Thomas F. Torrance
THE TRYAL & TRIUMPH OF FAITH:
Or,
An Exposition of the History of Christ's disposing of the daughter of the woman of Canaan.
Delivered in Sermons;
In which are opened,
The Victory of Faith; The excellency of Jesus Christ and Free Grace;
The condition of those that are tempted; AND
Some special Grounds and Principles of Libertinisme and Antinomian Errors, discovered
BY
SAMUEL RUTHERFURD, Professor of Divinity in the University of St. Andrews.

Revel. 2. 28.
And I will give to him (that overcometh) the morning star.

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TO THE RIGHT HONOURABLE
THE LADY
JANE CAMBEL,
Vicountesse of Kenmure, Sister to the Right
Noble and Potent, The Marques of Argyle
Grace and Peace.

MADAM,

Should complain of these much-disputing, and
over-writing times, if I were not thought to be
as deep in the fault, as those whom I accuse; but
the truth is, while we endeavour to gain a grain-
weight of Truth, it is much if we lose not a Ta-

ten-weight of goodness, and Christian love: But
I am sure, though so much knowledge and light as
may conduce for our safe walking in discerning the certain borders
of divine truths, from every false way, and suppose that searching
into questions of the time were a usefull and necessary evil, only, yet
the declining temper of the worlds worst time; the old Age of time,
Eternity now so near approaching, calleth for more necessary good
things at our hands; it is unhappy, if in the nick of the first breaking
of the morning skie, the night-watch fall fast asleep when he hath
watched all the night: Its now near the morning-dawning of the
Resurrection. Oh how blessed are we, if we shall care for our one
necessary thing? It is worthy our thoughts, that an Angel (never crea-
ted, as I conceive) standing in his own land, His right foot upon the
Sea, and his left foot on the earth; hath determined by oath, a Con-
troversie moved by scoffers, 2 Pet.3.3. Yea and with his hand lifted.
up to Heaven, swear by him that liveth for ever and ever, who created heaven and the things that are therein, and the earth and things that therein are; and the sea and things that are therein, that there should be time no longer. Rev. 10.5,6. If Eternity be concluded judicially by the Oath of God, as a thing near to us at the door, now about sixteen hundred years ago, it is high time to think of it: What we shall do when the Clay-house of this Tabernacle, which is but our summer-house that can have us but the fourth part of a year, shall be dissolved? Time is but a short Trance, we are carried quickly through it, our Rose withereth ere it come to its vigour: Our piece of this short-breathing shadow, the inch, the half-cubit, the poor man-length of time, fleeth away as swiftly, as a Weavers-Shuttle, which leapeth over a thousand threads in a moment: How many hundred hours in one Summer, doth our breathing clay-Post skip over, passing away as the Ships of desire, and as the Eagle that hasteth to the prey? If death were as far from our knowledge as graves and Coffins (which to our eyes preach death) are near to our senses, even casting the smell of death upon our breath, so as we cannot but rub skins with corruption, We should not believe either Prophets or Apostles, when they say, All flesh is grass, and It is appointed for all to die: Eternity is a great word, but the thing itself is greater; death the point of our short line teacheth us what we are, and what we shall be: Should Christ, the condition of affairs we are now in, the excellencie of Freegrace, be seen all in their own lustre and dye, we should learn much wisdom from these three; Christ speedeth little in conquering of lovers; because we have not seen his shape at any time, we look not upon Christ, but upon the accidents that are beside Christ; and therefore few esteem Christ a rich penny-worth: But there is not a Rose out of heaven, but there is a blot and thorne growing out of it, except that one only rose of Sharon, which blossometh out glory, every leaf of the Rose is a heaven, and serveth for the healing of the Nations, every white and red in it is uncomparable glory, every act of breathing out its smell, from everlasting to everlasting, is spotlesse and unmixed happiness: Christ is the out-fin, the master flower, the uncreated Garland of Heaven; the Love and Joy of men and Angels; but the fountain-love, the fountain-delight, the fountain-joy of men and Angels is more, for out of it floweth all the Seas, Springs, Rivers, and floods of love, delight, and joy; imagine all the rain and dew, Seas, Fountains and floods since the Creation were
in one cloud, and these multiplied in measures, for number to many millions of millions, and then divided in drops of showers to an answerable number of men and Angels, this should be a created shower, and end in a certain period of time; and this huge cloud of so many Rivers and drops should dry up, and rain no more; but we cannot conceive so of Christ, for if we should imagine millions of men, and Angels to have a co-Eternall dependent existence with Christ, and they eternally in the Act of receiving grace for grace out of his fulnese; the flux and issue of grace should be eternall as Christ is; for Christ cannot tire or weary from eternity to be Christ, and so he must not; he cannot but be an infinite and eternall flowing sea to diffuse and let out streams and floods of boundlesse grace; say that the Rose were eternall, the sweet smell, the lovelinesse of greennesse and colour must be eternall. O what a happiness for a soul to lose its excellency in his transcendent glory? What a blessednesse for the creature to cast in his little all in Christ his matchlesse Al-sufficieny? Could all the streams retire into the fountaine and first Spring, they should be kept in a more sweet and firme possession of their being in the bosome of their first cause, then in their borrowed channels; that they now move in: Our neighbourhobd, and retiring in to dwell, for ever and ever, in the Fountain-blesednesse, Jesus Christ, with our borrowed goodnesse, is the firme and solid fruition of our eternall happy being: Christ is the sphere, the connaturall first Spring, and element of borrowed drops, and small pieces of created Grace, the Rose is surest in being, in beauty on its own stalk and root; let life and sap be eternally in the stalk and root; and the Rose keep its first union with the root, and it shall never wither, never eaf its blossom nor greennesse of beauty; it is violence for a gracious spirit to be out of his stalk and root; union here, is life and happiness; therefore the Churches laft prayer in Canonic Scripture is for union Rev. 22.20. Amen, Even so, Come Lord Jesus: It shall not be well while the Father, and Christ the prime Heire, and all the weeping children be under oneroofe, in the Palace-Royall, it is a sort of mysticall lamenesse, that the head wanteth an Arme or a finger, and it is a violent and forced condition for arme and finger to be separated from the head: The Saints are little pieces of mysticall Christ, sick of love, for union: the wife of youth that wants her husband some years, and expects he shall returne to her from over-sea lands, is often on the shoare, every ship coming near shoare, is her new joy,
her heart loves the wind that shall bring him home; she asks at every passenger news; O saw you my husband? what is he doing? when shall he come? Is he shipped for a returne? Every Ship that carrieth not her husband is the breaking of her heart: What desires hath the spirit and Bride to hear when the Husband Christ shall say to the mighty Angels, Make you ready for the journey, let us go down and divide the skies, and bow the heaven: Ile gather my prisoners of hope into me, I can want my Rachael and her weeping children no longer; Behold I come quickly to judge the Nations: The Bride the Lambs wife blesteth the feet of the Messengers that preacheth such tidings, Rejoyce O Zion, put on thy beautiful garments, thy King is coming; yea, the loveth that quarter of the Skie that being rent asunder, and cloven, shall yield to her husband, when he shall put through his glorious hand, and shall come riding on the Rainebow and clouds to receive her to himself.

The condition of the people of God in the three Kingdoms calleth for this, that we now wisely consider what the Lord is doing; there is a Language of the Lords fire in Zion, and His furnace in Jerusalem; if we could understand the voice of the crying Rod: The Arrows of God flee beyond us, and beside us, but we see little of God in them. We Saile, but we see not shor, we fight, but we have no victory, the efficacy of second causes is the whole burden of the business, and this burden we lay upon creatures (and its more then they can bear) and not upon the Lord; God is crying lameness on creatures, and multitude, that his eminency of working may be more seen. 2. Many are friends to the success of Reformation, not to Reformation; Mens Faith go along with the promises, untill Providence seem to them to belie the promise:through light at a key-hole many see God in these confusions in the three Kingdoms, but they fall away, because their joyning with the Cause was violent kindelessness to Christ; it is not a friends visite to be driven to a friends house to be drie in a showre, and then occasionally to visitre wife and children; Christ hath too many occasionall friends, but the ground of all is this: I love Jesus Christ, but I have not the gift of burningquiske for Christ: O how securely should Faith land us, out of the Gun-shot of the prevailing power of a black hour of darkness? Faith can make us able to be willing for Christ to go thorow a quarter of Hells pain: Lord give us not to be mad with worldly wisdom: 3. When the Temptation sleepeh, the mad man is wise,
The Epistle Dedicatory.

The harlot is Chalde: But when the vessel is pierced, out cometh that which is within, either Wine or Water. Yet if we should attentively lay our ears to hypocrites, we should hear that their Lute-strings do miserably jar, for Hypocriete is intelligible, and may be found out. Would Parliaments begin at Christ, we should not fear, that which certainly we have cause to fear; One is past, and another cometh: The Prophets in the three Kingdoms have not repented of the Superstition, will-worship, Idolatry, Persecution, Prophanity, formality which made them vile before the people, and the Judges and Princes, who turned judgement into Gall and wormwood, are not humbled, because they were a snare on Mizpah, and a net spread upon Tabor: No man repenteth, and turneth from his evil way, no man smiteth one his thigh, saying, what have I done? its but black Popery (the name being changed, not the thing) to think the by-past sins of the Land are by-past; and a sort of Reformation for time to come is satisfactory to God, Ex opere operato, By the deed done: Yea, the divisions in the Church are a heavier plague then the raging sword.

These same sins against the first and second Table, the reconciling of us and Babylon, Pride, Bribery, extortion, filthiness, and impenitence unpunished, blood touching blood, and not revenged, vanity of apparel, the professed way of salvation by all kinds of Religions whatsoever, are now acted in another rage, by other persons; but they are these same sins; if that headship that flattering Prelates took from Jesus Christ, and gave to the King, be yet taken from Christ, and given to men: if Christs Crown be pulled off his head, no matter whose head it warme, its taken from Christ both ways: I shall pray that the fatness of the fleece of Jacob, for this do not wax lean, and that the warfare of Britaine be accomplished: But if the faithfull watchmen know what hour of the night it is now, there be but small appearance that it is near to the dawning of Britains deliverance, or that our skie shall clear in haste, would God the yearre 1645. were with childe to bring forth the salvation of Britaine; It was once as incredible that the enemy shoul deentered within the gates of Jerusalem, as it is now that they can enter within the Ports of London, Edinbrough, Dublin: I speak not this to encourage Cavaliers, for certain God watcheth over them for vengeance; but that we go not farther on to break with Christ; the weaknesse of new heads devising new Religions, and multiplying Gods (for two sundry and contra-
The Epistle Dedicatory.

ry Religions argue interpretatively two sundry Gods) According to the number of our Cities, must come from rottenness of our hearts: Of we could be instructed before the decree, that is with-childe of Plagues to the Sinners in Zion, bring forth a mans childe; and before the long Shado's of the evening be stretched out on us.

But of this Theame no more; Grace is the Proposition of this following Treatise; when either Grace is turned into painted, but rotten nature, as Arminians do, or into wantonneffe, as others do; The error to me is of a farre other and higher elevation, then opinions touching Church Government: Tenacious adhering to Antinomian errors, with an obstinate and fnall persistence in them, both as touching Faith to, ant suitable practice of them, I shall think cannot be fathered upon any of the regenerated: For it is an opinion not in the Margin and borders, but in the page and body, and too near the Center and vitall parts of the Gospel; if any offend, that I desire to anger them with good-will to grace, I shall strive and study the revenge only of love, and compassion to their souls.

If some of these Sermons came once to your Honors ears, and now to your eyes (it may be) with more English Language, I having stayed possibly till the last grapes were some riper, I hope it shall be pardon-ed that I am bold to borrow your names, which truly I should not have done; if I had not known of your practicall knowledge of this noble, and Excellent Theame, the Free-grace of God: I could adde more of this, but I had rather commend Grace, than gracious persons: I know that Jesus Christ, who perfumeth and flowreth Heaven, with his Royall presence, and streweth the Heaven of Heavens to its utmost borders with glory, is commended that he was full of grace, a vessell filled to the lip, Psal. 45.2, Joh. 1.16. Yea, Grace hath bought both our person and our service, 1 Pet. 2.24,25. Even as he that buyeth a captive, gives money not only for his person, but for all the motion, toile, and labour of his body, legs and armes; and Redeeming grace is so perfect, that Satan hath power possibly, to bid, but not to buy any of the Redeemed; no more then a merchant can buy another mans bought goods, without his consent: All our happiness that groweth here on the bankes of time, is but thin sown, as very Straw-berries on the Sea-sands, what good parts of nature we have without Grace, are like a fair Lilly, but there is a worme at the root of it, it withereth from the Root to the Top: Gifts wither apace without grace; Gifts neither break nor humble; Grace can do
do both. *Grace* is so much the more precious and sweet, that, though it be the result of sin in the Act of pardoning and curing sinful Lameness; yet it hath no spring, but the bowels of God stirred and rowled within him by only spotless and holy goodness; *Grace* is of the Kings house from Heaven only, the matter, subject or person it dwelleth in, contributed nothing for the creation of so noble a branch. Christ for this cause especially, left the bofome of God, and was clothed with flesh and our nature, that he might be a Maffe, a Sea, and boundlesse River of visible, living, and breathing Grace, swelling up to the highest banks of not only the habitable world; but the sides also of the Heaven of Heavens, to over-water Men and Angels. So as Christ was as it were *Grace* speaking, *Psal.* 45. 2. *Lk.* 4. 22. *Grace* fighting, weeping, crying out of horror, dying, withering for sinners, living again, *Heb.* 2. 9. *Job.* 3. 16. *Rom.* 8. 32, 33. And is now glorified *Grace* dropping down, raining down floods of *Grace* on his members, *Eph.* 4. 11, 12, 13, 14, 15, 16. *Job.* 14. 16. *17. Job.* 16. 7, 13. Christ, now interceding for us at the right hand of God, Is these sixteen hundred years the great Apple Tree, dropping down Apples of Life, for there hath been Harvest ever since Christ's Ascension to Heaven, and the grapes of Heaven are ripe; all that talleth from the Tree, leaves, apples, shadows, smell, blossomes, are but pieces of *Grace* fallen down from him who is the fulness of all, and hath filled all things: We shall never be blessed perfectly, till we all sit in an immediate Union under the Apple Tree; This is a rare piece by way of participation, of the Divine nature. Christ passed an incomparable act of rich *Grace* on the Cross, and doth now Act, and Advocate for *Grace*, and the applying of the *Grace* of Propitiation in Heaven, *1 Job.* 2. 3, 2. And by an Act of *Grace*, hath all the Elea and Ransomed ones ingraven as a seal on his heart; and Christ being the fellow of God, *Zac.* 13, 7. the man that standeth straight opposite to his eye, the first opening of the eye-lids of God, is terminated upon the breast of Christ, and on the ingravening of Free-grace. All the glory of the glorified, is, that they are both in the lower and higher house, even when they are the States and Peers of Heaven, the everlasting Tenants and Freeholders of *Grace*; so as a soul can defire no fairer Inheritance, then the Patrimony, Lot, and Heritage of Free-grace: Now to this *Grace* commending Your Spirit, as an Heir of *Grace*, I reft.

Your Honours at all obliged Respections in the God of *Grace*,

S. R.
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The Triall and Triumph of Faith.

SERMON I.

Mar. 7. 24. And from thence he arose, and went into the borders of Tyre and Sidon, and went into an house, and would that no man should know it; but he could not be hid.

Math. 15. 21. Then Jesus went hence, and came into the coasts of Tyre and Sidon.

V. 22. And behold a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou son of David, for my daughter is grievously vexed with a Devil.

Mar. 7. 25. For a certain woman whose young (little daughter) had an unclean spirit, heard of him, and came and fell at his feet.

V. 26. (The woman was a Greek; a Syrophanician by Nation) and she besought him, that he would cast forth the Devil out of her daughter.

His Text being with childe of Free-grace, holdeth forth to us a Miracle of note; and because Christ is in the work, in an eminent manner, and there is here also much of Christ's new creation, and a floor planted and watered by Christ's own hand, a strong faith in a tried woman, it requireth the bending of our hearts to attention: for to any seeking Jesus Christ, this Text cryeth, Come and see. The words for their scope, drive at the wakening of believers, in praying (when an answer is not given at the first) to a fixed and resolved lying, and dying at Christ's door, by continuing in prayer, while the King come out and open, and answer the desire of the hungry and poor.

2. For the subject, they are a History of a rare Miracle, wrought by Christ, in casting forth a Devil out of the Daughter.
Daughter of a Woman of Canaan; and for Christ to throw the Devill out of a Canaanite, was very like the white Banner of Christ's Love displayed to the Nations, and the Kings Royal Standard set up to gather in the Heathen under his colours. The parts of the Miracle are,

1. The place where it was wrought, *Matt. 15.21*.

2. The parties on whom, the Mother and the possessed Daughter: she is described by her Nation.

3. The impulsive cause, she hearing, came, and prayed to Jesus for her little Daughter: In which there is a Dialogue between Christ and the Woman, containing Christ's trying of her. 1. With no answer. 2. With a refusal. 3. With the reproach of a dog. 2. Her instance of Faith, 1. In crying till the Disciples interposed themselves. 2. Her going on in adoring. 3. Praying. 4. Arguing by Faith, with Christ, that she had some interest in Christ, though amongst the dogs; yet withall (as Grace hath no evil eye) not envying because the morning market of Christ, and the high Table was the Jews due, as the Kings Children; so she might be amongst the dogs, to eat the crumbs under Christ's Table, knowing that the very refuse of Christ, is more excellent then ten worlds.

4. The Miracle it self wrought by the woman's faith, in which we have Christ's heightning of her faith. 2. The granting of her desire. 3. The measure of Christ's bounty, as thou wilt. 4. The healing of her Daughter.

*Mark* faith, that the woman came to Christ in a house, *Matthew* seemeth to say, that she came to him in the way, as these words do make good: send her away, for she crieth after us. Augustine thinketh, that the woman first came to Christ, while he was in the house, and desired to be hid, either because he did not (for offending the Jews) openly offer himself to the Gentiles, having forbidden his Disciples to go to the Samaritans, or because he would have his glory hid.
hid for a time, or rather of purpose he did hide himself from
the woman, that her faith might finde him out, and then
refusing to answer the woman in the house, she still follow-
eth him in the way, and cryeth after him as Matthew faith.
For Christ's Love is, 1. Liberall, but yet it must be suited,
and Christ though he fell not his Love, for the penny worth
of our sweating and pains; yet must we dig low for such a
gold-mine as Christ. 2. Christ's love is wise, he holdeth us
knocking, while our desire be love-sick for him, and know-
eth that delayes raiseth & heighteth the market and rate of
Christ; we under-rate any thing that is at our elbow: should
Christ throw himself in our bosome and lap, while we are
in a morning sleep, he should not have the marrow and
flower of our esteem: its good there be some fire in us meet-
ing with water, while we seek after Christ. 3. His love
must not onely lead the heart, but also draw; violence in
love is most taking, and delayes of enjoying so lovely a
thing as Christ, breedeth violence in our affections; and su-
spension of presence, oyleth the wheels of love, desire, joy:
want of Christ is a wing to the soul. Interpreters ask what
woman she was? Matthew faith, a Canaanite, not of any
Gratious blood; a Syrophcenician, for Syrophcenicia was in the
border between Palestine and Syria; and it was now inha-
bited by the Reliques of the Canaanites; a Greek not by
birth, but because of the Greek tongue and Rites brought
thither by Alexander, and the succeeding Kings of Syria:
All the Gentiles go under the name of Greeks in Scripture
Language, as Rom. 1. 14. Gal. 3. 28. 1 Cor. 1. 22. 24. not
because they are all Greeks, by nation and blood; but be-
cause Conquest, Language, and customes stand for blood
and birth; however it standeth as no blemish in Christ's
Compt-Book, who was your Father, whether an Ammone-
rite, or an Hittite, so ye come to him, he asketh not whose
you are, so you be his; not who is your Father, so you will
be
The Trial and Triumph of Faith.

4

bee his Brother, and bee of his house.

Mar. 7. 24. And from thence he arose and went into the borders of Tyre and Sidon. Christ weary of Judea, had bin grieved in spirit with the Hypocrifie of the Pharisees, and the provocation of that stiff-necked people. He was chafed away to the prophane Pagans: The hardning of the Jews makes way to Christ's first and young love, laid upon the Gentiles: Christ doth but draw by a lap of the curtain of Separation, and look through to one believing Heathen; the King openeth one little window, and holdeth out his face, in one glimpse, to the woman of Canaan; so Christ's works of deep providence, are free mercy, and pure Justice interwoven, making one web: He departeth from the Jews, and setteth his face and heart on the Gentiles; consider the art of providence here: 1. The Devil sometime shapeth, and our wise Lord seveth: Babylon killeth, God maketh alive: Sin, Hell, and Death, are made a Chariot to carry on the Lords excellent work. 2. The providence of God hath two sides, one black and sad, another white and joyful: Here is taketh strength and is green before the Sun, God's clearing of necessary and leasonable Truths, is a fair side of that same providence.

Adams first sin was, the Devil and Hell digging a hole through the comely and beautiful frame of the Creation of God, and that is the dark side of providence; but the flower of Jesse springing up, to take away sin, and to paint out to Men and Angels, the glory of a Heaven and a new world of Free-grace, that is a lightsome side of providence. Christ scourged, Christ in a cage, that he cannot command a cup of water: Christ dying, shamed, forsaken, is black: But Christ in that same work, redeeming the Captives of Hell, opening to sinners forfeited Paradise, that is fair and white: Joseph weeping in the prison for no fault, is foul and sad, but Joseph brought out to Reign as half a King, to keep alive the Church of God in great Famine, is joyful and
and glorious: The Apostles whipped, imprisoned, killed all the day long, are sad and heavy, butewed with this, that God causeth them always to Triumph, and sow the savour of the knowledge of Christ, and Paul riding upon his iron Chains and exalting Christ in the Gospell, through the Court of bloody Nero, maketh up a fair and comely contexture of Divine Providence. 3. God in all his works now when he raineth from Heaven a sad showre of blood on the three Kingdoms, hath his one foot on Justice, that wrath may fill to the brim the cup of Malignants, Prelats, and Papists, and his other foot on mercy, to wash away the filth of the Daughter of Zion, and to purge the blood of Jerusalem in the midst thereof, by the Spirit of judgement, and by the Spirit of burning. And this is Gods way and ordinary pathrode, Psal. 25. 10. and in one and the same motion, God can walk both to the East, and to the West, and to the North, and the South.

It is our fault that we look upon Gods wayes and works, by halves and pieces, and so we see often nothing but the black side, and the dark part of the Moon; we mistake all, when we look upon mens works by parts, an house in the building lying in an hundred pieces, here timber, here a rafter, there a spar, there a stone, in another place half a window, in another place the side of a door, there's no beauty, no face of an house here; have patience a little, and see them all by art compacted together in order, and you'll see a fair building: when a painter draweth the half of a man, the one side of his head, one eye, the left arm, shoulder and leg, and hath not drawn the other side, nor filled up with colours all the members, parts, limbs, in its full proportion, its not like a man: So do we look on Gods works, by halves and parts, and we see him blouding his people, scattering Parliaments, chasing away Nobles and Prelats, as not willing they should have a finger in laying one stone of his
Two wills in Christ.

Christ took a humane will to stoop to God in all things.

his house; yet do we not see, that in this dispensation, the other half of God's work makes it a fair piece. God is washing away the blood & filth of his Church, removing these from the work, who shall cross it. In bloody wars, Malignant soldiers ripping up women with childe, waste, spoil, kill, yet are they but purging Sions tin, brasse and lead, and such reprobate metal as themselves: Jesuits & false Teachers, are but God's snuffers, to occasion the clearing & snuffing of the lamps of the tabernacle, & make truth more naked & obvious.

SERMON II.

And he went into a house, and would that no man should know it.

This will, according to which it is said, 'He would that no man should know it,' was his humane will, according to which the Lord Jesus was a man as we are, yet without sin; which was not alway fulfilled; for his Divine will, being backed with omnipotency, can never be resisted: It overcometh all, and can be resisted by none. Consider what a Christ we have, one who as God, hath a standing will that cannot fall, 'Esai. 14. 24. He doth all his pleasure: His pleasure and his work are commensurable,' 'Esai. 46. 10, 11. Psal. 135. 6. Psal. 115. 3. Yet this Lord did stoop so low as to take to himself mans will to submit to God and Law. And see how Christ for our instruction is content, that God should break his will and lay it below providence, 'Matth. 26. 39. O fo little and low as great Jesus Christ is, all is come to this, O my father, remove the cup; Nevertheless, not as I will, but as thou wilt: Christ and his Father, hath but one will between them both, 'Ioh. 5. 30. I seek not mine own will, but the will of the Father that sent me,' Rom. 15. 3. For even Christ pleased not himself. It's a sign of conformity with Christ, when we have a will so mortified, as it doth lye level with God's providence. Aarons sons are killed, and that by God immediately from heaven with fire, a judgement very Hell-like, 'Levit. 10. 3. And Aaron held his peace, a will lying in the
the dust under God's feet, so as I can say (Let his will, whose I am, exact to throw me in Hell, he shall have my vote) is very like the Mother-rule of all sanctified wills, even like Christ's pliable will: There is no iron sinew in Christ's will, it was easily broken; the top of God's finger with one touch, broke Christ's will, Heb. 10. 9. Loe I come to do thy will, O God. O! but there is a hard stone in our will, the stony heart is the stony will; Hell cannot break the Rock and the Adamant, and the Flint in our will, 1 Sam. 8. 19. Nay, but we will have a King; Whether God will or no, Jer. 18. 12. God's will standeth in the peoples way, bidding them return; they answer: There is no hope, but we will walk after our own devices. Hell, vengeance, omnipotence, crossed Pharaoh's will, but it would neither bow nor break, Exod. 9. 27. But the Lord hardened Pharaoh's heart, that he would not let the people go. There be two things in our will, 1. The naturall frame and constitution of it. 2. The goodnesse of it. The will of Angells and of sinlesse Adam, is not effentially good, for then Angells could never have turned Devils; therefore the constitution of the will, needeth supervenient goodnesse and confirming grace, even when will is at its best. Grace, Grace now is the onely oyle to our Wheeles. Christ hath taken the Castle, both in-workes, and out-workes, when he hath taken the will, the proudest enemie that Christ hath out of Hell: When Saul renders his will, he renders his weapon; this is mortification. When Christ runneth away with your will; as Christ was like a man that had not a man's will; so Saul, Act. 9. 6. Trembling and astonished, said, Lord what wilt thou have me to do? Its good when the Lord trampleth upon Ephraims fair neck, Hos. 10. 11. There is no goodnesse in our will now, but what it hath from Grace, and to turn the will from ill to good, is no more natures work, then we can turn the wind from the East, to the West: when the wheels of the clock are broken and rusted, it cannot go: When
When the birds wing is broken, it cannot flye: When there is a stone in the spring, and in-work of the lock, the key cannot open the door. Christ must oue the wheels of misordered will, and heal them, and remove the stone; and infule Grace (which is wings to the bird) if not, the motions of will are all hell-ward.

But he could not be hid, for a certain woman; &c. Christ sometime would be hid, because he hath a spirit above the peoples windy aire, and their Hosanna; its a spirit of straw, naughty and base, that is burnt up with that which hindered Themistocles to sleep. Honour me before the people, was cold comfort to Saul, when the Prophet told him, God had rejected him. But Christ desired not to be hid from this woman, he was seeking her, and yet he flyeth from her: Christ in this is such a flyer as would gladly have a pursuer. 2. Faith findeth Christ out when he is hid, Esa. 45. 15. Verily thou art a God that hidest thy self: But Faith seeth God under his mask, and through the cloud; and therefore Faith addeth, O God of Israel the Saviour: Thou hidest thy self O God from Israel, but Israel findeth thee, ver. 17. Israel shall be saved in the Lord, with an everlasting salvation. God casteth a cloud of anger about himself, he maketh darkness his Pavillion, and will not look out; yet Job seeth God, and findeth him out many hundred miles, chap. 19. 26. Yet in my flesh I shall see God, 3. Reason, Sense, nay, Angels seing Christ between two Theeves, dying, and going out of this world bleeding to death, naked, forsaken of friend and lover, they may wonder and say; O Lord, what dost thou here: Yet the Faith of the Theeve found him there, as a King who had the keys of Paradise, and he said in Faith, Lord, remember me when thou comest into thy Kingdom, Luke 23. 42. 4. Faith seeth him as a witness, and a record in Heaven, Job 16. ver. 19, 20. even when God cleaveth Job's reins asunder, and poureth out his gall upon the ground, v. 13. Believe then that Christ
Christ glowneth that he may kiss, that he cuts that he may cure, that he maketh the living believers grave, before his eyes, and hath no minde to bury him alive: He breatheth the smoak and the heat of the Furnace of Hell on the soul, when Peace, Grace, and Heaven is in his heart, he breaketh the hallow of Jacob's thigh, so as he must go halting all his daves, and its his purpose to bless him. Whereas we should walk by Faith, we walk much even in our spiritual walk, by feeling and sense; we have these errors in our Faith, we make not the word of promise the rule of our Faith, but only God's Dispensation: Now God's Dispensation is spotlesse and innocent, and white; yet it is not Scripture to me, nor all that Dispensation and Providence seemeth to speak, the word of God: Ram-horns speaketh not taking of Townes in an ordinary providence, as spear and shield, and a hoast of fighting men doth. Killed all the day long, and estimated as sheep for the slaughter, speaketh not to me that God's people are more then conquerors through him that loved us, Rom. 8. 36, 37. Our Faith in reference to Dispensation, is to do two things. To believe in generall, though Dispensation be rough, stormy, black; yet Christ is fair, sweet, gracious; and, that Hell and Death are servants to God's Dispensation, toward the Children of God: Abraham must kill Isaac; yet in Isaac as in the promised seed, all the Nations of the earth are blessed, Israel is foiled, and falleth before the men of Ai; yet, Israel shall be saved by the Lord: Judah shall go into Captivity, but the dead bones shall live again, read the promise in generall, engraven upon the Dispensation of God; garments are roll'd in blood in Scotland and England: The wheels of Christ's Chariot, in this Reformation, go with a flow pace; the Prince is averse to Peace, many Worthies are killed, a foraign Nation cometh against us; yet all worketh for the best to those that love God. 2. Hope biddeth us to await the Dispensation of God not Scripture, nor a rule of Faith.
the Lord's event: We see God's work, it cometh to our senses, but the event that God bringeth out of his work, lyeth under ground. Dispensation is as a woman travelling in birth, and crying out for pain, but she shall be delivered of two men Children; Mercy to the people of God, Justice to Babylon; wait on while the woman bring forth, though you see not the Children.

2. We trust possession in our part, more then Law and the fidelity of the promise on God's part; feeling is of more credit to us then Faith, sense is furer to us then the word of Faith; many weak ones believe not life Eternall, because they feel it not; Heaven is a thing unseen, and they finde no Consolation and Comfort, and so are disquieted: If we knew that believing is a bargaining and a buying, we should see the weakesse of many; should any buy a field of Land, and refuse to tell down the money, except the party should lay all the Ridges, Acres, Medows, and Mountains on the buyer's shoulders, that he might carry them home to his house, he should be incredulously unjust; If any should buy a Ship, and think it no bargain at all, except he might carry away the ship on his back, should not this make him a ridiculous Merchant? God's Law of Faith, Christ's concluded atonement, is better and furer then your feeling; all that sense and comfort faith, is not Canonick Scripture, it is Adultery to seek a signe; because we cannot rest on our Husbands word.

S E R M O N III.

Quest. But cannot Christ be hid? Ans. Not of himself: It's hard to hide a great fire, or to cast a covering upon sweet odours that they smell not: Christ's Name is as a sweet ointment powdered out, he is a Mountain of spices, and he's a strong favour of Heaven, and of the higher Paradice: You may hide the man that he shall not fee the Sun; but you cannot cast a garment over the body of the Sun, and hide day-light.
From which it appeareth that Christ cannot be hid

1. In his Cause and Truth, the Gospel is scourged and imprisoned when the Apostles are so served; yet it cometh to light and filleth Jerusalem, and filleth all the world. What was done to hide Christ: when he and his Gospel is buried under a great stone, yet his fame goeth abroad; Death is no covering to Christ, Papists burn all the Books of Protestants, they kill and slay the Witnesses; Antiochus and the persecuting Emperors, throw all the Bibles in the fire; but this Truth cannot be hid, it Triumphant hath soon pull down Jesus from his Royal seat at the right hand of God; as Babylon, Prelats, Papists, Malignants, in these three Kingdoms, can extinguish the People and Truth of Christ.

2. Believers cannot hide and dissemble a good or an ill condition in the soul; The wellbeloved is away, and the Churches bed cannot keep her: All the Watchmen, all the streets, all the Daughters of Jerusalem; yea, Heaven and Christ must hear of it, Cant. 3. 1, 2, 3, Cant. 5. 6, 7, 8. Mary Magdalen's bed, and a morning sleep, and the Company of Angels and Apostles cannot dry her cheeks, Woman, what ayles thee? ( faith the Angell ) O she weepeth; O what ayleth me? They have taken away my Lord, and I know not where they have laid him; O Apostles, Where is he? O Sir, Angell, tell me if you saw him? O Grave! O Death! Show me, is my Lord with you? The Love of Christ is no Hypocrite: I grant some can for a time put a fair face on it, when Christ is absent; but most of the Saints look as a Bird fallen from the Raven, as a Lamb fallen out of the Lyons mouth, as one too soon out of bed in the morning; O sick of Love! O shew him! I charge you tell him, Watchmen, Daughters of Jerusalem, that I am sick of Love: Love is a paining, seavorous, tormenting sickness: Grace cannot put on a laughing mask, when sweet Jesus is hidden;
Love hath no art to conceal sorrow, the countenance of David, Psal. 42. 5. is sick: There’s death in his face, when God is not the light of his countenance.

3. The joy of his presence cannot be hid, she cannot but tell and cry out, O Fair! O White Day! He is come again, Cant. 3. 4. It was but a little that I passed from him, but I found him whom my soul loved. She numbed all the miles she Travelled while her Lord was absent; Joy will speak, its not dumb, Cant. 7. 9. The roof of thy mouth (is) like the best wine for my beloved, that goeth down sweetly, causing the lips of those that are asleep to speak, Matth. 9. 15. Can the Children of the Bedchamber mourn, as long as the Bridegroom is with them? (i.e. )they cannot choose but rejoice.

4. Grace in a sincere professor, and Christ cannot be hid, there came a good fair breath with a blast of a sweet westwind of Heaven on Joseph of Arimathæa, the time was ill; Christ was dead; and hee can dissimble no longer, Mar. 15. 43. Josephus eipha, with much daring and boldnesse he went into Pilat with a Petition: I beseech you my Lord Governor, let me but have this Jesus his dead Body: There was some fire of Heaven in this bold profession; What would this be thought of, to see a Noble and Honourable Lord-Judge with a dead and Crucified mans Body in his armes? But Faith knoweth no blushing: Grace cannot be ashamed: there was a straight charge laid on the Apostles, Preach no more in the name of Jesus, Act 4. 13. Peter and John, with a powerfully boldly lay, vers. 20. We cannot but speak the things we have heard and seen: Lay as heavy weights as death, burning quick, sawing asunder, on the sincerity of Faith in the Martyrs, it must up the Mountain. David’s Grace, Ps. 39. 1 was kept in as with a Muzzle put upon the mouthes of Beasts: it was as coals of fire in his heart, and he behoved to speak even before the wicked; I believed, therefore I spoke, Ps. 116. 10.

5. When Jeremiah layeth unlawful bands on himselfe,
Serm. II.

The Trial and Triumph of Faith.

To speak no more in the name of the Lord; there is a spirit of prophesying lying on him, he is not Lord of his own choice, Jer. 20.9. But his word was in my heart, as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay:

There's a Majesty of Grace on the Conscience of the Child of God, that must break out in holy duties; though temptation should hide Christ in his Grace, tempted Joseph is over-awed with this, Gen. 39.9. How can I then do this great wickedness, and sin against God? This awesome Majesty of the Grace of God fear, causeth Joseph see nothing in Harlotry but pure unmixed guiltiness against God; there's an over-mastering apprehension of Christ's Love, 2 Cor. 5.14 that constraineth Paul to out the Love of Christ, in dedicating himself to the service of the Gospel. Though Paul would not have preached, yet he had a sum to pay, Ro. 1.14. I am Debtor both to the Greeks and the Barbarians, both to the wise and the unwise. Grace awed him, as a Debt layeth letters on an ingenious mind, he cannot but out his free and honest mind in paying what he oweth.

6. God's Desirion cannot so hide and over-cloud Christ; but against sense the Child of God must believe; yea, and pray in Faith, Psal. 22.1. My God, my God, Why hast thou forsaken me? 2. O my God I cry by day... Though sin over-cloud Christ, and David fall in Adultery and blood, there's a seed of Christ, that must cast out blossoms, he cannot but repent and sorrow. God's Decree of grace in the execution of it, may be broken in a link by some great sin; but Christ cannot but soader the chain, and raise the fallen sinner.

It shall be useful then for the Saints, when the spirit cometh in his stirrings, and impetuous acts, to cooperate with him; and to answer his wind-blowing: Its good to hoyse, up, and make out, when a fair wind and a strong tide calleth, sometime Grace maketh the heart as a hot Iron, its good then to imite with the hammer: When your spirit

We are to be obsequious and yielding to the breathings of God's spirit in it.
spirit is Docile, and there cometh a gale of Christ's sweet West-wind and rusheth in, with a warmnesse of heart, in a praying disposition, to retire to a corner and powre out the soul before the Lord; as we are to take Christ at his word, so are we to take Christ's spirit at his work: He knocketh, knock thou with him: His fingers make a stirring upon the handles of the bar, and drop down pure myrhe: Let thy heart make a stirring with his fingers also. I grant, wind maketh failing, and all the powers on Earth cannot make wind; yet when God maketh wind, the Sea-men may draw sails and lance forth: God preventeth in all these, the spirit beateth fire out of our flint, we are to lay to a match & receive, reach in the heart under the stirrings of Free-grace, obey dispositions of Grace as God himself, when the Sun riseth the Birds may sing; but their singing is no cause of the Sun rising.

2. Its no truth of God that some teach, that the justified in Christ are of duty always tied to one and the same constant act of rejoicing without any mixture of sadnesse and sorrow; for so they cannot. 1. Obey and follow the various impressions of the Lords absence and presence, of Christ's Sea ebbing and flowing, of his shining and smiling, and his lowring and frowning. 2. The Faith of a justified condition, doth not root out all affections, nay not Love, Faith, desire and joy; if there be sin remaining in the justified, there's place of sadnesse, for fear, for sorrow; for the scum of affections are removed by Christ, not the affections themselves. 3. Christ for meer triall sometimes, for sin other times, doth cover himself with a cloud, and withdraw the sense of his favour; and its a cursed joy, that is on foot, when the Lord hideth his face. The Love of Christ must be sick and sad; I mean the Lover, when the beloved is under a cloud: It is not the new world with the Regenerate man here, nor a Land where there's nothing but all Summer, all Sun, neither Night, nor Clouds, nor Rain,
Rain, nor Storm, that is the condition of the second Paradise, of the better Adam. 4. It's a just and an innocent sorrow, to be grieved at that which grieveth the Holy Spirit, and when the Lyon roareth, all the Beasts of the field are afraid. Grace maketh not Job a stock, nor Christ a man who cannot weep.

And behold a Woman of Canaan: And a certain Woman. Of the Woman, 1. But one person of all Tyrus and Sidon came to him. 2. She was a Syrophenician by Nation. 3. Her condition, She had a Daughter vexed with a Devil. 4. With an unclean Devil. 5. The nearer occasion, She heard of him. 6. She adored. 7. She prayed; and so way is made to the conference between Christ and her: And to the Trial and Miracle:

A certain Woman. There in but one of all Tyrus and Sidon who came to Christ. 1. It becometh the mercy of the good Shepherd, to leave ninety and nine sheep in the Wilderness, and go after one which is lost, Luk. 15.4. And when all is done (alas) he hath but one of an whole hundred. Christ hath not the tithe of mankind: He maketh a Journey while he is wearied and thirsty through Samaria; yea, and wanteth his dinner for one Woman at that draught of his net, and thinketh he dinneth like a King, and above, if he save one, Job.4.33,34. O sweet husbands word, Jer.3.14. I am married to you, and I will take you, one of a city, and two of a Tribe, and I will bring you to Zion. Christ taketh sinners not by dozens, not by thousands (its but once in all the world, Act. 2. that three Thousand are converted at once) but by one's and two's. Though Israel be as the sand of the Sea, yet a Remnant shall but be saved, Rom. 9.27. Esa. 10. 22. The Reliques and Refuse shall be saved only. 2. Common Love, scarce amounteth to Grace; because Grace is separative, and singleteth out one of many, all graced persons are privileged persons. Heaven is a house of chosen and pri-
Grace is a rare choice piece. There's no common stones in the New Jerusalem, but all precious stones, the foundations Saphirs, the windows Agats and Carbuncles, all the Borders of pleasant stones, Est. 54. 11, 12. 3. Christ's way lieth so, of two grinding at the mill, of two in the field together, of two in one bed: Christ will have but one; Christ often will not have both Husband and Wife, both Father and Son, but the one Brother, Jacob, not Esau: of a whole house, Christ cometh to the Devils fire side, and chuseth one, and draweth him out, and leaveth all the Family to the devil. 4. Christ knoweth them well who he chuseth: Grace is a rare piece of the choice and the floor of the love of heaven, there be many common stones, not many Pearls, not many Diamonds and Saphirs. The multitude be all Arminians from the womb, every Heretie is a piece of the old Adams wanton wit, thousands go to Hell, black Hereticks and Heterodox; as touching the Doctrine of themselves, every man hath Grace, if you beleive himself; Unusquisque est in eh eresi, every man taketh Heaven for his home and heritage; Dogs think to rest in Christ's bosome, men naturally beleive, though they be but up and down with Christ; yet Christ doth so bear them at goodwill, as to give Grace and Glory.

Obj. 1. Gods Love is not infinite; if it be limited to a few. Anf. This should conclude, that there be an infinite number of men and Angels to whom Gods Love to Salvation is betrothed in affection; but his love is infinite in its A&b, not in its Object: The way of carrying on his love is infinite.

Obj. 2. To ascribe Gods not loving of men, to Gods disposition, heart, will, and pleasure, and not to our defects, is blasphemy. Anf. The Lord ascribeth his having mercy, and his hardning to his own Free-will, Rom. 9. 17. Exod. 33. 19. and his love is as free as his mercy, and by this meanes Gods first love to us should arise from our love preventing his contrary
contrary to his own word, Deut. 7. 7. Eph. 2. 3, 4. Tit. 3. 3. 2 Tim. 1. 9. and man should be the first lover of the two, the creature then putteth the Lord in his debt, and giveth first to God, and God cannot but recompence, Esa. 40. 13, 14. Rom. 11. 34, 35. now its no shame for us to live and dye in the debt of Christ: The Heaven of Angels and men is an house of the debtors of Christ Eternally engaged to him, and shall stand in his Debt-book ages without end.

Obj. 3. Infinite goodness may as soon cease to be, as not be good to all, or withhold mercy from any. Anf. Every being of Reprobate Men and Devils is a fruit of God's goodness, but of Free-goodness; else God should cease to be, if he should turn his Creatures to nothing, for he should cease to be good to things without himself, if these were all turned to their poor mother—Nothing. 2. Mercy floweth not from God essentially, especially the mercy of Conversion, Remission of sins, Eternal life, but of meer Grace; for then God could not be God, and deny these favours to Reprobats: Freedome of mercy and salvation is as infinitely sweet and admirable in God, as mercy and salvation itself.

Obj. 4. But God is so essentially good to all, as he must communicate his goodness by way of Justice, in order to free obedience, and that is life Eternal to those who freely believe and obey. Anf. But the great Enemy of Grace, Fa: Arminius teacheth us, that all the freedome of Grace, Rom. 9. is resolved in the free pleasure of God, in which he freely and without hire, purposed to reward Faith, not the workes of the Law with life Eternal; whereas it was free to him to keep another order, if it should seem good to him, and by this means God is yet freely, and by an act of pure Grace not essentially good to all, even in communicating his goodness, by way of Justice; For what God doth by necessity of his nature and essence, that he cannot but do; but sure it is, by no necessity of nature, doth the Lord reward workes, E faith,
faith, or any obedience in us with the Crown of life Eternall: He may give Heaven freely, without ones Obedience at all, as he giveth the first Grace freely, Eze. 16. 6, 7, 8, Rom. 5. 10. Eph. 2. 3, 4. But this is surer, the fewer have Grace, Grace is the more Grace, and the more like itself and free.

**Obj. 5.**

But I have a good heart to God. Ans. A quiet heart sleeping in a false peace, is a bad heart; most of sinners give their souls to the Devil by theft, they think they are failing to Heaven, and know nothing till they shoare, sleeping in the land of Death, Matth. 7. 21, 32, 23. Luk. 16. 27, 28.

**Obj. 6.**

Why, But God hath bestowed on me, many favours and riches in this world. Ans. Gods Grace is not graven on gold, it should be but the Logick of a beast, if the slaughter Ox should say, The Master favoureth me more then any Ox in the stall: I am free of the yoke which is upon the neck of others, and my pasture is fatter then theirs.

**Obj. 7.**

The Saints love me. Ans. The Saints can misfather their love, and love where God loveth not.

**Obj. 8.**

All the world loveth me. Ans. You are the liker to be a step-childe of Jerusalem and of Heaven; for The world loveth its own, Job. 15. 19. better it were to have the world a step-Mother, then to be no other, but to lye in such a womb, and suck such breasts.

**Obj. 9.**

I believe life Eternall. Ans. That Faith is with-childe of Heaven, but see it be not a false Birth; few or none come to age, and none clothed in white and Crowned, but they were jealous of their Faith, and feared their own ways: Naturall men stand-aloof from Hell and Wrath.

**SERMON IV.**

The Woman was a Greek, a Syrophenician by Nation.

Much woe is denounced by the Prophets against Tyrus and Sidon, yet sweet Jesus draweth by the curtain, and
and openeth a window of the partition, and saveth this woman. Looe here Christ planting in the Wilderness, the Cedar, the Shittah tree, the Mistle, the Oyle tree, Esa.41.19. and here, Esa. 55.13. is fulfilled: And in stead of the thorn, (what better are Sidonians then thornes ?) shall come up the Firre tree, and in stead of the Bryar shall come up the Mistle tree, and no prais to the ground, but to the good husbandman. And it shall be to the Lord for a name, for an everlasting signe, that shall not be cut off. Christ then can make and frame a fair Heaven out of an ugly Hell, and out of the knottiest timber, he can make vessels of mercy for service in the high Pallass of glory. 1. What are they all, who are now glorified? The fairest face that standeth before the throne of Redeemed ones, was once inked and blacked with sin, you should not know Paul now with a Crown of a King on his head; he looketh not now like a Blasphemer, a Persecuter, an injurious person. The woman that had once seven Devils in her, is a Mary Magdalen far changed; and Grace made the change. 2. Grace is a new world, Heb. 2.5. The Land of Grace hath two Summers in one year, Esa.33.24. The Inhabitants shall not say, I am sick, the people that dwell therein, shall be forgiven their iniquity. Ioh. 11.26. Whosoever liveth and believeth in me, shall never dye. They are not mortall men that are in Grace, there's neither sickness nor death in that Land. 3. We say of such a Physitian, he hath cured diseases that never man could; he cured stark death, then you may commit your body to him, he is a tried Physitian, 1 Tim. 1.16. Christ hath made a rare copy, a curious sampler of mercy of the Apostle Paul: For in him he hath shewn all long-suffering, for a pattern to them that should hereafter believe in him to life Eternall: Heaven is a house full of miracles; yea, of Spectacles and Images of Free-grace; you may intrust your soul with all its diseases to Christ, he hath given many rare proofs of his tried art of Grace, Grace maketh a great change.
Gracie, he hath made many black limbs of Hell, fair Saints in Heaven; such a man, such an Artificer threw down an old dungeon of clay and made it up a fair Palace of Gold.

Object. Obj. But what am I? a lump of unwrapt repenting guiltiness and sin, to such a vessel of mercy as holy Paul, and Repenting Mary Magdalen? Anf. Grace as its in God, and fitness to receive Grace in us, is just alike to all. There was no more reason why Paul should obtain mercy, then why thou, or any other sinner like thee, should obtain mercy; there's a like reason for me to have noble and broad thoughts of the rich Grace of Christ; as for Abraham, Moses, David, all the Prophets, and Apostles, to believe: There was no greater ransom given by Christ to buy Faith and Free-grace for Noah, Job, and Daniel, to Moses and Samuel, then to poor and sinfull me, its one cause, one ransom, one Free-love. If there had a Nobler and worthier Redeemer died for Moses and Paul then for you and me; And another Heaven and a freer Grace purchased to them, then to me; I should have been discouraged, Grace is Grace to thee as to meek Moses; Christ is Christ to thee as to believing Abraham; And further, The same Grace that is here, is in Heaven; 1. As Faith that is freely given us, is the Conquest of the new heir Jesus Christ, Job. 6.44. Phil. 1.29. Eph. 1.3. So are all Christs Bracelets about our neck in Heaven, and the Garland of glory, the Free-grace of God, its the same day-light when the Sun breaketh forth out of the East, and at noon-day in the highest Meridian, though we change places when we dye, we change not husbands. 2. We stand here by Free-grace, Rom. 5.2. Repentance and Remission of sins are freely given here to Israel by the exalted Prince Christ Jesus, Act. 5.31. Our tears are bought with that common ransom, to the high Innes of the Royall Court of Heaven, is a free and open house, and no bill put upon the Inhabitants; neither Fine, not Stent, not Excise, nor Assessment, nor Taxation.
tion, all is upon the Royal charges of the Prince of the Kings of the earth; there's no more hire, merit, wages, or fees there then here, the income of glory for Eternity, and the life-rent of ages of blessedness, is all the good will of him which fits- teth on the Throne. Every apple of the tree of life is grace, every sip, every drop of the Sea and River of life, is the pur- chase of the blood of the Lamb that is in the mids of them. 3. They be as poor without Christ who are there, as we are, Glory is Grace, and their dependency for ages of ages, is that Rev. 7.17. That the Lamb which is in the midst of the Throne, does feed them, and lead them unto living Fountains of waters, and God wipeth all tears away from their eyes: Then they cannot walk there alone, but as the Lamb lead- eth them; and if Christ were not there, or if he should take Grace, Glory, and all his own Jewels and Ornaments from Moses, and Enoch, there should remain no more there but poor nature: As good Angels do therefore not fall, because in Christ the head of Angels they are confirmed; and if they lacked this confirming Grace they might yet fall, and become Apostate Devils, so the glorified in Heaven, do therefore stand, and are confirmed in the inheritance, not by Free-will there, more then here, but by immediate de- pendence of Grace on the Lamb, whom they follow, whether soever he goeth: Grace then for kinde, is as good as Hea- ven: Glory, glory to our ransom payer.

3. Her little daughter was vexed, (she faith) wass do world at Math. 15. She is exceedingly devilled, or grievously tormented with a devil: Then observe that common punishments of sin and sad afflictions doth follow justified persons, as well as the wicked; for it was a sad burthen to the mother, that the Devil had such a dominion over her daughter; yet the Text cleareth, that she was a justified person, as her instancy of praying, adoring, and great Faith, even prevailing over Christ, under sad trials, do manifestly evidence, and we see
see the reasons, that the Scripture alledgeth: 1. That the

gold of precious Faith, and the upright mettall therein, may

be seen, i Pet. i. 7. Afflictions are the servants and Purveyants

of the accusing Law, sent out to cause us lay hold by Faith

on peace made, and pardon purchased in Christ: The hot

furnace is the work-house of Christ, in that fire he taketh

away the scum, the dross, the refuse of the true mettall, that

Faith may be found unto praise, and honour, and glory, at the

appearance of Jesus Christ: 2. Afflictions drive us to seek God,

they being God's fire-men, and his hired labourers, sent to

break the clods, and to plow Christ's land, that he may

sow heaven there, but Christ must bring new earth to the

soyle: In prosperity we come to God, but in a common

way, as the grave man came to the Theater, only that he

might go out again; but in trouble the Saints do more then

come, they make a friendly visit when they come, also the

prayers of the Saints in prosperity, are but Summer prayers,

flow, lazie, and alas, too formall; in trouble they rain our

prayers, or cast them out in co-naturall violence; as a

fountain doth cast out waters, both these are in one well ex-

pressed, by the Prophet, Isa. 26. 16. Lord in trouble they have

visited thee, they powre out a prayer, when thy chastening hand

is on them; Vatablus expoundeth מלח משל Malmod. A murmur-

ing or prayer which trouble powreth out, the Chaldee Para-

phrase turneth it silentium, silence, because the conscience

wakened is silent; it is a Prophefic, what Gods fire doth
effectuate, which you have, Hos. 5. 15. In their affliction they

will seek me early. 3. We must be made like Christ, in the

Cross, and the Crown, 2 Tim. 2.12. and conform to him;

Rom. 8.29. Christ the corner stone, though there was no sin

in him, yet before he was made the chiefe corner stone, he

was by death hammerd, Acts 4.10.11,12. And much more,

the strokes and smiting of the Cross, must knock down

all the superfluity of naughtiness, and every height, till by

smooth-
finishing and chipping, the child of God be made a stone in breadth, length, proportion, smoothness, some way conforme to the first Copy, and to Christ the samplestone. There is a fourth reason, but its a controverted one, the justifed person may be afflicted for sin; some teach that this is Popery to affirm, that the justified bear the punishment of their sin, because Christ only was wounded for our iniquity, and did bear in his own body our sins on the Tree, therefore (say they) respect seemeth to be had (as one speaketh) to sin, not principally, but secondarily and occasionally, not as it offendeth God (who by that one sacrifice is for ever pacified, Heb. 10.14. Mat. 3) but as it offendeth and diseaseth the minds of the faithful; not that afflictions simply, properly, and immediately do ease, quiet, and cure the conscience (for their natural effect is to deject and terrifie, as appendices of the Law) but that they awaken and stir up our dulnesse to a lively apprehension of Christ's Righteousness; and so while God as a Father correcteth for sin, sin hath not properly with God the nature of sin, which is an offence of Divine justice; but is considered as a disease troubling his childe, which in love, and in pitty he seeketh to make riddance of, in manner aforesaid, and not in anger and displeasure.

It's true, Papists hold, that when God forgiveth sin in David, he forgiveth not the punishment; for David is punished with the sword on his house for that same sin, but it is known that this doctrine is too fall and Pillar to underprop the Chamber in Hell, which they call Purgatory; and that their meaning is, that punishment inflicted on a justified person, is a punishment satisfactory to the justice of God; that so they may make the merits of the Saints suffering to ride up as a collateral, sharer with the high & noble blood of the killed Lamb of God, who only satisfactorily, taketh away the sins of the world: This we disclaim. But on the other hand, we hold that there is another justice in God, then that legal, and sin-revenging justice, which Christ's sufferings
sufferings hath expiated and fully satisfied, both in regard of God's acceptance, and of the intrinsic and worth of the death of him, who was God the Prince of life: And this other justice, is also the justice of an offended Father correcting though in mercy (and so it is a mixt justice) the sins of the Saints as sins: i. Because the sins of the Saints are not only the offending of divine revenging justice, but also a wrong done against this mixt justice, and against the mercy and kindness of God. 2 Sam. 12. 7, 8, 9. Exod. 20. 1, 2. Psal. 81. 6, 7, 10, 11. Psal. 78. 11, 12, 13, 42, 53, 54, 55, 56. Deut. 32. 11, 12, 13, 14, 15, 16, 17, 18. Amos 3. 2. And therefore God doth punish, in his own, sins as sins.

1. I Cor. 11. Those who are not to perish with the world are for this cause (because they eat and drink unworthily) sick and punished with death, v. 30, 32, 33. It is clear against the Text, that Mr. Towne faith, That a justified person having the least measure of Faith, cannot eat and drink unworthily, the smallest Faith maketh them worthy, and so those who in that Text did eat unworthily, did but dally with the Gospel, and never actually put on Christ. But Faith doth no more hinder a justified person to receive the Lords Supper unworthily, then it doth hinder him to commit adultery, or incest, or to kill, and whosoever should come to the Lords Table, under these sins, without repenting, should Eat and Drink unworthily, and such a sin may a believer according to God's heart (as David was) commit; and there is great odds between being unworthy, and eating unworthily, all believers of themselves are unworthy of Christ and Salvation, but being in Christ by Faith, they are counted worthy, and yet they may Eat and Drink unworthily; but Master Townes sense seemeth to carry, That a justified person cannot sinne, nor Eat and Drink unworthily; because Faith maketh him worthy; and if so, the way of Grace is a wanton merry way; the justified are freed
freed from the Law, and from any danger of sinning.

3. Nothing more evident then that David was punished according to the rule of that mixed and fatherly justice, which keeps a due proportion between the sin, and the punishment, his sin was to cut off Uriah's house out of Israel; God sendeth the sword against his house all his days; he took another mans wife secretly, and did commit filthinesse with her, the Lord took his wives before the sun, and gave them to Absalom, who defiled his bed: Here's justice (though I grant mixed with mercy) sword for sword, bed for bed; 2 Sam. 12. Eli honoured his sons more then God, suffered them to profane Priesthood and Sacrifices; justice rooted out his sons from Priesthood and Sacrifice: Hezekiah out of his pride shewed all his Treasures, and all that was in his house to the King of Babylons Messengers, and justice measured out the like to him, all that was in his house, and all his treasures were carried away as a spoile to Babylon.

4. Ezek. 9. 6. Slay old and young — begin at my sanctuary, Luk. 1, 20. And behold thou shalt be dumb — because thou believest not my word. The Church of God In terminis faith so much, Lament. 1, 18. The Lord is righteous for I have rebelled against his Commandment: 14. The yoke of my transgression is bound by his hand: they are wretched, and come up upon my neck. ch. 3, 39. Wherefore doth a living man complain, a man for the punishment of his sin. 40. Let us search and try our wayes, and turn again to the Lord, Isa. 42, 24. Who gave Jacob for a spoil, and Israel to the Robbers? did not the Lord against whom we have sinned? Mica. 7, 9. I will bear the indignation of the Lord because I have sinned, 2 Kin. 24, 20. For through the anger of the Lord it came to passe in Jerusalem and Judah, until he had cast them out from his presence, that Zedekiah rebelled against the King of Babylon. Its not of weight that is brought to take off the force of these pregnant Scriptures: The Church consisting of mixed persons, good and bad, elect, and reprobate (say they) is according to the wicked party punished in justice, but not the believing party: But I answer all Judah good and ill, Jeremiah, Daniel, and all the holy seed
feed were involved with the perverse and obstinate Idolaters, in the same common calamity of a sad captivity, and it was not the ill figs, & stiff-necked Idolaters, that did confess the Lords Righteousnesse, and their own Rebellion against the Lord, nor did the wicked party enter in a Triall of their wayes, and acknowledge that the unregenerate man only suffereth for his sins, nor did any of that side, with patience, hope, and silence, bear the indignation of the Lord, it was the true Church, Gods Jacob, the meek of the earth, that did thus stoop to Gods correction, and yet these same were punished for their sins, as they acknowledge, Lam. 1.18. Mic.7.9.

5. This is also against the Covenant and threatenings thereof, Levit. 26.21. And if ye walk contrary to me, and will not hearken to me, I will bring seven times more Plagues on you, to ver. 41. If then (in their heavy afflictions) their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity. 42. Then will I remember my Covenant with Jacob, Psal. 89.30. If his children forsake my Law, and walk not in my judgements, &c. 32. Then will I visit their transgressions with the Rod, and their iniquity with stripes. 33. Nevertheless my loving kindness will I not utterly take from him, &c. Nothing more evident, then that these that are in the Covenant of Grace, from whom God cannot remove the sure mercies of David, are visited for their iniquities with temporal Rods.

6. It is against Gods anger and displeasure at the sins of his own children, for God is really angry at his own childrens sins, and why then doth he not punish them for their sins; Exod. 4.14. The anger of the Lord was kindled against Moses. Deut. 1.37. Also the Lord was angry with me for your sake: And the story sheweth, because Moses sanctified not the Lord, at the waters of Meribah, God would not suffer him to set his foot in the holy Land. 2 Chron. 11.9. God
was angry with Solomon, Deut. 1.20. The Lord was very angry with Aaron, 2 Chron. 19.2. The Prophet Jehu said to Jehosaphat that good King, There is wrath upon thee from the Lord, Isa. 60.10. For in my wrath I smote thee, but in my favour, I have had mercy on thee.

7. The contrary error is founded upon two other errors, that all afflictions, are subservient Officers, and Sergeants to the Law, and so they are signs of God's wrath, as is the Law, and as believers are freed from the ruling power of the Law, so also from the Rod. But this is false, for God's rod of itself, is neither a sign of revenging justice, nor of free mercy; but it taketh its nature and specification, from the intention and mind of God; all these externals fall alike, to Elect and Reprobate: The repenting Thees, and the blaspheming Thees are under the same Rod of God, both die a violent death: wicked Ahab, and good Josiah are both killed in War: the Borches and Agues threatened in the Law, Deut. 28.60. are upon Job, chap. 2. v.7. What maketh then the same Rod to be a work of revenging justice in the Reprobate, and of justice mixed and temper'd with mercy and fatherly kindness in the other? Certainly God's pleasure and wise intention, punishing for different ends, varieeth the nature of the rods, so as an intention to take satisfactory vengeance on the Reprobate, specificeth his Rod, and maketh it punishment of black wrath, of salt, and unmixed justice on him, and this intention is an essential ingredient in satisfactory punishment. God writeth and ingraveth upon the tooth-ake of a Reprobate, a parcell of Hell; and he stampeth upon burning quick, racking, and torturing, the ingraving of Heaven, of mercy, and loving kindness in the beleeuer: bastard Crosses, and lawfully begotten afflictions have the same Father, but not the same Mother: 2. If the Patrons of this error could make God's Rod as Arbitrary, as they fancy the duties of the teaching,
and ruling Law of God to be, they should cry down all Crosses, and send all the justified persons to heaven, with a Passe, securing them from all affliction in the way to heaven, and so Christ should bring his many children to glory with dry faces, and whole skins; whereas Christ himself passed to heaven with the tear in his eye, and a bruised soul.

The other error is, that Christ hath made a full atonement for sin, and fully satisfied justice for all that are justified in his blood, and therefore they cannot be punished for sin themselves: But 1. There is more in the conclusion then in the premises: Ergo, the justified cannot suffer satisfactory punishment for sin, either in whole, or part; this is most true, no mans garments were ever died with one drop of red satisfactory vengeance for sin, Christ hath alone trode this Vine-presse, and of all the Nations, there was none with him: but yet it no ways followeth, that the regenerate doth not suffer punishment for sin, according to the rule of another mixed & tempered justice: 2. If this Argument from Christs suffering, have nerves, it shall conclude, that the Elect before they be justified, are never punished for sin, more then believing Saints are; yea, that God is not displeased with Abrahams Idolatry before his conversion, nor with Manassehs blood, nor with Sauls persecution, because Christ payed justice for sins of Elect persons committed before justification, as for sins committed after justification.

We can fetch no conclusion of a bad condition from affliction, Its a part of tenderness of Conscience in the Regenerate to be too applicatory of the Law and of wrath:

I am afflicted above all others, therefore God is angry with me, and I am cast off by God. Its a bad conseqeunce, there be some Rules to be observed in affliction: 1. We are not either to over-argue, or to under-argue, neither to faint, nor despise, Heb. 12. Conscience is too quick-fighted after illumination, and too dull-fighted before: The reasons, why we argue from
from afflictions to Gods hatred, are; 1. There's a Conscience of a Conscience in the believer, that is, even in an enlightened Conscience, there is some ill Conscience, to deem ill of God, Psal. 31. 22. For I said in my heart, I am cut off from before thine eyes. This is a hasty Conscience, as we say, Such a one is a hasty man, and soon saddled, easily provoked to anger; this is a Conscience soon provoked to anger. 2. We have not that love and charity to God, that we have to some Friend; we have such a love to some dear Friend, that all his blacks are white, his seeming injuries to us, do not provoke us; we say (I can believe no evil of such a man) and we over-shoot our selves in an over-charge and surfeit of charity, which proceedeth from a Superplus and dominion of Love to a creature. We are in the other extremity to God and Jesus Christ: Sense of affliction cooleth our Love, and we cannot extend charity so far to our Lord, as when we see he dealeth hardly with us, to keep the other ear without prejudice, free from the report that affliction, and the sense of affliction maketh. 3. The flesh joyneth with affliction against God, affliction whispereth wrath, justice, sin, and the flesh faith, That is very true: For flesh hateth God, and so must slander his Dispensation; Ahab could not but slander Micaiah, he never prophesieth good (faith he) to me. Is not Gods Truth good? Surely, every word of Prophecy is like gold seven times tried: The reason of the slander is given by himself: I hate him. The other extremity is, that we underargue in affliction, as 1. We say, Its not the Lord, the Philistims doubted whither God had sent the Emrods on them, for keeping the Ark captive, or if chance had done it, its grace to father the cross right. 2. We look seldom spiritually on the cross, a carnall eye upon a cross is a plague, Esa. 42. 23. Gods anger set him on fire round about, and he knew not, and it burned him, and he laid it not to heart. Its strange that Gods fire should burn a man, and yet...
yet he neither seeth nor feeleth fire: Why? there's something of God in the cross, that the carnall eye cannot see; because as Zophar faith, Job 20.26. A fire not blown shall consume him: Some make it (and not without reason) a fire that hath no noise of bellows or wind to make it take fire, and to flame up, some are burnt, & they neither hear nor see; there's a white powder that burneth and maketh no noise or sound: a dumb rod is twice a rod, we scarce see what God is doing in this war, we are smitten of God in the dark, and so wicked men never do come lawfully out of affliction, they see not God, nor sin, and for that cometh not out of prison by the Kings keyes, but they break the Goal, and leap out at a window: the Land is to see all the circumstances of this bloody war in these three Kingdoms.

Use. 2. We are to put a difference between Gods afflicting one man, and a whole Church: Now, God hath his fire in our Sion, & we wonder that wars have lyen on Germany twenty six years, & that for divers years the sword hath been on us in these Kingdoms. 1. There be many vessels to be melted a fire for an afternoon, or a war for a morning, or a week, cannot do it. Seven dayes sickness of a dying Childe, putteth David to go softly and in sackcloth: Years are little enough to humble proud Scotland and England. God humbled Israel 400 years and above in Egypt, and kept them forty years in the Wildernesse, and Judah must Iye smoaking in the Furnace seventy years. 2. One Temple was forty six years a building, God hath taken eighty years to Reform England, and many years to Reform Scotland, and the Temple is not builded yet, give to our Lord time, hope, and wait on. 3. Babylon is a great Cedar that cannot fall at the first stroak, its not a work of one day or a year, to bring that Princesse, the Lady of Nations from Her Throne of glory, to sit in the dust, and take the Milstones and grinde meal.
SERMON V.

Vexed with a Devil. 

She is Devilled, that is, fully possessed: The malice of the Devil is a natural agent, and worketh as intently and bently as he can, as agent maximum quod sic, the fire putteth forth all its strength in burning, the Sun heateth and inlightneth as vehemently as it can: A Milstone fallen from the sphere of the Moon down to the earth, useth no moderation or abetment in its motion: The malice of Hell being let loose, it worketh mightily by nature, not by will. Satan's possession is full, Peter faith to Ananias, Acts 5.3. Why hast Satan filled thy heart to ly against the Holy Ghost? As there is a fulness of God, Eph. 3.19. so there's a fulness of the Devil, as Rom. 1.29, being filled with all unrighteousness. It is no wonder that Cavaliers and Malignants work as their Father, the nature of the Father is in the Son, modus operandi sequitur modum essendi, the manner of working, is suitable to the nature of the worker; Hell works like Hell, Jer. 3.5. Behold thou hast spoken, and done evil, as thou couldst, Esa. 5.18. They draw sin and iniquity, not with a rush or a thread, but with cords of vanity, and with a cart rope, Mic. 7.3. They do evil with both hands earnestly. All that malice and Hell could do of cruelty to young and old to women and sucking infants, hath been done in Ireland and England: The Devil in his element is twice a Devil; he is in his own when he formeth and actuateth bloody instruments, and he aboundeth in his own sphere, Satan's malice, its alone, is great, and a sinners wrath is heavier than stones and sand, but when they are conjoyned (as united force is stronger) who can stand before them? Christ's Lambs have been preserved amidst Devils and men, since the Creation, amongst Wolves, by no humane power and strength.

Observe, That all that came to Christ have been forced through some one necessity or other, either a leprous body,
body, blinde eyes, a palfey, a bloody issues, a withered arme, or a dying son, and that some have bin brought to Christ, at least their Parents or Friends have come to Christ through reason of bodily possession by the Devil; but we read of none that came through reason of the Devil's spirituall possessing of them, either by themselves or others. 1. There is much flesh and much nature in us, and so much sense and little spirit, and little of God; a blinde eye will chase thee to Christ, a soul under the Prince of darknesse will not.

2. We are all body, and life, and time; but we are not all Soul, and Spirit, and Eternity: Heaven is far from being the master Element in us. 3. Misplaced love is much, Ioh. 8.44. Ye are of your Father the Devil, faith Christ to the Jews, every childe loveth the Father. Why? And men love not the Devil; doth not every wretch through natures instinct, abhor the Devil? Is not this the Mother-devotion of any wretch that knoweth nothing of God from the womb? God save me from the Devil, and all his works, I have nothing to do with that foul spirit. Its true, There's a physicall hatred of the Devil; as he is a spirit, an Angel and the Purveyant of divine justice, inflicting evil of punishment on all men naturally; but there's in all men an inbred morall love of the devill, as he is a fallen spirit, tempting to sin, here every prisoner loveth this keeper, like loveth like, broken men and Bankrups flee together to Woods and Mountains; an Out-law loveth an Out-law, Fowls of a feather flock together, the Devil and sinfull men are both broken men, and Out-laws of Heaven, and of one blood, wicked men are, I Ioh. 3.10. The children of the Devill, they have that naturall relation of Father and Son: There's of the Devils seed in sinners, there's a spirituall concupiscence in Devils, to lust against Gods Image and Glory, and Satan findeth his own seed in us by nature, to wit, concupiscence, a item, a sprouting, and childe of
of the house of Hell. It were good we knew our own misery, the man resolveth a prisoner has a sweet life, who loveth his own chains because made of gold, and hateth them not because chains, and falleth to Paint the walls of his Dungeon, and to put up Hangings in his Prison, and will but over-gild with gold his Iron Fetters: Oh! are we not in love with our own Dungeon of sin? And do we not bear a kinde love to our Father the Devill? We bring in provision for the flesh, and nourish the Old man, as old as since Adam first sinned: Alas, we never saw our Father in the face, we love the Devil as the Devil fallen in sin, but we see him not as a Devill, but only under the embroderies of golden and silken temptations, we bow to the flesh, we Inne our Crop to the Devil, but we know not our Landlord, and because sense and flesh is nearer to us then God, we desire more the Liberties of State, free commerce, and peace with the King, then Christ's Liberties, the power, and purity of the Gospel, that we may negotiate with heaven, and have peace with God.

Unclean Spirit] This is the quality of this Devil: An unclean Devil. Now whether he be called so, because he tempted the maid to some prodigious acts of uncleanesse, or because in generall he tempteth to uncleanesse of sins, so as uncleanesse is but a generall Epithet of all the Devils, I professe my ignorance, how ever all Devils have this generall name, unclean Spirits, because of their spirituall uncleanesse: Its certain, Devils are, 1. Black, now they being fallen in a smoky Hell, and kept under the power and chains of darkness, and they are but lumps of black Hell, and darkness, whereas they are created fair Angels: 1. Truth is the fairest thing that is, obedience to God is truth, John 3.21. Sin is the most ugly, and deformed thing in the world: and therefore sinners can have no communion with God, while they be washed: 2. Devils were once pure, and
and clean spirits, their understandings were made clear, to see God and his beauty; now these fair spirits are darkened, for their fellow-angels who sinned not, are yet seraphims, and lampes of light, and these angels (faith Christ, Matt. 18.10.) Do always behold the face of my Father which is in Heaven.

Then the more grace of Christ, the more clearness of saving knowledge and sound reason; grace maketh more solid wisdom then art, or learning; by this David excelled all his teachers, and the ancient ones: In Satan's fools the right principle of wisdom is extinguished; the prophet spake it of States-men, or rather State-fooles, Jer.8.9. Lo they have rejected the word of the Lord, and what wisdom is in them? As there bee pollutions of the flesh, so are there pollutions of the minde and spirit.

2 Timothy 3.8. Men of corrupt minde, are men of rotten mindes; false opinions of God are rottennesse in the understanding, 1 Tim.1.7. The spirit of a sound minde, ver. 13. hold fast the forme of sound words: There are some words that come from a sick minde, as Tit.1.13. The apostle holdeth forth, that there be some sick of the Faith, as there be some sound of the Faith, Prov.2.7. The Lord giveth sound wisdom for its essence, and being: Tushija, Pagnin, substantiam: R-Levi, reservabit rectis id quod est; Ra. David faith, Because wisdom and the law of God is an abiding, and (as Aben Ezra faith) a living thing that endureth to eternity; whereas indeed humane wisdom, and false opinions of God, are passing-away things, the lye liveth not a long age: wisdom is a Tree of Life, Psal.119.80. Let my heart be found in thy statutes: perfect, wanting nothing, a fool wanteth the best part of his heart: State-wisdom, not lying levell to Christ's ends, but commemura-

artic.5. Hearing of him.] What had she heard? that Jesus was the
the Son of God, the Messiah of Israel, and could, and was willing to heal her daughter: two things are here observable, hearing of Christ drew her to Christ: 2. It's good to border with Christ, and to be near hand to him: There is a necessity that we hear of Christ, before we come to him. This is God's way, Rom. 10. Faith cometh by hearing: Christ is not in us from the womb, faith is not a flower that groweth out of such a sour and cold ground as nature; it's a stemme and a birth of heaven: 2. None can come to Christ, except they hear a good report of him: How shall they believe in him, of whom they have not heard? Those who come a-right to Christ, must have noble, high, long, deep, and broad thoughts of Jesus, and know the Gospel. Now what is the Gospel? Nothing but a good report of Christ; you must hear a Gospel-report of Christ, ere you come to him: Ill principled thoughts of Christ keepeth many from him, 1 Kin. 8. 42. Strangers shall hear of thy great name, and of thy strong hand. Christ was to be heard by the deaf Gentiles, Is. 29. 18. In that day shall the deaf hear the words of the book: We hear, and we hear not, because the Lord wakeneth not the ear, morning by morning, that we may hear as the learned: Many hear, but they have not the learned ear, nor the ear of such as have heard and learned of the Father: Many hear of Christ, a voice, and no more but a voice, they know not that Prophesie, Isa. 30. 21. Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it: There's another vice in our hearing, men do not hear, that they may hear, Isa. 42. 18. Hear ye deaf, and behold ye blinde, that ye may see: That is, hear that ye may hear, see that ye may see: the Lord giveth Grace, that he may give Grace, and we are to receive Grace, that we may receive Grace: Grace is the only reward of Grace: 3. We hear, and we hear not; we see, but we have no reflect-act upon our seeing: Many open their ears to Christ, but they hear not, they want a spiritual fac-

G. 2

What hearing bringeth fouls to Christ.
The Trial and Triumph of Faith.

Serm. V.

The Trull and Triumph of Faith.

Sern>. V*

Three vices in hearing.

A sight of Hell should not work Faith without Graces efficacious action.
God, but should hear, come to Christ, and believe and be saved. But the truth is, If we believe not Moses and the Prophets, neither should we believe for this, because we see with our eyes, and hear with our ears, even while we are in this life daily, pieces and little parcels of Hell, for we see and hear daily some tumbling in their blood, thousands cut down of our Brethren, Children, Fathers, Malefactors hanged and quartered, Death in every house: These, these be little Hells, and little coals and sparkles of the great fire of Hell, and certain Documents to us, that there is a Hell. Yet we neither hear nor come to Christ. Nay, suppose a Preacher come from Hell to the rich Gluttons five Brethren, Luke 16. and should bring with him all the lashes, and print of the whips of Satans Scorpions, on back, and side, on thighs, arms and legs; and though he should bring up to us out of Hell, ten thousand damned, and bring with him the fire, the red coals of the Fury of God, every coal as great as a Mountain, and offer them all to our eyes, and ears and senses, such is the power of our deafness and blindness, that we should not believe: For when many little Hells work so little by length of time, this one great Hell should never bring us to hear, and come to Christ. See how little we are affected with the blood of so many thousands of our own flesh in the three Kingdoms: Alas! our senses are confined within time.

The other thing observable is, That it is good to be near the place where Christ is. It was advantage, that the woman dwelt upon the borders of the Land where Christ was. Its good for the poor to be a Neighbour beside the rich, and for the thirsty to take up house and dwell at the Fountain, and for the sick to border with the Physician. O love the ground that Christ walketh on; To be born in Sion is an honour, Psal. 87. 6. because there the Lord dwelleth. Its a blessing to hear and see Christ, Mat. 13. 16. we do not weigh, nor
nor duly esteem what a favour it is, that Christ walketh in 
the midst of the golden Candlesticks, that the voice of the 
Turtle is heard in our Land; its ours, to build him a pal-
lace of Silver.

For the sixth Article, which is, Her adoring of Christ; it 
shall be spoken of in another place: I hasten therefore to 
her Prayer.

SERMON VI.

In her Prayer, as it is expressed by Matthew, we have, 1. The 
maner of it, She cryed. 2. The compellation, or party to 
whom, she prayeth, O Lord, thou son of David. 3. The Pe-
tition, Have mercy on me. 4. The Reason, For my daughter is 
vexed with a Devil.

She cryed: The poor woman prayed (as we say) with 
good will, with a bent affection. Why is crying used in 
praying? Had it not been more modesty to speak to this 
Saviour, who heareth sometimes before we pray, then to cry out and shout? For the Disciples do 
after complain, that she cryeth so after them: Was Christ so 
difficult to be intreated? The reasons of crying are, 1. Want 
cannot blush; the pinching necessity of the Saints, is not 
ryed to the law of Modesty: Hunger cannot be ashamed,

Ps. 55. 2. I mourn in my complaint, and make a noise, faith Da-
vid, and Ezekiah, Esa. 38. 14. Like a Crane or a Swallow, so 
did I chatter; I did mourn as a Dove, Job 30. 28. I went mourning without the Sun; I stood up (and) I cryed in the congregation.

2. Though God hear Prayer onely as Prayer offered in 
Christ, not because very fervent; yet fervour is a heavenly 
ingredient in Prayer; an Arrow drawn with full strength, 
hath a speedier issue; therefore the Prayers of the Saints are 
expressed by crying in Scripture, Psal. 22. 2. O my God, I cry by 
day, and thou hearest not, Psal. 55. 17. At noon will I pray, and 
cry aloud, Psal. 18. 6. In my destresse I cryed to the Lord, 
Psal. 88. 13. Unto thee have I cryed, O Lord, Psal. 130. 1. Out
of the depths have I cried, Job. 2. 2. Out of the belly of Hell, I cried, Psal. 28. 1. Unto thee will I cry, O Lord, my Rock: Yea, it goeth to somewhat more then crying, Job 19. 7. I cry out of wrong, but am not heard, Lam. 3. 8. Also when I cry and shout, he shuttest out my Prayers: He who may teach us all to pray, sweet Jesus, Heb. 5. 7. In the days of his flesh offered up prayers and supplications, with strong crying and tears, he prayed with war-shouts: 3. And these prayers are so prevalent, that God answereth them, Psal. 34. 6. This poor man cried, and the Lord heard and saved him from all his fears, Psal. 18. 6. My cry came before him, even to his ears: the cry addeth wings to the prayer, As a speedy Post sent to Court upon life and death, Psal. 22. 5. Our fathers cried unto thee, and were delivered, Psal. 34. 17. The righteous cry, and the Lord heareth: We all know the Parable of the poor Widow, and the unrighteous Judge; if the oppressed be not delivered, Christ and his Father, and Heaven, shall hear of it: hence, 4. Importunity in praying, I will not let thee go (faith to his Lord) till thou bless me: So calleth it, chap. 5. ver. 16. Since every earnest Prayer possessed with a spirit, but a good spirit, Prayer, steeled with fervor of spirit, so fervent, that David is like the Post, who layeth by three horses as breathlesse; his heart, his throat, his eyes, Psal. 69. 3. I am weary of my crying, my throat is dried, mine eyes fail, while I wait for my God: 5. There is violence offered to God, in fervent prayer, Exod. 32. 10. Moses is answered, when he is wrestling with God by prayer, for the people, Now therefore let me alone, that my anger may wax hot against them: Let me alone, is a word, of putting violent hands in any: there be bones and sinews in such prayers, by them the King is held in his Galleries, Cant. 7. 5.

Obj. But if so be that prayers must be fervent, even to vocall crying and shouting, then I cannot pray, who am often so confounded, that I cannot speak one word. Ans. So was the servant.
The Triall and Triumph of Faith

Serm. VI.

Praying some time wanteth words, so as groaning goeth for Prayer.

vant of God, in a Spiritual kind of praying, in uttering the Psal. 77. when he saith, v. 4. Thou holdest mine eyes waking, I am so troubled that I cannot speak; yea groaning goeth for praying to God, Psal. 102. 20. The Lord looked down from heaven, to hear the groaning of the prisoner, Rom. 8. 26. The spirit intercedeth for us, every one of us with sighes that none can speak. Faith doth sigh prayers to heaven, Christ receiveth sighes in his cenfor for Prayer: words are but the body, the garment, the outside of Prayer, sighes are nearer the heart-work, a dumb beggar getteth an almes at Christ's gates, even by making signes, when his tongue cannot plead for him, and the rather because he is dumb.

Obj. 2. I have not so much as a voice to utter to God; and Christ saith, Cant. 2. 14. Cause me hear thy voice. Anf. Yea, but some other thing hath a voice besides the tongue, Ps. 6. 8. The Lord has heard the voice of my weeping: Tears have a tongue, and Grammar, and language, that our Father knoweth. Babes have no prayers for the breast, but weeping, the mother can read hunger on weeping.

Obj. 3. But I am often so as I cannot weep, weeping is peculiar to a man as laughing is, and Spiritual weeping is peculiar to the renewed man. Anf. Vehemence of affection doth often move weeping, so as it is but spilt weeping that we can attain hence, Ezekiah can but chatter as a Crane, and a Swallow, and moan as a Dove, Isa. 38. 14. Sorrow keepeth not always the Road-way, weeping is but the scabberd of sorrow, and there's often more sorrow where there is little or no weeping, there's most of fire where there is least smoke.

Obj. 4. But I have neither weeping one way or other, ordinary, nor marred. Anf. Looking up to heaven, lifting up of the eyes, goeth for Prayer also in God's Books, Psal. 5. 3. My Prayer will I direct to thee, and I will look up, Isa. 48. 14. Mine eyes fail with looking upward, Psal. 69. 3. Because, 1. Prayer is a pouring out of the soul to God, and Faith will come out
out at the eye, in lieu of another door, often affections break out at the window, when the door is closed, as smoke venteth at the window, when the Chimney refuseth passage; Steven lookt up to Heaven, Act. 7.55. He sent a Poft, a greedy, pittifull, and hungry look up to Christ, out at the window, at the necerft passage, to tell a poor friend was coming up to him: 2. I would wish no more, if I were in Hell, but to fend a long look up to Heaven; there be many love looks of the Saints, lying up before the Throne, in the bosome of Christ, the twinkling of thy eyes in Prayer are not lost to Christ; else Stevens look, Davids look should not be registred so many hundred years in Christs written Testament.

Objecft. 5. Alas, I have no eyes to look up; the Publican, Luk. Obj. 5.

18. Dooked down to the earth, and what senses Spiritual have I to fend after Christ? Anf. There's life going in and out at thy noftirils: Breathing is praying, and taken of our hand, as crying in Prayer, Lam. 3.56. Thou hast heard my voice, hide not thy ear at my breathing, at my cry.

Objecft. 6. I have but a hard heart to offer to God in Prayer, and what can I say then, wanting all praying disposition? Anf. 1. Therefore pray, that you may pray: 2. The very aspect and naked presence of a dead Spirit, when there is a little vocal praying, is acceptable to God; or if an overwhelmed heart refuseth to come, its best to go and tell Christ, and request him to come and fetch the heart himself: 3. Little of day light cometh before the Sun, the best half of it is under ground, Rom. 8.23. We our felves groan within ourfelves; All is here tranfacted in our own heart, the foul cryeth, O when will my Father come, and fetch his children? When shall the Spoufe lye in her Husbands bosome? 4. If Christs eye but look on a hard heart, it will melt it: 5. I shew hear the Minimum quod sic, the smalles of Prayer, in which the life and effence of Prayer may breath and live: Now Prayer being
being a pouring out of the soul to God, much of the affections of love, desire, longing, joy, Faith, sorrow, fear, boldness, comes along with prayer out to God, and the heart is put in Christ's bosom, and its neither up nor down to the essence of sincere praying; whether the soul come out in words, in groans, or in long-lookes, or in sighing, or in pouring out tears to God, Job 16.20. or in breathing.

Obj. 7. What shall be done with half praying, and words without sense? An. This is the woman of Canaan's case, Piscator observeth an Elepsis with words, of the Particle ἐξ, or (because) or (for) Have mercy on me, my daughter is vexed, she should have said, because my daughter is vexed: But the minde is hasty, that she lets slip words: so are broken Prayers set down in Scripture, as Prayers, Psal. 116.1. I love, because the Lord hath heard my voice: There's nothing in the Hebrew but one word, וַתָּהֱפְּכָה I love, but he sheweth not whom he loveth: its a broken word, because as Ambrose faith, He loved the most desirable thing: I have love (he would say) but its centure and bed is only God, Psal.6.3. My soul is sore vexed, but thou O Lord, how long? That is a broken speech also, Psal.109.4. For my love they were my enemies, in the Hebrew its וְהָלֹא יָנוּני Tephilla, at ego oratio: But I Prayer, or, I was all Prayer, as if I in soul and body had been made of Prayer. The reasons of broken Prayers, are often; 1. The hastinesse of the affections, not the hastinesse always of unbelief, Esa. 28.16. But often of Faith, 2 Pet. 3.10. Love and longing for Christ have Eagles wings, and love flyeth, when words do but creep as a Snail: 2. It cometh from a delique in the affections (they are broken as a too high bended Bow) that there's a swooning and delique of words; every part of a supplication to a Prince is not a supplication: a poor man out of fear may speak Non-sense, and broken words that cannot be understood by the Prince, but non-sense in Prayer, when sorrow, black-
ness, and a dark overwhelmed Spirit dictateth words, are well known in, and have a good fence to God; therefore to speak morally, Prayer being Gods fire, as every part of fire, is fire; so here every broken parcell of Prayer, is Prayer; so the Forlorn soon forgot the half of his prayers, he resolved to say. 

Luk. 15. 19. Make me as one of thy hired servants, but v. 21. He prayeth no such thing, and yet his Father fell on his neck and kissed him, a Plant is a tree in the potency, an infant man, feeds of saving grace, are saving grace, prayer is often in the bowels and womb of a sigh, though it come not out, yet God heareth it as a Prayer, Rom. 8. 27. And he that searcheth the hearts, knoweth what is the minde of the Spirit, because he maketh intercession for the Saints according to the will of God, Psal. 10. 17. Lord thou hast heard the desire of the humble: Desires have no found with men, so as they come to the ear, but with God they have a found as Prayers have: Then when others cannot know what a groan meaneth, God knoweth what is under the lap of a sigh, because his Spirit made the sigh: he first made the Prayer as an intercessor, and then as God heareth it: he is within praying, and without hearing.

Object. 8. But are all my cryings in Prayer works of the Spirit? Ans. The flesh may come in and joyne in Prayer, and some things may be said in haste, not in Faith, as in that Prayer, Psal. 77. 9. Hath God forgotten to be gracious? Nor is that of Jeremiahs to be put in Christs golden censier to be presented to the Father, Jer. 15. 18. Wilt thou be altogether to me as a Liar, and as waters that fail? nor that of Job, 13. 24. Wherefore holdest thou me for thy enemy? Christ washeth sinners in his blood, but he washeth not sin: he advocateth for the man that prayeth to have him accepted, but not for the upstarts and boilings of corruption, and the flesh that are mixed with our Prayer, to have them made white: Christ rejecteth these things in prayer that are essentially ill, but
The Trial and Triumph of Faith.

Serm. VII.

Son of David, O Lord thou son of David: ] In this compulsion, consider why Christ is called the son of David, never the son of Adam, never the son of Abraham? It is true, he is called frequently the Son of man, but never when any prayeth to him; and he is reckoned in his Genealogy, David's son, Abrahams son, the son of Adam; but the son of David is his ordinary style when prayers are directed to him in the days of his flesh. The Reasons are, 1. Christ had a special relation to Abraham being his seed, but more special to David, Because the Covenant was in a special maner established with David as a King, and the first King in whose hand the Church, the feeding thereof as God's own flock, was as God's depositum and pawn laid down; the Lord Established the Covenant of Grace with David, and his son Solomon, who was to build him a house, and promised to him an Eternall Kingdom, and Grace, and perseverance in Grace, and that by a sure Covenant, the sure mercies of David, Esa. 55. 3. 2 Sam. 7. 8, 9, 10, 11, 12, 13, 14, 15, 16. 1 Chron. 22. 9, 10. 2 Sam. 23. 5. Yet hath he made with me an everlasting covenant, ordered in all things and sure, for (this is) all my salvation, and all my desire, Psal. 89. 3. I have made a covenant with my chosen, I have sworn unto David my servant. 4. Thy seed will I establish for ever, and build up thy Throne to all
all generations, vers. 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37. Gabriel, the Angel, speaketh the same to Zacharias, Luke 1. 32, 33. So, ver. 68, 69. Acts 13, 34, 35, 36, 37. Acts 2, 30. Now it was necessary that Christ the Messiah should lineally descend of a King: Abraham was not a King, Adam was not formally a King by covenant as David was. 2. Christ changeth names with David, as hee never did with any man: Christ is never called Abraham, but Ezek. 34, 23, 24. David my servant shall be a Prince among them, Hos. 3, 5. They shall seek the Lord their God, and David their King: 3. David entred to a Typicall Throne against the heart of Jew and Gentile, Psal. 2, 1, 2. And so did Christ, Acts 4, 25, 26. And did feed the people of God in the midst of many enemies, Psal. 110, 1, 2. And so did Christ, Acts 2, 34, 35, 36. Not so Abraham, he was a befriended man in a strange Land.

That which I aime at is this, by the received Divinity of the Jews, and of the Gentiles who knew God, Christ was a King by the Covenant of Grace, and the speciall party of the new Covenant, as was David. This may be made more evident, if we enquire a little in the Covenant: 1. What it is: 2. Who be the parties. 3. What promises. 4. What condition: 5. What properties. 6. Some uses, with all Brevity: The Covenant is here a joynt and mutual bargain between two, according to which they promise freely such and such things each to other, hence God and man made up a solemn bargain in Christ: 2. They both consent: Christ forced not his Spoufe to marry against her will, nor was God forced to make a covenant. Love and Grace was that which lead Christs hand at the pen, in signing the covenant with his blood. 3. As a cluster of Stars maketh a constellation, a body of Branches a Tree, so a mafele of Promises concurreth in this Covenant. Where ever Christ is, clusters of Divine Promises groweth out of him, as the Motes, Rayes, and Why Christ is frequently called the son of David, not the son of Adam, &c.
and beams from the sun, and a family (as it were) and a society of branches out of a tree. 4. There is here giving and receiving; Christ offereth and giveth, such and such favours, wee receive all by believing, except the grace of faith, which cannot be received by faith, but by free favour and grace without us in God: Grace first and last was all our happiness; If there had not been a Saviour (to borrow that expression) made all of grace, grace it self, we could never have had dealing with God.

2. The parties of the Covenant are, God and man; Oh how sweet! that such a Potter, and such a former of all things should come in terms of Bargaining with such clay, as is guilty before him! Now the parties here, on the one part, is God; on the other, The Mediator Christ, and the children that the Lord gave him. Observe, 1. In the covenant of nature and works: God and his friend Adam were parties contracting: And in the second covenant, God and his fellow Christ, and all his are parties, a covenant of peace cannot be between an Enemy and an Enemy as they are such; those who were Enemies, must lay down wrath ere they enter into covenant; contraries as contraries cannot be united: God being the sole author of this covenant, did lay aside enmity first; Love must first send out love, as fire must cast out heat: Its true, this covenant is made with sinners, (as God made the covenant of nature with Adam, yet righteous) but an Union covenantwise could never have been, except God had in a manner bowed to us, and grace proved out of measure gracious.

Christ is the party here; so Christ hath a sevenfold relation: 1. As he is more then a creature, he is the Covenant it self: 2. As he dealeth between the parties, he is the Messenger of the Covenant: 3. As he saw and heard, and testifieth all, he is the Witness of the Covenant: 4. As he undertaketh for the parties at variance, he is the Surety of the Covenant.
Covenant: 5. As he standeth between the contrary parties, he is the Mediator of the Covenant: 6. As he signeth the Covenant, and closeth all the Articles; he is the Testator of the Covenant: 7. As he is a side or the half of the Covenant; he is the Party contracting in the Covenant.

For the first, Isa. 42.6. I gave thee for a Covenant of the people, for a light of the Gentiles, Isa. 49.8. I will preserve thee, and give thee for a Covenant of the people: Christ, God and man, is all the Covenant: 1. Because he is given to fulfill the Covenant on both sides: 2. He is the Covenant, in abstracto, he is very peace and Reconciliation itself, Mic. 5.5. And this man shall be the peace, when the Assyrian shall come unto our Land: As fire is hot for itself, and all things hot for it, and by participation: so thou art in so far in Covenant with Christ, as thou hast any thing of Christ, want Christ and want Peace and the Covenant.

2. Mal. 3.1. The Lord whom ye seek, shall suddenly come to his Temple, even the Messenger or Angel of the Covenant whom ye delight in: Christ travelleth with tidings between the parties: 1. He reporteth of God to us, that its his fathers will that we be saved, Joh. 6.39. 2. Christ reporteth of himself, for it setteth Christ to be a Broker for Christ, and wisdom to cry in the streets (who will have me) Prov. 1.20, 21, 22. Prov. 9.1, 2, 3, 4, 5. It became the Lord Jesus to praise himself, Joh. 6.48. Joh. 8.12. I am that bread of life; I am the light of the world, Joh. 10.9. I am the door, v. 11. I am the good Shepherd: 3. He praiseth his Father, Joh. 15. My Father is the good Husband-man. 4. He setteth us in marriage, and commendeth his Father, and our father in Law: You marry me, dear souls, O but my Father is a great person, Joh. 14.2. In my Fathers house are many dwelling places: 2. He commendeth us to the Father, a Messenger making Peace will do all this, Joh. 17.8. They have received thy words, and have known surely, that I came out from thee, and they have believed that thou didst send me. 25. O Righteous Father, the world have not known thee, but I have known thee, and these have known that thou hast
hast sent me: Ministers cannot speak of Christ & his father, as he can do himself: O come hear Christ speak of Christ, and of his Father, and of heaven, for he saw all: O sweet believer, Christ giveth thee a good report in heaven, the Father and the Son are speaking of thee behinds-backs; A good report in Heaven is of much esteem; Christ spake more good of thee then thou art all worth; He tell eth over again Ephraims prayers behinds his back, Jer. 30. 18. O woe to thee, Christ is telling black tidings of thee in Heaven; Such a man will not believe in me, he hateth me, and my cause, and my people: Christ cannot lye of any man.

3. Christ is an Eye-witnesse of the covenant, and heard and saw all; the whole covenant was a bloody act, acted upon his person, Esa. 55. 4. Behold I have given him for a witnesse to the people, Rev. 1. 5. The faithfull witnesse, Rev. 3. 14. The Amen, the faithfull and true witnesse. The Covenant faith, 1. The son of man came to seek, and to save the lost, Luke 19. 10. Amen, faith Christ, I can witnesse that to be true.

2. Christ dyed and rose again for sinners; Amen, faith the witnesse, Joh. 1. 18. I was dead, and behold I live for evermore, Amen. Christ putteth his Seal to that. This is a true and faithfull saying, That Christ Jesus came into the world to dye for sinners. I can swear that is true, faith Christ. 3. The world shall have an end (faith the covenant) and time shall be no more. By him that liveth for ever and ever, who created heaven and earth, (faith this Angel-witnesse, Rev. 10. 6) that is most true, Time shall be no more. Its a controverfie to the world, if Eternity be coming: Christ endeth the controverfie with an oath. 4. Christ shall judge the world, and all shall bow to me. This Amen of God, faith that's true, Rom. 14. 11. For as it is written, as I live faith the Lord every knee shall bow to me. The covenant of Works had a promise, but because it was, 1. Conditionall. 2. To be broken and done away, it had no oath of God as this hath. O doubting
ing soul, thou say'st that thy salvation is not sure. Why? And it's a sworn Article of the Covenant thou hast Christ's great Oath on it: Alas, God loveth not me: hast thou the Son? thou hast a true Testimony, it's not so; and Prov. 14. 5. A faithful Witness will not lie: Christ has cause to remember that thou art saved, he beareth the marks of it in his body: Atheist! thou say'st, who knoweth there's a heaven and hell? Why, the Witness of the Covenant faith, I was in both, and saw both.

4. Heb. 7. 22. Christ is the Surety of the better Covenant: And in this the Father is surety for Christ, if he undertake for David, and Hezekiah, Psal. 119. 122. Isa. 38. 14. Far more for his own Son, God hath given his word for Christ, he shall do the work, Isa. 52. 13. Behold my righteous servant shall deal prudently, Isa. 50. 9. Behold the Lord God will help me, and again, the Son is Surety to the Father; And the great undertaker, that God shall fulfill his part of the Covenant, that the Father shall give a Kingdom to his flock, Luk. 12. 32. Joh. 6. 37. 38. 39. 1. Christ as Surety for us, hath paid a ransom for us. 2. Giveth a new heart to his fellow-confederats. 3. And is ingaged to lose none of them, Joh. 17. 12. But raise them up at the last day, Joh. 6. 39. If we could surrender our selves to Christ's undertaking, and get once a word that he is become good to the Father for us, all were well, woe to him who is that loose man, as he has not Christ under an Act, and band of Surety, that he shall keep him to the day of God: we make loose bargains in the behalf of our souls.

5. As Christ standeth between the two Parties, he is the great Lord Mediator of the new Covenant, Hebr. 12. 24. 1. Substantially, our Text calleth him Lord the Son of David, by condition of nature, he hath something of God, as being true God, and something of man, as sharing with us, hence is he Mediator by Office, and layeth his hands on both

4. Christ the Surety of the Covenant.

I. 1. 2. 3. 3. Christ Surety.

5. Christ is the Mediator of the covenant.
both parties, as a dayes man doth, Job 9.33. In which he hath a threefold relation: 1. Of a friend to both, he hath God's heart for man to be gracious, and satisfy mercy, and a man's heart for God to satisfy justice: 2. Of a reconciler to make two one, to bring down God to a Treaty of Peace, to take him off Law, and high demands of Law, which sought personal satisfaction of us, and in his body to bring us up to God, by a ransom paid, and by giving us Faith to draw near to his Father; so he may say Sister and Spouse, come up now to my Father, and your Father, to my God, and your God; and Father come down to my Brethren, my kindred and flesh: 3. He is a common servant to both: God's servant; in a hard piece of service as ever was, Isa. 52.13. Isa. 42.1. Behold my servant, Isa. 53.11. My righteous servant; yea and our servant, Matt. 20.28. He came not to be served, but to serve, and give his life a ransom for many: Alas, both parties did smite him, Isa. 53.10. It pleased the Lord to bruise him, Rom. 8.32. God spared not his own Son, and the other party his own, smote him, Matt. 21.38. This is the heir come let us kill him (lay they) and seize upon the inheritance: This was cold encouragement to sweet Jesus: if it had been referred to us, for shame, we could not have asked God to be a suffering Mediator for us, there's more love in Christ than Angels and men could fathom in their conceptions.

6. The Covenant is the Testament of our dead friend Jesus, he died to confirm the Testament, Heb. 9.16.17. Every blood could not seal the Covenant, Christ's blood as dying sealed the everlasting Covenant, Heb. 13.20. It both expiated the sins of the Covenanters, and also brought back the great Shepherd of the sheep from death, for Christ having once paid blood and died, it was free to the Surety to come out of prison, when he had paid the sum.
7. The seventh relation of Christ maketh way to the parties, and here Christ cometh under a double consideration, one as God; so he is one with the Father and Spirit, and the Lord and the Author of the Covenant: 2. As Mediator, and so he is on our side of the Covenant; Then is the Covenant made with Christ and all his heirs, and assigns principally with Christ, and with Abraham's nature in him, but personally with believers: 1. The Scripture faith so, Gal. 3.16. The Promise (or Covenant) is made to Abraham and to his seed, he faith not, and to seeds, as of many, but as of one, and to thy seed, which is Christ. I grant, Beza, Piscator, and many expound Christ, for mysticall Christ, for (say they) it cannot be meant of Christ personally, for so it should fight with the scope of Paul, who proveth the Promise of life eternall to be made to all believers: 2. It should follow that life eternall is given to Christ only, but with leave this is not sure, for the truth is, the Promise is neither made to Christ's person singly considered, nor to Christ Mysticall; For 1. The Promise is made to Christ in whom the Covenant was confirmed, v. 17. 2. In whom the Nations were blessed, v. 3. In whom we receive the Promise of the Spirit through Faith, v. 14. Who was made a curse for us, ver. 13. Now not any of these can agree to Christ Mysticall, Christ Mysticall did not confirm the Covenant, nor give the Spirit, nor was he made a curse, but Christ Mediator is he, to whom the Promises are made, and in him to all his heirs and kindred; not simply in his person, but as a publick person and Mediator.

1. Because the Scripture faith to Abraham, and to his seed; that is, Christ was the Covenant made; and these words of the Covenant, Psal. 89. 26. He shall cry to me, thou art my Father, my God, &c. are expounded, Heb. 1. 5. And again I will be to him a Father, and he shall be to me a son, and Joh. 20. 17. Go to my brethren and say to them, I ascend unto my Father and

2. Christ the principal conferred party of the Covenant.
your Father, to my God, and to your God: So Christ, the heir of all things, and the second heirs under him, are all but one confederate-Family. 2. The covenant made with David and his seed, and the Fathers, is fulfilled to Christ and his seed, Act. 13. 34, 35. As concerning that, he raised him up from the dead, no more to see corruption, he said on this wise, I will give you the sure mercies of David. 3. As the covenant of nature and works was made with Adam, and all his, and there were not two covenants; so here, the better covenant coming in place of the former, is made with the second Adam and his children, Rom. 5. 18, 19. 1 Cor. 15. 20, &c. 4. All that serveth to make a covenant are here, 1. God demandeth of his Son, that he lay down his life; and for his labour he promiseth, that he shall see his seed, and God shall give him many children, Esa. 53. 10. 2. The Son consenteth to lay down his life, and faith, Here am I to do thy will, thou hast given me a body: This is the formality of a covenant, when Christ consenteth to the condition. Now this covenant was manifested in time between the Father and the Son, but it was transacted from eternity. This is comfortable, that the Father and Christ transacted a Bargain from eternity, concerning thee by Name. There was communing between the Father and Son concerning thy heaven, Father, what shall be given to thy Justice to ransom such a one, John, Anna, &c. And Christ from eternity did bind for such a person, hee shall believe in time. The Redemption of Sinners, is not a work of yesterday, or a business of chance, it was wel advised, and in infinite wisdom contrived, therefore put not Christ to be challenged of his engagment, by refusing the Gospel, when thou believest thou makest Christ's word good; he that believeth not, maketh God a lyar, though in another sense, and for ought he knoweth, even in this, that he frustrateth Christ's undertaking in the covenant; Men believe the Gospel to be a cunningly devised Fable, 2 Pet. 1. 16. The Father
ther and Christ are both in this business; Heaven, Hell, Justice, Mercy, Souls, and deep Wisdom, are all in this rare piece, and yet men think more of a Farm, and an Oxe, Luke 14.18,19. and of a Pin in the State, or a Straw, or of the bones of a crazy livelihood, or a House.

3. Touching the Promises, 1. There is no good thing, but it is ours by free promise, and not by simple donation only; this covenant turns over Heaven, Earth, Sea, Land, Bread, Garments, Sleep, the World, Life, Death, into free grace; yea it maketh Sin and crosses, golden Sins and crosses by accident, through the acts of supernatural providence toward us, 1 Cor. 3.21. Rom. 8.28. working on and about our sins. 2. All good cometh to us now, not immediately, but through the hands of a free Redeemer, & though he be a man who redeemed us, yet because he is God, there is more of God, and Heaven, and free Love, in all our good things, then if we received them immediately from God, as Ravens have their food from God, without a Mediator, and Devils having their being onely by creature-right, not by covenant-right.

Now for the Promises, they flow from God to us, but all along they fall first on Christ; they are of two sorts, 1. Some only given to Christ, not to us, as the Name above all names to be adored, and set at the right hand of God, is properly promised to Christ, Angels have not with him in this chaire, Phil. 2.9,10. Heb. 1.5.13. There is promised to Christ, A seed, a willing people, the ends of the earth for his inheritance, Esa. 53.10. Psal. 110.2. Psal. 2.8,9. Christ's locks and his hair are bushy and thick, Cant. 5.11. He is not bald, nor gray hair'd, but he hath a seed like the Stars for multitude that no man can number, Rev. 7.9. but all those hairs grow out of a head of gold; and his off-spring of children is as numerous as the dew of the morning dawning, Ps. 110.3. Mic. 5.7; though the Devils locks be more numerous, but its wofull, that
that Christ & his children standing upon Mount Sion, being a huge Army, and a pleasant sight, yet thou art none of that numerous house, all round about thee, are graced of him, and thou livest and diest in the house, but lay not in the womb of the morning, and shall not abide in the house with the sons.

But there be other promises which go along with Christ and his seed, and these of two sorts, Generall, speciall: generall, the Mother Promise, I will be thy God, is made both to Christ, Psal. 89. 26. He shall cry to me thou art my Father, my God, Ioh. 20. 17. Psal. 22. 1. And to us (I will be your God) how sweet is it, that Christ having God to his Father by eternall birth-right, would take a new Covenant-right to God for our cause? Oh what a honour it is to be within the covenant with the first heire?

Quest. But why are all the promises inclosed in this one Ile be your God? Ans. 1. Because as Christ hath covenant-right to the Promises, by this Mother right, that God is his God by covenant, so we first must have God under the relation of a God made ours in a covenant, a Father, a Husband, and then by Law, all his are ours:

2. Christ God is more then grace, pardon, holiness, then created glory, as the Husband is excellenter then his Marriage-Robe, Bracelets, Rings; and we are to lay our love and faith principally upon the Father and the Son, more then all created graces; the Well and Fountain of Life is of more excellency then the streams, and the Tree of Life then the Apples of the Tree of Life: Christ himself, the objective happinesse, is far above a created and formall beatitude, which issueth from him, as the whole is excellenter then the part, the cause then the effect.

Speciall Promises are made first to Christ, and then by proportion to us; and they be these, 1. God promiseth to grace his Son above his fellows, that he may dye and suffer, and
and merit to us grace answerable to this: *A new heart, and a new spirit*, Jeremiah 32.39. Ezechiel 36.26, 27. For out of his fulness we receive, and grace for grace, John 1.16. 2. Justification is promised to Christ, not personal, as if he needed a pardon for sinne, but of his Cause, there is a cautionary or Surety-righteousnesse due to the Surety when he hath paid the Debts of the broken man, and cometh out of Prison free by Law, so he came out of the Grave for our Righteousnesse, but having first the Righteousnesse of his Cause, in his own person, Isaiah 50.8. He is near that justifieth me, (faith Christ) who shall contend with me? I Timothy 3.16. Justified in the spirit. So have we justification of our persons, and Remission in his blood, Ephesians 1.7. and that by Covenant, Jeremiah 31.32, 33. 3. Victory and dominion is promised to Christ, Psalme 110.1, 2. Psalme 89.21, &c. 1 Corinthians 15.25. He must reign till he put all his Enemies under his feet, and victory over all our Enemies is promised to us, John 16.33. and 14.30. Romans 6. 14, 15. Galatians 3.13. Colossians 2.14, 15. 4. The Kingdom and glory is fought by Christ, Joh. 17.5. from his Father; then he had a word of Promise from his Father for it, Philippians 2.9, 10. and we have that also, Luke 12.32. Joh. 17.24. Joh. 14.1, 2, 3. 5. Christ had a word of Promise, when he went down to the grave, as some Favourite by Law goeth to Prison, but hath in his bosome from his Prince, a Bill of Grace, that within three dayes he shall come out to enjoy all his wonted Honours and Court, Psalme 16.10,11. So have we the like, Joh. 11.26. & 6.38,39.

**S E R M O N VIII.**

*The condition of the covenant is Faith: holiness and sanctification is the condition of Covenanters*, Gal. 4.21, 22, 23, 24. Rom. 10.4, 5, 6, 7. This do was the condition of
The Triad and Triumph of Faith: Serm. VIII.

of the covenant of works: This believe, is the condition of this covenant: because Faith sendeth a person out of himself, and taketh him off his own bottom, that in Christ he may have his righteousness: works is a more selfy condition, and giveth therefore, 2. lesse glory to God: Faith holdeth forth God in Christ in the most lively and lovely properties of Free-grace, mercy, love transcendent; hence a believer as such cannot possibly glory in himself; all that Faith hath, is by way of receiving, and begging wise.

But some teach, that this covenant hath no condition at all: So Dr. Crispe and other Libertines. For this is an everlasting Covenant. Man is not now so confirmed in grace, but he may fail in believing, and so soon as the Condition faileth, the Covenant faileth, as we see in the first Covenant. Ans. 1. That we have no confirming grace to establish us to the day of Christ, is to teach with some Familiists, that There is no grace in sound Believers, different in kind and nature, from that grace which is in many Hypocrites. Yea, but the poor in spirit are blessed, and shall see God, Hypocrites are not so. And what else is this but the Kings Road-way to the Apostacy of the Saints, if believers have not Christ for their undertaker to bring them to glory? To intercede for them, Heb. 2.10. Luk. 22.32, 33. 2. And though they believe not at the first hour, yet this Gospel covenant is not frustrated, even if poor souls believe at the eleventh hour; the former covenant leaveth sinners for the first breach without remedy, or hope of life, by the tenour of the Law, not so this Covenant. Christ knocketh while his locks be wet with night raine.

Obj. 2. (I will put my Law in your inward parts) is no condition to be performed by us, but by God only, and so all the tie lieth upon God, if God do not this as he Promiseth, Jeremiah 31. Must not the fault or failing be his who is tied
tyed in a Covenant to perform his part, and doth it not? Now this
Either doth God promise to give us Faith, and to cause us to
walk in his ways, Ezek. 36. 26, 27. and to circumscribe our hearts to
love the Lord. Deut. 30. 6. which Arminians deny, contrary to the clear day-light of Scripture, or then, when ever
we sin, who are under the covenant of Grace, by committing and acting works of the flesh, and omitting to believe,
pray, praise, humble our souls for sin, God is to be blamed,
who worketh not in us by his efficacious Grace to will and
do as he hath promised, Phil. 2. 13. Ezek. 36. 26, 27.
and the regenerate cannot sin at all, because its the Lords
fault (God avert blasphemy) that we sin, for without his giving
of an new heart, and his efficacious moving us to walk in
his way (to which God is tyed by covenant, Ezek. 36. 27.
Deut. 30. 6.) We cannot choose but sin; hence they teach
we are not obliged to pray, nor do we sin in not believing, in not
praying, when the breath of the wind of the Holy Ghost doth not
blow, and act us to these holy duties. Hence also it is taught,
That none are exhorted to believe, but such whom we know to be
the elect of God, or to have his spirit in them effectually working.

Obj. 3. To do any thing in conscience to a commandement is
to be under the Law, and contrary to the Covenant of Grace, ib.
Ex. 33. Anf. The Law of Grace or Gospel hath comman-
dements, as Rom. 6. 12. Let not sin reign therefore in your
mortal bodies, And this is backed with a reason taken from
the promise of Grace, v. 14. For sin shall not have dominion
over you; for you are not under the Law, but under Grace, so Phil.
Though we have no physicall dominion over the assisting Grace of God, so as I can forceably command the
wind of the Spirit to blow, when I please, yet have we a
certain Morall Dominion by vertue of an Evangelick prom-

The new Covenant hath conditions to be performed
by us.
fication, and to look to the promise of assistance, which He who cannot lie hath promised, though he be not tied to my time and manner of working; yet do I sin in not praying, and in not believing; even when his winde bloweth not: Gods liberty and freedom of grace doth not destroy the Law of either works, or grace, and free me from a duty.

Obj. 4. Believing and obedience of Faith, is but a consequent of the Covenant, not an antecedent, so I must believe upon other grounds, but not in view of the condition of the Covenant, for in that tenor I am to do nothing. Anf. The Apostle, Rom. 10. Expressly distinguiseth between the righteousness of the Law, ver. 5. Which requireth doing as a condition; and the righteousness of Faith, ver. 6. Which requireth believing, v. 10. and Gal. 5. 5. We through the spirit wait for the hope of righteousness through Faith: nor can any have claim to the covenant but such as believe.

Obj. 5. The covenant is Gods love to man, to take him to himself; & that before the children do good or ill, and to him that worketh is the reward not reckoned of grace, but of debt. Anf. The covenant is a fruit and effect of Gods love, but its not formally Gods love, for because God loved Israel, therefore did he enter in covenant with them, Deut. 7. 7. 8. Ezek. 16. 8. and Arminians expound, that of Jacobs imbracing of the covenant by Faith, and of Edom, rejecting of it through unbelief: Whereas Paul speaketh of Jacob and Edom, as they lay stated in the eye and view of God from eternity, ere they were borne, and bad as yet neither done good nor ill: Now the covenant of Grace or Gospel manifested to Jacob and Edom, is not eternall, but proposed to them after they are borne, and when the offer of Christ in the Gospel is made, and how could Edom ere he was borne, refuse the Gospel, except you say he did evil before he did evil? which is non-sense: 2. Paul faith plainly, To him that believeth is the work reckoned

Obj. 6.
Object. 6. Our act of believing is a work, and no work can be a condition of the Covenant of Grace; yea Christ alone justifieth, faith is not Christ, nor any partner with him in the work; yea we are justified, before we believe, and Faith only serveth for the manifestation of justification to our conscience, for we believe no lie, when we believe we are justified, but a truth, then it must be true that we are justified, before we believe. Ans. 1. Christ alone as the meritorious cause justifieth, and his imputed righteousness as the formal cause, and this way Christ alone justifieth the Patriarchs, Prophets, Apostles and all believers, ere they be born, but this is but the fountain ready to wash; but believe it, Christ washeth not, while we be foul, he clotheth us not, while we be naked, he giveth not eye-salve, while we be blinde, nor gold while we be poor; nor is his name our righteousness, while we be sinners: 1. Men not borne cannot be the object of actual righteousness, the un-borne childe needeth no actual application of Christ's eye-salve, of his gold and righteousness; now justification is a real favour applied to us in time, just as sanctification in the new birth, 1 Cor. 6. 11. And such were some of you, but ye are washed, but ye are sanctified, but ye are justified, then they were sometimes not washed: 2. Poverty putteth beauty, worth, and a high price on Christ; sense of sin faith, O what can I give for precious Jesus Christ? But his Father cannot sell him. 2. Yet is Faith a passe hand under Christ to receive him, Job. 1. 11. It's an Evangelick act, and not a meer passion, but of grace deputed to be a receiver, a certain Innkeeper to lodge Christ; and so Christ his alone doth not justifie us, being meer Patients, this is not to put Faith in the chair and Throne of Estate with Christ, Faith giveth glory to Christ, and taketh Grace as an almes, but taketh no glory from him, Rom. 4. 20. But he was strong in the Faith giving glory to God: We cannot be justified before we believe: 1. We are damned before we believe, he that believeth
lieveth not is condemned already, John 3. 2. He that is justified is glorified, Rom. 8. 30. and saved, Mar. 16. 16.

3. We are borne, and by nature the sons of wrath, Eph. 2. 2. We ourselves were sometime disobedient, &c. But he hath saved us: v. 7. That being justified by his Grace, we should be made heirs according to the hope of eternall life, Rom. 7. Paul maketh clearly two different times and States of the Saints, on ver. 5. When we were in the flesh, and the motions of sins which were by the Law did work in our members, to bring forth fruit unto death, then our first husband the law was living, and we under a mother and father that begat children to death, and so we were unjustified: v. 6. But now we are delivered from the Law, & Rom. 6. 14. Ye are not under the Law, but under Grace, when Christ our second husband marrieth the widow freed from her first husband the Law, then are we under grace and justified, and then new Lord, new Law: 4. By Faith we are only united to Christ, possessed of him, Christ dwelling in us, Eph. 3. 17. Living in me by Faith, Joh. 11. 26. Gal. 2. 20. Receiving Christ, Joh. 1. 11. Having Christ, 1 Joh. 5. 12. Married to Christ, Eph. 5. 32. Eating and drinking Christ by Faith; Joh. 6. 35; 47, 45. Coming to him as to a living stone, 1 Pet. 2. 4. Abiding in him, as branches in the Tree, Joh. 15. 4. 5. Now if we were justified before we believe, we should have a Union by the vitall act of Faith, before we be justified, and so we should live before we live, and be new creatures, while we are yet in the State of sin, and heirs of wrath: 5. This justification without Faith casteth loose the covenant. I will be your God: But here a condition. God is not bound and we free, therefore this is the other part: And ye shall be my people: Now it is taught by Libertines: That there can be no closing with Christ in a promise that hath a qualification or condition expressed, and that conditionall promises are legal: Its true if the word (condition) be taken in a wrong sense; the promises are not conditionall For; 1. Arminians take
take a condition for a free act, which we absolutely may perform or not perform by free-will, not acted by the pre-determinating grace of Christ, so if thes take the word, but this maketh men Lords of Heaven and Hell, and putteth the keys of life and death over to absolute contingency: 2. Conditions have a Popish fence, for doing that which by some merit moveth God to give to men wages for work, and so promises are not conditional: But Libertines deny all conditions: But taking condition for any qualification wrought in us by the power of the saving Grace of God: Christ promiseth soul-ease, but upon a condition which (I grant) his Grace worketh, that the soul be sin-sick for Christ, and he offereth wine and milk; Isa. 55.1. And the matter of life freely, Rev. 22.17. Upon condition, that you buy without money; no purse is Christ's Grace-Market, no hire and fence of wretchedness, is a hire for Christ, and the truth is, its an improper condition, if a father promise Lands to a son so he will pay him a thousand Crowns for the Lands, and if the Father of Free-grace can only, and doth give him the thousand Crowns also, the payment is most unproperly a hire or a condition, and we may well say the whole bargain is pure Grace; for both wages and work is Free-grace; but the ground of Libertines is fleshly laziness, and to sin, because Grace aboundeth, for they print it, that all the activity of a Believer is to sin: So to believe must be sin, to run the ways of Gods Commandments, with a heart enlarged by Grace, must be no action of Grace, but an action of the flesh.

6. Paul in the Epistle to the Romans, to the Galatians taketh for granted, that justification is a work done in time, transient on us, not an immanent, and eternall action remaining either in God from eternity, or performed by Christ on the Cross before we believe; and so never taketh on him to prove that we are justified before, we either do the works of the Law, or believe in Jesus Christ, but that we are justified.
The properties of the Covenant I call: 1. Freedom of it consisting in persons: 2. Causes: 3. Time: 4. Manner of dispensation: 1. Men, and not condemned Angels are capable of this covenant: 2. Amongst men some Nations, not others, Psalm 147:19,20. 3. So many, not any other: 4. The Father, not the Son, the poor, not always Kings; the Fool, not the wise man; the husband, not the wife, not these who werebidden to the Supper, but beggars, halt, withered, lame. 2. Causes, in the first covenant there was Grace not deserving, and therefore now as the Law is pronounced, it is a Purveyor of Grace, and the Gospels serv-
vant to stand at **Christ's** and the Believers back, as an attending servant: 2. Yea mercy unto thousands, toward these who have but Evangelick love to **Christ**, cometh into the Law. **Christ** having (in a sort) married the two Covenants: 3. I am the Lord thy God, Exod. 20. Is Grace standing at the entry of the door, to these that are under the Law, to bring them out, but in the Gospel all is unmixed Grace: 1. Not personall obedience is my heaven, but I stand still, and another doth all that may merit glory: **Christ** faith, Do ye but stand still, behold me, and see, friends, my garments roled in blood; I binde for you, only consent, put your hand to the Pen, but I am the only undertaker to fight it out for you: 3. For time, the first breach of the Law is wrath, and no place by Law for repentance, but here come to **Christ», who will, and when you will, after thou hast plaid the Harlot with many lovers: bring Hell, and sins read as scarlet and crimson, come and be waflien, come at the eleventh hour and welcome; fall and rise again in **Christ**, run away, and come home again and repent. 4. The manner is: 1. That so much as would have bought ten thousand worlds of men & devils, was given for so many only, an infinite superplus of love, so (as I may say) **Christ** did more, then love us. Egypt and Ethiopia was not given for our ransom. 2. A sure and eternall covenant, bottom'd upon infinite love: Why may not the link be broken, and the sheep pluck'd out of his hand? Why, the Father that gave them to me, is greater then all. Where dwelleth he? In what Heaven? Who is stronger then the Father? The covenant, with night and day, is naturall, and cannot fail, confirming Grace in the second Adam is more connaturall: 3. Well ordered, **Christ** keeping his place, the Father his place, Faith its place, the sinner his place.

1. **Use**, All without this covenant are miserable; **Christ** undertaketh not for them: The Lord dealeth with them by Law, read Deut. 28. Levit. 26. Job 20. chap. 18. & 27. They have
have bread, but its not sure, not so the believer, Isa 33.16. His bread shall be given him, his waters shall be sure: The believer has all by the free holding of Grace, his bread by covenant, his sleep by promise, safety from the sword, to lie down, and no man shall make them afraid by covenant; his land is tilled by the Covenant of Grace, Ezek. 36.34. The man not in this covenant hath all by tenour of the condemning Law, the weapon of Steel shall go through bones and liver, by vertue of the curses of the Law.

2. Use. Men try their standing, whether they be under the first husband the Law, or if they be married to the better husband Christ, and under Grace, where art thou O sinner, in Christ or no? They live at random, and by chance not knowing that the two covenants hath influence on eternity, a man is judged according to his state, rather then his actions.

3. Use. No state so stable and sure, as the covenant of Grace: Christ is surety for the Believer that he fall not away; Christ's honour is ingaged, he shall not have shame of his Tutor, Isa.50.7. I know I shall not be ashamed, faith Christ: Its his honour to raise me when I fall.

4. Use. We may use arguments of Faith, challenging God, Jer. 31.18. Turn thou me, and I shall be turned: why, For thou art the Lord my God: The covenant is Faiths Magna Charta, the grand mother-promise, all prayers must be bottomed on this, Jer. 14.21. Do not abhor us: Why, ver. 22. Art not thou the Lord God, Isa. 64.9. Remember not our Iniquity for ever, behold, see we beseech thee: Why, we are all thy people, every one doth for its own, the Prince for his own People, the Father for his own children; yea, the damme for her own young ones, the Shepherd for his own sheep, and God for his own in covenant with him; an offensive, and defensive covenant of Peace and War taketh in the believer, and all that serveth him, the stones of the field, Job 5.23. and in covenant
covenant with the horse thou ridest on, that it shall not cast thee, and crush thee; in covenant with the sword, with the Canon and Musket, with the Speare and Bow; yea, with Death, as a Boat to carry thee over the water to thy fathers Land: So the covenant, Ile bless thee that bless thee, and curse them that curse thee, Isa. 54. 16. I have created the water to destroy: Creation is a work of omnipotency only, no creature can do it. Then fire cannot consume, water cannot drown the Saints, except by a dispensation of the Lord.

5. Christ is not fastned as a loose nail, or as one broken or rotten wedge in the covenant: He is there, as a nail in a sure place, Zach. 10. 4. Isa. 22. 23. Hang all the vessels of the Fathers house on Christ: He cannot break; O sweet! we are given to the Surety of the covenant, Joh. 17. 3. Son answer for him, thy life for his life, thy glory for his glory; and render account of him, when the Kingdom shall be given up to the Father: Adam was surety in the first covenant, and so it fell out, free-will holdeth all sure in the Arminian Covenant.

6. In desertion, to swim upon the covenant keepeth from sinking; so Christ in his sad and black hour, My God my God, why hast thou forsaken me?

SERMON IX.

O Lord thou Son of David! The one word (O Lord) holdeth forth Christ's Godhead, the other (Son of David) holdeth forth his man-hood; Here's the perfection of our Mediator, in that he is the substantial covenant, and Emmanuel, God with us, or God us in a personall union; the substantial marriage and aliance between the two houses of heaven and earth, God and clay: 2. He is not ashamed to call them brethren, Heb. 2. 11. And why would he take part of flesh and blood, but because he would be a child of our house, v. 14. 3. He would be of blood to us, not only come to the sick, and to our bed side, but would lie down and be
The Trull and Triumph of Faith, Serin. IX.

I. Use. Christ immediate in the act of redeeming us, and so sweeter.

1. Use. O what love! Christ would not intrust our redemption to Angels, to millions of Angels, but he would come himself, and in person suffer, he would not give a low and a base price for us clay, he would buy us with a great ransom, so as he might over-buy us, and none could over-bid him in his market for souls; if there had been millions of moe Believers, and many heavens without any new bargain, his blood should have bought them all, and all these many heavens should have smelt one Rose of Life; Christ should have been one and the same Tree of life in them all; O we under-bid, and under-value that Prince of love, who did over-value us; we will not sell all we have to buy him, he sold all he had, and himself too, to buy us.

2. Use. What an incomparable thing must the Mediator God man be? Theres no fair creature, no excellent one, but there is a piece of nothing, and creature-baseness, and creature-vanity in it, even a thing of blood to the mother-nothing of the creation of God; there is no Rose, but it hath a Bryer growing out of it, except the Rose of Sharon, that flower of the field, not planted with hands, the Son without a Father (and who shall declare his generation?) A Rose that should smell, and cast out odours for a mile of earth, or for ten miles could draw to it many beholders, but if it should smell for the bounds of the half of the earth, it should be more ad-
admirable, the flower that sprang out of the root of Jesse, spreads his beauty, and the odours of his myrtle through heaven & earth; could the darkness of hell stand and look on the face of the sun, blackness of darkness should be better seen; but convene all the little pieces of the Creation, summon before Christ, fair Angels, all the Troops of the sin-lese, glorified spirits, the broad skies, fair heavens, lightsome stars, all the delicious Roses, Flowers, Gardens, Medowes, Forrests, Seas, Mountains, Birds, all the excellent Sons of Adam, as they should have been, in the world of innocency, and let them all stand in their highest excellency before Jesus Christ; the matchless and transcendent glory of that great All; should turn the worlds all into pure Nothing; what wonder then that this same Lord Jesus be the delight and heaven of all in it? Rev. 7. 17. The Lamb hath his Throne in the midst thereof, Rev. 22. 4. And they shall see his face. They do nothing else, but stare, gaze, and behold his face for ages, and are never satisfied with beholding; suppose they could wear out their eyes at the eye-holes in beholding God, they should still desire to see more. To see him face to face, hath a great deal more in it, then is expressed; words are short garments to the thing itself. Your now sinfull face to his holy face, your piece clay-face to his uncreated soul-delighting face is admirable. We do not praise Christ, and hold out his virtues to men and Angels. The creatures, as the Heaven, Sun, Moon, are Gods debtors, and they owe him glory: but men who have understanding and tongues, are Gods Factors and Chamberlains to gather in the rent of glory and praise to God, the Heavens do indeed declare the glory of God; Psal. 19. 1. but they are but dumbe Musicians, they are the Harpe, which of it self can make no Musick; the creatures borrow mans mouth and tongue to speak what they have been thinking of God and his excellency these five thousand years; now all the glory of God, and
The glory of the creatures are made new by Christ, Rev. 21. 5. And made friends with God, Col. 1. 20. and are in a special manner in the mediator Christ; he is, Heb. 1. 3. ἡγήσασθαι & ἴδρε, the irradiation or brightness of the glory, and the character or express image of his person: All creatures by Adam, lost their golden luster, and are now vanity-sick, like a woman travelling in birth, Rom. 8. 22. All the creatures by sin did less objectively glorifie God, then they should have done, if sin had never been in the world, and so they were at a sort of variance and division with God; And it pleased, Col. 1. 20. the Father in Christ, ἀποστείλειν to make friendship between God and all things, that is, to confirm Angels, to reconcile man, to restore the creatures to be more illustrious objects of his glory; now the income of the rents of glory is more due to Christ, and the debt the greater, in that Christ hath made all things new, and why should we not in the name of Sun, Moon, Earth, Heaven, which are all loosed from the arrestment of vanity by Christ, and in the name of Angels and of Saints redeemed, hold forth the praises and the glory of God in Christ? Pay, pay what you owe to Christ, O all creatures! but especially you redeemed ones.

3. Use. 3. Use. If Christ the Mediator be so excellent a person, we are to seek our life the Gospel-way in Christ; we often conceive Legal or Law-thoughts of Christ, when we conceive the Father just, severe, and Christ his Son to be more meek and mercifull; but the Text calleth him Lord, and so that same God with the Father, nor hath Christ more of Law, by dying to satisfie the Law, nor is he more mercifull then the Father, because he and the Father are one; there are not two infinite wills, two infinite mercies, one in the Father, another in the Son; but one will, one mercy in both, and we owe alike love and honour to both, though there be an order in loving God, and serving him through Christ.

4. Use
4. **Use.** Infinite love, and infinite majesty, concur both in Christ; love and majesty in men, are often contrary to one another, and the one lessens the other. In Christ, the infinite love breathes love in our flesh. And we see but little of Christ, we know not well the Gospel-spirit, we rest much on duties to go civil Saints to Heaven; but the truth is, there be no Morall men and Civilians in Heaven, they are all deep in Christ who are there; we are strangers to Christ and believing.

2. The spirit of a redeemed one can hardly hate a redeemed one, or be bitter against them; Christ in one Saint, cannot be cruel to Christ in another Saint.

3. Christ cannot lose his love, or cast it away, the love of Christ is much for conquering hearts; his chariot is bottomed and paved with love, duties bottomed on Christ's love, are spiritual; as the Father accepteth not duties, but in Christ, so cannot we perform them aright, when the principal and fountain-causeth is not the love of Christ, **Job 21.15.**

5. **Use.** The Ancient of dayes, the Father of Ages taketh a style from his new House, The Son of Man; he hath an old House, from whence he is named, The Son of God; he must affect us, and his delight be with the sons of men, when he taketh a name from us, we should affect him, and affect a communion with him, and strive to have Christ's new name, as he taketh our new name, The Son of man, of **David.**

*Son of David, have mercy on me.*] The second Article of her prayer is conceived under the name of Mercy; Why? God's mercy is a spiritual favour; deliverance to her daughter, is but a temporary favour, that may befall a Reprobate: The Devil may be cast out of the Daughters body, and not out of the Mothers soul, Yea, but to the Believer, all temporal favours are spiritualized, and watered with mercy.

1. They are given as dipped in Christ's bowells and mercy, wrapt about the temporary favour, **Mar.1.41.** Jesus cured
cured the Leaper, but how? Jesus, moved with compassion, 
put forth his hand and touched him. So is the building of the 
Temple given, but oyled with mercies, Zach. i. 16. Therefore 
thus faith the Lord; I am returned to Jerusalem with mer-
cies; my House shall be builded in it. Epaphroditus recovered 
health, but with it, some of Gods heart and bowels also, 
Phil. 1. 27. For indeed he was sick neer to death, but God had 
mercy on him.

2. The ground of it is Gods mercy; the two blinde men, 
Mat. 20. 30. put this in their Bill, they cry, Have mercy on 
us, O Lord, thou Son of David. They wil not have seeing eyes,
but under the notion of mercy; David pained with sore sickness,
as some think, or under some other rod of God, desir-
eth to be healed, upon this ground, Psal. 6. 2. Have mercy on 
me, O Lord, for I am weak.

3. Faith looketh to temporall favours, as Faith with a 
spiritual eye, as Christ and his merits goeth about them, 
Heb. 11. 27. By faith, Joseph when he dyed made mention of the 
children of Israels departure. 23. By faith, Moses come to age, re-
fused to be called the son of Pharaohs daughter. Why? and that 
was but a civil Honour. Moses his faith lookt at it in a spiri-
tual manner.

4. That same ground that moveth God to give Christ, is 
ought enough to move him to give all other things with Christ; as 
you what right, even the right of a Son; a Father giveth the 
Inheritance to his Son, by that same he giveth him food, 
rayment, protection, physick; there be not two Patents here, 
but by one and the same covenant, Ezek. 36. 25, 26. The 
Lord giveth to his people remission of sins; and v. 30. He 
multiplyeth the fruit of the Trees, and removeth Famine. In the 
same spiritual capacity of sons we pray, that Our Father 
would forgive us our sins, and give us our daily bread. Get 
Christ first, the great ship, and then all other things, the cock-
boat saileth after him, with the same motion and wind; they 
be
be not two tides, and two winds, that carry on the ship and the Boat: Christ enjoyed by Faith, trailer after him death, life, the world, things present, and things to come; if God give you Christ, in the same Charter all things are yours, because ye are Christs, and Christ Gods. 1 Cor. 3. 21. Christ watereth with his blessing all things, if all that a Saint hath be blessed; and every thing (to speak so) mercied, and christianed, even his basket and his dough, Deut. 28. 5. His inheritance must be blessed, much more all Christs inheritance must be blessed, because he is the seed, the Spring, and abstract of blessings. Now Christ, Heb. 1. 2. is appointed the heir of all things; then he is the heir of a draught of water, of brown bread, of a straw-bed on the earth, and hard stones to be the pillow: to the Saints, to the children of God, hell (to speak so) is heaven'd, sorrow joyed, poverty riched, death inlivened, dust and the grave animated and quickned with life and resurrection. God save me from a draught of water without Christ, peace and deliverance from the sword without Christ and the Gospel are linked and chained to the curse of God; alas, if men have the single creature, they make no account how other things go: Give us Peace upon any terms (say they) you may have the earth, peace, and the creature, and the Devil to fall them to you with the curse of God. Judas had the bag at his girdle, but withall, the Devil in his heart, the creature wanteth life and blood without Christ.

2. All mercy, that is, graced mercy is to be sought in Jesus Christ; every mercy is mercy, because its in Christ, every stream is water, because its of the element of water: every thing in its own element and nature is most copious; water is no where so abundant as in the sea; so in Christ the great treasure of heaven, there is fulness, Job. 1. 16. but Col. 1. 18. There's a μακροχρόνιος fulness in Christ, but 2. A πνεύμαμακροχρόνιος fulness, that fulness, that all fulness. And 3. that all fulness
The Trial and Triumph of Faith.

Serr, IX.

nedeisnotinChrist, as a stranger in an Inn, coming in, and going out, but it pleased the Father, that it should dwell and remaine in him. The grace and mercy that is in Christ must be sought, and no other, upon these grounds:

1. Its a speciall choice mercy that is in Christ, For 1. No person could serve Gods ends, in such a way as Christ did, being so compleat as he is. 2. God out of the deep of his wisdom found out such a Mediator, and so graced; Isaac should have been undutifull, if he had refused a wife of his fathers choosing, for both out of love and much wisdom he choosed her; now when God out of infinite love and deep wisdom hath chosen to us an husband, an head, such a head, such a Captaine, and Leader in whom there is such fulnese, shall we refuse him, and shall we not seek the best things in him? Now Christ is a husband of Gods choosing, Isa.42.1. Behold my chosen one in whom my soul delighteth:

2. Its not from God, that we now receive mercy immediately, but from Christ, God in the Mediator, though Grace and mercy be every way free; yet now mercy is a flower that groweth in our land, in him who is our blood friend; so now we have mercy by nature, as well as by good will; we must have it by an act of the man Christs will, and when our Writs are waxen old, why seek we not that which God hath laid by for us? Grace is more con-naturall to us now, in that it is in the bosome of our brother, and ours by derivation. 3. There's a difference between mercy, and purchased mercy, its payed for mercy that we receive, and so more excellent then Angel mercy: As some waters that run through mettals, hath a more excellent vertue then those that spring from pure earth, mercy is so much the more desirable, that its a River issuing through that more then golden, and precious Redeemer, and so to us its twice mercy, to the Angels its but once mercy: Even as the Bee gathers sweetnes out of various and divers flowers; yet
yet its so composed, that the liquor resulting out of them all, hath not any particular taste from the sundry flowers, the Violet, the Pink, the Rose, the Woodbine, the Claver; but it tastes of honey only; so all we have meeting in Christ, wife, children, houses, lands; honour to the Saints have not their own natural taste, but out of all there's in them a spirituall resulstance of some heavenly composure of Christ's sweetness, and are so sprinkled, and dipt in Grace and Mercy, that as fresh Rivers do borrow a new taste from the Sea, when they flow in to its bosome, so all earthly savours borrow a new smell and relish from the fountaine Christ: What do they say then, that teach that a man may have all Graces; yea, and poverty of spirit, and yet want Christ? As if these could be separated: he that believeth hath the son, Grace and Christ cannot be seperated, Eph. 1. 2. Gal. 1. 3. Iob. 1. 11. These by-ways sunder souls and the foundation Christ.

SERMON X.

My daughter is grievously vexed with a Devil.] Children, especially to mothers; whose affections are more weak and loft, are taking lovers, especially being parts and substantiall shadows of our self; yet four things are considerable in us to them: 1. So to hold, as we are willingly to let go, love them as creatures only; often the childe is the mothers daughter, and the mothers God: 2. We are to strive to have them freed from under the power of the Devil as this woman doth; for they come into the world suell for Hell; Parents make more accompt all their life to make gold, rather then grace, their childrens Patrimony & Legacy: 3. Look at them as May-flowers, as borne to come and appear for a space in the element of death; so they sport, laugh, run, eat, drink, and glister like Comets in the Air, or flying Meteors in the Spheare of the Clouds, and often go down to the grave, before their Parents: 4. Beware of selfinesse, for
for children are our self, and their sins white and innocent sins to us: Eli honoured his sons more then God, and God put a mark of wrath on his house.

My daughter] Observe the rise of this passage of Providence: 1. Christ wearied of Judea came to the borders of Tyre and Sydon: 2. He went to a house to hide himself from her: 3. She heard of Christ: 4. The hard condition her daughter was in, tormented with a Devil; upon this God drive her to Christ: 5. Christ is hereby declared to be the Saviour of the Gentiles: 6. An illustrious miracle is wrought; see a wise consociation of many acts of Providence; as one cluster of passages of the Art of wise omnipotency; as many herbs, and various sorts of flowers make up one pleasant, and well smelted Meadow; many Roses, Lillies, and the like, one sweet smelling Garden, in which these practical considerations may have our thoughts for Rules.


2. Rule. We are neither to lead, nor stint Providence. We are to observe God in his ways.


Ps. 107. 43. Who so is wise, and will observe these things, even they shall understand the loving kindnesse of the Lord. Iob 32. 7. I said (faith Elihu) dayes (things of Providence) shall speak, and multitude of years should teach wisdom: God is worthy to be Chronicled.
means, because they are efficacious; but because he useth them, they are efficacious: A Ram born is as near of blood, to cause the walls of Jericho fall in God's hand, as Engines of war; a straw is a spear to omnipotency.

4. His ways are often contrary to our judgement, we lie and wait the way to see God come upon the tops of mountains, but we are deceived, he cometh the lower way through the valleys: we thought omnipotence must change the Kings heart, ere such Brambles as Prelates be thrown over the hedge, but our King is himself, and omnipotence taketh another way; the Disciples thought Christ should make them Kings and restore the Kingdom: Christ is dead and buried, and he goeth another low way, through deaths belly to make them Kings and Priests to God; Christ goeth away, there be great indeavours, and running through streets, Cities, walls: O streets saw you him, O broad ways, saw you him whom my soul loveth? O dear watchmen, where is he? But they are all dumb: Christ taketh a lower way, Cant. 3.

4. It was but a little that I passed from them, but I found him whom my soul loveth.

5. Rule, Slander not God's ways of Providence, with the reproach of confusion and disorder, to God all his works are good, very good, as were the works of creation. There is a long chain, and concatenation of Gods ways, Counsells, Decrees, actions, events, judgements, mercies, and there is white, and black, good and evil, crooked and straight interwoven in this web, and the links of this chain, partly gold, partly brasse, iron and clay, and the threads of his dispensation go along through the Patriarchs dayes, Adam, Enoch, Noah, Abraham, Isaac, and are spun through the ages of Moses, and the Church in Egypt, and the wilderness, and come through the times of the Kings of Israel and Judah, and the captivities of the Church, and descend along through the generations of Prophets, Christ, the Apostles, Christ, the Apocalypse.
persecuting Emperors, and Martyrdomes of the witnesses of Jesus slain by the woman drunken with the blood of the Saints, while the end of the thred, and last linke of the chain be tied to the very day of the marriage of the Lamb: now in this long contexture of divine Providence you see: 1. Not one thred broken, My Father worketh hitherto, and I work (faith Christ) providence hath no vacancy, but causes, events, actions, ways, are all bordered one upon another, by the wisdom of Providence, so that links are chained, and fettered to links, not by hazard, or chance: 2. Though this web be woven of threds of divers colours, black and white, comfortable and sad passages of Gods Providence, yet all maketh a fair order in this long way; Jacob weepeth for his dead childe Joseph; Joseph rejoyceth to come out of the prison to reign; David danceth with all his might before the Ark; David weepeth sore for Absalon his sons miserable death; Job washeth his steps with butter, and the Candle of the Almighty shineth on his head; and Job desleeth his horse in the dust, and lieth on ashes, and mourneth; all is beauty and order to God.

6. Rule. 6. Rule, Put the frame of the spirit in Equilibrio, in a composed, stayed, indifferent serenity of minde looking to both sides, black and white, of Gods Providence; so holy David was above his cross; 2 Sam. 15. 25, 26. If I shall finde favour in the eyes of the Lord, he will bring me again, and shew me both the Ark and his habitation: But if he thus say, I have no delight in thee, behold here am I, let him do to me as seemeth good: He putteth his soule upon Gods two (ifs)- if he save its good, if he destroy its good: Make sure this generall, Christ is mine: at that Anchor, in this harbour my vessel must ride: What ever winde blow in externals: Christ, died for me: If I live, its in Christ; if I die, its to Christ; if I ride with Princes on horses, its good; if I go on foot with servants, it is good; if Christ hide his face and frown, its Christ, its good; if it be full
full-Moone, and he over shadow the soul with rays and beams of love and light, its also Christ, its also good.

7. In all things, blessed Christ, let the desires be low, Jer. 45.5. Seekest thou great things for thy self? Seek them not, faith Jeremiah to Baruch, its easier to add to desires, then to substract, better the heart ascend from a Sallet of herbs to Wines, then compell thy spirit to descend and weep.

8. Faiths speculations to the worst and hardest, in point of resolution, is sweet; Job putteth on a conclusion of faith, from black premises, suppose the Devil and Hell form the principles, Faith can make a conclusion of gold and of heaven: What if God should kill me? What though it were so? Yet I will trust in God, Job 13.15. What if he throw me in Hell? It were well resolved, I would out of the pit of Devils cry, Hallelujah, praise the Lord in his justice: What if the enemy in War prevail over me? What if I were brought from Scarlet, to embrace the Dung hill? Faith can shape what Providence possibly may never know: What if I be brought to the wheele, to the rack, to burning quick?

9. There’s a mystery of Providence, that we see not; we know not what God is doing with us, when he is binding us, as the Sheep hath no notion of death in its fancy, even when the knife is at its throat, so are we.

10. Providence walketh long in uncertainties, his way that ruleth, the world is in the clouds; Peace is within a step, yet cometh not full victory and deliverance near, and the enemy is well nigh subdued: and the Lord turneth the Scales, and layeth us low again: life is within the eighth part of a span to Ahab, yet God so timeth and placeth vengeance, that the arrow of God must pitch on no place, but between the joys of the harness, and Ahab is killed.

11. We are with all silence and quietness of spirit to submit to Gods wayes, not to fret, believing can ease us, disputing cannot.

12. Its
Rule 12. 12. It's easier to see what is inflicted on us, then to see who inflicteth it, evil cometh, and we look no higher then the creature, as if the world created it self, so is this, when we dream that the creature moveth, and is not moved of God.

Rule 13. 13. This is to be observed, that God ascendeth in all his course, and Providence never goeth down the mount: when Joseph goes down to the Pit, to the Prison, God in his course of Providence is going up, and advancing the frame of beautifull providence; for Josephs going down, and his fall, is a higher step to Gods exalting of Joseph; and saving his Church; Judahs falling into captivity, is not Gods falling, but his advancing of the work to do them good in the latter end: Reformation goeth down, when obstructions and lets come in the way: but God worketh on; second causes move backward and miscarry, when omnipotency carrieth on the Lords work.

S E R M O N  X I .

Matth. 15. 23. But he answered her not a word: And his disciples came and besought him, saying, Send her away, for she cryeth after us.

24. But he answered, and said, I am not sent, but unto the lost sheep of the house of Israel.

25. Then came she, and worshipped him, saying, Lord, help me.

V V E now enter into the Dialogue between the Woman and Christ: The first tryall is, The woman cryeth: But Christ answereth not a word: I shew first wherein the temptation standeth: 2. The reasons of it, and in what cases Christ answereth not: 3. Bring the uses, for the first, Gods temptations and Satans, and the fleshes, agree in this, that all temptations are of one colour, to wit, white, and seemling good, even when the skin of temptation is black as Hell, yet there is white in it, as (Curse God and die, that thou maist be hidden in the grave from miserie) the reason is, temptation were not
not temptation, if it had not a taking power to break in upon reason; this is clear in Satan's temptations, he knows man is a fallen and broken creature like himself; yet that there's reason left, & that must have a fair object; the first black apple must be good to the eye; so the Devil suiteth a wife ever in his whites, though if you would wash the Devil in the lie, the bones are always black: Now this woman feeth that which she looked not for, and the affections must be stirred; Is this the Lord, the hearer of Prayers? 2. Is this he that biddest us pray, and promiseth to hear? 3. Is this the meek Lambe of God, of whom it's said; He shall carry the Lambs in his bosome, Esa. 42.11. And a bruised reed he shall not break; a smoking Flax he shall not quench? He answereth me not one word; yea, he denieth me to be his, as its hereafter, he reproacheth me with the name of a dog; nature would say, I repent that ever I came to him. let my daughter suffer twenty, one hundred, a Legion of Devils; I have done with Christ, I come no more at him; especially supposing what was true, that she had a great Faith; and Faith cannot be but loving and kind to Christ: What? my heart saddened, and broken; my daughter vexed with a Devil! but oh alas, my Saviour answereth not one word, sweet Jesus rejecteth me, how can I stand under so many Hells? He cureth all that cometh to him: I am the first that ever this King sent away with a sad heart, he casteth none away that cometh, he welcometh all, only he will not look on me poor and miserable? Oh what can I now do? You may know a mothers heart to her tormented childe, and a Believers bowels to a Saviour, here's a burden above a load: But why answereth he all sinners, but not one word to me? Ans. 1. Few or none are tempted, but the upshot of the temptation is to beget big apprehensions of the temptation: never was man in the condition I am in: Christ answereth the Devils when they cry, he will not give me one look, one cast of his eye, not one half word: The temptation must represent Christ, as a noa-stuch for rough dealing, and the tempted
tempted a non-such for misery: Elias must say, 1 Kin. 18. 20. I, even I only, am left alone, and they seek my life, Psal. 22. 4. Our fathers trusted in thee, they trusted in thee, and were delivered, ver. 6. But I am no body: But I am a worme and no man, Lam. 1. 12. O passers by, hear, behold, and see if there be any sorrow, like unto my sorrow! &c. 1 Cor. 4. 9. We are made a theater, a spectacle to men and Angels: The temptation must put on the face of Hell to drive at this, to cause the childe of God put himself out of the Kalender and Society of God's children: hence, that (no, there was never a soul since the world was, like me, I am my alone, 1. Christ once, first or last, must be no Christ, and God not God to the tempted, Hath he forgotten to be gracious? Psal. 77. A forgetting God, a changed God is not God; stick by this principle, Yet he is Christ, and my Christ too. 2. Its said, he answered her not a word; but its not said, he heard not one word; these two differ much, Christ often heareth when he doth not answer, his not answering is an Answer, and speaks this (pray on, go on, and cry) for the Lord holdeth his door fast bolted, not to keep out, but that you may knock and knock; prayer is to God, worship to us, often, its but a servant upon meer necessity sent on a business: The father will cause his childe say over again, what he once heard him say, because he delighteth to hear him speak: so God heareth and layeth by him an answer for Ephraim, Jer. 31. 18. I have heard Ephraim bemoaning himself, but Ephraim heard not, knew not that God told all Ephraims prayer over again behind his back: 3. No answer from Christ is Hell to a Believer; but to kisse and embrace Hell, because its Christs Hell, is a work of much acceptance: when you say, Ile pray, and die praying, though I be never heard, because praying is my duty, and Gods glory: let me die in a duty that glorifieth him. 4. WRESTLING addeth strength to armes and body, praying and praying again, strengthneth Faith; customary running, lengthneth the
The breath: By much praying faith is well breathed: Jacob is stronger in the morning, when he hath prayed a whole night, then at bedtime, Gen. 32. 26. The Angel said, Let me go, for the day breaketh: And he said, I will not let thee go, till thou blesse me. Then in the dawning he hath prayed harder, and used his arms with greater violence then before, by this hunger growth fatter, sense stronger: its here, Eate and be hungry, pray and desire more strongly to pray.

3. Reasons of Gods not hearing prayer are, 1. Superstitious and false worship, Isaiah 16. 12. Moab wearied of his high places, comes to his Sanctuary to pray, but prevaileth not. Wildfire cannot roast raw flesh. 2. God heareth not sinners, Joh. 9. 31. Let his prayer be sin, Psal. 109. 7. Yea the prayers of Britain are not heard, nor their Solemn Fasts accepted; for iniquity hath separated between God and us, El. 59. 2. 3. God heareth not when there's a heart-love to vanity, Psal. 66. 18. Job 35. 15. 4. God heareth not Malignants, nor us, when many are heart-enemies to the Cause, Psal. 18. 41. 5. He heareth not bloody men, El. 1. 15. Now for the Saints, sense maketh non-answering a mercifull judgement, its here as in riches; he is rich who thinketh himself rich, and desireth no more: So not to be answered is a plague; but to finde you are not answered, and be sad for it, hath much of Christ: The Saints are heavier, because God answereth not, then because the mercy is denied.

Quest. How shal we know we are answered? Answ. Hannah knew it by peace after prayer: 2. Paul knew it, by receiving new supply to beare the want of that he fought in prayer; he is answered that is more heavenly after prayer. 3. Liberty and boldnesse of Faith, is a sign of an answered prayer: The intercessor at the right hand of God, cannot lose his own work; his spirit groaneth in the Saints; doth not my head accept what I set my heart on work to do? Rom. 8. 23. 26, 27.
8. 23, 26, 27. compared with Rev. 8. 3. 4. We are heard and answered of God, when we are not heard and answered of God. I pray for a temporall favour, victory to God's people in this battle, they lose the day; Yet I am heard and answered, because I prayed for that victory, not under the notion of victory, but as linked with mercy to the Church and the honor of Christ: So the formal object of my prayers was a spirituall mercy to the Church, and the honor of Jesus Christ. Now the Lord by the losse of the day, hath shewn mercy on his people in humbling them, and glorified his Son, in preserving a fallen people; So he heareth that which is spirituall in my prayers, he is not to hear the errors of them. Christ putteth not drosse in his Censor of Gold. 5. We are heard when ever we aske in Faith; but let Faith reach no farther then God's will: when we make God's will our rule, he will do his own will; if he do not my will, its to be noted, That the creatures will, divided from God's will, in things not necessary for Salvation, and God's glory, is no part of God's will, and no asking of Faith. Therefore, Faith frequently in the Psalms, prayeth, and answereth. Psal. 6. v. 4. compared with v. 9. Psal. 55. 2. Attend unto me, and hear me, v. 19. God shall hear, and afflict them, Psal. 57. 1. Be mercifull unto me O God &c. v. 3. He shall send from Heaven, and save me from the reproach of him that would swallow me up, Psal. 59. 1. Deliver me from mine enemies, O my God. 2. Deliver me from the workers of iniquity, v. 10. The God of mercy shall prevent me, God shall let me see my desire upon mine enemies, Ps. 60. 1. O God thou hast cast us off, thou hast scattered us, &c. But in the end, v. 12. Through God we shall do valiantly. The prophecyng of Faith is not dead with the Prophets. Faith seeth a far off as yet, to see things that God shall do, either by Himself, or by Angels, is an act of prophecy, and differeth not in nature from the propheticall light of the prophets: now the light of Faith seeth as yet the same.
same, to wit, that Christ shall raise the dead, and send his
Angels to gather in his Wheat into his barn, especially
hope of glory is Prophtical. 6. Patience to wait on, while
the vision I speak, is an answer. 7. Some letters require no
answer, but are mere expressions of the desires of the friend;
the general prayers of the Saints, that the Lord would ga-
ther in his Elect, that Christ would come and marry the
Bride, and consummate the Nuptials, doe refer to a reall
answer, when our Husband the King shall come in person
at his second appearance.

1. Use. You take it hard, that you are not answered, and
that Christ's doore is not opened at your first knock. David
must knock, Psal. 22. 2. O my God I cry by day, and thou be-
rest not, and in the night season I am not silent. The Lords
Church, Lam. 3. 8. And when I cry and shout, be shutteth out
my prayer. Sweet Jesus the Heire of all, prayed with teares and
strong cries, once, O my father, againe, O my father, and the
third time, O my father, ere he was heard. Waite on, dye
praying, faint not.

2. Use. Its good to have the heart stored with sweet 2. Use.
principles of Christ, when he heareth not at the first. Its
Christ, he will answer. Its but Christ's out-side that is
unkinde.

SERMON XII.

And his Disciples came and besought him, saying, Send her
away, &c.

In the Disciples we see little tendernesse, no more, but
send her away, she troubleth us with crying; forsooth they
were sore slaine, that their dainty eares were pained with
the crying of a poore woman. Why? they say not, Deare
master, her little daughter is tormentted with the Devil, and
thou her Saviour answerest her not one word; shee cannot but
break her heart: we pray thee, Master, heal her daughter: Doct.
Naturall men, or Christ's Disciples, in so farre as there is flesh
Naturall men, and the renewed in so far as there remaineth in them flesh, are ignorant of the mystery of an afflicted spirit, in them, understandeth not the mystery of sorrow, and fervour of affection in the Saints, crying to God in descretion, and not heard.

1. Naturall men jeer at Christ deserted, Ps. 22. 8. He trusted in the Lord, let him deliver him. Heavie was the spirit of the weeping Church, a captive woman at the rivers of Babylon; yet see, they mock them; Sing us one of the songs of Zion. 2. Even the Saints, in so farre as they are unrenewed, are strangers to inward conflicts of foules praying, and not answered of God, the fainting and swooning Church, Cant. 5. 6, 7. is pained; O deare watch-men, saw you my Husband? Heavie was her spirit, but what then? v. 7. The watchmen that went about the City found me, they smote me, they wounded me, the keepers of the walls tooke away my vail from me; instead of binding up her wounds, they returned her buffets, and pulled her haire downe about her eares. And the daughters of Jerusalem say to the sick fighting Church, pained for the want of her Lord, v. 9. What is thy beloved more then another beloved, &c. Whereof is thy Christ made, of Gold? or is thy beloved more pretious then all beloveds in the world? Troubled Hannah grieved in spirit, to Eli, is a drunken woman. The Angels find Mary Magdalen weeping, they leave her weeping, they give her a doctrinall comfort, Woman why weepest thou, he is not here, he is risen againe. If a string in the conscience be broken, the Apostles that were with Magdalen cannot tye a knot on it againe, if there be a rent in the heart, so as the two sides of the soule of the woman rent asunder, she poore woman still weepeth, O why speake you, O Angels, to comfort me, they have taken away my Lord. Angels, what are you to me? And indeed, they cannot few up the womans rent heart. This is the Lords Prerogative, Esa. 57. 19. I create the fruit of the lips, peace; I know no Creator but one, and I know no Peace-creator but one; peace of conscience is Grace, Grace is made of pure nothing, and not made of nature: Pastors may speake of peace;
peace, but God speaketh peace to his people, Ps. 85. 8. 2. There
be some acts of nature, in which men have no hand, to
bring Bread out of the earth, and Vines, men have a hand;
but in raising Winds, in giving Raine, neither King, Armies
of men, nor acts of Parliament have any influence; The
tempering of the wheel and motions of a distempered
conscience is so high, and supernaturall a work, that Christ
behooved to have the Spirit of the Lord on him above his
fellowes, and must be sent with a speciall Commission to
apply the sweet hands, the soft mercifull fingers of the Me-
diator, with the art of Heaven, Ela 61. 1. That I (faith he)
should as a Chyrurgian bind up with splints and bands the
broken in heart, and comfort the mourners in Sion. There must
3. be some immediate action of Omnipotency, especially
when he sets a Hoof of terrors, in battle array, against the
soule, as is evident in Saul, in Job, c. 16. 13. His Archers com-
passe me round about; that is, no lesse then the soule is like a
man, beset by enemies round about, so as there is no help in
the creature, but he must dye in the midst of them, Job 6. 4.
The terrors of God doe set themselves in array against me;
only the Lord of Hosts, by an immediate action, raiseth these
souldiers, the terrors of God, and he only can calme them.

What wonder then that Ministers, the Word, Comforts,
Promises, Angels, Prophets, Apostles cannot bind up a bro-
ken heart, friends cannot, while a good word come
from God; its easie for us on the shore to cry to those
tossed in the sea between death and life, Sayle thus, and
thus; its nothing to speake good words to the sicke;
yet Angels have not skill of experience in this; the af-
flicted in minde are like infants that cannot tell their dif-
ease, they apprehend Hell, and its real Hell to them. Ma-
ny Ministers are but Horse-phishians in this disease; wine
and mufick are vane remedies, there is need of a Creator
of peace, she is frantick (say they) and its but a fit of natu-
rall
rall melancholy and distraction.

The Disciples are Physicians of no value to a soul crying, and not heard of Christ. Oh, Moses is a meek man, David a sweet singer, Job and his experience profitable; the Apostles Gods Instruments, the Virgin Mary is full of Grace, the glorified desire the Church to be delivered, but they are all nothing to Jesus Christ; there is more in a piece of a corner of Christ's heart (to speak so) then in Millions of worlds of Angels, and created comforts, when the conscience hath gotten a back-throw with the hand of the Almighty.

Verse 24.

24. But he answered and said, I am not sent but for the lost sheep of the house of Israel.

In this answer two things are to be observed; 1. The temptation coming from Christ, denying he had any thing to do with this woman, I am not sent for her. 2. The matter of the temptation, containing Christ's sending; 2. to whom, To the house of Israel; 3. Under what notion, The sheep of the house of Israel; 4. what sort of sheep, The lost sheep. In the temptation consider, 1. whom tempteth; 2. the nature of the temptation; for the former, Its Christ who tempteth. Hence these Positions;

1. Pos. God tempteth no man to sin, Iam. 1.13. Let no man say, when he is tempted, I am tempted of God, for God cannot be tempted, neither tempteth he any. 14. But every man is tempted, when he is drawn away of his own lust: God doeth try, rather then tempt. 1. God cannot command sin. 2. He cannot actuate the crooked faculties to sin, as he that spurreth a Horse, putteth the horse to actual motion: But the dislocated legge of the horse putteth in act the halting power of the horse. 3. He cannot infuse sinfull habits, which are as weights of Iron and Lead, to incline the soul to sin. 4. He cannot approve sin. Satan never tempteth, but upon practicall knowledge, either that the wheels may run down the
the mount, as he tempted Eve, and upon that false perswa-
sion tempted Christ to sin; or then he knoweth sin hath oyl-
ed the wheels and inclinations, and so casteth in Fire-
brands, knowing that there's powder and fire-wood within
us, in our concupiscence, he should not offer to be a Fa-
ther to the brood of Hell, if he knew not that a seed and
mother were within us; except Christ by grace cast water on
our lusts, and coole the furnace, we conceive flames easily.

2. Post. Neither Devils, nor men, nor our heart may,
without sin, tempt or try the creature by putting it to do
that which may prove sin, upon any intention to try, whi-
ther that creature shall obey God or not. Had Abraham com-
mended Isaac to kill Jacob his son, to try whither Isaac loved
God, or no, it had been a sinfull tempting of him. A crea-
ture cannot put his fellow-creature upon the margin and
border of death (such as all sin is) to try if the creature hath
a good head that cannot be giddy. God may try duties by
events, He is the Potter, we the Clay, but clay is limited to try
events upon clay by duties only, and not events by duties.

3. Post. Wanton and vain reason would say, Why did
the wise Lord create such a Tree of knowledge, the tasting whereof,
was the second death by Law, and that in Eves eye? Why did not
God fortifie the first besieged Castle, Eves will and minde with
grace, that the day should not have been the Devils? But, O
vain man, is the potter holden to make a vefiell of earth, as
strong as a vefiell of Iron, or Brass, that though it fall, by
no fault of the maker it shall not be broken? We may say
to superiors of clay, yea to Angels, Who art thou that com-
mandest? And beside we may say, What dost thou? and,
Why dost thou? and, What commandest thou, another Gospel,
or no? And we may take their will with a reserve, But we
may know of God, quis, who he is, that he is Jehovah. But
we are not to inquire, quis and cur, Lord, Why dost thou this?
or, Lord, What is it that thou commandest? The Agent here
warrants
warrants the action, and all its motives; God infuseth wisdom and goodness in all his ways, because they are his ways; goodness is a stranger to what Angels and men doe, except there be a sound Law for their doing, then their person. God must have absolute obedience, though he seeketh no blinde obedience; mens actions must be warranted, not only from the wisdom of the doer, but also from the nature of the deed; God's actions have all, and abundance of goodness in them, from the Lord. Its enough to me what I suffer (I mean it ought to be enough) if ten Hells for one Sin, if the absolute former of all things doe it, we love to put Law on God, whereas to examine mens commandments is religion, we take them upon trust, and to examine God's ways is arrogancy; yet we must judge God. We see in permitting Sinne in bloods, in confusion, in the fall of Adam, more fairness, beauty, and glory in Christ Jesus, and his new Heaven, then we can see of blackness, of Hell, of Sinne in Devils, and in Sinne; possibly it should have been lawfull to the Creature, and to Angels to permit Sin, so they could and would from thence raise a Gospel, an heaven of Free-grace. Now for temptations from God, we are to consider that they are all reason, all wisdom, all goodness.

1. Posit. Christ faith to the Disciples of her (it had been some comfort, if he had given her selfe but one word) I am not sent for this woman, nor for any of her blood, and kindred; she is a Gentile, I am sent primarily for Jews. Hence Christ may in words, and to the apprehension of weak ones, say, I am not thy Saviour, thou art not any of my redeemed ones. Christ may give rough answers, when he hath a good minde; he put a hard word upon the Noble man, Ioh. 4. that came to him for his dying sonne; Ye (and all your nation) will not believe, except you see signes and wonders. Never any man saw and apprehended harder things of God then Jeremiah,
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The Triall and Triumph of Faith.

miah, c. 15. v. 18. Wilt thou be altogether to me as a lyer, and as waters that faile?

2. Post. How often doth the promises of the Gospell lye at a distance to us, and we have foure doubts touching them:

1. They are not mine. In dispensation God dealeth otherwise with me, then with the rest: fo David, Psal. 22. 4.

Our fathers trusted in thee, they trusted in thee, and thou delivredst them; and why should he not deliver thee also? v. 6.

alas, its not so: But I am a worme and no man, fo Efa 49. 13.

Sing O Heavens, be joyfull O Earth, and breake forth into singing, O Mountains. What is the matter, that the Skies and Starres are hidden sing Psalms? for God hath comforted his people, and will have mercy upon his afflicted. Yea, but no mercy for me, v. 14. But Sion said, the Lord hath forsaken me, and my God hath forgotten me; whoever finde mercy, Gods dispensation faith, I shall finde none.

2. For unworthinesse and sinne, I am uncapable of mercy; the forlorn sonne dare not beleeve his father will make him a sonne in his house: why? there is all his reasone, Luke 15. 18, 19. Father, I have sinned against Heaven, and in thy sight, and am no more worthy to be called thy sonne, make me as one of thy hired servants. Thy sonne, such was Peters reasoning; Lord depart from me, for I am a sinfull man.

3. I know not how the promises shall be made good to me; but Ioseph had a word, that the Sunne, Moone, and e-leaven Starres should honour him, but how that could be performed he saw not; when he was sold as a slave, and that was farre from honour, yet was he to beleeve his Dreame should be fulfilled: and so Abraham did adheare to the Promise, when God commandeth the Sonne of Promise to be killed, Heb. 11. 19. accounting that God was able to raise him up, even from the dead.

4. I see not the time of the fulfilling the Promise yet, Hab. 2. 3. Though the Vision tarry, waite for it, because it will surely come, and not tarry. We are to remember God can trayl his promise, in our seeming, through Hell,
Hell, and the Devil's black hands, (as he led Christ through Death, the Curse, and Hell) and yet fulfill them, when Christ is under a stone, and buried, the Gospel seems to be buried.

3 Post. Christ is on both sides, he holdeth up, and throweth downe, in one and the same act; he denyeth the woman to be his, and is on her side to grace her, to beleeve that he is hers. Christ putteth his childe away, and he desireth that his child should not be put away from him; he is for Jacob in his wrestling, and as if he were against him, faith, Let me alone. Christ here doth both hold, and draw, oppose, and defend at once.

I am not sent.] He doth not here deny the interests of the Gentiles in the Messiah; but his meaning is, I am not first and principally sent, 2. in the flesh, and personally as man for the Gentiles, to preach the Gospel to them, and to work Miracles for them; but principally as the Minister of Circumcision to the Jews; therefore Mat. 10. he forbiddeth his Disciples to goe to the Samaritans, but rather to preach to the house of Israel. First then a word of Christ's sending, which includeth these three:

1. Designation.
2. Qualification.

1. The Designation of Christ to his Office.

The Designation was an act of Divine and voluntary Dispensation, according to which the second Person of the Trinity, the Son of God, not the Father, not the Holy Ghost, was designed, and set apart to take on him our nature, place, and the Office of the Mediator to redeem us, in his owne Person; the Son was fittest to be the first, and originall sampler of sonses; the Sonne by naturall generation was the most apt Person to be the perfect mould and patterne of all the sonses by the adoption of grace, Gal. 4. 4. the substantiall power of God is in the Holy Ghost, the personall rise and fountaine
fountain of all the excellencies of God was in the Father; and so, though there was no unfitness in either to be our King, Priest, and Prophet; yet the love, grace, mercy, righteousness of God and his infinite wisdom dwelleth in the Son: O what a bargain of love that (to borrow the word) the lot of matchless love, and free grace fell upon the Son: Son, my only begotten Son, thou must go down, empty thy self, and simile, leave heaven, and go and bring up the fallen sons out of Hell: Mankind like a precious Ring of Glory fell off the Finger of God, being his Image, and was broken; the Son must stoop down, though it pained his back, to lift up the broken Jewel, and mend and restore it again, and set it as a seal on the heart of God: This was the rise of the Covenant from Eternity; that Christ gave his word as the prime Son, that all the derived sons should put their hands and hearts to the Pen, and sign and subscribe the Covenant of Grace; the Writs, Evidence, and Charters of our salvation were concluded, and passed the signe and seal of the Blessed Trinity, in Heaven from Eternity: The Gospel is not a yesterdays fable, its an old counsell of infinite wisdom.

2. The Son was qualified: 1. With a Passive aptitude (to speak so) to be a man, that he might suffer: 2. He was graced with all active endowments, to be a Mediator; The ground-work of all was the grace of Union, the Godhead dwelling bodily in him: 2. The sea of infused graces above all his fellows; to say nothing of what he learned by experience, being a Son put to School evas, he learned his lesson of obedience, with many stripes, though an innocent childe, Heb. 7. v. 8. Hence he came loaded with Grace and blessings for all the cursed sons.

3. All was nothing, except this Ambassador of Heaven had also had a Commission for us: but he brought two Writs, two Books from Heaven: 1. He came as a flying Angel O 2. The qualification of Christ.
The Triall and Triumph of Faith.

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Angel with the everlasting Gospel, to preach to the Nations: 2. The book of Life also; in the former, were three acts of Law: So Christ is our Saviour both by nature, and by a Positive Law: Christ and Grace is Law: 1. Because of his place and birth, being our goel and nearest kinsman, he was more kind than any other here to redeem the fold inheritance: Christ's nature in the wombe was grace, its nothing but nature, and that bad enough, for us to be born; Christ's mothers wombe was Grace; it was grace that the Son should be conceived, and born, and by this he had law to us: 2. Christ's act of dying, was a special Law; Joh. 10.18. This commandement received I of my Father, that I should lay down my life: 3. By his death and Resurrection, he is made a Prince by Law, and hath Law and authority to forgive sins, Acts 5.31. Matth. 9.6. And power to give life eternall, Joh. 17.2. And rule all by a new Law in his new Kingdom, Matth. 28.8. Our heaven now is by Law; and a special Commission: But the Gospel is a General; he brought all God's secrets from Heaven, and in his special Commission, Christ hath (as it were) private Instructions, Save such and such persons, not any other, not all Israel, but the lost sheep; Not the Goats; there's a great mystery, how there be no double dealing in the Gospel, and two contrary wils in God.

1. Use. God's hidden decree, and his revealed will opened.

God mindeth to work Faith, and intendeth to bestow life on a few only; like a Kings Son coming to a Prison of condemned men, with offered Pardons to all, upon condition they accept of them; but yet he singleth out some, and persuadeth them to lay hold on the Fathers Grace; and by the head taketh them out, leaveth all the rest to justice: Yet is this no greater mystery then this, Many are called, but few are chosen: so Christ's sending with his Commission, cometh under a twofold notion; one is, in the intention of the Evangel, the
the other is, in the intention of him who proffeth the E-vangel to men: I mean Gods intention to give Faith and effectuall Grace. The former is nothing but Gods morall complacency of Grace, revealing an obligation, that all are to beleive if they would be saved; and upon their own pe-rill be it, if they refuse Christ. This is the heart and minde of Christ to persons, revealing two; 1. Mens duty. 2. Gods Grace to give life Eternal to beleevers; but the latter is not a morall will in God only, but a reall physicall will (to speak so) according to the which Christ effectuallly, strongly, layeth bands of love, cords of sweet inforcing Grace, to perswade the Soul to take Jesus Christ. Christ cometh to the minde under a higher apprehension, with his rainy and wet hair, knocking, and again knocking, to shew his face in such soul redeeming beauty and excellency; as the soul must be taken Captive, subdued and overcome with the love of Christ; as the Spouse is so wrought on with the Beauty, Grace, Riches, Indowments of excellency, words of love of such an husband, that she is forc'd to say, I have no power, neither heart nor hand to refuse you. Now the former notion of the Gospel is enough to lay on the obligation of beleeving on all, so as though the Gospel reveal not Gods purpose of Election (that is onely and formally revealed in, and by Gods efficacious working of Faith, called the inward calling) yet it faith this to all, You are all to beleve no lesse then if there were not any Reprobated persons amongst you: If therefore any despairing ones, as Cain, yea, and many weak ones refuse to beleve upon this ground, (Why should I beleve the Gospel hath excepted me, it belongeth not to me, I am a Reprobate) they are deluded, for the Gospel formally revealeth, neither the Lords decree of Election, nor Reprobation; the embracing of the Gospel, and the finall rejection thereof, can speak to both these; but that is neither the Gospel voice, nor the Gospel spirit, that revealeth any such bad tidings. Its true,
true, Satan may speak so, but Christ cometh once with good tidings to all, Elect and Reprobate; men do here buy a plea against Christ; and force a quarrell upon him; the believer breaketh first with Christ; before ever Christ breaketh with him; bad tidings are too soon true; I doubt if Reprobation be so far forth revealed to any, even to those that sin against the Holy Ghost, as they are to believe their own impossibility to be saved. For though a man knew himself to be over score, and past all remedy, he is obliged to believe the power of infinite mercy, to save him, and to hang by that thred in humility and adherence to Christ.

2. If Christ be sent for lost Israel, and say in the Gospel, Who will go with me? And say to thee, My Father the King sent me his own son, to bring thee up to his house: Why? But thou shouldst go: When old Jacob saw the Chariots and Messengers that Prince Joseph his own son, yet living, had sent to fetch him, his heart failed for joy; See whether the Chariot of Pharaoh paved with love, make then for the journey, the home we have here, is a taking lover: Why? But thou maist say, I cannot stay here, the King hath sent for me.

SERM ON XIII.

OF Israel] It was then a priviledged mercy that Christ was sent to the Jews; 1. The Jew is the elder Brother, and the Native heir of Christ: Christ is of their blood and house, Rom. 1. 2. 3. Rom. 9. 3. They were Christ's first Bride. Alas, they killed their husband; there's a born Jew in Heaven, in soul and body; its sweet to have any relation to Christ. 2. The Catholick Covenant of Grace made with the great Sister the Church Universal, was first laid down in pawn in their hand; they put their hand first to the contract, in subscribing the marriage contract, Jer. 2. 3. Israel was holy to the Lord, & the first fruits of his increase: O sweet! the fallen race of mankind was Christ's cornfield, and his wheat; the Jews were the first sheaf of the field,
Deut. 7. 6. They got Christ's young love and (to speak so) the first handsell of Free grace in a Church way. 3. Christ in the Jews flesh, (yet not excluding Ruth, Rachab, and other Gentiles of the Blood-Royall) acted the whole Gospel; a born Jew. Redeemed the lost world, offered a sacrifice to God for sinners; a born Jew is heir of all things, is exalted; a Prince to guide and rule all, and shall judge men and Angels: 4. The Lord Christ in the flesh was first offered to them; they had the first Gospel-love, Mat. 10. 5. Act. 13. 46. 5. The Oracles of God was committed to them, Rom. 3. 1. Rom. 9. 4. The Testament Christ, his written will was in their keeping: 6. God was their first Crowned King. He gave Ethiopia, and Egypt and Zeba a ransom for them, and was their Law-giver: 7. Every Male child amongst the Jews, did bear somewhat of Christ in his flesh, Col. 2. 11. When all the world was without Christ: 8. Their land was Christ's by a speciall typical right: God faith of it, Its my land; Christ was their Soveraigne Land-lord, and they the great Kings Free-holders: 9. The Lord never dwelt in a house made with hands, in a Temple as amongst them, having speciall respect to the true Temple, Jesus Christ, J oh. 2. 19.

1. Let us pray our Elder sister home to Christ, Cant. 8. 1. Use. They said, We have a little sister, and she hath no breasts, what shall we do for our sister in the day that she shall be spoken for? Now we have a greater sister: What shall we the Gentiles do for her? There's a day, when ten men shall take hold out of all Nations, of the skirt of a few, saying, We will go with you; we have heard that God is with you, Zach. 8. 21.

2. It is the happinesse of our Land, that we have a three-fold relation to Christ, I meane these two Nations, that we have avowed the Lord by a Nationall Testimony, and the Nations are the publick Martyrs and witnesses of Christ, in that they are made a field of blood, for no other quarrell,
quarrell, but because they desire to stand for Christ's Truth, against Antichrist; sure in the intention of Papists now in Armes against us, there is no cause of warre but this only. 2. That we have sworn that the Lord shall be our God, in a solemn Covenant. 3. That we are honoured to build the Temple of the Lord, and reforme Religion. O that we could see our debt and be thankful.

3. The Iewes had the morning market of Christ, and they would not pay the rent of the Vineyard to the Lord thereof; we have the afternoon of Christ, and know we what a mercy it is, that our beloved feedeth amongst the Lillies, till the day breake, and the shadowes fly away, and that the voynce of the Turtle is heard in our Land? God for our abuse of the Gospell hath sent amongst us the bloody Pursevants, and Officers of his wrath, men skilful to destroy; God is now in three Kingdomes, arresting the Carcasses of men; we are owing much to God, he will now have husbands, and sons from us, and leggs, and armes of wounded and laine men from us, for that rent we owe to the Lord of the Vineyard, for our contempt of the Gospell. Sheep I first a word of Sheep, then of lost Sheep; I take no other reasons why the redeemed of the Lord are called sheep, then are obvious in Scripture. 1. The sheepe are passive creatures; and can doe little for themselves; so can beleevers in the worke of their salvation: as

1. Reaf. How passive the redeemed are in the way to Heaven.

1. They have not of themselves more knowledge of the saving way then sheep, and so cannot walke but as they are taught and led, Psal. 119. 33. Teach me O Lord, Psal. 25. 5. lead me in thy truth. Like a blinde man holding out his hand to his guide, so they, Psal. 5. 8. Lord leade me in thy righteounesse. 2. Its not common leading, but the leading of children learning to goe by an hold, Hos. 11. 1. When Ephraim was a childe, I loved him. 3. I taught Ephraim also to goe, taking them by their armes; but Ephraim like a childe knew
knew not his leader; but they know not (faith the Lord) that I healed them.

3. Leading may suppose some willingness, but we must be drawn, Job 6. 44. No man can come to me except the father draw him, Cant. 1. 4. Draw me, we will run after thee.

4. There is a word of special grace, which is more than teaching, leading, drawing; and that is leaning, Cant. 8. 5. Who is this that cometh up from the wilderness, leaning upon her beloved.

5. There is a word yet more, and that is bearing, Lu. 15. 5. When the good shepherd hath found the lost sheep, He layeth it on his shoulders with joy, Esa. 46. 3. Hearken to me O house of Jacob, and all the remnant of the house of Israel, which are borne, (by me) from the belly and carried from the gray haires.

6. God beareth them on Eagle's wings. Grace, grace is a noble Guide and Tutor.

2. The life of sheep is the most dependent life in the world, no such dependent Creatures as sheep. All their happiness is the goodness, care and wisdom of their shepherd. Wolves, Lyons, Leopards need none to watch over them; Briers and Thornes grow there alone, the Vine Tree, the noble Vine is a tender thing, and must be supported, Esa. 40. 11. Christ must beare the weake Lambs in his bosom; the Shepheards bosom and his leggs are the leggs of the weake Lamb; even the habit of Grace is a creature, and no independent thing, and so in esse, in conservari, in its creation, in its preservation, it dependeth on Christ.

Grace is as the new-born Bird, its life is the heat and warmeness of the body and wings of the Damme, its like a Chariot, though it have four wheeles, yet it moveth only as drawn by the strength of Horses without it, its a Plough of timber only, that without Iron and Steele breaketh up no earth. The new Seed of God aseth as acted by God; hence repenting Ephraim, Ier. 31. 18. Turne thou me, and I shall be turned; renewed David is often at this,
Quicken me, quicken me; the swooning Church, Cant. 2.
Stay me with Flagons, and comfort me with Apples.

3. Sheep are docile creatures, Joh. 10. 27. My sheep hear my voyce, I know them, and they follow me. There is a Controversie with Papists, how we know Scripture to be the Word of God; there is two things here considerable; one within, and another without. How knoweth the Lambe its mother amongst a thousand of the Flock? Natural instinct teacheth it. From what Teacher or Art is it, that the Swallow buildeth its clay house and Nest, and every Bee knoweth its owne cell and waxen House; so the instinct of Grace knoweth the voyce of the Beloved amongst many voyces, Cant. 2. 8. and this discerning power is in the Subject. There is another power in the Object; of many thousand Millions of men, since the Creation, not one, in figure and shape, is altogether like another, some visible difference there is; amongst many voyces, no voyce like mans tongue; amongst Millions of divers Tongues of men, every voyce hath an audable difference printed on it, by which its discerned from all other. To the new Creature, there is in Christ's Word some character, some sound of Heaven; that is in no voyce in the world, but in his only, in Christ represented to a beleevers eye of Faith; there is a shape, and a stampe of Divine Majesty, no man knoweth it, but the beleever, and in Heaven and Earth, Christ hath not a Marrow like himselfe. Suppose there were an hundred counterfeit Moones, or fancied Sunnes in the Heaven, a natural eye can discourse the true Moone, and the natural Sun from them all; the eye knoweth white not to be blacke, nor green. Christ offered to the eye of Faith, stamphem on faiths eye, speces, little Images of Christ, that the soule dare goe to Death, and to Hell with it; this, this only was Christ, and none other but he only.

4. Sheep are simple, fancy leadeth them much; therefore
fore they are straying creatures, *Esa 53. 6. Psal. 119. v. 176. 1 Pet. 2. 25.* there is nothing of the notion of death, or of another life in the fancy of Sheep, a mouth-full of green Grassie carrieth the sheep on upon a Pit; and the mouth and teeth of Lions and Wolves. *Fancy is often the guide of weake Beleevers, rather then Faith; little care we by nature, what we shall be in the mixt Generation. Fancy and Nature cannot out-see time, nor see over, or beyond death; fair green-like hopes of gaine are to us hopes of reall good: we thinke we see two Moones in one Heaven, there is a way good-seeming that deceiveth us; but black Death is the night lodging of it. Alas, we are journeying, and know not our night Innes, and where we shall lodge, when the Sun is going down, poore soul where shall you be all night?*

1. If Beleevers be such dependent creatures, what doe Libertines and Antinomians teach us; That the soule need not goe out to Christ, for fresh supply, but it is acted by the spirit inhabiting and dwelling in us; alfo, that it is the way of the Law, not of the Gospel, that we act in the strength of Christ: both these are against the Gospel; 1. We are commanded to pray, even the sonses who in faith calleth God, Our Father which is in Heaven, leade us not into temptation, which God doth no other way then by giving us new supply of Grace to actuall resistence; and Christ will have us to pray, Lord increase our faith; the Virgins in love with Christ pray, Draw us. Paul prayeth, that the God of peace would sanctifie the Thessalonians wholly, 1 Thes. 5. 23. and for this he boweth his knee, that the beleeving Ephesians may be strengthned according to the riches of his glory, with might by his Spirit in the inner man, that Christ may dwell in their hearts by faith, and that with all the Saints they may be able to comprehend the transcendent Love of God in Christ, Eph. 3. 15,16,17,18,19. and that Author, Heb. 13. 20,21. That the God of peace may
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make the Saints perfect in every good worke to doe his will, working in them, that which is well pleasing in his sight. 2. Its gainst Christ's intercession, whose it is to keep the faith of the Saints from failing, Luk. 22. 32. and who finisbeth our faith, Heb. 12. 2. confirmeth us to the end, 1 Cor. 1. 8. advocates for new grace, 1 Joh. 2. 1, 2. appeareth in the presence of God for us, Heb. 9. 24. 3. This cannot stand with the promise of perseverance, made in the covenant of grace, Jer. 32. 40, 41. Es. 59. 21, 24. Ezek. 36. 27. Joh. 6. 39, 40. Joh. 4. 13, 14.

Nor 4. with the faith of persuasion of perseverance, Rom. 8. 38, 39. Inde, v. 24, 25. Psal. 23. 6. 2 Tim. 4. 18. and 5. This must inferre either that the regenerate doe not, and cannot sin by not believing and persevering in faith, and perfecting holinesse in the feare of God, (which is blasphemy,) or that the Saints may finally fall from grace, or that the use of grace, and willing and doing in the Saints is not of, or from confirming and assisting grace. 6. This putreth our stock of grace in our owne hand, as if Christ did literally only reveal to us, the way to Heaven, and leave it to our owne free will to guide well or ill.

1. Use. And so we are to thank Christ for beginning in the spirit, and to thank our selves that we go on, and grow in grace, or end not in the flesh; Nay but Christ's dispensation, in whose grace we are strong, Eph. 6. 10. & can do all things, Phil. 4. 13 is nothing but one continue act of Free-grace, or a long cord or chain of dependency on Christ; yea Grace is glory on the wheels; Its glory like wheat in the blade, in the way, in the flux and tendency to the ear and Harvest, depending on the continued aspect of the Summer-Sun of Righteousnesse; the new creature is the iron in the fire, heaven in the moulding and framing, and under the hammer and tooles of Christ, and a rofe in the opening before it cast out its leaves, and in this we are to have these considerations.

1. Faith
1. Faith is leisurely to look to Christ, in bringing his work out of the mould and taking the new ship off the stocks, as a perfected vessel: We conceive erroneously that Faith onely eyeth Christ as pardoning; and that it hath no eye, no activity and influence on our own gracious acts wrought in us by Christ; but Faith is an agent, as it is a patient, and joyneth with Christ and with Free-will to an active purifying of the heart; It believeth Heaven, and worketh Heaven.

2. We often go on, imagining that we are in a way of backsliding, defeated souls not conscious of the reflect acts of believing, and longing for Christ think themselves Apostates, when they are advancing in their way: In great Waterworks, where there be a great multitude of wheels, the standing of some five or six, is the advancing of the work in other twenty, or forty wheels: In desertion some wheels are at a stand, and move not; as often acts of feeling, joy, self-delight in the actual beholding of Christ, are at a stand, and then its thus: I said, I am cast out of his sight; yet other wheels are moving, as 1. Humble and base thoughts of himself. 2. Broad and large thoughts of Christ, and his Grace. 3. Hunger and longing for Christ. 4. Self-diffidence is much. 5. Care and love-ficknesse (Saw ye him whom my soul loveth) is vehement. 6. Sense of sin, and of wants and spiritual poverty increaseth now. 7. Sense of the misery of the combate, is much more then before: 0 miserable man that I am, &c. 8. Believing under hope, and against hope, is strongest now. 9. There's more tenderness and humble fear now then before. 10. A stronger resolution to entertain Christ more kindly, when he shall return again in his fulness of presence. 11. Sorrow, that remembering he said, My head is full of dew, and my locks with the drops of the night, Cant. 5.6. Yet the sleeping soul kept him at the door.
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We are to adore that Dispensation who will have us not stepping one foot to Heaven, but upon Grace and upon Graces charges; he could make Saints to be sinlesse Angels: But what haste? We should then, not yet being habituated with glory, nor confirmed in Heaven, think little of Christ.

If we be so dependent on Christ, we have not ended with all Law-directions, the Law standeth us yet in good use; I mean, when Christ hath made us and the Law friends, and hath removed the curse; and made the believer say, O how love I thy Law?

Obj. 1. Aactual condemnation may be separated from the Law.

Obj. Can you (faith Mr. Town) separate the directing or commanding power of the Law, from the condemning power of the Law? can the Law speak to any but to those who are under the Law? Is it Law at all, if it condemn not? Anf. Actual condemnation may well be separated from the Law; as a Lyon is a Lyon, and yet being chained, cannot actually devour. To condemn may well be removed from the Law, it could not condemn Adam before sin entred in the world; it cannot condemn the Holy, Elect, and sinlesse Angels; yet it had, and hath a commanding and obliging power to command and direct both, to condemned is accidentall to the Law, as the state of sin is accidentall to man. 2. The Law may speake by way of direction to Believers, but cannot speake to them by way of actual condemnation, because Christ hath removed the curse.

Obj. 2. Holinesse and walking in the way of holinesse contributeth not one jot to Salvation, as causes, or as the way there-to, Christ hath done that perfectly.

Anf. I pray you consider three things here; 1. The Will of God to save, yea, and to justify the ungodly. 2. Ins, the Law-right to righteousness and salvation. 3. Aactual salvation; Christs merits are neither cause, nor motive, nor condition moving God to will, to choose, or ordaine persons for glory, this
this is an act of eternall election to glory, which is not from Christ's merits; nor doth any externall worke or condition, either good or evill in Jacob, or Esau, or in the surety Christ, move God to such an act of free liberty. Libertines are ignorant in so speaking; yea, faith is no condition, cause, or motive of such a will. 2. Christ's merits, not faith, not holiness in us, must be the cause of our Law, right to righteousness and glory; Christ, his alone gave the price of Redemption for us, no Garments were roled in blood for a patent and right to Heaven, but his only, his alone trod the Wine-press of God's Wrath; in these two notions, workes of holiness have no footing in the worke. But 3. as touching actual salvation, the way to it is holiness, without which none can see God. Its expressly commanded, Be ye holy, as I am holy, 1 Pet. 1. 19, 20. and Rom. 6. 21. But being now made free from sinne, and become servants to God, ye have your fruit into holiness, and the end life everlasting, 2 Pet. 1. 10. If ye doe these things ye shall never fall, for so an entrance shall be ministred unto you abundantly, unto the everlasting Kingdom of our Lord and Saviour Jesus Christ, Rev. 2. 7. To him that overcometh I will give to cate of the Tree of life, which is in the midst of the Paradise of God, Revel. 3. 21. To him that overcometh will I grant to sit with me in my Throne, even as I also overcame, and am set downe with my father on his Throne. They answer, overcoming is by faith. But I reply; Faith to Libertines is but a believing that Christ hath overcome in their person and place, for faith is no more to them a condition or way to salvation then good workes; for Faith (say they) is not Christ; Christ only is the way to Heaven, but this were a vaine promise, if overcoming were not; 1. A duty required of us in time, upon the performance whereof, we have an entrance made to life eternall. 2. If overcoming be but only believing, and so an act of the soule only; those to whom the promise is made, are to doe no
no more but beleeve Christ hath overcome the persecuting world for them, and yeild, and in profession deny the Faith, and accept of conditions of life, and so be foyled, and yet claime right to the promise, contrary to the intent of Christ, Revel. 2. 13. who commendeth Pergamus for not denying the faith. Now in all this, as the walking in the way to a faire Palace to dwell in it, in honour and happiness, cannot be the price, the ransome, the summe given to buy right to that place, and to the honour and happiness thereof, so neither can our walking in the way to glory be the price of glory.

Obj. 3. But we are saved by Christ's merits before we can doe any good workes; then good workes cometh not to perfect and make up salvation.

Answ. So are we in regard of right of purchase, saved before we beleive, yet that hindreth not, but faith is a way to salvation. 2. This concludeth that good workes are no cause, or way, or meane of obtaining the right (jus) of purchase to Redemption, which we yield, but not that we are actually saved without walking in the way, called the way of holinessse, which the uncleane shall not passe over, Esa.35.8.

Obj. 4. We are to doe good workes from the principle of the love of Christ constraining us, not from the Law commanding, or directing us.

Answ. 1. These are no way contrary, the Regenerate from both Principles are to walke in love and holinessse as Christ did; the Law directing is not abolished by Grace, or by love to Christ, and this is no other then the realoning of old Libertines; Paul said, Rom. 7. 6. Now we are delivered from the Law. O then said Libertines; We may sin, and fleshly walking shall not pre-judge salvation, nor condemn us, verf. 7. What shall we say then? Is the Law sin? God forbid, and Rom. 5. 20. Where sin abounded, grace did much more abound:
abound. Then said the Libertine, chap. 6. What shall we then say? Shall we continue in sin that Grace may abound? 2. God forbid, then the Law commandeth and directeth not to sin; and Christ and Grace being friends, speake with the same mouth, God forbid that we sin; we are not so freed from the commanding power of the Law, as that we sin not: when we do what is contrary to God's law, we are so far under the Law, as not to sin, because the rule of Law is removed; nay, the Law backs a man while he come to Christ, and to glory; and Christ backs the Law, and faith, the Law forbiddeth you sin, I say Amen. Grace faith, sin not; and Christ also layeth new bands of love and obligation to thankfulness on us, not to sin, but removeth not the ancient bounds: Grace and condemnation are opposite; but not Grace and the commanding power of the Law.

Obj. 5. The Law is a letter of death and bondage, and can never convert the soul, only the Gospel doth that, for in the Gospel, Grace is given to obey what is commanded; Therefore your Law-preachers lead men from the foundation Christ. Ans. 1. The Letter of Law without the spirit of Christ, cannot convert any, nor can the Letter of the Gospel, or Gospel-threatnings without the spirit of Grace convert any; both Law and Gospel separated from the spirit are alike in this; and neither Law nor Gospel according to this reasoning should be preached. Antinomians do in down right tearms teach this: for they say, 1. (a) That the due searching and knowledge of the Scriptures, is not a safe and sure way of searching and finding Christ. The Word faith the contrary, Psal. 19. 7,8,9. 10. 43. Rom. 3. 21. Job. 5. 39. Luk. 1. 70. 71. 2. (b) To do any thing by virtue of a commandement, is a Law-way, not Gospel obedience. Contrary to Psal. 119. 6. 43. 44. v. 11. 2. Pet. 1. 19. 20. 2 Tim. 3. 16. 3. (c) All verbal Covenant, and the word written is but a Covenant of works, and taketh men off from Christ; And (d) the whole letter of the Scrip-
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(c) Er. 61. Scripture holdeth forth a Covenant of works. (e) All Doctrines, Revelations, and Spirits are to be tried by Christ, rather than by the Word. Those that go from the Sun must at length walk in darkness. Anabaptists of old said, the Covenant of Grace was written in the inward parts, and in the heart, and therefore there was no need of word or ministry. But when Satan knocketh, his knock is dumb and speechless; he bringeth not the Word, and speaketh not according to the Law and Testimony; because he is a dumb Devil: Christ bringeth the word with him. To all these, we can say no other, then that they condemn the Scriptures and the Preaching of the word; because nothing can avail us to Salvation without the Spirit. This is to condemn the wisdom of our Lord, who hath appointed that Faith should come by hearing, and that the things that are written, are written, That we in believing, might have Eternal life, (Jo. 20.31. 2. Its to fetter the free operation of the Spirit, whose wind bloweth when he listeth, to the preaching of the word. 3. Yea to make Christ's Death, Resurrection, Ascension, and Intercession at the right hand of God, which all must be the marrow of the Evangel, things meekly legall, and things belonging to the Covenant of works; because all those without the Grace of the Spirit, are meekly fruitlesse to many thousands.

Obj. 6. But Repentance in the New Testament, is nothing else but the change of the minde, and to be of another minde then to seek Righteousnesse by the works of the law; even to seek it in Christ alone; and mortification is but the apprehension of sin stain by Christ, and so Repentance is a part of Faith, though Repentance in the Old Testament, was to bewail sin and so sake it. Ans. But this is to dally with Christ; all mortification & dominion over our lusts that fighteth against mercy and justice, and the duties of the Second Table, must be, by this means, an act of Faith, and the New light of Christ in the minde,
minde, beleeving our Righteousnesse to be in Christ: And so an act of Internall worship belonging to the first Table; then as the Scripture faith, The sinner is justifi'd by Faith, apprehending Christ's Righteousnesse, so might we well say that we are justifi'd by Repentance and by mortification.

2. That Repentance layeth hold on Christ's Righteousnesse. 3. That as to beleeve only without works doth justifiie and save; so to repent only (that is to change the minde and apprehend Righteousnesse not in works, but in the Christ) without all holinesse and forsaking of sin should save us: But this is to acquit men from all duties of the second Table; yea, and of all the first Table, loving of God, Praying, Praising, hearing, &c. except only we are to beleeve: This is clear the way of the old Gnosticks, who placed all holiness in meer knowledge and apprehension of God's will, without love or obedience. 2. Repentance is sorrow according to God, 1 Cor. 7, 9, 10. Jam. 4, 9. And eschewing evill and doing good, 1 Pet. 3, 11. And the Crucifying of the old man, and the lusts thereof, as Fornication, Uncreaneness, Inordinate afe&c; evill Concupiscence, Coveteousnesse, Col. 3, 5. And these are commanded in the New Testament, as the very lesison of the Grace of God, Tit. 2, 11. Its true in the Old Testament, the People were under tutors and bondage; but that was in regard of the carnall commandement of Ceremonies, the cognizance of our bloody de-merit held forth in bloody sacrifices. 2. In regard, lesse of Christ and the sweetness of the Gospel was then known, and the Law chased harder the guilty to Christ. But 1. Servile obedience through apprehension of legall terrors, was never commanded in the spirituall Law of God to the Jews, more then to us. 2. The Jews were not justifi'd by the works of the Law more then we; but by Faith in Christ as well as we, Act. 15, 11. Act. 10, 42, 43. Heb. 11. 1 Cor. 10, 1, 2, 3. Yea, we are justifi'd as David, and Abraham.
Loft sheep] Lost, is either understood of the common condition of all men, and so because all are the Heirs of wrath, Eph. 2. All have sinned, and commeth short of the glory of God, Rom. 3. 23. and so are lost: But the Scripture intituleth men by that which they are in their own esteem, as Math. 9. 13. I am not come to call the Righteous but sinners to Repentance; this may seem to hold forth that there be some sinners, and some not sinners, but righteous; whereas none are righteous that sinneth not, Rom. 3. 10. but God giveth to men the title which they give themselves, and so lost here, is such as are lost in their own esteem, for Christ's intention in comming in the flesh, and dying, is to seek and to save the lost, Luke 19. 10. In this sense, Math. 9. 13. and 1 Tim. 1. 15. Christ came to save sinners, otherwise, all the house of Israel are lost, Jer. 50. 6. My people have been lost sheep, Ezek. 3. 4. Neither have ye sought that which was lost: Nor is this to be meant of the lost considered, as redemption is purchased, in this notion, Christ died for his enemies, Rom. 5. 10. the just for the unjust, 1 Pet. 3. 18. And so for the lost: But we are here lead to this, that these at whose salvation Christ hath a speciall ayme, and whom he actually converteth are first sinners; And lost in their own eyes, as is clear, Math. 9. 13. 1 Tim. 1. 15. Luke 19. 10. It is one thing to be lost, and a sinner, and another thing to be self-lost, as many are loaden who are not weary, and yet none are weary, but they be loaden. 1. all that Christ converteth are self-sinners too, but Christ converteth

SERMON XIV.

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Loft sheep] Lost, is either understood of the common condition of all men, and so because all are the Heirs of wrath, Eph. 2. All have sinned, and commeth short of the glory of God, Rom. 3. 23. and so are lost: But the Scripture intituleth men by that which they are in their own esteem, as Math. 9. 13. I am not come to call the Righteous but sinners to Repentance; this may seem to hold forth that there be some sinners, and some not sinners, but righteous; whereas none are righteous that sinneth not, Rom. 3. 10. but God giveth to men the title which they give themselves, and so lost here, is such as are lost in their own esteem, for Christ's intention in comming in the flesh, and dying, is to seek and to save the lost, Luke 19. 10. In this sense, Math. 9. 13. and 1 Tim. 1. 15. Christ came to save sinners, otherwise, all the house of Israel are lost, Jer. 50. 6. My people have been lost sheep, Ezek. 3. 4. Neither have ye sought that which was lost: Nor is this to be meant of the lost considered, as redemption is purchased, in this notion, Christ died for his enemies, Rom. 5. 10. the just for the unjust, 1 Pet. 3. 18. And so for the lost: But we are here lead to this, that these at whose salvation Christ hath a speciall ayme, and whom he actually converteth are first sinners; And lost in their own eyes, as is clear, Math. 9. 13. 1 Tim. 1. 15. Luke 19. 10. It is one thing to be lost, and a sinner, and another thing to be self-lost, as many are loaden who are not weary, and yet none are weary, but they be loaden. 1. all that Christ converteth are self-sinners too, but Christ converteth
verteth not all sinners. Hence Christ actually calleth and saveth but those who are such and so prepared; now there is a preparation of order, and a preparation of deserving: I cannot say there are preparations in the converted by way of deserving. Christ calleth not sinners because, or for, that they are sinners in their own sense, For he hath mercy on whom he will.

2. Nor are their preparations in the converted, to which conversion is promised as a free reward of grace, which may be called moral preparations; there is no such promise in the word as this: Whosoever are weary and lost in their own eyes, they shall be converted; yea 3. Its hard to affirm that all who are prepared with these preparations of order are infallibly converted; its like Judas, Cain, reputed themselves sinners, and had some law-worke in their heart, and yet were never converted. But God's ordinary way, is to bring men into Christ being first self-lost, and self-condemned, and that upon these grounds that proveth God's way of working to be successive: 1. Because conversion is a rational work, and the Gospel is a moral instrument of conversion, therefore Christ here openeth a vein ere he give Physick; he first cutteth and then cureth, for though in the moment of formal conversion, men be patients, and can neither prevent Christ, nor co-operate with Christ, yet the whole work about conversion is not done in a moment, for men are not converted as the Lilies grow, which do not labour nor spin; there be some pangs in the new birth; nor are men converted as Simon carried Christ's Cross, altogether against their will; they do hear and read the word freely; nor are men converted beside their knowledge, as Caiaphas prophesied; nor are we to think with Enthusiasts, that God doth all with one immediate rapt, as the sun in its rise in the light of the aire. The Gospel worketh morally as doth the Law; Reasons work not in a moment, as fire-flaughts in the aire: Christ putteth soules to weigh the bargain, to consider the field
Reaf. 2. field and the pearle, and then buy it: 2. Christ's saving and calling the lost, is a new generation as well as a creation: A childe is not born in one day; saving Grace is not Physick that worketh the cure while the sick man is sleeping: Christ casteth the metal in the fire ere he form the Vessel of mercy; he must cast down old work, ere he lay the new foundation: 3. Conversion is a Gospel-blessing, & so must be wrought in a way suitable to the scope of the Gospel; Now the speciall intent of the Gospel is to bring men to put a high and rich price upon Christ, and this is one Gospel-offer: What thinkest thou of so excellent a one as Christ? What wouldest thou part with? What wouldest thou do or suffer for Christ? Now men cannot prize Christ, who have not found the terrors of the Law: So Paul finding himself the chief of sinners, and in that case saved; 1 Tim. i. 15. Must hug and embrace Christ, and burst out in a Psalm, ver. 17. Now to the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever: Amen. A sight of the Gallows, of the Ax, raiseth in the condemned man's heart, high thoughts of the Grace of a Pardoning Prince; to be a Tenant of Free-Grace is so sweet a free-holding, that it must put a high Rate on Free-Grace. 4. The Clay-organs and faculties of the soul working by them, cannot bear the too great violence of Legall terrors; for in reviving the Spirit, Isa. 57. 16. If he should let out all his wrath, the souls should fail that he has made: Nor can they bear that God let out all his strength of love in one moment; rough or violent dealing should break Crystall Glasses: Christ should break the needle, when he soweth a heart to himself, if he should put to all his strength, too swift motion of wheels may break the Mill: Christ must drive softly for a sight of the fourth part of the fire of Hell, and a sight of one chamber or one window of heaven is enough at once.

1. It's not enough to be fitted for the Physick, and not for
for the Phyfitian: The weary and laden are fit to be eased, but not fitted for Christ the Phyfitian, except they come to him and believe: Faith is a thing very suitable for Christ: Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come buy and eat, Is. 55.1. It is true, in regard of all good deserving, moving God to have mercy on one, rather then another; Jerusalem and all converted are dying in their blood, and no eye pitying them, Ex. 16. 6, 8. And therefore are none discouraged to come because of their wretched estate; that is to say, we cannot come, we have no money: But Christ inviteth these which have no money, and though Christ seem to exclude the woman from mercy, yet Christ in wisdom holdeth forth the promise here in that latitude of Free-Grace, while as he faith, he came for the lost sheep; that there is room for the woman, and all believing Gentiles to come in, and lay hold on the Covenant; Sense of wretchedness and unbelief representeth Christ as too narrow, and contrathe and abridgeth the Promises, as if there were no place for thee, because thou art thus and thus sinfull.

Obj. 1. The King putteth forth a generall Proclamation to all Theeves: Oh (faith one) but he may mean others but not me; Why? he means Theeves in generall, he excepteth none; why shouldst thou say not me, Christ belongeth to sinners as sinners, he receiveth sinners as sinners, yea he ascended on high to give gifts to the rebellious, therefore there is no qualification required in men, that believeth in Christ, no nor doth unbelief debar a man from Christ, it only excludeth him from the experimental knowledge that Christ is his. Ans. 1. Its true, the Gospel excepteth no man from Pardon, and all that heareth the Gospel are to be wearied and loaden, & to receive Christ by faith, as if God intended to save them: But the Promises of the Gospel are not simply Universal; as if God intended and purposed, that all and every one should be actually reede-
med and saved in Christ, as Arminians teach, and so God excepteth in his own hidden Decree, not a few, though he revealeth not in the Gospel who they are, yet he revealeth in the Gospel the generall, that many are called, but few are chosen: And I grant there’s no ground for any one man not to believe upon this ground, because some are reprobated from Eternity, and it may be I am one of those, for the contrary is as sure Logick; many are chosen to life Eternall, and it may be that I am one of those. It is most untrue, that Christ belongeth to sinners as sinners, for then Christ should belong to all unbelievers, how obstinate soever, even to those that sin against the Holy Ghost. Nay, Christ belongeth only to sinners elected to glory, as elected to glory, in regard of God’s gracious purpose, and he belongeth only to believing sinners as believing, in regard of actual Union with Christ, Eph. 3.17. Gal. 2.20. 3. Its false, that sinners as sinners doth receive Christ, for so Judas and all sinners should receive Christ: Now the Scripture sheweth that Believers onely receive him, John 1.12. Galatians 2.20. Ephesians 3.17. 4. Its false that sinners as sinners believe in Christ. This way of Libertines is a broad way for Sorcerers, Theeves, Murtherers, Paricide, Idolaters, remaining in that damnable state to believe; whereas sinners as such, sinners thus and thus qualified, are to believe; that is humbled, wearied, and self-condemned sinners only are to believe, and come to Christ. Its true, all sinners are obliged to believe; but to believe after the order of Free-grace, that is, that they be first self-lost and sick, and then be saved by the Christian.

I cannot but here mention some damnable errors of Libertines, contrary to this Truth of Christ, as this, That the spirit acts most in the Saints, when they endeavor least. 1. It may be by accident and through our abuse, who confide in
our endeavors and works, that Grace and the Spirit will not flatter merits, which are too natural to us; that God let a sweating wrestler who hath spent nights in Prayer, and is careful in all means, and abundant in the work of the Lord: See and understand, that Free-grace, not our endeavors, leadeth us on to Heaven: Better it is I be conscious to my self that I am Christ's debtor, not debtor to my self.

2. That we see self to be wretched, and that self loveth to share and to divide the glory with Free-grace. 3. That Christ reserveth the flowing of his tide, and the blowing of his wind to his own Free-grace, *Joh. 3. 8.* And that Grace in its filling the sailes is not in the Sea-man's power.

But this error is the Daughter of another more damnable: that is, That the activity and efficacy of Christ's death, is to kill all activity of Graces in his members, that Christ may be all in all. This I take to be the marrow of fleshly Libertinisme, that not only the Regenerate cannot sin; but they ought to sin that Grace may abound; and that Christ died for this end, that we should live in sin, the contrary of which is said, *Joh. 3. 8.* That Christ died that he might destroy the works of the Devil, that is sin. Now the not stirring up of the Grace of Christ in us, is a grievous sin, *1 Tim. 4. 14.*

1 Cor. 15. 10 Ye ake to, 1 Pet. 2. 24. Bear our sins on the Tree that being dead to sins, should live unto righteousness, *Rom. 6. 4.* That we should walk in newness of life. And Gal. 1. 4. Christ gave himselfe for us, that he might deliver us from this present evil world, according to the will of God, and our Father. And 1 Pet. 1. 18. We are not redeemed from our vain conversation received by tradition from our fathers, by any corruptible thing, &c. This maketh good that which is the up-shot of all the Antinomian-Doctrine, that Christ is to our sanctification, that there is neither Law nor Gospel which requireth of us that we be holy. Hence, their fifth Error; *Here is a great stir about graces, and looking to hearts, but give me Christ,* I seek

How the Spirit acts most in the Sts. when they endeavour least.
I seek not for graces, nor promises, nor sanctification, tell me not of meditation and duties, but tell me of Christ. So Christ hath not onely suffered for us all that he should suffer, so as its sacrifice to adde to his sufferings our own; and the like sacrifice it is for us to be holy, and to adde any of our active holiness to his active obedience. So Master Towne to D. Taitor. pag. 23.

Rise p. 7.

Unfavoury speeches, Er. 4. p. 19.

Towne Anf. to D. Taitor, pag. 23.

How Christ keepeth us from sin.

1. 2. 3.

Tit. 1. 11. 3. To make an opposition between Christ and his grace, the fountain and the stream? Job. 1. 16. Tit. 1. 14. 1 Job. 3. 8.

Obj. If the actions of grace be all turned upon this axletree of God's gracious will, what can I do, when I am indisposed to do good? Anf. If this be a rational question, then is no man condemned, because he believeth not in the only
**SERMON XV.**

25. Then came she and worshipped him, saying, Lord help me.] Christ had denied her to be His, but she will not deny but Christ is hers; See how a Believer is to carry himself toward Christ, desiring, frowning. Christ first answered her not one word: 2. He gave an Answer, but to the Disciples, not to the woman; O dreadful, Christ refuseth to give her one word, that may go between her, and Hell, and dispaire: 3. The Answer that he giveth, is sadder and heavier than no Answer; its as much, As woman, I have nothing to do with thee; I quit my part of thee; Yet she is patient: 2. She believeth: 3. She waiteth on a better Answer: 4. She continueth in praying: 5. Her love is not abetted, she cometh and adoreth: 6. Acknowledgeth her own miserie: Lord help me; And putteth Christ as God in his own room to be adored: 7. She taketh Christ a right up, and feeth the temptation to be a temptation: 8. She runneth to Christ; she came nearer to him, and runneth not from him; she claimeth to Christ, though Christ had cast her off.

1. Patience submission to God under defertion is sweet: What though I saw no reason why I cry and shout, and God answereth not: 1. His comforts and his answers are his own free-graces; he may do with his own, what he thinks good, and grace is no debt: **Hear O Lord for thy own sake, Dan. 9.19.** 2. Infinite Sovereignty may lay silence upon all hearts; good Hezekiah, Isa. 38.15. What shall I say? he hath spoken unto me, and himself hath done it: It is an act of Heaven; I bear it with silence.

2. She believeth, Isa. 50.11. There's a high and noble Com-
Commandment laid upon the faint spirit: *He that walketh in darkness, and seeth no light, let him trust in the name of the Lord, and stay upon his God.*

2. Fill the field with faith; double or frequent acts of faith, *Ps. 22:1. My God, my God, why hast thou forsaken me?* Two faiths, are a double breast-worke against the Forts of Hell.

3. In the greatest extremity believe, even as David in the borders of Hell, *Ps. 23:4. Yea though I walk through the valley of the shadow of death, I will fear no evil;* its a Litote, I will believe good: its a cold and a dark shadow to walk at death's right side; *Job 13:15. Though he slay me, yet will I trust in him.* See Steven dying and believing both at once, Christ's very dead corps and his grave in a fort believing; *Ps. 16:9. My flesh also shall rest in hope:* How sweet to take Faiths back-band, subscribed by God's own hand into the cold grave with thee, as Christ did, *v. 10. Thou wilt not leave my soul in grave:* 4. Faith faith, sense is a Liar; Fancy, sense; the flesh will say, *Job 16:13. His Archers compassed me round about, he cleaveth my reins asunder, and doth not spare, and poureth out my gall on the ground:* but Faith faith, *ver. 19. I have a friend in Heaven:* Also now my witness is in heaven, *Job 19:11. Sense maketh a lie of God:* He hath also kindled his wrath against me, and taketh me for his enemy: No, *Job, thou art the friend of God;* see how his Faith cometh above the water, *v. 25. I know that my friend by blood, or my Redeemer liveth,* &c. 3. She waiteth on in hope, and took not the first nor second Answer: Hope is long breath't, and at mid-night prophesieth good of God, *Mic. 7:9. Though I fall, I shall rise again,* Jonah 2:4. Then I said, I am cast out of thy sight, yet I will look toward thy holy Temple; Theres a feed of heaven in hope; *Job 13. When God did hide his face from him,* ver. 24. Yet ver. 16. *He also shall be my salvation:* There is a negative, and over-clouded hope in the soul at the saddest time, the believer dares not say Christ will never come.
The Triall and Triumph of Faith.

come again: if he say it, its in hot blood, and in haste, and he will take his word again, Isa. 8. 17.

4. She continueth in praying: She cried, Lord, Son of David, have mercy on me; she has no Answer, she crieth again, while the Disciples are troubled with her shews; she getteth a worse answer then no answer, yet she cometh and prays; we know the holy wilfulness of Jacob, Gen. 32. 26. I will not let thee go till thou bless me: raine calmeth the stormy wind; to vent out words in a sad time, is the way of God's children, Psal. 88. 7. Thy wrath lieth hard upon me:

9. My eye mourneth by reason of my affliction: And what then? Lord I have called daily upon thee, I have stretched out my hands to thee, Psal. 22. 2. Christ in the borders of Hell prayed, and prayed again, and died praying.

5. She hath still love to Christ, and is not put from the duty of adoring, 1 Pet. 1. 8. Whom having not seen, yet ye love; The deserted soul feeth little, there must be love to Christ, where there is 1. Faith in the dark; Faith is with childe of love: 2. Where the believer is willing, that his pain, and his Hell; may be matter of praising of God, Psal. 77. 13. Who is so great a God as our God: The Church was then deserted, as the Psalm cleareth.

6. She putteth Christ in his Chair of State, and ador eth him; the deserted soul faith, be what I will, he is Jehovah the Lord; confession is good in saddest desertion, Job 7. 20. I have sinned, what shall I do to thee, O preserver of man? Lam. 1. 17. The seed of Jacob is in a hard case before God, and under wrath, ver. 12. 13. 14. Yet v. 16. The Lord is righteous, for I have sinned: This maketh the soul charitable of God, how sad soever the dispensation be.

7. She seeth it is a trial, as is clear by her instant persevering after Christ, after many repulses: Its great mercy that God cometh not behinds backs, and striketh not in the dark, Psal. 77. 10. And I said, this is my infirmity, he gathereth his.
his scattered thoughts, and taketh himself in the temptation: Its mercy 1. To see the temptation in the face; some lie under a dumbe and a deaf temptation, that wanteth all the five senses: Cain is murthred in the dark at midnight with the temptation, and he knoweth not what it meaneth: 2. Gods immediate hand is more to be looked at, then any other temptation: 3. Hence the conscience is timerous and traveseth its wayses under the Triall; when a night Traveller dare not trust the ground he walketh on, he is in a sad condition; he is under two evils, and hath neither comfort, nor confidence, Isa. 50. He that walketh in darknesse, and hath no light (but some glimmering of star light, or half moon under the earth, and knoweth not the ground he walketh in) Let him trust in the name of the Lord.

8. She runneth not away from Christ under desertion: But 1. She cometh to him, its a question what deserted souls shall do in that case: See 2. that you run not from Christ; it was a desertion that Saul was under, and a sad one we read of, but he maketh confession of his condition to the Devil, a sad word, 1 Sam. 28.15. I am sore distresed, there's a heavy and lamentable reason given, why the Philistins make War against me: Why? That is not much, they make war always against the people of God: Nay, but here is the marrow and the soul of all vengeance, God is departed from me: Why? Foolish man, What availeth it thee to tell the Devil God is departed from the; Judas was under a totall desertion; he went not to Christ, but to the murtherers of Christ to open his wound: I have sinned; Fool, say that to the Saviour of sinners, the Church deserted, Cant. i. & 5. betaketh her self to Christ, and searcheth him out, Saw ye him whom my soul loveth? Its a bad token, when men conceiving themselves tobe in calamity, maketh lies and policy their refuge.

Obj. But it is a greater sin to go to Christ, being in a state of sin: What
What have I to do to go to him whom I have offended so highly?

Ans. To run from Christ under desertion, is two deaths.

1. Desertion is one, and if real, the saddest hell out of hell.

2. To flee from Christ and life is another death; now to come to him, though he should kill thee for thy presumption, is but one death, and a little one in comparison of the other, and one little death is rather to be chosen, then two great deaths. 2. Consider how living a death it is to be killed doing a duty, and aiming to flee in to Christ; better die by Christ's own hand (if so it must be) as by another; and better be buried, and lie dead at his feet, as to run away from him in a heavy desertion: if the believer must die, its better his grave to be made under the throne, and under the feet of Jesus Christ, as to die in a state of strangeness, and alienation from Christ, not daring to come nigh him: all the deserted ones that we read of did flee in to themselves, Psal. 34. Psal. 88. Psal. 39. Job 13. 15. Is. 38. 2. Its good to reclaim him as thy God, though he should deny thee, and creep into him, though he should throw thee out of his sight: Better kiss the sword that killeth thee, and be slain with his own hand, as cast away thy confidence.

25. But he came and worshipped. An heavier temptation cannot befall a soul tender of Christ's love, then to cry to God, and not be answered, and to cry and receive a flat and down-right renouncing of the poor supplicant; yet this doth not thrust her from a duty, she cometh and worshippeth, and prayeth. It is a blessed mark when a temptation thrusteth not off a soul from a duty: and 1. when the danger and sad trial is seen, its good to go on. Christ knew before, he should suffer, and when they would apprehend him, yet he went to the garden to spend a piece of the night in prayer. It was told Paul by Agabus, if he went to Jerusalem the Jews should bind him, and deliver him to the Gentiles; it was his duty to go, thither he professeth he will go,
1. *What mean ye to weep, and break my heart?* I am ready not only to be bound, but to die for the name of Jesus; dying could not thrust him from a duty. Esther ran the hazard of death to go into the King; yet conscience of a duty calling, she goeth on in faith; *If I perish, I perish.*

2. In the act of suffering: Christ on the Cross prayeth, and converteth the Theepe; *Paul, with an iron chain upon his body,* preacheth Christ before Agrippa and his enemies, and preaching Christ was the crime; *Paul and Silas with bloody souliers must sing Psalmes in the stocks.*

3. Indefinitely; after the triall, and when the temptation is on, yet the Saints go on, *Psal. 44. 17.* *All this is come on us;* there is the temptation: the duty; *Yet we have not forgotten thee, neither dealt falsely in thy Covenant, Psal. 119. 23.* *Princes did speak against me;* there is a temptation: yet here is a duty; *But thy servant did meditate on thy Statutes,* ver. 81. *My soul fainteth for thy salvation, but I hope in thy Word,* ver. 110. *The wicked have laid a snare for me, yet I erred not from thy Precepts,* ver. 157. *Many are my persecuters, and mine enemies,* yet do I not incline from thy Testimonies, *Psal. 109. 3.* *They fought against me without cause,* ver. 4. *For my love they were my adversaries,* but I gave myself to prayer.

1. *It's a signe of a sweet humbled servant,* who can take a buffet, and yet go about his Master's service; *and when a soule can passe thorow fire and water to be at a duty,* for then the conscience of the duty hath more prevailing power to act obedience, then the salt and bitterness of the temptation liath force to subdue and vanquish the Spirit; its like Grace hath the day, and better of Corruption. 2. It argueth a soule well watched and kept from the incursion of a house sin, and a home-bred corruption: for the temptation setteth on the nearest corruption, as fire kindleth the nearest powder, and dry timber, and so goeth along, *Psal. 18. 18.* *They prevented me in the day of my calamity.* Ver. 23.
I was upright before him, and I kept my selfe from mine iniquitie. The Devill hath a friend within us; now there be degrees of friends, some nearer of bloud then other some, the mans own predominant is the dearer friend to Satan, then any other sin; if pride be the predominant, its so Satan his first-born, he agents his businesse by pride. 3. So it may argue, that the soule steeled and fortified with grace, taketh occasion from the sinfulness of the temptation, and the edge of it, to be more zealous and active in duties. David scoffed at by Michol, said, Ile be more vile yet; so Psal. 22. 7. All that see me, laugh me to scorn, they shoot out the lip, they shake the head; 8. He trusted in the Lord, &c. See here a heavie temptation, but his faith diggeth deeper, to the first experience of Gods goodnesse: verf. 9. But thou art he that took me out of the womb &c. As the Church mocked with this; Sing us one of the songs of Zion, Psal. 137. raiseth an higher esteem of Zion, because Zions songs are scoffed at; Verf. 5. Let them mock Zion as they lift. But if I forget Zion, then, verf. 6. I pray God my tongue may cleave to the roof of my mouth: So the Theefe hearing Christ blasphemed, and railed on by his fellow, doth take more boldnesse to extoll him as a King; Lord, remember me when thou comest to thy Kingdom: Grace appeareth the more gracious and active that it hath an adversary; contraries in nature, as fire and water, put forth their greatest strength, when they actually conflict together.

Use. 1. Antinomians turn grace in a temptation, and 1. Use. then cast off all duties; as Christ has pardoned all sin, his righteousness imputed, is mine; what do you speak to me of Law-duties? The way that cryeth down duties and sanctification, is not the way of grace; grace is an innocent thing, and will not take men off from duties; grace destroyeth not obedience; Christ has made faith a friend to the Law; the death of Christ destroyeth not graces activity in duties. Its true, grace trusted in, becomes our self, not grace;
grace; and selfe cannot storm heaven, and take Christ by violence; grace, though near of kindred to Christ, as it is received in us, is but a creature, and so may be made an Idoll, when we trust in it; and seek not Christ first, and before created grace; but believing and doing are bloud-friends, Job 1 1: 26.

2. Use. Use 2. This would be heeded, that in difficulties and straits, we keep from wicked wayes, and being tempted, that we strive to come near the forerunners way; it was peculiar to Christ to be angry, and not to sin; to be like us, in all points tempted like as we are, yet without sin, Heb. 4. 15. with this difference, Christ was tempted, but cannot sin; the Saints tempted, but dare not sin. The Law of God, honeyed with the love of Christ, hath a Majestie and power to keep from sin: So Christ made under the Law for us, Isa. 53. 7. was oppressed, he was afflicted, (oppression will make a sinfull man mad) but it could not work upon Christ; He was oppressed, yet he opened not his mouth, he is brought as a lambe to the slaughter: So all Christ's followers did, they are tempted, but grace putteth a power of tenderness on them. Joseph tempted, faith, Gen. 39. 9. How can I do this great wickednesse, and sin against God. David is reproached by Shimei, but he dares not avenge himself: Job, heavily, as any man, tempted, yet Job 1. 22. In all this Job sinned not, nor charged God foolishly. I deny not, but the temptation doth sometime obtain halfe a consent; Nabal tempted David, so that he resolved to be avenged. 2. It will leave a bleck and a crook behind it in some, for their whole life; Peter shall be all his life known to be one that once forswore his Lord. But this is tearfull, when men both great temptations, by defending a bad cause, (as holy men may have an unholy cause) and then can finde no way to carry it out, but by crooked policie, and calumnies. We are now pursuied by Malignants with an unjust war; to embrace peace
peac upon any dishonourable terms to Christ, is to desert a duty for fear of a temptation: On the other side, to refuse an offer of peace, because many innocent persons have been killed, is also a yielding to a temptation; for by war we kill many more innocent ones, and it is against the Lord's counsel, Psal. 34. 14. Seek peace: that is, as much as we are not to be patients only, but agents, even when we are wronged, in seeking peace. But what if peace flee from me? I confess, that is a temptation, then faith the Lord, follow after it; the word יִנָּחַל Da'arash, is דַּרְשׁ Hebrew. 12. 14. the Syrochalde: is, run after peace; compel peace, and force it, as men follow an enemy, Rom. 14. 19. דַּרְשַׁף. Let us pursue after things of peace.

Use 3. See the sweet use of faith under a bad temptation; 3. Use. faith traffiqueth with Christ and heaven in the dark, upon plain trust and credit, without seeing any surety or pawn, Joh. 20. 29. Blessed are they that have not seen, and yet have believed: And the reason is, because faith is seasoned and boned with spiritual courage, so as to keep a barred city against hell, yea, and to stand under impossibilities; and here's a weak woman, though not as a woman, yet as a beleever, standing out against him, who is, Isa. 9. 6. The mighty God, the father of ages, the Prince of peace. Faith only standeth out, and overcommeth the sword, the world, and all afflictions, 1 Joh. 5. 4. This is our victory, whereby one man overcommeth the great and vast world.
SERMON. XVI.

Mat. 15.

Ver. 26. But he answered, and said, it is not meet to take the childrens bread, and to cast it to whelps.

27. And she said, Truth Lord, yet the whelps eat of the crums that fall from the Masters table.

28. And Jesus answered, and said unto her, o woman, great is thy faith, be it unto thee even as thou wilt: and her daughter was made whole from that very hour.

30. And when she came to her house, she found the devill gone out, and her daughter laid upon the bed.

The dispute between Christ and the woman goeth on: Christ bringeth a strong reason, ver 26. why he should not heale her daughter, because she, and all her nation, not being in covenant with God, as are the Jews, the Church of God, are but dogs, and profane, and unworthy of Christ, which is the bread ordained for the children.

When Christ humbleth, he may put us in remembrance of our nation, and nationall sins, Isr. 51.1. Look to the Rock whence ye were hewn, and to the hole of the pit whence ye were digged---I alone called Abraham, he was an Idolater, Hos. 9.

10. I found Israel like grapes in the wildernes, they should have been wilde grapes rotten in the wildernes, had I not put them in my basket, Ezch. 16.2. Son of man, cause Jerusalem to know her abomination. How? Make them know the flock they came of. 3. And say, thus saith the Lord unto Jerusalem, Thy birth, and thy nativity, is of the land of Canaan; thy father was an Amorite, and thy mother a Hittite. When the Jew was to offer the first fruits to the Lord, Deut. 26.5. And thou shalt speak, and say before the Lord thy God, A Syrian ready to perish was my father, and went down to Egypt to sojourn there. Thus the forgetting of what we are by nature, addeth to our guiltiness, Ezch. 16.22. And in all thine abominations, and thy whoredomes, thou hast not remembered the dayes of thy youth, when thou wast naked, and bare,
bare, (and wast) polluted in thy blood: So the Ephesians must be told how unfit they were by nature for Christ; being the very works-house, and shop of the Devil, in which he wrought, Eph. 2.1,2,3. Nationall sins hath influence in their guilt and contagion on believers: 1. When they mourn not for them, Gods displeasure should be our sorrow: 2. When they stand not in the gap to turn away wrath, Ez. 22,30. There were, Isa. 59. Godly men that departed from ill, v.15. But Gods quarrell was, that there was no intercessor in Fasting, believers, though pardoned, may have on them a burden of the sins of three Nations, and be involved in that same wrath with them: Nationall repentance is required of every one, no lesse then personall Repentance: who sorrowes for the blood of Malignants and Rebels: for their oaths, mocking, scoffing, Malign: The sins of the Land, Idolatry, Superstitions dayes, vain Ceremonies, &c. have influence on a believers conscience in his approach to God. But we are here to consider, that Christ doth two great and contrary works at once: 1. He humbleth the believing woman, in reproaching her as a prophane Dog, unworthy of the childrens bread, that the Will may be more broken for believing: And 2. He tryeth and tempreth her, to see if she can, by reproches be taken off from Christ. A broken will is a broken heart; for will is the iron sinue in the heart, decourt merit & conceit of any good in thy selfe, but the uncleanness of a dog: And 2. break will, that that proud thing may fall in two pieces at Christs feet: And 3. Believe, stick by thy point, that though a Dog, yet thou art one of Christs Dogs, and then all is well: The best way to break the will, is 1. to offer Hell, and the curse of everlasting burning to it; yea, and when the soul is humbled, to humble it more: Christ knew, that this woman was lying in the dust, but he will have her below the dust when he trieth her with such a humbling temptation; Many thinke
The troubled conscience should not be further humbled: They say (There is nothing for such a soul but the honey and sweetnesse of consolations in the Gospel) Nay, but often that which troubleth them, is subtle, and invisible pride; he'll not believe for want of self-worthinesse: Oh I dare not rest on Christ, nor apply the Promises, because of my sinful unworthinesse: Now if this be humility, its the proudest humility in the world, for the soul thus troubled, faith, I am not good enough, nor rich enough for Christ and his fine gold; and the truth is, he is not a good enough Papist to give a ransom of self-worth, for that great ransom of blood, which cannot be bought; but though thou shouldst buy Christ, the Father will not sell him: Christ is disposed to a sinner, as a free gift, not as a wage or a hire: There is a difference between down-casting, and saving-humiliation; down casting may exceed measure in the too much apprehension of the Law-curses, and may be conjoined with much Pride, and self-love: But right and saving-humiliation, conjoined with Faith, cannot over passe bounds; it ariseth often from the sense of grace, rather then from the Law; God giveth grace to the humble, and he giveth humility to the gracious, under the sense of rich grace, 1 Tim. 1.15. Eph. 3.8. Tit. 3.3, 4, 5. 2 Tim. 1.9. Nothing humbleth us more then an opinion of the power and excellency of Grace: Grace known and apprehended in its worth, layeth down proud nature on the earth, 1 Cor. 15.9, 10. Christ's Grace was Christ's Accompt-book to Paul; But by the Grace of God, I am that I am: A borrowed garment, though of filke, will make a wise man humble; many sins pardoned made much love to Christ, and much humility in the woman, Luk. 7.44. And made her lay head and hair, yea, and heart also, under the so'es of Christ's Feet; no doubt she thought basely of her self, and her hair, remembering that grace put these feet to a sad & tiresome journey,
to come in the world to seek the lost, and to be pierced with nails for her: There's courtese in Free grace, being the marrow and flower of unhired love, to kill high thoughts of a self-destroying sinner.

Observe also, that not to dare to come to Christ, and believe and pray, because of unworthinesse, such as is in Dogs that are without the new City, Rev. 22.15. Is but a very temptation: And Christ under the notion of temp'ring and trying, offereth that to the woman, that she was too daring and bold, being a Dog, to presume to ask for the children's bread; hence have we to consider how far the conscience of sin ought to stand in our way toward Christ; hence these considerations: 1. Conscience of sin is to humble any, that is, to make out for Christ; Act. 9. (Saul, Saul, why persecutest thou me?) Spoken by Christ, brought Paul down off his high horse, and laid his soul on the dust, Rom. 3.19.

Now we know that whatsoever the Law saith, it saith to them who are under the Law; that every mouth may be stopped, and all the world may become guilty before God: This a speech taken from a malefactor Arraigned and pinnelled upon his head: When the judge Objecteth, What say you? this and this Treason is witnessed against you: Alas, the poor man standeth speechless, and dumb, his mouth is stopped, Ezek. 16. 63. That thou maist remember (thy old shame) and be confounded, and never open thy mouth any more, because of thy shame: Christ then hath the sinners neck under his Axe: What justice and Law may do, that Christ may do: The Captive taken in war, may be killed, by the Law of Wars, if he refuse to submit: 2. No sin is unpardonable Treason, but the sin against the holy Ghost, and final impenitence: The Gospel is a Treaty of Peace, between parties in war, none are excepted but these two: 3. But what then, if a soul come to this; I have either sinned against the holy Ghost, or certainly am upon the borders of it; because Christ knocked long, and a year
year ago, or a long time from this, I remember of his farewell rap: When Christ knocking, took his last good-night with this word, he that is filthy, let him be filthy still; and said he would never come again: I grant, an ill conscience can speak prophecy, Exod. 10.28.29. So Pharaoh did Prophefie, and Cain also, Gen.4.13.14. But 2. I can yeeld that there be some farewell-knockings of Christ, after which Christ is never seen or heard at the door of some mens hearts, Act. 13.46. Paul speaketh so to the Jews: But seeing you put the Gospel from you, and judge your selves unworthy of everlasting life, lo we turne to the Gentiles: The like is Christ's language to them, Joh.8.21. Then said Jesus to them, I go my way, and ye shall seek me, and shall die in your sins; whether I go, ye cannot come. I doubt if any can sin the sin against the holy Ghost, & the sinner only & no other complain of it; that sin breaketh out in prodigious Acts of wickednesse, as blood and persecution: Though it were true, that you were upon the borders of Hell, yet the Gospel, though it except you from actuall mercy, yet not from the duty of believying and coming to Christ; and though such think, and imagine that they believe Christ is able to save and redeem them, onely they doubt of his will; yet the truth is, the doubt of unbelief is more of the power of mercy and infinite Grace in Christ, then of his will; and my reason is, that whoever believeth, Joh.3.33. hath set to his seal that God is true, and I Joh.5.10. He that believeth not God, hath made him a Liar, because he believeth not the Record that God gave of his Son: Now it is not Gods Testimony, nor any Gospel-Truth, that such as sin against the holy Ghost shall be pardoned; yea, the contrary is said, Matth.12.31,32. Yet these that sin against the Holy Ghost are condemned, for unbelief, as all other unbelievers are, John 3.18,36. Then such as fall in this sin, though they say, Infinite mercy can pardon them, but infinite mercy will not pardon them; should not be-
lie God, by unbelieving these truths, for they are Gospel-truths; then must the unbelief of those that sin against the holy Ghost put a lie upon some Gospel-truth, and this can be only on the power of infinite mercy; and so they must say, Christ cannot save, though he would, for there's a power of Christ in mercie, no leefhe then a will. If F. Spira go for a despairing Reprobate (which I dare not averre) yet when he said, he beleeved Christ was able to save him, but he doubted of his will; he must not be so understood, as if it were so indeed: Unbeleevers know not all the mysterious turnings of lying and self-deceiving unbeliefe. Unbeliefe may lie to men of it self, when it dare belie the worth of that soul redeeming ransome of Christ's blood; if he that sinneth against the holy Ghost, could believe the power of infinite mercy, he should also believe the will and inclination of infinite mercy, for the power of mercy is the very power of a mercifull will. I shall not then be afraid that soul is lost, which hath high and capacious apprehensions of the worth, value, dignity and power of that dear ransome, and of infinite mercie. Its faith to believe this Gospel-truth, which is, Heb. 7. 25. That Christ is able to save to the utmost all those that come to him: if I believe soundly what free grace can do, I believe also soundly what free-grace will do. Its true, Christ can save many, whom he never will save; but the faith of the power of mercie, and of his will to save, is of a far other consideration. 4. It must then be the prevailing of a temptation, not to dare to come to Christ, because I am a dog, and unworthy. 1. Because sin is no porter put to watch the door of Christ's house of free-grace; mercie keepeth the keys; sin may object my evill deserving, but it cannot object Christ's, rich deserving. 2. That which maketh me unworthy, and gracelesse, and unfit to be saved, may make Christ worthy, and gracious to save; my sin may be Christ's rich grace.
though sin maketh me unworthy of Christ, yet it maketh me a fit passive object for the Physician Christ to work on, and maketh not Christ unworthy to save. If I feel sin, it then faith, Thou art the very person by name that Christ seeketh. Therefore is the sense of sin required as a condition in all that commeth to Christ, whether it be before conversion, or after conversion, when acts of faith are renewed.

**Obj.** But we finde by experience, that true poverty of spirit, and sense of sinfull wretchednesse, doth kill and destroy any sight of guilt and wickednesse in my selfe; if I rightly see Christ, I shall not also see any unworthinesse in my selfe. **Ans.** This experience is not warranted by the word of truth. These may well confit together: 1. That felt and apprehended wretchednesse of a sinner, may stand with a sight of Christ's riches of grace, is as evident, as the felt paine of the sting of the fierie Scorpion, may stand with looking up to the brazen Serpant, and being saved: yea, when the poor man, Mark 9. 24. said, Lord, I beleive, help my unbelieve; he both was sensible of faith, and unbelieve. 2. Yea, the converted may well see grace and holinesse in himselfe, (else how shall he be thankfull to Christ the giver) and also see Christ, and beleive his righteousnesse? for holy walking commeth under a threfold consideration: 1. As a duty. 2. As a mean ordained of God, that we should walk in, Eph. 2. 10. 3. As a promise, or a thing promised in the new Covenant: and in this threfold consideration, we may know how far we may build our peace upon any duties, as upon evidences of our state of grace; 1. as holy walking, as a duty comming from us, is no ground of true peace, believers often seek in themselves what they should seek in Christ, this naturall is merit, often we argue from the measure of obedience to deny grace altogether, this is a false way; especially its a false way of Logick, to argue Negatively, from want of such and such a measure of obedience, to deny you are in Christ; how we may
may argue Affirmatively, we shall hear hereafter. 2. The duty is Christ's mean, not injoin'd in a strict Law-way, but in a Gospel-way, as the commandment is oiled with a Gospel-spirit of love: Law and love are not contrary, as Antinomians do imagine; Christ has united, not only persons, but also graces and virtues. This way the duty is a mean, and a way, not to the right of salvation, but to the actual possession of it; and as it is, or standeth stated before us in the letter of the Gospel, in a Moral commanding, or a Doctrinal, or directing way, without the efficacie of grace, it can be nothing but a Doctrinal-mean, no more then the Law-way is; for all Gospel-precepts without grace, are as little available to us, as the Law: But in the third Notion, holy walking as performed by that efficacious grace promised in the Covenant of grace, is an Argument on which we may build our peace, not as a cause, or a merit-deserving peace, but as a grace threded upon the free promise of God: So the Saints have builded upon their sincere walking, as on a fruit of the covenant of grace promised to us, fer. 31, 33. fer. 32. for so duties speak the mercies promised in the covenant, 38. And I will give them one heart, and one way, that they may fear me for ever: See Ezek. 36. 27. Isa. 54. 13. Upon this ground Ezekiah pleadeth with God, when he heard the sentence of death, Isa. 38. 3. Remember now, O Lord, I beseech thee, how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy sight: And David putteth his faith upon this, as a gracious fruit of grace promised in the covenant of grace: So David pleadeth, and in faith, Psal. 86. 2. Preserve my soul: here is a prayer in faith, and upon what ground, for I am holy. Now this would seem Pharisaicall, and merit-like, if holiness did not relate to the free promise of the covenant of grace, in which God hath promised, and tied himselfe by covenant, to make his own children holy; and also is resolved upon

August. Dece coro nat in no bis, non nostra, merita, sed sua de na. How we collect peace in our spiritual state by holy walking.
upon a proposition of the covenant of grace. God hath both promised to cause his covenanted ones to walk before him in truth, as did Ezekiah, as we have it, Ezek. 36. 27. and he has promised to live and deliver the upright in heart, as is clear. Ps. 50. 23. Ps. 34. 15. 1 Pet. 3. 12. Ps. 145. 18. 19. So all the peace we can collect, for our comfort, from holy walking is resolved on a promise of free-grace, and the duty as performed by the grace of the covenant, may and doth lead us to the promise, and to no ways from Christ but to Christ. Holy walking, is a faithfull witness; and a true witness, may lead any accused man to Law-right; holiness may lead me to the promise, and that is good Law-right: if we cannot gather any assurance of our spirituall estate from holy duties in us, such as are universall obedience, sincerity in keeping close to Christ, and love to the Saints, because they may deceive us, and may be in Hypocrizies, as Doctor Crispe faith, then may Faith also deceive us, for there be as many kindes of, false Faiths, as there be of counterfeit loves to the Saints: and there is somewhat of Christ peculiar to the regenerate in their love, obedience, and sincerity, which they may discern to be a saving Character, and badge of Christ, no lesse then in Faith: 2. But here's the mystery, neither Faith, nor any thing inherent in us, can yeeld us certainty that we are in Christ, or any Peace with God, in regard all grace, all evidences of our good estate is without us in Christ, inherent holiness and duties are but fancies. When we then refuse the comforts of God, and Peace from holy walking, as its thred; and linked to the Promise, we refuse Christ; especially, under desertion, we bid Christ look away from us; and there's a wilfulness, of unbelieving sorrow, so that Rachel will not be comforted: But when we refuse Christ's comforts, we refuse himself; she who refuseth to accept of a Bracelet, or of a Gold-ring from him who suiteth her in marriage she refuseth both his love, and him-
himself, in that he refuseth his love-token.

Observe also, that Christ bringeth himself in, as a great House-holder in the Gospel: in his house there be divers children, servants, Dogs, and the house is bread, and open to all that comes: There's bread in our Fathers house for all: What bread? A great Marriage-Supper; here's a Kings Son Married, Matt.22. Luk.14. and many excellent dainties, and all dainties is Christ the marrow of the Gospel: that bread of life, John 6.48. I am that bread of life: he was the wheat, Joh.12 24. That dieth and rotteth in the earth, and then taketh life, and bringeth forth fruit; he is the wheat that suffered the Winter Frosts and Storms, rain and winde, and went through the millstones of Gods wrath, and was bruised for our iniquities, Isa. 53.5. For it pleased the Lord to bruise him: ver. 10. 5227 Dakeo, is Contundere, to grind us in a Morter, or Mill; and he went through the Oven and Fiery furnace of the anger of God, before he could be bread for the Kings Table and the children: 2. Every bread is not the bread of children: Christ is not a loaf, nor a Feast, for the man that wanteth his wedding-garment, such a friend was never invited to the banquet, Matt.22.11,12. and of those that loath Christ, and loveth their lusts better then him, Christ faith, Luk.14.24. None of these men that were hidden shall taste of my supper: The children are parts of the house, and are more then children, heirs, evenjoint heirs with the eldest heir Christ, Rom.8.17. 1. Because Christ and the younger heirs divideth Heaven (to speak so) between them, and 1. the spirit that raised Christ from the dead, Rom.8.11. dwelleth in them: 2. They have on God, and on Father Christ, and we are Fathers children, Joh.20.17. Go to my brethren, and say to them, I ascend unto my Father, and your Father, and to my God, and your God: 3. We must be together in one place, all the children must be in one house together, Joh.17.24. Joh.14.3. And if I go (its
(it's not an if) of doubting) And prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also, Joh. 12. 26. And where I am, there shall also my servant be: 4. On Resurrection, Joh. 14. 19. Because I live, ye shall live also, 1 Cor. 15. 23. Every believer is raised in Christ, but in order, Every man in his own order, Christ first, as the first fruits: 5. One Heaven, and one Kingdom, and one Throne, Luk. 22. 29. Rev. 3. 21. 2. There be great oddes between the spirit or minde of an heir, or a son, and a servant; the heire will do much for the birth-right, take his life from him, ere you take his Heritage from him: Esaws face dried, he weeped no more, when his father blessed him with the dew of Heaven, and the fatnesse of the earth; a servant will not contend to be an heire: 3. Joh. 8. 35. The servant abideth not in the house for ever, but the Son abideth ever: The sons reward is all hope; as some courtiers attend Princes upon hopes; servants have hand-payment, and present wages, every Professor trie his spirit, and nature, if the spirit bend toward the inheritance and Heaven-ward its right, see who looketh to the last year of Nonage and minority, and hath not an eye and heart on time; theirs a latent hope in all troubles in sons, as in a Kings heire in a far Country where he is not known, not honoured as one of a Princes blood, but neglected, injured; yea, in want and necessity, yet when he casteth his eye upon his over-sea hope, it cometh home to his heart with ease, One day I shall be a King, in honour, and wealth: 2. Try the free and ingenious spirit of a son toward the Father, there's not a nature or an instinct in the servant, nor such an inward principle toward the Lord of the house, as in a son; blood and nature is strong and prevalent, blood-bonds, nature-relations are mighty, Mark 7. 27. But Jesus said unto her, let the children first be filled: Christ denied not, but the woman and the Gentiles have a right to the bread of Christs house, only Grace
Serm. XVI. The Triall and Triumph of Faith.

Grace must keep an order; let the Jews first have the loaf broken to them, and then let the Gentiles have the by board, or the second Table of Christ; hence observe Christ's wise attempting of the temptation in these particulars: 1 That temptations are measured by grains and scruples to the Saints; there's a seed of comfort and hope in Christ's glowing and frownings; he would say, when the children are filled with bread first, then you that are dogs shall also have your portion of the children's bread; there is a kiss and bowels of compassion under the lap of that covering and clock of wrath, with which he is covered, for in wrath he remembers mercy, and moderate anger; Fury is not in me, Is. 27. 4. 2. Gospel-trials and temptations are for a merciful end, that Paul may not be puffed up, or as he faith, 2 Cor. 12. 7. I would be like a Meteor, lifted up in the air above measure, 2 Cor. 1. 9. But we have the sense of death in our selves (as condemned men) that we should not trust in our selves: 3. God will not have them above our strength; but the burden and the back are proportioned, 1 Cor. 10. 13. It's good that we know Christ breweth or mixeth our cup; he can Sugar the salt and bitter wine with mercy, there is no desertion of the Saints that we read of, but there's as much of Christ in it, as giveth it some taste and smell of heaven: Heaven is stamped upon the Hell of the Saints, life is written on their death; their grave and dead corps are hot, and doth breath out life, and glory, their ashes and dust smell of immortality and resurrection to life: Even when Christ is gone from the church, He leaveth a pawn or a pledge behind him, as love-sickness for the want of him, Cant. 3. & 5. When Christ is nothing but an empty grave, and he himself is away yet weeping for the want of him, without care of Angels or Apostles, when the beloved himself is gone is somewhat of Christ; yea, he sendeth before a Messenger to tell that the King himself is
The Spirit of the Lord shall make him of an excellent faculty of smelling. Grace hath quickness and quickness of smelling of things shall be in the fear of the Lord.

27. And the faith's truth Lord, yet the whelps eat of the crumbs that fall from the Master's Table.

Observe 1. The woman's witty answer by retort in great quickness by concession of the conclusion, and granting she was a Dog, she borroweth the Argument, and taketh it from Christ's mouth to prove her question: She Argueth from the temptation: Let me be a Dog, so I be a Dog under Christ's feet at his Table: Wisdome Scholars are not fools: Grace is a witty and understanding spirit, ripe and sharp; so its said of Christ. Isa. 11. 3. Vatablus: Odorari facit illum Foreius respirare ejus erit in timore Domini. Grace hath a sagacity to smell things excellently; so Prov. 1. 4. The wisdome of God in the Proverbs giveth subtilty to the simple; Vatablus dulcilibus caliditatem, Petaim, à Rad. Aquila, such as may easily be milked, and flattered, and persuaded, in young ones, reason sleepeth, affection ruleth all, and Gharma, the 70. quickness in all things; and the other word, rendered Discretion, its Thoughtfulness, grace furnisheth the soule with quick, sharp, deep thoughts, to know a Devil, and an Angel, Heaven, and Hell, and that stolen waters are not sweet, Heb. 5. 14. They have their spiritual senses are as wrestlers experienced, or as learned Scholars in Universities, acquainted with the knowledge of good and ill. 2. Faith is thus pregnant, as to draw saving conclusions from hard principles, and to extract the spirit of the promises. Christ came to save sinners; then faith Paul, to save
fave me: for I Tim. i. 15. I am the chief of these sinners; and though a temptations language be the language of Hell and unbelief; as thus, Thou art a sinner, a lost and a condemned one, and therefore hast nothing to do with Christ; Faith argues the language of Heaven, and the Gospel, from this: I am a sinner, and a lost one, but one of Christ's sinners, and one of Christ's lost ones, and for that same very cause, I belong to Christ.

3. Faith doth here contradict the temptation, and modestly refute Christ, if Christ say, Thou art a transgressor from the wombe: Anf. I confesse Lord, But Christ died for transgressors: 2. If he say, Thou art under a curse: Anf. With a distinction, Its too true Lord: So I am by nature, But Christ was made a curse for me: 3. If he say, Thou hast holden me at the door: I confesse Lord it is so, But if Christ say, I came not for thee, thou art a Dog; to such belongeth not Christ the bread of children; you may then Answer, O Lord, with all reverence to thy holy Majesty: Its not so, I am thine; thou didst come for me, the bread belongeth to me: When a sinner daie not dispute his actions with Christ, yet he may dispute his estate: The state of Son-ship is not sin, and therefore we must adhere to this, as Christ did, when he was tempted; If thou be the Son of God, &c. He refused to yeeld that, if then Christ himself should say, Thou art a Reprobate, expound it as a temptation; far more if Satan, if conscience, if the world say it, you are not to acknowledge these to be He- ralds sent to Proclaim Gods secrets; Job would not believe his friends in this: Then to be tempted, to deny your Son-ship & claim in Christ may be your temptation, not your sin; injections of coals to try, may come immediately from God, as well as from Satan: 2. It is good (say Antinomians) To lay the Saints under a Covenant of works, because it doth this good, to make us make sure our evidences, that Christ is ours; yea, some desire a wakened confidence, that the terror
The Triall and Triumph of Faith. Serm. XVII.

We are to accept submissively of a awakened conscience, but not to seek a formimg conscience.

1. True humility and its way in seven particulars

2. Christ cannot put humility lower, it fitteth in the dust, Luke 15.19. I am not worthy to be called thy son: O great Paul! What is less than nothing, and less than the least of all?

3. Eph. 3.8. Unto me who am less than the least of all Saints, is this grace given, 1 Tim. 1.13. I was a persecuter, a blasphemer: 1 Cor. 15.9. I am the least of the Apostles; humility is no daring grace, it dare scarce seek to be a door keeper in heaven; it fitteth itself in hell.

4. Though humility be well born, and of kin to Jesus, who is lowly and meek: yet Christ, and Christ only is humilities free hold. The humble soul knoweth no Landlord, but Christ, and is only Graces humble Tenant; there is none to him but the Lord Jesus with his rich ransom of blood, 1 Tim. 1.16, 17. So there is much humility in heaven; if it were possible that tears could be in heaven, the humble Saints, that are there should not see Christ reach out a Crown to set on their head, but they should weep and hold away their head; yea, the glorified are ashamed to bear a crown of glory on their head, when they look Christ on the face, and so cannot but cast down their crowns before the Throne, Rev. 4.10, 11. All the Saints truly humbled cry up Christ, and down themselves, and in their own books are far from Christ as any, Math. 8. 8, 9. I am not worthy that thou shouldest come under my roof, but speak the word only, and my servant shall be healed; yea, we gather from Job's pleading, ch. 14. that humble Saints think not themselves only below grace and mercy, but also below the glory.
Serm. XVII. The Triall and Triumph of Faith.

The glory of justice and wrath, Job 14.2. Man fleeth also as a shadow and continueth not. 3. And doest thou open thine eyes upon such a one, and bringest me unto judgment with thee? 4. Who can bring a clean thing out of an unclean one? Not one: he would say, I am not only frail by condition of nature being a shadow of clay, v. 1.2. But also by birth, fintel full and unclean, by reason of sin original: I am therefore a party unworthy of the anger of God; as a Beggar is not worthy of the wrath of the Emperor, or a worme of the indignation of an Angel. 4. Any man is nearer God then the humble soul, in his own eyes; Psal. 22.24. Our fathers trusted in thee, &c. 6. But I am a worme and no man: Because humility is a soul smooched, and lying level with itself, no higher then God hath set it, Ps. 131. I do not exercise myself in great matters, or in things too high for me: The proud soul hath feathers broader then his nest: 5. The humble soul is a door-neighbour to Grace: Christ is near a casten-down mourner in Zion, to give him beauty for ashes, the garments of praise for the spirit of heaviness, Isa. 61.3. Christ hath a Napkin for the wet face of a humbled sinner. Christ the Chirurgion of Souls hath a wheel to set in joynt the broken heart, Isa. 61.1. Theres a Saviours hand in heaven to wheel in an ill-boned soul on earth, Psal. 51.8. O what consolation: Christ doth both seek and save the self-lost soul, Luk. 19.10. The Lambe one of the lowliest and meekest creatures hath a bed beside the heart, and in the bosom of Christ, Isa. 40.11. He shall carry the Lambs in his bosome; yea, he shall deliver the needy when he crieth, the poor also, and him that hath no helper, Psal. 72.12. The Lord giveth more grace, he resisteth the proud, and giveth grace to the humble, Grace upon grace is for the humble, Jam. 4.6. 6. The humble cannot complain of Gods dispensation; 1 Sam. 15.26. Humble David, But if the Lord say, I have no delight in thee, behold her am I, let him do to me, as seemeth good to him: That I am not fet-
fettered with the Prince of darkness, is the debt of grace on me: then that you are any thing lesse then timber and fire-wood, for Tophet, put it up in Christ's compost, and strike fail to Christ, and stoop to him: 7. Yet is the hope of the humble green at the root, it shall not be as a broken tree, Ps. 9 18. 1. Because God shall save the humble, Job 22. 29. 2. And hear his desire, Psa. 10. 17. 3. Revive his Spirit, Isa. 57. 15. 4. Beautifie him with salvation, Ps. 149. 4. 5. Honour him, Prov. 15. 33. 6. Satisfie him; Psa. 22. 26. 7. Guide him in judgement, Ps. 25. 9. 8. Encrease his joy, Isa. 29. 19. 9. Bless him, Mat. 5. 5. and give him a sure inheritance: None can extoll grace as the humble soul, 1 Cor. 15. 10. Not I, but the grace of God in me, 1 Cor. 4. I have written that ye be not puffed up for one against another: 7. For who maketh to differ from another? And what hast thou that thou didst not receive, 1 Cor. 1. 27. 28. 29. Then because thou art little in thine own eyes, put not thy self out of graces writing, for God putteth thee in: Grace is mercy given for nothing, & the promise is made to the humble: In the judgement of sense, every one is to esteem another better then himself, Phil. 2. 3. Peter is to have a deeper sense of his own sinful condition, then of the sinful condition of Judas the Traitor, Though Peter being graced of God, owe more charity to himself then to Judas; when Judas is a known Traitor, yet should not humility decline to that extream, as to weaken Faith, and to say, because I am unworthy of pardon, therefore its presumption to believe pardon of sins.

Beware of Pride, the Elephants neck and knees that cannot bow, God must break: God knoweth the proud a far off, Psa. 138. 6. the word גָּאוֹן Gavoah is the high man, the Scripture word, Jam. 4. 6. is impudent & the proud man is an appearance, not a reall thing, and an appearance more then enough: the Phrase importeth two: 1. Its borrowed from men, who see things near hand, before they see things
things a far off, and so more of their eyes is fixed on that which is near hand, & so its more delighted in; we see things a far off with lesse delight to the sense. Lorinus, Quasi in transitu videre, and with contempt. The humble man lieth near God's eye, the proud man is further from his eye, and seen in the by, and with contempt by God. 2. A man seeth his enemy a far off, and loveth not to come near to him; God hath an old quarrell against pride, as one of the oldest enemies born in heaven, in the breast of the fallen Angels, and thrown out of heaven, and it seeketh to be up at its own element, and countrey, where it was born, as proud men are climbing and aspiring creatures: But God a far off, refisteth the proud, and denieth grace, or any thing of heaven, to the proud Pharifee: When God first seeth a proud man, he faith, Behold my enemy: The lowly man is Christ's friend.

4. Though the woman be a dog in her own eyes, and so a sinner; See, O sinner, rich mercy, that Christ should admit of dogs to his Kingdom: O grace, that Christ should black his fair hands (to speak so) in washing foul and defiled dogs: How unworthy sinners, and so foul sinners, that they should be under Christ's table, & eat his bread within the Kings house: What a motion of free mercy, that Christ should lay his fair, footless, and chaste love, upon so black, defiled, and whorish souls? O what a favour, that Christ maketh the Leopard and Ethiopian white for heaven? These two go together, Reve'. 1. 5. Who has loved us, and washed us: Humble sinners have high thoughts of free-grace, stand not afar off, come near, be washed, for free-grace is not proud, when grace refuseth not dogs; salvation must be a flour planted without hands, that growth only out of the heart of Christ. Take humble thoughts of your selves, and noble and high thoughts of excellent Jesus to heaven with you: A curse upon the creatures proud merits,
merits, if you make price with Christ, and compound with everlasting grace, you shame the glory of the Ransom-payer. It's no shame to die in Christ's debt; all the Angels; the Cedars of heaven are below Christ; Angels and Saints shall be Christ's debtors for eternity of ages, and so long as God is God, sinners shall be in graces compt-book.

5. Use.

The truly humble is the most thankfull soule that is; unthankfulness is one of the sins of the age we live in; it floweth from 1. Contemning and despising God's instruments; The valour of Jephthah is no mercy to Israel, because the Elders hate and despise a bastard, Judg. i. 1, 2, 6. The curing of Naaman; leprosie is not looked on as a mercie: Why? washing in Jordan must do it, and there be better Rivers in his own land, in Damascus: Not onely God, but all his instruments, that he worketh by, must be eye-sweet to us, and carry God and omnipotencie on their foreheads, else the mercie is no mercy to us. 2. Mercies cease to be mercies when they are smocked and blacked with our apprehensions: David, 2 Sam. c. 18. & 19. receiveth a great victory, and is established on his Throne, which had been reeling and staggering of late, but there's one fix circumstance in that victory, his dear son Absalom was killed, and the mercy no mercy in David's apprehension; Would God I had died for Absalom; so a little crosse can wash away the sense of a great mercy; The want of a draught of cold water, strangles the thankfull memory of God's wonders done for his peoples deliverance out of Egypt, and his dividing the Red-sea. What a price would the godly in England have put on the removall of that which indeed was but a Masse-book, and the burdensome Ceremonies, within these few years? But because this mercy is not moulded and shapen according to the opinion of many, with such and such a Reformation, and Church government, I am afraid therers fretting in too many, in stead of the returne of praise;
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praise; and hating of these, for whom they did sometimes pray; God grant that the sufferings of the Land, and this unnatural blood-shed may be near an end; except the Land be further humbled, I fear the end of evils is not yet come. This is a directing of the Spirit of the Lord, to teach God how to shape and floor his mercies toward us. Is it not fitting there be water in our wine, and a thorne in our rose? Shall God draw the lineaments and proportion of his favours after the measure of my foot? Shall the Almighty be instructed to regulate his ways of supernatural providence, according to the frame of our apprehensions? O, he is a wise Lord, and wonderful in counsel: Every mercy cannot be overlaid with Saphires and precious stones, nor must all our deliverances drop sweet-smelling myrrhe. God knoweth when, and how to levell and smooth all his favours, and remove all their knots, in a sweet proportion, to the main and principal end, the salvation of his own: There is a crook in our best desires, and a rule cannot admit of a crook, even in relation to the creature, far lesse to him who doth all things after the counsell of his own will.

Truly Lord, the dogs] See and consider this woman, whose faith was great, as Christ faith, and so was justified: she confesseth, and esteemeth her self a dog, and so an unworthy and profane person.

Doct. A justified believer is to confess his sins, to have a sense & sorrow for them, though they be pardoned. The word is clear for both confession, and sorrow for sin: though Antinomians make it a work of the flesh in the justified person, either to confess sin, or to sorrow for it, or to crave pardon for it: For confession there is commandment, practice, promise, Numb. 5. 6. Speak unto the children of Israel, when a man or a woman shall commit any sin that men commit to do a trespass against the Lord, and that person be guilt...
ty. 7. Then they shall confess their sin, that they have done: This is not a duty of the unconverted only, but tying all the children of Israel, men and women, Jam 5. 16. Confesse your faults one to another: Now its not confession to men only, as if they were sins onely before men, which the justifiied person committeoth, and not sins in the court of heaven before God, as Libertines teach: therefore it is added, Confesse--and pray one for another, that ye may be healed, for the effectuall fervent prayer of a righteous man availeth much. Then justified persons are to pray for pardon of sins confessed. I take it to be a Precept, that as many as say, Our Father, to God in prayer, should also say, Forgive us our sins as we forgive them that sin against us; and so pardon of sins, by a justifiied person, and a son of God, is to be asked when we pray for Daily bread, and the comming of Christ's Kingdom, Hos. 14. 2. Take with you words, and turn to the Lord, say unto him, Take away all iniquity: This must be a confession, that a people turned to the Lord are in their iniquities.

2. This is set down as a commendable practice, Ezra 10.

1. Ezra confessed and weped, Nehem. 9. 1, 2. And the seed of Israel separated themselves from all strangers, and stood and confessed their sins, and the iniquity of their fathers. Dan. 9. 4. I prayed unto the Lord, and made my confession. So David, 2 Sam. 12. 13. I have sinned against the Lord. Isa. 64. 5. the Church confesseth, Thou art wroth, for we have sinned, ...6. But we are all as an unclean thing. Isa. 59. 17. For our transgressions are multiplied before thee, and our sins testify against us. Job 7. 20. I have sinned against thee, O preserver of man. Psa. 40. 12. My sins are more in number then the hairs of my head. Jer. 14. 7. Our iniquities testify against us--our backslidings are many. Its a vain shift to say, The Church prayeth and confesseth in name of the wicked party, not in name of the justifiied ones; for as many as were afflicted, confesseth their sins, for the which the hand of God was upon them; now
now God's hand was upon all: Daniel, and Jeremiah, were carried away captive, yea, the whole seed of Jacob, Isa. 42. 24, 25. Isa. 64. 5, 6, 7. and Jeremiah, Lament. 1. 16. in name of the whole captive Church, faith, The Lord is righteous, for I have sinned. 3. There is a promise made to these that confess: Prov. 28. 13. Whoso confesseth, and forsaketh their sins, shall have mercy. Psal. 32. 3. When I kept silence, (and confessed not) my bones waxed old, &c. Ver. 5. I said I will confess my transgression unto the Lord, and thou forgavest the iniquity of my sin. And this is not an old Testament-spirit onely, for the same promise is, 1 Joh. 1. 8, 9. If we confess our sins, he is faithful and just to forgive, Lev. 26. 40. If they shall confess their iniquity, 42. Then will I remember my covenant with Jacob. 3. Not to confess, is held forth as a guilefulness. Jer. 2. 35. Yet thou saidst, Because I am innocent, surely his anger shall turn from me, behold, I will plead with thee, because thou sayest, I have not sinned: Its a token of impenitencie. Jer. 8. 6. No man repented him of his wickednes, saying, What have I done?

2. Ephraim, Gods dear childe, is brought in, as commended of God, and the Lord telleth over again Ephraims prayers and sorrowing for sin, Jer. 31. 18. I have surely heard Ephraim bemoaning himself, &c. We have a precept for it in the New Testament, Fam. 4. 9. Be afflicted and mourn and weep: Let your laughter be turned to mourning, and your joy to heavinesse, 10. Humble your selves in the sight of the Lord, and he shall lift you up. Now there is better reason to mourn for sin, because they did lust, war, and were contentious, then because there was afflictions on them. Nature will cause any cry, when punishment is on them, but not nature, but Grace, not the flesh, but the spirit causeth men sorrow for sin as sin, Levit. 26. 41. If then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity, 42. Then I will remember my covenant with Jacob. 2. To mourn for sin is a Grace promised under the New testament,
And I will pour upon the House of David, and upon the Inhabitants of Jerusalem, the Spirit of Grace and Supplication, and they shall look upon me whom they have pierced, and they shall mourn as one mourneth for his only begotten son.

3. Those for whom the consolations of Christ are ordained, are the mourners in Zion; But the consolations of Christ, are not for legall mourners, and such as are weary and laden for sin, and yet never cometh to Christ, nor believeth; there's no promise made to such mourners as Cain and Judas were. Can we say that God promiseth Grace and mercy to any acts of the flesh, or of unbelief? 4. It's a mark of a conscience in a right frame, to be affected with the sense of the least sin as David was one in whose conscience there remained the character of a stripe, when he but out the lap of Saul's robe, 1 Sam. 24. 5. And when wicked men sin, their conscience is past feeling, Eph. 4. 19. And seared with an hot iron, 1 Tim. 4. 2. It is not an Argument of Faith, apprehending sin pardoned, not to mourn for sin and confess it; for if this be a good Argument, that if we being justified, cannot but out of unbelief, sorrow for a sin that before God is no sin, as it is, Jer. 50. 20. Fully removed and taken away, Joh. 1. 29. Mic. 7. 19. Cast in the depths of the Sea, (as Libertins argue) for then (say they) we were both to believe, that that sin remaineth and maketh the justified person, lyable to Eternal wrath, and so to sorrow for it as sin before God; and also to believe that it is taken away, and maketh the person not lyable to Eternal wrath, which are contradictory. If this (I say) were a good Argument, then were we not to eschew the committing of sin, because it is also no sin before it be committed, being pardoned (as Libertins teach) from eternity.
committed, it must be upon this ground, that it is sin before God, and not taken away by Christ's death, else we should not abstain from sin as sin; but this is a false ground to Antinomians, and inconsistent with the object of faith, which is to believe this truth, that all sins past, present, and to come, are equally removed, pardoned, yea, and in Christ taken away, as if they never had been; and so sorrow for sin committed, being an act of the sanctified will displeased with sin, if it be unlawful, the will of the justified person is not to be displeased with it, ere it be committed; but by the contrary, if he is not to be displeased with sin committed, but rather to will its commission, not to sorrow for it, because he believes its pardoned, and in God's Court its no sin to him, being in Christ; by the same ground, ere it be committed, in God's Court its no sin; and so, neither can he be displeased with it, ere it be committed, but may also will it, and believe its pardoned, and he ought to have no act of remorse, nor reluctance of conscience, which is God's Solicitor, before the committing of it: For how is it not equally an act of the flesh and unbeliev to fear sin to be committed as not pardoned in Christ, as to fear sin already committed as not pardoned? 2. If it be a lie and an act of unbeliev for any justified person to say, (Lord I have sinned) (O God, thou knowest my foolishness, and my sins are not hid from thee) as justified David's faith, Psal. 69. 5. in regard all his sins are pardoned, and the man in faith, contrary to the sense of his weak flesh, is to believe that they are all taken away. Upon the same pretended ground of faith, he is to say, (Lord, I shall never sin, though I am to commit adultery, and to murder innocent Uriah to-morrow, yet thou, O God, neither to-morrow, nor at any time, dost see my foolishness and sins) because the sins to come are equally removed, and taken away in the free justification of grace, as the sins already past. Master Eaton's faith, To hold, that when God hath justi-
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Libertines conspire with Papists in the Doctrine of Justification.

Chemniti-us exam. Con. Trid. pag. 94.

How sins are removed in justification, and how not.

Nay, give me leave to say, that Antinomians make justification and free grace their Common-place of Divinity, as if they onely had seen the visions of the Almighty, and no other, but they are utterly ignorant thereof, for they confound and mix what the Word distinguisheth, because justification is onely a removall of sin by a Law-way, so that in Law it cannot actually condeme, Ro. 8. 1.

There
There is no condemnation to them that are in Christ Jesus, \( \text{λευτέρα ἁπάντως, he faith not, ἀνέχεσθαι, nothing that deserveth condemnation; Nihil condemnabile: So that in Law, all obligation to externall punishment, called Reatus personne, the guiltinesse of the sinner is removed, and he shall never be condemned for sin, because Christ did bear that guilt for him; hence we say, in this regard its blasphemy to say, that tears of sinners do wash away sin, that sorrow for sin, and fasting, pacifeth, or removeth Gods wrath; for my part I never used such Popish and unflavoury speeches. Papists do, and we must distinguish between the 1 x Rhetorick, and the strict Divinity of fathers. But 2. Justification is not an abolition of sin in its reall essence, and Physicall indwelling. Justified Paul sigheth and crieth, Rom. 7. 14. I am carnall, sold under sin. 18. I know that in me, that is, in my flesh, dwelleth no good. 24. O wretched man that I am, who shall deliver me from the body of this death: Now if the sense of the corrupt flesh make these complaints in Job, David, Paul, and if sinfull flesh oppositely preconfers, apprehending the just contrary in Christ who justifieth the sinner, dwell not in us, Then 1. David, Job, Paul, did lie in these confessions, for to speak contrary to the language of justifying faith, must be a lie. 2. They were not really carnall, and sold under sin, but onely according to the sinfull doubting and apprehension of the flesh: Pauls crying out of the body of sin, was an irrationall, fleshly, and hypocritical complaint. 3. We are not to grow in the grace of sanctification, and abstinence from yeelding to the motions of the flesh, because if there be no sinfull imperfections in our sanctification, we are not to grow in grace really, but onely in the false and hypocritical apprehension of the flesh. 4. If God see nothing of sin in the Saints after their justification, then there can be no sin in them after justification, and so the justified cannot sin, except they may sin, and yet God
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God cannot see them sin, contrary to Ps. 69:5. Ps. 139:12. Yet John faith, even of himself, and of these who have an Advocate in heaven, 1 Joh. 2:1. That if we say we have no sin we deceive our selves, and the truth is not in us, 1 Joh. 1:8. Now he cannot speak of men as considered in the state of nature and un justified, because to answer a doubt of weak consciences who said; oh if we have sin, then are we eternally lost and condemned: he answereth, 1. the justified are to confess, v.9. and God is faithful to forgive: 2. He answereth, 1 Joh. 2:1. If we sin, we have an Advocate with the Father. 5. It must inevitably follow that Christ commanding these who have a Father in heaven to pray (for give us our sins) commandeth them daily to pray out of a fleshly doubting, not from the Spirit of Faith; I had rather lay with Scripture, that all the justified Saints must take down their Top-Sail, and go to heaven halting, and that they carry their bolts and setters of indwelling sin through the field of Free-Grace, even to the gates of glory, Christ daily washing and renewing Pardons, and we daily defiling, to the end that grace may be grace.

6. Yea, the Scripture is most clear, that the fairest face that is now shining in glory, was once even in the Kingdom of Grace, and in the state of justification, blacked with sin, and sin-burnt by reason of sin dwelling in them, 1 Kin. 8:46. For there is no man that sinneth not. This is a black put on the faces of all men dwelling on the earth, amongst which you must reckon justified, and pardoned souls, Ecles. 7. v.20. For there is not a just man upon earth, that doth good, and sinneth not. Then there's a Thorne in our fairest Rose, Davids Sun shines not so bright, but there's a cloud going over it; in every justified mans good he doth, in every sacrifice he offereth, there's some dung; The sun hath looked on him; Augustine had the same controversy, but on another ground with Julian, who also of old, conceived that justi-
justified souls were free of inherent sin, as Libertines now teach, but Augustine faith alway, That sin dwelleth in the regen rate, but it is not imputed, and concupiscence after Baptisme is removed: Non ut non sit, sed ut non imputetur: Not that it is not, but that in the Court of justice it is not reckoned on our score: by which it is more then evideit that justification is not such an abolition of sin, in its root and essence, as shall be in the state of glory, when root and branch shall be abolished, and not only shall justification free us, as it doth in this life from all Law-guilt, and obligation to wrath, which is but Actus Secondus, the second Act of sin, the effect, not the essence of sin, but also justification being perfected, all indwelling of sin shall be removed; sin in the justified hath but house room, and stayeth within the walls as a Captive, an Underling, a servant, it hath not the keys of the house to command all, nor the Scepter to rule: All the keys are upon Christ's shoulder, far leffe hath it a Law-power to condemn, therefore faith Augustine excellently, Cont. Fabian, lb.6. c.5. Sanat vitiatum a reatum statim, ab infirmitate paulatim: God healeth the sinner from his guiltinessse (its a Law word, and a Law cure) presently, but from his infirmity by degrees, by little and little, and Gregory, Moral. lib.29.c.2. Quid in hac vita omnes, qui veritatem sequimur, nisi aurora sumus? aurora enim noctem preteriisse nunciat, nec tamen diei claritatem illa sati ostendit, sed dum illam pellit, & hanc suscipit, lucem te-nebris per mixtam tenet, sic nos quaedam jamque lucis sunt a-gimus, & tamen in quibusdam ad hastenebrisum reliquis non caremus: The holiest in this life, is but the dawning of the morning, we are half night, half day, Prov.20. v.19. Who can say I have made my heart pure, I am clean from sin? Who can say I have a clean heart, and not lie? Libertines can say it, in a higher manner then Papists, who acknowledge that venials, little sins, and motes are in us alwayes in this life; but it may be this is the Old Testament-Spirit that Ipea-
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speaketh, as they say, but the Apostle, Rom. 3. applyeth the Psalme 14. that stoppeth all mouthes of the world, as so many guilty malefactors at the high bar of heaven, and he proveth that no flesh, not David nor the holiest on earth can be justified by works, either done by the strength of nature, or by the help of grace: now if there be no indwelling sin in the justified person, we answer not Papists and Pelagians, who say, That we are justified by works done by the help and aid of grace after regeneration, but not by the works that we perform by the strength of nature; for if there be no indwelling sin in the regenerated, all their good works must be perfect and finleffe, and can draw no contagion from an impure heart, because if there be no indwelling sin, and no imperfect sanctification in us (as Master Eaton saith, its hypocrisy so to think or say) how can an impure heart defile these works, that are done by the aid of grace? for that which is not, hath no operations at all; if there be no contagious fountain, and no indwelling sin, but root and branch be removed in justification, then such a fountain cannot defile the actions, Rom. 3. 2. In many things we offend all, Metaphor from travellers walking on stony or slippery ground, Rom. 7. 24. O wretched man that I am, who shall deliver me from the body of this death? If this was but the flesh and unbelief that made this complaint, then the combat between the flesh and the Spirit, shall come from the flesh; now the conflict of two contraries, such as are the flesh & the Spirit, is not from the one more the other, but equally from both; the conflict between fire and water, is neither from the fire only, nor from the water only, but from both, yoking together; yea, certain it is, that the flesh cannot, and doth not complain of its own motions against the spirit, sin cannot complain of sin, its the renewed part that complaineth of the stirrings and motions of the unrenewed part: Satan is not divided against Satan, nor sin against sin, Its
Its true, the sins of the Justified are said to be sought, and not found, Ier.50.20. And our transgressions are said to be blot¬
et out, and blotted out as a thick cloud, and to be remembred no more, Isa.43.25. Is.44.22. Ps.51.1. And to be subdued, and cast in the depths of the Sea, Mic.7.19. and we washed, Rev.1. 5. Ps.51.2. And made whiter then the snow : 7. And Chrifts Church is so undefiled, so faire as the Moon, clear as the Sun, Cant.5.2. c.6.10. That Chrift himself giveth a testimony of her, Cant.4.7. Thou art all fair my love, there is no spot in thee ; all which are true in a Law-sense, and in Legall and Morall-Freedom from sin, in regard the sins of the justified and washed in Chrits blood, shall no more be charged upon them to their condemnation, then if they had never com¬
mitted any sins at all, and as if their sins were no sins to witnesse against them in judgement, they being cloathed with Chrits white and spot-leffe righteousness; for they are in their actual guilt, as touching the Law-sting and power, as no sins, no debts, but oblitrated in the Book of Gods accomplish, and as a blotted out cloud, which is no cloud, in which regard they must be white and faire whom Chrift washeth: I professe it is sweet to be dipped in the new foun¬
tain opened to the house of David, and the inhabitants of Jerusalem, for sin and for uncleanness, and under the sweet and fair hand of the Mediator, that he might wash us, I know he should not be ashamed of his labour, but should make fair and white work. But in regard of the inherent root, es¬
fence, and formall being of sin, the Saints are not freed and delivered from sin, but these same sins, though broken in their dominion to command as Tyrants, and removed and taken away, Quod actualem reatum eterna mortis, in their Law demerit and guilt, yet do remain and dwell in the Saints, while they are here in this life; and these two removals of sin differ much, the former is a Law-removall of sin, not the removall of the essence and being of sin, the other removall.
is a Physical removall in root & branch; and therefore done by degrees according to the measure of begun sanctification, and shall never be perfect in this life, while that habite of sanctification which is contrary to sin Physically considered, shall be introduced, and the person perfected in glory: whereas the former removall is so perfect, as the person is made spot-less and whiter than snow; which two removals of sin, may be thus illustrated, there is a man defiled with leprosie in his bodie, this is a Physicall contagion, the same man is condemned to die for a high point of Treason against the State and Prince, this is a Law-Contagion: The Physitian cureth him of his Leprosie by a Physicall expulsion of the disease, but by degrees, and by little and little, and maketh at length his skin as the skin of a young childe. The Prince and State sendeth to him a free Pardon of his Treason, and he is at once perfectly acquitted from his guilt, but the Princes Pardon doth not Physically, and really expell out of his person the shame, the inherent blot and infamy of his soul and treacherous disloyalty that he committed against Prince and State, so as this Pardon should transubstantiate and change him by a Physicall transmutation in a person as innocent and blameless, as any the most loyal subject of the Kingdom, the Pardon putteth only upon him a Law-change, and a Morall immunity and freedom from a shameful death; and Christ's pardon in like manner doth remove a Law-obligation to eternall death, so as there's no condemnation to the man, but it removeth not the inherent and Physicall blot, nor the real obliquity between his foul sin, and the Spirituall Law of God; nor doth it make him perfectly sinless and holy as if he had never sinned, as Antinomians dream, so the justification of the Saints is like the free acquitting of a broken man, that hath borrowed thousands, and is unable to pay, the canceling of his Bill freeth him in Law, from paying the sums, but doth

Simile.

Simile.
doth in no case make him a man that never borrowed mony; nor doth it free him from that inherent blot of injustice, in regard of which he is a broken man, who hath wasted his neighbours goods; but perfected sanctification expelleth sin in his essence, being root and branch in its dominion, Lordly power indwelling, so that it is no more: and this is like the expelling of night-darkness out of the whole body of the Aire, by the presence of the Sun diffusing its beams and light, from East to West, and North and South: I grant the habit of sanctification perfected in glory doth not make it a false proposition, that such a pardoned and washed Saint never sinned, for Factum infectum, fieri non Potest: What is done, can never be undone; that were a speaking contradiction, but it putteth the man in that State that he is as free of the indwelling of the body of sin, and perfectly holy, as the body of the Aire at Noon-day is free of darkness, and qualified with inherent light; now Antinomians cannot endure (especially Master Eaton their chief leader) that we say that sanctification is unperfect in this life, or that the indwelling of sin can consist with free justification, and remission of sins in Christ's blood: But let us turne our eyes a little toward the wisdom of God's free dispensation, to learn the reasons why our Lord will have justified Saints to go halting to heaven.

1. He can at our first conversion make us Glorified and perfected Saints; but its his wisdom to take a time and succession to perfect his Saints, he took about thirty and three years on earth for the work of our Redemption, and would for three dayes lodge in the grave, as it were a neighbour to our Father corruption, and the worme our brother and Sifter, Job 17.14. (Though he saw no corruption, Psa.16.10.) He hath been dressing up the high palace of Glory, his Fathers house, these sixteen hundred years, if he be pleased to take moneths and years to the work of the applying of the
purchased Redemption; whereas he might and could have done it in one instant, as he created light out of darkness with one word; we are to be silent, his wisdom in so doing is sufficient for us. The second heaven, and the new light in the Redeemed soul is done by continued acts of omnipotence; the first heaven was sooner made; shall it seem hard to us, that our midnight, and our full noon-day-light of grace are not existent in one instant together? We are to wait on in patience, and not to fret that we cannot at our first conversion pray out of us the indwelling body of sin, and sigh out the weight and sin that doth so hardly beset us, Heb. 12. 1. God is wise who will have our day to break and dawn by degrees, and our shadowes to flee away; and our Sun to arise to Noon-day-light, through length of time, if a creature, yea, the most excellent of created Angels should but sit at the helme of this great world to Rule and Governe all things but for fourty and eight hours, the Sun should not rise in due time, the walls and covering of the great building of the world should fall, the Globe of the world, and of the whole earth should reele to and fro, and stagger like a drunken man, all should go to confusion; and so if we had a world of Grace of our own carving, and had it in our wise choice to go from the first moment of our New-birth to heaven, without sin, we should lose our selves by the way, and take one new debt, that should require the new and fresh crucifying of the Lord of Glory; we should be no better Tutors, Governors, and Lords to our selves, then Adam and the Angels that fell: The weight of a Saints Heaven and Hell upon his own clay-shoulders is a Heaven put to a great hazard, or rather to a remediless losse: I shall easily grant that its sure that my Heaven be upon Christ's shoulders.

2. Grace worketh suitably to the nature of the Patients, the Vessell would be prepared with the frequent sense of Grace, before Christ powre in it the habite of Glory, its fit we
we see and feel the shaping and sewing of every piece of the wedding garment, and the framing, moulding and fitting of the Crown of Glory for the head of the Citizen of heaven; yea, the repeated sense and frequent experiences of Grace in the ups and downs in the way, the falls and risings again of the Traveller, the Revolutions and changes of the spiritual condition, the new Moon, the darkened Moon, the full Moon in the spirits ebbing and flowing, raiseth in the heart of Saints, in their way to the Country a rank smell, of that fairest Rose and Lillie of Sharon, Jesus Christ, the delight of men, and Angels; that as Travellers at night talk of their soul way, and of the praises of their Guide, and Battell being ended, Souldiers number their wounds, extoll the valour, skill, and courage of their Leader and Captain; so the Glorified Souldiers may take loads of experiences of Free-Grace to Heaven with them, and there speak of their way and their country, and of the praises of him, who hath Redeemed them out of all Nations, Tongues, and Languages: The half drowned man shaketh his head, and dryeth his garments before the Sun in the Shoare with joy and comfort: The impressions of the kisses of the face of him that sitteth on the Throne, are the deeper, that the frequent experiences of Grace have been many, much dirty and dangerous way, and the lively and hearty welcome of Glory suiteth well together.

3. As there is much; yea, an exceeding weight of Glory in heaven, so its convenient that the way to Heaven be strewed and covered with Roses of renewed acts of free Grace, and Christ's repeated expressions of new pardon, one expression coming after another; that since the Saints pray daily forgive us our sins, it is in the wisdom of God fitting, that as glory in Heaven is one continued act of happiness for all eternity, so the Grace that maketh the old and sinfull man a new creature, should be one continued act of Grace, and
and as many streams and rivers are one water, and one spring in the fountain, and many lines one, in the center; and thousands of generations of men, are but one man, in the first father Adam; so multiplied acts of Grace in the Saints, from the first moment of their conversion, to the period, and first hour of their glorification, are but one Fountain-Grace; in God, revealed in the Mediator, Christ: and there can be no reason why our first conversion should be free Grace, and the perseverance of the Saints in Grace, and all their steps in the way should not also be Grace: Grace is not only single in the Saints, but Grace and peace must be multiplied on them.

4. The standing and prorogated intercession and advocacy of Jesus Christ, every day, upon occasion of new committed sins, 1 J oh. 2. 1, 2. and the golden Altar that hath been hot these 1600. yeers, Rev. 8. 3, 4. with the fresh prayers of the Saints, must have a daily use, so long as Christ is in the Office of the great, true, and exalted high Priest, now passed into the holy of Holiest; and better it is that Christ act Grace again and again, in heaven, as we sin again and again, on earth, then that the act of our high Priests intercession had been all but one act on the Cross, and the way to heaven was made long, and falls there must be in the way, to the end that I might lodge many nights and moneths by the way, with my guide Christ, and my expenses and charges in the way might be free Grace.

5. Faith hath its work in our graduall mortification, we beleeeve that Christ shall perfect what he hath begun, so it was needfull that Winter, and moneths of Spring and Summer go before our harvest and reaping of the fruits of the tree of life.

6. Christ workes in the lower kingdom, as making the higher kingdom the copy and samplar of his working, now its most suitable for flowers and roses, that must be transplanted
planted to grow up in the high garden beside the tree of life, and to blossom out glory for all eternity, that they grow for a time in the land of Grace, that they may take kindlie with the soil, so the lower and higher gardens of Glory and Grace differ not in nature, what growtheth in the one, can well grow in the other, they cannot suit with the happiness of that land, except they have experienced the happiness of continued Grace in this land, and Christ maketh forms of sin to blow upon his young heirs for their Winter, God keeping life at the root, that they may be fitter for an eternallie green flourishing Summer of Glory, and when Christ consecrated himself through many afflictions, that he might be an heir suitable for Glory, he being brought through fire and water, hot and cold, and many changes to heaven, and so came to eternall happiness through many yeers continued holiness; it was not fit that Christ, who was to make heirs like his rule and example, should bring them to glory with a leap and a step, from a justified condition, to a glorified estate, without an intervening progress in sanctification and holiness; Christ understandeth well the fundamental Laws of the higher City, the new Jerusalem, the frame of the government of that kingdom, is that none be received as free Citizens of Glory, but such as have served Apprentices, Minors, little children, under Tutors to Grace, and the way of holiness; he is of too short standing, who cometh hot and smoking out from his lusts, a justified sinner, to step immediately into Glory, and so here is a stranger welcomed to heaven from hell; a child of Satan, playing at the Devil's fire side yesterday, or the last hour, now this day, this same very hour, must be enrolled amongst those who walketh with the Lamb, in white: Some Soldiers, I grant, are advanced to be high Commanders, Persalum, by a leap, but its for some piece of rare service to the Prince and State, and its like, the repenting
The Triall and Triumph of Faith.

Serm. XVIII.

Prising Thee, in few hours space, had been in three severall Kingdoms, in the state of Nature, the Kingdom of Darkness, and the Kingdom of Grace, and that day with Christ in Paradise. But this is (I conceive) rare; and give me leave to say, Princes at their Coronation do some extraordinary acts of Grace, by priviledge of the new Crown, that they may handsell the new Throne with acts of Mercie: Christ was now in an act of pure, unmixed Grace actually and formally redeeming the lost world, on the Cross, and was now this day crowned by his Mother the Church, and installed King Redeemer of Saints, and therefore would handsell Paradise with a sinner, by a priviledge of matchless Grace; there is but one example of it in all the Scripture.

7. The way to heaven is sweeter, that it should be here, Nulla dies sine Linea, that every day and hour that we sin (as every hour we contract new debt) Christ's free Grace might have its daily flux, the fountain opened to the house of David daily running, renewed forgivenesfe going along with this day, our daily bread: hence these noble acts of Grace. 1. Every sin, the least omission by Law, is hell, Deu. 27. 26. Gal. 3. 10. two sins, must be two hells; seven sins, seven hells; then multiplied sins, to the number of the hairs of David's head, Psal. 40. 12. and not sins only, but innumerable iniquities must cause the account of Christ's free Grace to swell and arise to a deliverance from two, from seven, from innumerable hells. O Grace every day, every hour! So then the Rebell brought nine times a day, twenty times a day, for the space of forty yeers, by his Princes Grace from under the ax: how fair and sweet are the multiplied pardons, and reprivals of Grace, to speak so? Here is multitudes of multiplied redemptions, here is plenteous redemption; I desile every hour, Christ washeth; I fall, Grace raiseth me; I come this day, this morning, under the reverence
reverence of Justice, Grace pardoneth me; and so along, while Grace put me into heaven: The Lambs Book of Life containeth not only the names of those who are ordained for that blessed end of eternal life, but also the means leading to the end; then here are written all the sins, all the pardons of free Grace since the first Adam sinned: O, but the Book of life must be a huge Volume! O, how large, and broad, and long must the Accounts of the Grace of Christ be? 2. We are not saved, compleatly, because justified; but Rom. 8. 23. We are expectants of the Divinity of immediate vision, and groan within our selves, waiting for the Adoption, the Redemption of our body; v. 24. and are saved by hope. In regard of Title, we are saved compleatly: but in another sense we are but Lords and Kings in Title only; we are far from the Lands, Rents, Crown, and our fathers house, and so are not saved while our feet stand within the streets of the new Jerusalem. 3. In this consideration, we sigh in our fetters and bolts, and sin remaineth in us, for our exercise and humiliation, that we may have an habitual ingagement to Jesus Christ and his Grace; That soul loveth much, to whom much is forgiven, and especially, when in sense and frequent experiences, much and multiplied backslidings are forgiven.

Object. 1. But justification is one indivisible act of Grace, pardoning all sins, past, present, and to come, and is not a successive and continued act, in progress always, such as is sanctification; for we are but once justified. I answer by these following Aftions:

Affer. 1. There is a double Notion of justification, as D. Abbot teacheth us: There is a universal, and properly so called, justification: There is a partial, and unproperly so called, justification: or, give me leave to say: There is a justification of the person, of the state; or a justification repeated, or rather a reiterated remission: I doubt if it be called

Obj. 1. How sins past, present, and to come, are pardoned in justification.

called a justification. The former justification doth include: 1. The Act of Atonement, made by Christ on the Cross, for all the sins of all the Elect of God, past, present, and to come: this Act is not tied to believing, nor are we properly justified in regard of this Act. But, 2. There is a justification formal, of which Paul speaketh. Rom. 3. & 4. and Gal. 3, 4, & 5. Chapters, which goeth along in order of cause, time, and a required condition of apprehending Christ's righteousness; and this justification of the person, while he believeth, is but once done, and that when the believer doth first lay hold on Christ and righteousness, imputed in his blood. There is, 3. A remission, and taking away of sin: Now according to these are we to consider of doing away sin, in a threefold Notion; for though justification essentially include remission & pardon of sin, yet every remission doth not include justification, properly so called.

Afer. 2. This threefold taking away of sins, I clear from the Scripture: 1. Christ taketh away our sins on the Cross, causatively, and by way of merit, while as he suffereth for our sins on the Cross: So, Joh. 1. 29. Behold the Lambe of God that taketh away the sins of the world. 1 Corinthians 5. 21. He was made sin for us. Colos. 2. 14. Christ blotted out the hand-writing of Ordinances, that was against us, which was contrary to us, and took it out of the way, nailing it to the Cross. 1 Pet. 2. 24. Who, his own self bare our sins on the tree: Isa. 53. 10. He made his soul an offering for sin. This Atonement of blood was typified in Aaron, who Levit. 16. 20, 21. was to lay both his hands on the head of the Live-goat, and to confess the sins of the people, and did translate them off from the people; so as the Goat was to bear upon him all their iniquities, unto a land not inhabited, v. 22. Now this was the paying of a ransom for us, and a legal translation of the eternall punishment of our sins; but it is not justification, nor ever called justification: there
is a sort of imputation of sin to Christ here, and a summe paid for me; but, with leave, no formal imputation, no forinstecall, and no personall Law-reckoning to me, who am not yet born, far lesse cited before a Tribunall, and absolved from sin: when Christ had compleatly paid this summe, Christ was justified Legally, as a publique person, and all his seed fundamentally, meritoriously, causatively, but not in their persons.

There is a second removall of sin, and that is when the believer is justified by faith: Paul, Rom. 4. 6. Even as David (faith he) also describeth the blessednesse of the man, unto whom God imputeth righteousness without works: 7. (saying) Blessed are they whose iniquities are forgiven, and whose sins are covered: 8. Blessed is the man to whom the Lord imputeth no sin: This is the blessednesse of a man born, living, believing. Now we say unproperly, the heirs of a King not born are blessed; Non entis nulla sunt accidentia: So if Christ's removall of sins on the Cross, were justification, all Christ's seed, and we believers of the Gentiles, who were not then born, when Christ died, should be blessed, and justified before we be born. Now in this which is formally the justification of the believing sinner, the believers person is accepted, reconciled, justified, and really translated by a Law-change, from one state to another. I mean not, that there is a Physicall infusion of a new habit of sanctification, and an expulsion of an old habit, as Papiists teach, confounding regeneration, or sanctification, with justification. But there is a real change of the state of the person, 1 Cor. 6. 11. And such were some of you, but ye are washed, but ye are sanctified, but ye are justified, &c. then they were sometime not justified. 2. There is here a real removall of all sins, and a pardon and relaxation from the eternall punishment of all sins, as well of sins to come, and not yet committed, as of sins past, present, and already committed, so as sins not yet
yet committed, shall no more involve the believer in the punishment of eternall wrath, then sins past, or present. Yet 3. the sins not committed, though virtually pardoned, (with correction and submission) are not formally pardoned: that which is not sin at all, but only in a naked potency, it must be pardoned onely in that notion that it is a sin, and not first formally remitted, and then afterward committed; yet is it paid for, and the person freed from all actual condemnation for it: but withall, conditionally, and virtually, so he believe in Christ, and renew his repentance, which graces God shall infallibly give him, because the calling and gifts of God are without repentance: And of this third removal of sin, is that Petition that Christ hath taught justified persons to ask of God: Forgive us our sins, as we forgive them that sin against us: And Nathan faith to David, 2 Sam. 12. 13. The Lord also hath put away thy sin, thou shalt not die. David, before he contracted this horrible guilt of murder and adultery, was a man according to God's own heart, and so his person was justified; this way God daily taketh away sin, Rom. 1. 17. For therein is the righteousness of God revealed from faith to faith, as it is written, the just shall live by faith: Now the life of faith justifying, is not one single act of faith, such as is at our first personal relative and universal absolution; but the believer liveth by renewed and often repeated acts of faith; such as is, To walk from faith to faith: The least faith, even the Minimum quod sic, doth justify, but the Gospel requireth a growth in faith. In this sense remission is a continued, and one prorogated act of free grace, from our first moment of believing, to the day of putting the crown on our head.

If any object that I am contrary to myself, in that I sometimes did write, that justification is a plenary Pardon in one indivisible act of all sins, past, present, and to come, and therefore sin cannot be oftner than once Pardoned: If I should answer that the know-
knowledge we have, especially in so supernaturall a mystery, is but the twilight, or the day-Stars glimmering of sinfull men, it might suffice, but I judge that I speak noting contrary to that.

**Affer. 3.** For two formal justifications of a Believer I utterly deny, which is that which Arminians presse not a little; yea, and the justification of the person, and his acceptance in Gods favour is but one act: I never fall from that acceptance once being in Court and Grace. I illustrate it thus: There’s a Catholike Pardon in a Statute of Parliament, for Grace to all Traitors, and that for Treasons past, and also to come, upon condition, that after new Treasons committed, they address themselves to the Publike Register of the State, and cause insert their names in the blank of that Act of Grace Printed, and in the keeping of some Officer of State; now though any one be Pardoned at his first lapse fully, if he fail again, and again, and yet perform the condition prescribed in Law; we cannot say, he hath obtained twenty, a hundred; yea, as many several pardons of Grace, as he hath failed against King and State, its but one publike Act of Grace made use of several times; so here in the Gospel there is a written Act of the Grace of God in Jesus Christ; Remission to all under the Treason of sin against the Royall Crown and glory of the most High, the Supreame Law-Giver, and that to the acceptation of the person of the Traitor in full favour, when he shall have in his conscience the transcript or transcript of it at first, and also for Grace and Pardon of all after slips and sins against the glory of the Redeemer (so he sin not against the only flower of the Prerogative-Royall, the operation of the holy Ghost in a speciall manner) upon condition he walk from Faith to Faith, and renew his address to Christ the great Lord of the Rolls, who keepeth the Book of life, now I cannot see here many Pardons of Grace, but only the
the double Extract or Copy of the first Act of Free-

Grace.

Obj. 2. Object 2. But the sins Pardoned to the justified person af-
ter the first justification of his person, were never pardoned be-
fore, and they are now pardoned, therefore there must be two ju-

tifications: Ans. They were virtuallie pardoned, and so, as
he shall never come to condemnation for any fins past, or
to come, but the man now standeth, Justus in curia, justi-

fied in the Court, whereas before his first believing, God
looked at him as a Judge doth at a guilty person, whose

person he absolveth from all punishment, because his sure-
yth hath given a ransom for him, and he holdeth forth that
ransom to the Judge, but the man in all his after faults is so
far forth a sinner, as that which he hath done, though he
be a justified David, displeasesthe Lord, 2 Sam. 11.27. And
in so far is he pardoned; but God now looketh on him, as
a Father on an offending Son, and this Son doth not hold
forth a new ransom to God, but onely renew the former:
nor doth it infer a new acceptance of his person, that he had
not before: 3. Nor place in God any new love of free
complacency and good will, but only a further manifef-
tation thereof, and a greater measure of the love of bene-
volence: 4. It is the same Act of Free-Grace that God
putteth forth in pardoning his son now fallen in sin, and in
accepting his person at first. 2. Its the same ransom of
Christ's atonement of his dear blood, that his Faith layeth
hold on now, as before. 3. The pardon of this sin com-
mittted by a justified son, is not the freeing of him from the
eternall punishment of this sin, as if he had been under et-
ternall wrath for it before; for at his first believing, when
his person was accepted, he was fully and freely pardoned
and freed from all the obligation to eternall wrath, that all
or any of his sins past, present, or to come might subject
him unto, but it is the renewing of the certainty of the suf-
ficiency
fficency of Christ's ransom, as applied to take away that sin in particular, and that by a renewed Act of Faith; now the renewed apprehension of the Grace of God in the same ransom of blood for righteousness in Christ, as applied to this new guiltiness, maketh not a new foundation and Law-Act, but doth only apply the Lords first Act of Grace to this particular sin, nor do I mean that Faith for Remission of sins committed after a soul is in the state of justification is nothing else but a mere reflect Act, by which we apprehend, and know the first acceptance of a sinner to righteousness; for its a direct Act, apprehending the former grace of a sufficient ransom, as applied to this new contracted guiltiness; for the sinner is condemned for unbelief, John 3. 18, 36. And because he believeth not, he is liable to the wrath of God; now he is not condemned, because he doth not to his own sense know, feel and apply the Remission of sins and satisfaction purchased in Christ's blood for him, because then he should be condemned, because he doth not believe a lie, for there was never any such Remission purchased for him; he is condemned, not for want of sense and actual knowledge of any such pardon, but for want of confiding on Christ, as on him who hath made a sufficient atonement for all that believeth, and so justifying Faith is some other thing then the sense of purchased Pardon of sins.

Object. 3: Then may I, with the like boldness believe the Obj. 3 Remission of these sins that I am to commit, and so sin boldly, because I am persuaded they cannot prevail to condemn me eternally, as I may with boldness believe the Remission of sins already committed. Ans. There is a boldness of Faith. And 2. a sinful boldness: In regard of boldness of Faith, I am to believe the sufficiency of that unvaluable ransom, that it cannot be more or less, nor intended or remitted, but doth lie under the eye of justice, and equally accepted of God.
How fear of Hell and hope or the reward of life eternall hath influence in our not finning and holy walking.

Object. It is mercenary and peculiar to hirelings to abstain from sin for fear of stripes, or to serve God Intuitu mercedis, for hope of reward. Anf. To abstain from sin, for fear of punishment, as the only and greatest evil (whereas the ill of sin is far greater, and so more to be feared) is mercenary: indeed, we teach that no man should upon that fear abstain from sin: 2. To serve God for hope of Heaven, as a created good to our selves, separated in the intention from God himself and holiness, is peculiar to hirelings, but not to serve God simply for heaven, Moses did it, Heb. 11. 25, 26. Its Christ's Argument in stirring up his Disciples to suffer for righteousness, Matth. 5. 12. For great is your reward in Heaven. And its no leffe mercenary which Libertines
tines teach that to serve God for actual hire, in hand already purchased; to wit, for deliverance from Hell, and a purchased redemption, then what we teach, that we may serve God for hope of good to come, if the intention in both be not steeled with grace, and free of selfliness.

SERMON XIX.

Obje#. But the Gospel from the Law of love, not the Law itself, forbiddeeth the believer to sin, neither teach we (say they) that the Gospel maketh sin to be no sin, but it onely makest it to be no more my sin, but Christis, and counted on his score, who was wounded for my iniquities, and was my surety, and therefore his payment is my paiment, so as we have no more conscience of sins.

Answ. Its true, the Gospel speaketh no contradictions, and makest not sin to be no sin, or Davids adultery not to be a violation of the seventh Commandement: indeed, it makest Peters denial of Christ not to be Peters sin, in a legal and forinsecall way, but that Peter beleevings in Christ, who justifieth the ungodly, shall not be condemned for that, nor for any other sin, that, and all his other sins with that, are counted upon Christis score. But the denial of Christ, in another relation, is the sin of Peter only, to wit, according to the Physical inherencie of it, in that it proceeded from Peters lust, and body of sin dwelling in him, and not any way, from Christ Jesus, and in that its against Christs express commandment, who charged Peter to confesse his Lord and Master.

But Antinomians, and by name D. Crisp, teach us, that not onely the guilt of sin, but sin it self, really, and inherently, was laid upon Christ, in regard Christ was not by way of supposition onely, or imagnation counted the sinner, but made sin: And 2. In regard, not onely the guilt of sin, but sin it self was laid upon Christ, for faith D. Crisp, the guilt of sin and sin it self are all one. Gen 42. 21. When Josephs brethren were accused for Spies, they say, we are guilty concerning our brother, in that we saw the anguish of his soul, when he besought us and we...
We would not hear. Reuben expoundeth the meaning, ver. 22. Did not I say to you, sin not against the lad? But you would not hearken unto me, and therefore, behold, we are guilty. What is that? We did sin against the child. To be guilty therefore, and to commit a sin, is all one, they are but two words expressing the same thing. 2. Suppose a malefactor be asked, Guilty, or not guilty? He answers, Not guilty: What doth he mean? He means, he hath not done the fact that was laid to his charge. When the jury is asked, Guilty, or not guilty? The jury faith Guilty, what do they mean? Do they mean any thing in respect of punishment? No: The jury hath nothing to do with that, but onely in matter of Fact; that is, whether the fact be done, or not done—It had been extream injustice to punish Christ, if sin had not been on him, and if he had been at his Arraignment compleat and absolutely innocent, even as if a Judge should hang a man, though there were nothing found against him.—Man is a broken debtor, and Christ a surety; God is content to take Christs single bond, and looketh for no other pay-master but Christ: sin was really translated upon Christ, else it was false that the Lord laid on him the iniquities of us all; yea, by this transaction of sin, Christ doth now become, or did become, when our sins were laid on him, as really and truly the person that had all these sins, as those men who did commit them really and truly had them themselves—So Christ was made sin it self, we are made righteous in him, this is no imagination: But as we are actually and real sinners in Adam, so here is a real act, God doth really passe over sin upon Christ, still keeping this fact, that Christ acted no sin; so that in respect of the act, not one sin of the believer is Christs: but in respect of transaction, in respect of passing of accounts from one head to another, in respect of that, there is reality of making of Christ to be sin,—If a Judge will think such a man to be a malefactor, and by reason of his thoughts that he is a malefactor, he will actually hang this man; Is there any justice in such an act? If God will but suppose Christ to have sin upon him, and knows that he hath it not, but others have the sins upon them; and upon this supposition will execute Christ; What will you call this? Isa. 53. He shall bear the sins of many; Doth a man bear a thing on him in a way of supposition? Or, Where there is bearing, is there not real weight? The Lambe of God taketh away the sins of the world, Joh. 1, 29. Can it sink in a reasonable person, that a thing should be taken away, and yet be left behind? It is a fiat contradiction: if a man be to receive money at such a place, and he doth take this money away with him, is the money left in the place where
where it was, when he hath taken it away? Although I have searched the Scripture as narrowly as possibly I may, yet this I finde, that throughout the whole Scripture there is not one Scripture that speaketh of imputing our sins to Christ; but still the holy Ghost speaketh of sin not imputed to us, and of righteousness imputed to us.

Let me answer: That in all this you shall finde Grace turned unto wantonness, in all this mans Sermons there is not one word to stir up to the duties of sanctification and holinesse, but there is much in these words, and severall other passages of his two little Volumes of Sermons, to depress, and cry down holinesse and walking with God. I shall therefore lay a little on this, and deliver truth shortly in these Positions:

Posit. i. No believers sin is so counted upon Christ's score, as that it leaveth off to be the believers sin, according to its Physicall and reall indwelling: Its true, it is Christ's sin by Law-imputation, and legall obligation to satisfactorie punishment, and only laid upon Christ in that Notion: yet its so the believers sin, as he is to mourn for this very thing, that Christ was pierced, and crucified, to remove the guilt, and the obligation to satisfactorie punishment, Zac. 12.10. And they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son. Yea, its so the believers sin, even when he believeth that his originall corruption is pardoned, yet it dwelleth in him, having the compleat essence and being of sin; so as if he should say, he had no sin, and nothing in him contrary to the holy Law of God; he should deceive himself, and the truth should not be in him, I Joh. 1.8. Yea, let him be a Paul, Not under the Law, but being dead to the Law, Rom. 7.6. as touching all actuall obligation, to eternall death: yet in regard of the reall essence of sin, and proper contrariety that sin hath to Gods righteous Law, he cryeth out, ver. 14. For we know that the Law is spirittuall, but I am carnall, and sold under sin, 17. Now it is no more I, (sanctified A and
and pardoned I, who am in Christ, Rom. 8. 1. dead to the Law, Rom. 7. 6. freed from condemnation) that do sin, but sin that dwelleth in me. If there were no sinfull I (to speak so) and no corrupt self in Paul, which breaketh out into sin; and this indwelling sin were, as really in its essence, and its being removed, and taken close out of Paul, as money taken really out of a place, is no more left in that place, then if it had never been there: surely, then justified Saints were as clean as these, who are up before the Throne, clothed in white: and when Paul saith, It is no more I that do sin, but sin that dwelleth in me: he should speak contradictions, and say, It is no more I that do sin, but it is I that do sin: there should be in justified Paul, No Law in his members, warring against the Law of his minde; as he faith, Rom. 7. 23. No body of death, leading him captive to the Law of sin, ver. 23. and making him wretched, ver. 24. No flesh lustings against the spirit, hindering the regenerated to do the good that they would: as Paul speaketh, Gal. 5. 17. There should be no members on earth to be crucified, as it is, Col. 3. 5. No old man to be put off, no corruption, no deceitfull lusts in us to be abated; as we are charged, Eph. 4. 22, 23. No fleshly lusts in us, which warreth against the soul: as, 1 Pet. 2. 11. No weight, no sin that doth so easily beset us, to be laid aside by the regenerated and justified, who are to run their race with patience, contrary to the Spirit of God, speaking the contrary, Heb. 12. 1, 2. Yea, there shall be no original sin remaining in the justified person which can be named sin, nothing in them lustings against the spirit, nothing to be mortified, crucified, relifted, nothing to be work for the grace of God, nothing to be a field and plat of ground to be laboured on by the spirit, by faith, nothing to be the seed and rise of humiliation, the finner may go to heaven, and be nothing in Christ's debt, to help him against indwelling sin; for that guest is so taken away, as money that was in a place, and
and is every penye really removed to another place: yea, it's a flat contradiction (say Antinomians) to be a pardoned soul, and yet to have sin dwelling in the soul.

Post. 2. The guilt of sin, and sin itself, are not one and the same thing, but far different things; that I may prove the Point, let the terms be considered. There be two things in sin very considerable: 1. Macula, the blot, defilement, and blackness of sin; which, I conceive, is nothing but the absence and privation of that moral rectitude, the want of that whiteness, innocencie, and righteousness which the holy & clean Law of the Lord requireth to be in the actions, inclinations & powers of the soul of a reasonable creature. 2. There is the guilt of sin, that is somewhat which issueth from this blot and blackness of sin; according to which, the person is liable and obnoxious to eternall punishment: this is the debt of sin, the Law-obligation to satisfaction passive for sin; just as there be two things in debt, so these two are in sin; for when a man borroweth money, and profusely and lavishly spendeth it, this is injustice against his brother, in matter of his goods, and a breach of the eighth Commandment. Again, this breach in relation to policie to the Magistrate, and the Law of the land, putteth this broken man under another relation, that he is formally a debtor, and so it is just, that he either pay the money, or suffer for this act of injustice, and satisfy the Law of the fifth Commandement; which is, that he satisfy the Law, and the Magistrate, the publike Father, tutor of a wronged & oppressed brother. Now here be two things in debt: 1. An unjust thing; a hurting of our brother in his goods: this is a blot, & a thing privatively contrary to justice. 2. A just thing, a guilt, a just debt, according to which it is most just, that the broken man either pay or suffer. Now these two, as all contraries do, Factum numerum, they make a number; as just and unjust must be
two things, and two contrary things: I know there be cavils, and abilities of school-men, touching the blots, or \textit{Macula peccati}, and \textit{Reatus}, the guilt of sin, but this is the naked truth which I have declared. Some say the blot of sin is that uncleanness of sin which is washed away by the blood of the Lord Jesus, and this is nothing but the very guilt of sin, which is wholly removed in justification. But I easily answer: The blot of sin hath divers relations, and these contrary one to another: As, 1. There is the blot of sin in relation to the holy Law, as it is a privation of the restitution and holiness that the spiritual Law requireth; and it is formally sin, and not the guilt of sin, in which consideration, as nothing removeth blindness, but seeing eyes; or deafness, but hearing ears; so nothing, formally, removeth sin, but only the perfect habit of accomplished sanctification; and so the blot of sin, \textit{Macula}, is not that which is formally removed in justification, but only in perfected sanctification. 2. The blot of sin in relation to God, as offended and injured, putteth on the habit of guilt, and so it is washed away in the Fountain opened to the house of David, and formally removed in justification, but now it is not formally considered as sin, but according to that which is accidentall in sin; to wit, obligation to punishment, which may be, & is removed from sin, the true essence and nature of sin being saved whole and entire: Hence sin hath divers considerations: 1. As sin is contrary to the righteousness and holiness of the Law, it is formally sin, and this essential form, and life of sin remaineth in us while we live, sin being in an act of dying, or a passion rather to be crucified, and in the way to its grave and perfect destruction, which shall be, when glory shall grow up out of the stalk of Grace, and sanctification shall be perfected; for Grace is the bud, Glory the fruit; Grace the Spring and Summer, Glory the harvest. 2. As sin is a blacknesse contrary to the
the innocencie that the Law requireth, and as it blotteth and defileth the soul, it is a Macula, a spot, a filthy and deformed thing, abasing the creature, making the creature black, crooked, defiled, like the skin of the Ethiopian, or spotted like the Leopard, Jer. 13. 23. 3. As sin is a blot that maketh the creature unpure, unclean, and contrary and hateful to God, so it is a blot and unclean thing to God, and that two ways: 1. As its contrary to God's holy Law, its formally sin, as is before said: 2. As it offendeth and injureth God in his honour and glory of supream Authority, to command what is just and holy, it is an offence, and a provocation, Isa. 3. 8. Psal. 78. 17. A displeasing of God, 1 Cor. 10. 5. 2 Sam. 11. 27. A grieving of him and his spirit, Eph. 4. 30. Gen. 6. 6. Psal. 95. 10. A tempting of God, Psal. 77. 18. Psal. 95. 9. Act. 15. 10. A wearying of the Lord and a making him to serve, Isa. 43. 24. Isa. 7. 15. A loading of the Lord, Isa. 1. 24. A pressing of the Lord, as a Cart is pressed under a heavy load of sheaves, Amos 2. 13. and so is punished with everlasting punishment. Hence there is a twofold guilt, one Fundamental, potential, reatus culpa; the guilt of sin as sin, this is all one with sin, being the very essence, soul, and formal being of sin, and this guilt of sin you cannot remove from sin, so as sin shall remain sin, take this away, and you take away sin itself: But this is removed in sanctification as perfected, not in justification, as all the Arguments of Doctor Crispe go along in their strength to prove that the guilt of sin, reatus culpa, the fundamental guilt of sin, and sin itself are all one; so we shall yeeld all to him, but with no gaine to his bad cause. For Josephs brethren say, Gen. 42. 22. Truly we sinned, Vere pecantes, nos super fratrem nostrum; or were guilty against our brother: This is nothing, but we trespassed against our brother; this is not spoken so much of guilt, as of sin it self; and the Malefactor, saying, he is not guilty, meaneth of
fundamentall guilt, or the guilt of sin, and that he hath not committed the crime charged upon him. But there is another guilt in sin, called reatus pena, reatus personæ, reatus actualis, the guilt or obligation to punishment, the actual guilt, or actual obligation of the person, who hath sinned to punishment; and this guilt is a thing far different from sin itself, and is separable from sin, and may be, and is removed from sin without the destruction of the essence of sin, and is fully removed in justification: Now that this guilt is different from sin: I prove, 1. Because, that which our blessed Surety took upon him for our cause, without taking to him anything which is essential in sin, such as is, to be a Sinner like us, to do violence, to be justly accused of sin, that is different from sin: But Christ took on him the guilt of our sin; that is, the actual obligation to be punished for sin, while as he bare our sins in his own body on the Tree, 1 Pet. 2. 24. And was wounded for our transgressions, and bruised for our iniquities, and did bear on him the chastisement of our Peace, Isa. 53. 5. And died for our offences, Rom. 4. 25. Rom. 5. 6. And this punishment Christ could not have borne except by Law he had obliged himself, as our surety to pay our debts, Heb. 10 4. 5. 6. 7. 8. & 7. 22. Now that in all his life and sufferings he did no violence, committed no sin, nor touched any contagion of sin in his own person is evident, because he was holy, harmless, undefiled, and separated from sinners, Heb. 7. 26. Heb. 4. 15. Isa. 53. 9. The Proposition is sure, for if Christ was so made sin, and punished for sin, and liable to suffer for sin, and yet had not any sinfull or blame-worhly guilt on him, then that guilt of the person by which any is liable to punishment for sin, is some other thing then sin, and the blame-worhly guilt that is in sin; forasmuch, as they are really separated, the one being in Christ, and the other not being in him, nay nor could it be in him.

2. The cause cannot be one and the same with the ef-
nor the subject and fundament one with the adjunct, and that which resulteth from the fundament. But sin is the cause, fundament and subject, from which, guilt or actual obligation to punishment issueth, because therefore is the sinner under guilt-personall, and actual obligation to punishment, because he hath sinned, and is under the guilt of transgression; as he is therefore in Law and justice a guilt-debtor to suffer evill of punishment, because against Law and justice he is a bad-deserving sinner, in doing against, and so by a (reatus culpx) a sin-guilt, hath transgressed a Law; for all evill of punishment, is a daughter which lay in the wombe of the evill of sin; and the guilt of the latter ill of punishment must flow from the former; to wit, from the ill of sin, so, to be guilty, or obliged to eternal punishment, is a fruit and result, or consequent of the fundamental and intrinsicall guilt of sin. 3. An unjust and sinfull deviation from the holy will of God revealed in his Law, and hatefull to, and punishable by God, cannot be one and the same thing with that which is just, and agreeable to the just and holy will of God; but sin it self, in its formall being, is a deviation from the holy will of God revealed in his Law; sin being defined by John, A transgression of the Law, and is hatefull to, and punishable by the Lord. But the guilt of sin, of which we now speak, is nothing but the demerit, and actual obligation to eternal punishment, and is no unjust thing, no transgression of God's will revealed in his Law; yea, the demerit of sin is a most just thing, and the actual obligation to punishment is most just, and holy, and agreeable to God's just will, and obligation to punishment can neither be punishable, nor hatefull to God; yea, it is just with God that the sinner be under Law-obligation, to eat the fruits of the tree of his own planting, to have his teeth set on edge with the sour grapes that he eat himself. 4. He that borroweth money,
and profusely and lavishly spendeth it, is in that a transgresser against the eighth Commandment, he committeth an act of injustice against his brother; now this act of injustice cannot formally or intrinsically be the sin or sinfull guilt of the innocent surety; no Law of God, or man can make actions evil and sinfull, that are Physically, inherently, intrinsically, really the unjust actions of the doer, the formal sin, or intrinsically and fundamentally sinfull guilt of another man, who in that action is innocent, and is not a member, an hand or a foot of the man that committed that fault, which I speak for, the sons of Adam, who intrinsically sinned in Adam; and by God's supreme will were made a part of Adam: yet the surety is formally made a debter, and by Law obliged to pay the debt, and its an act of justice that he pay the debt, his promise to the creditor maketh him a debter, but his promise to the creditor putteth no act of injustice in lavishly spending his neighbours goods on him, for in that he is innocent, and cannot be charged morally, as a faulty and a broken bankrupt, the fruit and effect of the broken mans injustice doth only lie upon him, in regard of his promise. There be three brethren born of the same parents, Adam, John, Thomas; suppose we then that the Law of the city or kingdom is so,that one brother may die for his brother, John murdereth Thomas traiterously, under trust; by Law then John ought to die; the elder brother Adam, out of love, interposeth himself to the Judge to die for his younger brother John; in this case Adam by Law ought to die, and he is in Law reputed and counted the murderer, but truly, not morally, not intrinsically; for he can be reproached formally, with no act of treacherous dealing, as if under trust he had stabbed his brother, for he did no such act; if shame by accident accompany his publike laying down of his life, its morally no reproach, no intrinsiecall blot to him; yea, that Adam dieth
dieth for John the murtherer, it is through his own free consent an act of extrem love, in relation to the judge it is a most just act, and in Law only, in imputation and legal account, he is the murtherer. But poor soul he never thought, nor acted any treachery or cruelty against his brother.

3. Hence this Position: Christ was made sin, or imputed the sinner, and died for us sinners: The second Adam, the first begotten amongst many brethren suffered for his younger brethren, and so, by free consenting to be our Surety, and to die for us, Ps.40.6.7,8. Heb.10.5.6,7. Joh.10.17.18. Joh.14.31. Matth.26.46. Mark.14.42. Joh.18.7,8. He was made by Law-account, sin for us, as the sinner, Joh. 15.13. 2 Cor.5.21. to die for us, Rom.4.25. And the Lord laid upon him the iniquities of us all, Isa.53.6. 1 Pet.2.24. 25. But I judge it blasphemy to say: By this transaction of sin upon Christ, Christ doth now become, or did become, when our sins were laid on him, as really and truly the person that did all these sins, as these men who did commit them really, and truly had these sins on them themselves: For the Elect Believers in Christ were intrinsically, formally, inherently adulterers, murtherers, disobedient, serving divers lusts, Tit.3.3. Dead in sins and trespasses, by nature the children of wrath, Eph.2.1.

And in their own persons acted all these Acts of wickedness, so as sin doth formally denominate them sinners; as whitenesse in snow, in milke, in the wall denominate them all these white: But Christ never is, never was intrinsically, formally, inherently the Adulterer, a disobedient person, nor is sin personally in Christ, to denominate him as really and intrinsically a sinner as David, Isaiah, Peter, Paul for whom he died: For He did never violence, neither was there any decent in his mouth, Isa.53.9. There was no fundamentall guilt, nor any bad deserving in him: How then was he a sinner, or made sin for us? I answer, by meer imputation, and
and Law-account, and no other way: But the Libertine faith, it were the greatest injustice in the world to punish Christ, If sin had not been on him really, If he had been at his Arraignment compleat and absolutely innocent, and if only in Imagination, and by a lying supposition, which wanteth all reality in the thing, God should put Christ to death for these sins, that he knoweth Christ to be free of; this were, as if a Judge should hang a Malefactor, whom in conscience he knew to be free from all sin, and could finde nothing against him. But I answer, Law-imputation is a most real thing, and no Imagination, nor any lying supposition, as a man that is surety for his broken brother, who hath wasted the creditors goods, is truly surety and really the debtor, and his obligation to pay for his broken friend is real, and most just upon two grounds: 1. That he gave Faith and promise, and Writ and Seal, that his friend failing, he should pay: 2. The Creditor accepted him as a real Law-debtor and Pay-master in that case, and yet the Surety in his person did neither borrow the money, nor lavishly waft it, and he hath in his person neither conscience nor guilt of unjustice toward his brother, and in regard of personall contagion of sinfull guilt, Christ was compleatly and absolutely innocent in his Arraignment, as one that neither acted sin, nor could he be the formall subject of sin, in whom the blot of it was intrinsically, or really inherent: But in regard that Christ was willing to strike hands with God, and to plight his Faith and soul in pawn, and did willingly signe with his hand, an act of cautionary as our surety, Psal. 40. v. 6. 7. 8. Heb. 10. 3. 4. 5. 6. 7. 8. 9. 10. And the Lord accepted him as surety, and laid our sins on him, Isa. 56. 6. 2 Cor. 5. 21. Joh. 3. 19. Rom. 3. 2. He was made sin, that is, he was made a debtor, and a Law-paymaster so constituted by his own and his Fathers will; so that God did no act of unjustice in punishing Christ, nor was he in Law abso-
absolutely innocent, but nocent and guilty, that is to say, in regard of his Law-place, or Law-condition, he was by imputation liable and obnoxious to actual satisfaction and punishment for our sins; yet he was Debtor factus, non intrinsecè, debitor legaliter, non personaliter, debitor ratione conditionis et officii, non ratione personæ. A sinner, a debtor by imputation, a debtor by Law, by place, by office, and served himself Heir to our sins, and the miseries following sin; Now he was not in imagination, and in a false and lying supposition, made sinne, imputation is not a lye; But as Truely and Really, a Reall Law-deed, as Judah offered himselfe Surety for Benjamin, and was in Law, and really a Bondman to Joseph, and might have so been dealt with as a reall slave, if he had plighted himself instead of Benjamin, and the Surety by the words of his own mouth; and by his Covenant and Promise is really and truly insnared, as a true and reall debtor in Law; as a Roe is really in the hand of the Hunter; and a Bird in the Fowlers Net, being once caught and in hands, Prov. 6. 1, 2, 3, 4, 5. He is no debtor by imagination, he is not supposed to be what he is not indeed by the Law of God and nature and all Lawes, Promissum cadit in reale debitum, A mans promise fetcheth him within the Law-compasse of a reall debtor; So Christ was under Baile and a Law-Act of Surety by his own Act, his own word of Promise and Covenant: Thou hast given me a body, I have taken the debts and sins of my poor brethren on me; crave me Lord, as only paymaster, Lo here am I, to do thy will, Psa. 40. 6, 7, 8. Heb. 10. 4, 5, 6, 7, 8. Joh. 10. 18. Now there are but these two in fin, 1. The Act committed against the Law of God: 2. The debt and obligation to punishment is clear; and though Doctor Crispe deny that sin was imputed to Christ at least; he cannot see, or read it in all the Scripture, yet he granteth the thing itself: But I prove both the one and the other: And
And 1. That Christ committed and did no Act, nor deed against Law, for which he should be intrinsically and inherently the sinner, is clear, because that holy thing Jesus being God-man could not sin, nor did he ever any violence or deceit, Isa. 53. 9. Heb. 4. 15. and chap. 8. ver. 26. 2. The inherent vitiosity, and sinfull blot of sin, which followeth upon the Physical Act of sin, being once done and committed by David, Peter, and all the Ele& of God, cannot come out by a reall transmigration, and true and Physical derivation or removal from one Agent and Subject to another, to inhere in, and denominate another subject, the same whitenesse in number that was in milk cannot remove out of it, and reside and dwell in another subject; its a principle of nature, Idem numero accident non migrat e subjecto in subjectum: No Law in the world, no Covenant, no transaction imaginable can effectuate this, that the reall wickednesse once committed by David should really and truly remove out of him, and go in, and reside in, and denominate the man Christ a wicked person; its an everlasting contradiction: That the treacherous murdering of innocent Uriah, should remove out of him into the Son of David, Jesus Christ, and denominate him the murderer of Uriah, so as the same murder can be said to be committed by David only, and not by David onely, but by the man Christ: It must then be a lie, a dream, and palpable untruth to make Jesus Christ intrinsically the sinner, and murderer; Judge then if this Doctrine be of which Dr. Crifpe right down hath asserted to the world in Print, Ser. 3. Vol. 2. pag. 84. God made Christ a transgressor—— No transgressor in the world, was such a transgressor as Christ was, pag. 88. You will never have quietnesse of Spirit in respect of sin, till you have received this principle; That it is iniquity itself, that the Lord hath laid on Christ: Now when I say with the Prophet, It is iniquity it self that the Lord hath laid on Christ,
I mean as the Prophet doth, it is the fault or the transgression it
self; and to speak more fully, that erring, and straying like
sheep, that very erring, and straying, and transgressing is pas-
sed off from thee, and is laid upon Christ: To speak it more
plainly, Hast thou been an Idolator? Hast thou been a blasph-
emer? Hast thou been a despiser of God's word, and a trampler
upon Him? Hast thou been a Prophaner of his Name and Or-
dinances? Hast thou been a murderer, an adulterer, a theft,
a Liar, a drunkard? Reckon up what thou canst against thy
self; if thou hast part in the Lord Christ, all these transgres-
sions of thine, become actually the transgressions of Christ,
and so cease to be thine, and thou ceasest to be a transgressour
from that time they were laid upon Christ, to the last hour
of thy life.----Mark it well, Christ himself is not so com-
pletely Righteous, but we are as Righteous as he was, nor
we so completely sinfull, but Christ became, being made
sin, as completely sinfull as we; Nay more, the Right-
eousness that Christ hath with the Father, we are the same
Righteousness, for we are made the Righteousness of God; that
very sinfulness that we were, Christ is made that very sinfulness
before God. Ans. 1. No Scripture calleth Christ the thief, the
Murtherer, the Adulterer, the Idolator, God avert from
pious hearts, such blasphemies, he may by a figure be
called sin, and be said to be made sin for us; but that is by
meer imputation: as if you would say, The surety is the
broken and riotous wafter; all that have common sense know
this to be a figurative and improper speech, that is, he is in
Law liable to pay the debts of the broken wafter; and the
Law-guilt, and Law-obligation, that was in the broken
man, is transferred on him by his own promise: But no
man in his right wits can say, that the broken man is as in-
trinsically just, as sober a manager of his goods, as free
from all intrinsically fault, and sin of injustice and breach
of the eighth Commandement, as the innocent Surety;
no sober wit can say, that the injustice and injury done by
the broken man to his brother, and against the eighth
Commandement, Thou shalt not steal, is nothing formally,
but the very just and real debt that the surety hath taken
upon him; & that the surety is as guilty with the same very
fault and sin of waftry, that is inherent in the broken bank-
rupt, as the bankrupt himself; and it is as great blasphemy
to say Christ is as guilty, and as inherently faulty, and no
lesse a transgresour of the sixth and seventh Commande-
ment, by killing Uriah, and deflouring Bathsheba, then ever
David was, and that David was as free from the inherent
Fundamentall guilt of these sins from Eternity (for Libe-
tines will needs have our sins from Eternity to lie on Christ,
and our persons before all time justified) as Christ himself
is. 1. God made Christ sin, God made not David to mur-
thre Uriah: Then Christ must be one way a sinner, David
another way, the one by imputation, the other by reall in-
herency. 2. David was intrinsically a transgresour of a
Law: Christ not so. 3. David was washed and pardoned
in the blood of Christ, Christ not so: Then Davids Righ-
teoufnesse is but borrowed, and Christs Righteousnesse
his own: 2. There is an essentiaall Righteousnesse that Christ
hath with the Father, and it is communicable neither to
men nor Angel, no more then God can communicate with
the creature any other of his essentiaall attributes, such as
are infinite Justice, infinite Mercy, infinite Grace, Holi-
ness, Goodness, Omnipotencie, Eternity, Immensirty.
It is only the cautionary, the surety-Righteousnesse of
Christ-God that is made ours, and that we are as compleat-
ly righteous as Christ, is Divinity not borrowed from the
Fountain of the holy Scriptures; But the mans own
dream, for the broken debtor is never so Righteous as the
surety, except in this sense, he is eque, but not equaliter, he
is Righteous as the surety who has payed the sum for him,
in regard that the Creditor can no more in Law charge him with the sum, then he can in Law charge the surety, who hath compleatly paid it; so are we in Christ freed from the guilt of eternall wrath, in that the Lord can no more in Law charge sin to actual condemnation on the Beleever, then he can put Christ to death again, or give a new ransom for us, but this is but formally a righteousness, in regard of freedom from the punishment of sin: But as I have said, the surety is more righteous simply, in regard the Surety never broke faith to the Creditor; the broken debtor hath broken to him: 2. The Surety never injured the Creditor by injustice done against the eighth Commandment, but the broken man hath failed in this: But I would be resolved what truth can be in those, Prov. 20. 9. Who can say I have made my heart clean? Job 14. 5. Who can bring a clean thing out of an unclean? No not one, Ecclus. 7. 20. There is not a just man upon earth, that doth good and sinneth not, Joh. 1. 8. If we say we have no sin, we deceive ourselves, and the truth is not in us; If we be compleatly as righteous as Christ, and if, as Chrispe Divines, all the Idolatry, Thefts, murders of the Redeemed, Become actually the transgressions of Christ, and so cease to be the transgressions of the sinners, from that time they were laid upon Christ to the hour of their death: Can he determine the time when persecuting Sauls blasphemies, and bloody outrages to the Saints were laid upon Christ? I conceive he will say from Eternity, they were laid upon Christ, and ere he believed; certainly this was an untruth then; Saul made havock of the Church, even when he did make havock of the Church, and ere he believed; for if Saul persecuting, and all the Elect unconverted, yet disobedient, and boiling in their lusts, be as righteous as Christ all their life; It is most false that ever they were dead in sin, or sometimes disobedient: If it be said, The Elect considered in themselves and in nature are sinners, but considered as men...
men in Christ; they are as righteous as Christ; it helpeth not, for we must not dream of, and fancy considerations, that hath no reality & truth in them; for all now born since our Lord died, I am persuaded, by the Doctrine of Antinomians were never, nor can they be real and true objects of this consideration; For from that time that their sins were laid upon Christ to the last hour of their life, they are as righteous as Christ, and so washed and justified; Now their sins were laid upon Christ, as some Libertines say, from eternity, as others, from that day that he died on the Cross: 2. Sins taken away by Christ's blood, faith Dr. Crispe, are no sinnes of the Saints: Christ did take them away, and bear their weight, even in the fault and sin it self, and not the guilt only, and not by supposition or meer imputation only, and that from eternity: But when Antinomians confess, that Christ acted no sin, so that in respect of the Act (the sinfull act against the Law of God must be here understood) not one sin of the Believers is Christ's, but only in respect of passing accounts from one head to another: This is all the truth we hear plead for, because the Act, (or somewhat answerable to that) done against the Spirituall Law of God is sin it self, and essentially sin; if this was never upon Christ, then sin it self was never upon Christ: now there is no other thing remaining in sin but the debt, guilt or obligation of sin that can be laid on Christ, and the truth is, the Scripture expoundeth the laying our sins upon Christ, to be nothing but God punishing Christ for our sins, as Isa. 53.4. The cause and formall reason, why Christ did bear our griefs, and carry our sorrows is ver. 6. Because the Lord laid on him the iniquity of us all, and is so expounded, 1 Pet. 2. Whereas it is said, ver. 21. that Christ suffered for us, and an objection is removed, v. 22. Why should he suffer? Did he sin? The Apostle answereth, by concession of the Antecedent, and by denying the con-
consequence, verse 22. He did no sin (personally) neither was guile found in his mouth: But it followeth not that he should not suffer legally, and for others the punishment due to them; so his sufferings is expounded, v. 24. Who his own self bare our sins, in his own body on the Tree. Now how did Christ bear our sins? On the Tree; that is, by suffering, and Gal. 3. Paul evidently distinguisheth between two sorts of persons, that are cursed; the sinners that abide not in all that is written in the Law, to do them, v. 10. These are intrinsically, and in their person cursed, as being sinners in their person; and so the intrinsical objects of divine hatred, and a curse and abominable to God. Yea, but Christ was also cursed. But how? Not intrinsically; God is never said to hate his son Christ, nor to abhor him, as he doth sin which personally resideth in the man who acteth sin in his own person: Therefore the Lords forsaking of Christ his son, is not an intrinsical detesting, or a morall abhorring of Christ; but an extrinsical, a penal, or a judicial suspending of the beames and rays (as Cyril faith) or the overclouding of his favour, in the comfortable shining on the soul of his own sin; and it is not said that Christ was cursed; but onely, ver. 13. 

He was made a curse for us, that is, the fruits and effects of Gods curse, the punishment due to sinners, even that satisfactorily, and penall curse and punishment, which infinite Justice requireth, was laid upon Christ, while as he died upon the cross, and suffered the effects of Gods wrath upon his soul for our sins: Then he must be the sinner, only by Imputation, except Antinomians show to us, how a person is made sin, or accounted the sinner? And yet is neither a sinner by inherent and personall acting of sin, nor yet by Law-imputation: And truly, its bad Divinity for Dr. Crispe to say, as we are actuall and reall sinners in Adam, so here God passeth really sin over
over upon Christ, for we sinned intrinsically in Adam, as parts, as members, as being in his loynes, and we are thence, by nature the children of wrath, Eph. 2. But it is blasphemy to say, that our blessed Saviour sinned intrinsically in us, as part or member of the Redeemed, or that he is a son of God's wrath for sin intrinsically inherent in him, as it is in us.

Further, Christ's bearing of our iniquities is an obvious Hebraism, and all one with the bearing, not of the intrinsical and fundamental guilt of sin, but of the extrinsical guilt, or debt and punishment of sin: So, Exod. 28.38. A Mitre shall be on Aaron's forehead, that Aaron may bear the iniquity of the holy things, Heb. וְיָנָא, Vanasa signifies to carry, or as the 70. turn it, כָּאָשָׁה, Aaron shall take away, or, bear the punishment of the violation of the holy things: Moses faith to Aaron's sons, Levit. 10.17. God hath given you the sin offering to bear the iniquity of the congregation.

חַיָּה, Aaron and his sons did bear the sins of the people as types of Christ, not by an intrinsical guilt put on them, but by meer imputation, Lev. 16.22. And the Goat shall bear upon him all the iniquities of the children of Israel unto a Land not inhabited, The Priest prayed that the sins, that is, the punishment of the sins of the people might be laid on the Goat, Numb. 18.1. Aaron and his sons are to bear the iniquity of the sanctuary, that is, the punishment of their iniquity, in that they were punished, if any of the Sanctuary polluted the holy things of God, Lev. 5.1. The witnesse who seeth and heareth a swearing, and doth not utter it, he shall bear his iniquity; that is, saith Vatablus, and all the Interpreters, The punishment of his iniquity, Ezek. 18.19. Yet say ye, Why doth not the Son bear the iniquity of the Father, ver. 20. The soul that sinneth shall dye, the son shall not bear the iniquity of the Father? Ezek. 23.35. Because thou hast forgotten me—bear thou also thy lewdness and thy whore-
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dome: In the same very sense, Christ, Heb. 9.28. was once
offered to bear the sins of many; 1 Pet. 2.24. He did bear our
sins on his body on the Tree, Isa. 53.12. He did bear the sins of
many; he did bear heavy punishment, death and the wrath
of God, for the sins of many: the word נצל Sabal, is to
bear a burden as a Porter, v. 6. The Lord laid the iniquity of
us all on him. Heb. ניס Niggash, The word signifies to
fall on with violence, and to kill him; as Gideon fell on the
Princes of Midian, and ver. 7. He was oppressed, he was afflicted,
yet opened he not his mouth. ינש Niggas, its not in the hebrew.
Niggas, per י Adductus oblatus. Arias Mont. readeth
it ינש Niggas, with the point on the left side of י not י.
So Cyrillus, and it is, he was exacted, or payment of violence
sought of him: Pagnan, multatus, Christ was put to a Fine,
condemned to pay an amercement, or forfeit, or Christ was
pursued as paymaster and surety for us: The Father purfu-
ed Christ's band, that he should now at the appointed day,
tell down the sum, the great ransom-money of his life for
sinners who were broken men. Justice gave in a broad and
large claim against Jesus Christ, in which were written all
the sins of the elect, And Christ opened not his mouth, but was
dumbe as a lamb, led to the shambles, and his silence was
as much, as Lord, I grant, I yeeld to all the accounts in this
sad claim; you will not confesse your guiltiness, O sinners
in Christ! Nor take with riots, murthers, oathes, and all
your sins; But the surety Christ was craved, and all your
accompts demanded of him, and he confessed debt, and
granted all, v. 12. He was numbred: So נינ Minna, he
was reputed, and written up in the compt amongst the eaves;
this was meer imputation, he was not a wicked man in-
deed: And consider how; v. 3. He is called, despised and
rejected of men, Christ in himself and intrinsically was
the glory, the flower, the Prince of men, even at his lowest,
he must then be abased below all men, in regard of im-
putation,
putation, and that penal degreding of Christ, so as it is
said of him, he was יִשָּׁה Chadal ishim, which is, as
Vatablus expoundeth it, so contemptible a man, that men
would not admit him in company of men, Aria. Mont.
desit viris, others expound it, Cessatio virorum Ierome novis-
sum virorum. Sanctius faith, he was not numbered amongst
men, he was so disposed, that he was the lowest amongst
the lowest of men, or the minimum quod sic of men, as it
is, Psa. 22.6. A worm, no man, no body, not in the class or
rank of men: He was in himself the mighty God, the
Prince of Peace, more then above men and Angels, the
chief of the kindred of men, the fairest amongst the sons of
men, even at his lowest; but in regard of his low condi-
tion, he was made the off-souring or the drosse or refuse
of all men, as if not a Christian creature. When our
Divines say, Christ took our place, and we have his condi-
tion, Christ was made us, and made the sinner; It is
true, only in a legall sense, as we say, the advocate is the
client, or the guilty man; Because the advocate beareth
his name and person, and what the accused man could in
Law say before the Judge in his own defence, that the ad-
vocate faith for him; the advocate faith, I cannot in Law die
for this crime, for such Reasons: So the surety, in Law or in a
legall substitution, is the broken man; the surety faith,
The debt is mine, all the wants, all the poverty, all the debts and
burdens of my broken friend, be on me, and the rich surety ha-
vong paid all, can say, I have paid all, I am in Law free, my
friend and surety hath done all, and paid all for me; and that
is as good in foro, in the Court of Justice, as if I had paid in my
own person all, for the truth is, there be not two debts & two
bonds, and two sums, nor two debtors, the broken man,
and the Surety, are in Law but one person, one party ad-
debted, which of them pay, it is all one to Law and justice;
it is all one sum they owe: The Beleever in Christ is put
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in Christ's Law-place, and Christ by Law is put in his place; Christ made Surety, faith; I am the sinner, O justice, all my broken friends wants, all their debts be upon me, my life for their life, my soul for my brethrens souls, my glory, my heaven for my kindred's glory and heaven: The Lawes bloody Band was the curse of God upon the sinner, upon the debtor: Christ changed bands and obligations with us, and putteth out our name, and putteth in his own name in the bloody Band; and where the Law readeth, the curse of God upon the debtor: Christ is Assignee to this Band, and the Gospel readeth it, the curse of God upon the rich Surety. Gal. 3.13. Hear then the boldness of Faith: Now there's no condemnation to those that are in Jesus Christ: What challenges Satan or conscience can make against the Believer (for justice being put to silence by Christ, maketh none) hear an answer: I was condemned, I was judged, I was crucified for sin, when my Surety Christ was condemned, Judged and crucified for my sins; and what would you have more of a man then his life? it was a man's life and soul, my life that my surety offered up to God for sin, and I have paid all, because my surety hath paid all. And the truth is, it is not two debts, one that the believer owes to God's justice, and another that Christ paid: But the debt that Christ paid is our very debt and sins which he did bear on his own body on the Tree, 1 Pet. 2.24. But though it be true in a legall sense, that the surety is the broken man; yet it is true, only in regard of the Law-punishment, or Malum penes, the ill of punishment, that is laid upon him; For I take Dr. Crispe's words from his own Pen: Suppose (faith he) A Malefactor be asked, Guilty, or not guilty? He answereth, Not guilty, What doth he mean? He meaneth he hath not done the Fact that was laid to his charge: Then not to do the Fact of sin, to Doctor Crispe, is not to be guilty: Now I assume, But Jesus Christ did never any sinfull fact, as he also confesseth, then Christ was punished for sin, and yet was never
never guilty of sin, this must be the greatest injustice in the world to punish a man for sin, altogether free of the guilt of sin, except Antinomians distinguish between incalculable guilt, and penal guilt, called Reatus culpis, and Reatus penae, or Reatus personae, seu potentialis, and Reatus formalis, seu actualis, they shall never expede themselves.

Now though it be true, that in Law the Debtor and the Surety be both one Legal person, yet intrinsically they are not one, the broken Debtor as such may be an unjust man, and the Surety a faithfull and just man; so that the Surety as a satisfying Surety, removeth onely the punishment due to the Debtor for his injustice, but he removeth not formally unjustice, except he be such a Surety as Christ, who can both pay the Debt, and so remove the ill of punishment, and also infuse holiness, and sanctifie and remove the evil of sin; hence in justification formally, Christ only taketh away the punishment of everlasting fire, and eternall condemnation due to sin; but he removeth not sin itself; sin itself is removed in sanctification, and by degrees; justification taketh the sting out of the Serpent, but doth not formally kill the Serpent; the Serpent is killed by another Act of Grace, by infused, and perfected sanctification; justification is a forinsecall, and a Legal Act, and removeth the power of the Law, which involveth the sinner in a Curfe: Now the strength or the Legal sting of sin is the Law, 1 Cor. 15.56. So we may judge how false this divinity is, which Doctor Crispe asserteth: You will never (faith he) have quietness of spirit in respect of sin, till you have received this principle, that it is not the guilt of Iniquity only, but Iniquity itself, that the Lord laid on Christ; For it is true, quietness and Peace of Faith with God floweth from justification, Rom. 5.1. And the assurance that Christ hath pardoned sin, and hath removed the penall guilt,
guilt, the punishment of Eternall condemnation from sin, but that the conscience should be quiet; that is, that it should not have also a care to believe that Christ will sanctify throughly, and perfect his good work in us, is most false; for though a soul be justified and freed from the guilt of Eternall punishment, and so the spirit is no more to be afraid and disquieted for Eternall wrath and Hell, which should never have been feared as the greatest evil, in regard that sin is more to be feared then Hell; yet there be two other acts of disquietness of spirit laudable and commendable, even in the Saints after they are justified, and the guilt of Eternall punishment removed; as, 1. The believer is to have a holy Anxiety and care of spirit (I do not call it a troubled conscience) to improve his faith in believing that Christ will perfect what he hath begun. 2. He is to be grieved that sin dwelleth in him, and to groan and cry as a captive in Fetters, out of the sense of his wretched estate, as Paul doth, Rom. 7.23,24. Antinomians will have the justified to be so quiet in spirit, as if Christ had removed sin in root and branch, buds and stump; whereas only the Eternall punishment and fear of Eternall condemnation is removed in justification: But there is a worse thing remaining in sin after this, and more to be feared, and a more real and rational ground of disquietness of spirit; and that is the fundamental, intrinsicall, sinfull guilt of sin, which Christ never took on him, and is not removed in justification; but only in the graduall and successive perfection of sanctification, and so being justified, I am to be secure and to enjoy a sound Peace, and quietness of spirit, in freedome from Eternall wrath. But yet am I to be disquieted, grieved, yea, to sorrow that such a Guest as sin lodgeth in me, and with me, even as an ingenuous and honest hearted debtor, is to rejoice and be glad in the goodness and grace of his gracious Surety, who hath...
hath paid his debt, and never to fear that the Law or Justice can go against him to Arrest and imprison him, for that debt which is now compleatly paid by his surety: But if the surety gave his back-bond to pay him service of love, and service of sorrow, and remorse for his injustice and sinfull lavishing of his Neighbours goods, which did necessitate his loving surety to hurt himself, and be at a great losse for him; he owes to his surety the debt of love, and disquietnesse of spirit, in so far, as the blot of his waftry, and the shame of his riotous youth, lyeth on him all his dayes: Antinomians conceive, that there ought to be no disquietnesse of spirit, no remorse, no trouble of minde, but that which hath its rise and spring from sins apprehended as not pardoned, and from the fear of Eternall punishment, to be inflicted for these sins; and it is true, that such a troubled and perplexed soul which is once in the state of justification, is but the issue and brood of unbelief, and ariseth from the flesh prevailing over the spirit in such sorrow, yea, or if confession of sin, arise from this spring of servile and flavish fear, it is not a work of Faith, except that a conditionall fear of Eternall wrath; If a David fallen in Adultery and treacherous murther, or a Peter overtaken with a denying of his Saviour before men, shall not renew his Repentance and Faith in Christ, is required in all the justified; An abso- lute fear of Eternall wrath, not required in the justified; Yet forrow, grief, and trouble of minde for the indwelling of sin is required.

A conditionall fear of wrath eternall in the justified.

An absolute fear of Eternall wrath, not required in the justified; yet forrow, grief, and trouble of minde for the indwelling of sin is required.
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times, and others conceive, a Positive and simply supernaturall Gospel-obligation; for the Law of both nature and Nations, require that the Captive be thankful to the ransom-payer: I grant that the particular Commandments are Positive and supernaturall; so the justified is obliged by this back-Bond, and Gospel re-obligation to confess sin dwelling in him, to groan, and sigh and sorrow under it, to be troubled and grieved in spirit, for sin as sin dwelling in his members, and rebelling against the Law of his mind; and keeping him in bondage, to walk humbly, and softly all his days, by reason of the running issue of sin, and to strive by all means to walk worthy of Christ; and this in the general is the Law of Nature, from which Christ hath in no sort exempted us, Math. 7. 12. 1 Cor. 11. 14. Eph. 5. 28, 29.

Now as a man having fallen from a high place upon a Rock, and hath broken bones of Thighs and Legs, though he be cured and can walk abroad, yet all his days he halteth in his walking; or like one that is cured of an extrem Fever-Tertian, at such and such seasons, some Fits of the disease recurreth; yet is he not to doubt of the fidelity and love of the Chirurgeon and Phisitian, who have really cured him, in so far as he is in capacity in this life to be cured, and therefore as he is to walk warily, and with circumspection all his days, caring for his crazed body, so is he to be thankfull to those who recovered him, and may be sad and heavy now and then; that by his own folly and temerity, he hurt his body; for even sins pardoned, as concerning their eternall guilt, by our Soveraign Physitian Christ in justification, lay a law on us to serve our Physitian Christ in these Positive Commandments of obedience, love, sorrow, softnesse of spirit, with a care to sin no more, though we must needs halt, and slip all our days, yet not so to sorrow, as to call in doubt the reality of Pardoning Grace.
SERMON XX.

YEA, the Law from the highest bended love, even from love with all the whole soul, and all its strength, Math. 22. forbiddeth all sin, no lesse then the Gospel of love, which Gospel doth spiritualize the Law to the believer, but not abolish it; the Gospel addeth a new argument of Gospel-love, because Christ hath died for me, therefore Ile keep that same Law of God I was under before, only now I fear not actual condemnation which is accidentall to the Law, for Christ and the confirmed Angels keep the Law, as a rule of life, yet without any fear of actual condemnation; Nor doth the Gospel more make Davids adultery, not to be against the seventh Commandment to David, then it maketh the Israelites spoiling of the Egyptians of their Earings and Jewels, to be no breach of the eight commandment: The grace of Christ doth Priviledge the Believer from condemnation, which condemnation is a meer accident, which doth go and come without hurting the essence of the Law, and its commanding and eternall Morall-directing power: The Law faith (do and live) there's no exception of this, its the will of God eternall; as God is eternal, and obligeth us in Heaven, and for ever, Rev. 22. 5. But this (if you do not, you shall die) hath a large exception; Christ my son shall die for you, and this (if you keep not the Law, you are condemned) to the believer is abolished, and when we are Rom. 7. said to be freed from our first husband, as the woman is freed by Law from her dead husband, and may without sin marry another; and we not under the Law, the word (Law) is taken only for the Law, as given to the sinner; Now the Law should have been Law, though sin had never been, and is Law to the Ele& Angels who never sinned, and that is only the Law, under the notion of that sad office of eternall condemnation; the Law could never have been Law, except it had promised eternall to life those who do the
the Law; but it both is, and should have been Law to believers in Jesus Christ, to the Elect Angels, and yet it doth not, it cannot actually condemn them.

But that the Gospel maketh Adultery to be no sin to Believers, is a blasphemous Assertion: Then commit Adultery, murder, whore, steal; O Believer! these are not sins to thee, but Christ's sins, not thine: O turn not the grace of God into wantonnesse: The Believer hath no conscience of sins: that is, he in conscience is not to fear everlasting condemnation, that is most true, because Christ hath delivered him from that wrath to come, Rom. 8. 1. John 5. 24. Faith of eternall life by Jesus Christ cannot consist with fear of eternall condemnation, for then with a legal, and an Evangelick Faith, one person should be obliged to believe things contradictory, and yet both Faiths oblige us to give credence and assent: But that the Believer hath no conscience of sin, that is, that he is to believe there is nothing in him that is sin, is to believe a lie; 1 John 1. 8. 9. That he is to confess no sin, and to be grieved in conscience for no sin, and to sorrow for no sin; that he is to be wearied and laden with no sin, that he is to groan under the burden of no sin, as failing against the love of him that gave a ransom for him; this is a blasphemous dedolencie of conscience, yea, of a conscience past feeling. Beloved in the Lord, The Gospel forbiddeth sorrow, fear, and Agony of conscience in a Believer, apprehending eternall wrath; such a one once truly believing in Christ as the Saviour of sinners, and his Saviour, and now believing the contrary, must believe that his Lord is really changed, that he hath forgotten to be mercifull, that he hath falsified, and altered his Covenant, Oath and Promise: this were to make God a Liar; But the Gospel forbiddeth not, but commandeth that the justified person sorrow for sin; yea, it commandeth carefulnesse to forbear, clearing of the offender, as being
ing in Christ, and desiring to flee to Christ; indignation against himself, in not forgiving himself, fear of offending love and Law in Christ, vehement desire to have peace confirmed, zeal for God, revenge to afflict the soul, 2 Cor. 7.10.

And in this sense its blasphemy to say that the Gospel taketh away all conscience of sin: Believers humbled for sin, are to be taken off all Law-thoughts, and fear of eternal condemnation, and all thoughts that sorrow is a Penance and satisfactory to offended justice; as we are ready to conccit of our Evangelick rejoicing, and holiest works: But they are to sorrow for offended love, for the body of sin breaking out in scandals, I may then have peace with God, in the assurance, remission and removall of eternall wrath; and yet not have peace with my own conscience: 1. Because I may be persuaded that God in Christ hath forgiven me; yet am I not to forgive myself: 2. I am to believe that in Christ I am delivered from eternall wrath, and justified in Christ; and yet to sorrow that I have sinned against Christ's love: 3. I may have peace, sense of peace, and Pardon in Christ; and yet a necessary disquietnesse, sorrow, and tears, that I should have been so unthankfull to so lovely a Redeemer: So Christ doth commend the woman's tears, as a signe of love, and of the sense of many sins pardoned, Luke 7.44. Thou gavest me no water for my feet: But she washed my feet with tears: yet many sins were forgiven her, v. 47. Hence, I may 1. Believe the Remission of that sin, for which I am to sorrow, and for the Remission of which I am to pray, and which I am to confess: Nathan said to David, thy sins is pardoned: yet the Spirit of God after that both confessed, sorrowed, prayed for Pardon in David:

2. We may comfort those that mourn for sin, from assurance of Pardon, and yet exhort them to be humbled and afflicted in spirit, and to confess, sorrow, and pray for Pardon; so Antinomians rejoicing evermore after justification,
tion, without sorrow, remorse, down-casting for sin at all, is but fleshly wantonness; I may have and ought to have a disquieted spirit, and no peace with my self, and yet peace with God, even as the Sea after a storm, and when the winds are gone and the Aire is calmed, hath yet a raging and great motion, by reason of winde inclosed in the bowels of the Sea, and after the cool of a mighty Fever, yet are the humours in the body stirred and distempered.

But we are hence led to finde out resolution for divers cases of consciences after justification. 1. Many dare not question their state of justification, and so are freed from the stormes of apprehended wrath, arising from the guilt of sin; yet there is another storm, within the bowels of the Sea, arising from the indwelling of the body the storm before justification is lesse free, lesse ingenuous, more servile, as looking to that Eternall wrath, hanging over the soul for unpardoned sin; this is more free, and is a peacable, a gracious, and heavenly storm raised not for sin unpardoned, and the Eternall punishment thereof, but for sin as sin, as indwelling, not for the penall guilt and the sting of Hell in sin, but for the sinfull guilt, and the wounding of Christ. 2. Its impossible this latter storm can be in the soul, till the sentence of justification be pronounced; as none can have the moved bowels of a son, for the offence of a Father, till he be a son.

2. Another case is, that many have an absolute, loose, and laxe peace and calmnesse, great confidence of deliverance from Eternall wrath, and so of a supposed pardon, whole peace is convinced to be but a base outside, and meer paintry and farding, because there is in them no storm for sin as sin, and for the over-motions of boyling lusts, no tenderness to walk spiritually. A Faith that eateth out the bottome and bowels of conscience, of declining sin, and walking with God, is the justification of the Antino-
3. Full assurance that Christ hath delivered Paul from condemnation; yea, so full and real, as produceth thanksgiving and triumphing in Christ, Rom. 7.25. Rom. 8.1,2. may, and doth consist with complaints and outcryes of a wretched condition, for the indwelling of the body of sin, Rom. 7.14,15,16.23,24. Then the justified that are whole, not sick, not pained, are yet in their sins, and not justified, what ever Antinomians say on the contrary.

4. The flesh in the justified cannot complain of indwelling sin; but the flesh mixt with some life of Christ, may raise a false Alarm of sins not pardoned, which are really pardoned; some false grief may and often hath its rise from a false and imaginary ground, as a sanctified soul may praise God through occasion of a lying report of the victory of the Church of God, when there is no such matter; a sanctified child may spiritually mourn for the supposed death of his Father, or that he hath offended his Father according to the flesh, when his Father is neither dead, nor offended at all; so gracious affections, as gracious, may work spiritually upon supposed and false grounds when there is no cause; as that the soul hath grieved his Heavenly Father, and that he is displeased, when it is not so.

5. Sin indwelling is a greater evil, then the feared evil of ten Hells; and therefore there is more cause of sorrow for sin, confession, disquietness of spirit, after justification then before; because sin the only true object of fear and aud disquietness of spirit, is both a ghost dwelling in the soul, and is more really and distinctly apprehended as a spiritual evil, after the light of faith hath shown us the sinfulness of sin, then ever it was discovered to be before.

6. I doubt, if justified souls are to be refuted in their complaints and fears for the indwelling of sin, providing, they
they fear not eternall wrath, which fear is contrary to faith; and so they fear not, and sorrow not, for that God hath changed the Court, and the wind of his love turned in the contrary air, and he hath forgotten to be mercifull.

7. Faith chargeth us to beleve that grace shall at length finally subdue sin, and as boatmen labour with oars to promote their course in sayling, even when wind, falls, and tide are doing somewhat to promote the course; so doth faith, which purifieth the heart, set the soul on work to perfect holinesse in the fear of God, and beleeveth also, that God shall work both to will and to do.

It's not then good Physick for many exercised in conscience, especially after their first conversion, to apply only the honey and sweetnesse of consolations of the Gospel, as if there were not any need of humiliation and sorrow for sin: Yet it is to be cleared, that sorrow for sin is no satisfaction for sin; for the pride of merit is crafty, and can creep in at a small hole. We think there is no repentance where there be no tears, and God of purpose withholdeth tears, as knowing when water goes out, wind cometh in.

2. They are tenderly to be bound up, and comforted, in whom sin riseth up with a witnesse. O what pity, and humble on-looking should be here? For a hell of pain in the body is nothing, wheels, racks, whips, hot irons, breaking of bones is nothing, but half a hell in the spirit, is a whole hell. The upper hell, the grave, to Ezechiah is like to swallow him up, when dipped in the lower hell, and covered with the apprehension of wrath. O sweet Jesu! what a mercy that thou swallowed up all hells to beleevers, and calmed the sea of hell.

Use. If in Justification, sins be blotted out, cast in the depths of the Sea, and removed, as if they never had been, the state of Justification must be a condition of sound blessednesse.
ledness, the most desirable life in the world, Rom. 4. 6.
Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works: 7. Blessed are they whose iniquities are forgiven, and whose sins are covered.
For consider 1. What an Act of Grace it is in a Prince to take a condemned malefactor from under the ax, the rack, the wheel, and so many hours torture, before he end his miserable life. Or, 2. Suppose he were condemned to be tortured leisurely, and his life continued and prorogated, that bones, sinews, lights, joints might be pained for twenty or thirty years; so much of his flesh cut off every day, such a bone broken, and by Art the bone cured again, and the flesh restored, that he might for thirty years space, every day be dying, and yet never die. Or, 3. Imagine a man could be kept alive in torment in this case, from sleep, ease, food, clothing, five hundred years, or a thousand years, and boiling all the time in a cauldron full of melted lead, and say the soul could dwell in a body under the rack, the wheel, the lashes and scourges of Scorpions, and whips of iron, the man bleeding, crying, in the act of dying for pain, gnawing his tongue, for ten hundred years; now suppose a mighty Prince, by an act of free Grace, could, and would deliver this man from all his pain and torture, and give him a life in perfect health; in ten hundred Paradises of joy, pleasure, worldly happiness, and a day all the thousand years without a night, a summer all this time, without cloud, storm, winter, all the honour, acclamations, love, and service of a world of men and Angels, cloath this man with all the most compleat delights, perfections, and virtues of mind and body, set him ten thousand degrees of elevation, to the top of all imaginable happiness, above Solomon in his highest Royaltie, or Adam in his first innocencie, or Angels in their most transcendent glory and happiness. Yea, 4. In our conception.
tion we may extend the former misery and pain, and all this happiness to the length of ten thousand years, this should be thought incomparably the highest act of grace and love, that any creature could extend to his fellow-creature: And yet all this were but a shadow of Grace, in comparison of the love and rich Grace of God in Christ, in the justification of a sinner.

2. Consider, we are freed from the guilt of sin in justification: Now this is the eternal debt of sin; that remaineth after sin, that none can wash away but Christ, and that this remaineth after sin is acted.

2. That it remaineth for eternity. 3. That it is a misery we are only in justification delivered from, is clear in Scripture:

1. Because sin is a debt: After the borrowed money is spent and gone, somewhat in Law and justice remaineth, and this is debt or obligation to make payment to the Creditour.

2. So the Scripture speaketh, Jer. 2.22. For though thou wash thee with Nitre, and take thee much sope, yet thy iniquity is marked before me. Borith, is an herb that Fullers use for washing and purging, yet is sin such a Leopard-spot, that no Art, no industry of the creature can remove it; Jer. 17.1. The sin of Judah is written with a pen of iron, and the point of a diamond, it is graven upon the table of their heart, and the horns of your Altars. There is writ remaining after sin is acted. 2. Writ written with a pen of iron, and diamond, to endure for eternity. 3. Not written onely, but ingraved, and indented upon the conscience, 1 Sam. 24.5.

When David rent the robe of Saul, his heart smote him, so that it left a hole, or the mark of the stripe behind it; as when a burning iron is put on the face of an evildoer, it leaveth behinde it a brand, or a stigma. 2. This is terrible, that this brand is eternal, as the Prophet prayeth, Psal. 109.14. Let the iniquities of his fathers be remembred with the Lord: and let not the sin of his mother be blotted out. 15. Let them be before the Lord continually. O dreadfull!
The sins of wicked men shall stand up in heaven before the justice of God, so long as God shall live, and that is for ever and ever: So the Lord sweareth, By the excellency of Jacob; that is, by himself, Amos 8. 7. Surely, I will never forget any of their works, John 10. 8. All that ever came before me, all that came not in by me, the Door, and the Way, they are Theives and Robbers. The false Prophets, many of them were dead, yet being dead (faith Christ) this day, they are, in regard of guilt, Theives and Robbers. To this day, above sixteen hundred years the Jews are guilty murderers; though their fathers, who slew the Lord of glory, be dead: This day Cain is a murderer, Judas a traitour, and shall be so long as God shall live, and be God: Now, without shedding of Christ's blood, there is no remission of sins, Heb. 9. 22. To be delivered from eternall debt, and intituled to an eternall Kingdom, is a life most desirable, and maketh the sinner to stand in the books of Christ, as the eternally ingaged debtor of Grace. Young Heirs, know your blessedness aright; sinners under eternall debt; you laugh, sport, rejoice; and you are firebrands of wrath: you go singing, and shaking, and tinkling your bolts and fetters of black and unmixed vengeance: Alas, how can you sleep? How can you laugh & sing? Eat the Crums.] The dogs desire but the leaft, and (to speak so) the refuse of Christ. Doct. The meanest, and worst things of Christ (to speak so) are incomparably to be desired above all things: 1. Anything of Christ is desirable, but to lay hold on the skirt of a Jew, Zach. 10. 23. Because Christ that is with him, is good. Yea, the dust of Zion is a thing that the servants of God take pleasure in, Psal. 102. 14. The dust and stones of Zion, are not like the earth; and the mules of the holy grave, as Papists fondly dream, and are but earth; but because the Lord Christ dwelleth there, therefore are they desirable. The people carried their old harps...
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to Babylon with them, and Joseph's bones must be carried out of Egypt to Canaan: Why? Canaan was Christ's land, his dwelling: Why, but we are to love the ground that Christ's feet treadeth on. This I say not, that I judge it holy earth, that is Popish superstition; but that such is Christ's excellency, that any thing that hath the poorest relation to him, is desirable for him. 2. A poor woman, Luke 7, sought no more of him, but to wash the feet of Christ, and kiss them: Another woman, Matth. 9. 21. If I may but touch the border of his garment, I shall be whole. Mary Magdalen sought but to have her arms filled with his dead body, Joh. 20. 15. She faith, weeping, to the Gardiner, as she supposed, Sir, if thou hast born him hence, tell me where thou hast laid him, and I will take him away. To Joseph of Arimathea, his bloody winding sheet, and his dead, and holed, and torn body in his arms, are sweet. Christ's Clay is Silver, and his Brass Gold. 3. Christ's sharpest rebukes are sweet oyl; the wounds and the holes that the sweet Mediator maketh in the soul, when he smiteth with the rod of his mouth, are with child of comforts, he rebuked not the Serpent, as not minding salvation to Satan, but rebuked Ewah, intending the promised seed for her. O what sweetness of love is that expression? Jer. 31. 20. For since I spake against Ephraim, I do earnestly remember him, I will surely have mercy on him, saith the Lord. Then rebuking of Ephraim, which is called Speaking against him, is dipt in mercy, Hof. 11. 7. My people are bent to backsliding, this is a rebuke sharp enough: yet he chides himself friends with the people, v. 8. How shall I give thee up, O Ephraim, mine heart is turned within me. Here is kissing, and love wrapped about rebukes: so Jer. 3. 1. Thou hast played the harlot with many lovers; but see mercy: Yet return to me, saith the Lord. 4. His black and sour Cross is sweet and honied with comfort, his dead Body a bundle of myrrhe, Cant. 1. 13. The smell of which is strong,
strong, and fragrant, and sweatheth out precious gum rejoicing in tribulations, Rom. 5.3. Count it joy, all joy, when ye fall in divers temptations. Iam. 1.2. The Eagles smell heaven in the crosse, and Christ in it, Gal. 6.14. Yea, the refuse and the worst of Christ's crosse, the shame and the reproaches of Christ, are sweeter and choicer to Moses, then the Treasures, Riches, yea, then the Kingdom of Egypt, and the glory of it, Heb. 11. verse 26.27. yea, the shame and blushing on Christ's fair face, Heb. 12.2. which he suffered under the Crosse, is fairer then Rubies, and Gold, and hath the colour of the Heaven of Heavens. Nebuchadnezzer hath more pain and torment in persecuting, Dan. 4.19. then the three children had in being persecuted. There's pain and fury in active persecution: He was full of fury, and the form of his visage changed; but there is joy unspeakable and glorious in passive persecution. Christ's sanctified crosse droppeth honey, 1 Pet. 1.6.5. Christ's glownings and sad defertions, though to the believer, they be death and hell, yet have much of heaven in them: So, Psal. 30.7. Thou turnedst away thy face, and I was troubled, נועבל, I was troubled like a withered flower that loseth sap and vigor: So, Exod. 15.15. The Dukes of Edom, נועבלו, were amazed; yet at that time David prayed, cried, and was heard, ver. 8,9,10. The sweetest communion that Christ seeketh of us on earth is prayer, Cant. 2.14. and Cant. 5. Defertion is death itself, and a death to the soul. 6. I opened to my beloved, and my beloved had withdrawn himself and was gone: And what was the Churches case? My soul went forth from me. The Arabick, My soul departed, I died, So is death described by the like phrase, Gen. 35.18. Rachel's soul was in departing, for she died: And when men are stricken with sudden fear, the heart is said to go out: So, Gen. 42.28. The soul of Josephs Brethren departed, that is, they were extremely amazed, When they found their money
in their sacks. The like was the case of the Church when Christ departed, she died for sorrow, the soul departed from the soul, because her Lord and beloved was gone. Yet even that death, that soul-hell in the want of Christ was a Heaven, it was a sweet and comfortable season, then hath she a communion with him, in a most heavenly manner.

1. Asking at the watchmen for him. 2. In binding sad charges, on the Daughters of Jerusalem, to commend her to God, by prayer. 3. Then was she sick of Love for him. 4. Then fell she out in that large Love-rapture, in a most heavenly praise of him, in all his virtues, My wellbeloved is white and ruddy, and the chief among ten thousand &c. Here then the Hell, that Christ throweth the Saints in, in their Desertions, is their heaven. 6. The meanest and lowest relation with Christ, is honour: John Baptist placeth an honour, in unloosing the Latchets of his shoes, and thinketh to bear his shoes is more honour then he deserveth, Joh. 1. 27. David a great Prophet appointed to be a King: O if I might be so near the Lord, as to be a door-keeper in his house; Psal. 84. 10. He putteth a happiness on the Sparrow, and he Swallow, that may build their nests beside the Lords Altar: Then the fragments and crums that his dogs eat, must be the dainties of heaven, and Christ's water the wine of heaven. Now if any the lowest thing of Christ, the Morsell of his dogs be desireable, how sweet must himself be, if the parings of his bread be sweet? What must the great loafe Christ himself be? Christ himself is so taking a lover, he hath a face that would ravish love out of Devils, so they had Grace to see his beauty, he could lead captive all hearts in Hell, with the loveliness of his countenance, which is white and ruddy, and pleasant as Lebanon, if they had eyes to behold him. O he himself is an unknown Lover, he hath neither brim nor bottom, his Gospel is the unsearchable riches of Christ; his Gospel is but a creature; What must Christ himself be in excellency, when the worst things of Christ are so desirable.
How unsearchable must he himself be? The wise man, Prov. 30.4. putteth a riddle upon all the wisest on the earth, Solomon and all: What is his name? We know neither name nor thing, Isa. 53.8. Who shall preach his Generation? O what a mercy! that he will give sinners leave to love him! Or honour us so much that we may lay our black and spotted love, on so lovely and fair a Saviour? That such an infinite and desirable love as Christ's love, should come (to borrow that expression) within the sides of thy love and heart, is a wonder; Alas, its a narrow circle, and not capacious to contain him and his love; that passeth knowledge, Eph. 3.19. βεβαιω τε και ἐπιστήμων καὶ γνώσεως καὶ διάνοιας. It over passeth and transcendeth far the narrow comprehension of created knowledge, either of men or Angels. To seek Grace is desirable; but suppose any person were a Man, and nothing but composed of pure Grace, and yet want Christ himself, he should be but a broken lame creature; put a soul in heaven, and let him be hated of Christ (if that were possible) Heaven should be Hell. Imagine Devils were standing with their black chains of darkness, even up in the Heaven of Heavens, and the Plague of being hated of Christ on their soul, and that they could see him that sitteth on the Throne, and somewhat of the Rayes and Beames of that fulness of God that is in Christ; yet should Devils still be Devils, they wanting Christ the Heaven of Angels and glorified men. What a flower? What a Rose of love and light, must Christ be, who filleth with smell, light, beauty, the four sides, East and West, South and North of the Heaven of Heavens, and his glory? Suppose in the hour of our last farewell to time, all creatures void of Reason, Heavens, Starres, Light, Air, Earth, Sea, dry Land, Birds, Fishes, Beasts, were in a capacitie to love us, and they with men and Angels, should let out upon us the fulness; yea the Sea of all their love (as its a sweet thing to be lovely
lovely and desirable to many) yet this were nothing to him who is, Cant. 5. 16. All desires, or all loves: So Vatables rendereth it, Christus est totus desideria; He is a Maffe of love, and love it self; lovely in the womb, the ancient of dayes became young for me; lovely in the Cross, even when despised and numbered with theeves; lovely in the grave, lovely at the right hand of God, lovely in his second appearance in glory: yea, all desirable, Cant. 6. 10. his countenance white and ruddy, 11. his head, a golden head; his headship and government desirable; his locks bushie and black; his counsels deep, various, unsearable; his eyes as Doves, chaste, pure, and can behold no iniquity; his cheeks, or two sides of his face, as a bed of spice, and sweet smelling flowers; his face manly, comely as Lebanon; his lips like Lillies, dropping sweet smelling Myrrhe; his Gospel smellleth of heaven; his hands pure, his works holy, fair, as Goldrings set with Berill; his belly, or breast and bowels, as bright Ivory overlaid with Saphires; that is, his breast and belly, that containeth his bowels, his heart and affections, are as Ivory, bright and glorious; and Ivory overlaid, covered and adorned with Saphires, that are precious stones of a sea-blue, and heavenly colour, because his bowels and inward affections are full of love, tenderness of mercy, & the compassion of his heart, most heavenly; his legs are pillars of marble, set upon sockets of fine gold; his ways and government like marble-pillars, upright, white, pure, and set on gold, solid, firm, stable, that Christ cannot slip or fall; his Scepter a Scepter of righteousness, and his Kingdom eternall, and cannot be shaken; his countenance as the mountain Lebanon, his person eminent, goodly, high, great, tall, fruitfull as Cedars; his mouth most sweet, his words and testimonies as honey, or the honey comb: yea, all creatures are weak; and Christ strong; all base, he precious; all empty, he full; all black, he fair; all foolish and vain,
vain, he wise, and the only Counseller, deep in his coun-
sels and ways. The speciall Evangelick sin that we are
guilty of, is unbelief, Joh. 16. 9. and this floweth from a
low estimation that we have of Christ, and therefore these
considerations are to be weighed in our estimation of
Christ.

1. The wisdom or folly of any man is most seen in the
estimative faculty, for it denominateth a man wise; many
are great Judges, and learned, as the Magicians of Chaldea,
and Philosophers, who know wonders, hidden things, and
causes of things, and yet are not wise, but fools, Rom. 1. 21.
and vain in their imaginations, because there is a great de-
fect in their estimative faculty, in the choice of a God, ver.
22. 23. the practicall minde is blinded, and they chufe
darknesse for light, evill for good, a creature for their God.

Heb. 11. 25 By faith, Moses, when he was come to age, refused to be called
the son of Pharaohs daughter; and chose, rather to suffer affil-
iation with the people of God, then to enjoy the pleasures of sin for
a season. And how is his faith made faith? And how is it
evident, that he was not a raw, ignorant, and foolish childe
when he made the choice? But a man ripe, come to years,
and so as wise as he was old: It is proved, because his es-
stimative faculty was right, ver. 26. Esteeming the reproach of
Christ greater riches then the treasures of Egypt. He is a wise
man, who maketh a wise choice, and for this cause Esau is
called, Heb. 12. 26. בֶּּרֶּשֶׁנֶּחֶּשֵּנֶּה רֶּשֶׁנֶּחֶּשֵּנֶּה, a profane man, from יִֶּּשֶׁנֶּשֶׁנֶּה
confu-
dit, he had not wisdom to put a difference between the ex-
cellencie of the birth-right, and a morfell of meat; so E-
zech. 22. 8. בֶּּרֶּשֶׁנֶּחֶּשֶׁנֶּה רֶּשֶׁנֶּחֶּשֶׁנֶּה, is to confound Gods Sabbath,
with another day: A profane wicked man hath not wisdom
to esteem God and Christ above the creature, but confoun-
deth the one with the other.

2. Our esteem of Christ is to be pure, chaste, spirituall,
and so to work purely; that is, the formall reason why we
esteem
estem of Christ, must be because he is Christ, & not because Summer goeth with Christ; nay, not because he comfor-
teth, but because he is God, the Redeemer, and Mediator; its a chaste love, and a chaste esteem, if the wife chuse to love her husband, because he is her husband, as the sense estee-
meth white to be white under the notion of such a colour. The operation of every faculty is most pure, & kindly, when it is carried toward its object, according to its formall rea-
son, without any mixture of other respects, extraneous and by-reasons, are more whorish, leffe con-naturall, not so chaste; there is some wax in our honey, and this we should take heed unto; the elective power is a tender piece of the soul.

3. Estimation produceth love, even the love of Christ; and love is a great Favourite, and is much at Court, and dwelleth constantly with the King; to be much with Christ, especially in secret, late and early, and to give much time to converse with Christ, speaketh much love; and the love of Christ is of the same bigness and quantity with Grace, for Grace and Love keep proportion one with anoth-

4. He who duly esteemeth Christ, is a noble bidder, and so a noble and liberall buyer, he outbiddeth Esau. What is pottage to Christ? He overbiddeth Judas: What is silver to Christ? Yea, all things is the greatest count can be cast up; for it includeth all prices, all summes, it taketh in heaven, as its a created thing: Then, all things, the vast and huge Globe and Circle of the capacious world, and all excellencies within its bosome or belly; nations, all na-
tions, Angels, all Angels; Gold, all Gold; Jewels, all Jewels; Honour and delights, all honour, all delights, and every all beside, lieth before Christ, as feathers, dung, shadows, nothing: To wash a sinner, is the eminencie of love, and the highest esteem of him; But, 0 what a mercy,
that Christ should defile his precious, sinlesse, Royall, and Princely blood, by dipping in such a loathsome, foul, and deformed creature as a sinner is, Revel. 1. 5.

Dogs eat the crums.] Here be degrees of persons, and things, in our Fathers house: Children, and dogs; yet dogs which the Lord of the house owneth; here is a high table, and bread; and a by-board, or an after-table; and crums for dogs; here be persons of honour, Kings sons clothed in scarlet, and sitting with the King at dinner, when his Spikenard sendeth forth a smell; and here be some under the table, at the feet of Christ, waiting to receive the little drops of the great honey-comb of rich grace, that falleth from him: Follow Christ, and grace shall fall from him; his steps drop fatness; especially in his Palace, 1 Job. 2. 12, 13, 14. There be in our Lords house little children, babes; there be in it also experienced ancient Fathers (for Grace hath gray hairs for wisdom, not for weakness;) there be strong men also; Christ was once a little stone, but he grew a great mountain, that filled the whole earth: yea, and the heaven too: Christ is a growing childe. In Christ's lower firmament, there be stars of the first and second magnitude; and in his house, vessels of great, and of small quantity, cups and flagons, Isa. 22. 24. yet all are fastened upon the Golden-nail, Jesus Christ. 2. All are in the way, the plants all growing, but one is a grain of mustard seed, and a rose not broken out to the flower, and another is a great tree; its morning, and but the glimmering of the rays of the day-star in one, and its high Sun, perfect day, near the noon-day with another: Strong father Abraham, mighty in believing, was once a babe on the breasts, that could neither creep, nor stand, nor walk. The love of Christ in its first rise, is a drop of dew that came out of the wombe of the morning, the mother in one night brought forth an hoste, an innumerable millions of such babes, and covered
covered the face of the earth with them. But this drop of dew groweth to a Sea that dwelleth up above hell and the grave, Cant. 8.6,7. It is more then all the floods and seas of the earth, and floateth up to the Heaven of Heavens, and up, and in, it must be upon Christ, Pet. 1.8! Ye see not Christ, yet ye love him. It overfloweth Christ and taketh him, and ravisheth his heart: It is a strong chain that bindeth Christ, when the grave, sin, death, devils, could not bind him, Cant. 4.9. Acts. 2.24. 3. Christ's way of administration, is a growing way, his Kingdom is not a standing, nor a sitting, nor a sleeping Kingdom; But its walking, and posting. Thy Kingdom come. An increasing Kingdom, a growing peace, Isa. 9.7. Of the increase of his Government and peace (there shall be) no end: In regard of duration even in Heaven, there shall be a growing of his Kingdom: There's not yesterday, and to morrow, and the next year in Heaven; yet ther's a negative increase, glory and peace shall ascend in continuance and never come to an height; the sun never decline, the long day of Christ's glory and peace shall never end. Christ is laying even now, Father, I must have all my children up with me, that where I am, there they may be also: And therefore the head draws up to him now a finger, then a toe, now an arm, then a leg, he hath been these sixteen hundred years since his Ascension, drawing up by death, whole Churches, the Saints at Corinth, at Rome, at Philippi; The seven Candlesticks, and the seven Stars of Asia, are long ago up above Orion, and the seven Stars, and are now shining up before the Throne; This consecrated Captain of our Salvation, will not sleep till his Fathers house be filled, till all the numerous offspring, and the generations of the first born, be up under one roome with their Father. Heaven is a growing family, the Lord of the house hath been gathering his flocks into the fair fields of the Land of Praises, ever since the first Abel died; and all
down along, the believers were gathered to their Fathers.

1. Use is, that we despise not the day of small things; God's beginning of great works is small. What could be said of a poor woman's throwing of a stool at the man who did first read the new Service Book in Edenbrough? It was not looked at as any eminent passage of Divine Providence; yet it grew till it came up to Armies of men, the shaking of three Kingdoms, the sound of the Trumpeter, the voice of the Alarm, the lifting up of the Lord's Standard, destruction upon destruction, garments rowled in blood, and goeth on in strength, that the vengeance of the Lord, and the vengeance of his Temple, may pursue the Land of Graven Images, and awake the Kings of the Earth to rise in Battle against the great Whore Babylon, that the Jews may return to their Messiah, and Israel, and Judah ask the way to Zion, with their faces thitherward, weeping as they go: that the Forces of the Gentiles, and the Kingdoms of the world, may become the Kingdoms of God, and of his Son Jesus Christ. And this act of a despised woman, was one of the first steps of Omnipotency; God then began to open the mouth of the Viall of his wrath, to let out a little drop of vengeance upon the seat of the Beast, and ever since the right arme of the Lord awaking, hath been in action, and in a growing Battle against all that worshipped the Beast, and received his mark on their right hand, and their forehead; and who knoweth but Christ is in an act of conquering, to create a new thing on the earth, and subdue the people to himself. Omnipotency can derive a Sea, a world of noble and glorious works from as small a Fountain as a straw, a ram-horn, yea, Jaw-bone of a dead Asse. God can put forth Omnipotency in all its flowers and golden branches of overpowering and incomparable excellencies, upon meer Nothing, the winde is an empty unsolid thing, the Sea a fluid and soft, and ebbing creature; yet the winde is Gods chariot, he rideth on
on it, and the Sea his walk, his paths are in the great waters.

2. Use. A crum that falleth from Christ's Table, hath in it the nature of bread, some weak ones complain, O I have not the heart of God like David, nor the strong Faith of Abraham to offer my Son to death for Christ, nor the burning fire of the zeal of Moses, to wish my name may be razed out of the Book of life, that the Lord may be glorified; nor the high esteem of Christ, to judge all but losse and dung for Jesus Christ, as Paul did. But what if Christ set the whole loafe before the children, is it not well? If thou lie but under Christ's feet, to have the crumbs of mercy that slippeth through the fingers of Christ? The lowest room in Heaven, even behinde the door is Heaven. 1. There's a minimum quod sic, the lowest measure, or grain of saving Grace, and its saving Grace; a drop of dew is water, no lesse then the great Globe and Sphere of the whole element of water is water, a glimmering of morn-dawning light is light, and of the same nature with the noon-light, that is in the great body of the Sun, the motion of a childe newly formed in the belly, is an act of life, no lesse then the walking and breathing of a man of thirty years of age in his flower and highest vigor of life; the first stirrings of the new birth, are the workings and operations of the holy Ghost, and the love of God even now shed abroad in our hearts by the holy Ghost, shall remain the same in nature, with us in heaven, 1 Cor. 13.8,9,10. 2. Christ doth own the bruised reed, and the smoaking flax, so far forth, as not to crush the one, nor to quench the other, and can with tender cautelu outnefse of compassion, stoop, and with his arm go between the lambe on the margin and brink of Hell, as to save it from falling down headlong over the brow of the Mountain; he, Psa. 147.3. Healeth the broken in heart, and as a Chyrurgion (so Vatablus expoundeth it) bindeth up their wounds, and putteth the broken bones in their native place again;
again; and whereas young ones are easily affrighted, yea, and distracted with fear, when sudden cries and hideous War-shouts surpriseth them; Christ affrighteth not weak consciences with shouts, to put poor tender souls out of their wits, with the shouts of Armies of the terrors of Hell in the conscience; yea, Isa. 42. 2. The meek Lord Jesus shall not cry, nor lift up (a shout) nor cause his voice be heard in the street. O what bowels! What stirrings, and boilings, and wrestlings, of a pained heart, touched with sorrow, are in Christ Jesus? When he saw the people scattered as sheep having no shepherd, mat. 10. 56. He was bowelled in heart, his bowels were moved with compassion for them. O how sweet! That thy sinfull weakness should be sorrow and pain to the bowels and heart of Jesus Christ, so as infirmity is your sin, and Christ's pitty and compassion; can the Father see the childe sweat, wrestle under an over-load while his back be near broken, and he cry, I am gone, and his bowels not be moved to pitty, and his hands not stretched out to help? Were not the bowels and heart of that Mother made of a piece of the nether Milstone, had she not sucked the Milk and breasts of a Tyger, and seemed rather to be the Whelp of a Lyon, then a woman, who should see her yong childe drowned and wrestling with the water, and crying for her help, and yet she should not stir, nor be moved in heart, nor run to help? This is but a shadow of the compassion that is in that heart dwelling in a body personally united to the blessed Godhead in Jesus Christ. We should have tender hearts toward weak ones; considering, 1. That Christ cannot disinherit a son for weakness. 2. Love is not broken with a straw, or a little infirmity. 3. All the vessels of Christ's house, are not of one size. 4. Some mens infirmities are as transparant christall, easily seen through; others have infirmities under their garments. 5. We shall see many in Heaven, whom we judged to be cast
caft away, while they lived with us on earth. 6. Many go
to Heaven with you, and you hear not the sound of their
feet in their journey.

SERMON XXI.

Then fesus answered and said unto her, O Woman, great is thy
Faith. &c.

This is the last passage of the Text, containing a com-
mendation of the Woman, given to her by Christ in
her face. 2. An answer according to her desire. 3. The
effect of her praying with instancy and pressing impor-
tunity of Faith: The Devil is caft out of her Daughter.

Christ acknowledgeth here, That Instancy of praying in
Faith, will overcome God, and Satan and all the saddest Tem-
prations that can befall the Childe of God. Hence observe what
acts of efficacious power, instancy and earnest prayer putteth
forth upon God, and how the clay-creature doth work up-on,
and prevail with the great Potter and former of all
things.

1. Prayer is a Messenger and a swift and winged post dis-
patched up to Court, Psal. 5. 3. David sent away this post
early in the morning, with morning wings: My voice shalt
be hear it the morning: The post is himself, for the word is,
I will address my person as in Battle Array, Job 33.
5. Set thyself in order before me, and stand up, saith Elihu to
Job. Or, I will address my words, Job 32. 14. Now he
bath not directed his words against me: the Seventy ren-
der it אָשֶׁר אֲשֶׁר, and David sent himself to Heaven, not
only as a post, but (as the word אָשֶׁר Asaph found-
eth) I will look up, or, espie, as one that keepest watch and
ward, waiting for an answer from God, as the word is,
Habak. 2. 1. and Psal. 18. 6. In my distrefle I called upon the
Lord,----and my cry came before him, even into his ears.

2. Prayer putteth a challenge upon God, for his Cove-
nants fake and his Promise; that is, greater boldness then

The preval-
ency of
instant
Prayer, in
8. acts put
forth upon
God.
to speak to God and wait on, Isa. 63.18. Our Adversaries have trodden down thy Sanctuary, 19. We are thine, thou never barest rule over them, they were not called by thy Name, Lam. 2. 20. Behold, O Lord, and consider, to whom thou hast done this, Isa. 63.17. O Lord, Why hast thou made us to err from thy wages? And hardened our heart from thy fear? Return for thy servants sake, the Tribes of thine Inheritance. Hence is there an holy chiding with God, Psal. 22.2. O my God, I cry in the day time, and thou hearest not, and in the night season, and am not silent, Psal. 13.1. How long wilt thou forget me, (O Lord) for ever? How long wilt thou hide thy face from me?

3. It putteth God to great straights, and suffering even to the moving of his soul, Jer. 31. When God heareth Ephraim bemoaning himself in prayer, it putteth God to a sort of pinch and condolency, ver. 20. Is Ephraim my dear son? Is he my pleasant Child? For since I spake against him, I do earnestly remember him still, therefore my bowels are troubled for him. Is Isaac an earthly Father moved, and his heart rent and torn with the weeping and tears of Esau his son, so as he must confer some blessing upon him; far more must the bowels of our Father infinite in mercy be turned within him, at the weeping and tears of a praying and crying Church.

4. When God seemeth to sleep, in regard that his work and the wheels of his providence are at a stand, prayer awaketh God, and putteth him on action, Psal. 7.6. Arise, O Lord in thine anger, lift up thyself because of the rage of mine Enemies; awake for the Judgement that thou hast commanded, Psal. 44.23. Awake, Why sleepest thou O Lord? Arise, cast us not off for ever. Both the words גניזה Gnurah, and הַקֵיטָא Hakitsa, signifyeth to awake out of sleep: So prayer putteth God on noble acts of Omnipotency, as to how the Heavens and come down, Isa. 64.1. To shake, and put on work all creatures in Heaven and Earth, for the saving of one poor man,
man, Psal. 18. As when the sick childe cryeth for pain, all the sons and servants, yea, the Father of the house and Mother, are set on work, and put to business for his health. Hence, when David prayed, Psal. 18: ver. 6, 7. The earth shook, the Foundations of the Hills were moved, for the Lord was wrath, smok, and fiery coales went out of his mouth, he bowed the Heavens and came down, he rode upon a Cherub, and did fly up upon the wings of the wind. So, it did put the Lord to divide the Red Sea, to break the Prison doors and Iron chains to deliver Peter, Paul and Silas.

5. It acteth so upon God, that it putteth the Crown upon Christ's head, and heighteneth the footstool of his throne; so much doth that Prayer (Thy Kingdom come) hold forth, and that last prayer of the Church, Rev. 22, which the Spirit and the Bride uttereth; Even so come Lord Jesus, is a hastning of that glorious Marriage day, when the Bride, the Lambs wife, shall be married on Jesus Christ, and a ripening of the glory of God, and of Christ the King, and head Mystical of his body the Church. The Glory of infinite Justice, and saving Grace in the Redemption of men, is like a fair Rose, but inclosed within its green leaves in this life: But when Christ shall appear, this Rose shall be opened and cast out in breadth, its fair and beautifull leaves to be seen and smelled openly by men and Angels. In very deed, this prayer (Even so, come Lord Jesus) is summons for the last Judgment, for the full manifestation of the highest Glory of Christ in the small and consummate illustration of Free-grace, and mercy in the compleat Redemption of all the Prisoners of hope, onely for the Declaration of the Supream Judges Glory, who shall then do execution on Satan, his Angels, Antichrist, and all slaves of Hell; so that though prayer made not the world; yet it may unmake it, and set up a new Heaven and a new Earth.

6. Prayer is a binding of God, that he cannot depart, and
and layeth chains on his hands, and buildeth a wall or an hedge of thornes in his way, that he cannot destroy his people, Isa. 64.7. And there is none that calleth upon thy Name, and stirreth up himself to take hold of thee. There is none to lay hands on thee, Ezek. 22.30. And I sought for a man amongst them that should make up the hedge, and stand in the gap (or in the rupture made by war) before me for the Land, that I should not destroy it, but I found none. If a Moses, or a Samuel should enterced by prayer that the Lord would spare the Land, his prayer should be an hedge or a wall to stand in the way of justice, to hinder the Lord to destroy his people.

7. Prayer is a Heavenly violence to God; expressed in divers powerful expressions, as, 1 Isa. 62.6,7. The faithful watchmen pray and cry to God so hard, that they give the Lord no rest, no silence, while he establish Jerusalem.

2. Praying is a sort of striving with the Lord, Rom. 15.30. I beseech you,—strive with me, in prayers to God for me.

3. Jacob by prayer wrestled with the Lord; and the Lord, as if he had been straightened faith, Gen. 32. Send me away, dismiss me. And Jacob said, I will not dismiss thee till thou bless me. Which is well expounded by Hosea, chap. 12.4. Jacob had a Princely power over the Angel, and prevailed, he wept, and made supplication to him. Is a Prince, or as many render it, Rectus fuit cum deo, or, Directus fuit, vel prosperum successum habuit. Which may note either a Princedome in prayer over God, which is the true reason of the name Israel; or as others think, he stood right up, and his prayer did not bow nor was broken, when a Temptation lay on him as heavy as a Milstone, even when the Lord said he would depart from him, yet he prevailed under that weight: So, Exod. 32.10. When Moses was praying for the people: The Lord said to Moses, Let me alone, that I may destroy them. The Chalde translate it,
Leave off thy prayer before me. All which tendeth to this,
That prayer is a Prince, and a mighty wrestling prevailing
King, that hath strong bones, and strong armes to be vici-
rous with God. We know the Parable of the Widow,
Luk. 18. Who by importunity obtained of the unjust
Judge, that he should avenge her of her Adversary. The
scope of which Parable is, that prayers without fainting,
puttheth such a labour and a trouble upon God, that he
must hear and answer the desires of his Children: So doth
the Lord resemble himself to a master of a Family gone to
bed with his Children, who yet being wearied by the
knocking of his Neighbor, cannot choose but rise in the
night, and lend him bread to strangers come to his house.

8. Some also say that prayer commandeth God, as Isa.
45. 11. Ask me of things to come concerning my sons, and
concerning the work of my hand command ye me; which place
though it may well bear another interpretation, yet is this
not beside the scope of the Text; for sure it is, that God
hath laid a sort of Law on himself in regard of his bind-
ing promise, to hear the Prayers of his Children: And
that he cometh down from the Throne of his Sovereignty
to submit himself to his own promise of hearing Prayers;
Psal. 34. 15. Psal. 65. 2. Psal. 145. 18, 19. Matt. 7. 7, 8.

Use 1. If Prayer prevail over God and Christ, even to
the overcoming of the Devill: then much more will a
praying people prevail over Hell, and Malignants; it were
wisdom then for Malignants to yeeld and strike Saile to
these, who can by Prayer set omnipotency on work, and
ingage the strength of Israel against them. Amalek had
omnipotency against them, and a harder party then spears,
and bowes, and Armed men; in that Praying Moses was
against them: The third Psalm was a strong piece a-
against Absalom and Achitophel, and all that conspired a-
gainst David: Christ’s Prayers for the perfecting of his own Body, and gathering in his first borne, include in them a Curse upon all those that hinder the gathering in of his flock: Wo to the enemies then against whom our Intercessor prayeth curses: The Prayers of Christ against his enemies, shall blast them and their Counsels, and all their War-undertakings.

2. Use. Some are discouraged, they can neither fight for Christ, nor do anything to promote this Cause, as wanting strength of body, and means: Nay, but if thou canst pray thou dost set the whole wheels of Omnipotency on work, for the building of the Lords house, in which regard the Prayer of a sick and poor man shall do more in War for the Cause of God, then twenty thousand men: It was not Ahasuerus, nor the grace that Esther found in the eyes of the King, that saved the whole Church of the Jews from destruction, but the Prayers of Esther and her maids: Its true, an Angel brought Peter out of Prison, Acts 12. But what stirred that wheel in Heaven? ver. 5. Here’s the Cause, Prayer was made without ceasing to God for Peter by the Church: Quod est causa causa est etiam causa causati: Prayer, Prayer can put a reeling and tottering on King and Court, Pope, Prelate, and Babylon; we are to pray the King of the bottomleffe pit, the man of sin, the graven Images of Apostate Rome out of the world: Prayer can yoke all the swords in Europe against the Whore; every one who hath the Spirit of Adoption, though poor and rejected of men, by prayer have powerfull influence on all the Nations of the earth, on all Europe, on the ends of the earth, on the hearts of the Jewes, on Turkes and Indians: prayer can reach as far as Omnipotency, accompanied by the wise decree of our Lord: And the pooreft Girle or Maid that can pray, doth lend a strong lift to heighten the foot-stoole of Christ’s Royall Throne; children and poor Maids
Maids by prayer, may put the Crown on Christ's head, and hold up his Throne, and may store and increase heaven by praying, Thy Kingdom come, and inlarge Hell, and fill the pits with the dead bodies of Christ's enemies, and may by prayer binde Kings in Fetters, chain up and confine Devils, subdue Kingdoms.

Great is thy Faith] For the clearing of these words, we are to consider three points: 1. What Faith is: 2. What a great Faith is: 3. Why he faith thy Faith, appropriating it to the woman. Now of Faith, I shall speak, 1. A word of preparations for Faith: 2. Of the grounds and necessary motives to Faith: 3. Of the Ingredients of Faith: 4. Of the sinners warrants to believe: 5. Of divers sorts of false, and ill rooted Faiths.

1. There be some preparations which go before Faith

1. Faith is a seed of heaven, it is not sown by the good husbandman in unplowed, and in Fallow ground, Christ soweth not amongst thorns: we are builded on the Faith, stones are hewen, rubbish removed before one stone be laid: 2. Every act of Grace in God, is an act of Omnipotency, and so requireth not time or succession; God might have set up the frame of the world in all its fulnesse, with lesse then one thought, or act of his will put forth by Omnipotency: yet did our Lord subject the acts of creating the first world to the rule of time, and to a circle of evening and morning, nights and dayes, so doth the Lord set up a new world of Faith, in a soul void of Faith by degrees:

There's a time when there's neither perfect night, nor perfect day; but the twilight of the morning, and God notwithstanding created the morning no lesse then the noon-day Sun: There's a half Summer, and a half Spring in the close of the Spring which God made. The Embryo, or birth not yet animated, is neither seed onely, nor a man-childe onely, so is a Convert in his first framing, neither
perfectly untamed corruption, because there's a crack and a throw in the iron sinew of the neck; nor is he a thorough childe of light, but as we say, in the dead-throw, in the place of breaking forth of children, as Hosea speaketh: A child with his head come forth of the womb and no more, and so half born only; so is the Convert while he is in the making, not taken off Christ's wheels; half in the borders of Hell, and looking a far off at the Suburbs of Heaven, not far from the Kingdom of Heaven.

But 2. This bridge over the water between the Kingdom of darkness, and the state of saving Grace, hath no necessary connexion with that Kingdom of the Son of God's love, but such as it hath from the sole and meer decree of the free Election of Grace, and therefore many Reprobates may enter the Bridge, and never go along to the other Bank of the River: God breaketh the Bridge, this being the very division and parting of these two unspeakable wayes of Election and Reprobation, yet so as the sin in cutting the bridge is the guilt of the Reprobate man: As many births die in the breaking forth out of the womb, divers Roses in the Bud are blasted and never see harvest, through the fault of the seed, not of the sun.

3. It's true, the new creation and life of God, is virtually Seminaliter in these preparations, as the seed is a tree in hope, the blossome an apple, the foundation a Palace in its beginning; so half a desire in the Non-converted is love sickness for Christ in the seed, legall humiliation is in hope Evangelick Repentance and mortification: But as the seed and the growing tree differ not gradually only, but in nature and specifically; as a thing without life is not of that same nature and essence with a creature that hath a vegetative life and growtheth, so the preparatory good affections of desire, hunger, sorrow, humiliation going before conversion, differ specifically from those renewed affections which follow after
after: The former being acts of Grace, but not of saving grace, which goeth along with the decree of Election of Grace, and of like Latitude with it, the latter being the native and connatural fruits of the Spirit, of which the Apostle speaketh, Gal. 5. 22, 23. In which regard no man is morally and in regard of a divine promise such as this (Do this, and this, and God shall bestow on you the Grace of conversion) fitter and in a nearer disposition to conversion then another. 1. Because, we read not of any such promise in the Gospel. 2. Because, amongst things void of life, all are equally void of life, and there’s here no degrees of more or less life, no intention, no remission or slacking of the degrees of life; for even as an Ape or an Horse, are as equally no men, as stones and dead earth are no men, though an Ape or an Horse have life common to them with men, which stones and earth have not; yet they are equally as destitute of reason & an intellectual life which is the only life of a man as a man, as stones & earth are. So Saul only humbled by the terrors of the Law, & sick of half raw desires of Christ, is no less yet a creature void of the life of God, then when he was in the highest pitch of obstinacie, spitting out blood and murthers on the face of that Lord Jesus whom he persecuted; and in this regard, conversion is no less pure Grace every way free to Saul humbled, and so having only half a thirst and desire of Christ, then if he were yet in the fever of his highest blasphemy, thirsting after the blood of the Saints.

4. Yet are the Saints thus prepared and humbled, but not converted Materially, Physically, or as it were passively nearer Christ, and in relation to God’s Eternall Election of Grace, who maketh this a step relative to his Eternall love, they are under the reach of Christ’s love, and at the Elbow of the right arm of the Father, who draweth souls to the Son, Joh. 6. 44. And in the Gospel-bounds and fields
fields or lists of Free-grace, as the height and rage of a fever, is near a cool and a return to health, and yet most contrary to health, and the utmost flowing of the Sea, when its at the remotest score of the Coast, is a disposition to an ebbing, though most contrary to a low ebb, so are the humbled souls, who have some lame and mained estimative power of light, to put half a price on Christ, and finds apprehended sin, the mouth, throat, and out entry of Hell in that case most contrary to Christ. A fish within that circle of the water that the net casteth, is no lesse living in its own element of water, then if it were in the bosom of the Ocean, some hundredth miles distant from fisher or net, yet is it in a near disposition to be caught.

For grounds of Faith to lead us on to believing: Consider, i. two words, Col. 1. 27. spoken of the object of Faith. i. Its named, The riches of the glory of this Mystery amongst the Gentiles. 2. Which is (faith Paul) Christ in you the hope of glory. Now Faith leadeth us to a Mystery that none knoweth, but such as are the intimate friends of Christ, and are put upon all Christ's secret Cabinet-Counsels. 2. Glory is so taking a lover, that it will deprive a natural man of his sleep, but the Glory of a Kingdom revealed in the Gospel, is the flower, marrow, and spirits of all glory imaginable. 3. What is riches of glory? Eph. 3. 8. That I should preach, amongst the Gentiles. The gold mine of the riches of the glory of Christ, so deep that none can finde them out, and so large that when they are found out, men and Angels shall not finde their bottom. O what foldings and turnings, and inextricable windings of glory are lapped up in Christ? Yea, Treasures, all Treasures, are in him, Col. 2. 3. So it is called, 2 Cor. 4. 17. A weight of glory. But 2. a weight Eternall, a weight aged, and full of ages of glory. 3. An exceeding great weight, and not that only. But 4. a far more exceeding and Eternall weight
of glory, no Orator in the Greek Tongue, hath any so superlative expression, but weigh how weighty precious Jesus Christ is, how heavy, and how massie and ponderous the Crown is, and what millions of Diamonds, Rubies, Sapphires, and Precious Stones do shine, and cast out rays and beames of pure and unmixed Glory out of his Crown? What smiles and kisses breathing out Glory, on thy now sinfull face, shall come out of Christ. Now the light of Faith even as a lantern or a day-star, in a cloudy dawning, leadeth thee up to this. 2. Christ in you the hope of glory. How in them? By Faith, Eph. 3.17. Christ the hope of glory, is, Christ the glory hoped for, by a figure, that is, Faith putteth Christ and Heaven in you by hope: So in the believer there is Christ, the Lamb, the Throne, the Glorified Angels, and sinlesse and blessed Musitians, that stand in a circle about the Throne, praising him that liveth for ever. All these are in the believer by Faith, and in him is Heaven, the Tree of Life, the higher Paradise, the river of water of Life; unto all these Faith intituleth the Soul, and they be all nothing to Christ the hope of Glory: Even the only begotten Son and Heir of a King, is called the hope of his house, the only hope of his house; but in regard the Heires of mortall Kings are mortall, the house is weak, and standeth but upon one foot, when he hath but one mortall Heir: Now its the infinite perfection of God, that he can have but one Son who is infinite, and the same Eternall and Immortall God with the Father, and that he cannot die. So Christ standeth the only hope of the house of Heaven, a King by hope, the King of hope; and all hope of the Captives and Sons of hope; and all the Glory of his Fathers house hangeth upon him. Christ hath all the Heires upon his shoulder, and Faith investeth the believer to all this Power and Glory. 2. Faith must be so much the more precious, as that it layeth hold for
for its possession on God, and on the Garland, Marrow, (if any comparison here can stand) and Flower of all God's attributes, the Righteousnesse of Christ. 2. The Free-grace of God, the most taking, heart-ravishing attribute in God, and most suitable to our sinfull condition. 3. The high and deep love of God, & love which dwelleth in, & with, the noble and excellent blood that satisfieth infinite Justice; there is no such Glory by any act of obedience tendered to God by Adam in his innocent condition; or by Angels which never sinned. 3. There is as great a necessity of Faith, as of Life; for the justified man must Live by Faith: There's no Grace so Catholike, it being of necessity interwoven in all our actions, as they fall under moral consideration; not only in supernaturall actions, but also in all our natural and civil actions, in so far as they must be spiritualized in relation to God's honour, 1 Cor. 10. 31. So as Joshua, Baruch, Sampson, David, did fight Battles, kill men, subdue Kingdoms by Faith, Heb. 11. 32, 33. So must the Souldier now fight, by that same Faith, and so are the Saints, to eat, drink, sleep, journey, buy, sell, by Faith: We are not to put on Faith as a Cloak, or an upper Garment when we go to the Streets, Fields, or Church, and then lay it aside in the house, at Table, or in bed; yea, the renewed man is not to eat and sleep, because the light of reason and the Law of nature teacheth him so to do, or the convenience of a calling; for then all those actions shall be resolved in the same principles and formall reason of moral performance of them, in the believer, as in the Carnall man, in whom a natural spirit is stirr'd, and then we do but in these actions, Walk in the light of our own fire, and the sparks that we ourselves have kindled, and shall not see to go to bed, but lye down in sorrow, Isa. 50. 11. But we are to set Faith as the Plummec and line to Regulate these actions to do them. 1. Because he who hath bought us with a price,
commandeth us by the light of nature. 2. And the light of Faith is to moderate us in eating, drinking, sleeping, according to Christian sobriety, in the measure of the action. 3. Faith teacheth us not to eat, that we may eat, or for an unnatural or civil end. Grace heighteneth the natural intention, to a supernatural end, and to do all these for God and his service, 1 Cor. 10. 31. And whatsoever we do (though but civil service as servants to earthly masters in a civil calling, in trading in arts) we are to do all as to the Lord, not unto men, Col. 3. 23. Then Christ acting and moving by the light of Faith, is the formal reason and principle in which lastly and formally (ultimate) all our actions are resolved. 2. Look of how much worth and price thy soul is; of as great necessity is Faith, except thou wouldst look for the Gospel-vengeance, the day or the ages of Eternall vengeance at Christ's appearance, 2 Thes. 1. 8. Isa. 61. 2 Joh. 3. 18. 36. chap. 8. 24. But if it be so that Faith is required in all that I do, the business of Salvation (may some say) is hard and difficult: Where shall I have Faith for every stirring of my foot? I Answer, as all our actions, except where Imagination is Principle of the act, must be deliberate, and so the actions of a rational man, so must they be moral; now there is no morality in a man, who is a citizen of the Church, but the morality of Faith, for its a duty laid upon every one within the visible church that all his actions moral be warred and lustered with Faith: And the truth is, the work of our salvation being compared to failing, Heb. 6. 19. and to fighting, 2 Tim. 4. 7. 2 Tim. 2. 3, 4. Its very like a ship, which requireth many hands and much attentive carefulness in the owner and sailors: Now the Mast is hurt, then somewhat wanting in the Deck, now the Helme is faulty, then the Cords are to be repaired, or the Anchor is broken, or she taketh in under-water, or the Sail is torn, or the motion slow: There's
There's charges to the owner, and much work to all hands, and how many things are required to a huge body of an Army? So many thousand men must be lyable to so many thousand wants: Some are sick, some wounded, some a dying, some hungry, some naked, some fall off the Army, and are catched by the enemy, some be faint, some too bold, and precipitate, yea, Armour, Houses, Bread, Drink, Fire, Tents, Physitions, Workmen, Mattocks, Spades, Bridges, Lathers, Horses, Engines of War, Art and Skill, Medicine, Councell, Courage, Intelligence, and a thousand things of this kinde are requisite; and seldom is an Army, but there be some one inconvenient or other in this needy and cumbersome huge body. And when is the business of Salvation not at a stand, one way or other? Is there not either one piece or other, the shield of Faith, or the Anchor of Hope, or the Breastplate of Righteousnes, or some the like, broken or faulty? Is not our guide, who hath seven eyes, ten times a day cumbered with us? Must not Christ loader our broken Weapons? Sow our torn Sails? Repair one breach or other in us? In a thousand the like, Faith is to improve the Free-grace, the omnipotence, the unchangeable love of Christ, to promove his own work, and to work in us to will, and to do, according to his good pleasure, Phil. 2. 13.

Now for the ingredients of Faith; 1. There be in us, 2. Cor. 10. 5. Great Forts raised against the light of Faith. These natural discourses in the minde, that are great works and heights, strong holds builded against Christ. The prime faculty reason, the discourses power that thinketh she hath wit enough against Christ, and to keepe the man out of all danger of eternal salvation, over-toppeth and out-groweth all Gospell-truths, Christ must over-power carnall, fate, rank, and heady sounders, called thoughts, every thought, and so kill some
some that will not be taken, and led captive other thoughts
to the obedience of Faith. **Reason** is a predominant bone
in it self: **The carnall minde neither will, nor can keepe rank**
as an obedient fouldier, under the **Law of God, Rom. 8. 7.**
Its much for fine, filken, and golden reason to say to **Christ,**
**Lord, Prov. 30. 2. There's more of a beast in me, then of a man,**
*I have not the understanding of a man.* The learned, the
schoolmen, seldom beleeveth, except gray-haired wit turn
a childe, and go to school again to learn from **Christ** the
new art of beleeveth, for there was never an act of unbe¬
lied in any, but it grew out of this proud and rank stalkes of
a loftie wit; Therefore **Christ** breaks out a new window
in the soul, and brings in a new sun, that flesh and blood
never saw, nor heard of before, **Mat. 16. 17. 2. Faith**
hath low and creeping affections to the creature; **But**
when the affections are big with childe of the creature, as,
1. They are strained and swelled in their acts, Faith is no
faith, but a delusion, the rich man speakeath with all his
heart, and with good will of his full barnes, and its clee;
he had neither Faith nor Hope toward eternity, **Luke 12. v.**
19, 20. For every word being (as we say) of the length of
a cubit, a foot and a half, **Luke 12. 18.** He casteth forth
words of pulling down, building greater houses, and scra¬
ping in all, his goods are, **τὰ ἐκείνα ταρακιδα, τὰ αὐτάς τὰ,** my goods;
all my births and bowels, and all my good things. For he had no
other good things, and there's no apostrophe in the words,
he speakeath them with their full sound, and we speak with
good will these things that we tell to our soul. Faith hath
but half words and half affections touching the world,
half acts or broken acts in the affections, closing with the
creature, smell of a Faith with childe of eternity, to make the
excellency of the creature a matter of meer opinion, to
reckon the worlds witchcrafts of lust, gain, glory, but un¬
certain and topick arguments to conclude a God-head and a
**golden-**
golden heaven in the creature, is the height of the wisdom of Faith: So Paul, Gal. 2.20. I am crucified with Christ. Or then (may some say) Paul, you are a dead man: He faith no. Nevertheless I live, but I live the life of Faith, For Christ liveth in me. All his motions toward the creature were half dead, like the vitall motions of a crucified man half out of the world, and his acts of Faith were lively and vitall, and high tuned, like the highest note in the musick-song. Faith cannot break and violently rent in sunder the two sides of the affections, with too violent and intense acts of love, joy, fear, desire, sorrow, as these are terminated upon the creature: Its true, Faith clippeth nothing from the outmost and most superlative pitch of the love of God, of desire, fear, sorrow, joy, as they act upon God; but addeth wind to the sails in that flux of the souls way toward God. But Faith moderateth and lefsteneth all these in relation to the creature, so the Faith which hath its direct aspect toward eternitie, and looketh on the shortnesse of sliding away time, and the transient wheeling away of the poor figure of this world, 1 Cor. 7. v. 29. 31. turneth all these acts into but half a face on the creature, and into leasurely & leaden motions, or half to non-acts, as if made up of heavenly contradictions, v. 29. 30, 31. Having wives, having no wives; Weeping, no weeping; Rejoycing, no rejoicing; Buying, no possessing; Using the world, not using the world. When the Saints throng through the press and crowd of the creatures (for the world is a bushie and rank wood) thorns take hold of their garments, and retard them in their way: Faith looleth their garments, and riddeth them of such thornie friends, as are too kind to them in their journy; whodiggeth for Iron and Tin in the earth with mattocks of Gold? What wise man would make a Web of cloth of gold, a net to catch fish? Expenses should over-grow gains: There's much of the mettall of heaven in the soul: Faith would
would forbid us to wear out the threads of this immortall spirit, such as are love, joy, fear, sorrow, upon pieces of corruptible clay? Alas, is it Faiths light that setteth men a work, to make the soul a golden-needle, and the precious powers and affections thereof, threads of silver to sew together pieces of tuckcloth, and old rotten raggs? What better, I pray you, is the finest of the web in the whole systeme of creation? Certainly the heavens must be a thread of better wool then the clay-earth, yet if you should break your immortall spirit, and bend all the acts to the highest extent of your affections, to conquer thousands of Acres of ground in the Heavens, and intitle your soul to that inheritance, as to your onely patrimony without Christ; Faiths day-light should discover to you, that this finest part of that web of creation, with which you desire to cloth your precious soul, is but base wool and rotten thread, and though beautifull and well dyed to the eye; yet, Psal. 102. 26. The heavens, even all of them shall wax old like a garment: And the wisdom of Faith knoweth a shop where there's a more excellent suit of clothes for the soul, 2. Cor. 5. 1, 2. And a more precious piece of the Heaven to dwell in, even a House which is from Heaven, with which you shalbe clothed. : When life shall eate up death and mortality.

2. The creatures are below the affections of the beleever, and his affections conquereth them, as having the vantage of the mount above all the creatures. So Paul maketh an elegant contrariety, Phil. 3. 19, 20. Between those, whose heart, senses, minde, findeth neither smell, taste, nor wisdom, but in earthly things; (for ei ni enim greviles to minde things of the earth, importeth all these) and those who by Faith look to Heaven and dwell there: And the temporaries heart is below the world, and the creatures are up in the mount above him. So, Matt. 13. v. 7, 22. The thorns or cares of riches have the fore-start of the earth,
earth, and sap above Faith, or the good seed: For the seed was cast in the earth, when the thorns had been there before, and had the vantage of the season, and the foil both. The first love is often strongest. The Martyrs, Heb. 11. 35. had poor and weak thoughts of this life, and would not accept and welcome life and deliverance from death, but had strong acts of Faith and love toward a better resurrection. Its a soul's strong Faith that bringeth him to nil admirari, and to wonder at nothing. Never to love much, nor fear much, nor sorrow much, nor joy much, nor weep much, nor laugh much, nor hope much, nor despair much, when the creature is the object of all these acts; there is nothing great, not the worlds All things (or their τα πάντα to him who is possesed with that Righteousnesse which is of God, by Faith, Phil. 3. 8, 9. Men that talketh with good will, and all their heart, of their learning, books, of their own Acts, good Works, Wisdom, Court, Honor, valour in War, Flocks, Lands, Gold, Moneys, Children, Friends, Travels, are to Examine, If Faith be not a chaste thing, and that acts of whoredom with the creature and of beleevings in Christ, are scarce consisttent. Let your affections move toward the creature, without great sound of feet.

3. There must be self-forsaking in beleevings. 1. An affirming, and an (ay) to grace, is a negation and denial to it self, 1 Cor. 15. 10. I laboured more abundantly then they all; Yet not I, but the grace of God which was with me: To deny that you are Christ's, or that you have any grace; (If Christ have any thing of his in you) is not self-deniall, but grace-deniall, and God-deniall, deny the work of the spirit, and deny himself. Its a saying of humility, Cant. 1. 5. I am black, and of Faith, but comely as the tents of Kedar, as the curtains of Salomon. And Cant. 5. 1. I slept, but my heart waked. Its Faith to hold fast your state of adoption: Lord,
I am thine. 2. When our self maketh a suit to self, and putteth in a bill to the flesh. O pitie thy self. Rejoyce, O young man in thy youth. Its self-renouncing to deny this request to the flesh: And Faith onely can give an answer to self-declining the cross. He that denieth me before men, him will I deny before my Father and his holy Angels (faith Christ.) And another answer Faith giveth, Rom. 8. 12. I am not debtor to thee, O flesh. I owe thee nothing. And its Faiths word of answer, Eccles. 11. 9. But know thou that for all these things God will bring thee unto judgement. 3. Faith putteth the soul in that condition, that self may be plucked from self, without great violence, as an apple full of the tree, and of harvest-sap, is with a small motion pluckt off the stalk, Act. 21. 13. I am ready ευθώρω εξαχθώ, I have my self in readinesse, not only to be bound, but also to dye at Jerusalem for the name of the Lord Jesus. Certainly Faith saw here more in Jesus of excellencie and sweetnesse, then there could be of bitternesse in bonds and death to self.

4. There's a deniall of the creature, and a bill of defiance lent to all the lovers of the world, when Ephraim is brought to this act of believing, Hos. 14. 3. For in thee the Fatherleffe findeth mercy. Then its said, Ashur shall not save us: We will not ride upon horses. That creature that we trust on, we ride upon it, as Israel did upon the horses of Assyria and Egypt. But in this regard, Faith dismounteth the beleever, and abaseth him to walk on foot. All the creatures are ships to the beleever without a bottome: They are empty and weak: David forbiddeth us to ride on a Prince, Psal. 146. 3, 4. For that horse shall faint, and fall to clay. God alloweth Scotland to help England, but will not have the souls of his children in England to ride upon an Army of another Nation, and to trust in them for salvation. To make fire, is not so proper to fire, To give light, not so kindly to the sun, as salvation is Gods onely due,
due, and therefore let England in this, walk on foot, and trust in the Lord.

5. The fifth ingredient also in Faith, is, that its botom-ed upon the sense and pain of a lost condition. Poverty is the nearest capacity of believing. This is Faiths method, Be condemned, and be saved. Be hanged, and be pardoned. Be sick, and be healed, Matt. 9. 13. Fam. 4. 7. 8. Matt. 11. 28. Luke 19. 10. Faith is a floor of Christ's onely planting, yet it groweth out of no soil, but out of the margin and bank of the lake of fire and brimstone, in regard there be none so fit for Christ and Heaven, as those who are self-sick, and self-condemned to Hell. This is a foundation to Christ, that because the man is broken, and has not bread; therefore he must be sold, and Christ must buy him, and take him home to his fire-side, and clothe him, and feed him. The chased man, pursued upon death and life, who hath not a way for life, but one nick of a rock; if he miss that, he is a dead man, had he a hundred lives. So is the believer pursued for blood, there is but one City of refuge in Heaven, or out of Heaven; this is only, only Jesus Christ the great rock. And it is true, its in a manner forced Faith, and forced love cast upon Christ upon a great venture; yet we may make necessity here the greatest vertue, or the highest grace, and that is to come to Christ. Satan doth but ride upon the weakness of many, proving, that they are not worthy of Christ, which is the way of a Sophist, to prove an evident truth that cannot be denied. But there's no greater vantage can be had against Sin and Satan then this; because I am unworthy of Christ, and out of measure sinfull, and I finde it is so, (Satan and conscience teaching me that truth, to bring me on a false conclusion) therefore ought I, therefore must I come to Christ unworthy as I am. For Free-grace is moved from within it self from God's good will, onely without any motion.
tion or action from sin, to put it forth upon the sinner; to the end, that sin being exceeding sinfull, Grace may be abundantly Grace; and no thanks to Satan for suggesting a true principle (Thou art unworthy of Christ) to promote a false conclusion, (Therefore thou art not to come to Christ) for the contrary arguing is, Gospel-logick. Satan's reasoning should be good, if there were no way but the law to give life. But because there is a Saviour, a Gospel, and a new and living way to Heaven: The contrary arguing is, the sinners life and happiness.

6. The sixth Ingredient in Faith is, that the sinner can lay hold on the Promise. I. Not simply, but with relation to the precept, for presumptuous souls plunge in their foul souls in fair and precious promises, and this is the Faith of Antinomians, for the promise is not holden forth to sinners as sinners, but as to such sinners, for we make Faith to be an act of a sinner humbled, wearied, laden, poor, self-condemned; now these be not all sinners, but only some kind of sinners. Antinomians make Faith an act of a lofty Pharisee, of one vilde person, applying with an immediate touch, immediate contactus, his hot boiling, and smoking lusts to Christ's wounds, blood, merits, without any conscience of a precedent Commandement, that the person thus believing, should be humbled, wearied, loaden, grieved for sin. I confess this is hafty hot work, and maketh Faith astride, or one single step, but its a wanton, fleshly, and a presumptuous immediate work to lay hold on the promises of mercy and be saved: This is the absolute and loose Faith, that Papists and Arminians slandereth our Doctrine withall, because we reject all foregoing merits, good works, congruous dispositions, preparations moving God to convert this man, because he hath such preparations, and to reject and to leave another man to his own hardness of heart, because he hath no such payment in hand,
by which he may redeem and buy conversion, and the
Grace of effectual calling; especially, they building all
upon a Babel of their own brick and clay, that free will in
all acts of obedience before or after conversion, is abso-
olutely indifferent to do, or not do, to obey, or not obey, to
choose Heaven and life, Hell or death, as it pleaseth, as be-
ing free and loosed from all Predestination, and fore-
going motion, acting or bowing of the will, coming ei-
ther from God's natural or his efficacious or supernatursl
Providence. And so the Papist and Arminian on the one
extremity, in throneth nature, and extolleth proud merit,
and abaseth Christ and Free-grace: The Familist, Libe-
rine, and Antinomian, on a contrary extremity and oppo-
sition, turn man into a block, and make him a meer patient
in the way to Heaven; and under pretence of exalting
Christ and Free-grace, set up the flesh, liberty, licence, loose-
nesse on the throne, and make the way to Heaven on the
other extremity as broad, as to comply with all presumptu-
rious proud fleshly men, walking after their lusts, and yet
(as they dream) believing in Christ. 2. The soul seeth
Christ in all his beauty, excellency, treasures of Free-grace
lapped up with the curtain of many precious promises;
now the natural man knowing the literal meaning and
sense of the promises, seeth in them but words of gold, and
things a far off; and in truth, taketh heaven to be a beau-
tiful and golden phancy; and the Gospel-promises, a shower
of precious Rubies, Saphirs, Diamonds, fallen out of the
clouds only in a night dream; and therefore jeers and scoffs
at the day of Judgement, and at Heaven and Hell, 2 Pet. 3.
1, 2, 3. For can every capacity smell and taste the unsearch-
able riches of Christ, the fulness of God in the womb of
the promises, by meditating on them, and sending them, in
their sweetnesse and heavenly excellency, down to the affec-
tions to embrace them? No, it cannot be, that words and
found,
Serm. XXI. The Trial and Triumph of Faith.

founds, and syllables, can so work upon a natural spirit: If you shew not to a buyer pretious and rare commodities, and bring them not before the sun, he shall never be taken so with things hidden in your coffers, as to be in love with them, and to sell all he hath and buy them; Preachers cannot, nay, its not in their power to make the natural spirit see the beauty of Christ; Paul Preacheth it, but the Gospel is hidden from the blinded man, 2 Cor. 4.3. If I cannot Communicate light, far lesse can I infuse love in the soul of a lost man. 3. Literall knowledge of Christ is not in the power of natural men; but laying down this ground, that a Pharisee lend eyes and ears to Christ and his miracles; The light of the Gospel worketh as a natural agent; for make open windows in a house, whether the indweller will or he will not, the sun shall dart in day light upon the house, Joh. 7.28. Then cried Jesus in the Temple, as he taught, saying, Ye both know me, and ye know whence I am. And there is a covering upon the spirituall senses and faculties of the soul of natural men, that though eyes, and eares, and minde, and soul be opened; yet its as impossible for the natural spirit, or the Preacher to remove that covering, as to remove a Mountain, it being as heavy as a Mountain: And therefore there be three bad signes in a natural spirit; 1. His light, which is but literall, is a burden to him, it but vexeth him to know Christ, and if a beam of light fall in on the apple of the eye of a natural conscience, its as a thorne between the bone and the flesh, the man shall not sleepe, and yet he is not sicke. I doubt if either Achitophel, or Judas wakened with their light could sleep. 2. Though a promise should dispute and argue Christ in at the door of the natural mans soul, as the Gospel by way of arguing may do much, Joh. 7.28. Joh. 12.37. Heb. 11.1. The word of the Gospel being a rationall, convincing Syllogisme, as Christ faith, Joh. 15.24. But now they have both seen, and
hated both me and my Father. Yet men may see the principles and the conclusion, and hate & practically suspend the assent from the conclusion. 3. Conversion is feared as a great danger by natural men, lest the promises put them on the pain and the main-mill of godliness. For men do flee nothing but that which they apprehend as evil, dangerous, and so the true object of fear. Now when Felix and Agrippa were both upon the wheels, I cannot say that Conversion formally was begun; yet materially it was, the one trembled, and so was afraid, and fled, and did put Paul away till another time; then he saw the danger of Grace, Act. 24. ver. 25, 26. The other faith, he was half a Christian; (but it was the poorest half) and he arose and went aside, Act. 26. 28, 30, 31. The natural spirit may be convinced by the promises, and have the pap in his mouth, but dare not milk out the sap and sweetness of the promises, Matth. 13. 15. Their eyes they have closed, lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. So is it, Isa. 6. 10. In which words conversion is feared as an evil, as is clear; So one wretch said, he was once in danger to be caught, when a Puritan Preacher (as he said) was Preaching with Divine power and evidence of the spirit of God. 4. The true believers soul hath influence on the promises, to act upon them, to draw comfort out of them, Psal. 119. 92. Unless thy Law had been my delight, I should have perished in mine affliction, ver. 81. My soul fainteth for thy Salvation; (But) I hope in thy word. And there's a reciprocation of actions here; the word acteth upon the soul again, Psal. 119. 50. This is my comfort in my affliction, for thy word hath quickened me. A dead Faith is like a dead hand, a living hand may lay hold on a dead hand; but there's no reciprocation of actions here, the dead hand cannot lay hold on the living hand; so the living wife
wife may kiss, and embrace the dead husband, but there can come no reciprocal act of life from the dead husband to her, nor can he kiss and embrace her: The promise may act upon the natural spirit, to move and affect him, but he can put forth no vital act upon the promise to embrace it, or lay hold upon the promise: But the promise acteth upon the Believer to quicken him, and he again putteth forth an act of life to embrace the promise, and putteth forth on it, some act of vital heat, to adhere and cleave to, and with warmth of heart to love it; and here the case is as when the living hand layeth hold on the living hand, they warm one another mutually, according to that which Paul faith, Phil. 3,12. But I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus: Here be two living things, Christ, and believing Paul acting mutually one upon another, there is a heart and a life upon each side.

5. Faith under fainting and great straits can so improve the promise as to put an holy and modest challenge upon God, so Psal. 119.49. afflicted David faith, Remember the word unto thy servant, upon which thou haft caused me to hope, and the Church, Jer. 14.21. Do not abhor us for thy names sake, do not disgrace the throne of thy glory: remember, break not thy Covenant with us; and the Lord commandeth that this challenge be put on him, Isa. 43.26. Put me in remembrance, let us plead together; then he giveth faith leave to plead on the contrary with God; naturall spirits faint, and cannot so far own the promise, as to plead with God by their right and just claim to the promise: Now the fourth point concerning faith, is what grounds and Warrants the sinner hath to believe.

4. Its an ordinary challenge made by Satan, conscience, and the Arminian, since Christ died not for all and every one of mankinde; and all are not chosen to life eternall, but only those, on whom the Lord is pleased, according to
the free decree of Election to confer the grace of believing. What warrant can the unworthy sinner have to believe, and to own the merits of Christ? For he knoweth nothing of the Election, or Reprobation that are hidden in God's eternal mind: for Answer,

1. It's no presumption in me to believe in Christ before I know whither I be chosen to salvation or not, for nothing can hinder me in this case to believe, save only presumption as the adversaries say, but it is not presumption, because presumption is when the soul is lifted up, and Towred like an high building, as the word is, Hab. 2. 4. And therefore the lifted up man, Ἰδαίς Ναϕέλ, is he that hideth himself in a high Castle, as every unbelieving presumptuous soul hath his own Castle, the unbeliever hath either one οπήλ, or high Tower or other, either the King, friends, riches or his own wisdom, for his God on which he resteth, beside the God that the Scripture recommendeth to us as our only rock and soul-confidence: All men on earth live, and do all morall actions, even when they go on in a wicked life, as slaves of Hell, to work all uncleanness with greediness, upon some ground of faith, though a most false and counterfeit Faith, that they shall prosper by evil doing, and that sin shall make them happy, so Psal. 10. 3. The wicked man, יִבְשָׂרָה פְּרָעִיתוֹ the wicked man, then he must believe that wickedness maketh men praise worthy, and this belief is but presumptuous confiding, and resting on a Tower of his own building: Now to believe in Christ, though the decree of Election be not revealed to me, is no presumption; for I am not obliged, before I believe, to know that I am Elected to Glory: It being one of God's secrets not revealed in the word, but made manifest to me, After I believe, and am sealed unto the day of Redemption: and therefore in a humble resting on Christ, though the soul know not his Election, which is not revealed in the word,
in that condition there can be no Pride nor presumption; for he is self wise, and presumptuous, who intrudeth into those things that he hath not seen, Col. 2. 18. knoweth not that which God hath revealed, and to which he ought to know; now the Believer ought not to know, that he is elected to glory; he yet being an unbeliever, so his knowledge cannot deviate from a rule which doth not oblige to conformity therewith as with a Rule; the Portrait of Caesar doth not err from the sampler, because it is not like a Bull or a Horse, because neither a Bull nor a Horse is the due sampler.

2. To warrant an unworthy humble sinner to believe there's no need of a positive Warrant, or of a voice to say (thou art elected to glory, therefore believe) the word is near the in thy mouth; yea, there is a commandment laid upon the humbled sinner (Come O weary, and loaden sinner to Christ, and be eased). Now when the winde bloweth sweetly and faire upon an humbled sinner, who is elected to glory, there goeth the Spirit of the Gospel along with this Commandment; and the word of Commandment, and the spirit united in one, acteth and worketh so upon the soul, that the humbled sinner cannot be deluded and led on a rock of presumption; for this spirit joyneth and closeth with his spirit, and he as one of Christ's sheep, knoweth this to be the voice of Christ.

I grant when the same command of faith cometh to the ears of a Reprobate, he may upon a false ground believe, or rather presume; he neither being rightly humbled, and fitted for Christ, nor can the Reprobate know and discern the winde of the spirit, breathing with the command, and acting upon his spirit, because that winde neither can, nor doth breath upon any Reprobate, and there is no need of any positive Warrant to ascertain a childe of God to believe, beside the commandment of Faith inlived and quickned with the spirit going along with it, for that
command so quickned doth put such a real stamp of an evident testimony, that he hath clame to Christ, on whom the spirit and the command doth so act, that he seeketh no more any other evidence to prove his clame to Christ, then the Lamb needeth any evidence, to prove, that of ten hundred sheep, this only, that offereth to it her paps and milke must be its dam or mother, and none of the rest of the flock: But how do I know that it is the spirit that goeth along with the Commandment of believing? It may be a delusion. Ans. Beside that, a deluding spirit for the most part, doth not go every way along with the word: If this spirit keep Gods order, to work upon the humbled and self despairing sinner, who is willing to receive Christ upon his own condition, it is not like to a deluding spirit; for if the word of commandment to believe, and the spirit agree in one, it cannot be a delusion, phantic leadeth no man to Faith. 2. When objects of life work upon life, they cannot deceive, especially all the senses, Hearing, Seeing, Tasting, Feeling, Smelling; the excellency and sweetnesse of Christ, going along with the word, cannot be delusion; a man may imagine that he seeth and heareth, and yet his senses may be deceived; but that all the senses, especially all the spirituall senses, and that a man imagineth that he liveth a natural life and is dead, is rare.

3. Faith can stand upon one foot, even on a general word; hence this is a Gospel word in the Prophets which requireth Faith, Turn to the Lord for he is mercifull, Jer. 3.12. Joel 2.13. Jon. 4.2. And because a general promise received with heart adherence and confidence giveth glory to God, and if it be holden forth to an humbled soul who is now within the lifts and bounds of Grace, and for anything that the person thus laden with sin knoweth on the contrary (for the secrets of Election and Reprobation belongeth to the Lord) Christ mindeth and intendeth to him Salvation, therefore he is to believe.
4. This would be considered, that unbelief breaketh with Christ first, before Christ break with the unbeliever; and the Elect of God findeth no more, nor any higher favour in the kind of externall means, to open the Lambs Book of Life, which is sealed and closed with Gods own hand, then the Commandement of believing. Now when our Lord maketh offer of the Kingdom of Sons to slaves, and casteth his Jewell of Christ offered in the Gospel in the lap and bosome of a Bastard, what ever be the Lords secret Decree and purpose in so doing; The Bastard is to take God at his word, and to catch the opportunity of Gods love in so far, and if he do it not, the Gospel offer to the Reprobate being a treaty of peace, then the treaty breaketh off first upon his side; for Christ cometh within a mile of mercy to meet the sinner, and the sinner cometh not the fourth part of a mile, yea, not half a step of love and thankfull obedience to meet Christ; and so Christ killeth the unbeliever with the sweetnesse of the preventing courtesie of offered mercy.

5. But if the sinner be wearied, and loaden, and seeth, though through a cloud only, Christ only must help and save, if not, he is utterly and eternally lost: What is there upon Christ's part to hinder thee to believe? O guilty wretch! O (saith he) I fear Christ only offereth himself to me, but he mindeth no Salvation to me? Ans. Is not this to raise an evil report and slander on the holy one of Israel? For Christ's offer is really an offer, and in so far, its real love, though it cannot infer the love of Election to glory; yet the total denial of this offer, openeth up the black seal of Reprobation to heathens without the Church; and therefore its love to thee, if thou be humbled for sin. 2. And have half an eye to the unsarchable riches of Gospel mercy. 3. And be self-condemned. 4. And have half a desire of Christ; thou mayst expound love by love, and lay hold on the.
The fifth point of false Faith, and the use of all. Grace essential to Faith. Divers sorts of people who cannot have Faith.

I.

That which is next, is a word of the Essential principle of true Faith, and that is a proportionable measure of grace, Phil. 1. 29. required in Faith: men naturally imagine that faith is a work of nature; hence that speech of a multitude of Atheists (I believe all my days, I believe night and day) But they never believe at all, who think and say, they believe always. The Jews asserted that they believed Moses always, and so oppose themselves to the man altogether born in sin, John 9. ver. 28, 29. compared with ver. 34. But Christ told them, they neither believed the Messiah, nor Moses, chap. 5. ver. 35, 36, 37. Nature worketh always alike, and without intermission or freedom. The Floods always move, the Fountain always cast out streams, the fire always burns, the Lamb always fleeth from the Wolf; but the wind of the Spirit doth not always exact the soul to believe; they are not in an ill case who wrestle with unbelief, and finde the heart and take it, in the ways of doubting and terrours, as feeling that believing is a motion up the mount, and somewhat violent, facill and connaturall acts cannot be supernaturall acts of Faith: Its no bad sign to complain of a low ebb Sea, and of neither Moon light, nor star light. 2. Its impossible they can submit to give the glory of believing to God, in whose heart there's a rotten principle destructive of Faith, and that is an ambitious humour of seeking glory from men, John 5. 44. Little Faith there's in Kings Courts, Faith dwelleth not in a high Spirit. 3. Such as take Religion by the hand upon false and bastard motives, as the Summer of the Gospel, and fame, ease, gain, honour, cannot believe: A thorny Faith is no Faith, Matthew 13. 22. A Carnall mans Faith must be true to its own principles, and must lye levell with externalls, so as Court, ease, the world,
world and its sweet adjuncts, are a measuring line to a rotten rooted Faith, neither longer nor broader then time, it goeth not one span length within the lists of Eternity. 4. Phancy cannot be Faith; such as have not Gospel-knowledge of Christ, cannot believe; but must do as the Traveller, who unaware setteth his foot on a Serpent in the way, and suddenly starteth backward, six steps for one. So do they that phancy all the Gospel to be a Carnall or a Morall discourse. 5. Those cannot have Faith, in whose heart the Gospel lyeth above ground, Devils and sin having made the heart hard like the Summer streets, Matth. 13. 19. wish daily treading and walking on them. A stony Faith, or a Faith that groweth out of a stone, cannot be a saving Faith: There's a heart that is a daily walk, in which the Devil (as it were) airith himself. 6. If Christ have given the last knock at the door, and all in-passages be closed up, and heart-inspirations gone, there can be no more any sort of faith there, Eph. 4. 19. 2 Tim. 4. 2. The heart is like a dried up arm in some, all the oile in the bones are spent. 7. Loose walking with greedinesse, argues that hell hath taken fire on the out-works of the soul. Hell in the hands & tongue as in the out-wheels, must argue hell & unbelief in the heart and the in-wheels. 1. Loose believers go to Heaven by miracles, I dare go to Hell for a man, if such an one go to Heaven, who liveth prophanely, and faith, He hath a good heart within: 2. The going in waies of blood, Extortion, Covetous Idolatrie, belyeth the decree of election to Glory. Grace leadeth no man to the East, with his face and motion close to the West. 3. This way of working by contraries, is not Gods way: God can worke by contraries, but he will not have us to work by contraries. There's some heaven of holinesse in the court-gate to the Heaven of happinesse. 8. Faith over-looketh time, Heb. 11. 10. Abraham looked for another City. Faith in
in Moses was great, with childe of heaven, v. 25. He had an eye to the recompence of reward. Eternity of Glory, is the birth of Faith. Oh! we look not to the declining of our sun, its high afternoon, of our piece of day, eleven hours is gone, and the twelfth hour is on the wheels, and I see not my own gray hairs; Its upon the margin and borders of night, and I know not where to lodge. We are like the man, swimming through broad waters, and he knoweth not what is before him, he swimeth thorow deeper and deeper parts of the river, and at length, a crampe and a stitch cometh on arms and legs, and he sinketh to the bottom and drowns: We swim through days, weeks, moneths, yeers, winters, and are daily deeper in time, while at length death bereave us of strength of legs and arms, and we sink over head and ears in Eternitie. Oh! Who like the sleepy man, is loosing his clothes, and putting off the garments of darkness, and would gladly sleep with Christ? Men are close buttoned, and like day-men, when it's dark night. Its fearfull to lye down with our day-clothes, Job 20. 11. Sin is a sad winding-sheer: Oh! What beleeuer faith, I would have a suit of clothes for the high Court and Throne to be an Essay, to see how a suit of glory would become me? Thus much for Faith.

SERMON XXII.

Now a word of a strong and great Faith, and withall of a weak and fainting Faith. For the most I go not from the Text, to find out the ingredients of a great Faith. 1. A strong, praying, and a crying Faith, is a great Faith. So must Christ's Faith have been, who prayed with strong cries and tears: Strong Faith maketh fore sides, in praying as this woman prayed with good will, there's an efficacious desire to be rid of a sinfull temptation, as Paul prayed thrice to be freed of the prick in the flesh. Their Faith is weak, who dare not pray against some Idoll sins: Or, 2.
If they pray, it's but gently, with a wish, not to be heard.

2. The woman's crying, her instant pleading in Faith, yea

1. Above the Disciples care for her; yea, above Christ's seeming glownes, who denied her to be his, who reproached her as a dog, argues great grace, great humility with strong adherence, and so great faith.

2. For Faith failereth sometimes with a strong tide, and a faire winde; according as the Moon hath an aspect on the Sun, so is it full, or not full, when the wheels are set right to the Sun, the clock moveth and goeth right: The fairer and more clear sight that Faith hath of Christ, the stronger are the acts of Faith, it cannot be denied but Faith hath a good, and an ill day: because grace is various, its no strong prove that its not grace.

3. To put Faith in all its parts, in light, in staying on Christ, in assurance, in adherence, in self-diffidence, in submissive assenting forth in all its acts, and to lift the soul all off the earth, requireth Christ's high Spring-tide; its not easie to put all the powers that do act in Faith a float, especially because a strong faith is a great vessell, and therefore more of Christ's tide is required for weighing Anchor, and Launching forth: The wings of a Sparrow should not raise an Eagle off the earth, the limbs of a Pismire could not suit with a Horse or an Elephant, there is need of a strong winged soul to believe, especially against hope.

4. To believe Christ, when midnight speaketh blacknesse of wrath, requireth eyes and light of miracles; yea, its a greater work then the very miracles of Christ; John 14.12. But especially when Christ is absent, its with the soul, as with a clock, in which the wheels are broken, the passes or weights are fallen down.

Object. But I aime and indeavour to believe, but can do nothing, and without his grace my violence to heaven is without fruit. Ans. Its true, the Semipelagians halfing of the work
of believing, and the glory of it between co-operating grace and will, as if nature could divide the spoil with the grace of Christ, is damnable pride, but its God's way to halfe the work between Christ within, in regard of the habit of grace, and Christ without, in regard of the assisting grace of God, *Luk. 15. 20.* While he was yet a great way off, his father saw him, and ran and fell on his neck, and kissed him; Christ rewardeth not nature's aims with grace, nor doth he make gifts the work, and grace the hire, or nature's labour the race, and grace the Garland: but he rewardeth grace with grace, and that of meer grace, *Joh. 15. 3.* He hath in his Decree and Promise marshalled such and such acts of grace to stand beside others, and that by Covenant; and therefore believe, that you may believe; pray, that you may pray.

**Obj. 2.** But who can act saving grace without the blowing of saving grace? I can no more do it, then I can command the West wind to blow when I lift. *Ans.* I grant all, nor do I speak this to insinuate, that Free-will sitteth at the helm, or that Grace sleepe, and Will waketh, the contrary is an evident truth: yet give me leave to say, there is odds between blowing of the winde, and making ready the sails: Though Sea-men cannot make wind, nor is it their fault to want wind, yet can they prepare the Sails, and hoise them up to welcome the wind; we cannot create the breathing of the spirit, yet are we to misse these breathings; and this is a fitting of the Sails, and we are to joyne with the spirits breathings. Christ bindeth up the windes in his garment, so as if one look of faith, or halfe a spirituall groan should ransom me from hell; I have it not in stock; therefore hath God ordered such a dispensation, that in all stirrings of grace, the first spring, *Principium motus,* the fountain-rise of calling Jesus Lord, shall be up in Heaven at the right hand of the Father, and the farre end of any graci-
ersciou's thought, is as far above me as the heart of Christ, who is in the Heaven of Heavens is above the earth, though ye think nothing of it; and better Christ be my Steward, and that the Gospel be at the end of all acts of grace, as that Christ be Free-wills debtor: More reason Christ be Creditor then debtor to his Redeemed ones: 2. I know the childe of God may be so far forth lazie, as that its his fault that the wind bloweth not, if we speak of a moral cause.

3. Its his part to joyne with the working of assisting grace, Col. i. 29. Wherento I also labour, striving according to his working which worketh in me mightily. The Lord hath by free promise, laid holy bands on himself, to give predetermining grace to his own children to persevere to the end, and to prevent Apostacy and hainous sins inconsistent with saving faith, 1 Cor. i. 8. Jude, v. 24. Jer. 32. 39, 40, 41. Isa. 54. 10. Isa 59. 21, 22. Luke 22. 32. 1 Joh. 2. 1, 2. Yet so as he hath reserved a liberty to himself, to co-operate with them in particular acts as it shall be their sin, not his withdrawing of Grace that maketh them guilty, to the end we may know we are in Graces debt, in all good and supernaturall Acts, so 2 Chr. 32. 31. Exechiah was tried of God in the businesse of the King of Babylons Ambassadors, that the King might see that he could not walk to heaven on clay legs, or by his own strength, and the reason is clear; God cannot make a Promise of contributing this bowing and predetermining Grace, but in a way suitable to Free-grace. For God cannot change Grace unto naturall debt, it remaining grace, for so it should be Grace and no Grace, which is a contradiction: 2. The Lord hath reserved liberty to himself in this promise, that in this or this particular Act (the omission whereof may consist with perseverance in Grace) he may contribute his influence of Grace, or not contribute it; so David hath not actuall Grace at his will and nod, to eschew adultery and murther as he pleaseth;
nor Peter to decline an evil hour, when he shall be tempted to forswear his Saviour Christ; nor hath Heman in his hand, Psal. 88. nor the deserted Church power, Psal. 77. to pray and believe, and rejoice in the salvation of God at the disposition of Free-will: But the key is up in the hands of the Kingly Intercessor, At the right hand of the Father that must open the heart, its far to fetch, as far as the Heaven of heavens, to make wind and failing to Christ-ward; therefore, 3. Seasons of Acts of Grace to believe, to walk in any warmnesse of love to Christ and his Members, are fruits of Royall Liberty and Free-Grace; who hath the key of the house of wine, to stay the soul with the flaggons and Apples of love? Certainly, it is the King himself that taketh the Spouse into His banqueting House, Cant. 2. 4. And yet so as the omission of all supernatural duties, yea, our lazinesse in the manner of doing, our failings and sins are imputed to our selves, and not to the not blowing of the wind of the holy spirit, nor to the want of the efficacious motion of the spirit, as Libertines teach, with Arminians; For we so sin through the want of the motions of efficacious Grace, as through the want of a Physicall, not of a morall cause, and so as we are most willing to want that influence, and so are guilty before the Lord: God hath reasons strong and convincing, why he worketh thus; 1. It setteth not Grace to work by engagement; the spirit of the living creatures is within every wheel of Christ, that it must move from an inward principle; the motion of saving Grace, is Christ's heart wheeled about by it self, and by no forraigne cause without it self: Love worketh as Love without bud or bribe from Men or Angels. Grace is both wages and work, the race and the gold to it self. 2. God delights to have men and Angels his debtors. Grace holdeth an open and a free Inne, with all the dainties that Christ can make, to all comers and goers, for nothing but thanks and
and heartily welcome: *Grace* maketh no gain of my work. The sweating of Angels, and of the Thousand Thousands that sing up the glory of *Christ* before the high Throne, is no income to *Christ's* Rent: *Grace* should not be *Grace*, if it could Traffique, or buy, or sell with a creature. Angels and men stand in the Books of Free-grace for Millions of borrowed summes. *Christ's* blood and deep love may be praised, but never recompenced: *Christ's* love hath filled this world and the new Paradise with Debtors; and Angels can neither reade, nor sum, nor cast up the Accompts of Free grace. 3. That we cannot be Masters of one good act, without his preventing *Grace* evidenceth what nature is, and maketh *Grace* both my staffe and my convey in at Heavens Gates; *Nature* and *Free-will* must stoop and do homage to *Christ*. There's a *Glory* active, and a *Glory* passive, as there's also *Grace* active and passive, *Free-will* is active under *Grace*, and passive also, and therefore *Grace* and *Mercy* is to the Saints, and upon the Saints; *Nature* emptieth its lamp upon the golden pipe, the rich *Grace* of the Mediatour; and *Free-will* moveth and runneth, but not but as moved, driven, and breathed upon by *Free-grace*: But as concerning *Glory*, it hath a more eminent and noble relation; *Glory* shall be on the Saints as a garment, as a Crown, for they shall be glorified: But no *Glory* to the Saints, but only, onely to the *Lamb*, to the flower of the *Glory of Glory*, Jesus the Celebritous, Eminent, most high and adored Prince of the Kings of the earth; and therefore there's room and place left for sin and shame to *Free-will* in the business of pradeterminating *Grace*, that nature can but sigh and sin, and *Grace* sing and be spotlesse and innocent: *Christ* so draweth, as we sin in not being drawn; *Christ* so taketh and allureth, that it is our guilt that we are not taken and overcome with the smell of the *Kings Oyntments*: So is sin the field out of which springeth the
the Rose, the flower of free and unhired Grace, sin must go with us, as near to heaven as to the threshold of the gates, that the sinner may halt and crook, when he moveth his foot on the threshold-stone of Glory; that so pardoning Grace may enter the new City with us. 4. The Lord will have us take to Heaven with us, a Book of the Psalms and Praises of Grace, that in that land we may extoll and advance Free-grace, and may hold the Book in our hand all the way, and sigh, and weep, and sing, and adore the Saviour of Free-grace, and may take Graces bill in our hand into Heaven with us: O how sweet to be Graces drowned and over-burdened Debtor? Its good here to borrow much, and profess inability for Eternity, to pay, that Heaven may be a house full of broken men, who have borrowed Millions from Christ, but can never repay more, than to read and sing the praises of Graces Free-bill, and say, Glory, Glory to the Lamb, that sitteth on the Throne for evermore; praising for ever in Heaven, must be in lieu of paying debt.

1. God is not behinde nor wanting to the gracious soul, for there’s a promise of Grace here. 2. There is an intercession at hand, and that more mighty now then at Christ’s first ascension, and shall be more mighty when all Israel shall be converted. There is a stirring required in a gracious spirit, but with sense of natures weakness, so as he is to arise, and be doing, and the Lord shall be with him, and he is so to blow upon the coals, as if he could do his alone, though not without the Faith of Dependance upon an immediate acting from Heaven.

Object. 3. But then Adam yet sinless was to believe weakness and sin in himself, before he sinned. Ans. Not so, but he was to have that which by Analoge answereth to sense of sin, that is a sinless consciousnes & solicitude, that if God should withdraw his stirring and prædeterminating influence of corroborating him to will and to do, (you may call it Grace)

How there’s a promise of bowing and prædeterminating grace made to supernatural acts; yet God interceveth his own liberty. 1. How. 2. When. 3. In what measure he doth cooperate. Obj. 3.
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Grace) he should fall, and that legs in Paradise without actual assistance, could not act secundo, bear the bulk and weight of Adam's connaturall and constant walking with God, that Adam might know, before he was a debtor to Justice, that he had need of mercy, or the free goodness of a surety, such as Jesus Christ to prevent debt, no lesse then to pay debt, even as Angels are debtors to Christ their head, for Redemption from all possible sins, no lesse then we are (though the degrees of altitude of Grace varieth much) the obliged underlings of such a bountiful Landlord, for Redemption from actual misery.

3. That is a great Faith, that is not broken with a Temptation. But taketh strength from a Temptation; as some run more swiftly after a fall, that they may recompence their losse of time, and that is great Faith that argueth from a Temptation, as this woman doth. 2. That is Job's great Faith, chap. 2.3. That he still holdeth fast his integrity: the word דָּמָּה Hazon, is to hold with strength and power, He keepeth fast and with violence his innocencie; and Faith maketh him stronger then he was; the word is used, Psal. 147. 13. For making stronger the Bars of Ports. And its Job's praise, chap. 1. 22. In all this Job sinned not, nor charged God with folly. 3. Its a strong Faith in this Woman, that, in a manner, Conquers Omnipotencie by believing; yea, Satan, Winds, Fire from Heaven, Wife, Sabeans; yea, apprehended Wrath cannot prevail with Job, to subdue his Faith; in all he standeth by this, Job 15. 13. Though the Lord should slay me, Ile trust in him. Its great Faith to be at holding and drawing with God; and yet believe and pray, Hos. 12. 3. Gen. 32. 26. And not let the Lord alone, nor give him any rest, Isa. 62. 6, 7. till he answer, as suppose thy prayers were never heard, and the Acts of believing were but Darts thrown at Heaven and the Throne without any effect; yet because Prayer and believing are acts,
acts of honouring God, though they never benefit thee; it argueth strong grace, and so great Faith, that it can be said, there be ten years, twenty years of reiterated Acts of Faith, & prayers of such a man lying up before the Throne, yea, in Christ the high Priests bosome, Let God make of my faith what he will, yet am I to believe; continued believing is Christ's due, though it should never be to me gain of comfort or success: that is a weak man who is thrown down on his back with a blast of wind, or made to stagger with the cast of a straw, or a feather: The temporary faith is in this seen to be so soft, that its broken with persecution; When the sun riseth anon. &c. Mat. 13.21. He is offended & withereth quickly; some spirit of soft clay for a scratch with a pin on his credit, casteth away all his confidence, dispaireth, and hangeth himself as Achitophel: such a Temptation would not once draw blood of a strong Believer: Strawes and Feathers and Flax do quickly take fire, and are made ashes in a moment, but not so gold, there's bones and mettall in strong Faith; so the Martyrs Faith that could not be broken with torments is proved to be a great Faith, Heb. 11.35. Their bodies were racked out as a drum, and beaten to death after racking, and they would not accept a deliverance; why, Faith looked to a better resurrection: He who sweareth, panteth up the brow of the mount after Christ, and carrieth death on his back, must have this strong Faith, that Christ is worthy of tortures; a strong Faith can bear Hell on its shoulders, the Grave, and the sorrows of death, and not crack, nor be broken, Psal. 18.4.5.6. Psal. 116.3.4. 4. That Faith is argued to be strong, that hath no light of comfort, but walketh in darkness upon the Margin and borders of a hundred deaths, and yet stays upon the Lord, Isa. 50.11. So this woman had no comfort, nor ground of sense of comfort from Christ, except rough answers, and reproaches, yet she believeth, and so must be strong in the Faith,
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Faith, Psal. 3.6. David's Faith standeth straight without a crooke, when ten thousand deaths are round about him, and Psal. 23.4. He feareth no ill when he walketh in the cold and dark valley of the shadow of black death: Heman, Psal. 88.7. Thy wrath lieth hard on me, thou hast afflicted me with all thy waves; Then in his sense, God could do no more to drown him, not waves, but all waves; all Gods waves was on him, and above him, yet ver. 9. Lord, I have called daily upon thee; then he believed daily: Hezekiah's comforts are at a hard pinch, Isa. 39.14. Mine eyes fail with looking upward, O Lord, I am oppressed; yet praying argueth believing, Lord undertake for me: We must think Christ's sense of comforts was ebb and low, when he wept, cried, Heb. 5.17. and was forsaken of God; yet then his faith is doubled, as the Cable of an Anchor is doubled, when the storme is more than ordinary, My God, my God: David chideth his cast-down soul, when theres no glimpse of comfort with strong Faith, Psal. 42.11. Hope thou in God, for I shall yet praise him. In swimming well, the lesse natural helps to hold up the chin and head, the greater wave, if the swimmer be carried strongly thorow, as it were in despight of the streame, theres the more art; Art may countervalue strength, and sometime wisdom is better then strength: The lesse comfort, if ye believe at midnight, when the spirit is overwhelmed, the more is the art of believing; when an inward principle is weak, we help it with externalls: That the childe must be allured with rewards, as with Apples, a Peny or the like, it is because his sight and desire of the beauty and excellency of learning and Arts, is but weak or nothing at all; sense and comforts are externall Subsidies and helps to Faith; and these that cannot believe, but upon feelings, and sense of the sweetnesse of comforts, are hence argued to have weak and broken inclinations and principles of Faith; the more free-
freenesse and ingenuity of spirit that is in believing, the more strength of Faith, for that is most connatural that hath least need of hire; you need not give hire, reward, or buds to the Mother's affection to work upon her, and cause her to love her Child; love can hardly be hired, nature is stronger then rewards or any externals: Comforts are but the hire of serving of God, and the results of believing in a sad condition. There be some cautions here that are considerable. 1. God leadeth some strong ones to Heaven, whose affections are lost as David's were, Ps. 35, 13. & 119. 25. 28. 136. 53. Ps. 6. 6. And yet Faith is strong, Ps. 22. 1. God possibly immediately working upon the assenting or believing faculty, leaving the affections to their own native disposition. 2. God useth some privileged dispensations, so as a strong Believer shall doubt upon no good ground, Psal. 116. 11. God so disposing, that grace may appear to be grace, and the man but flesh. 3. Softness of affection, and light of comfort, may by accident concur with strong acts of believing; for with these, in many, there is little light, much Faith, and they should without these apples given to children, strongly believe, and God to confirm his own of mere indulgence sweetneth affections.

But if God give comforts, ordinarily its a sort of indulgence of grace, or the grace of grace. Its true, rejoicing falleth under a Gospel-commandement, Phil. 4. 4. yet so, as God hath not tyed the sweet of the comfort of believing to believing, that you may know its strength of Faith that is the principle of strong Faith, as intense and strong habits maketh strong acts. God keepeth some in a sad condition all their life, who are experienced believers, and they never feel the comfort of Faith, while the splendor of glory glance on their eyes, as one experienced believer kept under sadnesse and fear for eighteen yeares, at length came to this, I enjoy and rejoice with joy unspeakable and glorious.
The Woman had no apparent evidences of believing; yet did she hang by on single thred of the word, of the mercies of the Son of David. 

The more that the word of promise hath influence in believing, and the less of convincing reason and appearances, the greater Faith, Rom. 4. Abraham had a promise of a Son in whom the Nations of the World should be blessed: But there was no appearance of this in nature. Abraham and Sarah at this time were between them, two hundred yeares old lacking one, and so no naturall hope of a Child. 2. He had but one promise for his Faith; we have twenty, an hundred, yet Rom. 4. 18. He against hope believed in hope. Its an elegant figure having a form of a contradiction, there was no hope, yet he had hope, 2. ver. 19. Not being weak in the Faith: then he was strong in the Faith, and gave glory to God, as it is, ver. 20. 3. He staggered not through unbelief, & dawdion, then its an Argument of a weak Faith, to dispute according to the principles of natural Logick with God to go on upon Gods naked word without reasoning is a strong Faith, especially when the course of Providence faith the contrary. The word of promise is the mother and seed of Faith, 1 Pet. 1. 23. the more
more of the seed, the more of the birth: Wine that is separated from the mother doth sooner corrupt: that is strongest Faith that hath most of its seed and mother, that is, of the word of promise in it. Abraham had nothing on earth to sustain his Faith in killing his son, but only a naked Commandement of God, all other things were contrary to the Faith; yet is Faith strongest, when it standeth on its own bases and legs, and that is the word of Omnipotence, the word of Promise; other pillars of Faith are rotten and sandy foundations: Inspirations beside and without the word, are the natural Faiths unwritten traditions: Every thing is strongest on its own pillars that God and Nature hath appointed for it: The earth hangeth by God and Nature's statute in the mids of the Air, if the earth were up in the Orbe or Sphere of the Moon, it should not be so sure as it is now: And if the Sea, fountains, and floods were up in the clouds, they should not be so free from perishing, as they now are: Faith is seated most firmly on a word of him, who is able to perform what he hath said. Wicked men are seeking good in bloods, in wars, in the destruction of the Church, of the Reformation and Covenant of God; yet their actions are not seated on a word of promise, but on a threatening that destruction shall come on them as a whirlwind, therefore is not the wicked man's bread sure, when the Childe of God hath bread, sleep, peace, immunity from the sword (in so far as the sword is a curse) and that by the Covenant of promise. This woman had one Gospel-word, mercy from the Messiah, Davids son.

6. That is a strong Faith which can forgo much for Christ, and the hope of Heaven. Moses was strong in the Faith in this, who refused the Treasures of Egypt, the Honour of a Princedome, and to be called, The son of Pharaohs Daughter, Heb. 11. 26. For he had an eye and them an Eagles look, and eye to heaven, to the recompence of reward. Abraham for-
forgoeth Country and Inheritance for God; Hebrews 11.9. By Faith he Sojourned in the Land of Promise, as in a strange Country, dwelling in Tabernacles. 1. He sojourned: 2. He played the Pilgrime: 3. He dwelt not in Castles and Cities, though the land was his by promise, and his grandson Jacob disposed of it in his Testament, Gen. 49.10. For he looked for a City which hath foundations: (to the strong faith, all Cities are bottomlesse except Heaven) Whose maker and builder is God: Now this woman's Faith is great in this; she looked for a Temporary deliverance from Satan's power to her daughter, under the notion of one of the sure mercies of David; and that by Faith which inheriteth all the Promises; not to see beyond time and death, not to see the gold at the Race's end: the traveller, a sight of the fair City is as a draught of wine to the fainting Traveller; it addeth legs and strength to him. Heaven is down-ground, when Faith seeth it; it is (when light faileth us) troublesome and up the mount: When Steven in a near distance heard the musick of Heaven, his countenance did shine; he did leap to be at it: I see Heaven open and Jesus, &c.

7. Its strong Faith to pray and persevere, and watch unto praying, as this woman did, when Christ seemeth to forbid to pray; as he both reproached this woman in her praying, as if it had been but the crying of a Dog, and said he was not sent for her: When the promise and Christ seem to look away from you, and to refuse you; yea, to forbid you to believe, then to believe is great Faith, actions in nature going on in strength, when contrary actions doth countermand them, must be carried with prevailing strength: Its strength of nature that the Palme Tree groweth under great weights, its prevalency of nature that mighty Rivers when they swell over banks doth break over all oppositions: Satan hath a Commission to burne and slay.
8. Great boldness in the Faith argueth great Faith; there be three things in Faith, in this Notion. 1. An agony, and a wrestling of Faith, Col. 1. 29. which is a heavenly violence in believing. 2. To be carried with a great measure of persuasion and Plerophory, with full and hoised up sails in believing, Col. 2. 2. There's a rich assurance of Faith. 2. Not that only, but in abstracto, there's the riches of assurance. 3. There's all riches of assurance. 4. All riches of the full assurance of Faith: So strong prevailing light produceth a strong Faith; Alas, its but twilight of evidence that we have. 3. To be bold, and to put on a heavenly stoutness, and daring, in venturing with familiarity into the throne of Grace, is a strong Faith, Heb. 10. 22. and Heb. 4. 16. We are to come with liberty, and holy boldness to the Throne, as children to their father, so the Church with heavenly familiarity, and the daring of Grace and Faith prayeth, Cant. 1. 1. Let him kiss me with the kis ses of his mouth! John's leaning on Christ's bosom is not familiarity of love only, but of Faith also: In whom we have boldness and access with confidence by Faith, Eph. 3. 12. Faith dare go into the Throne, and Heb. 10. 19. To the holy of holies, Faith blusheth not.

9. That which leadeth a man with Paul and Silas to sing Psalms in the stocks, in Prison, and in scourges, that is a strong Faith. Job is hence known to be strong in the Faith, because being made a most miserable man in regard of heavy afflictions he could bless God: A strong Faith pro-
prophecieth glad tidings out of the fire, out at the window of the Prison, and rejoiceth in bonds, Mic.7.8.9. Isa.52.1,2, and 54.1,2,3,4. To glory in tribulation is an Argument of one justified by Faith, Rom.5.1,2,3. And the greater gloriation of Christ's chains and cross, is a stronger reason to conclude a strong Faith.

To wait in patience for God all the day long is an Argument of great Faith, Isa.28.16. He that believeth shall not make haste; he shall not be confounded with shame (so the 70. translates it, and Paul after them Rom.9.33.) As those that fleeth from the enemy out of his tineffe, procured by base fear, which is a shame: I dare not say that the 70. readeth there festines, instead of confundamur: but it proveth believing and a valorous keeping the field without flying, and so continued waiting on God, to be of kin to believing; and the longer the thread of hope be, though it were seventy years long, as Hab.2.1,2, or though it were as long as a cable going between the earth and the heaven, up within the wall, Heb.6.19. the stronger the Faith must be in belief not being chained to Christ, leapeth over board at first, as the wicked King said in the hast of unbelief, 2 Kin.6.33. What should I wait any longer on the Lord? Faith is a grace for winter to give God leisure to bring Summer in his own season; the reasons of our weakness be two: 1. We see Israel and their dow on their shoulders wearied and tired, lately come out of the brick-Furnace, wandering without one foot of heritage, forty years in the wilderness, and four hundred years in Egypt. Acts.7.1,6. This looketh like poverty, to believe the other mystery in the other side of Page of Providence, the Glory of dividing the Red-Sea, and of giving seven mighty Nations to his people, and their buildings, land, vineyards, Gardens, is a strong Faith.

The furnace is a thing void of reason and art, and so knoweth little, that by it the Goldsmith maketh an excellent
lent and comely vessel of Gold: Its great Faith to believe, that God by crooked instruments, and fire and sword shall refine a Church and erect a glorious building, and and these Malignant instruments are as ignorant of the Art of divine Providence, as coals and fuel are of the Art and intention of the Gold-Smith, Mic.4.12. Is. 10.5,6,7. The Ax and the Saw knoweth nothing of Art, nor the sword any thing of Justice. Prelates, Papists, Malignants in the three Kingdoms, understand nothing of Gods deep counsell upon themselves, in that God by a fire of their kindling, is burning themselves, and taking away the Tin and Brass, and reprobate mettall, and refining the Spouse of Christ: they serve a great service, but know not the master of the work.

11. An humble Faith, such as was in this woman is a great Faith: the more sins that are pardoned, as it inferreth the more love to Christ, Luk.7.47. So the unworthier a soul is in itself, to believe pardon in Christ, argueth the greater Faith; it must be a greater Faith, to believe the pardon of ten thousand talents, then to believe the forgivenesse of five hundred pence: Christ esteemeth it the greatest Faith in Israel, that the Centurion abaseth himself, as one unworthy to come under one roof with him, and that he exalteth Christ in his omnipotency to believe that he can command all diseases, at his nod, Matth.8.8,9,10.

12. A strong desire of a communion with Christ is an Argument of a strong Faith, Rev.22.20. Surely I come to soon. Quickly, faith answereth with a hearty desire. Amen, even so, Come Lord Jesu, and 2 Pet.3.12: These two are conjoyned, the one is a word of Faith, ereous Looking for: the other a word of earnest desire, Hastening after, (Stephanus vates accelerantes) the coming of the day of the Lord. Faith desireth an union with Christ, and a marriage-union: The reason is, strong Faith cometh from strong love, and strong
strong love, and strong coals of desiring to be dissolved, and to be with Christ, Phil. 1.23. Burneth in at Heavens door; love-sicknesse for glory goeth as high as the lowest step of the Throne that the Lamb Christ sitteth on; and its faith and love together, that desireth Christ to mend his pace, and faith, Cant. 8.14. Make haste, my beloved, and be as a Roe or a young Hart upon the mountains of spices. The fervor of love challengeth time, and the slow-moving wheels of yeurs and moneths, and reckoneth an hour for a day, and a day for a year, Psal. 101.2. O when wilt thou come to me? So hope deferred is a child-birth paine, and a sickness of the soul, Prov. 13.12. Faith with love cannot indure a morrow: Faith putteth Christ to posting, and leaping over mountains, and skipping over hills, Cant. 2.8. And addeth wings to him, to flee more quickly. Yet is there a caution here most considerable; Faith both walketh leisurely & with leaden feet, and moveth swiftly with Eagles wings: Faith in regard of love and desire of union with God is swift, and hath strong motions for an Union; Yea, a love-sicknesse to be at the top of the mount to be satiated with a feast of Christ's enjoyed face, but in regard of a wise assurance that God's time is fittest, it maketh no haste: So to wait on, and to haste may stand together, 2 Pet. 3.10.

13. Faith effectuall by, or with child of love and good works is a strong Faith, 1 Thes. 1.3. Remembering your work of Faith, Philem. v. 6. Faith effectuall. There be bones in a strong Faith: yea, sap and life. How many Thousands of Apples be there virtuallly in a Tree that beareth fruit, for thirty or forty yers together? So its said of Stephen, That he was full of faith and power, Act. 6.8. And Barnabas, Act. 11.24. Full of the holy Ghost, and of Faith. What is then a small Faith, or a weak Faith, is easily known. 1. A Faith voyd of all doubting is not a weak Faith: Nor yet the strong Faith. Antinomians erre many ways.
wae in this point. 1. After the revelation of the spirit, nei-
ther Devill nor sin can make the soul to doubt (say they:) Yea,
but the spirit of revelation was in Jeremiah, who doubted
when he complained, Chap. 15. v. 18. to God of God, wilt thou
be to me altogether as a liar, and as waters that fail? Chap. 20.
7, 8, 9. v. 14. Job doubted c. 13. v. 14. when he said, Wherefore hidest thou thy face, and holdest me for thine
Enemy? And Asaph Psal. 73. 13. Heman, Psal. 88. 13.
14, 15. And the Church 77. Psal. Yet all these were sealed
by the spirit unto the day of redemption. 2. This is like the
foule errour of the Arminians, who, with Socinians, hold
that as there be three degrees of beleevers, 1. Some babes.
2. Some aged, so there is a third sort of truly perfect ones,
who do not sin from the root of concupiscence, the com-
bate between the flesh and the spirit now ceasing, onely they sin
through inadvertence or some errour, or over-clouding of their
light, as Adam and the Angels sinned, there being no inward
principle of corruption in them: Hence some Libertines
day, These that are in Christ can no more sin, and not walk
with God, then the sun can leave off to give light, or fire to
cast heat, or a fountain to send out streams, in regard that
the spirit aftereth them to walk with God by such a ne-
necessary impulsion that destroyeth all freedom of will; and
if they sin, they are not to be blamed, because the spirit
moveth them not to abstinence from sin, and to holy walk-
ing. But Paul, a chosen vessel, and a strong believer, Rom. 7.
14, 15, 16, 17, & c. Complaineth of the in-dwelling of sin,
of his carnalitie, and the fleshes lusting against the spirit, and
of his captivity under sin, which must argue his imperfect
Faith, liable to the distemper of sinfull doubtings. It is also
a great errour to say, that to call in question, whether God be my
father after, or upon the commission of some hainous sins, as mur-
thers, incest, & c. Doth prove a man to be in the covenant of works.
Now there be sundry sorts of doubtings opposit to Faith.
In the renewed: There's, 1. A naturall doubting; and as all Popery is naturall and carnall, so this strangenessse of affection by which men are unkind to Christ, and never perswaded of Gods favour in Jesus Christ, argueth the partie to be under the law, and not in Christ. This doubting may, and doth in carnal men consist with presumption, and a morall false perswasion that natural men have all of them, while their conscience be wakened; that they shall be saved. Why? I am not a Murtherer, a Sorcerer, &c. Or how can God throw me into Hell? So its made up of real lies and contradictions: Yet they have no divine certainty of Salvation. For ask a naturall man, Have you a full assurance of salvation, as you say, that you always believe and doubt not? he shall be there at a stand, and answer, Who can have a full assurance? But I hope well, I believe well night and day. And so doubt Papiets also, and they have a lie in their right hand, it cannot stand with Gods mercy or justice; since I am not this and this, to throw me into Hell. So is unbelief a lie, Esal. 57. 11. And of whom hast thou been afraid and feared, that thou hast lied and hast not remembered me? 2. There's an occasionall doubting that riseth by starts upon wicked men out of an evil conscience of sin, but it vanisheth as a cloud: as in Pharaohs confession, I and my people have sinned. This argueth a law-spirit, rising and falling a sleep again. 3. There's a final doubting of despair, like the doome past on the condemned malefactor, as in Cain, Gen. 4. 13, 14. In Saul, 1. Sam. 28. 15, 16. All these conclude men under the law, and the curse of it. But there's 4. A doubting in the believers, which though a sin, yet (if I might have leave to borrow the expression) is a godly sin: Not because it is not a sin indeed, and for opposit grace and godlinesse, but a gracious sin, Ratio ne subjecti, in regard of the person and adjuncts, it being a neighbour to saving Grace; and no reprobate can be capa ble.
pable of this sin, no more then Pagans; or aagitious and extremely wicked men can be capable of the sin against the Holy Ghost. So beggars are remotest from high and personal treason, because they have never that honor to come neer the Kings Person. So Davids bones, not Sauls bones were broken, Psal. 51. 10. Humbled bones. (For a humbled heart is called נדנדה Nadcheh.) Broken, and bruised with a feare of Gods wrath for sin. And the converted souls moisture is turned to the drought of summer, Ps. 32. 3, 4. And his bones waxen old with roaring all the day, God withholding the joy of his salvation. This doubting befalleth never any reprobate under the law or covenant of works, and so though it be an ill thing, yet its a good sign, as our-breakings of boils in the body, are in themselves, diseases, infirmities, distemper and contrary to perfect health; yet they are often good signes and arguments of strength of life, and much vitall heat and healthinesse of constitution. That affections of the childe of God, under incest, murther, or other hainous sins be stirred, that sorrow be wakened and rise, when our Father is offended, and when our Lord frowneth and standeth behind the wall, and goeth away, is lawfull, yea it speaketh tenderness of love, softnesse of heart, but that they be so far wakened as to doubt, and fear that the Lord be changed, that he hath forgotten to be mercifull, that is sinfull doubting, but doth no wayes conclude, that the person is under the Covenant of works; but the contrary rather, that Grace sitteth and bordereth with this doubting. And so that the person is under Grace, not under the law. Even where Faith is strong, it is not ever in the same temper. Health most vigorous will vary in its degrees, and decrease at times of distemper; and yet be strong and have much of life in it. Take the strong and experienced Christians life in its whole continued frame, and for the most part he hath the better of all temptations; but.
but take him in a certain stage, or nick of providence when he is not himself, and he is below his ordinary strength, even in that wherein he excelleth. If a gracious temper of meekness like Christ was not the predominant element of Grace in Moses, yet it was in a great measure in him, he bearing the name with him, who best knoweth names, and things of the meekest man in the earth: Yet in that which was his flour, he proved weaker then himself, and spake unadvisedly with his lips: Our highest Graces may meet with an ill hour. Job by the testimony of the Holy Ghost is patient, ye have heard of the patience of Job. And, Chap. 3. We have heard of the cursing passion of Job also. Believing is like failing, which is not always equal, often strength of wind will blow the ship twenty miles backward.

2. The smallest measure of Faith. The minimum quod sic, is sincere adherence to Christ. Not that negative adherence simply, by which some one may say, I dare not for a world quit my part in Christ, or give up with him. Naturall spirits may have a naturall tenderness, by which they dare not quit Christ, and give up with him. Yet there’s no saving Faith in naturall spirits, but there’s in the believer some positive adherence under, or with the negative, by which there’s a power of love and kindnesse, making the soul to cleave to Christ: There may be great weakness with this, and great failings, and yet Faith unfained: We have need of much charity to these that are weak in Faith. A reed, a broken reed may grow, and Christ will not break it. A buried believer is a believer; if Christ have a near relation of blood to a peice of blew clay, and the dead corps of a believer; seeing in his flesh there’s the seed and hope of a resurrection, as the seed and hope of harvest is in rotting, and dying grains of Wheat, sown in the cold earth, as is clear, Psal. 16. 9. 1 Cor. 15. 42, 43, 44. Much more the relation of mercy remaineth in Christ, toward the wrestling.
ling, deserted, and self-dead believer. Now this smallest measure of faith, may consist, i. With much ignorance of God, as it was with the believing Disciples, who continued with Christ in his temptations, confessed him, believed and adhered to him, when many went back, and departed from him, Luke, 22. 28, 29. Matt. 16. 16, 17. Joh. 6. 66, 67, 68, 69. And yet were ignorant of great points of faith, as of his death, Matt. 16. 21, 22. Of his resurrection, Joh. 20. 9. 2. So there be great faintings and doubtings, when a storm ariseth, and the soul is a sinking, Matt. 8. v. 25, 26, 27. Matt. 14. 3. Yet a little faith is faith. As touching a fainting faith, its not always a weak faith that fainteth, strong and healthy bodies may have fevers, and deliques. For the causes of fainting are, i. The want of the influence of mercy, and of stirring or exciting grace causeth fainting, 2 Cor. 4. 1. As we are mercied, in earnest, we faint not; we degenerate not. It is in the bosom of Christ, and lieth about the bowels of our merciful high Priest that keepeth from fainting. If our intercessor pray not, we faint, Luke 22. 32. I have prayed that thy faith, 
and earnest may not be eclipsed. The moon is in a certain death, and soon in an eclipse; so is faith under fainting. 2. Fear of wrath may cause distraction and hanging of minde, and uncertainty, where there is strong faith, Ps. 88. 14. 15. Compared with v. 8, 9. As apprehensions report of God, so are we affected in believing. Yet may it be collected from Matt. 10. 19. In that hour it shall be given you, that Christ holdeth the head of a fainting believer. 3. The dependence of faith will faint, when Christ withdraweth love, though he inflict no anger. The ingenuity of grace gathereth fear from a cloud, though there be no storm. 3. A soul dead in himself, and that cannot put out faith in acts, for want of light and comfort, is a weak faith. A tree in winter is a living tree. There may be life where
where there's little stirring or motion. 4. That Faith that seemed smallest to the man himself, is sometime in itself greatest. 1. In sad desertions there's most of Faith, and least of sense of Faith, Psalm 22. 1. 2. A suffering Faith may be small to the sufferer. Many of the Martyrs in their own sense were in a dead and unbelieving condition. Yet Christ is more commended for a suffering-Faith then any, Hebrews 12. 1, 2, 3. In that he did run, endure the cross for the glory that was before him. He saw Heaven. And his Faith went through Hell, to be at Heaven. There is a high commendation put on the suffering Faith of these who were tried with bands, imprisonment, fawn asunder, mocked, slain with the sword, Hebrews 11. 37, 38. Of whom the world was not worthy. This is not put upon the active and doing Faith, which is put upon the passive Faith, nor is so much said of these, who by Faith pulled down the walls of Jericho, of Gideon, Baruch, Sampson, and such as by Faith subdued Kingdoms. The reason is, suffering is a losse of being, and well-being. Those who by doing give away their evil being, for Christ, and crucifie their lusts for him, are dear to him: but such as die for Christ, they give away both being, and well-being. Moses, and Paul, who in a manner were content to go to Hell, with believing that God's glory in saving the people of God was to be preferred to their eternall being, and well-being, behaved to have great Faith. 3. The Faith that is weak, in regard of intention of degrees, may be a great Faith in regard of extension: the Children of God, whose life is the walk of Faith, 2 Corinthians 5. 7. May have but a small measure of Faith: Yet its a constant and well breathed Faith, good at the long race, that carrieth a soul through: In, 1. His natural capacity to believe God will feed him: And, 2. In his civil relations, as a father, son, servant, magistrate. 3. In his spiritual condition, in the duties of the first table, in all which
which capacities we are to walk by Faith. Yea to eat, drink, sleep, to laugh, to weep, as concerning the ordering of all these Heaven-ward by Faith. All the Saints that go to Heaven believing, and ordering all these conditions by Faith, have not always a Faith, as great as Abraham, as Moses. Weak legs carry some through the earth many thousand miles; A sorry and small vessel in comparison of others, may fail about the Globe of the whole earth. The wings of a Sparrow or a Dove can carry these little birds, through as much Sea and Land, as the wings of an Eagle doth carry the Eagle. But ere I go from this point, I crave leave to add somewhat of the least and smallest measure of Faith. 2. Of the condition of the child of God under it. Touching the former, I only say. There is a degree of fire, and a coal so small, that lesser cannot be, the thing remaining, Fire having the nature, essence, and properties of fire. And when any is in a deliquium or swoun, the man hath life, but it is kept in narrow bounds, there is breathing only. 2. Some vitall heat. 3. Some internal motion in the heart and vital and animal spirits, but no more to prove life almost then the man is a dead corps, yet somewhat there is to difference him from dead clay: For friends will not bury a sounding man willingly and knowingly. So at the lowest condition of the weakest Faith that the believer is in, some fire and coal of love and Faith there is, and some smearing, though little fire, and possibly we cannot give it a name. Yet if the just live by Faith, there must be some measure of Faith. 2. Some smearing of love to Christ. 3. Some discerning of an ill condition. No man on earth in a sleep hath a reflect act to know that he sleepteth, no dead corps knoweth it self to be dead. Never sleeping man could say, nay, not Adam in his first sleep, when God formed the woman out of a rib of his side: Now I am sleeping. No man naturally dead can say, Now am I dead,
dead, and I lie amongst the worms and corruption. Death maketh no report of death: but the believer can say at his lowest condition, Cant. 5. 1. I sleep, but my heart wakeh, and he who faith, Psal. 119. Lord quicken me, must say, Lord, I am dead; yet to say, Lord quicken me, and to feel and know deadness, are acts of the life of Grace. A Saint in this condition may love Christ through half a dream, and half sleeping, half waking, retain honourable thoughts of Christ, Job 13. 15. Job 19. 25, 26, 27. Some have said in Hell they should love Christ. This truth is in it, that in such a pain and sad condition of suffering as the damned are in, (sin, despair, or God's hating of them excepted) Saints can believe and love Christ, Psal. 22. 1. at least desire to have leave to love Christ, for the evil of sin may, the evil of punishment cannot quench the love of Christ, which is stronger than death, then hell, Cant. 8. 6, 7. The soul at the lowest condition is like the man who hath engaged his lands for so great a sum, as may be a just price to buy the land, and so in effect he hath sold the land, but with a reversion, he keepeth the reversion, and so by Law within such a time, he may redeem his mortgaged inheritance. The weakest of believers at his lowest ebbe, keepeth the reversion of Christ: He may by some grievous sin, be under such a terrible desertation, as to put the inheritance of Heaven to a too great hazard of being lost, and in appearance and in his own sense, and in the sense of many, all is gone; yet then to say nothing of the invisible chain of God's unchangeable decree of Election, which the strongest armes of Devils and Hell cannot break; there is fire under the embers, sap and life in the root of the Oak tree: God faith of the bud of this Vine tree, though the man neither see nor hear it, destroy it not, for there is a blessing in it. As touching the second. The Question may be, What remaineth for him in this condition, to know his condition.
The Triad and Triumph of Faith. Serm. XXIII.

When Christ hath left his bed and is gone, he is to keep warm the seat that Christ was in; I do not say that the Church, Cant. 5.6. was at the lowest ebb, yet a desertion there was, and a sad one: But in this condition, she openeth her heart to Christ, I rose up to open to my beloved. 2. ver. 5. There be some droppings of Myrrhe from her hands, some sense of Christ. 3. I called him, but he answered me not; there remaineth a faculty of praying. 4. A love-sickness: hence it is evident in the lowest and ebbest condition of a fainting faith, there is something answerable to this, and this is to love the smell of Christ that he hath left behind him, when he himself is gone; it is to desire to behold with love and longing the print of his feet, the chair of love that he sat in; hence though you feel no work of sanctification, his seat is kept by some spirituall meditations; as to consider, what a kinde of love it is, that Christ hath bestowed on sinners, for that he loved his own before he died for them, his love being the cause why he died for them; and still after, the purchased Redemption, he loveth them, and intercedeth for them up at the right hand of God; and this is as much as to say, Christ hath loved you, and repenteth not of his love; love made him die for you, and if it were to do again, he would die over again for you, Rom. 8. 33, 34. 1 Tim. 3. 16. And suppose we that there were need that Christ should die twice, or four times, or an hundred or millions of times, and that he had ten thousand millions of lives, and that our sins should have required that he should first die for one believer, and then die again the second time for another, and then the third time for another, and so that he must for every several Elect person, have died a several death; Love, love should have put him upon all these deaths willingly: and therefore if the believer had ten loves, as many loves in one as there be Elect.
lected men and Angels, all had been too little for Christ; and when the believer hath been serving and praising up in the highest Temple as many millions of ages of years, (or a tract of Eternity answerable to that duration of ages) as the number of the sand on all the coasts in earth, of all the stars in Heaven, of all the flowers, hearbs, plants, leaves of trees that hath been, or shall be from the Creation of God, to the taking down of the workmanship of Heaven and earth; yet shall he be as much in Christ's debt for this infinite love when that time is ended, as when he first opened his mouth in the first breathing out of praises in the state of glory. 2. He may turn over in his minde all the promises, and the literal revolution of them in the minde, though it be but a deed or act of the understanding and memory, may cast fire on the affections in which there resideth a habit of grace, though there be no fire in the bellows, yet blowing with the bellows, may waken up and kindle fire in the hearth where there is little: The habit of grace is often as sparks of fire on the hearth under the ashes, and may be kindled up and made a fire. 3. When Faith is weakest, and the soul under a winter and a dead eclipse; its fit to keep the heart in a passive frame of receiving of him again as to sorrow for sin, and to put to door unpented sins; as when the King goeth abroad, sweep the Chamber for his return. Missings of Christ, longing for his return, inquisition for him, Watchmen, saw ye him? Love-sicknesse for him, putteth the soul in a sweet passive capacity to receive him again, Cant. 3. 1, 2, 3, 4, 5, 6. 4. When the Church is in bed sleeping, yet she is charged to open, Cant. 5. 2. to weep at the noise of Christ's knock; when you cannot rise is somewhat, a prisoner may stir his legs and cause the iron fetters tinkle, though he cannot get out; there is some strength when we are bidden, Heb. 12. 12. Lift up the hands that hang down, and the feeble knees: Mot-
tion will make fire. 5. Especially Christ sleepeth least, when his child is in a high favor: Love watcheth then most at the bed side.

SERMON XXIV.

THY Faith] Faith is so Christ's, as the fountain and the cause, that it is ours as agents moved and acted by Christ. Hence it's a soul error to say, that there's no inherent Righteousnesse in the Saints, and no graces in the souls of believers, but in Christ only: There's water, even the spirit powdered on the dry ground, Isa. 44. 3. God's spirit put within us, Ezek. 36. 26, 27. The spirit of grace and of supplication powdered on the house of David, Zach. 12. 10. A well within the Saints springing up to life everlasting, Joh. 4. 14. The Father and the Son, through the operation of Grace, take up house in them, Joh. 14. 23. Such a new stock and plant of Heaven set in them, as they have the Anointing dwelling in them, 1 Joh. 2. 27. The seed of God abiding in them, 1 Joh. 3. 9. Unfained Faith dwelling in Timothy, 2 Tim. 1. 5. Grace in them as fire under ashes, 2 Tim. 1. 6. And a new Divine nature, 2 Pet. 1. 4. An inward man, 2 Cor. 4. 16. Col. 1. 27. Christ in you the hope of glory: Nor are the faculties of the soul and the workings thereof, in our conversion destroyed, as some say, as if the Holy Ghost should come in stead of these; for Christ taketh down old work, and maketh a new building for himself, but the stones are ours, the soul remaining in its powers and operations, the understanding and will remain, but opened, Luke 24. 45. Joh. 21. 18. Eph. 1. 17, 18. Eph. 4. 23, 24. Christ removeth the rubbish, and the frowardnesse, and overgoldeth our stones, its our matter, and his workmanship. Hence we are agents, Grace teacheth no man to be lazie, for because all the morall actions of the renewed are commanded of God, if we by Grace were no agents in these, but meer Patients, and Christ and the holy Ghost the only immediate agents,
agents, in the omitting of believing, praying, praising, hearing, in not doing all our natural and civil actions for God, and in a spiritual way; yea, and in our forbearing to murmur, where, blaspheme, &c. (for by the Grace of Christ the Saints abstain from sin) we should not sin, all these wicked acts were to be imputed to the Grace of Christ and the holy Ghost, which is blasphemy, and a flat turning of the Grace of God into wantonness: Now we are by Grace to be agents to purge ourselves, 1 John 3.3. to run with enlarged hearts in God's way, Psal. 119.32. to stir up, and blow upon Grace under ashes, 2 Tim. 1.6. To walk in Christ as we have received him, Col. 2.6. To keep ourselves in the love of God Jud. 21.

Use. We are to be careful of the stock, not to hurt or waste the stock of Grace; he who is spending on his stock, ere it be long shall have nothing; cast not water upon your own coal to quench the spirit or to grieve it. See what grows out of your stock? What income and crop of the fruits of the spirit shall return to Christ? The Lord demandeth of every child of God, what and where is the stock, & where is the rent of Heaven? It is the vertue of the Merchant to increase the stock, and in all losses, to strive to keep it whole. There is a wasting of the habit of grace, which is a dangerous thing, Eph. 4.30. There is a fadding of the spirit, and a rubbing off of some letters or characters of the broad Seal of the spirit which is forbidden; even as break some spakes or Axtree of the wheels of a great work, and the mill or the horologue is at stand and can work nothing; beware that no wards of the Conscience be broken, for fear that the key of David that openeth the heart, fit them not, or suit not with the lock: David brake a ward and a sprint of the new heart by his Adultery and bloodshed, and therefore no Artificer but one only in Heaven, could put the lock in frame again, Psal. 51.10. The new creation is like
like a curious horologe made of Christall glasse, it must
be warily and tenderly handled; the frame of the work-
manship of the holy Ghost dwelling in us, 2 Tim. 1.14. must
be kept from the least craze or throw in all the wheels and
turnings thereof, yea the least mote must not rest on it.

Quest. What must be done to keep in good temper the
new Creation? Ans. 1. Beware to go to bed and sleep
with a bone broken or disjoynted in the inner man: Its
good to be disquieted in spirit, as if there were an aking in
the bones, after some great sin not repented nor bewailed;
when Peter by denying his Lord, had rotted a bone or a
joynt of the new man in himself, he rested not well that
night, be went out and wept bitterly, Matth. 26.57. Jeremiah
made a rash and passionate vow to speak no more in the
name of the Lord; but he could not sleep with that coal
of fire in his bones, Jer. 20.9. 2. Put the keeping of the
new Creature off your hand; make it a pawn committed
to Christs keeping, 2 Tim. 1.12. let him answer for it; be
not you under the burden of it your self. The habit of
Grace and the man put under lock and key to Christ, is in
sure keeping, consider what cometh of him, Jude ver. 24.
This is a broken world, there be many loose-handed devils
going abroad through the earth, there be robbers lying a-
wait in the way to heaven, to take the crown from us, Rev.
3.11. The believer who hath a stock of Grace, must be at
holding and drawing with men and Devils. Commit the
keeping of your souls to the faithfull Creator: but be not you
idle, do it in well-doing, 1 Pet. 4.19. 3. Deal kindely
with Christ when you have him, breake not with
Christ if you would keep the habit of Grace safe,
doe nothing against your state; grieving of the Holy
Ghost, is unworthy of the condition of a redeemed one;
your place cannot consist with walking after the flesh:
The Campe you are in cannot well bear compliance with the
the flesh; **You have put on the Lord Jesus**, Rom. 13. v. 14. You cannot lay in for, or victuall such a Castle as the flesh, for some exercise a providence, & lay in provision for the flesh.

4. To be doing good keepeth the habit of Grace in exercise, and in life also; for Grace is of the nature of life, and life is preserved by motion, and the frequent operations of life; yea, with this difference the natural life may be worn out and consumed away with too frequent and violent labour and toile: This life is encreased by assiduous walking with God, for **Joh. 15. 2. Every branch that beareth fruit in Christ, My Father (faith he) purgeth it, that it may bring forth more fruit.**

**Be it unto thee as thou wilt**] Christ cannot long dissemble (to speak so) and keep up his love; he tried this woman hardly; now he praiseth her in her face; **Great is thy faith,** and granteth her desire to the full; if there was such a brotherly and natural compassion in Joseph, Gen. 43. 30. Joseph's bowels yerned they were hot, and Gen. 45. i. Joseph could not refrain himself, Vatablus noteth that the Hebrew word is, **He could not do violence to himself,** His love was like a hot Furnace, and it was like to make a captive of him, and to overcome him; now the man Christ hath the same heart, and bowels of a man, and I conceive as Christ was a man void of sin, so the acts of natural virtues, as to pity the afflicted were stronger in him then in us, sin blunts natural faculties, especially such as inclineth to acts laudable and good, such as are love, compassion to the miserable, and sin boweth, or rather breaketh natural acts that are indifferent in their nature, and farther removed from morality, and maketh them intense above nature, sin being a violent thing, so in natural men, there is little power in carnal reason over acts of generation, hunger, thirst, sleep, and such as have their rise from the sensitive soul: Christ having strength of sinlesse reason natural far.
far above, Adam was strong in the acts of the former kind, and moderate in the other; especially being a high Priest that matcheth us in naturrel passions, Heb. 4:15. Even in a Sympathie, and having these same passions that we have; He wept over Jerusalem, Luk. 19. When they were crying Hosanna to him, and occasion of joy furnished to him, yet ver. 41, 42. He wept over the City and spake words of compassion, but broken and imprisoned with sighing and sorrow: O if thou knew, even thou, &c. Now what compassion must be in him, when his affection had such an edge? Joseph is nothing to him, he having taken a mans heart to go along with the Saints to Heaven, sighing, weeping, mourning, Tempted in all these, as we are, but without sin, Heb. 4:15. Now though there be no passions, as there be no infirmities in God; yet the flower, the blossom, the excellency of all these are infinitely in God, he striketh and tryeth, and yet pitteith, Judg. 10. Israel cryeth to the Lord in their bondage, he giveth them a hard answer, Go to the Gods (faith he) that ye have chosen, and let them deliver you; they still are in bondage, and weep upon him, ver. 16. The Lords soul was grieved, Heb. Cut short for the misery of Israel, so Jer. 31. Two evils befall Ephraim, one is, Gods correcting hand; another is, bemoaning and sorrow for sin, both are trials, but how doth God expresse himself toward Ephraim? ver. 20. Is Ephraim my dear son? Is be a son of consolations? so the Hebrew, Is he my dainty child; for since I spake against him I do earnestly remember him still, therefore my bowels are troubled for him: Observe the in-come of God consolations, after sad and heavy tryals, Isa. 54:11. O thou afflicted, tossed with tempest, and not comforted, behold I will lay thy stones with fair colours, and thy foundation with Saphires, Isa. 40:1. Comfort ye, comfort ye, my people saith our God: 2. Speak to the heart of Jerusalem, and cry to her that her warfare is accomplished: There is a violence
lence of Heavenly passion in Christ's love, it will come out at length; tempted ones wait on, you shall see Christ as Christ in the end of the day; Christ is well worthy a dayes weeping, and a dayes waiting on; compassion strangled and inclosed in Christ must break out; it easeth Christ's mind that his bowels of mercy findeth a vent; pitty kept within Gods bowels (to speak so) paineth him, it must come out, Hos. 11. 8. Mine heart is turned within me, my repentings are kindled together. O how rude and inhumane hath sin made our nature! His love who died for us, brake Heaven, and rent the two sides of the Firmament (as it were) asunder; our Lord Descended, and was made a man in all things like us, except sin. But O the first, nay, the doubled summons of Christ's love are not obeyed. Love cryeth, we are deaf; Christ's love hunteth no other prey but our heart; and he cannot have it. After Christ hath tempted a soul, he must put it in his heart; it's an ease and comfort to Christ, to ease and comfort the tempted: he is now trying Britain, and giving his Bride a cup of blood and tears to drink; But who knows what bowels, what turnings of heart, what motions of compassion are in the man Christ now in Heaven? Those who shall live to see the Lord take his Bride in his armes and embrace her after these many temptations, that now your eyes seeth, shall subscribe to the truth of this, and those who finde Christ's love-embracements, after Desertions know this. Should we suppose that there were in Christ but this one attribute of tender compassion toward his own tempted ones, it should make him altogether lovely to us; for the motion of tender mercy in Christ, upon the supposition of Free-love that he died for his own, is natural, he having taken a mans heart to Heaven with him, and borrowed nature from us as our compassionate High-Priest, he cannot but pitty; mercy acteth as a natural agent.
gent in him. Now suppose we that the mother were eternal, and her child eternally, but eternally weak; compassion should eternally flow from the mother to the child; suppose a fair Rose to grow eternally, and the Summer Sun to shine near it eternally, and life and sap to keep it vigorous eternally, it should cast out a sweet smell, and offer its beauty to the eyes and senses eternally. In Jesus Christ the heart and tender bowels of the sweetest, mildest, and most compassionate nature of man, that God can possibly form, hath met with eternally and infinite mercy in God Christ, and to say nothing that mercy in Christ man hath been putting forth the sweet smelling acts of love, without tiring, summer, and winter, night and day, these sixteen hundred years, and that even now while you read this, he is casting out acts of love and mercy, an eternally High-Priest could do no other thing for ever, but compassionate his own redeemed flesh. Mercy chooseth a lover freely, *Jacob*, not *Esau*; this man, not that man; the fool, not the wise man; the beggar, not the Prince; the servant, not the master; but having once made choice, it worketh necessarily and eternally. Christ's love hath no vacation, no cessation; but when he tempteth, smiteth, afflicteth, trieth, Love and tender mercy worketh in the dark. Joseph's bowels were upon action, and busy when his Brethren saw no such thing, even when he was accusing them as Spies, and dealing roughly with them. When the sword of the Lord, drunken, swelled, and fatted with blood, is now raging in the three Kingdoms; mercy in our High-Priest and his bowels are rowled within him, though we cannot see Christ's inner side. It is like the place, *Heb. 4. 15* is but an allusive Exposition of the rowled and moved bowels of God, *Jer. 31. 26*. Christ is, as it were in Heaven burning and flaming in a passion of compassion toward his weak ones; he is not only touched, but pained with our infirmities,
ties, so the word doth bear; we shall not do well to make the tempted condition that either the Church or a soul is in, the rule of God's love: God's fiery dispensation in Zion, or in a soul, in the burning bush, speaketh not always wrath, make not false Commentaries on Christ's tempting Dispensation: Hell is accidentall to the love of Christ and cannot change it. Suppose Christ's tender mercy were in the midst of the flames of Hell; yet there mercy should be mercy and work as mercy, and not belie it self; never a rod of God upon any elect childe of God, (save upon Christ only) did speak satisfactory vengeance for sin. Quest. Why? is not Christ now red in his apparel, & his garments died and dipped in blood, and hath he not put on vengeance as a garment in the three Kingdoms? Anf. Yes, and for the provocations of England, their unrepented Idolatry, superstition, vanity, pride, security, unthankfulness to God, who hath broken the rod of the oppressour, and delivered them from pressures of conscience under Episcopacy, a Masse-service, and burdensome Ceremonies, and for the sins of the King, Queen, Court, Prelates, and Prophets, the persecuting and killing the witneses of Christ in Queen Mary's dayes, and in the late Prelates time, and the present unjustice, carelesse, and remisse minding Religion, and their labouring to spoile the Kingdom of Christ of that power that Christ hath given to his people of Church-discipline, and translating it to their Parliament, to make Church-discipline Parliament-discipline, confounding so the two Kingdoms; their tolerating of blasphemous Sects; some denying the Godhead of Christ, some his Kingly Office to sanctifie, govern his people; some his Priestly, some his Propheticall Office, and many other sins of Prophets, and people not repented of; and most of these sins, and many others, and especially the breach of the Covenant in Scotland; these two Kingdoms are
A rough dispensation consistent with tenderness of love in our Lord.

A rough dispensation of Christ cannot abide long rough to the Saints, he must answer and ease the pain of the woman's broken spirit, its a nights pain to Christ to cause the tears run down the cheeks of his Church all the night, he cannot but bring a day light of joy before the Sun's ordinary time to rise, Ps. 30.5. Christ smiteth and weepeth for compassion both at once: Tender mercy in Christ moveth as much, if not more within then without: The mothers bowells are as much on work within, when the childe is but upon her breasts, and he is not capable to know a mother, as a mother, and love as love as ever; when the deserted is but new and hot come out of the second womb, and a babe born over again, yet in a spiritual fever, he is as much as ever in the bowells of Christ, though he be not in that case capable of the sense and actual apprehension of Christ as Christ, and of the sense of Christ's love as his love, Jer. 31.20. Since the time that I sufficiently talked with him in correcting him, or since the time of my sufficiency of speaking against him, in remembering him, I do remember him. I spake much in mine anger against him, and half against my will; I did chide him and scourge him, but my moved bowels, the stirrings of a compassionating heart, did contradict (in a manner) my rough correcting.
resting: my heart came out of me with every rough word, and stroke: The Sun and nature worketh long and many years under earth, in the generation of Gold and Silver: God and his servant nature did us a pleasure and a great favour in that kinde, in secret, down in the bowels of the earth, to make unseen and concealed provision for our purses, this secret love to us acted down in the dark is no love to us, while we finde it, and see it, yet is nature in a mystery under a vail, sweating under earth to bring forth for us Mettals, Trees, Herbs, Flowers, Corne for our service, but we see no Harvest at that time: Christ's bowels are sweating and as much labouring in childe-birth pain of compassion and love, and tender mercy toward us when we are in an Ague, and a fit of desoration, as at any time; but we are loved of Christ, and pitied, and we know no such thing: All Christ's answers and words to this woman till now, were but interpretations and Proclamations of wrath, and rejecting of her, as not one of the lost sheep of the house of Israel, a Dog under the Table, not a childe of the house; love came never above ground till now, yet did Christ's affection and love yarn upon her all the time.

Out of all this we collect: Christ may love persons, and yet his dispensation may be so rough, as that to their sense there is no ground of being assured that Christ loveth them, till he shall be pleased to manifest it; Hence we may gather these Propositions considerable for the Times.

1. Propof. Gods free and unhired love is the cause of our Redemption, Vocation, Sanctification, and eternall salvation; he loved us in our blood, and while we were polluted in our blood, Ezek. 16. 6. 8. When we were the lost world, Joh. 3. 16. ungodly, Rom. 5. 6. Enemies, ver. 10. He quickned us, called us, when dead in sins, Eph. 2. 1. Without works,
works, 2 Tim. 1. 9. The Bill of Grace is Christ's welcome and pay nothing.

2. Our Divines say God loveth the persons of the Elect, but hateth their sins, Mr. Denne offendseth at this, and so doth the Arminians with the same reason, if God hate the works of iniquity he cannot but hate the persons, and workers of iniquity also: Its true, the Lord hateth so the persons of the Elect for their sins, as he taketh vengeance of their sins on their Surety Christ, but this consisteth with the Lords loving of their persons to eternal salvation. The truth is, Gods affection ad intra of hatred and displeasure, never so passeth on the persons of the Elect, as on the persons of the Reprobate; he had thoughts of love and peace in secret, from eternity, to his own Elect, he did frame a Heaven, a Saviour for them, before all time.

Prop. 3. 3. Propos. Our Divines do rightly teach, that there is a twofold love in God; Amor benevolentiae, A love of well willing, which he did bear to them before the world was, and it is called the love of Election: Of this love, Rom. 9. 13. Paul speaketh, I have loved Jacob and hated Esau: this is fountain love, the Well-head of all our salvation: There is another love called Amor complacentiae, A love of complacency, a love of justification (so Mr. Denne termeth it) which presupposeth faith: Without which its impossible to please God, Heb. 11. 6. of this Christ speaketh, John 14. 21. He that loveth me shall be loved of my Father, and I will love him, and will manifest my self to him, ver. 23. If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him, so Christ the wisdom of God faith, I love them that love me, Pro. 8. 17. And so Christ speaketh of his love to his Redeemed and sanctified Spouse, Cant. 4. 9. Thou hast ravished my heart my sister, my Spouse; thou hast ravished my heart with one of thy eyes, with one chain of thy neck: Holinessfe and
and the image of God is the object of this love, not the cause nor any hire: it is not so properly love as the other. God rather loveth persons, desiring well and good to them, then things. Mr. Denne is not content with this distinction; and why? The love of Election, and the love of Justification (faith he) are not divers loves, or divers degrees of love, but divers manifestations of one and the same infinite love; as when a Father hath conveyed an Inheritance to his son, here is no new love from the Father to the son, but a new manifestation of that love wherewith the Father loved the son before. 

Anf. Men should not take on them to refute they know not what; not any Protestant Divines ever taught, that there is a new love in God, or any new degree of love in God, that was not in him before: Arminians indeed tell us of new love, new desires, and of ebbing and flowing; love and hatred succeeding one to another in God's mind, these Vorstian blasphemies we disclaim'd: it is indeed, one and the same simple and holy will of God, by which he loved Peter and John from eternity, and choos'd them to salvation, and by which he so loveth them in time, as of Free-grace he bestoweth on them Faith, Holiness, Pardon in Christ, and followeth these with his love; and the former is called his love of good will to their person, ere they do good or ill; the latter his love of complacency to their State, and the Lord's new workmanship in them, as with the same love the husband chooseth such a one for his wife, and loveth her being now his married Spouse.

Obj. 2. Men like those whom they love, and so doth God. Anf. We grant all, these terms of God's good loving, and good-liking, are chosen of Divines to express the thing. God loveth and liketh Jacob not Esau, from eternity, ere he believe or do good; but he doth not so love and like Jacob from eternity, to bestow Faith and the Image of the second:
second Adam on him, while in time he hear the Word and be humbled for sin, and the truth is, the love of complacency is not a new act of God's will that ariseth in God in time, but the declaration of God's love of good will in this effect, that God is pleased to bestow faith and his beauty of holiness which maketh the soul lovely to God, and it is rather the effect of eternal love, then love. And God hath a love of complacency toward the persons of the Elect, and love of good will (though not of chusing good will toward them), for their holiness, Cant. 4.9.

Obj. 3. It is absurd that God should love the Elect with infinite love, to chuse them to salvation, as touching their persons, and withhold to hate them with an infinite hatred, as workers of iniquity. Ans. It were absurd I grant, if God's hatred to the Elect as sinners, were any immanent affection in God opposite to his love, by which he should be averse to their persons. But God's hatred to the Elect, because they are sinners, is nothing but his displeasure against sin (not against the person), so as he is to inflict satisfactory punishment on the surety Christ for their sin. A Father may so love his Prodigall Son, as to retain a purpose to make him Inheritor of a Kingdom (if he had a Crown for himself) and to pay his debts, and yet both hate and punish his profuse and lavish wasting of his goods.

Mr. Denne would teach us how love and hatred toward sinners doth consist. The Law (faith he) and the Gospel speak divers things, the one being the manifestation of God's justice, tells us what we are by nature; the other, the manifestation of God's mercy, tells us what we are by God's mercy in Jesus Christ. The Law curseth and condemneth the sinner; The Gospel blesteth and justifieth the ungodly. Ans. What is this else? But that which Mr. Denne and other Antinomians condemn in us? How can one and the same unchangeable God curse, condemn, and so hate sinners, as to punish them eternally, and yet
yet bleffe, justify, and love to eternall salvation their persons, except they teach the same very thing which we do.
For the Law and the Gospel are no more contrary one to another, then love to the persons of the Elect, and hatred and revenging justice to their sins: Mr. Deane would farther clear the point thus, *What ever wrath the Law speaketh, it is to the sinner under the Law, although the elect are sinners in the judgement of the Law, sense, reason, yea oftentimes conscience, yet having their sins translated into the Son of God (in whom they are elected) they are righteous in Christ the Mediator. Ans. The Law speaketh wrath in regard of its reign and dominion to death to the elect not yet converted, and to the reprobate without exception of persons; but it cannot speake wrath to the believer though he be one that daily sins, and is under the Law; that is, under the rule of the Law: now to be under the Law to Paul, Rom. 6. and 7. is to be under the damnation of the Law; in which regard believers are not under the Law, but under the sweet reign of pardoning grace, yet are they under the Law as a Tutor, a guide, a rule; and that the rule and reign of the Law are different is evident, 1. because the ruling power of the Law is an essentiall ingredient of the Law, without the which the Law is not the Law; the reign or damnation of the Law agreeeth to the Law by accident, in so farre as man is a sinner, which is a state accidental to the Law. 2. The Law is a rule, and hath a proper guidance and tutory over the confirmed Angels, and should have had over man if he had never sinned, but the Law can have no reigne to death over the confirmed Angels, and man in that case, as the layler hath no power over the man, who was never an evill doer. 1. We are sinners in the judgement of Law, both sin dwelling in us, and 2. the guilt of the Law lying on us to condemnation: But being once in Christ, and justified, we remaine sinners, as touching the indwelling blot,
but we are not sinners, as we are justified in Christ, as touching the Law-obligation to eternal condemnation, from which we are fully freed. But the justified and redeemed of Christ remain as formally and inherently sinners, as Milk is formally white, a Raven black: Justification removeth not the indwelling of sin, and so in regard of sense, reason, and conscience, we are sinners to our dying day, but not condemned sinners. Master Denne objecteth: We pray daily, forgive us our sins, then we are not righteous in Christ; he answereth, that Protestants say, we beg greater certainty and assurance of forgivenesse; but not content with this answer, he addeth, When we pray for forgivenesse, we magnifie his grace, who hath freely given us forgivenesse, it were not folly to a condemned person, having received a pardon, and being assured of it, to fall down and say, Pardon me my Lord the King. Ans: What Protestant Divines say in this, we acknowledge, but if we seek only a fuller certainty of forgivenesse in this Petition, and not also the application of the generall pardon, as appropriated to the sins we daily fall in; I see no other thing we seek, but a greater measure of faith to lay hold on remission; I should ask a warrant of Scripture to prove that forgivenesse of sin signifieth assurance of the pardon of sin. 2. That to seek forgivenesse daily is, to glorifie and magnifie him from whom we once received forgivenesse, is not to purpose, for that is a generall in all Petitions that we put up to God, no lesse then in this. 3. If a pardoned malefactor having assurance he were pardoned, should fall downe and begge pardon of the King, and not rather tender him thankes and blessings, for a received pardon; I should belive he called in question the Kings favour; but should he every day, when he eateh bread, begge pardon from the King, as we begge daily forgivenesse, he might be charged with more then ordinary folly. Master Denne;
God loves us in blood (faith he) and pollution, as well before conversion, as after conversion; and though faith procure not God's love and favour, yet it serveth us for other uses, that we may be sealed by believing, Eph. i. 13. and may thereby know the love of God. It is said, he that believeth not is damned; not because his believing doth alter or change his estate before God, but because God hath promised, that he will not only give us remission, but also faith for our consolation, and so faith becometh a note, and a mark of life everlasting, as small infidelity is of everlasting condemnation. Eph. i. 1. It is true, God loveth the elect before conversion equally, as after conversion, in regard of that free love of election, that moved him to give his Sonne to death for them, Joh. 3. 16. and to call them effectually, 2 Tim. 1. 9. Ephes. 2. 1, 2, 3, 4. Tit. 3. 3, 4.

4. Propo. It is a palpable untruth, that the elect by believing in Christ, and being translated from death to life in their conversion to God, are equally loved of God, before conversion as after conversion; if we speak of God's love of complacency, for though the inward affection and love of God, as it is an immanent and in-dwelling act in God be eternal, and have not its rise in time, and be not like the love of man to man, which is like the Sea ebbing and flowing, or the Moon, which admitteth of a cloudy and dark visage, and of an inlightened and full condition, yet as the same love of God is terminated upon sinful men, or rather that which is called, the love of complacency, which is indeed the effect of God's love; it is not one and the same after conversion and before; as it is the same fountain and spring that runneth in its streams toward the South, which by Art and industry of men may be made to run toward the North, the change is in the streams; not in the fountain, yet we say the fountain now runneth not Southward, as it did afore, but Northward; also give me leave to doubt, if these same very visible Sun-beames, that
that did fall upon Adam, and Eve, doth this Summer fall upon us, yet I doubt not but the same Sun that did shine the first six hours of the Creation, on the Garden of Paradise, shineth upon all our gardens and orchards that now are. So Gods love is one and the same toward the elect before time, and while they are wallowing in the state of sinfull and depraved nature, and now when they are changed in the spirits of their minde. But it may well be said that God loveth his Church, as washed, as fair, and spotlesse, Cant. 4. 7. and that he doth now say of her, Cant. 4. 10. How fair is thy love, my sister, my Spouse! how much better is thy love then wine, and the smell of thine oynments then all Spices? whereas the Lord said before of her, Ezech. 16. 3. Thy birth and thy nativity is of the Land of Canaan, thy father was an Amorite, thy mother an Hit-tite. 4. As for thy nativity, in the day that thou wast born, thy Nativity was not cut, neither wast thou washed in water to supple thee: thou wast not salted at all, nor swaddled at all. 6. And when I passed by thee, and saw thee polluted in thy bloud, I said unto thee, when thou wast in thy bloud, live; and all this the Lord might speak to the same Church yet unconverted; and at that time the Lord could not utter that expression of love, to say to a bloody and polluted Church as he doth, Cant. 4. 7 Thou art all faire, my love, there is not a spot in thee; now could it be said, that the father and the sone loveth such a Church, as such as loveth the Father, and keepeth the words of the Sonne, as it is, Job. 14. 21. 23. what the Church was not faire, nor spotlesse; but filthy, polluted, not washed, not justified as yet; and though it be true, that faith procure not Gods love and favour (it is a calumnie that ever Protestant Divine taught any such thing) for the worke of Gods eternall love in election to Glory, or his hatred in reprobation, is not the yesterdays or the daies-birth of our faith, or our unbeleeve, yet that believing, or our effectuall conversion maketh no alteration or change in our state.
state before God, is a groffe untruth; Faith and conversion maketh indeed, No change of any state in the ancient of dayes, in the strength of Israel, who cannot lie or repent, and puttheth not God from the state of a Reprobating or hating, or a not loving and choosing God, whereas before he was such, who did love and chuse us to salvation, (the Lord is our witnesse) we afferted the contrary Doctrine of Free-grace against Arminians and Papistes.

5. Propof. Our believing and conversion to God doth alter and change our state before God: 1. Because God esteemed an unbeliever that which he was; even an unbeliever, a childe of wrath, one that is disobedient, serving divers lusts, a soul unwashed, polluted in his blood before his conversion to God; but being once converted and graced to believe, his state before God is altered and changed, even in the Court of Heaven, in the Lords Books he is another man, he goeth now for a fair and undefiled soul, the Church that was in a polluted, filthy, and miserable condition Ezekiel, 16.3,4,5,6,7,8. Is now in Christs heart as a seal, Can.8.6. so fair, as her beauty ravisheth the heart of Christ; now Christ nameth things according to their nature:

2. The condition is so changed before God, that Hos.1.10. It cometh to passe, That in the place, where it was said to them, ye are not my people, there it shall be said unto them, ye are the sons of the living God, 1 Pet.2.10. Which in time past, were not a people, but are now the people of God, which had not obtained mercy, but now have obtained mercy: 3. The words of Scripture, that importeth a reall change, doth prove the same, as Col.1.12. Who hath made us meet, or sufficiently qualified us, to be partakers of the inheritance of the Saints in light. Christ is a qualified workman, and changeth Hell, and the most untoward Timber of Hell, in Heaven and in a Vessel of glory: It is a vain thing, to dream that Christ hath no other esteem and warmnesse of heart to us when
we are dead in sins and trespasses, and Postling as in a horse race after the Devil, who rideth, and acteth and breatheth in the children of disobedience, and when he hath raised and quickned us for his great love, and placed us in Heaven with Christ, Eph.2.1,2,3,4. And made us Kings and Priests unto God: Then the state of Hell and Death, should be the very state of Grace and Heaven before God: A new creature, 2 Cor.5.17. Light in the Lord, Eph.5.8. Participants of the Divine nature, 2 Pet.1.4. Renewed in the spirit of the mind, Eph.4.23. Such as are begotten again, unto a lively hope, by the Resurrection of Jesus Christ from the Dead, 1 Pet.1.3. Born again not of corruptible seed, 1 Pet.1.23. Kings and Priests unto God, Rev.1.5. A generation of Kings & Priests unto God, 1 Pet.2.9. Must be in their state, some other thing then old creatures, then darkness, then unrenewed, uncircumcised old men, slaves of sin, persecutors, blasphemers, injurious persons. The Lord speaketh of a change great enough, Is.43.4. Since thou wast precious in my sight, thou hast been honourable, and I have loved thee, &c. Were the children of Wrath from Eternity Honourable? No, were they more precious and honourable actually before God from Eternity, then the rest of the Nations? No, the contrary is evident, Exezech.16.3. Deut.7.7,8. Psal.147.19,20. Deut.26.5. Certainly, if Faith or Conversion to God (a special part of which is Faith) doth not alter the state of Believers before God, then are they Believers, and actually converted before God, and so justified from Eternity? When were they then sinners? Never, Their sins were just no sins from Eternity, and blotted away as a Cloud, as a thicke Cloud, as it is Isaiah 44.22. And that from Eternity, and from eternity sought and not found, because pardoned, Jer.5.20. no more remembred, Is.43.25. now they were justified from eternity, and ere they believe in him that justifieth the ungodly, no other ways then in
in God's decree and eternall purpose; but the truth is, this
is the principle, false and rotten pillar of all Libertinisme,
which I ever thus; and they shall never be able to answer
it, if faith be so far forth a manifestation of our justification be-
fore God, because justification was in the sight of God actu-
ally done from eternity, before all time; then are we never
ungodly and actually sinners before God: For it is unpos-
sible (say Antinomians) that God can both hate us, as ungodly,
and love us as justified in Christ; and it is vain, and non sense
(say they) that God loved the persons from eternity, and hated
the sins, or that be loved the elect with the love of election, or
love of good-will, & did not also love them with the love of justi-
fication (this is their term not mine) or with the love of compla-
cencie, and his good liking to faith in them. Then (say I) from e-
ternity the justified were never ungodly, never sinners, never
the heirs of wrath, never such as served divers lusts, and were
disobedient, polluted in their own blood, which is down-
right contrary to the word of truth. 2. Observe the Princi-
ple of Antinomians: We are not justified by faith (say they) How
then? Because we are justified from eternity, onely we are said
by Paul to be justified by faith, in that by faith we come to the
knowledge and assurance of the state of election, and of justifica-
tion, and God's Act of not imputing sin to us, which Acts were
passed upon us from eternity, and before the children had done
good or evil, Rom. 9. 13. And observe the words of Ma-
ter Hen. Denne to this purpose: I do beleeeve (faith he) sin
to be of that hideous nature, and the justice of God so perfect,
that he cannot but hate the person, unto whom he imputeth, and
upon whom he chargeth sin, if so be the person charged cannot
give full, perfect, and present satisfaction: and yet will I not
say, that the Son of God, upon whom all our iniquities were charg-
ed, was at any time, Filius odii, a son of hatred (for the Fa-
ther was eternally well-pleased with him) the reason is, that our
sins were no sooner charged upon him, but that he had given full
and.
and perfect satisfaction, being the Lamb slain from the foundation of the world, Rev. 13. 8. Answ. If God cannot but hate the person upon whom he chargeth sin, either God never charged our sins upon Christ, contrary to Scripture, Isa. 53. 6. 1 Pet. 2. 23, 24. 2 Cor. 5. 21. or then he hated Christ, which no sound Divine dare say: The payment and satisfaction which Christ made, cannot hinder Christ to hate sin, and so the person upon whom sin is (as Antinomians teach, while as they refuse this distinction) no more then the satisfaction that Christ made for sin, can hinder it self, or hinder Christ to die for sin, for if God should hate Christ, it should be satisfactory hatred, and penall. 2. I much wonder, if God from eternity charged sin upon his Son Christ (for the place he citeth, Rev. 13. 8. and the judgement of Antinomians so expounding it, evinceth this to be his meaning) how Christ from eternity could give full, perfect, and present satisfaction to prevent the hatred of his Father, is not imaginable: indeed, when Christ gave satisfaction, I beleive that it was full and perfect: but that Christ from eternity gave present satisfaction, and that to make us actually justified from all eternity, is a Point no head can conceive, except Herod, Pilate, Jews and Gentiles, the Traitor Judas, and all who were wicked Actors in killing of Christ, be men uncreated, who had existence and being, and sinned from eternity, this lieth fairly for the eternall world of Aristotle, then surely faith doth not bring us to the knowledge, onely of our state of justification, as passed, and done from eternity, as if election to glory, and the love of God therein, and justification, and that love, as manifested by faith, were two coeternall twins, both at once begotten from eternity. Sure I am, we are justified by faith; but sure I am, we are not elected and chosen to life eternall by faith: And if to be justified by faith, be as our Masters (though ignorantly) teach, nothing but this, that
that we come to the knowledge of our justification by faith, as by a sign, even as the Day-star maketh not the Sun to rise, it being only a sign that the Sun shall rise, and that justification is as old a child of free-love as election to life. Then say I, Paul might have taken the like pains to prove these Propositions: We are chosen to glory before the world was, by faith, and not by the good works of the Law: and this (men are reprobated from eternity by small unbelief.) For sure it is, that we come to the knowledge of our election to glory by believing; not to say, that Paul's large dispute with justiciaries, was not whether we know, and apprehend our own justification by the works of the Law, or by faith in Christ. 3. If Antinomians say, That Christ was slain for our sins from eternity, not actually, but only in God's eternal purpose; and they must say, either he was the Lamb actually crucified for us from eternity (which is a new eternal world) and we are actually justified from eternity, and our sins imputed to Christ, and actually translated off us, and laid on him, and so our sins are actually pardoned from eternity: Or, then they must say, Christ was the Lamb slain from eternity, not actually, not really, but only in the decree and gracious purpose of God; now that is (I grant, sound Divinity) Christ died not from eternity, but God only decreed and purposed that in the fulness of time, he should die: But then it must follow, that God did not actually charge sin on Christ from eternity, and that Christ did not actually from eternity justify the ungodly, but only in his eternal purpose, he did justify the ungodly: Then the ungodly are justified in time; and when is this time? I believe the word of God, that it is never while the poor soul believe, even as the sinner is condemned, and under wrath, but never while he mis-believe, and reject the Son of God. But 4. if the meaning (that Christ is the Lamb slain for our sins from eternity) be,
that is, he is slain only in God's purpose, then are we no more justified and pardoned from eternity, and so before we believe, then the world was created from eternity. Now in the Antinomian sense, as we are justified by faith, that is, we come to know that we were in God's mind actually justified; then it may be said, The world was created by faith: For Heb. II. 2. Through faith we understood that the world was created; and God laid our sins upon Christ by faith; and Christ died for us, and bare our sins, on his own body, on the tree, by faith: For, by faith, we come to know that God made the world; but because the knowledge and apprehension of the creation (may some say) is not a Point serving for peace of conscience, and Christian consolation, which yet is false, (every point of saving faith is apt to breed peace and consolation) yet certainly we came to know and apprehend that God laid our sins upon Christ by faith, Isa. 53. 6. and that Christ died for us, and bare our sins on his own body on the tree by faith, and by faith only, to our peace and consolation; and so, if justification by faith be nothing but the manifestation of God's love to us in imputing our sins to Christ, and have no subordinate organically act in our justification, but we be justified before we believe, and that from eternity, upon the very same ground, God created the world by faith, Christ died for our sins by faith. 5. Yea, in this sense the world must be created from eternity, and all things which fell out in time fell out in eternity, because as Christ was the Lamb slain from eternity, in God's eternal purpose, so were all things, and the world created from eternity in God's purpose and decree, but things that only have being in the decree of God, are not simply, nor have they any being at all; and therefore our free justification from eternity had no being, but only was to be, and actually is, when God giveth us faith to lay hold on the remission of our sins.
Nor is it enough to say, That faith is only given for our joy and consolation, and not for the alteration and change of our state, that of unjustified we may be justified: For this layeth down these false grounds: 1. The believer is so in every moment of time to rejoice, as he is never to sorrow for sin, nor to confess sin, because sins were pardoned from all eternity; but so, neither after a soul believe, nor before he believe, is he to confess sins, or mourn for them; because both after and before, yea, from eternity, sins are not at all, but removed in Christ. 2. It layeth down this ground, that we are justified no more by faith, then by the works done, by the saving grace of God after regeneration, and that Paul in the Epistle to the Romans and Galatians, does contend with justiciaries, how these who were from eternity justified, shall come to know and apprehend, for their own peace, joy, and consolation, that they were justified, and elected to glory; whether men may know this by faith in Christ, or by the works of the Law. But 1. this is not the state of the question between Paul and the justiciaries: For Rom. 3. Paul concludes strongly, we are really and indeed changed from a state of sin, unto a state of justification, even before God, not because by keeping the Law we know we are justified, but because all have sinned, and are come short of the glory of God, and so are inherently wicked, abominable, doers of ill, and condemned therefore, before God, from Davids testimony, Psal. 14. Psal. 53. This Argument concludes real and intrinsic condemnation, v. 19. nor the knowledge of condemnation, nor the knowledge that we are not justified by the works of the Law, Rom. 4. 2. Paul proveth, that we are justified as David and Abraham was: Now they are not said to be justified by faith, because they come by faith to the knowledge of their justification; for Abraham's righteousness, and the blessedness of the justified man.
man opposed to the curse of the Law, from which we are
freed in justification, Gal. 3. 10, 11, 12, 13. is the real fruit
of justification, and of believing in him that justifieth the
ungodly, Rom. 4. 1, 2, 3, 4, 5, 6, 7, 8, 9. But this blessednesse,
and freedom from the curse of the Law, is not any fruit or
effect, or consequent of our knowledge, and apprehension
of our justification in Christ; as if we were, before we be-
lieve, blessed and freed from the curse of the Law, because
even the Elect before they believe are under the curse, and
are not blessed: 1. Because they are, before they believe,
the children of Wrath, Eph. 2. 2. Ergo, They are under the
curse: 2. Because Paul and the Elect, before they be under
grace and believe, were under the Law, and so under wrath,
Rom. 6. 14, 15, 16, 17. Rom. 7. 4. Wherefore my brethren, ye
also are become dead to the Law, by the body of Christ, that ye
should be married to another. 5. For when we were in the
flesh, the motions of sins, which were by the Law, did
work in our members, to bring forth fruit unto death: 6. But
now we are delivered from the Law, that being dead wherein
we were held, we should serve in newness of spirit, and not in
the oldnesse of the Letter: Hence it is clear that there was a
time in which Paul and the Elect at Rome were servants of
sin, Rom. 6. 20, 21. Under the lusts and motions of sin,
which work in their Members to bring forth fruit, that is
sins to death eternall, Rom. 7. 5. Ergo, They were then un-
der the curse of the Law, and so far from blessednesse, and
the servants of sin, Rom. 6. 20. and persons in the flesh:
But the case is changed, they are now not the servants of
sin, but servants of righteousnesse, Rom. 6. 22. Married to
a new husband Jesus Christ, Rom. 7. 4. Whence came this
change of two contrary states; yea, and before God con-
trary? (for before God, it cannot be one state to be ser-
vants of sin, under the Law, and servants of God, and
under Grace:) Certainly from Faith on our part, or some
other
other grace in us; at least there must be something of grace, by which the alteration from a cursed estate, to a blessed estate is made; then Faith is not a naked manifestation of the blessedness of justification, to the which we was intitled before we believed, for before we believed, we was in a cursed estate: This also may be added, that if Faith be but a Declaration or manifestation, that we are justified before we believe; Paul had no reason to deny that we are justified, that is, that we know to our comfort, by works of holiness that we are justified, for works of sanctification are evident witnesses that we are in Christ, and are justified, 2 Cor. 5.17. 1 Joh. 3.14. 1 Joh. 2.3. Jam. 2.24, 25. 2 Pet. 1.10. 3. It layeth down this false ground, that grace is nothing in us, but a meer comfortable sense, and apprehension of Free-love, and Grace is conceived to be only and wholly in Christ, so that there is no inherent grace in the Believer, by which he is differenced from an unbeliever, sanctification and duties flowing from the habit of grace, are nothing but dreams of Legall men; Christ justifying the sinner is all and some in the Elect; strict and precise walking, conduce nothing to salvation: To think that it can do any thing in order to salvation is to worship (Faith Master Denne) an angry deity. 2. To satisfy justice with our works, fasting, tears, duties. Therefore our 6. Propos. Is, that it is a vain distinction of Master Denne, who would have a reconciliation of God to man, and of man to God. 1. Because we read that man is reconciled to God, Rom. 5.10. 2 Cor. 5.18, 19, 20. Col. 1. 20, 21. Eph. 2.16. Man is the enemy, whereas in Adam he was a friend, and in Christ the second Adam he is made a friend; but that God is reconciled to man or changed toward his own Elect from an enemy and a God that hateth their persons into a friend and lover of them, I never read, if at any time, God be said to be comforted toward his people, or cased
eased, these are borrowed speeches: 2. Love of Election; yea, the love that putteth God on work to Redeem, Call, Justifie, Sanctifie the Elect, is no love bought with hire; yea, the price of Redemption, which Christ gave for sinners, cannot buy eternal love; blood, and the blood of God shed cannot woodset ancient love, all the sins of Devils, of men cannot forfeit it, make sins; floods & Seas, and ten thousand worlds of Rivers, they cannot quench that eternal coal and flame in the brest of so free a Lover as God, in a word, the shed blood of Christ is an effect, not a cause of infinite love. 3. What then, doth reconciliation place any new thing in God? No, Doth it turn him from an Hater to a Lover? No, Reconciliation active on the Lords part, is a change of his outward dispensation, not of his inward affections: Fury is not in me, he faith himself, Isa. 27.4. He cannot wax hot and fiery in the Acts of his spotlesse and holy will; Reconciliation turneth not the heart, but the hand of the Lord, upon the little ones, as he speaketh, so that he cannot deal with or punish his Elect, as otherways he would do: The Lords justice may be satisfied, his love cannot be budded, or hired, and the effect of justice, the inflicting of infinite wrath is diverted, as a River that runneth East hath been made to run West, and an issue of blood in one member of the body, hath been diverted to run at another channell; justice was to run through the Elect of God, in the due and legall punishing of the sinner (which yet is extraneous to the just and eternall will of God) but infinite wise mercy, caused that River to run in another veine, through the soul of Jesus Christ.

7. Propos. 7. Propos. Joy of the holy Ghost is a fruit of the Kingdom of Grace, Rom. 14.17. But not that joy spoken of, Rev. 21.4. and Is. 35.10. Which excludeth all tears, death, sorrow, crying, all sighing, as Master Dehone dreameth, so as joy can no more be separated from the Subjects of that
that kingdom then light from the Sun, heat from the fire, or ebbing and flowing can be stopped in waters (as he faith) for less if it true, that actual love and obedience doth inseparably follow this condition, except we were made Angels when we are once justified; nor is the Kingdom of God spoken of, 1 Cor. 6.9, 10. And the seeing of God, Heb. 12.14. The Kingdom, or state of Grace, or the seeing of God in a vision of Faith, here in this life (but of the Kingdom of glory, and of the vision of God in the other life) as Mr. Denne expoundeth it, that he may elude all necessity, of holiness, but that which floweth from no obligation of any Law or Commandment of God: But which is in our power of love to performe, or not performe, if we performe it not, its no transgression of any Law of God.

1. Mr. Denne himself granteth, pag. 84. God is not like some niggardly man, who will not bid us welcome to his house, unless we bring our cost with us: Nor is holiness required of us without Faith, and before we believe and enter Citizens of the Kingdom of grace: Nay, by this interpretation, 1 Cor. 6. We must be Justified and washed before we can inherit this Kingdom, ver. 9, 10, 11. But we are not to be washed and justified before we inherit the Kingdom of grace, and before we believe; for so we should be justified & washed before we be justified and washed; and the like I say of the kingdom of God, Joh. 3.3. For it should follow that a man must be born again, ere he be born again, if he must be born again, ere he enter a subject of the Kingdom of Grace; Nay, not any such condition can go before mans reconciliation to God.

Propos. 8. Christ can love dearly and tempt roughly both at once: 1. His love consisteth not in a taking his Church into his bosom, and a continuall, and never interrupted laying of her between his breasts; yea, tempting floweth from the love of God, nor is it any act of justice, yea, to take vengeance on the inventions of his people (satisfying
Justice he cannot exercise toward his Elect; yet a punishing and correcting Justice, he may, and doth put forth on them) but it hath its rise from love; all the wheels of God's dispensation sweet or sourer, are rowled upon this Axle-tree of Free-love, the bowels of Christ, act, move, and breathe all dispensations to the Saints, through no other Pipe and Channell, but free and tender compassion, so as mercy is an immediate Actor; when the Lord is wasting his Church with bloody wars: And (which is wonder-full) Mercy is Christ's Armour-bearer, and Mercy immediately killeth, even when death climbeth in at the windows, and enters into the house of the believer, either in a pestilence known to come from no creature, or second cause; or in the raging sword, when the carcasses of men fall as dung in the open field, and as the handful after the harvest men, and there be none to bury them, Jer. 9. 21, 22. 2. Tempting mercy is wise mercy, it were not a tempting mercy, if we saw all the secrets of love, and the reasons why the Lord buildeth Zion with blood; even the Elect, and beloved of God, though they be in Christ's Court, they are not always upon his Counsel; Job. 13. 7. Many are within the walls of the Palace, that are not in the King's Parlour, and taken into his house of wine. The love of Christ hath its own mysteries, and unknown secrets, as why one Saint is led to heaven, and to men's eye, The Candlestick of the Almighty shineth on his Tabernacle, and he washeth his steps in oyl: he is rich, holy, prosperous; and another, no lesse dear to Christ, never laugheth while he be within the gates of heaven, but eateth the bread of sorrow all his days; his face never dryeth while he be in glory, is a secret of heaven. The love of Christ is often vailed and covered, and we know not what he meaneth; but he hasteth to shew mercy.

Use. Use. This should make us very charitable of Christ when he frowneth, and covereth himself with a cloud, and
and very inclinable to pardon (if I may so speak) rough and bloody dispensations in Christ: He loveth, and he bloodeth, scourgeth, and giveth his own childe a cup of gall and wormwood: Could we in silence believe its Christ with two garments on him at once, Christ clothed with love, wrapped in the unseen mystery of tendernes of compassion, and yet his upper garment is vengeance, and rowled in blood, we should kiss the edge of Christ's bloody sword, so we are to believe: for, 

1. Christ at one time travelleth in the greatness of his strength, and speaketh in righteousness, and is mighty to save; and at the same time his upper garment is blood: It is true, it is the blood of his enemies; but it is often the blood of the children of his own house and Sanctuary, Ezek. 9. 6. 1 Pet. 4. 17. And what more concerneth us then to keep our first love to Christ? When he multiplieth our widows in the three kingdoms, as the sand of the sea, and bringeth against the mother of the young men, a spoiler at noon-day, Jer. 15. 8. This woman stayed on her watch-tower, and now the vision speaketh mercy to her: Say they were injuries that Christ inflicteth (which is a blasphemous impossibility) yet it is Christ, it is the Lord, let him do what seemeth good to you: The absolute liberty of the Potter closeth the mouth of the clay-vessel, if it could speak, Rom. 9. That unbelieveth hath no reason to stomach and dispute against hell's fire coming from him, who hath absolute dominion over us: As Devils, and wicked men burn in hell with eternall fretting against God for their pain, so, if it were possible, that the Elect and Regenerate were thrown into hell, they are to have eternall charity, and love to the holy and just Lord, and to believe his eternall love.

**SERMON. XXV.**

Be it unto thee as thou wilt. It's a word of omnipotency, to create Being; it's spoken of Satan, and to Satan, Mark 9. 25. Luke 4. 35. 2. None can speak to leprosy, but Christ, Matthew 8. 3. Luke 4. 39. Bethou clean. 3. Christ can speak to stark death, John 11. 43. and 5. 28. Jesus cried with a loud voice, Lazarus, come forth. 4. He can speak to life; In abstracto, Ezekiel 37. 9. Come from the four Winds. 0 breath, and breathe upon this flain, that they may live. 5. God can speak to mother-nothing, as if Nothing had ears and reason, and could hear, Romans 4. 17. He calleth things that are not, as though they were. He did but nod upon Nothing, and out of Nothing there compreared before him, The great Host of heaven and earth, and all things in them, Psalms 33. 9. 6. There is a Language of Providence by which every Being, as Being, hath a power-obedientiall to hear what God faith; and do it, John 2. 10. The Lord spake to the Fish, and it vomited out Jonah on the dry land, Mark 4. 39. And he arose, and rebuked the wind, and it was still, and said unto the sea, Peace, be still, and the wind ceased, and there was a great calm: What wise man can boast the Sea? What ears hath the senseless and lifeless waters? Yet they hear Christ's language, they speak, Yonder standeth our Creator boasting us, and therefore we will obey, Isaiah 50. 2. Hear himself speak: Behold, at my rebuke, I dry up the Sea, Psalms 114. There is a question put upon the creatures, that they can well answer: verse 5. What ailed thee, O thou Sea, that thou fledst? Thou Jordan that thou wast driven backward? verse 6. What ailed you, ye mountains, that ye skipped like Rams, and ye little hills like Lambs? Good reason saith the Spirit: verse 7. Tremble thou earth, at the presence of the Lord; at the presence of the God of Jacob: This obedientiall power is not any quality created in the creature different from their being, for God may use any creature to infinite effects of omnipotency, and
and so there should be infinite created qualities in every finite creature. 2. This obedientiall power was in that Mother-nothing, out of which, God, by an omnipotent act of creation, extracted all the hosts of creatures that now are; and its in that other Mother-nothing, yet objected to omnipotencie, according to which God may create infinite more worlds then now are, so it please him; its then nothing, but a non-repugnancie, to hear and obey, God in these particulars. As, 1. Omnipotencie of strong grace, can speak to sin, which none can do, but God, Ezech. 16. 6. I said to thee, when thou wast in thy blood, live: This Mandate of omnipotent grace is spoken to Jerusalem, as hardened, and cold dead in sin, Ephes. 5. 14. Wherefore he faith, Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light: This is a Commandment of omnipotencie, given out of sinfull rebellion: If Omnipotence say, See, yee blinde, hear, ye deaf; Grace is a King over sin, and omnipotency a mighty Conqueror; Rebellion cannot stand before the grace of God, could we resigne Rebellious and dead hearts to God; he should change them, though we be most unable to master them: 2. Meer-nothing is a servant to Omnipotencie; he sendeth his mandate, or statute of heaven, to meer-nothing, and Darknesse, as the Sergeant, and Purvevant of God, must send out Light, by vertue of a creating Mandate, 2 Cor. 4. 6. 3. Every creature is under the awe of Omnipotencie, and dare not without (as it were) a written and signed Ordinance and Statue of the Almighty, exercise their natural operations: As the Lord sendeth an awfull mandate to the Sea, and God faith, Do not ebebe and flow: and the sea is dried up at his rebuke, Psal. 77. 16. The Waters saw thee, O God, the Waters saw thee, they were afraid: So faith he: Winds, blow not; Seas, rage not; fire, burn not; Lyons, devour not; Sun, move not; Clouds, rain not; Devils, burn not; Waters, overwhelm me not; Sword, destroy not; and they all obey.
4. There is a power obedientiall, in creatures to be instruments that can be elevated above, and contrary to their nature, to miracles, as clay to be a plaster to blinde eyes to make them see, whereas clay can put out seeing eyes; by this, Iron can swim, Peter walk in the Sea; yea, devils and men crossing Gods Morall will, fulfill his eternall Counsell; according to that, Psal. 119. 91. All are thy servants, Hell, Devils, Cavaliers, Malignants, Papists are Gods servants: 5. By this power, where as nature must have time and hours to work, yet nature followeth the swift pace of omnipotency: the Feaver departeth from Peters mother in Law, in an instant. 6. By this power creatures creep into nothing, when God commandeth them so to do: God putteth his arm to the Heaven, & shaketh it, and the Hangings, Pillars, Walls, plenishing of the house of Heaven and earth, are all dissolved, all the old Tenants of the world, the Heavens which have sitten in Gods house 5000 years, at the first warning of their Almighty Land-lord must remove & retire into nothing, if God so command them.

Ufe. 1. It is comfort, to the believer all things are posible; Faith hath omnipotency at its service, the sword and wars are gone, the enemies of the Lord broken, the Temple built, Babylon plagued, at the nod of Faith, Devi's cannot stand, when Christ's Mandate chargeth them to fall.

Ufe. 2. It is but little that we can do, let us have Hofts of men, we cannot have the victory: Let man be swift, yet the Race is not to the swift; let him be strong, yet the battell is not to the strong; let him be wise and learned, Neither is bread to the wise, nor yet riches to men of understanding, Eccles. 9. 11. 1. The word of the Almighty is his deed also, Psal. 33. 9. He spake, and it was done, he commanded, and it stood fast, For he himself spake, and it was: The Lords word giveth being to things, by the contrary; mens deeds are nothing but words; so the lives, being, and.
and actions of the Kings of Israel and Judah, are called Di-bre hajamim, words of days: They are the acts and deeds of men living and dying, and compassed with days; for the deeds and acts of men are but words, they live and speak a little on earth and die, their acts are of as little worth, and reality as the airing out, or breathing forth of words: The greatest Prince maketh a sound for a time, as one that speaketh words, and then he is gone, and lyeth silent in the grave; Solomon did many acts, but they are called words only, 1 Kin. 11. 41. And the rest of the acts of Solomon, Hebrew, The rest of the words of Solomon, Are written in the Books of the Acts, Hebrew, Of the words of Solomon, 2 Kin. 21. 25. And the rest of the words which Amon did, are written in the Book of the words of the days of the Kings of Judah. We use not properly to do, or act words, but to speak words; but the holy Language maketh man and all his noble acts but words, and would expresse that he is a creature of no great action, and can say more, then he can do: Strong and mighty man is but a creature of words; he is a speaking body of clay, and can do but little. We boast much that this, and this we shall do, God hath a lock and a chain of Iron on all the creatures; Armies are not to be feared, the Lord smites the horse and the rider, & maketh war to cease unto the end of the earth, he breaketh the bow, & cutteth the spear in sunder, he burneth the Chariot in the fire, Psal. 46. 9. Be not afraid of clay, Esay 51. 12.

Use 3. If the Lords word create the being of things, then are we to conceive of him as of an Independent Sovereigne; we forget this, and worship a Dependent God: If I suffer the people to go to worship at Jerusalem (faith Jeroboam) I shall lose both life and Kingdom; God had promised the contrary to establish him and his Kingdom, so he would do what is right in the sight of Lord, 1 Kin. 11. 37, 38. But he believed that God in the fulfilling of his pro-
promise must depend upon the Calves set up at Dan and Bethel: So the Jews will have God in the preserving of their Kingdom and place, 16b. 11. 48. to depend upon the sinfull murthering of the Lord of glory; yea, we imagine that God cannot carry on the work of Reformation, except we comply with some sort of Antichristian Prelate: The King thinketh he cannot be a Monarch except he have a Prerogative to play the Tyrant, and his Throne must fall, except the Antichrist and blood, and unlawfull peace with the bloody Irish murtherers, and destroying of the Lords Redeemed flock in both Kingdoms, be the bloody Pillars of his Throne and Royall power: So God cannot save us, if France, Denmark, Spain and Ireland come against these Kingdoms; we are so wasted, except we make a Peace dishonourable to Jesus Christ and his Prerogative Royall: all this is to place God in a state of Dependency, we are too wickedly carefull how God shall acquit himself in his office of Governing the world; ere you or I were born, the Lord governed the world, and his Church without a miscarry (the Churches Heaven cannot be marr'd in Christ's hand) and when we are rotten in the dust, he shall carry on all in righteousness and wisdom, but we take it ill, if we cannot have a Providence as fair and eye-sweet, as white Paper, though indeed there be not one spot in God's wayes; so Martha, Job. 11. 21. Lord if thou hadst been here, my brother had not died. But Christ-God in preserving lives, dependeth not on his own bodily presence here or there: Another complaineth God hath forgotten me, he is not my God. Why? Because I walke in darkness and have no light, nor any sense of his love. It is the black and dead hour of mid-night with me. So the Church argueth, Is. 49. 14, 15. Psal. 77. v. 3, 4, 5, 6, 7, 8, 9. But his unchangeable love depends not on the ebbing and flowing of your transient and up and down sense; in this,
you worship a dependent God. There is no rule without God to regulate him, or yet to straighten him in his walking: we are not to misplace God, for though the God of Hosts hath purposed to stain Let hallelu, to cast a blot on, and profane the pride of all glory, Isa. 23. 9. and suffer Parliaments, Assemblies, Armies, Counsels of War, Statesmen, the godly, the Princes, Judges, Pastors, men of Wisdom, Learning, Eloquence, parts, to miscarry in this great service against Babylon; it is to cry down the creatures garland, and the rose of their eminency, that when all spots of Sacrilege and Idol-confidence in men are washed off the work, the Lord only may be exalted. It is our wisdom to suffer God to be wise for us; yea, Antinomians will have Christ no independent Redeemerr, but to them his Grace shall not be perfect in pardoning, except all sin in root and branch be removed from the justified, and they made as sinless as Adam before his fall, and the Elect Angels: Yea, how many connexions of Providence do we spin and twill out of our own head? As how happy had we been, if the King had remained with the Parliament to countenance it? Yea, but rather how unhappy, for our Reformation had been as an untimely birth, if so it had been: How blessed should I have been faith another, if I had been rich and learned? Yea, rather you should have dishonoured God in that condition. The Catholick and mother sin is, God must be dependent, we independent.

4. Use. All of us have need of a Devil, one or other, to exercise and humble us; but we go wrong to work when we think to make good our party against the Devil by our own strength. This woman yoked Christ and the Devil together, and would not yoke with him her alone, and the success is blessed; we go to dispute with temptations our selves by reason: you shall not dispute Satan to Hell with all your Logick, nor can Policy, and State wit calm
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calm the Prince of the bottomleffe pit, who is let loose now in these three Kingdoms to kill with the sword: The Horseman upon the Red and bloody Horse, and his footman Death are posting through the Kingdoms, more wrestling by prayer, the putting of Satan in Christ's gripes, by faith effectual by love, and sincere humiliation should create peace, for peace is a work of creation; there's but one only can create, I mean God, by, or at the exercise of these graces should create peace; we lye bleeding and dying under our lusts, because Christ was not intrusted with mortification; if we gave in a bill of complaint against our devils, as this woman did, Christ should loose Satans works and help us. Be it unto thee Faith obtaineth the most excellent favours, refined mercies, and these are immediate favours, acts of immediate Omnipotencie: Christ sent an immediate Post to the Devil, though in a remote place, (its an act of immediate creation) and Satan must be gone, no creature here interveneth: Its Christ's Omnipotent (be it so) that doth the turn; its not Faith, its not a good Angel, expelling an evill one, nor one Devil beating another, nor the Discip'les helping the woman, though they also did cast out Devils. The more immediate mercies be, the more love-expressions of God in them; the first roses, the first trees and plants that Gods own immediate art produced, and in which nature could not share, are the perfectest creatures, the rest of the creatures after the fall, come not near in goodnes & beauty to Gods first famplar, which are (as it were) the first Essays of Omnipotencie; the greatest mercies are most immediate, these be sweet favours that come (as it were) hot and new, immediately from God himself: See it in all the excellent things that God giveth us, especially in these four. 1. In Christ; 2. Grace; 3. Glory; 4. Comfort. Christ is Gods highest love-gift: Now Christ the mediatour, was given without any Medium, or any intervening
tervening Mediatour. God out of the meer bottom of
Free-love giveth Chrift: The Lord Chrift was not given
by so much as request, or counfell of Men or Angels:
Chrift, Heb. 1. 3. by himself purged our sins, i Tim. 2. 6.
He gave himself a ransom for all, i Pet. 2. 24. Who his own
self bare our sins, in his own body on the tree: he satisfied & pay-
ed in his own person: It was not a deputed work. God the
Lord of life in proper person Redeemed us: Chrift's love
to us was not deputy love, he loved us not by a Vicar:
Chrift is given freely, as a Redeemer is more essenially a
gift of Free grace (as speak so) then the grace of faith which
is given to those who hear and are humbled for sin. And
Chrift given to dye for sinners, is a more immediate and
pure gift of Grace then Remision of sins, and eternall life,
which are given to us upon condition of Faith, whereas a
Redeemer is given to dye for us, without any condition,
thought, desire, any sweating or endeavour in man or An-
gel. 2. So is Grace given out of Grace, saving Grace is
made out of nothing, not out of the potencie of the matter.
The new heart is a creation, and as its Grace is
framed without tools, agents, art, or service; Grace if-
sue immediately out of Chrift's heart, he hath no hire, no
payment for it: non-payment, no money is Graces hire,
3. And Heaven is given, not by art, not by merit, not for
sweating; But how? Luk. 12. 32. Its the Fathers will. And
Rev. 21. 4. God shall wipe all tears from their eyes. Its the Swee-
ter, that no napkin but his own immediate hand shall wipe
my sinfull face.

In heaven the vision of him that sitteth upon the Throne
is immediate, the mirrour or looking-glasfe of Word and
Sacraments; being removed, there is, i Cor. 13. 12. But a
vision of God; face to face, Rev. 21. 22. And I saw no
Temple therein: If any should ask tidings, and say John
what sawest thou in that new City, was there any Temple;

Tt any
any Priests, any Prophets, any Candlesticks there? He should answer, O you know not what you speak: I saw no Temple there; I saw a more glorious fight then all the Temples of the earth: I saw the Lamb the King, in the midst of them, I saw Christ the fountain of Heaven, and though ye should know Moses, David, Paul, in glory, you shall be so taken with beholding the face of the Lamb for evermore in an immediate vision, that you finde no pleasure to look over your shoulder to Moses or any other: For the Lord God Almighty, and the Lamb are the Temple of it; it must be sweeter, when the sweet immediate hand of Jesus Christ shall pluck the soul-delighting Roses of the high Garden, and hold them to your senses, with an immediate touch, so as you shall see, behold, smell and touch his hand with the Rose, and when he shall put immediately in your mouth, the Apples of the Tree of life, and the King himself shall make himself (as it were) your Cup-bearer, for there shall be neither need of Pastor, Prophet, or of any Christian brother, but only Christ himself, to hold to your head A Cup of the water of life, Rev. 22.1, 2.  And he shewed me a pure River of water of life, clear as Crystal, proceeding out of the Throne of God, and of the Lamb; he shewed me, which He: The Lord God Almighty, and the Lamb, chap. 21, 22. He that talked with me, who had a golden reed to measure the City, ver. 15. and v. 10. He who carried me away in the spirit to a great and high mountain, and shewed me the great City, the holy Jerusalem descending out of Heaven from God; no created Angel could shew to John, The Bride the Lambs Wife, and what is that? He shewed me; He made me see; Is that but a naked cast of the eye, or a speculation? No, it is more, He himself who only reveals all the secrets of God, And measures the Temple with a golden Reed; He only gave me a drink of the water of life immediately, for to see in the holy language, is to enjoy, Heb. 12. 14. Rev. 22:
And then he shewed me, must be this in good sense; He, He the increated King himself made me, or caused me to injoy; Me tigers carry love-Letters now; there is no need of love-Letters between the Lord Jesus, and the Bride the Lambs wife in this condition; certain it is, a draught of such water at the Well-head must be sweeter: Then immediate comforts in a heavy condition must be sweeter also, as in heavy deservations, Word, Ministry, Pastors, Prayer, and Ordinances cannot rise up the Spirit; What doth the Lord else speak in this? No lesse then that meditation of means is but mediation of means, and Christ is Christ; means in a soul sickness; yea, Apostles, Angels, Watchmen fail: But Christ himself with his immediate action faileth not, Cant. 3, 1, 2, 3, v. 4; Job. 20, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17. Christ himself immediately by himself will do in a moment, that which all means, all Ordinances, all sweatings, all indeavors cannot do: I do not now cry down means, and extoll immediate inspirations, the latter I deny not in some cases, but I only compare means and Christ; and is not this an experience of some who are brought to the Margin, and black borders of Hell and despairing, all Creature-comforts having failed them, and they having received the Sentence of the second death, yet Christ cometh with an immediate glimpse, like a fire flught in the aire, which letteth the lost and bewildered Traveller in an extremely dark night see a lodging at hand, whereas otherwise he should have fallen in a pit and lost himself, and in a moment, in the twinkling of an eye, the Lord having rebuked the windes and the stormy Tempests in the soul, there is a calme, and Peace, Psal. 31, 22. Siana 2, 4. Christ is speedy, and swift as a Roe, his leap is but a stride over a whole mountain at once, over many mountains and hills, Canticles 2, 8. Especially in his immediats, when he comforts by himself.
The Trial and Triumph of Faith.

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The Final and Triumphant of Faith.

The Sun then seeketh no use of a deputy-Sun to shine, or of borrowed light, the Sun himself riseth with his own immediate salvation, and his own immediate wings, and we see it was Christ's immediate love, yea, comfort, because immediate carrieth with it the heat and smell of Christ's own hand; it hath the immediate warmth of Christ's bosom-consolation, it was an act of tender-mercy that came hot and smoking from the heart of Christ, the immediate coal of love smelling of the perfume of the hearth it came last from, and that was heaven, and the bowels of Christ; waters carried from a precious fountain in a vessel many hundred miles, are not so sweet as at the well head, because they are separated from the fountain; they lose much of their virtue; sometimes, it is so long since the Rose was plucked, that the color and smell which it had, while it grew on its own stalk, is quite gone: Look how inferior Art (which is but medicine for sick nature) is to nature in its beauty and strength, (as painted Physick can neither purge nor cure) so far are all means and Ordinances (being but the deputies of Christ) below Christ himself. What is Paul? What is Apollo? Put all the Prophets, all the Apostles, all the Patriarchs, all the chiefest of Saints in one floor, I confess they should cast forth an excellent smell, like the utter borders of the garden of the high Paradise, but all their excellency should be mediate excellency, and but somewhat of Christ, but alas, as low, as very nothing to Christ, as the smallest drop of dew that sense can apprehend, to ten thousand worlds of seas, fountains and floods: We defraud our spirits of much sweetness, because we go no further in our desires then to creature-excellency, we rest on mediate comforts, because mediate painted things do work but objectively; only a painted meadow casteth no smell, a painted tree bringeth forth no Apples; the comforts and sweetness of the creatures
tures have somewhat of paintry in them in comparison of Jesus Christ; all reality and truth of excellencie is in him: and we know God marreth the borrowed influence of means, Armies, Parliaments, Learning, and all miscarry: Therefore there was never a Reformation, nor a great work wrought on earth, but Omnipotencie put forth many immediate Acts in it: The Lord would not be beholding to Moses, he himself divided the red Sea; he would not ingage himself to fountains and vine-trees, but he gave them water out of the Rock; he would not borrow from the earth, and sowing, reaping, and plowing, bread, for his peoples food, he would give them the bread of Angels from heaven immediately: he would have no Engines at the taking of Jericho, the blowing of Rams-borns was a signe, not a cause, God immediately cast down the walls; he would not have a sword drawn, nor a drop of blood shed in the peoples return from Babylon, but the Lord putteth an immediate impulsion upon the Spirit of Cyrus, as if he had been in a dead sleep, and he being awaked by God onely, sendeth the people away, and the Temple must be builded again: But how? Neither by King, nor Parliament, nor Armies, but Zach. 4. 6. Not by might, nor by power, but by my Spirit, saith the Lord: When Babylon is to be destroyed (as the work is even now on the wheeles in Britain) Revel. 18. 21. A mighty Angel took up the great millstone, and threw it in the sea; though it be a Vision by comparison, yet it holdeth forth an immediate work of God in the ruine of Babylon, and Angels powre their vials on the Sea, on the Sun, on the River Euphrates, to make for the destruction of Babylon, and in delivering of Lot. Angels did work: God himself spake to Noah for making an Ark; although Angels be creatures, yet the Lords action by them is more immediate, then when he worketh by naturall causes; when the judges scourge and imprison the Apostles, no man will speak.
speak for them, the immediate power of God doth it, the chains fall off legs and armes, immediate providence is a key also to open the prison doors, and they are saved: There is a bloody war at the taking of the Ark, and thirty thousand footmen of Israel killed, 1 Sam. 4. 10, 11. But there is not a sword drawnen when its rescued: The Ark cometh home, its alone Gods immediate providence driveth and acteth upon two milch kine to bring it home again; 1 Sam. 6. 12, 13, 14. Who knoweth but when our strength of two Kingdoms hath failed us, the Lord shall make Kine to bring home, his Kingdom and Reformation to our doors? were it possible that creatures could work salvation for us, and freedom from the sword, and sure peace in England, Scotland and Ireland, without God, or any subordination to him, let it be a deliverance from the creature only, it should be no deliverance, but a curse; that which maketh salvation to be salvation, is, that God hath a finger of power, and an influence of Free-grace in it: O but this putteth the lustre, sweetness and smell of Heaven on it, that it is the salvation of the Lord, Exod. 14. 13. In regard of irresistible efficacy, and success under causes, though chained to the influence of God, are but Idol-causes, they lie as Cyphers, and do nothing, no more then a lame armé can master a sword: The Lord worketh all our works for us; and suè idaily marring, and shall further mar our Armies, Parliaments, Counsels, undertakings, to the end that more of Christ may appear in these wars, then in other wars; some immediate power must close and crown this glorious work in Britain, God must be his alone, and appear his alone, and only Jehovah must be visible in the Mount, to the end that bleeding England, long afflicted Scotland, & wasted Ireland, may with one shout cry, Not unto us, O Lord, Not unto us, but unto thy name be the glory. This discovereth the deceit of our confidence, for when the Lord and the creature worketh
together for our good, *Asa, though his heart was perfect, possibly feeth not whether he trust on the Lord, or on the Phystian;* and yet the Scripture faith, *When he was diseased in his feet,* there was a worse disease about his heart; for because he sought to the Phystians, he is blamed; yet to seek to Phystians is lawfull, but the spirit of God blameth his seeking to the Phystians: and faith, 2 Chron. 16. 1. 2. He sought not the Lord in his sickness; and the reason is given, *Because he was in the Phystians.* So the Hebrew readeth it, he is said, not to seek the Lord, not because he sought to the Phystians, for that had not been a sin, but because he was wholly, the whole man, soul and all in, or on the Phystians, *אether ביטאץ,* his care, paines and heart, was all on the Phystians; so also the Greek expresseth great care and diligence by the like phrase, 1 Tim. 4. 15. *Give thy self to these things.* Seldom do we seek to God and trust in him, when God and the creature are yoked together in a work that we are much bent upon, as in Wars, in a Reformation, yea, in a journey that the spirit is intent upon, but in trusting on God we interpose a folding and a ply of the creature between our soul confidence and the Lord, just as a pillow is put between the mans shoulder and a pressing burden, for fear the burden crush a bone; we are afraid we give God too much to do, or more then he is able to bear: When we fail, we seem to betrust our selves to the Lord and the Sea; but the truth is, often we trust more to the strong Ship, then to the Sea or the Lord. Our confidence shifteth itself from under the Lord, on upon the creature and the Arm of flesh, so we walk often in the strength of the Lord, as some walk upon Ice, they walk softly and timorously upon it, fearing it should break under them, they put no faith upon cracking and weak Ice: we are not daring and venturous in casting our selves and our burdens on the Lord.
So in judgements, David's choice fell upon the Pestilence rather than the Sword, Why? God's hand is sweeter and softer than the Devil's, then the Malignants hard hand: Samuel is one of the best children, because he is given of God, and is a childe of many Prayers. Isaac the joyfull childe, Why? No thanks to nature, or to Sarah's dead wombe, he is the son of an immediate promise, Freegrace is rather Isaac's Father and Mother, than Abraham and Sara; in ordinances a man speaketh, but if Christ himself would speak, O his Spikenard! O his own Perfume! O his own lips drop honey! O his own Lebanon-like countenance! Ahs, we think Christ is not Christ, except the King help him; Religion is not Religion, except worldly thrones bear it up, the Gospel is a very immediate thing; the Lilly amongst the thorns, is Christ's Lilly, the Church stands more immediatly by Christ then any worldly thing doth. God maketh the earth to bud and bring forth her fruits; but the Son, the soil, the season of the year, and nature, are his under servants; God watereth the earth but by clouds. Kings are indigent and very, mediate and dependent creatures; they need Armies, Multitude, Navies, Prelats, Babylon, Ireland, France, Spain, Denmark, Holland, Moneys, Friends, Parliaments: But Grace and the Gospel are more immediate, and lesse needy: The Gospel can live without all these.

**SERMON XXVI.**

Be it unto thee as thou wilt. We see what power Christ hath over the devils; Christ sent him invisible summons, Let Satan be gone, and he must be gone. It is a proper work of Christ to oppose Satan, Heb. 2. 14. He took part of flesh and blood, in a temptation, that he might make Satan unprofitable and idle, and fruitele, as the word is used, Luk. 13. 7. Why doth this fruitful tree keep the ground saplese and barren? So is the word taken, to make a thing of no effect, Rom. 3. 3.
Things that make sport to children, as nuts, feathers, toys, are called, things of Infants to be put away, 1 Cor. 13.11. So hath Christ taken bones, and sap, and strength from the devil, and made him as fruitless, as the feathers that serveth to sport children. 1 Joh. 3.8. For this purpose the Son of God was manifested, that he might dissolve the works of the Devil: The word in Scripture, is ascribed to the casting down of a house, Joh. 2.19. To the breaking of a ship, Act. 27.41. To the loosing of any out of chains, Act. 22.30. The truth is, Satans works of sin and Hell in the which he had involved the Redeemed world, was a prison house, and a castle of strength, and a strong war-ship, and many strong chains of sin and misery. Christ was manifested to break down and dissolve the house, to break his war-ship, and to set the Captives at liberty, Is. 61.1,2. Joh. 14.30. And now cometh the Prince of this world, and hath nothing in him, he had much in Christ, he had all his Redeemed ones by reason of sin; but Christ took all from him: Since Christ came in the play, and was master of the fields, Satan never did prosper: And consider how easily Christ doth it, with a mere word, Let it be; how was this, Christ sent an immediate mandate of Dominion, he hath an immediate operation upon these invisible spirits of darkness; it is no matter how Christ do it, so it be done: Christ-God is a spirit, and how a spirit acts upon a spirit, is to be believed, rather then searched: But Christ hath these relations to Satan. 1. As God to all creatures, and thus Satan is the workmanship of God as he is a spirit; so what ever partaketh of being, is the adequate and consummate effect of Omnipotency, I mean being either possible or actual, and so the motions of Angels from place to place, and of Devils must be under a chain of Omnipotency, as all other things, motions, and actions of the creature are: Let Satan go whether he please, Christ traceth him. 2. Christ hath
hath the relation of a Judge to Satan, and so he is tied in an invisible chain of Justice: and as malefactors that are permitted to go abroad, but always with attendance, so do Devils trail about with them everlasting chains of blackness of darkness, *Jud. v. 6.* Whether so ever the Devil go, Christ hath a keeper at his back. 3. Christ hath a relation of a conqueror to Satan, and Satan is his taken Captive, *Col. 2. 15.* He cannot be loosed from under Christ, either by ransom, or change of prisoner with prisoner. 4. Christ as the heir of all things, beareth up all by his mighty word, *Heb. i. 2. 3.* And is he in whom all things consist, *Col. 1. 17.* And so by reason that the world by a new gift of Redemption, is subjected to *Jesus Christ,* there is a speciall and particular Providence of Christ upon Satan; it concerneth the Redeemed not a little, that Christ keep a strong and watchfull guard upon the black camp out of which he hath Redeemed us; and that the seven eyes that are before the Throne, take speciall notice of Hell, who come in, and come out, for there is deep counsel there against us: *In this consideration Christ numbers all the footsteps of Devils; Satan hath not a generall warrant to tempt the Saints, but to every new act against *Iob,* chap. 1. 12. and *Iob* 2. 6. against Peter, ere he can put him upon one single blast, to cast him but once through his sieve, *Luk. 22. 31.* yea, against one sow, or a bristle of a sow, *Mat. 8. 31, 32.* He must have a new signed Commission, Christ's generall passe, that Satan be suffered as any other subject to passe through Christ's bounds and Kingdom, is not enough.

Use. It's much for our faith and comfort, that our Mediator is a *God of Gods,* a *God above the God of this world,* a Prince more mighty then the Prince of the Air, who ruleth in the children of disobedience; Yea, now we have a greater Victory over Satan, then we know; Satan is so totally routed, put off the fields; and Christ so strong, that the weakest
weakest of Saints is stronger then the world, and the spirit
Satan that dwelleth in the world. Christ's strength of faith
is stronger then Adams strength of innocency, 1 Joh. 2:13,
14. 1 Joh. 5:5. The weakest measure of saving Grace, is
stronger then the highest measure of malice in all Hell:
When Satan Tempteth you, fear him not, resist him
in the Faith: but be watchfull, for he hath a Passe
from Christ, else he could not come so farre as
the Court of Guard, to dally with the senses to hold
out an Apple to Eve; a world of Kingdomes and
glory to Christ: Satan hath a Warrant to bid, when he can-
not buy; his Passe will bear him to go to the more inner
works then the senses, even to the chamber of the fancy,
to send a Trumpeter to the understanding: 1. Yea, to
work mediatly upon the will and the heart of a Judas and
to act, but in a way of distance, upon David to number
the people; but a counterfeit Passe with a false subscrip-
tion cannot permit Satan to go on in real motions against
the will; the chaine holdeth him back, there is a restraining
link that all the powers in Hell cannot break: A Mor-
rall tie and linke of the Law of nature in the breast of De-
vils, Satan can and doth daily break, Because he sinned from
the beginning: but the other link of real acting against the
dominion of Providence is impossible to the strongest of
Devils, or of Creatures. 2. We our selves may put in ex-
ecution, a conditionall Passe of the Devil, for certain it
is, Satan could but knock at Eves door, and play the Ora-
tor or Sophist to delude minde and affections, but he could
not make the Kings keys (as we say) and violently break up
the door, or force the will, but upon condition that Eve
should consent to eat forbidden fruit, by necessity of divine
justice, she must turn the first and oldest Devil in the fleth
that ever was, to tempt Adam to sin, and to eat; and there-
fore if we be not careful to resist, we may signe the De-

Satan goeth no where without a Passe.
vils Paffe of Providence, with our Morall consent; yield once to Satan's first demand of the Treaty, and you shall see, you are infected by a necessity of Gods spotless justice, who punisheth sin by sin, because you go one mile with the Devil to go with him two miles.

2. Use. If Christ at a nod have such a dominion over Devils, we are under Satan's power in being tempted, more then we need. Certain it is, we improve not Christ's power of dominion over Satan to the utmost; Christ can save, Heb. 7. 25. *et to paryl:< to the utmost, then he can sanctifie to the utmost, for Christ is a Saviour not onely by merit, but also by efficacy, as our Divines hold against Socinians and Arminians, and therefore he should give actuall strength against temptations; if we should not so carelessly improve that power Christ hath over Satan: I do not mean as Arminians do, that free-will, by order of nature beginneth, first, to resist Satan, and then Gods grace followeth, as a hand-maide, but I intend this, that because Peter is self-strong, and his flesh faith to Christ, that Christ is mistaken, and looketh beside the spirit of prophecie, for Matt. 26. 35. He faith, *Though I should die with thee, yet will I not deny thee:* Belike if he had been diffident of his own strength, and watched and trusted in the strength of an intercessor, he should not have been deserted, so as to deny his Lord; we put not Christ to it, to put forth his omnipotencie in every act, to save us, that we yield not; I deny not, but there is a necessity in regard of Gods wise providence that the Saints must sin, and that they be passive vessels to carry the lustre, and hold forth the rays and beams of pardoning Grace: Yet certain it is, there be hypotheticall connexions of supernaturall Providence in Gods eternall Decree, never put forth in action, because of our lazinesse; (As if God shall suffer Job to be tempted, and he by grace sin not, as Job 1.22. The Lord shall also strengthen him}
him when he is tempted the second time, not to sin) and (if Abraham be tempted to offer up his only Son for God, and if he yield obedience, God shall surely bless him with the blessing of sanctification promised in the Covenant) as is clear Gen. 22:16, 17. Heb. 6:12,13,14. For we see these connexions sometimes put forth in Acts: But other connexions are not put forth in Acts, Mat. 11:21. Luke 16:9. 1 Sam. 23:12. Such as these (if David be tempted by Satan, he shall not resist, but shall number the people) (if Peter be tempted he shall not stand out in confessing his Master.) Certain it is, that as we come short of these comforts of a communion with God which we might enjoy, by our loose walking; so upon the same reason we fall short of many victories over Satan which we might have if we should improve the dominion and Kingly power of Christ over that restless spirit.

As thou wilt] As thou desirest: God maketh, of his free dispensation, a sanctified will and affection in prayer, the measure of his gifts to us; a word then 1. Of a sanctified will and affections: 2. How these are the measure of God's goodness toward us in these Positions.

Position 1. The soul is never renewed while the will be renewed; for the will is the heart of the heart, and the new heart is the new man, Ezek. 36:26. Deut. 30:6. For the heart is the King and Sovereign of obedience, Deut. 30:6.

Position 2. All sanctified affections are threaded upon the will; saving Grace can lodge no where but in the center of the heart, and that's the renewed will, presupposing new light in the mind; Grace taketh this first Castle.

Position 3. Hence how many grains of sanctified will, as many grains of new obedience, so love is the fire of our obedience, and willingness the fat of obedience, which is set on fire by love.

Position 4. A civill will is not a sanctified will, in some men the will;
the will is more Morall, lesse raging, the motions of it being lesse tumultuous, as in some carnall spirits the wheels go with lesse noise; all Rivers make not alike action and stirring on their Bankes, but that taketh nothing from either their nature or deepnesse, or occasionall over-swelling.

Post. 5. The speciall mark of a sanctified will, is, that its a broken thing, as it were fallen in the midst, in two pieces, and yielding to God and saving light, there was a sea of grace and saving light in Christ; no created will stooped to the light of a revealed Decree in such a submissive measure, in a Hell of fear, sorrow and anguish for an evil of punishment, more then any creature was able to bear, as he did; Nevertheless, not my will, but thy will be done: Farre more in other things of lesse paine should we suffer; especially in these, the will is to stoope, 1. In opposing our lufts, as we would testifie that the proudest piece in us, the will, hath felt the influence of Christ's death on it; That we no longer should live the rest of our time, to the lufts of men,

1 Pet. 4. 2. But to the will of God, 1 Pet. 2. 24. Rom. 6. 6. The dominion of will is the dominion of sin. 2. In that the soul speaketh out of the dust, and is put to silence before God, and sitteth alone, as Melancholicks do, Lam. 3. 28, 29. A tamed man is broken in his will, in which the Pride of opposing God consisteth: Then Isa. 11. 6. The Wolfe dwelleth with the Lamb. 3. The subordination of the will to God is a great signe of a subdued spirit, nothing affecteth Independency more then the vain will, Psal. 37: 7. Rest on the Lord, Heb. Be silent toward the Lord, Vatablus, Be quiet, Repine not as disobedient, neither answer again, Isa. 61: 1. Christ is sent to binde up those that are broken in will or heart; the Hebrew will include both, Prov. 15: 31. He that barketh to reproof, getteth a heart, possesseth his heart, so Vatablus. The meek spirit which in obedience submiteth to rebukes, possesseth his heart, and possesseth his own will; now
The contrary must be in the undaunted man, his will and heart must have dominion over him, and his will must possess him; as Prov. 17.18. The unconverted man is a man wanting a heart and a will: a will not broken to God is as good as no will, and no heart at all, the broken heart is the heart to God, and the broken will the will.

Posit. 6. The affections in their naturals being corrupt, grace only maketh them pure, and when they are purest they are strongest; its most of the Element of the earth; that is, all earth, and wanteth all mixture of other Elements, that is most fire, that hath least of earth in it; that is finest gold that hath in it least of other mettals, least dross, least oare: When affections are most steeled with Grace, they have the least mixture in them; love having much of Grace, hath least of lust; zeal with much grace, hath least of the wilde-fire of carnall wrath; and these are known by the swiftnesse of their motion toward their kindly objects; the more of earth in the body, the swifter is the motion downward toward the earth; fire worketh most as fire when it carrieth up in the Air, nothing but it self, or fiery sparks like it self, but when it ascendeth and carrieth up with it, houses mountains and great loads of earth, the motion is the flower: Grace being essential to gracious affections, they run and move kindly, and swifly, therefore is supernaturall love, strong as death, hard as the grave: In the Martyrs it was stronger then burning quick, then the wheels, racks, and the most exquisite torment; and Christ's love was stronger then Hell, of all loves, that is the strongest that bringeth sickness, swooning and death: Gracious love produceth love-sicknesse, Cant. 2.5. Swooning, Cant. 5.6. The Martyrs have died to enjoy him, and refused to accept of life; because of the love of a Union with him, Heb. 11.37. How many deserted souls come to this, I die, if I enjoy not Christ.
Posit. 7. It's good that the affections be ballanced and loaded with Heavenly and spirituall light: Lower vaults and under houses, send up smoak to the fair pictures that are in the higher houses; lufts dominion over light, make a misty and unbelieving minde; so when the light is carnall, and nothing but worldly policie, it's like the highest house, which if ruinous and rainy, sendeth down rain and continuall droppings on the lower house. Minde and affections vitiate and corrupt one another. Grace in either, contributes much to the spirituality of the actions one of another: so the mockers of eternity and judgement, are ignorant, because they will be ignorant, 2 Pet. 3.5. And E dishonest will be abominably lustfull in their affections, because they know not the Lord, and are ignorant of God, 1 Sam. 2.12. Matthew heareth and seeth Jesu, and he followeth him, Matth. 9.9. The more that Mary Magdalene followeth and loveth, the more she knoweth and seeth the excellencie of Christ, Feb. 20. ver. 1.11.12.13.14. compared with ver. 17,18.

Desires spirituall, seek natural things spirituall, desires carnall, seek spirituall things naturall.

God submiteth in a manner his liberallity of Grace, to the measure of a sanctified will.

Posit. 8. When the desires are naturall, then Heavenly objects are desired and sorrowed for in a naturall way. Baalaam desires to dye the death of the righteous; but Esau weepeth for the blessing in a carnall way; when the desires are spirituall, earthly objects are desired in a spirituall way: Even bread as it favoureth of Christ, Matth. 6.9. compared with ver. 11.13. And so the woman seeketh deliverance to her Daughter, spiritually and with a great Faith.

God submiteth in a manner his own freedome in giving, and transferreth this honour on the womans desire:
Serm. XXVII. The Triall and Triumph of Faith.

desire: God keeps pace with a sanctified will in satisfying; when the will keeps pace with God in acting, longing and desiring, 1. He putteth Heaven upon the choice of a sanctified heart, Deut. 30.19. Choose life, that both thou and thy seed may live, Rev. 22.17. Whosoever will, let him take of the waters of life freely, Isa. 55.1. Ho, everyone that thirsteth cometh to the waters. 2. Heaven is put upon the quality of the will, and what it desires, Joh. 4.10. If thou knewest that gift of God, and who it is that saith to thee, give me drink, thou wouldst have asked of him, and he should have given thee water of Life, Rev. 21.6. I will give unto him that thirsteth, of the Fountain of the water of life freely. There's an edge upon the word Fountain, for the Fountain and first spring of the water of life is above the streams, and this is promised to him that hath a heavenly and spiritual thirst for Christ. 3. God putteth himself and the measure or compass of heaven, upon the measure and compass of the bethfell & pitch of heavenly desires, Pro. 2.3. If thou cryest after knowledge, and liftest up thy voice for understanding, 4. If thou seest her as silver, and searchest for her as for hid treasures, 5. Then shalt thou understand the fear of the Lord, & finde the knowledge of God. There be four words here to express the bethsell of the will and desire; we are to cry for wisdom, the Chalde reads the other part of the ver. if thou call understanding thy mother; that the cry spoken of in the former part, may be such a high cry as children use when they weep and cry after their Mother: The other word is, To give the voice to wisdom: The other two words do note sweating, digging in the bowels of the earth, casting up much earth to finde a treasure of silver or gold, Psal. 81.10. Open thy mouth wide, and I will fill it: Vatablus, Seek what thou wilt, and I will grant it. Its a doubt if any man by enlarged desires, can put Gods giving goodness to the utmost extent. 4. God maketh his fulness in giving, far beyond our narrowness in seeking, Eph. 3.20.
He is able to do (this is as much as he is willing to do, Rom. 11. 23. Jud. v. 24.) exceeding abundantly above all that we ask, or think, according to the power that worketh in us: This is considerable, that when Christ shall put the Crown of incomparable glory on the head of the glorified soul, there shall be thousand millions of more Diamonds, Rubies, and Jewels of glory on that Diadem, then ever your thoughts or imaginations could reach, and more weight of sweetness, delight, joy, and glory in a sight of God, then the seeing eye, the hearing ear, yea, the vast understanding and heart, which can multiply and add to former thoughts, can be able to fathom, 1 Cor. 2.9. When ye seek and ask Christ from the Father, you know not his weight and worth, when you shall enjoy Christ immediately up at the well head, this shall much fill the soul with admiration, I believed to see much in Christ, having some twilight and afternoon, or Moonlight glances of him down in the earth: But O blind I, narrow I could never have Faith, opinion, thought, or imagination to fathom the thousand thousand part of the worth, and incomparable excellency I now see in him. You may over-think, and over-praise Paradice, Rome, Naples, the Isles where there be two Summers in one year; but you cannot over-think, or in your thoughts reach Christ, and the invisible things of God, only glorified thoughts, not thoughts graced only are comprehensive, in any due measure, of God, of heaven. The glorified soul shall be a far wider and more capacious circle, the Diameter of it in length, many thousand cubits larger in mind, thoughts, glorified reason, will, heart, desires, love, joy, reverence, &c. then it is now: We would in seeking, asking, praying, in adoring God in Christ, enlarge our own desires, heart, will, and affections, broad and deep, that we may take in more of Christ; broad prayers flow from broad desires, narrow prayers from niggard and narrow hearts; we may collect the bigness of a ship from
the proportion and quantitie of its bottome, in its new fra-
mimg: If the bottome draw but to the proportion of a
small vesseell, which can indure no more but a pair of oares,
the vesseell cannot be five hundred Tun, or be able to bear
60. pceces of Ordnance: Prayer bottomed on deep and
broad hunger, and extream pain of love-sicknesse for Chrift,
and great pinching poverty of spirit, must be in proportion
wide and deep: O but our vesseels are narrow, and our af-
fecions ebbe and low, the ballance that weigheth Chrift
weak, it is as if we should labour to cast three or four great
Mountains in a scale of a Merchants ordinary ballance: we
are proportioned in our spirituall capacities but for drops of
grace. Chrift is disposed to give grace as a River, its too little
to seek corn, wine, & oyl, from God, he is more willing to give
great things, then small things; to ask a feather, a peny from
a mighty Prince, when he faith, Ask what thou wilt, to the half
of my Kingdom. & it shalbe granted to thee, is the undervaluing
of the greatnesse of his Royal magnificence. Ask what ye will
(faith Chrift) of my Father in my name, and it shall be granted.
Mens desires run upon removall of the Sword, Peace, Pr0-
tection, Plenty, Traffiquing, peaceable Seas, Liberties of
Parliament, Subjects, Peers, Cities: Little are mens desires
improved in seeking Chrift to dwell in the land, & that the
Temple of the Lord be builded: all these suits are below
both the goodnesse of the Lord, and spirituall capacity of
sanctified affections. And God giveth to Carnall men, that
which their soul lusteth after; but in his wrath.

SERMON XXVII.
Mar.7.30. And when she was come to her house, she found the
Devil gone out, and her daughter laid upon the bed.

Because I haft to an end, and shall not now refute the
dream of papists from this collecting the lawful-
nesse of their bastard confirmation, and of confirming
children, by the unhallowed blessing of the Prelate; only
observe
observe the case of the child. *Mark* faith, *et verna... CAST, IN A VIOLENT MANNER, IN A BED: for this is not to be a bed of rest and security, as some *Papists* collect, but to express how violent *Satan* is in his last farewell, as when he is to be cast out, *Mark* 9. 20. When the possessed child is brought to *Jesus*, and when he saw him, straightway the spirit take him, and he fell on the ground and wallowed foaming: *The Devil* and the *unclean spirits* are not thrown out of a person, or Land, but they must rage and foarne: 1. The Lord faith, *Zac.* 13. 2. I will cut off the names of *Idols* out of the land, and they shall be no more remembred; and I will cause the *prophets*, and the unclean spirits to passe out of the land; but this cannot be done but with great violence, ver. 3. *The father* and the *mother* shall thrust through with a sword the false *Prophet*, even their own son ere he be put out of the land: *The Devil* will not be removed without blood, sweating and great violence; when the unclean spirits of men given to curious Arts, and the Idol *Diana* is preached down in *Ephefus*, *Acts* 19. 18. That whole great City was full of wrath, and they cry out, Great is Diana of the Ephesians: 19. And the whole City was filled with confusion: When Christ cometh to the Crown and the Throne; Jews and Gentiles, the *Kings* and *Rulers* of the earth, Herod and Pilate with the Gentiles, and the people of Israel are gathered together, *Acts* 4. 25, 26, 27. The word, *Psal.* 2. 1. *Rages* in it, it is to make a great tumult, as a furious multitude gathered together, that maketh a noise as the noise of a troubled sea; therefore some, not without reason, say the sons of *Zebedeus* are called, *Benai*regesi, Sons of Thunder, *Luke*, *Acts* 2. useth the word after the 70. *expægar*: Which *Bedeus* expoundeth of fierce and wild horse, and certainly Christ is Crowned upon *Mount Sinai* with garments rowled in blood, this is a spoiling of, and a triumphing over principalities and powers, *Christ* dyed the black Crossle with.
blood, when he performed this noble Act of Redemption, Col. 2:14,15. So when Christ entereth in any soul to dwell, there he must first bind the Devil, And then spoile his house, Matt. 12:29. What wonder is it, that multitudes of Heresies and Sects, and many blasphemous and false wayes arise now, when the Lord is to build up Sion: Satan, when Christ is to fail, and his Kingdom a coming Kingdom (as we pray) raiseth up stormes and windes in the broad Lake of Brimstone to drown the Church of God: Christ hath not faire weather when he goeth to Sea, Matt. 8:23,24. Yet his journey is lawfull: When Christ is upon Acts of his Priesthood, and standeth at the great high Altar with his Censer of gold, to offer up the prayers of the Saints to God, he casteth fire with the same Censer down upon the earth, and there be then Thunders, lightnings, and Earthquakes; and hence followeth terrible judgements upon the earth, as hail, fire mingled with blood, and a mountain burning with fire, and the third part of the Sea becomes blood, and a clear burning star, like a Lampe, called Worme wood, making the third part of the Waters bitter, doth fall from Heaven, which is as much as when Christ is upon Acts of mercy toward his people; pestilent Heresies of the Popish Clergy and others, darkneth the third part of the Sun and Moon; that is, of the light of the Gospel, Rev. 8:1,2,3,4,5,6,7,8,9,10,11,12. Even as when our Lord Iesus standeth to intercede for the people, and to pray for fallen Jerusalem, which is as a firebrand pluckt out of the fire: Satan standeth at his right hand, his working hand to hinder him, Zach. 2:1,2,3.2. This resolveth to many their state: Many are free of the Devil: I thank God (faith one) I know not Satan, nor any of his works, I have peace, Satan did never tare me, nor cause me fall to the earth, nor doth he torment me: But this is a fearfull condition: 1. It is an Argument of a false peace: When the strong man is within, the house is in peace: Not to be tempted
of the Devil, is the greatest temptation out of Hell; and
if there be any choice of Devils, a raging and a roaring
Devil is better than the calm and sleeping Devil: when
the Devil is within, he sleepeth and is silent, and the house
or soul he is in, is silent, and there is a Covenant with death
and Hell, Isa. 28.15. Now Hell keepeth true to a naturall
man for a time; Cessation of Armes between the soul and
Satan is security for a time, but its not peace; The Devils
war is better than the Devils peace; Carnall hypocrifie is a
dumbe and silent thing, but its terrible to be carried to Hell
without any noise of feet: The wheels of Satans chariot
are oiled with carnall rest, and they go without ratling and
noise; the Devil carrieth few to hell with shouting, and
crying, suspect dumbe holinesse; when the Dog is kept
out of doors, he howles to be in again; the Covenant of
Satan to Eve (sin and you shall not die) standeth with all men
by nature, till Jesus Christ break peace between us and
Satan. 2. Contraries meeting, such as hot and dry fire, and
cold and moist water, they conflit one with another, and
where Satan findeth a sanctified heart, he tempteth with
much importunity, as at one time, Christ findeth three
mighty temptations, & he departeth from him only, & eAcc4He, for a little time: Where theres most of God and of Christ,
there theres strong injections and Fire-brands cast in at the
windows, as some of much faith hath bin tempted to doubt;
Is there a Diety that ruleth all, and wher is he? We see him
not; Another is often assualted with this, Is there a heaven
for Saints? Is there a Hell for Devils and wicked men; wee
never spoke with a Messenger come from any of these two
Countreys: A third is troubled with this: Such a business I
have expede, whither God will or not: The flower of the soul,
the high lamp of the light of the minde is frequently dark-
ned with foggy and misty spirits, coming up from the bot-
tomlesse pit, and darkning any beams and irradiations of
light that cometh from the sun of righteousness: Faith is
more assaulted then any other grace: Satan shaketh other
grases; but this is winnowed between Heaven and Earth,
Luk.22.31,32. Satan's first Arrow shot at Christ, laboureth
to put a terrible (if) upon his light; If thou be the Son of God.
It is as much, as if God be God, if the Son of God be the Son of
God: It is not the evidence and certainty of fundamentals,
orr the strength of Grace that priviledgeth souls from Sa-
tans shafts; strength of saving light, putteth the Saints of-
ten under the Gun-shot of Satan, that he may finde a shot
of them; there's onely Law-surety against temptations up
in Heaven, when you are over score out of time, with-
in eternities liftts never while then. 3. Not to be troubled
thus, argueth a house not watched, the gates are open night
and day, as the gates of Hell, that want key and lock:, and
the soul so secure, as the person seeth not what Devils come
in, what go out: but the watch set by Gods fear, examineth
all Messengers that cometh in, all motions, all suggestions,
all Angels, white and black, all rises, falls, ebbings and
flowings of love, joy, desire, fear, sorrow, come under
search, and scrutiny, Whence come ye, from Heaven or Hell?
Its time of war with the Saints in this life: And then all
Cities keep watch, and strangers without a Passe are exa-
mined, searched and tried, what correspondence they have
with the enemy. 4. Gods way of hardening by Satan is of-
ten mysterious, silent, dumbe and speaketh not, Joh.9.39.
For judgement I come into this world: But what a judgement?
such as walketh in the dark, and killeth in a midnight sleep,
That they that see may be made blinde: this judgement spea-
keth not. O terrible, God hath put out the mans two eyes;
but how, or when, he cannot tell; the nerves and eye-
strings of the mans soul are broken, but there was not a
rack nor any noise heard, when God snapped them in two
pieces. Christ came when the man was sleeping, and his
Sergeant the Devil with him, and put his hand on his heart and gave the lock, the sprents, and wards of the heart a throw and a crook, and all the keys in Heaven and earth cannot shut or open his heart, and this was done without noise or paine, the man was never put to his bed for the businesse; the conveyance of the businesse was spiritual, but invisible: O sleeping world, awake out of your rotten and false peace: Oh, the Lord bindeth men, and they cry not: And the Devil bindeth many, and they cry not; Pharaoh knew not when his heart was hardned, the conscience saw it not, even as a stone groweth in the bladder without our sense of it: the businesse was transacted without one cry, or any witnesse: Carnall Hellish security is dumbe-born: Let my childe sleep (faith the Devil) and awake him not, till the heat of the Furnace of Hell melt away his false Peace: Why? but men may die deluded, having no hands in their death, as they lived deluded? Wrath and justice are moving to many souls sleeping in death, without noise of feet, the sword of God is crying to souls without any voice; the wheels of the fiery chariots of God's indignation are moving over slain men in Scotland and England without the ratling or prancing of the horses: O pity, a Tempest, a Devil comes and steals away the mans soul, and his conscience out of him in the night, and he knoweth not: Christ faith, Silence, waken him not, while he be over ears in the Lake; and Satan faith, Waken him not while I be sure of him; a dumbe judgement is twice a judgement.

FINIS.