the Holy Scriptures, concerning the Birth, Life, Miracles, Death, Resurrection, Ascension, *&c.* of Christ, S. *Luk.* i. 3, 4.
   2. What Ground have we to believe those Things to be true, which were done so long ago? Because,
      1. They were Eye-witnesses that relate them, S. *Luk.* i. 2. 2 S. *Pet.* i. 16. 1 S. *Joh.* i. 1, 3.
      2. Their Writings declare them to be honest and faithful in all their Dealings, and who therefore would not go about to deceive, 2 *Cor.* ii. 17. 2 S. *Pet.* i. 16.
      3. Their own Writings discover their Fidelity and Integrity in what they relate, inasmuch as they would not go about to conceal their own Faults, S. *Matt.* xxvi. 70, 71, 72, 73, 74. *Gal.* ii. 11. nor their Lord's Sufferings, 1 *Cor.* i. 13. *Gal.* vi. 14. These are φιλαλήθης διαθέσεως σαφῆ καὶ ἐναργῆ τεκμήρια, *Euseb.*

4. They

4. They confirmed what they wrote with their Blood, *Act.* xxi. 13.
5. Insomuch that not only Christ's Disciples, but others also of Learning and Parts, after Inquisition, believed, *Act.* xiii.20. *Quod si falsa, ut dicitis, historia illa rerum est, unde tam brevi tempore totus mundus ista religione completus est?* Arnob. adv. Gent. l. 1. p. 33.
6. The principal Things are attested by other Authors; as,
   1. About Christ.
      1. By Heathens, *Tacitus*, *Suetonius*, *Celsus*, *Numenius*, *Hierocles*, *Porphyry*, *Lucian* and *Plinius Secundus.*
      2. By *Mahometans*, that He was born of a Virgin, *Abul-Pharaj.* Dynast. 7. p. 109. *Hotting.* Hist. Oriental. l. 1. c. 3. n. 6.
      3. By *Jews*, *Talmud*, *Josephus.*
   2. About other Things in the Gospel, as about S. *John* Baptist, *Fla. Josephus*, and *Jos. Ben-Gorion*; about *Simeon*, *Gans*; about the Star at our Saviour's Birth, *Pliny. Et si verum fatemur, salutare id terris fuit*; Nat. Hist. *l.* 2. *c.* 25. about the Children slain by *Herod*, *Josephus*, and *Macrobius*, Saturnal. *l.* 2. *c.* 4. of *James* the Brother of *Jesus*, *Josephus*; of *Herod*'s Death, *Josephus*; of the Sun darken'd, and the Earthquakes in many Places; *Phlegon* saith, in the 202d *Olympiad*, a great Eclipse of the Sun, *&c.*

7. Their

7. Their Enemies could not deny the Truth of what they taught, *Act.* iv. 16. and xxvi. 26, 27.

3. How does it appear a Sin, not to believe these Things?
   1. GOD commands the Belief of them, S. *Mar.* i. 15.
   2. It is a frustrating His Intentions in Writing them, S. *Joh.* xx. 31.
   3. It is a doing Violence to Reason, these being the Words of Truth and Soberness, and so a reasonable Foundation of Faith, *Act.* xxvi. 25.
   4. He that does not believe, makes GOD a Lyar, 1 S. *Joh.* v. 10.

2. Dogmatical.
   1. What are the principal Doctrines we are to believe in the Gospel?
      1. That *Jesus* is the Christ, or *Messiah*, S. *Matt.* xvi. 16. S. *Joh.* xx. 31.
         1. The time appointed for the Appearance of the *Messiah*, expir'd in Him, *Gen.* xlix. 10. *Dan.* ix. 24, 25. *Mal.* iii. 1. *Hagg.* ii. 6, 7, 8, 9.
         2. The other Prophecies were fulfilled in Him, *Act.* iii. 24. *Rom.* iii. 21. Amongst others, these following;
            1. That He was to be born of a Virgin, *Isa.* vii. 14. S. *Matt.* i. 22, 23.
            2. And in the Town of *Bethlehem*, *Mic.* v. 2. S. *Matt.* ii. 5, 6. S. *Joh.* vii. 42.
            3. Was to be of the Seed of *David*, *Jer.* xxiii. 5. S. *Matt.* i. 1. and ix. 27.
            4. Was to have S. *John Baptist* for His Fore-runner, *Mal.* iv. 5, 6. S. *Matt.*

S. *Matt.* xi. 14. S. *Mar.* ix. 11, 12, 13.

5. Was to be a Prophet like unto *Moses*, and to whom the People were diligently to attend, *Deut.* xviii. 15. *Act.* iii. 22, 23.

6. Was to do many, and great, and highly beneficial Miracles, *Isa.* xxxv. 5, 6. S. *Matt.* xi. 4, 5. S. *Joh.* vii. 31.

7. Was to suffer for the Sins of Mankind, *Isa.* liii. 3, 4, 5, 6, 7, 8. S. *Luk.* xxiv. 20, 21.

8. His Hands and His Feet were to be pierced, *Psal.* xxii. 16. S. *Matt.* xxvii. 35.

Clavos autem istos —— in manibus pedibusq; fuisse, satis notum. Nonnus *de Servatore*, Καὶ ποσὶ καὶ παλάμησι σιδήρεα κέντρα κομίζων. *Lips. de Cruce, l. 2. c. 9.*

9. His Side was to be opened, but His Legs not broken, *Zach.* xii. 10. *Psal.* xxxiv. 20. S. *Joh.* xix. 33, 34, 36, 37.

10. He was to be scourged, *Isa.* l. 6. S. *Joh.* xix. 1.

11. Was to have Vinegar given Him to drink, *Psal.* lxix. 21. S. *Joh.* xix. 28, 29.

12. Was to have His Garments divided, and Lots cast for His Coat, *Psal.* xxii. 18. S. *Joh.* xix. 23, 24.

13. Was to make His Grave with the Wicked, and with the Rich in His Death, *Isa.* liii. 9. S. *Matt.* xxvii. 38, 59, 60.

14. Was

14. Was to rise again from the Dead, *Psal.* xvi. 10. *Act.* ii. 31. 1 *Cor.* xv. 4, 5, 6.
15. Was to ascend into Heaven, *Psal.* lxviii. 18. S. *Luk.* xxiv. 51. *Act.* i. 9, 10.
16. Was to extend His Kingdom over the Earth, *Psal.* ii. 8. *Isa.* xlv. 22. *Mal.* i. 11. S. *Joh.* xii. 32. *Act.* ii. 47.
17. Was to make Intercession for the Transgressors, *Isa.* liii. 12. *Rom.* viii. 34.
18. Was to be the Saviour of Mankind, *Isa.* xlix. 6. and liii. 11. *Rom.* v. 19. 1 S. *Joh.* ii. 2.

2. That in this Christ, the *Jewish* Rites and Ceremonies are abolished, *Act.* xv. 24.
3. That there is no way to be saved, but by Him, *Act.* iv. 12.
4. That whosoever believes in Him shall be saved, S. *Joh.* iii. 16.
5. That this Christ is GOD and Man, S. *Matt.* i. 23. 1 *Tim.* ii. 5. *Act.* xx. 28.
6. That He will judge the World, *Act.* xvii. 31. 2 *Tim.* iv. 1.
7. That after Judgment, there will be a Heaven and Hell, 2 *Tim.* i. 10. S. *Matt.* xxv. 46.

2. How does it appear to be a Sin not to believe all this?

1. GOD commands to believe it, 1 S. *Joh.* iii. 23.
2. He that denies it, is a Liar, 1 S. *Joh.* ii. 22.
3. GOD has confirmed this Doctrine by many Miracles, S. *Joh.* xv. 22.

4. These Doctrines are agreeable to Reason. Ὅρα δὴ εἰ μὴ τὰ τῆς πίστεως ὑμῶν τῇ κοιναῖς ἐννοίαις ἀρχῆθεν συνάγορεύοντα, *Orig.*
5. Damnation is threaten'd to such as believe not, S. *Mar.* xvi. 6.

3. How may we know who do truly believe? *Rom.* x. 10.
1. He that believeth, cannot but admire such glorious Mysteries, 1 *Tim.* iii. 16.
2. Cannot but fear such dreadful Threatnings, S. *Luk.* vi. 25. *Rev.* vi. 15, 16. and xxi. 8.
3. Cannot but lay hold of such gracious Promises, S. *Matt.* xi. 28, 29. *Act.* xvi. 31.
4. Cannot but obey such holy Commands as are revealed in the Gospel, S. *Matt.* xi. 30. S. *Joh.* xxii. 37, 38, 39.

3. Saving Faith, S. *Mar.* xvi. 16.
1. What it is.
1. It is a gracious Habit. It is not a single Act, but a fixed and steady Persuasion.

And it is a gracious Habit, as wrought in us by the Spirit of G O D; without whose Assistance we can do nothing as we ought, *Rom.* viii. 26.

It is a gracious Habit likewise, as it tends to fill the Mind with Grace and Goodness, taking it off from Sin, and fixing it upon Christ, and the Necessity of submitting to Him, and obeying His Commandments, S. *Joh.* xii. 49, 50. and xv. 3. *Gal.* v. 24. S. *Jam.* ii 17. *Fides Jesu Christi, qua nos fideles facit. Hac est justitia Dei, quam non solum docet per legis*

legis præceptum, verum etiam dat Spiritus donum; S. Aug. de Spiritu & Lit. c. 32.

2. The Subject of it is the Heart, *Rom.* x. 10. *Ephes.* iii. 17. *Credere est cum assensu cogitare*; Tho. Aq. Sum. 22dæ 2. 1. c.
   1. The Understanding, S. *Joh.* xvii. 3.
   2. The Will, *Phil.* iii. 8, 9.
3. The efficient Cause.
   1. Principal, the Spirit, *Gal.* v. 22.
   2. Instrumental, the Word, *Rom.* x. 17.
   3. Moving, *causa* προηγουμένη.
      1. A Sense of our own miserable Condition, without Christ, *Ephes.* ii. 1.
      2. A Hope of Pardon and Salvation thro' Him, 1 S. *Joh.* ii. 11, 13.
4. The Act of Faith is a Reliance, *Hebr.* x. 19, 20, 21, 22, 23. and is call'd in Scripture,
   1. Coming to Christ, S. *Joh.* vi. 35.
   2. Receiving of Him, S. *Joh.* i. 12.
   3. Eating of Him, S. *Joh.* vi. 53, 54.
   4. Having the Son, 1 S. *Joh.* v. 12.
5. The Object, Christ, *Rom.* iii. 22. *Coloss.* i. 27. *Fides Christi est credere in eum, qui justificat pœnitentem: credere in Mediatorem, sine quo, nullus reconciliatur Deo: credere in Salvatorem, qui venit quærere & salvare quod perierat: credere in eum qui dixit, sine me nihil potestis facere*; Sentent. excerpt. ex August. 352.

Christ crucified, *Rom.* v. 8. 1 *Cor.* ii. 2. *Hebr.* ii. 9. *Elegit & genus mortis, hoc est, ut in cruce penderet, & ipsam cru-*

cem in cordibus fidelium figeret, ut dicat Christianus, mihi autem absit gloriari, nisi in cruce Domini nostri Jesu Christi; S. Aug. in Joan. tract. 43.

6. The immediate End.
   1. Salvation, S. *Joh.* iii. 17. *Ephes.* ii. 8.
      1. From the Guilt of Sin, S. *Matt.* i. 21.
      2. From the Dominion of it, 1 S. *Joh.* iii. 5, 8.
      3. From the Wrath of GOD, 2 *Cor.* v. 19.
   2. Eternal Happiness, *Hebr.* x. 38. 1 S. *Joh.* iv. 9.

2. How does it appear to be a Sin, not to believe thus on Christ?
   1. GOD commands to believe in Christ, 1 S. *Joh.* iii. 23. and vi. 30.
   2. Disbelief in Him is an Undervaluing of Him, and the Salvation so graciously offered by Him, S. *Joh.* v. 40. *Hebr.* x. 29.
   3. It contradicts the great Design of the Gospel, which is to bring us to Salvation by Christ, *Rom.* xi. 20.
   4. It is a great Aggravation of our other Sins, S. *Joh.* xv. 22. πρόφασιν οὐκ ἔχουσι, they have no Plea left, will have no Excuse to make for themselves at the last Day.

3. Signs of a true Faith; It quickens the Sinner, *Ephes.* ii. 1.
   1. Purifying the Heart, *Act.* xv. 9.
   2. Working by Love, *Gal.* v. 6.
   3. Overcoming the World, 1 S. *Joh.* v. 4.
   4. Crucifying the Flesh with the Affections and Lusts, *Gal.* v. 24.

5. Makes

5. Makes us fruitful in all good Works, *Coloss.* i. 10.

MOTIVES.

1. Without Faith it is impossible to please GOD, *Hebr.* xi. 6.

2. Or to be happy with Him, *Hebr.* iv. 6. *Si quis hic non ambulaverit per fidem, non perveniet ad speciem*, S. August. de Fide ad Petr. Diac.

3. He that believes not shall be damned, S. *Mar.* xvi. 16. *Rev.* xxi. 8.

4. He is condemned already, S. *Joh.* iii. 18.

5. Believe in the Lord Jesus, and thou shalt be saved, *Act.* xvi. 31.

MEANS.

1. Labour to be sensible of thy Want of a Saviour, *Rom.* vii. 24, 25.

2. Wait upon the Ordinances, *Rom.* x. 17. Ὁ τοίνυν τὸ ῥῆμα κωλύων, ἢ ἀκοὴν ἐμφράττει, ἢ πίστιν ἐκβάλλει, S. Athanas. *Quod verit. non ex Mult. Jud. tom.* 2. *p.* 295.

3. Be much in Prayer, S. *Mar.* ix. 24. 1 *Thess.* v. 17. *Nec sic existimemus fidem nostram esse in libero arbitrio, ut divino non egeat adjutorio*, S. August. in Joan. tract. 53.

5. Receive the Sacrament, 1 *Cor.* xi. 26.

S. JOH. xvi. 23.

Verily, verily, I say unto you, whatsoever ye shall ask the Father in my Name, He will give it you.

I. DOCTRINE.

WHatsoever we have need of, we are to pray for, *Phil.* iv. 6.

1. Man is an indigent Creature, 1 *Cor.* iv. 7.
   1. In his Soul, *Psal.* xlii. 5.
   2. In his Body, *Job* i. 21.
2. Our Wants can be supplied only by GOD, *Psal.* xxiv. 1. and l. 10, 11, 12.
3. He has promised to supply them, *Psal.* xxxiv. 9, 10. 1 S. *Joh.* v. 14, 15.
4. But upon this Condition, that we pray for it, *Isa.* xlv. 11. *Ezek.* xxxvi. 37.
5. Hence, all we want we are to pray for, *Psal.* l. 15. S. *Joh.* xvi. 24.

USE.

1. To consider our Wants, *Rev.* iii. 17.
2. To pray for their Supply, S. *Jam.* iv. 2. and v. 13. *Rom.* x. 12.

II. DOCTRINE.

Our Prayers are to be directed to GOD, S. *Matt.* iv. 10.

This appears,

1. From Scripture, S. *Matt.* vi. 9. *Rom.* x. 14.
2. From Reason; inasmuch as,
   1. None else can hear us, *Psal.* lxv. 2.
   2. None else can answer us, S. *Jam.* i. 17.

3. From

3. From Fathers; Προσευχή ἐστιν αἴτησις ἀγαθῶν παρὰ τῶν εὐσεβῶν εἰς Θεὸν γινομένη, *S. Basil. Homil. ad Mart. Juliam*, Tom. 1. p. 318. Μόνῳ προσευκτέον τῷ ἐπὶ πᾶσι θεῷ. Orig. c. Cels. l. 8. *Coimus in cœtum & congregationem, ut ad Deum quasi manufactâ precationibus ambiamus orantes*, Tertull. Apol. c. 39. *Sacerdos ante orationem præfatione præmissâ parat fratrum mentes, dicendo, Sursum corda; ut dum respondet plebs, Habemus ad Dominum, admoneatur nihil aliud se quàm Dominum cogitare debere*, S. Cypr. de Orat. Dom. *Oratio est mentis devotio, id est, conversio in Deum per pium & humilem affectum*, S. August. de Spiritu & Anima, c. 50. Ἐστὶν ἀνάβασις νοῦ πρὸς Θεὸν, *Damasc.*

USE.

Therefore, not to pray to Saints or Angels, 1 *Tim.* ii. 5. *Coloss.* ii. 18.

III. DOCTRINE.

Our Prayers must be made in the Name of Christ.

1. GOD and Man naturally are at Variance, *Rom.* viii. 7.

2. Christ is the only Mediator betwixt them, 1 *Tim* ii. 5.

3. It is only by His Mediation that our Persons and Prayers are accepted, *Ephes.* i. 6. S. *Joh.* xv. 16.

4. Therefore, we are to depend only upon His Merit for our Acceptance, S. *Joh.* xv. 5. and vi. 37, 38, 39.

5. This our Dependence upon Him alone, is our praying in His Name, S. *Matt.* xxi. 22.

USE.

1. See one great Reason that our Prayers are not answered, S. *Joh.* xvi. 24.

2. Hence note, how we may have them answered, even by Faith, S. *Mar.* xi. 24.

IV. DOCTRINE.

Whatsoever we ask in the Name of Christ, we shall certainly receive, S. *Joh.* xiv. 13. and xv. 7.

1. Because Christ has satisfied for our Sins, that made us not accepted, *Isa.* lix. 2. *Rom.* v. 11.

2. Because He intercedes for us, *Hebr.* vii. 25.

Object. But we oft do not receive what we ask, *Habak.* i. 2. *Mic.* iii. 4.

1. Perhaps thou art no true Believer, S. *Jam.* i. 6.

2. Or dost not pray in Christ's Name, S. *Joh.* xvi. 26, 27. *In ejus nomine petit, quem cogitat cum petit*, S. August.

3. Or not to a right End, S. *Jam.* iv. 3.

4. Or what thou askest may do thee Hurt, *Prov.* xxx. 8, 9.

5. Or GOD may give thee something better in lieu of it, *Gen.* xvii. 18, 19, 20, 21. 2 *Sam.* xii. 8.

6. Or, possibly, GOD has granted this Petition, but defers the giving it to a more convenient time, 2 *Cor.* vi. 2. and xii. 8. *Gen.* xv. 16. *Quædam enim non negantur, sed ut congruo dentur tempore, differuntur*, S. August.

1. We may not be sensible enough of our Want of it, S. *Matt.* xxiii. 37.

2. He may do it to exercise our Faith, in believing what we see not, S. *Joh.* xx. 29. *Nam si vides, non est fides*, S. Aug.

3. Or

3. Or our Patience, *Hebr.* vi. 12.
4. To teach us to submit to His Wisdom and Contrivance in timing all Things, *Job* ix. 4. *Act.* i. 7.
5. To make us prize it the more, when we have it, *Prov.* xiii. 12.

USE. Pray in the Name of Christ,

1. For Pardon, *Psal.* li. 2. and xxxix. 1.
2. For Acceptance, *Psal.* xix. 14.
3. For Mortification, *Psal.* cxix. 133.
4. For Guidance in the Ways of Holiness, *Psal.* cxxxix. 24.
5. For a clear Understanding of the Divine Mysteries, *Psal.* cxix. 18, 27. S. *Jam.* i. 5.
6. For Strength of Grace, *Psal.* cxix. 28. S. *Luk.* xvii. 5.
7. For a sanctified Use of all your Enjoyments, S. *Joh.* xvii. 17. *Rom.* viii. 28.
8. For what temporal Things you want, only so far as GOD sees them for His Glory, and your own Good, S. *Luk.* xxii. 42.

DIRECTIONS.

1. Set yourselves as in GOD's Presence, *Psal.* xvi. 8. and liv. 3.
2. Carry yourselves reverently, *Job* xlii. 5, 6.
3. Keep your Minds intent upon the Things you are praying for, *Ezek.* xxxiii. 31.
4. Fix the Eye of your Faith constantly upon the Merits and Mediation of Christ, *Act.* xv. 11. *Ephes.* iv. 32. 1 *Thess.* v. 9.
5. After Prayer expect an Answer upon His Account, *Psal.* v. 3.

S. JOH.

S. JOH. xvii. 4.

I have glorified thee on Earth; I have finished the Work, which thou gavest me to do.

IN this Chapter is Christ's Petition, *ver.* 1. *Glorify thy Son*, namely, by supporting and raising Him up according to the Promises made to Him, *Psal.* xvi. 10. *Isa.* xlix. 8. and l. 8, 9. *Act.* ii. 27.

1. Because *the Hour is come*, v. 1.
2. *That thy Son may glorify Thee*, ver. 1.
3. That He may perform His Trust, *v.* 2, 3.
4. Because He had been faithful in discharging His Trust, and glorifying GOD, and finishing His Work, *ver.* 4. From which Words observe,

I. OBSERVATION.

It was Christ's End in executing His Mediatory Office to glorify GOD.

1. What is it to glorify GOD? *Psal.* lxxxvi. 11. *Rev.* xv. 11.
   1. Not to add Glory to Him, *Psal.* viii. 1. and cvi. 2.
   2. But to declare the Glory that is in Him, S. *Matt.* v. 16. and xv. 31. S. *Joh.* xii. 28. and xvi. 14. And accordingly, to glorify in the vulgar Translation of the Bible, is *clarificare*, S. *Joh.* xvii. 5. As also S. *Cyprian* de Orat. Dom. p. 143. *Clarificate & portate Deum in corpore vestro.*

vestro. And, *Ille me clarificabit*, S. Aug. in Joan. tract. 107.

2. This was Christ's End, S. *Joh.* vii. 18.
   1. Not His own Glory, S. *Joh.* viii. 50. *Hebr.* xii. 2.
   2. Nor ultimately Man's Happiness, *Phil.* i. 11. and ii. 11.

   For,
      1. GOD does all Things for His own Glory, *Psal.* xlvi. 10. *Prov.* xvi. 4.
      2. All Creatures are bound to glorify Him, *Levit.* x. 3. 1 *Cor.* x. 31. 1 S. *Pet.* iv. 11.
      3. His Glory is the best End, *Rom.* xi. 36.
3. How did Christ glorify His Father? S. *Joh.* xiv. 13.
   1. By declaring His Holiness, S. *Joh.* xvii. 11.
   2. By shewing forth His Praise, S. *Matt.* xi. 25.
   3. By the Works He did in His Name, S. *Joh.* x. 25. and xi. 40.
   4. By the Occasion He gave others to bless and praise GOD, S. *Luk.* xviii. 43. and xvii. 18. *Phil.* i. 11.
   5. By teaching His Disciples to ascribe all Glory to Him, S. *Matt.* vi. 13.
   6. By the Holiness of His Life, S. *Matt.* v. 16.
   7. By the manner of His Death, S. *Joh.* xxi. 10. *Phil.* ii. 8, 11.
   8. By the Conquest thereby obtain'd over the Devil, GOD's greatest Enemy, *Hebr.* ii. 14.
   9. By His glorious Resurrection from the Dead, and visible Ascension into Heaven, *Rom.* i. 4. S. *Luk.* xxiv. 51, 52, 53.

USES.

USES.

1. Comfort to Believers, that their Salvation is for GOD's Glory, 1 *Tim.* ii. 4.

2. Exhortation to follow Christ in glorifying GOD, 1 *Cor.* x. 31.

1. In your Thoughts, *Prov.* xii. 5. *Isa.* lv. 7.
2. In your Affections, *Gal.* v. 24. *Coloss.* iii. 2, 3.
3. In your Words, S. *Jam.* iii. 6, 9.
4. In your Actions, S. *Pet.* ii. 12.

II. OBSERVATION.

Christ finished the Work which His Father sent Him to do, S. *Joh.* iv. 34.

1. What was the Work Christ had to do?

1. GOD made Angels and Men capable of the Knowledge and Enjoyment of Himself, S. *Matt.* iv. 11. *Gen.* i. 26.
2. Some Angels, S. *Jude* 6. and all Men fell from this happy Estate, *Rom.* iii. 10. 1 *Cor.* xv. 22.
3. The fallen Angels were left in a miserable Condition to suffer for their Disobedience, *Hebr.* ii. 16. 2 S. *Pet.* ii. 4. S. *Jude* vi.
4. But the Son of GOD undertook the Recovery of fallen Man, 1 *Tim.* ii. 6.
5. To which end, the Father also condescended to accept of Him as our Ransom, S. *Joh.* iii. 16. 2 *Cor.* v. 19, 21.
6. The Son, to capacitate Himself for this great Work, assumed our Nature, and became Man, S. *Joh.* i. 14. 1 *Tim.* i. 15.
7. Being thus made Man, the Father exacted of Him, *Isa.* lxi. 1, 2, 3 1 *Tim.* v. 6.

1. An

1. An entire Obedience to His Laws, *Hebr.* vii. 26.
2. To undergo Sufferings for Sin, *Isa.* liii. 6. 2 *Cor.* v. 21. *Hebr.* ii. 9.

8. By complying with which Terms, He effected our Redemption, *Hebr.* iv. 15. *Rom.* i. 16. 1 *Cor.* i. 30, 31.

2. How did Christ finish this Work?
   1. As to all Sorts and Kinds, He did and suffered, *Phil.* ii. 8.
   2. As to all Parts, every Thing requir'd; It was the *Emanuel*, S. *Matt.* i. 23. Τὸ ἅγιον, S. *Luk.* i. 35. Θεάνθρωπος, in the Language of the Fathers.
   3. As to all Degrees, His Obedience was perfect, 2 S. *Pet.* ii. 22. And His Sufferings infinitely meritorious, 1 S. *Joh.* ii. 2. *Act.* xx. 28.
   4. As to all the Times of Obedience, *he continued in all Things*, Gal. iii. 10.
3. What Benefits accrue to us hereby?
   1. We are redeem'd from all Evil, *Isa.* xxxiii. 22. 1 S. *Pet.* iii. 13.
      1. From the Wrath of GOD, *Rom.* v. 9.
      2. From the Power of Satan, S. *Joh.* xvi. 11. 1 S. *Joh.* iii. 8.
      3. From the Prevalency of Sin, *Act.* iii. 26.
      4. From the Curse of the Law, *Gal.* iii. 13.
      5. From eternal Torments, *Rom.* viii. 1. 1 *Thess.* i. 10.
   2. We are instated in all Good, *Rom.* viii. 32. 1 *Cor.* iii. 22.
      1. In the Love of GOD, *Rom.* v. 1.
      2. In a justified Estate, *Rom.* iii. 24.
      3. In the Power of Holiness, 1 S. *Pet.* i. 18.
      4. In a Title to eternal Happiness, S. *Joh.* xiv. 2.

USES.

1. Information.
   1. Christ is a complete Saviour, *Hebr.* vii. 25.
   2. Justification is to be had only by Him, *Gal.* ii. 17.
2. Consolation, *Phil.* ii. 1. 2 *Thess.* ii. 16.
3. Exhortation. Finish your Works, *Rom.* xii. 12. 1 S. *Pet.* ii. 9.

III. OBSERVATION.

1. We, in Imitation of Christ, ought to finish the Work which GOD hath given us to do, 1 S. *Pet.* ii. 21. 1 *Cor.* xi. 1.

That is, to glorify GOD.

1. By acknowledging our Dependence upon Him, and honouring Him accordingly, *Psal.* lxxxvi. 9.
2. By discovering His Glory and Perfections to one another, *Psal.* ix. 11.
3. By blessing and praising Him, *Psal.* lxxxvi. 12. S. *Luk.* v. 25. 2 *Cor.* ix. 13.
4. By Confession of Sins, S. *Joh.* vii. 19. *Jer.* xiii. 16.
5. By a Dedication of the whole Man to Him, 1 *Cor.* vi. 20.
6. By being fruitful in Holiness, S. *Joh.* xv. 8.

2. Why should we finish this Work? This was the End,

1. Of our Coming into the World, *Psal.* cxlix. 2. *Prov.* xvi. 4. *Rev.* iv. 11.
2. Of our being endow'd with rational Souls capable of this Work, *Job* xxxv. 10, 11. *Act.* xvii. 26, 27.

3. Of

3. Of our Preservation, and all the Blessings we receive from Him, *Act.* xvii. 28. *Hebr.* i. 3. *Psal.* cvii. 8.
4. Of all the other Works He enables us to do, S. *Matt.* v. 16. 1 *Cor.* x. 31.
5. Of the gracious Manifestations of His Will to us, 1 S. *Pet.* ii. 9.
6. And of the glorious Hope set before us, *Coloss.* i. 27, 28. *Hebr.* vii. 19.

3. How may we finish this Work?
To do this, we must celebrate,
1. His Omniscience and Omnipresence, 1 *Sam.* ii. 3. *Jer.* xxiii. 24.
   1. By acknowledging it, *Job* ix. 11. *Psal.* cxxxix. 7, *&c.* 1 *King.* xviii. 27.
   2. By behaving ourselves as always in His Sight, *Psal.* xvi. 8.
   3. By being sincere in all our Ways, *Job* xi. 11. 2 *Cor.* i. 12.
2. His Omnipotence, *Job* xxxvi. 5. S. *Matt.* xix. 26.
   1. By praying to Him, *Isa.* lv. 6. *Ephes.* vi. 18.
      1. For the Prevention or Removal of Evils, 2 *Cor.* xii. 8. S. *Matt.* viii. 2. S. *Jam.* v. 13. *Psal.* l. 15.
      2. For conferring any Good, *Psal.* xci. 15, 16. *Phil.* iv. 6.
   2. By depending upon Him, *Rom.* iv. 20, 21.
   3. By fearing Him, S. *Joh.* iv. 24. *Isa.* viii. 13. *Jer.* v. 22.
   4. And humbling ourselves before Him, *Isa.* ii. 10, 11, 12.
3. His Wisdom by admiring it, *Rom.* ii. 33.
4. His Sovereignty by submitting to it, 1 *Sam.* iii. 18. S. *Luk.* xxii. 42.

5. His

5. His Goodness, *Isa.* lxiii. 7. S. *Matt.* xix. 17.
   1. By loving Him, *Deut.* vi. 5. *Psal.* xxxi. 23. and cxvi. 1, 2.
   2. By longing for Him, *Psal.* xlii. 1, 2. and lxxiii. 25.
   3. By rejoicing in Him in all Conditions, *Hab.* iii. 17, 18. *Phil.* iv. 4.
6. His Veracity, by believing Him, *Deut.* xxxii. 4. *Psal.* xxxi. 5. 1 S. *Joh.* v. 10.
7. His Mercy, *Psal.* cxlv. 9. 2 *Cor.* i. 3.
   1. By hoping in Him, *Psal.* xxvii. 1. and cxviii. 6, 7, 8, 9, 10.
   2. By a Fear of coming short of it, *Psal.* cxxx. 4.
   3. By praising Him, *Psal.* ciii. 2, 3, 4, 5.
   4. By imitating Him, S. *Luk.* vi. 36.
8. His Justice, *Psal.* xi. 7. and lxxxix. 14. *Zeph.* iii. 5.
   1. By repenting of the Sins we have committed, *Job* xlii. 5, 6. *Ezek.* xviii. 30. *Act.* iii. 19.
   2. By not daring to offend Him for the future, *Mal.* i. 6. *Rev.* xv. 8.
9. His Faithfulness, *Deut.* vii. 9. 2 *Thess.* iii. 3.
   1. By a Dread of His Threatnings, *Amos* iii. 6.
   2. By believing His Promises, *Rom.* iv. 20. *Hebr.* x. 23.
10. His Spirituality, S. *Joh.* iv. 24.
   1. By not framing any Picture of Him, *Deut.* iv. 15.
   2. By serving Him in Spirit, S. *Joh.* iv. 24.
11. His Fulness and All-Sufficiency, *Psal.* xvi. 11. and xvii. 15.

1. By

1. By choosing Him for our Portion, *Psal.* lxxiii. 26. and xlii. v. *Lam.* iii. 24.
2. By labouring after the Enjoyment of Him above all Things, S. *Matt.* vi. 33.

12. His Eternity, *Deut.* xxxii. 40. *Psal.* xc. 2. *Isa.* lvii. 15.
1. By believing He ever was, and ever will be, *Isa.* xlvi. 6. *Rev.* i. 8.
2. By magnifying Him upon this Account, 1 *Tim.* i. 17. and vi. 16. *Rev.* iv. 9, 10.
3. By admiring Him above all created Beings, *Psal.* cxviii. 28, 29. *Deut.* xxxiii. 26, 27. 1. *Sam.* ii. 2. *Rom.* i. 25.
4. By taking more Care of our eternal, than of our temporal Estate, S. *Matt.* vi. 19, 20. 2 *Cor.* iv. 18.

USES.

1. Reproof.
1. To the Atheist, *Psal.* xiv. 1.
2. To Idolaters, S. *Matt.* iv. 10. 2 *Cor.* x. 7.
3. To the Covetous, *Coloss.* iii. 5. *Ephes.* v. 5.
4. To the Ambitious, S. *Luk.* xxii. 26, 27. S. *Joh.* xii. 43.
5. To the Voluptuous, *Phil.* iii. 19.
6. To the Presumptuous, S. *Luk.* xiii. 3, 5.
7. To the Desperate, *Exod.* xxxiv. 6.
8. To the Hypocrite, *Job* xxii. 13, 14. and xxxiv. 13.
9. To Unbelievers, 1 S. *Joh.* v. 10.
10. To the Swearer, *Exod.* xx. 7. S. *Matt.* v. 33, 34. S. *Jam.* v. 12.
11. To the unjust Dealers, 1 *Cor.* vi. 9, 10.
12. In a word, to all sorts of Sinners, *Rom.* ii. 7, 8. 2 *Thess.* vii. 8, 9, 10.

2. Exhortation to glorify GOD; because,
   1. He made you, *Psal.* xcv. 7. and c. 3.
   2. What you have, He gave you, 1 *Cor.* iv. 7. *Act.* xvii. 25.
   3. He gave it for His Glory, 2 *Sam.* xii. 8, 9. 1 *Tim.* vi. 17, 18, 19.
   4. The Angels glorified Him, *Rev.* vii. 11, 12.
   5. He glorifies Himself, S. *Joh.* xii. 28.
   6. He is highly offended at those that will not give Him Glory, *Mal.* ii. 2. *Act.* xii. 23.
   7. Glorify Him, and He will glorify you, 1 *Sam.* ii. 30.
   8. Glorify Him in time, and glorify Him for ever, *Rev.* xxii. 5.

S. Joh.

S. JOH. XX. 26.

After eight Days, again His Disciples were within.

JESUS Christ rose the *first* Day of the Week, S. *Mar.* xvi. 1, 2. S. *Joh.* xx. 1.

That day He appear'd to *Mary Magdalen* S. *Mar.* xvi. 9. S. *Joh.* xx. 11, 12. to *Cleophas* and another, S. *Luk.* xxiv. 13. to all the Disciples, but *Thomas*, S. *Joh.* xx. 19.

Then He appear'd not again till the *eighth Day* after, which was also the *first Day* of the Week, S. *Joh.* xx. 26. neither do we read of the Apostles meeting together again, till *that* Day.

The *Day* is *thus* mention'd and specify'd for some *especial End*, which could be no *other*, but to shew the Translation of the Sabbath from the *seventh* to the *first Day*, by Christ's own Appointment, in Commemoration of His Resurrection.

Hence therefore,

1. It appears, that Christ preferr'd the *first* before the *seventh Day*, and translated the *Sabbath* from the *seventh* to the *first*.

2. This appears also from the Disciples of Christ having their *publick* and *solemn Meetings*, only upon the *first Day*, as *Act.* xx. 7. 1 *Cor.* xvi. 2.

3. It is call'd Ἡμέρα Κυριακὴ, *Rev.* i. 10. as Δεῖπνον Κυριακὸν, 1 *Cor.* xi. 20. S. *John* supposing thereby, the Day to be well known at the time of his Writing.

Μετὰ τὸ σαββατίσαι βοηθείτω πᾶς φιλόχριστος ἡμέρᾳ Κυριακῇ, S. *Ignat.*

Quæ nullam solemnitatem Christianorum sibi vendicat, non Diem Dominicam, non Pentecosten, Tert.

Sometimes it is call'd *Sunday*, Τὴν δ' Ἡλίου ἡμέραν κοινῇ πάντες τὴν συνέλευσιν ποιούμεθα, *Justin.*

Æque Diem Solis Lætitiæ indulgemus, Tertull.

So then the *Jewish* Sabbath was buried with Christ, and the Christian rose with Him. As soon as Christ was risen, *Dies Dominicus*, i. e. *Octavus, qui & primus, incepit celebrari*, S. August.

Μετέθηκε δὲ ὁ Κύριος τὴν τοῦ Σαββάτου ἡμέραν εἰς Κυριακήν, *S. Athanas.*

I. Why was the Day thus chang'd?

1. The *Jewish* Sabbath as kept on the *seventh Day*, was but a *Ceremony peculiar* to the *Jews*; a *Sign* that GOD was *their* GOD, and they *His* People, *Exod.* xxxi. 13, 14, 17. *Ezek.* xx. 12, 20.

But now they are ceas'd to be GOD's *Peculiar*, and therefore the *Sign* must needs cease.

2. The *Jewish* Sabbath was kept in Commemoration, not only of the *Creation*, but likewise of their *Redemption* from *Egypt*, *Exod.* xx. 8. *Deut.* xiii 14, 15. In *Exodus* the *Creation*, in *Deuteronomy* their *Redemption*, is made the Cause of their keeping this Day.

The *Quotum* for the Creation; the *Designation* of this Day, for their Redemption or Deliverance out of *Egypt*; but this Redemption was but a *Type* of Christ's, and therefore must needs give place to it, when fulfill'd.

Hence the Apostle reckons the *Sabbaths* among the *Shadows* of those Things to come, *Coloss.* ii. 16, 17.

3. The *Jewish* Sabbath began but in *Moses*; for we read not of their keeping it, till it rain'd *Manna*, after their coming out of *Egypt*; the second Month, the 15th Day, they came to the Wilderness

Wilderness of Sin, *Exod.* xvi. 1. next Day it rain'd *Manna*, and so for six Days, *ver.* 4, 12, 13. the *seventh* was their Sabbath, *ver.* 22, 23. so that the 22d Day was the first Sabbath they kept; for the seventh Day before that, being the 15th of the same Month, they *travell'd*, ver. 1. And if we compute from this 22d Day, then the time when *Pharaoh* was *destroy'd*, was their *Sabbath-Day*, that is, the *seventh* of the Week.

But upon our Sabbath-Day, our spiritual *Pharaoh* was *destroy'd*; for Jesus Christ then *rose from the Dead.*

Moreover, *all the* Mosaical *Law* ended in Christ, and therefore *this*; and the *Jews* still adhering to it, were destroy'd upon their Sabbath-Day; for, on that Day, their City and Temple were taken, and so their whole Polity ceas'd together.

II. Whether we are bound to observe the *Lord's-Day*, as the *Jews* their *Sabbath?*

1. Tho' the Appointment of *one* Day in *seven*, for the Religious Rest, be of *positive Institution*, yet the *Rest* or *Duty* to be observ'd and perform'd on that Day, is certainly *moral* and *perpetual.*

Dies est ceremonialis, quies moralis.

Now,

1. This was ordain'd before *Moses*, Gen. ii. 2, 3. Questionless, the Patriarchs observ'd it; be sure, they had *Weeks*, שבע, *Gen.* xxix. 27, 28.
2. It is part of the Ten Commandments, *Gen.* x. 4. *Matt.* v. 18.
3. The Reasons assign'd for observing it, are moral and perpetual; as,
   1. It is a Sabbath or Rest of the Lord.
   2. On that Day He rested from His Work of the Creation.

3. He bless'd and sanctify'd it.

4. The Law of *Nature* teaches, that we ought to set apart some time for the Service of GOD; and there seems to have been some Remains of this original Command of *one* Day in *seven*, among the *Heathens* themselves.

Josephus saith, There is no *Greek* or *Barbarous* City, Ἔνθα μὴ τὸ τῆ Ἑβδομάδος ἣν ἀργεῖν ἡμεῖς τὸ ἔθος ᾖ διεπεφοίτηκεν.

Theoph. Antioch. Περὶ τῆς ἑβδομῆς ἡμέρας πάντες ἄνθρωποι ὀνομάζουσι.

Clem. Alex. Ἀλλὰ καὶ τὴν ἑβδομὴν ἱερὰν οὐ μόνοι οἱ Ἑβραῖοι, ἀλλὰ καὶ Ἕλληνες ἴσασι.

Hesiod. Ἕβδομον ἱερὸν ἦμαρ.

Homer. Ἑβδομάτῃ δ' ἤπειλα καταήλυθεν ἱερὸν ἦμαρ.

Lampridius saith, That *Alexander Severus ascendit septimo quoque Die Capitolium, & Templa frequentavit.*

Lucian saith, That Children us'd to play every *seventh Day.*

Suetonius saith, That *Diogenes Laertius disputare Sabbatis Rhodi solitus*; and when one came to hear him out of his Order, *per servulum suum, in septimum diem distulerat.*

2. The Reason of observing *one Day* in *seven*, as to the *Quotum*, is the same to Christians, as to the *Jews* and *Patriarchs*; that is, upon account of the *Creation*, which we are as much oblig'd to bless and serve GOD for, as they; and as to the *Designation* of the *Lord's-Day* in particular, *that* certainly is as much, nay, more binding upon Christians to observe, than the *Jewish Sabbath* was to *them*; as our Deliverance was *greater*, our Redemption of infinitely *more Consequence*, even of

our

our *Souls*, as well as *Bodies* from the *Slavery* of *Sin here*, and *eternal Damnation* hereafter; upon which account, this *Day* was *sanctify'd* by our Saviour's *Resurrection*, and ordain'd by *Him* to be observ'd.

And some have thought, and not without good Reason, that *this* was the *true* seventh Day from the Creation; that as GOD rested from the Work of *Creation*, so did Christ from the Work of *Redemption*, upon *this Day*.

III. How must this Day be spent?

It must be *sanctified* to the Lord.

The Word *sanctified* signifies to *set apart*.

1. You must lay aside all worldly Employment, *Exod.* xx. 8. *Levit.* xxiii. 2. *Amos* viii. 5. *Nehem.* xiii. 19.

2. And all carnal Pleasures, which impede your Service to GOD, *Isa.* lviii. 13.

3. The whole Day is to be set apart for spiritual Employments.

1. For private Devotions, to rest in GOD, *Isa.* lviii. 13.
2. For publick Duties, S. *Luk.* iv. 16. for you find the Apostle did so.

For this end,

1. Set your worldly Business in order, over-night.
2. So soon as you awake, remember it is the Sabbath.
3. Endeavour by Prayer and Meditation, to get above the World.
4. Absent not yourselves from the publick Worship of GOD, and join with the Congregation in every thing.
5. Fill up all the *Intervals*, as much as possible, with

1. Prayer.
2. Reading.
3. Meditating and Examining yourselves.
4. Conferring.

Consider,

1. GOD hath given you six Days, and set apart but this *One* for Himself; do not rob Him of *that*, Ezek. xxiii. 38.
2. Consider the Judgments upon the Prophaners of it, *Numb.* xv. 33, 34.
3. There is a Blessing promis'd to them that sanctify it, *Isa.* lvi. 2, 6, 7.
4. This is the way to live, as if in Heaven upon Earth.
5. This is the way to celebrate an eternal Sabbath in Heaven, when we are parted from the Earth.

S. JOH. XX. 29.

Blessed are they that have not seen, and yet have believed.

IN this History is,

1. The Occasion, *ver.* 24, 25.
2. The Narration, *ver.* 26.
3. *Christ*'s Reprehension of *Thomas*, *ver.* 27. He knew what *Thomas* said, and caution'd him to be more complying for the future.
4. *Thomas*'s Confession, *ver.* 28. Τῇ μὲν χειρὶ σῶμα κατέχον, τῇ δὲ ψυχῇ Θεὸν κατανόων, *S. Chrysost.* Ἡ ἀπιστία τοῦ μαθητοῦ ἡμετέρας πίστεως μήτης γεγένηται, Idem. *Cum suam exercuit solicitudinem, fidem omnium confirmavit*, S. Aug.
5. Our Saviour's Application, *Blessed are they*, &c.

I. They who have not seen, ought, however, to believe the Resurrection of Christ, S. *Luk.* xxiv. 25, 26.

1. What Grounds have we to believe it?
   1. It was fore-told, *Psal.* xvi. 9, 10. S. *Luk.* xxiv. 45, 46. *Act.* ii. 31. 1 *Cor.* xv. 4.
   2. That Christ did rise, appears, in that many saw Him when risen, *Act.* ii. 32.
      1. *Mary Magdalen*, S. *Mar.* xvi. 9. S. *Joh.* xx. 14.
      2. *Cleophas* and another, S. *Luk.* xxiv. 13.
      3. All the Eleven, but *Thomas*, S. *Joh.* xx. 19.
      4. All the Eleven, none excepted, S. *Joh.* xx. 26.

5. S. *James*

5. S. *James*, 1 *Cor.* xv. 7.
6. Above 500 at once, 1 *Cor.* xv. 6.
7. Again at the Sea of *Tiberias*, S. *Joh.* xxi. 1, *&c.*
8. Again, just before His Ascension, S. *Luk.* xxiv. 36. *Act.* i. 3. When He eat and drank with them, and discours'd, and reason'd out of the Scriptures, S. *Luk.* xxiv. 44, 45, 46. *Act.* x. 41.
9. S. *Paul*, 1 *Cor.* xv. 8.

3. All the Apostles attested it with their Blood, for ought appears, except S. *John*, who likewise expos'd himself upon this Account, as much as any of them; or if there be any other Exception, it is only of S. *Jude*.

1. S. *James* the Great, was slain with the the Sword, *Act.* xii. 2. *Euseb. Hist. Ecc. l.* 2. *c.* 8. *l.* 3. *c.* 5. *& Suid. in voc.* Ἡρώδης.
2. S. *Peter* was crucified at *Rome*, by *Nero*, *Euseb. Hist. Eccl. l.* 3. *c.* 1. *& Chronic. p.* 162. *Lact. Instit. l.* 4. *c.* 21. *Tertull. de Præscript. adv. Hæres. c.* 36. *& Scorpiac. c.* 13. *Sulpic. Sever. Hist. Sacr. l.* 2. *c.* 41. *Lips. de Cruce, l.* 3. *c.* 8.
3. S. *Matthew* preach'd in *Ethiopia*, and was most probably martyr'd at *Naddaver*, as *Venantius Fortunatus*, and from him, *Baronius* testifies, *Bar. Martyrol. ad diem Sept.* 21.
4. S. *Andrew*, at *Patræ* in *Achaia*, by Order of the Proconsul *Ægeas* (*Baron. Martyrol. Nov.* 30.) where he readily embraced his Cross, or Tree, before he suffer'd upon it. *Chrysol. in S. Andr. Serm.* 133. *S. Bernard. in Declamat.*

clamat. in fine lib. de Duplice Martyrio, S. Cypr. ascript. p. 40.

5. S. *Philip* was ston'd to death at *Hierapolis* in *Phrygia, vid. Euseb. Hist. Eccl. l.* 3. *c.* 31. *l.* 5. *c.* 24. *Chron. ann.* 12 *Claudii.* However, *Simeon Metaphrastes* gives another Account of his Death, *Lipsi. de Cruce, l.* 3. *c.* 8. & *Baron. Martyrol. ad Maii* 1.

6. S. *Bartholomew* was beaten with Clubs, and his Skin flead off, in *Armenia, Baron. Martyrol. Aug.* 25.

7. S. *Thomas* was slain with a Dart, or Lance, at *Calamina*, in *India*, since call'd *Malapur*, and by the *Portugueze, Citta di S. Thoma, Maff. Hist. Indic. l.* 2. *p.* 85. *Niceph. Hist. Eccl. l.* 2. *c.* 4.

8. S. *James*, Surnamed *the Just*, was cast head-long from the Temple, but not being quite kill'd by the Fall, was ston'd by the Multitude, and had his Brains beat out with a Club, *Euseb. Hist. Eccl. l.* 2. *c.* 23. *l.* 3. *c.* 5. *l.* 4. *c.* 22.

9. S. *Jude*, call'd also *Lebbeus* and *Thaddeus*, is related by *Nicephorus*, to have died quietly and peaceably at *Edessa, Hist. Eccl. l.* 2. *c.* 40. but *Dorotheus* makes him to have been slain at *Berytus*, in *Phœnicia, App. in Bibl. Patr. tom.* 3. *p.* 148.

10. S. *Simon*, the *Canaanite*, is related in the *Roman* Breviary, *Octob.* 28. to have suffered Martyrdom, together with S. *Jude*, in *Persia*; but the *Greek* Menology testifies him to have been crucified

crucified and buried in this Island of *Britain*; *ad diem* 10. *Maii.*

11. S. *Matthias* is agreed on all hands to have suffer'd Martyrdom, tho' as it is not certainly known where, so neither after what manner he died. The *Greeks* say, he was crucified, *Mena. Grac. ad diem* 9. *Aug. apud Bolland. de Vit. SS. ad Febr.* 24. *tom.* 3. *p.* 433. Though others say, he was ston'd, *Martyrol. impress. Colon.* 1490. *Febr.* 24.

12. S. *John* was cast by *Domitian* into a Caldron of boiling or flaming Oil, which shewed his Readiness to die for Christ, as much as if he had actually been put to Death, and was in some Sense a greater Testimony to the Truth of the Doctrine, by reason of the miraculous Deliverance wrought for him out of his excessive Danger. Besides that, he farther confirm'd his Doctrine by his Banishment to *Patmos*, which was another sort of Martyrdom; *Tertull. de Præscript. adv. Hæres. c.* 36. *Euseb. Hist. Eccl. l.* 3. *c.* 18. And accordingly, though he died afterwards a natural Death at *Ephesus*, *Eusebius*, nevertheless, gives him the Title of a Martyr, *l.* 3. *c.* 31. *& l.* 5. *c.* 24.

4. His Adversaries asserted it; Καὶ γὰρ ἀνύποστατος ἡ ἀπαγγελία ἐγένετο τοῦ τῆς φυλάκων παρορεωμένης, S. Chrysost. in loc. *Stulta insania! si vigilabas, quare permisisti? si dormiebas, unde scisti?* S. Aug.

5. Angels

5. Angels testified it, S. *Luk.* xxiv. 5, 6.
6. GOD Himself testifies it by the Pen of S. *Paul* and S. *Luke*, *Rom.* vi. 9. *Act.* ii. 24.
7. The Miracles wrought by his Apostles make it evident, *Act.* iii. 6.

II. But how does it appear, that this same Body arose?

Answer.

1. *Mary* knew Him by His Voice, S. *Joh.* xx. 16.
2. The Apostles, by His Visage, S. *Joh.* xxi. 12.
3. S. *Thomas*, by His Wounds, S. *Joh.* xx. 27, 28. Τύπους ἐδείκνυε πληγῶν, Cyril. Alex. *Vulnerum cicatrices tetigit*, Greg. Magn. *Figuras clavium ostendit discipulis*, Iren. *Vulnera suscepta nobis cœlo inferre maluit*, S. Ambros.

IMPROVEMENT.

Is Christ risen from the Dead? Therefore, receive the Holy Sacrament with the same Affections, as ye would have look'd upon Him crucified.

1. Admiration, *Lamen.* i. 12. S. *Luk.* xxiii. 48.
2. Repentance and Sorrow for Sin, *Zach.* xii. 10. 2 *Cor.* v. 21. *Levit.* xvi. 30.
3. Fear, *Rom.* xi. 20. 1 *Cor.* ii. 2, 3.
4. Love, S. *Joh.* xxi. 16, *&c.* 1 S. *Joh.* iv. 19. *Rom.* viii. 25, 26, 27, 28, 29.
5. Thankfulness, *Coloss.* i. 12, 13, 14. *Hebr.* xiii. 15.
6. Faith, *Rom.* iv. 20. and viii. 32. 1 S. *Joh.* ii. 2. *Hebr.* ix. 24.

III. What Necessity is there of believing this Resurrection of Christ? 2 *Tim.* ii. 8.

1. On

1. On this, our Religion is grounded, 1 *Cor.* xv. 14. 2 *Cor.* xiii. 4.

2. Our Justification is assured, *Rom.* iv. 24, 25. and viii. 33, 34.

3. Our Hope confirm'd, *Hebr.* iii. 6.

1. Of our Reconciliation with GOD, *Rom.* v. 10. 1 S. *Joh.* ii. 1.

2. Of our Resurrection from the Dead, 1 *Cor.* xv. 20, 21.

3. Of Heaven and eternal Happiness, *Hebr.* vii. 25. 1 S. *Pet.* i. 3, 4.

II. Why are they blessed who never saw, and yet believe this Truth?

1. They have a truer Faith, 2 *Cor.* v. 7. *Hebr.* xi. 1. *Quid est enim fides, nisi credere quod non vides? Fides ergo est quod non vides credere, veritas quod credidisti videre,* S. Aug. in Evang. Joan. tract. 40.

2. They give more Glory to GOD, *Rom.* iv. 19, 20. *Hæc est enim laus fidei, si quod creditur non videtur: nam quid magnum etsi id creditur quod videtur, secundam illam ejusdem Domini sententiam, quando discipulum arguit, dicens: Quia vidisti me credidisti, beati qui non vident & credunt,* S. Aug. in Joan. tract. 79.

3. Their Hope is firmer, because built on a stronger Foundation than Sight or Reason, S. *Matt.* xxiv. 35. 2 S. *Pet.* i. 19. Πυρωδέστερον γὰρ αὐτῶν ὁ τῆς ἀληθείας καὶ σοφίας λόγον, καὶ φωτεινότερον μᾶλλον τῶν ἡλίου δυναμένων ὄψει, καὶ εἰς τὰ βάθη τῆς καρδίας καὶ τὸν νοῦν εἰσδύνων, *Just. Mart. c. Tryph.* p. 350.

USE.

1. Seeing they are blessed that believe what they never saw; believe, that

1. There

1. There is a GOD, *Exod.* iii. 14. *Psal.* xiv. 1. *Hebr.* xi. 6.
2. He became Man, S. *Joh.* i. 14. *Gal.* iv. 4.
3. He went about doing Good, *Act.* x. 38.
4. He declar'd the Doctrine of Life to Mankind, S. *Matt.* v. 1, 2, *&c.* S. *Joh.* vii. 46.
5. He suffer'd Reproach, S. *Matt.* xxvii. 28, 29. S. *Joh.* xix. 1, 2, 3.
6. He was crucified, S. *Matt.* xxvii. 35. *Phil.* ii. 8.
7. He rose again from the Dead, *Act.* ii. 32. *Rom.* vi. 9. 1 *Cor.* xv. 20.
8. He ascended into Heaven, S. *Luk.* xxiv. 50. *Act.* i. 9, 10. *Ephes.* iv. 10.
9. He is now there interceding for us, *Rom.* viii. 34. *Hebr.* vii. 25.
10. He will come again, at the last Day, to judge the World, *Act.* i. 11. x. 42. and xvii. 31.

2. Content not yourselves with any low Degree of Faith, but use your utmost Endeavours to grow stronger and stronger in it, 2 S. *Pet.* iii. 18. S. *Luk.* xvii. 5. *Phil.* i. 20. *Hebr.* iv. 11. Consider,

1. What an Occasion of Sin Unbelief is, *Hebr.* iii. 12. and iv. 11.
2. By being strong in Faith, you will be so blessed; as,
   1. To subdue Sin, *Rom.* xvi. 26. *Ephes.* vi. 16. S. *Jam.* ii. 22.
   2. To despise the World, 1 S. *Joh.* v. 4.
   3. To trust only in GOD, *Phil.* iv. 6. 1 S. *Pet.* v. 7.
   4. To live in Heaven whilst on Earth, *Phil.* iii. 20.
3. What a deadly Obstruction Infidelity is to our Salvation, *Hebr.* iv. 6. S. *Mar.* xvi. 16.

Inas-

Inasmuch as without Faith,

1. There is no Pleasing GOD here, *Hebr.* xi. 6.
2. Nor any Enjoyment of Him hereafter, *Rev.* xxi. 8.

3. Seeing Christ is risen from the Dead, *Cor.* xv. 20.

Hence learn,

1. To fear and reverence Him as the Judge of the World, *Psal.* ii. 9. *Act.* xvii. 31. *Phil.* ii. 9, 10.
2. To put your whole Trust and Confidence in Him, *Rom.* v. 10. 2 *Cor.* iv. 14.
3. To imitate the Resurrection of Christ, by rising to Newness of Life, *Rom.* vi. 4. *Ephes.* v. 14. *Rev.* xx. 6.
4. Seek those Things which are above, *Coloss.* iii. 1, 2. 2 *Cor.* iv. 18.

S. Joh.

S. Joh. xx. 31.

But these Things are written, that ye might believe that Jesus is the Christ, the Son of GOD, and that believing ye might have Life thro' His Name.

Doctrine I.

THE great Doctrine of the Gospel is, that *Jesus* is the *Christ*, S. *Joh.* i. 45, 49. vi. 69. and ix. 35, 36, 37. *Act.* xiii. 23. 2 *Cor.* iv. 5. 1 S. *Joh.* v. 5.

1. Who was *Jesus?* S. *Matt.* i. 21. S. *Luk.* i. 31, 32, 33.

2. What was *Christ?* That is, the Anointed, call'd χριστὸς, from χρίομαι, *ungor.* χριστὸς ὁ κεχρισμένος ἐν ἐλαίῳ, *Suid.* And in the *Hebrew*, משיח, *Messiah*, *Dan.* ix. 25. S. *Joh.* i. 41. from משח, *unxit.*

And this Name our Lord had, because Anointed to the Kingly, Priestly and Prophetical Office; but then this is to be understood in a spiritual Sense, not typically, *Act.* x. 38. χριστὸς ὢν, διὰ τὴν θεότητα. χρίσις γὰρ αὐτῇ τὴν ἀνθρωπότητος, οὐκ ἐνεργείᾳ καὶ τοῦ ἄλλου χριστὸς ἁγιάζουσα· παρουσίᾳ δὲ ὅλου τοῦ χρίοντος, *S. Greg. Naz. Orat.* 36. *p.* 592.

3. How doth it appear that *Jesus* is the *Messiah?* S. *Joh.* vii. 26. and iv. 29.

Because all the Prophecies of the *Messiah* were fulfilled in Him, *E. G.*

1. For the Time, *Gal.* iv. 4. See the Prophecy,

1. Of *Jacob*, *Gen.* xlix. 10. עו רייתי משיחא, *Oak.* יבא שילה טלך המשיח עו וי, *Sal. Jarck.* המשיח שילה זה טלך, *Bresh. rab.*

Ostenditur primum alienigenam Herodem regem fuisse in gente Judaeorum, quo tempore natus est Christus, S. Aug. c. Faust. Manich. l. 12. c. 42.

Tum Herodes alienigena Antipatri Ascolonitae filius, regnum Judaea à Senatu & populo Romano petiit, accepitque. Hunc primum Judaei externum regem caeperunt habere, Sulpic. Sever. Sacr. Hist. l. 2. c. 38.

Τηνικαῦτα ὑ κ᾽ τȣ̃ Ἰȣδαίων ἔθνȣς Ἡρώδȣ πρώτȣ τὸ γένȣ ἀλλοφύλȣ διειληφότος τ᾽ βασιλείαν, ἣ διὰ Μωϋσέως πεειγεγραφὴν ἐλάμβανε περιοηεία, ὐκ ἐπιλείψειν ἄρχοντα ἐξ Ἰȣδα, ȣδὲ ἡγȣμȣ ὐκ ἐξ μηρȣ̃ αὐτȣ̃ φήσασα, ἕως ἂν ἔλθη ᾧ ἀπόκειται, *Euseb. Hist. Eccl. l.* 1. *c.* 6.

2. Of *Malachi*, iii. 1.

3. Of *Daniel*, ix. 25.

A. 2. *Darii Nothi ad bell. Hierosol. cæpt.* 490.

A. 3. *Darii ad Hierosol. edificat.* 49.

A. 2. *Darii ad Jesu duodecimum*, 434.

A. quinto Artaxerxis Mnemonis ad Jesum passum, 434.

Bellum gestum annos 3½.

Jesus prædicavit, ann. 3½.

Ἐπὶ τεία κ᾽ ἥμισυ ἔτη τοῖς πᾶσιν ἑαυτὸν παρέχων, *Euseb.*

Hence, about His time, the *Jews* expected the *Messiah*, S. *Luk.* iii. 15. and xix. 11. S. *Joh.* i. 19, 20. and iv. 25.

And

And at that time many pretended to be the *Messias*; particularly,

Theudas, *Act.* v. 36. *Jos. Antiq. l.* 20. *c.* 2.

Judas Galilæus, *Act.* v. 37. *Jos. Antiq. l.* 20. *c.* 3.

Barcosba, *Euseb. Hist. Eccl. l.* 4. *c.* 6.

Herod, *Tertull. de Præscr. adv. Hæres. c.* 45. *S. Hieron. epist.* 58. *c. Hæres.* 20. *Epiphan. l.* 1.

Dositheus *the* Samaritan, *S. Hieron. adv. Lucif. c.* 8.

And the *Egyptian* mention'd *Act.* xxi. 38. *Joseph. de bell. Jud. l.* 2. *c.* 23.

Pluribus persuasio inerat antiquis sacerdotum literis contineri, eo ipso tempore fore, ut valesceret oriens, profectique Judæâ rerum potirentur, C. Tacit.

2. Of His Birth. The *Messias* was,

1. To be born of the Tribe of *Judah*, and Lineage of *David*, *Isa.* xi. 1, 2. then call'd by the *Jews*, בן דוד, and so distinguish'd from בן נן, *Deut.* i. 38. בת השטשי יהושע, 1 *Sam.* vi. 18. בן יהוצוק, *Hagg.* i. 1. Ἰησὲς τȣ̃ Σεάρχ, *&c.* S. *Matt.* i. 1. ix. 27. xv. 22. xxi. 9. and xxii. 42. S. *Luk.* i. 32. and iii. 31. S. *Joh.* vii. 42. *Hebr.* vii. 14.

2. To be born of a Virgin, *Isa.* vii. 14. so was our *Jesus*, S. *Matt.* i. 18, 25. S. *Luk.* i. 27.

3. At *Bethlehem*, Mic. v. 2. R. *David Kimchi*, המשיח הוא מלך; So all the *Jews*, S. *Matt.* ii. 6. There Christ was born, S. *Matt.* ii. 1. S. *Luk.* ii. 1, 2. Ὁ Αὔγȣςȣ ὑπηρέτȣται τȣ̃ ἐν Βηθλεὲμ τόκȣ, *S. Chrysost.*

3. Of His Life, during which He was to do many Miracles, *Isa.* xxxv. 5, 6. so did Christ, παραδόξων ἔργων ποιητής, *Joseph. Antiq. l.* 18. *c.* 4. S. *Matt.* xi. 3, 5. S. *Joh.* v. 36.

4. Of His Death and Passion, *Isa.* liii. 3. *Zach.* xii. 10. ורגלי כארי ידי, *Psal.* xxii. 17. And *Jesus* was crucified, S. *Matt.* xxvii, *&c.*

5. Of His Resurrection, *Psal.* xvi. 10. *Act.* ii. 23, 27, 29, 30. Ἡ ἀπιστία τοῦ μαθητοῦ τὴν ἡμετέρας πίστεως μήτηρ γεγένεται, S. Chrysost. *Palpandam carnem Dominus præbuit quam januis clausis introduxit, ut esse post resurrectionem ostenderet, corpus suum & ejusdem naturæ, & alterius gloriæ,* Greg. Hom. 26. in Evang.

6. Of His Ascension, *Psal.* lxviii. 18. *Act.* i. 9, 10. Βλεπόντων μὲν γὰρ οὐκ ἀνέστη· βλεπόντων δὲ ἐπήρθη· ἐπειδὰν οὖν ἐκεῖθεν ἡ ὄψις τὸ πᾶν ἴσχυσε. Καὶ γὰρ τὴν ἀναστάσεως τὸ μὲν τέλος εἶδον, τὴν δὲ ἀρχὴν οὐκ ἔτι· καὶ τὴν ἀναλήψεως τὴν μὲν ἀρχὴν εἶδον, τὸ δὲ τέλος οὐκ ἔτι· παρεῖλκε γὰρ ἐκεῖνο τὸ τὴν ἀρχὴν ἰδεῖν, αὐτοῦ τοῦ ταῦτα φθεγγομένου παρόντος, καὶ τοῦ μνήματος δηλοῦντος, ὅτι οὐκ ἔστιν ἐκεῖ. ἀλλὰ τὸ μετὰ τοῦτο λόγῳ ἔδει μαθεῖν· ἐπειδὴ γὰρ οὐκ ἀρκοῦσιν οἱ ὀφθαλμοὶ δεῖξαι τὸ ὕψος, οὐδὲ παιδεῦσαι πότερον εἰς τὸν οὐρανὸν ἀνῆλθε, ἢ ὡς εἰς τὸν οὐρανὸν ἀνῆλθε, ἢ ὡς εἰς τὸν οὐρανὸν, ὅρα τί γίνεται, S. *Chrysost. Hom.* 2. *in Act. Apost.*

USES.

1. Bless GOD, *Psal.* ciii. 2. cxv. 18. lxvi. 8. and cxxxv. 10, 20, 21.

1. For sending Christ, S. *Joh.* iii. 16. *Rom.* viii. 32. S. *Luk.* ii. 13, 14.

2. For making Him known to you, *Psal.* cxlvii. 20. *Act.* iii. 26. S. *Luk.* ii. 32.

2. Lay hold upon Him by Faith, S. *Joh.* vi. 68. *Act.* xvi. 31. S. *Mar.* ix. 24.

3. Use all Means to increase this Faith, S. *Luk.* xvii. 5. particularly the Holy Sacrament, S. *Luk.* xxii. 19. 1 *Cor.* xi. 23, 24, 25.

Quest.

Quest. How must we receive it?

1. Get your Hearts above the World, S. *Matt.* xvi. 24. 2 *Cor.* v. 7. *Col.* iii. 2.
2. Fix your Thoughts upon the Things represented in the Sacrament, S. *Joh.* vi. 53, 54, 55, 56. 1 *Cor.* xi. 26.
3. Apply what you see represented there, particularly to yourselves, *Col.* i. 14. *Rev.* i. 5. S. *Joh.* vi. 37.

II. DOCTRINE.

This *Jesus* is the Son of GOD, S. *Joh.* i. 49. and xi. 27. He is the Son of GOD, so as none other ever was or can be; *Begotten of the Father before all Worlds, God of God, Light of Light, very God of very God,* ὁμοούσιον τῷ πατρὶ, *of the same Substance with the Father,* as it is express'd in the *Nicene* Creed. Καὶ ἕνα τὸν μονογενῆ αὐτοῦ υἱὸν κύριον καὶ θεὸν ἡμῶν Ἰησοῦν Χριστὸν μόνον, ἀληθινὸν, δι' οὗ τὰ πάντα τάτε ὁρατὰ, καὶ τὰ ἀόρατα, καὶ ἐν ᾧ τὰ πάντα συνέστηκεν, S. *Basil. de vera Fide, tom.* 2. *p.* 389.

This appears,

1. Because he was in Heaven before he appear'd on Earth, S. *Joh.* vi. 51, 62.
2. He was before *Abraham*, S. *Joh.* viii. 58.
3. He was before this World was made, *Col.* i. 17. S. *Joh.* xvii. 5.
4. The World was made by Him, S. *Joh.* i. 3. *Col.* i. 15, 16. *Rev.* i. 8, 11, 17, 18.
5. His Being was not created, but Divine, *Rom.* ix. 5. *Phil.* ii. 6, 7. 1 *Tim.* iii. 16. 1 S. *Joh.* v. 20. *Quòd essent soliti stato die ante lucem convenire, carmenque Christo quasi Deo dicere.* Plin. Secund. l. 10. epist. 97.

This *Arius* denied, saying, ἦν ποτὲ ὅτε οὐκ ἦν, &c.

6. The

6. The Divine Essence was communicated to Him from the Father, S. *Joh.* v. 26. Hence He is call'd, Θεὸς ἐκ Θεοῦ, φῶς ἐκ φωτὸς, and ὁμοούσιος.

7. This Communication is properly call'd a Generation, *Hebr.* i. 3, 4, 5. 1 S. *Joh.* iv. 9. Πάλιν γὰρ ὅτιν ὁ ἑτέρου τὸ εἶδος καὶ τὴν ὁμοίαν ἑαυτῷ φύσιν τὴν ἀρχὴν ἐνδείκνυται, S. *Basil. adv. Eunom. tom.* 1. *l.* 2. *p.* 737. καὶ Θεὸν ὁμοούσιον, Θεὸν ὄντα, *Id. adv. Eunom. l.* 4. *p.* 772.

USE.

If Christ be truly GOD; then

1. Believe stedfastly in Him, S. *Joh.* x. 26.

2. Trust in Him for all Things necessary to Salvation, *Psal.* xxxii. 1. *Phil.* iv. 13.

3. Serve and honour Him as such, S. *Joh.* v. 23. and xii. 26.

4. What infinite Cause have we to praise and magnify the Eternal GOD our Saviour, who tho' one with the Father, yet was graciously pleas'd to assume our Nature, and suffer in our Stead, that He might make us the Sons of GOD, and Heirs of Glory, 2 *Cor.* viii. 9. *Phil.* ii. 5—11.

III. DOCTRINE.

They that believe in this *Jesus Christ*, the Son of GOD, shall have Life through His Name, S. *Joh.* iii. 16. and vi. 68.

i. What it is to believe? *Act.* viii. 37. and xv. 7.

He that would believe,

1. Must know what is principally reveal'd by GOD concerning Christ. I say, know it to be reveal'd, *Is.* liii. 11. S. *Joh.* xvii. 3. 1 S. *Joh.* v. 20.

2. Must give Credit and Assent to it, because asserted by GOD, *Numb.* xxiii. 19. 2 *Sam.* vii. 28. *Psal.* xxxi. 5. *Tit.* i. 2.

3. Must

3. Must look upon Himself as concern'd in it, S. *Luk.* ii. 11. *Rom.* iv. 25. and viii. 34. *Hebr.* ix. 28.

2. What are we to understand by Life? There is,

1. A Natural Life, such as not only Mankind, but the Birds, Beasts, Fishes, *&c.* live at present, *Gen.* vi. 17. *Jon.* i. 14. *Rev.* viii. 9.
2. A Spiritual Life, *Gal.* ii. 20. and iii. 11. *Eph.* ii. 1. *Rom.* viii. 4, 5. and vi. 11.
3. An Eternal Life in infinite and immortal Glory and Happiness, *Rom.* ii. 7. 2 *Tim.* i. 10.

They are the two last Species of Life that are promised to Believers, as being the Purchase of our Saviour's Death, 1 *Cor.* ii. 14. 2 *Thess.* i. 8, 9. S. *Joh.* v. 39, 40.

3. How does it appear that they who believe in Christ shall thus live through Him?

1. From the Promises of GOD, S. *Luk.* ii. 32. S. *Joh.* iii. 14, 15, 36. and x. 9, 10.
2. From the End of Christ's doing what he did for us, *Rom.* vi. 23.
   1. In assuming our Nature, S. *Joh.* iii. 17. *Hebr.* ii. 14, 15. 1 S. *Joh.* iv. 9.
   2. In Suffering for us, 2 *Cor.* v. 21. 1 S. *Pet.* ii. 21. and iii. 18. Τὸν μὴ γνόντα ἁμαρτίαν, φησὶ, τὴν αὐτοδικαιοσύνην ὄντα ἁμαρτίαν ἐποίησε· τυτέστιν, ὡς ἁμαρτωλὸν καταχειθῆναι ἀφῆκεν, ὡς ἐπικαλάφαλον ἀποθανεῖν, *S. Chrysost. in* 2 Cor. v. 21.
   3. In Rising again from the Dead, *Rom.* iv. 25. 1 S. *Pet.* iii. 21, 22.
   4. In Ascending up to Heaven, *Rom.* viii. 34. *Eph.* iv. 8.

USES.

1. Examine your Faith in Christ, 2 *Cor.* xiii. 5.
   1. By your Love to Him, *Gal.* v. 6. 1 S. *Joh.* iv. 19.
   2. By your Thankfulness for Him, *Psal.* lxviii. 19. 2 *Cor.* ix. 15.
   3. By your Obedience to the Commands perform'd by Him, 1 *Cor.* xi. 1. 1 *S. Pet.* i. 14, 15. *Tit.* ii. 14.
2. Be exhorted to believe, considering
   1. The Reasonableness of Faith, *Psal.* xix. 7, 8, 9, 10. S. *Joh.* iii. 18. and vi. 69. *Hebr.* ii. 2.
      1. From GOD's Testimony, S. *Joh.* iii. 33. 1 S. *Joh.* v. 10.
      2. From Christ's Miracles, S. *Joh.* v. 36. and x. 25. and xv. 24. *Possum quidem dicere necessaria fuisse miracula priusquam crederet mundus, ut crederet mundus, quisquis adhuc prodigia, ut credat, inquirit, magnum est ipse prodigium, qui credente mundo non credit,* S. Aug. de civ. Dei, l. 22. c. 8.
   2. The Necessity of it, S. *Mar.* i. 15. S. *Joh.* xiv. 1. and xx. 31.
      1. Without Faith ye are still in your Sins, S. *Joh.* viii. 24.
      2. Your Sins reign still in you, 2 *Cor.* i. 24. *Hebr.* iv. 2.
      3. Without it, it is impossible to please GOD, *Hebr.* xi. 6.
      4. Or to attain to everlasting Life, 1 *Tim.* i. 19. *Rev.* xxi. 8.

ACT.

Act. ii. 1, 2, 3, 4.

Ver. 1. *And when the Day of Pentecost was fully come, they were all with one accord in one place.*

Ver. 2. *And suddenly there came a Sound from Heaven, as of a rushing mighty Wind, and it filled all the House where they were sitting.*

Ver. 3. *And there appear'd unto them cloven Tongues, like as Fire, and it sat upon each of them.*

Ver. 4. *And they were all filled with the Holy Ghost*, &c.

I. Doctrine.

THE Disciples met on the Day of *Pentecost.*

1. What was this Day of *Pentecost?*

The 14th Day of the Month *Nisan*, was call'd Πάσχα, the 15th, ἑορτὴ τοῦ πάσχα, *vel* ἑορτὴ τῶν ἀζύμων, *vel* πρώτη τοῦ πάσχα, the 16th, δευτέρα τοῦ πάσχα, hence they counted 50 Days to the *Feast* of *Weeks*, *Levit.* xxiii. 15. *Deut.* xvi. 9.

2. Who are the Disciples, that met on this Day?

The CXX. *Act.* i. 15.

3. Why did they then meet?

1. Not

1. Not out of Observation of the *Jewish* Law;
2. But for the Propagation of the Doctrine of Christ.

4. How did they meet?
   1. With *one accord*, ὁμοθυμαδὸν, *Act.* ii. 46. and iv. 32.
   2. In one Place, ἐπὶ τὸ αὐτὸ, *Act.* iv. 23, 24.
5. What did they do, when they met? They,
   1. Prayed,
      1. Humbly, *Act.* iv. 24.
      2. Believingly, *Act.* iv. 25, 26, 27.
      3. Sincerely, *Act.* iv. 29, 30.
   2. Preach'd, *Act.* ii. 14. and xx. 7.
   3. Sung, *Act.* xvi. 25. and ii. 47.
   4. Administred the Sacraments, *Act.* ii. 46.

USE.

Then perform these Duties, particularly the Sacrament.

1. Knowingly, 1 *Cor.* xi. 29.
2. Penitently, *Exod.* xii. 8.
3. Charitably, S. *Matt.* v. 23, 24.
4. Believingly.
5. Thankfully.

II. DOCTRINE.

Upon this Day of *Pentecost*, the Spirit came down on the Apostles.

1. Why on *this Day?*
   1. Because the Law was given the 50th Day after the Passover. *Postquam Pascha, occiso Agno, celebraverant, dies quinquaginta numerantur, usque ad diem, quo Lex data est in monte Sina*, Aug. epist. ad Jan.

2. Because

2. Because then the City was fullest of People, S. *Joh.* ii. 13. v. 1. and vii. 2, 14, 37.

2. Why under any Likenesses?
That *others* might believe; for if, for all this, they said, *These Men are full of new Wine*, ver. 13. εἰ μὴ τοῦτο ἐγένετο τί ἂν ἂν ἔπον, S. *Chrysost.* Καλῶς παῦσαχῷ τὸ ὡς πεφόνεῖται ἵνα μηδὲν ἀδηπὸν περὶ τὸ πνεύμα θ νομίσης, *Ibid.*

3. Under what Likeness?
1. Of a mighty *Wind.*
1. To strike Terror into them.
2. To shew what He would do; even, turn all Things up-side down.
1. In ourselves and Passions.
2. In the World.
2. Of *cloven Tongues*; to shew He would enable them to preach the Gospel to all Nations and Languages, S. *Matt.* xxviii. 19.
3. Of *Fire*, Ezek. i. 4.
1. Because it is of a penetrating and swift Nature.
2. Efficacious,
1. To burn up Sin.
2. To quicken and enflame our Hearts with Grace.

4. What were the Effects of this Mission?
1. In the Apostles, to *preach.*
1. Plainly, *Act.* ii. 8.
2. Boldly, *Act.* ix. 29.
3. Effectually, *Act.* ii. 37.
2. In the Spectators.
1. Some wonder'd, *ver.* 12.

2. Others

2. Others mock'd, *ver.* 13.
3. In us, hereby we hear of Christ.

USES.

1. Bless GOD for sending His Spirit,
2. Pray for it.
   1. To *enlighten* our Minds, S. *Joh.* xvi. 13.
   2. —— *awake* our Consciences, S. *Joh.* xvi. 8.
   3. —— *subdue* our Sins.
   4. —— supply us with *Grace*, and confirm it in us.

ACT,

ACT. ii. 37.

Now when they heard this, they were prick'd in their Hearts, and said unto Peter, and to the rest of the Apostles, Men and Brethren, What shall we do?

I. DOCTRINE.

WHen we hear GOD reprove Sin, we should be prick'd at the Heart. So as

1. To be sensible of Sin.
   1. The Guilt of it, *Psal.* li. 3, 4.
   2. Our Defilement with it, *Psal.* lvii. 5.
2. To be troubled for our Sins.
   1. The Sinfulness of them.
   2. The Multitude of them, *Ezr.* ix. 6.
   3. The Greatness of them; as being,
      1. Against Knowledge, S. *Joh.* iii. 19.
      2. Against Mercies, *Hos.* xi. 4.
         1. Spiritual.
         2. Temporal.
      3. After Judgments, *Is.* i. 5. *Amos* iv. 9.
      4. Contrary to our Promises and Vows.
      5. Against the Checks of Conscience, *Rom.* ii. 15.
      6. —— the Motions of the Spirit.
      7. —— the Reproofs of the Word.

Why should we be thus prick'd at our Hearts, when Sin is reprov'd?

1. Because Reproofs bring Sin to our Remembrance, *Psal.* l. 21.
2. By them we perceive the Anger of GOD against it.
3. This is the End of Reproofs.

USES.

USES.

1. Exhortation.

Be prick'd at your Hearts when Sin is reprov'd.

Considering,

1. Who it is that reproves it, *Amos* iii. 8. *Jer.* v. 21, 22.
2. Reproofs without this Effect upon your Hearts, do you more Hurt than Good, *Prov.* xxix. 1.
3. If you be not prick'd at Heart when reprov'd, GOD may justly reprove you no more, *Ezek.* iii. 26. *Hos.* iv. 17.
4. You must answer for all the Reproofs you hear.

2. Reproof.

If you have not been prick'd at your Hearts, you do not

1. Do your Duty to GOD; you do not,
   1. Know Him, *Hos.* iv. 1.
   2. Love Him, S. *Joh.* v. 42.
   3. Fear Him, *Psal.* xxxvi. 1.
   4. Rejoice in Him.
   5. Trust on Him, *Zeph.* iii. 2.
   6. Meditate upon Him, *Psal.* x. 4.
   7. Perform Obedience to Him as He requires, *Zeph.* iii. 2.
2. To Men, *Gal.* v. 19, 20. *Colos.* iii. 5. *Levit.* xix. 11.

II. DOCTRINE.

Such as are prick'd in their Hearts, should be very Inquisitive what to do.

1. We are all capable of Holiness and Happiness, *Gen.* i. 26.
2. But full of Sin and Misery, *Eph.* ii. 3.

1. Full

1. Full of Sin.
   1. Guilt, *Psal.* li. 45.
   2. Filth, *Isa.* i. 6.
2. Full of Misery.
   1. Internal.
   2. External.

3. It is one great Part both of our Sin and Misery, that we are not sensible of our Misery and Sin.

1. That we are not sensible of Sin, appears,
   1. In that we are not griev'd for it, *Ezek.* vii. 16.
   2. —— nor fear to commit it, *Psal.* xviii. 23.
   3. —— nor strive to get it subdu'd, *Psal.* lvii. 2.
2. That we are not sensible of *Misery*, appears,
   1. In that we rejoice in it.
   2. In that we do not strive to get out of it.

The Reason why we are not sensible of Sin and Misery, is

1. From the Darkness of our Minds, 1 *Cor.* ii. 14.
2. —— the Corruption of our Wills.

4. The first Step to Holiness and Felicity, is Sensibleness of our Sin and Misery.

5. There is none truly sensible of his Sin and Misery, but he will be very Inquisitive what to do, *Act.* xvi. 30.

1. To get his Sins pardon'd.
2. —— his Heart cleans'd.
3. —— his Soul sav'd, *Act.* xvi. 30.

And in these Things we have all great Cause to enquire what to do.

1. Because our everlasting Happiness depends upon it.

2. It

2. It is a Thing we are apt to be mistaken in.
3. Unless we enquire, we shall never know what to do.

Who must we enquire of?

1. GOD.
2. The Scripture, S. *Luk.* xvi. 29.
3. The Ministers.

The Enquiry; What must we do?

1. Repent, *vers.* 38.
   1. Not as the Hypocrites, S. *Matt.* vi. 16.
   2. Nor as the Papists, *Joel* ii. 13.
   3. Nor as the Formalists.
   4. But as the sincere Christian doth:
      1. So as to be truly *griev'd*, S. *Luk.* xviii. 13.
         1. For all Sin.
         2. For all Sin, as Sin.
      2. So as to *hate* it, *Psal.* cxix. 113. and cxxxix. 21, 22.
         1. As the worst of Evils in itself.
         2. As the Cause of all Evils to us, *Jer.* v. 25.
      3. So as to be resolv'd against it.
      4. So as to be wholly converted from it; so as,
         1. Not willingly to commit it.
         2. Nor lie long in it.
         3. But watch continually against it.
2. Believe, *Act.* xvi. 31. not with,
   1. A meer Historical,
   2. Nor dogmatical Faith.
   3. Nor Faith of Miracles, 1 *Cor.* xiii. 2.
   4. Nor a temporary Faith, S. *Matth.* xiii. 20.
   5. Nor an implicit Faith.
   6. But a saving justifying Faith.
      1. Grounded upon Knowledge.
      2. Embracing and assenting to Christ.

1. That

1. That He is truly GOD.
2. For our Sakes became Man, and suffer'd.
3. That He is the only Saviour of the World, *Act.* iv. 12.
4. That whosoever believes in Him shall not perish, S. *Joh.* iii. 16.

3. Appropriating this to ourselves, that what He did, He did for our Sakes, *Isa.* liii. 45.
4. That brings forth good Works, *Jam.* ii. 26.

USES.

1. Bethink yourselves of your spiritual Estate.
2. Beware lest you be mistaken about it.
   Consider,
   1. We are all apt to think too *well*, rather than too *ill* of ourselves, S. *Luk.* xviii. 11.
   2. We are never the better for thinking too well of ourselves.
   3. Our *thinking* ourselves better than we are, is one great Reason, why we *are* no better than we are.
3. After you know your Estate, enquire what to do in it.
4. Do what I have told you must be done.

Act. iii. 26.

Unto you first GOD having raised up His Son Jesus, sent Him to bless you, in turning away every one of you from his Iniquities.

I. GOD raised up His Son Jesus Christ to be a Prophet, *Act.* iii. 22. *Deut.* xviii. 15.
1. To teach the Will of GOD, *Isa.* lxi. 1.
2. To expound it to us, S. *Joh.* xiv. 2. and xv. 15.
1. By His Prophets, 1 *Pet.* iii. 19. *Neh.* ix. 30.
2. By Himself, *Hebr.* i. 1, 2. and ii. 2, 3.
3. By His Apostles, 2 *Cor.* v. 19, 20.
4. By His Ministers, *Eph.* iv. 11, 12.

II. GOD sent Him,
1. By Promise in the Old Testament, 1 S. *Pet.* i. 10, 11. and iii. 19. *Gen.* iii. 15.
2. In Person in the New Testament, *Gal.* iv. 4, 5.
1. First to the *Jews*, *Act.* ii. 39. S. *Joh.* iv. 22.
1. He was first promis'd to them.
2. Born of them.
3. Manifested Himself first among them, S. *Matt.* iv. 12, 17.
2. To the *Gentiles* also; *οὐδὲ τοῖς ἑτέροις, ἀλλ' ὑμῖν πρῶτον τοῖς σαυρώσασιν*, S. *Chrysost.* *Act.*

Act. ii. 39. xi. 18. and xv. 7, 8, 9. *Gal.* iii. 14. *Gen.* xxii. 17, 18.

III. Christ was sent to *bless* us, *Gen.* xxii. 17, 18.
1. To purchase a Blessing for us, *Gal.* iii. 13, 14.
2. To apply it to us.

IV. The great Blessing we receive by Christ, is Conversion from Sin, *Psal.* i. 1. and xxxii. 1, 2.
Is it not a blessed Thing,
1. To know our Sins are pardon'd, S. *Matt.* ix. 2.
2. —— GOD reconcil'd, *Rom.* v. 1.
3. —— that we have an Interest in Christ, S. *Joh.* iii. 24.
4. To have a pacify'd Conscience, 2 *Cor.* i. 12.
5. To delight ourselves in the best Things, *Psal.* i. 2.
6. To be related to GOD, *Gal.* iv. 6.
7. To have all Things blessed to us, *Rom.* viii. 28.
8. To have an infallible Evidence of our Title to Heaven, *Rom.* viii. 1. *Matt.* xxv. 46.

V. Christ hath purchas'd this Blessing for us, S. *Matt.* i. 21. 1 S. *Pet.* i. 18. *Tit.* ii. 14. 1 S. *Joh.* iii. 8.
For,
1. He hath purchas'd the Pardon of our Sins, therefore Conversion, *Ezek.* xviii. 30. *Act.* ii. 38.
2. —— Peace with GOD, therefore Conversion.
3. —— Redemption from Misery, therefore Conversion, S. *Luk.* xiii. 3.

4. He hath purchas'd Heaven, therefore Conversion, S. *Joh.* iii. 16. *Hebr.* xiii. 14.

VI. But how did Christ purchase this Blessing for us?

1. All Men are Sinners, *Gen.* vi. 5.

2. Christ undertook to cleanse us from our Sins.

3. This could not be, but by purchasing the same Grace we lost by Sin.

4. No way to obtain Grace, but by the Spirit of GOD, *Ezek.* xxxvi. 27. *Numb.* xiv. 24.

5. GOD would not send His Spirit, until Man's Sins were satisfy'd for, and so GOD reconcil'd.

6. Christ, by His Death, satisfies for our Sins, 1 S. *Joh.* ii. 2.

7. And so purchaseth the Donation of the Spirit, S. *Joh.* xvi. 5.

8. The Spirit sent into our Hearts, turns us from our Sins, 2 *Thess.* ii. 13.

VII. How doth the Spirit work this Blessing?

1. It convinceth us of our being Sinners, S. *Joh.* xvi. 8. *Psal.* li. 5.

2. Shews us our Misery thereby; as subject,

1. To the Wrath of GOD, *Psal.* vii. 11. *Ephes.* ii. 3.

2. To the Curse of the Law, *Gal.* iii. 10.

3. To everlasting Torments, 2 *Thess.* i. 9.

3. It discovers a Possibility of recovering out of this Estate, *Ezek.* xxxiii. 11.

4. —— of being also truly happy, S. *Matt.* xi. 28. *Isa.* lv. 1, 2.

5. It

5. It also puts us upon longing Desires after that Happiness.

6. These Desires put us upon the Use of Means appointed by GOD, for that end.

7. In the Use of these Means, the Spirit takes off our Affections to Sin, and enclines them to Holiness, *Act.* ii. 37, 41.

1. Enlightning our Minds, that we may discover the Excellency of a holy Life.
2. Sanctifying our Wills, to follow the Dictates of our Understanding, *Rom.* vii. 15, 16.
3. Rectifying our Affections.

USE.

Labour after this Blessing.

1. Who should labour after it? All that are in their Sins.

1. All by Nature, *Ephes.* ii. 3.
2. —— that have Desire to sin.
3. —— that delight in it, 1 S. *Pet.* ii. 11.
4. —— that live in Neglect of Duties, S. *Matt.* xxv. 41.
5. —— that allow themselves in Sin, *Jer.* xviii. 11. *Act.* iii. 26.
6. —— who have not repented of Sin, *Ezek.* xviii. 30.
7. —— who believe not in Christ.

2. How must we turn?

1. Sincerely.
   1. Because Sin displeases GOD, *Psal.* li. 4.
   2. —— is contrary to His Laws, *Rom.* vii. 13, 14.
2. Wholly, *Joel* ii. 12.
3. Presently, *Jer.* xviii. 11. *Psal.* xcv. 7.

MOTIVES.

Consider,

1. Your Misery, till converted.
   1. Enemies to GOD.
   2. Slaves to Satan.
   3. Entitled to no Blessing.
   4. No Answer of your Prayers.
   5. Nothing you do is pleasing unto GOD, *Prov.* xv. 8. and xxi. 4.
   6. Not capable of true Happiness, 1 *Cor.* ii. 14.
   7. In continual Danger of Hell, S. *Luk.* xii. 20.
   8. Either converted here, or tormented hereafter, S. *Luk.* xiii. 3.
2. Your Happiness, if converted.
   1. Your former Sins pardon'd, *Ezek.* xviii. 30. 1 S. *Joh.* i. 9.
   2. GOD will turn to you, *Zach.* i. 3. *Mal.* iii. 7.
      1. The Father will be your GOD, *Jer.* xxxi. 33.
      2. The Son your Advocate, 1 S. *Joh.* ii. 1.
      3. The Holy Ghost your Comforter, S. *Joh.* xvi. 7.
   3. You will be Children of GOD, S. *Joh.* i. 12.
   4. —— be interested in the Promises of GOD, *Hebr.* xiii. 5, 6. *Isa.* xli. 10. and xliii. 2, 3.
   5. —— in the Merits of Christ.
   6. —— in the Prayers of the Saints, S. *Luk.* xi. 2.
   7. You will have free Access to the Throne of Grace, *Hebr.* iv. 16.

8. All

8. All Things will be for your Good, *Rom.* viii. 28.
9. You will be always in Safety under GOD's Protection, *Isa.* xliii. 2.
10. —— have the Angels to minister unto you, *Hebr.* i. 14. *Psal.* xci. 11.
11. You will have a certain Evidence to your Title in Glory, 2 *Cor.* v. 1.
12. —— be happy to Eternity, *Hebr.* iv. 9.
    1. In the Perfection of your Souls, *Phil.* iii. 10, 11, 12.
    2. In the Vision, 1 *Cor.* xiii. 12.
    3. In the Fruition of GOD.

3. Consider the many Obligations that lie upon you to turn, *Isa.* v. 4.
    1. GOD's Mercies.
        1. Temporal.
            1. Your Creation.
            2. Continuance of your Life, *Act.* xvii. 28.
            3. The Enjoyment of Health.
            4. The Use of your Senses and Reason.
            5. Worldly Enjoyments of all Sorts.
        2. Spiritual.
            1. His sending Christ to die for you.
            2. Making known Christ to you.
            3. The Means of Grace.
    2. His Judgments, *Jer.* xviii. 11. *Amos* iv. 6, 8, 9.

MEANS.

1. Frequent and serious Consideration.
    1. What you are: *Rational Creatures.*

2. What you were made for: *The Service of GOD, Prov.* xvi. 4.
3. How long you must live, *Deut.* xxxii. 29.
4. The Difference of future Being, S. *Matth.* xxv. 46.
5. The way to Happiness, *Hebr.* xii. 14.

2. Prayer, S. *Jam.* i. 5.
3. Faith in Christ.
4. Hearing the Word, *Rom.* x. 7. *Jer.* xxiii. 22.

ACT.

Act. x. 38.

——— Who went about doing Good.

WE ought to follow Christ, in taking all Opportunities of doing Good.

I. What are the good Works we should do in Imitation of Christ?

1. Works of Piety.
   1. Internal, S. *Joh.* iv. 24.
      1. Love, S. *Matth.* xxii. 37.
      2. Fear, *Prov.* xxiii. 17.
      3. Faith.
      4. Trust, *Prov.* iii. 5.
      5. Submission, S. *Luk.* xxii. 42.
   2. External, as
      Praying, Hearing, *&c.*
2. Of Equity, *Mich.* vi. 8.
   1. Distributive, *Rom.* xiii. 7. S. *Matth.* xvii. 27.
   2. Communicative, *Prov.* iii. 27, 28. 1 *Thess.* iv. 6.
3. Charity, 1 *Tim.* vi. 17, 18.
   1. To pity others in Misery, S. *Matth.* xx. 34. and xv. 32.
   2. To pray for their Felicity, S. *Luk.* xxiii. 34.
   3. Supply their Necessities, S. *Matth.* xx. 34.

Consider,

1. Without this there is no true Religion, S. *Jam.* i. 27.

2. By

2. By it we imitate GOD, S. *Luk.* vi. 36.
3. Whatsoever we have more than is necessary, is given for this end.
4. GOD, notwithstanding, will repay it, *Prov.* xix. 17.

II. What Things are necessary for our Imitation of Christ, in doing Good?

1. Exerting the utmost of our Power in doing it, *Eccles.* ix. 10.
2. Managing all the Circumstances aright.
3. And doing it constantly, S. *Luk.* i. 74, 75.
   1. Negative.
      1. Not for Applause from Men, S. *Matth.* vi. 1.
      2. Nor to merit any Thing from GOD, S. *Luk.* xvii. 10.
   2. Positive.
      1. Subordinately for our own Safety, 1 *Cor.* ix. 24, 27.
      2. Ultimately for GOD's Glory, 1 *Cor.* x. 31.

III. In what Sense are we always to be doing Good?

1. So as never to do Evil, 1 *Pet.* ii. 22. 1 S. *Joh.* iii. 5.
2. So as always to be designing Good.
3. So as to embrace all Opportunities of doing Good, S. *Joh.* iv. 7, 8. and vi. 25.

IV. Why should we be always doing Good?

1. We are commanded, S. *Luk.* i. 74, 75. *Psal.* xxxiv. 13.
2. We are always receiving Good.

3. Our

3. Our Beings were first given, and are now continued to us, that we might be always doing Good, *Isa.* i. 2, 3, 4.

4. When we are not doing Good, we are doing Evil, *Psal.* xxxvii. 27.

USES.

1. Reproof to such, as, instead of doing Good, always do Evil; such as,
   1. Are ignorant of GOD.
   2. Not acquainted with the Scripture, 2 *Tim.* iii. 16.
   3. Who never repented of their Sins.
   4. Who believe not in Christ, S. *Joh.* xv. 5.
   5. Who are not renew'd by the Spirit, *Prov.* xxi. 4, 27. and xv. 8.
2. Exhortation: Do good always.
   Consider,
   1. Good Works carry their Reward with them, *Psal.* xix. 11.
      1. Hereby thou mayst be assured of GOD's Favour to thee, *Isa.* lxvi. 2.
      2. Thou wilt keep a good Conscience, *Act.* xxiv. 16.
      3. That all Things shall work for thy Good, *Rom.* viii. 28.
   Consider,
   2. The Evil of evil Works.
      1. They are the Works of the Devil, 1 S. *Joh.* iii. 8. S. *Matth.* xvi. 23. *Act.* v. 3.
      2. They provoke the Anger of GOD, *Isa.* iii. 8.
      3. They cause all Evil.
      4. And bring the Soul into the greatest Torments, 2 *Thess.* i. 8.

Consider,

Consider,

3. How many Obligations lie upon you to do Good.
   1. Mercies, *Rom.* xii. 1.
      1. Temporal, *Isa.* i. 2, 3.
      2. Spiritual, S. *Matth.* xi. 21.
   2. Judgments, *Mich.* vi. 8, 9.

Consider,

4. What Promises are made to them that do well, 1 *Tim.* iv. 8. *Prov.* iii. 21, 22, 23. *Isa.* xliii. 1, 2.
5. That thou wilt be judg'd according to thy Works, 2 *Cor.* v. 10.
6. That going about doing Good, will be an excellent Evidence of true Grace, 1 S. *Joh.* iii. 24.
7. That this is the Work of Angels.
8. That it was the Life of Christ.

MEANS.

1. Act true Faith in Christ, S. *Joh.* xv. 5.
2. Pray for the Guidance of the Spirit, S. *Joh.* xvi. 13.
3. Live above the Temperature of thy Body, 1 *Cor.* ix. 27.
4. And above the Allurements of the World, 1 S. *Joh.* ii. 15.
5. Live always as under the Eye of GOD, *Psal.* cxxxix. 18.
6. Watch over thy Heart, *Prov.* iv. 23.
7. Call thy Actions every Day to account. *Utor hac potestate, & quotidie apud me causam dico,* Senec. *Totum diem mecum scrutor, facta & dicta mecum remetior,* Idem.
8. Be always mindful of thy Christian Calling.

ACT.

ACT. XVI. 31.

And they said, believe on the Lord Jesus Christ, and thou shalt be saved.

DOCTRINE.

THEY that believe on the Lord Jesus Christ, shall be saved.

I. Who is this Christ? One who is,
1. GOD.
2. Man.
3. GOD and Man in One Person.

II. What is it to *believe* in this Christ?
1. To know Him, 1 *Cor.* ii. 2. S. *Joh.* xvii. 3.
2. —— assent to Him, S. *Joh.* xi. 27.
3. —— rely upon Him, *Ephes.* i. 12.
   1. For the Pardon of your Sins.
   2. —— the Acceptance of your Persons.
   3. —— the Salvation of your Souls.

III. How shall they that believe in Christ, *be saved?*
1. From what?
   1. From the *Guilt* of Sin, *Gal.* iii. 13.
   2. —— the *Strength* of Sin, *Act.* iii. 26. S. *Matt.* i. 21.
   3. —— the Prevalency of Satan, *Hebr.* ii. 14.
   4. —— the Wrath of GOD, *Ephes.* ii. 3. *Rom.* v. 9.

2. To

2. To what?
   1. Justification, *Rom.* v. 1.
   2. Regeneration, 2 *Cor.* v. 17.
   3. Spiritual Consolation, 2 *Cor.* i. 5.
   4. Eternal Salvation, S. *Joh.* iii. 16.
      Consisting,
      1. In our Freedom from all Evil.
      2. — our Enjoyment of all Good.
         As appears,
         1. From the Promises, S. *Joh.* i. 12. *Act.* xiii. 39. S. *Joh.* iii. 15.
         2. —— the End of Christ's coming, S. *Joh.* iii. 16.
         3. —— the Nature of Faith, *Hebr.* xi. 1.

USES.

1. Instruction.
Unbelievers will be damn'd.
2. Conviction.
   1. You do not know Him; for then you could not choose, but
      1. Admire Him, 1 *Tim.* iii. 16.
      2. Love Him, *Ephes.* vi. 24.
      3. Think frequently of Him.
      4. Make it your Business to interest yourselves in Him.
   2. If you do know, you do not assent to Him; for, did you believe that He died for Sin,
      1. Would you live in it?
      2. Would you not repent of it?
   3. You do not rely upon Christ; for,
      1. What was it thou took'st the most Comfort from, when last upon thy Sick-Bed?

2. What

2. What is it thou now delightest thyself with in the midst of all thy Troubles? How seldom dost thou think of Christ?
3. If thou truly believest, by resting upon Christ, how com'st thou to live in so many Sins, without mourning for them, and turning from them? Is not every one that is in Christ, a new Creature? 2 *Cor.* v. 17.

3. Examine thy Faith in Christ.
   1. By thy Knowledge of Him.
   2. — thy Love to Him.
   3. — thy Longing after Him.
   4. — thy performing Duties according to His Command.
   5. — thy Acting for Him, S. *Jam.* ii. 18.
4. Exhortation. Believe in Christ.
   Consider,
   1. How miserable thou wilt be without Him.
      1. Satan always domineering over,
      2. Thy Sins always raging in,
      3. GOD always frowning upon thee, not only in Time, but to Eternity, *Psal.* vii. 11.
   2. How happy thou wilt be with Him.
      1. Thy Sins pardon'd.
      2. Satan subdu'd.
      3. Thy Corruptions mortify'd.
      4. Thy Heart sanctify'd, 1 *Cor.* i. 2.
      5. GOD pleas'd, *Hebr.* xi. 5.
      6. Thy Soul sav'd, *Rom.* viii. 1.

MEANS.

MEANS. By,

1. Prayer, S. *Jam.* i. 5.
2. Reading.
3. Hearing, *Rom.* x. 17.
4. Meditation.
   1. Upon the Insufficiency of all Things else.
   2. —— the Sufficiency of Christ.
   3. —— Christ's End in coming into the World.

ACT.

Act. xvii. 30.

And the times of this Ignorance God wink'd at, but now commandeth all Men every where to repent.

I. WHat was the time of this Ignorance? *Heathenish Idolatry.*

II. How did GOD wink at this time, ὑπεριδών.

1. Not as if He wink'd at their Sins or pardon'd them, *Rom.* ii. 12.

2. But GOD did not so respect those times, as to send His Son then, or He *pass'd them over*, as the *Syriack* translates it. He permitted them to be times of Ignorance.

III. Why is it said, that He *now commandeth all Men every where to repent*, did He not do it before? Yes, but

1. Not so clearly.
2. Not so universally.

Observation.

By the Coming of Christ, all Mankind is in a peculiar Manner commanded and oblig'd to repent.

1. We are enjoin'd by the Gospel to repent, S. *Mark* i. 15. S. *Luk.* xiii. 3.

2. What is Evangelical Repentance; it consists in,

1. Conviction.
2. Contrition.
3. Confession.

4. Conversion from Sin, *Act.* iii. 19, 26. Consisting in,
   1. Hating Sin, *Psal.* cxix. 128.
   2. Resolving against it, *Psal.* xvii. 3. and xxxix. 1.
   3. Forsaking it, *Ezek.* xviii. 30.
   4. Performing the contrary Duties, *Isa.* i. 16, 17. *Act.* xxvi. 20.

3. What are those particular Obligations which we have upon us *now* to repent.
   1. GOD hath now shewn His greatest Severity against Sin.
   2. Upon our Repentance, we are in a Capacity of Salvation, *Act.* ii. 37.
   3. The Gospel hath more clearly discover'd to us eternal Happiness and Misery: Happiness if we do; but Misery if we do not repent, 2 *Tim.* i. 10.

USE.

Repent. Consider,

1. What a glorious GOD you have offended, *Job* xlii. 5, 6.
2. What Obligations lie upon you to repent, *Isa.* v. 4. *Rom.* ii. 4.
3. What dreadful Punishments you have deserv'd.
4. What special Notice GOD takes, whether you repent or no, *Jer.* viii. 6.
5. No Sin but is damnable without Repentance, no Sin but is pardonable with it.

ACT.

ACT. xvii. 31.

Because He hath appointed a Day in the which He will judge the World in Righteousness, by that Man whom He hath ordain'd, whereof He hath given Assurance unto all Men, in that He hath rais'd Him from the Dead.

I. GOD will judge the World.
1. What World?
1. Not the Material.
2. Nor the Spiritual, which is judg'd already, S. *Jude* 6. 2 S. *Pet.* ii. 4.
3. But the mixt World, Mankind, S. *Joh.* iii. 16. 1 *Tim.* ii. 4. All Men, S. *Matth.* xxv. 32. 2 *Cor.* v. 10.
2. What is meant by judging the World?
1. All Men shall appear personally before Him, 2 *Cor.* v. 10.
2. Every Man's Life upon Earth shall be review'd and examin'd, what he hath, and what he hath not done.
3. It will then be consider'd how each Man's Life hath agreed with, or been contrary to, the reveal'd Will of GOD, S. *Jam.* ii. 12. *Rom.* ii. 14. for which end the Books shall be open'd, *Rev.* xx. 12.
1. The Book of GOD's Word.
2. ——of His Omniscience, *Mal.* iii. 16.
3. ——of Mens Consciences, *Jer.* xvii. 1.

4. Sentence will accordingly be pass'd upon every Man; either,
   1. Of Absolution, S. *Matth.* xxv. 34.
   2. Or of Condemnation, S. *Matth.* xxv. 41.

II. He will judge the World in Righteousness; that is,
1. Without respect of Persons, *Rom.* ii. 11.
2. Exactly according to every Man's Life.
   1. His Thoughts, 1 *Cor.* iv. 5. 2 S. *Pet.* ii. 1.
   2. —— Words, S. *Matth.* xii. 36.
   3. —— Actions, *Eccles.* xii. 14.
   4. —— Circumstances, S. *Joh.* iii. 19. S. *Luk.* xii. 46, 47. S. *Matth.* xi. 21, 22, 24.
3. In Righteousness and Faithfulness to His Promises, 1 S. *Joh.* i. 9. *Ezek.* xviii. 30, 22. *Phil.* iii. 9.

III. He will judge the World by Christ, who then will sit as Judge, S. *Joh.* v. 22, 27. *Rom.* xiv. 10. *Act.* x. 42. 2 *Cor.* v. 10.
1. That so He may judge *them* which judg'd Him, S. *Matth.* xxvi. 64. *Phil.* ii. 9, 10, 11.
2. That so we may see our Judge, S. *Joh.* v. 27. *Job* xix. 25, 26, 27.
3. That we may the more readily consent to what is done, seeing it is done by our own Nature in Christ.

IV. The Day when Christ shall judge the World, is appointed.
1. There is a private Judgment upon the Day of a Man's Death, *Eccles.* xii. 7. *Hebr.* ix. 27. S. *Luk.* xvi. 22, 23. and xxiii. 43. *Phil.* i. 23.
2. There will be a general Judgment, which is here meant, the Day appointed, *Rom.* ii. 5. the great

great Day, S. *Jude* 6. the great and notable Day of the Lord, *Act.* ii. 20. the Day of the Lord, 1 *Thess.* v. 2, 4. the Day of Christ, 2 *Thess.* ii. 2.

This Day is known only to the Father, S. *Matt.* xxiv. 36.

V. GOD having rais'd Christ from the Dead, hath thereby given Assurance unto all Men, that He will judge the World.

1. By Christ's Resurrection, we are assur'd that we shall rise again, 1 *Cor.* xv. 12, 21, 22. *Rom.* viii. 11.

Ἐκείνε γὰρ ἀνασάντος καὶ ἡμεῖς ἐλπίζομεν ἀνασήσεσθαι, *Theod.*

Κεφαλῆς ἀνασάσης καὶ ἡμεῖς ἠγέρθημεν, *S. Chrysost.*

2. By our Resurrection, we are assured that we shall be judg'd, that being the End of the Resurrection, 1 *Thess.* i. 10. S. *Matt.* xxv. 31, 32.

USE.

Seeing GOD hath appointed a Day, wherein He will judge the World by Jesus Christ, we ought to repent; for,

1. Unless we repent, we shall then, most certainly, be cast and undone for ever, 2 *Thess.* i. 8, 9, 10. S. *Matt.* xxv. 46. S. *Luk.* xiii. 3.

2. If we do repent, we shall then be absolv'd and crown'd, S. *Matt.* xxv. 46. 2 *Tim.* iv. 7, 8.

3. This Repentance must be now, immediately, *Psal.* xcv. 7, 8. S. *Matt.* xxiv. 44. S. *Luk.* xxi. 34, 35, 36.

Act. xxii. 20.

And when the Blood of thy Martyr Stephen was shed, I also was standing by, and consented to his Death, and kept the Raiment of them that slew him.

I. WHAT is it properly to be a *Martyr*? Μάρτυς, *testis*; one that by Suffering for it, bears *Witness* to the *Truth*.

1. There must be Suffering.
   1. In Name, by Reproach, 1 *Cor.* iv. 12, 13.
   2. In Estate, *Phil.* iii. 8.
   3. In Health, 1 *Cor.* iv. 11. 2 *Cor.* xi. 24, 27.
   4. In Liberty, *Hebr.* xi. 36.
   5. In Life, *Hebr.* xi. 37, 38. *Act.* vii. 59.

2. It must be for *Righteousness-sake*, for the Confession, and in Defence of the *Truth*, 1 S. *Pet.* iii. 14, 17. and iv. 14, 15, 16. He that suffers for Heresy or Error, is the Devil's Martyr, and not GOD's, 1 S. *Pet.* ii. 19, 20.

Martyrii mater fides Catholica, S. Ambros.
Causa facit Martyrem.

3. The End and Intention must be right too. Not for Humour and Faction, not out of Vain-Glory and Ambition, but out of true Love to GOD and His Truth; otherwise, a Man may suffer much, and yet be no Martyr, 1 *Cor.* xiii. 3.

All these Requisites of true Martyrdom, concurr'd in the Death of our Sovereign King *Charles* I.

1. He

1. He suffer'd much, too much!
2. In a good Cause, in Defence of the true Catholick-Church, against the novel Inventions both of Papists and Sectaries.
3. He could not possibly have any other Design in Suffering so chearfully, as He did, but only to bear Witness to the Truth of GOD.

II. How may a Man be said to consent to the Death or Martyrdom of another, tho' He had no actual Hand in it?

1. He that does not prevent it, as far as he is able, or do what he can towards the preventing of it.

2. He that any ways encourageth or assisteth them that do it, *Act.* vii. 58. S. *Matt.* xxvii. 22, 25.

3. He that is not sorry or troubled for it when it is done, S. *Matt.* xxvii. 39, 40, 41.

USE.

Hence observe,

1. The Happiness of this glorious Saint and Martyr.

Seculi homines infœliciter fœlices sunt, martyres autèm fœliciter infœlices erant, S. August.

Erant enim ad tempus infœlices, sed in æternum fœlices, Idem.

2. The Misery that this Nation is subject to, by reason of His Death.

Abel's Blood cry'd to Heaven, *Gen.* iv. 10.

The Martyrs themselves cry in Heaven, *Rev.* vi. 9, 10.

To prevent this,

1. Be liberal to the Poor, *Dan.* iv. 27.
2. Be serious and constant in Prayer and Fasting, *Deut.* xxi. 7, 8.

ACT. XXIV. 16.

And herein do I exercise myself, to have always a Conscience void of Offence toward GOD, and toward Men.

DOCTRINE.

WE ought to have a Conscience void of Offence towards GOD and Man.

I. What is Conscience?

1. For the Name;

1. It is call'd *Heart*, 1 *Sam.* XXIV. 5. *Eccles.* VII. 22. 1 S. *Joh.* III. 21. רוח, *Spirit*, *Prov.* XVIII. 14. 1 *Cor.* II. 11.

2. Conscience, συνείδησις, *Tit.* I. 15. which implies,

1. The Knowledge that several have of the same Thing, so GOD knows with us, *Job* XVI. 19. συνίσωρ μα.

2. The Knowledge that we have of several Things, 1 *Sam.* XXIV. 5.

——— *Hic murus aheneus esto,*
Nil conscire sibi, Hor. 1 *Cor.* IV. 4.

2. The Thing. Conscience is a Habit of the practical Understanding, whereby the Mind of Man applies the Knowledge it hath, to its own particular Actions, by Discourse of Reason.

1. It is a Habit, because a kind of Knowledge.
2. The Subject, in the practical Understanding of Man.
3. The Object, particular Actions.
4. The Act; it applies,
   1. As a Witness.
   2. As a Judge.

5. By

5. By Discourse of Reason, syllogistically, S. *Matt.* xxvii. 3. 1 *Sam.* xxiv. 5.
Conscience in the *major*, is *Lex*.
——— in the *minor*, *Testis*,
——— in the Conclusion, *Judex*.

II. What are the several Offices of the Conscience?

1. To apply general Truths to ourselves, 2 *Sam.* xii. 7. *Jer.* viii. 6.
2. To bear Witness of, *Rom.* ii. 15.
   1. GOD's Laws.
   2. Our Actions.
3. To comfort us in our Obedience, *Isa.* xxxviii. 3.
4. To accuse us of Sin, *Rom.* ii. 15. *Rev.* xx. 12.
5. To judge, *Psal.* iv. 4.
   1. Our Actions, *Rom.* xiv. 22, 23. *Lam.* iii. 40.
   2. Our Persons, 1 *Cor.* xi. 31.

III. What is it to have a Conscience void of Offence? ἀπρόσκοπον συνείδησιν.

When our Conscience cannot accuse us of doing any thing Offensive to GOD or Man.

1. Conscience is GOD's Vice-Gerent in the Soul.
2. Rightly enlighten'd, it dictates nothing but GOD's Commands.
3. All GOD's Commands concern Himself, or else our Neighbour, S. *Matth.* xxii. 37, 38.
4. When we do what it commands, our Conscience excuseth and comforteth us, 2 *Cor.* i. 12.
5. It accuseth for nothing but Sin.
6. Therefore when we do nothing Offensive to GOD or Man, then our Conscience is void of Offence, *Act.* xxiii. 1.

IV. How

IV. How must we carry ourselves towards GOD and Man, so as to have a Conscience void of Offence to both.

1. To GOD.
   1. Love Him, *Deut.* vi. 5.
   2. Desire Him above all Creatures, *Phil.* iii. 8.
   3. Seek Him before all Treasures, S. *Matth.* vi. 33.
   4. Believe Him in all His Assertions.
   5. Fear Him above all Powers, *Jer.* v. 22.
   6. Trust on Him in all Conditions, *Psal.* lxii. 8.
      That He will either,
      1. Prevent the Afflictions you fear, *Psal.* xci. 5.
      2. Support you under them, 2 *Cor.* xii. 9.
      3. Sanctify them to you, *Rom.* viii. 28.
      4. Or remove them from you, 2 S. *Pet.* ii. 9.
   7. Rejoice in Him more than in all Enjoyments, *Phil.* iv. 4. *Habak.* iii. 17, 18, 19.
   8. Meditate on Him in all Occasions, *Psal.* cxxxix. 18.
   9. Pray to Him all your Days, 1 *Thess.* v. 17.
   10. Praise Him for all your Mercies, 1 *Thess.* v. 18.
   11. Perform all His Commands, *Eccles.* xii. 13.
   12. Aim at His Glory in all your Actions, 1 *Cor.* x. 31. *Rom.* xiv. 6.
      1. Because He made all Things for Himself, *Prov.* xvi. 4.
      2. He is the End of all Things, *Rev.* i. 8.
2. To Man.
   1. To all.
      1. Love all, S. *Matth.* v. 44. *Hebr.* x. 24.
      2. Pray for all, 1 *Tim.* ii. 1.

3. Do

3. Do Good to all, *Gal.* vi. 10.
4. Forgive all their Wrongs and Injuries which they do us, *Col.* iii. 13. S. *Luk.* xi. 4.
5. Be courteous to all, 1 S. *Pet.* ii. 17. and iii. 8. *Rom.* xii. 10.
6. Be just to all, *Mic.* vi. 8. 1 *Thess.* iv. 6.

2. To good Men.
   1. Love them above others, because they are,
      1. More wise, *Eph.* v. 15.
      2. More just,
      3. More lovely, *Col.* ii. 10. *Eph.* v. 26, 27.
      4. More honourable, than others, 1 *Sam.* ii. 30. *Prov.* xii. 26.
   2. Do good to them especially,
      1. By preventing their Dangers.
      2. By comforting them under Afflictions.
      3. Communicating to their Necessities, 1 S. *Joh.* iii. 17.

3. To evil Men.
   1. Pity their sad Estate, *Cant.* viii. 8.
   2. Reprove them for their Sins, *Lev.* xix. 17. *Mal.* xviii. 15.
   3. Use all Means to win them to Christ.
      1. By shewing them good Examples, S. *Matt.* v. 16. 1 S. *Pet.* iii. 1.
      2. By praying for them.
      3. By wise Counsel and Advice. Consider S. *James* v. 19, 20.

USE.

Keep your Consciences void of Offence.

DIRECTIONS.

1. Get your Conscience regulated by GOD's Word, *Psal.* cxix. 105.

2. Get

2. Get your Conscience directed by His Spirit, *Psal.* cxix. 133. S. *Joh.* xvi. 13.

3. —— well-grounded and settl'd, *Rom.* xiv. 5. 2 S. *Pet.* i. 12.

4. Do nothing against Conscience, *Rom.* xiv. 22, 23.

5. Do every thing out of Conscience, *Rom.* xiii. 5.

6. Avoid secret as well as open Sins, 1 S. *Joh.* iii. 20.

7. Choose the greatest Sufferings, rather than do the least Sin; for,

1. There is more real Evil in the least Sin.
2. The least Sin deserves greater Sufferings.

8. Balk no Duty.

1. For Fear, *Act.* iv. 18, 19.
2. —— Favour, S. *Joh.* xii. 43.
3. Or Interest.

MOTIVES.

1. A good Conscience will be a Comfort to us in the midst of all our Troubles, *Prov.* xv. 15. 2 *Cor.* i. 12.

2. An evil Conscience will be a Trouble to us in the midst of all our Comforts, *Prov.* xviii. 14.

3. Unless we keep our Conscience void of Offence here, it will witness against us hereafter.

4. Be our Tormenter for ever, S. *Mar.* ix. 43,44.

5. But a good Conscience will be our eternal Joy.

The End of the Second Volume.