Thomas F. Torrance
CHRIST DYING
AND
DRAWING SINNERS
TO HIMSELFE.
OR
A survey of our Saviour in his soule-suffering, his loveliness in his death, and the efficacie thereof.

Some cases of soule-trouble in weake beleevers, grounds of submission under the absence of Christ, with the flowings and heightnings of Free grace, are opened.

Delivered in Sermons on the Evangel according to S. John Chap. XII. Ver. 27. 28. 29. 30. 31. 32. 33.

Where also are interjected some necessary Digressions, for the times, touching divers Errors of Antinomians, and a short vindication of the Doctrine of Protestants, from the Arminian pretended universtality of Christs dying for all, and every one of mankind; the Morall and fained way of relisitble conversion of sinners, and what faith is required of all within the visible Church, for the want whereof, many are condemned.

By S A M U E L R U T H E R F U R D, Minister of the Gospel, and and Professor of Divinity in the University of S. Andrews in Scotland.

Prov. 30. 4. What is his name, and what is his Sones name if thou canst tell?
Esa. 53. 8. He was taken from Prison, and from judgement, and who shall declare his Generation?

L O N D O N,
Printed by D. for A N D R E W C R O O K E at the Green-Dragon in Pauls Church-yard. 1647.
TO THE
IVDICIOUS AND
Godly Reader.

If, in this luxuriant and wanton Age of proud and ranke wits; any should write of this kind, and bee wanting to the exalting of the Plant of renowne, the flower of Issai, Jesus Christ, and to the dew of his youth, the free grace of God, his heart may cenfure his pen, and he, who is greater then the mans heart, should challenge him. The weake and low ayme of a sinner, writing of a Saviour, and such a Saviour should be, that Faith and sense may goe along with tongue and pen, but how short most men come, of reaching such an end, who cannot but confesse?

The minde may bee calmed a little in this, that, though to speake highly of Christ, bee, in poore men, who are so low under, and unequall to so great a Province, a marring rather of his dignity, and a flattering of Christ, then a reall praying of, or pointing him out in all his vertues and lovelinesse, in regard that the foulenesse of the breath of a sinner may blacken the beauty of such a transcendent and incomparable flower, that Esaih a high, eminent, and

A 2  Gospel-
Gospel-Prophet is at his wits end, at a non-plus, a stand, and giveth over the matter as a high question; Who shall declare his generation? And another, What is his name, and what is his Sonnes name, if thou canst tell? All that ever wrote, lye down under this load, and though many now a dayes give out, they have so much of the Lord Jesus, that they are Chrified and swallowed up in his love, yet should I think it all happiness, if I could but tell Christ's name, and were so deep learned as to know how they call him. In truth, in regard of any comprehensive knowledge, we but speak and write our guessings, our far-off and twylight apprehensions of him; and, in regard of coming up to the cleare vision of a Gospel-noon-day light, as wee are obliged; wee but cast the blind mans club, and but play (as children doe with the golden covering, and silken ribbens of an Arabicke Bible that they cannot read) about the borders and margent of the knowledge of Christ! O how rawly do the Needle-headed Schoole-men writ of Christ! O how subtile and Eagle-eyed seeme they to be in speculations! Grave-diepe, or rather hell-deep, touching his grave-linnens, what become of them, when hee rose from the dead, and the cheeseneut cullour of his haire, and the wood of his Crosse, and the three nailes that wedged him to the tree, and the adoring of any thing that touched his body, either wood, iron, or nailes of the holy grave? And how farre from that. Cant. 8. 6. Set mee as a seale on thy heart, as a signet on thine arme.

There be volumes written of Christ, Sermon upon Sermon, and not line upon line onely, but Booke upon Book, and Tombe upon Tombe. And ah! we are but at the first side of the single Catechisme of
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of Christ, spelling his first elements; yea, Salomon was but at, What is his Name? I feare, too many of us know neither name nor thing; nay, in this learned Age, when Antinomians write book after book of Christ, I should say, for all their crying, O the Gospel-spirit, the Gospel-straine of Preaching, the Mystery of free grace, (which few of them know) that one ounce, one graine of the spirituall and practicall knowledge of Christ is more to bee valued then talent-weights, yea, Ship-loads, or mountains of the knowledge of the dumbe Schoole-letter.

They say, the Saints are perfect, and their works perfect. I flander them not, read Master Towne, M. Eaton, and Saltmarsh. But how ignorant are they of the Gospel, how ill read and little versed in Christ? Yea, as Luther said, Take away sinne, and yee take away Christ a Saviour of sinners; how little acquainted with, and how great strangers to their owne hearts are they in writing to. There is a fulnesse (I confesse) and an all-fulnesse, and all-fulnesse of God, Ephes. 3. 19. But I much doubt, if this compleat all-fulnesse of God, be in this side of eternity; sure it cannot stand with our halfe-penny candle, nor can it be that in our foule, with the darkenesse of an in-dwelling body of sinne, should shine the noone-day-vision of glory, called Theologia Meridiana vvisionis.

'Tis true, Pauls ravishment to the third heavens. Johns being in the Spirit, and seeing the heavens opened, and beholding the Throne, and him that sitteth on it, and the troups clothed in white, that have come out of great tribulation, do clearly evidence, Saints may in this life be in the Suburbs of heaven, but the Suburbs is not the City. God may, and doth open a window in the new Jerusalem, and let them see.
through that hole the young morning glances of the day-light of glory, and a part of the Throne, and the halfe of his face that fits on the Throne, and the glorious undefiled ones that stand before the Throne, but this fulness doth not overflow to brimme and banke; the Vessell is in a capacity to receive many quarts and gallons more of the new Wine of glory; that growes in that new Land of Harmony. Now Antinomians lay all our perfection on Justification and Remission of sinnes; yet pardon of sinnes (except in the sense, which is a gradual accident of pardon, and not pardon it selfe) is not like the new Moone that receives fuller, and more light till it bee full Moone; for Remission is as perfect and full a freedome from the Law-guilt and wrath to come, at the first moment of our Justification, as ever it shall be, they acribe not our perfection in this life to Sanctification, which yet they must doe, if sinne in its nature and being dwell not in us.

And for our engagement to Jesus Christ, for the price and ransome he hath payed for us, we have nothing to say, but pay praises to our Creditor Christ, or rather suspend, while we be up before the Throne, with the millions of broken men, the ingaged Saints, that there wee may sing our debts in an everlasting Psalme, for here we can but sing them; the booke of our engagements to Christ is written full, Page and Margent within and without; its a huge book of many volumes, and the millions of Angels to whom Christ is head, Col. 2. 10. owe their Redemption from possible sinnes, and possible chains of eternall vengeance, that their fellow-Angels actually lye under. Then, O what huge summes are all the inhabitants of heauen owing to Christ?
And what can Angels and Men say, but Christ is the head of Principalities and Powers, Col. 2. 10. Yea, the Head over all things to the Church, which is his body, the fulness of him that filleth all in all, Ephes. 1. 22, 23. The Chieftaine of ten thousands, yea, of all the Lords millions, and hosts in heaven and earth, Cant. 5. 10. When all the created expressions, and dainty flowres of being, Heavens, Sunne, Moone, Starres, Seas, Birds, Fishes, Trees, Flowres, Herbes that are in the element of nature, or issued out of Christ, there bee infinite possibilities of more rich beings in him, when out of Christ doe streame such rivers of full grace to Angels and Men, and to all Creatures beside, that by participation, in their kinde, communicate with them in drops and bedewings of free goodnesse; it being a result of courtesie and freeness of Mediatory grace, that the sytteme and body of the Creation, which for our finne is condemned to perish, should continue and subsist in being and beautie, Yet o what more, and infinite more of whole and entire Christ remaineth in him never seen, nay, not comprehensible by created capacities; and when not only in the Sphere of grace, but in that highest Orbe and Region of glory, such hosts and numerous troupes of glorified Pieces, redeemed Saints, and elect Angels that are by anticipation ransomed from their contingent fall into sinne, and possible eternity of vengeance, doe stand beside him as created emanations, and twigs that sprang out of Christ, there is an infinitenesse invisible and incomprehensible in him; yea, yet when all these chips, created leavings, small blossomes, daughters, and births of goodnesse and grace have streamed out from him, he is the same infinite Godhead, and would, and doth out-tyre, and
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weary Men and Angels, and whatsoever is possible to be created, with the only act of wondering, and surveying of so capacious and boundlesse a Christ; here is Gospel-worke for all eternity to glorified workmen, Angels and Ransomed Men, to digge into this Gold-mine, to roule this soule-delighting and precious stone, to behold, view, inquire, and search into his excellency. And this is the faciety, the top and prime of heavens glory and happiness, to see, and never out-see, to wonder, and never over-wonder the virtues of him that sits on the Throne, to bee filled, but never satiate with Christ. And must it then not be our finne, that we stand aloofe from Christ? Surely, if we did not love the part above the whole, and the dross of that part, even the froward will, more then our soule; Christ should not be so farre out of either request or fashion, as he is.

If Antinomians offend, or such as are, out of ignorance, seduced, hate me for heightning Christ, not in a Gospel-license, as they doe; but in a strict and accurate walking, in commanding of which, both law and Gospel doe friendly agree, and never did, and never could jarre, or conteit; I threaten them, in this I write, with the revenge of good will, to have them saved, in a weake ayme, and a farre off, at least, desire, to offer to their view such a Gospel-Idea, and representation of Christ, as the Prophets and Apostles have shewne in the word of his Kingdom, who opens the secrets of the Father to the Sonnes of men.

And for Arminians now risen in England, and such as are both Arminians and Antinomians, such as is M. Den, and others, they lye stated to me in no other view, but as enemies of the grace of God; and when Antino-
Antinomians and Anabaptists now in England, joyned hands with Pelagians, Jesuits, and Arminians; I cannot but wonder, why the Arminians, Socinians and Antichristian abusers of free grace, and free-will-worshippers, should bee more defended and patronized now, as the godly party, then at that time, when the Godly cryed out so much against them, and out-prayed the unclean Prophet out of the Land ; Sure a white and a black Devill must be of the same kin-red. Grace is always grace, never wantonesse.

Nor can we ynoough praise, and admire the flowings, the rich emanations, and deep living Springs of the Sea, of that fulness of grace that is in Christ. Come and draw, the Well is deepe, and what drops or dewings fall on Angels or Men, are but chips of of that huge and boundlesse body of the fulness of grace that is in Christ; one Lillie is nothing to a boundlesse and broad field of Lillies. Christ is the Mountaine of Roses; O ! how, high, how capacious how full, how beautifull, how greene; could we smell him who feeds among Lillies, till the day breake, and the shadowes flee away, and dive into the gold veins of the unfearchable Riches of Christ, and be drunken with his wine; we should say, Its good to be here, and to gather up the fragments that fall from Christ. His Crowne shines with Diamonds and Pearles, to, and through all Generations: The Land of Emanuel, is an excellent soyle. O but his heavenly lyes well, and warmly, and heartly, nigh to the Sunne, the Sunne of righteousness; the fruit of the Land is excellent, glory growes on the very out-fields of it. O what dewings of pure and unmixed joyes lye for eternity, on these eternally springing mountains and gardens of Spices; and what doe we here; Why doe we toyle our selves

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in gathering sticks to our nest, when to morrow we shall be gone out of this? Would these considerations out-worke and tyr[e us out of our selfe to him, it were our all-happiness.

1. Many Ambassadors God sent to us, none like Christ; he is God, and the noble and substantiall representation of God, the very selfe of God, God sending, and God sent, the fellow of God, his companion, and God, and not another God, but a Sonne, another subsistence and person.

2. For kindred and birth, a begotten Sonne, and never begunne to be a Sonne, nor to have a Father; of Gods most ancient house, a branch of the King of Ages that was never young. And in reference to us, the first begotten of many brethren.

3. For Office; never one like him, to make peace betweene God and Man, by the bloud of an eternall Covenant, a dayes-man wholly for God; God in nature, mind, will, power, holyneffe, and infinite perfection, a dayes-man for himselfe, a dayes-man wholly for us, on our side, by birth, bloud, goodwill, for us, with us, and us, in nature.

4. What unwearinesse of love suiting us in Marriage; what is Christ's good will in powring out his Spirit, his love, his foule, his life, himselfe for us; had Christ more then his owne noble and excellent selfe to give for us ?

5. How long he seeks; how long a night-raine wet his locks and haire! How long a night is it, he stands at the Church-doore knocking? Cant. 5. 1. Revel. 3. 20. there be many houres in this night; since hee was preached in Paradice, and yet he stands to this day, how faine would he come, and how glad would he be of lodging; the arme that hath knocked.
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five thousand yeares akes not yet, behold bee stands and knocks, and will not give over till all be his, and till the Tribes in ones and twoes bee over Jordan, and up with him in the good land; hee cannot want one, nor halfe an one; yea, Ioh 6 39. not a bit of a Saint.

6. The sinners on earth, and glorified in heaven are of one bloud; they had once as foule faces, and as guilty soules on earth, as you and I have; but now they are made faire, and stand before the Throne washed, and without spot; grace and glory hath put them out of your kenning, but they are your borne brethren, all the Seas and Fountains on earth cannot wash asunder your bloud and theirs; and there is not upon any in that renowned Land, the marke, impression, shaddow, or stead of any blot of sinne; and Christ waflieth as cleane now, as ever he did; you are not so black, nor so sin-burnt, but he will make you white like all the rest of the children of the house, that you shall misken your selfe for beauty of glory; thou art at the worst a sinner, and but a sinner, and a sinner is nothing to Christ.

7. There shall be use for free grace in the Land of glory, every new day and moneth of glory (let us so apprehend, as if there were peeces of endlessse Eternity, for our weaknesse) shall be a new debt of free grace, because Christ is never, never shall bee our debter, merit of creatures cannot enter heaven for eternity, the holding of glory shall be free grace without end, then must Christs relation of a Creditor, and ours of debtors grow, and be greener for evermore in an eternall bud, ever spring, and never the top and flowre of harvest, and we ever pay, and ever praise, and ever wade in further and deeper in the Sea of free love, and the growing of the new

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contracted debts of eternall grace, and the longer these white Companies and Regiments that followes the Lambe live there, the more broken debtors are they, so as Christ can never lay aside his Crowne of grace, nor we our Diademe of glory, holden still by the onely Charter, and eternally continued, writing of free grace, prorogated and spunne out dayly (to borrow that word, where no Tyme growes) in a threed as long as eternity, and the living of God, O the vast and endless thoughts, and O the depth of unsearchable grace!

8. Better a thousand times live under the government and tutorie of Christ, as be your own, and live at will. Live in Christ, and you are in the suburbs of heaven, there is but a thinne wall betweene you and the land of praises; yee are within an houres rayling of the Shore of the new Canaan. When death digges a little hole in the wall, and takes downe the failes, yee have no more adoee but set your foot downe in the fairest of created Paradises.

9. Its unpossible Christ can bee in heaven, and peeces and bits of Christ Mystical should be in hell, or yet long on earth. Christ will draw in his legges, and his members on earth in to himselfe, and up neerer the head, and Christ, and you must bee under one rooife. What Mansions are nothing; many Mansions are little, yea many Mansions in Christs Fathers House, are created chips of happinesse, and of bloud and kinne to nothing; if they be created, ah! we want himselfe, and I should refuse heaven if Christ were not there, take Christ away from heaven, and its but a poore, unheartsome, darke, wasted dwelling; heaven without Christ, should look like the direfull land of death. Ah! faith Christ, your
10. Formall blessednesse is created, but objective happinesse is an uncreated Godhead. Let the waters and streams retire into the bosome of this deep Fountaine and Spring of infinitenesse, and there can they not rot, nor lowre, nor deaden, but are kept fresh for ever; come and grow upon this flock the eternally green and ever springing tree of life, and you live upon the fatnesse, sap, sweetnesse, and life of this renowned plant of Paradice for ever.

11. An act of living in Christ, and on Christ, in the acts of loving, feeing, injoying, embracing, resting on him, is that noone-day Divinity, and Theologie, of beatific vision. There is a generall assembly of immediatly illuminated Divines round about the throne, who study, lecture, preach, praise Christ night and day. O what rates, what irradiations and dartings of intellectual fruition, beholding, enjoying, living in him, and fervour of loving, come from that face, that God-vilage of the Lord God Almighty, and the Lambe that is in the midst of them, and over-covers, weights, and loads the beholders within and without, and then there must be reflecions, and reachings of intellectual vision, embracing, loving, wonderful, returning backe to him againe, in a circle of glory; and then who but the Bridegrome, and the Spouse, the Lambs wife, in an act of an eternall pouting, marrying, and banquetting together; who but Christ and his followers? Who but the All in All? The I am? The Prince of Ages?

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12. And
12. And so eminent is the wisdome, and depth of the unsearchable riches of the grace of Christ, that though God need not sinne, and sinne bee contrary to his holy and most righteous will, yet the designe, the heavenly, lovely, most holy, state-contrivance of sinnes entrance in the world, drawn through the fields of free grace, proclaimeth the eminencie and never-enough admired and adored art and profound wisdome of God; had sinne never been, the glorious second person of the blessed Trinity, and the eternall Spirit had been, and must be the same, one ever blessed God with the Father. For the glorious one Godhead in three admirable subsistences comes under no acts of the free will and soveraigne counsells of God, the Godhead being most absolutely and essentally necessary. But we should have wanted for eternity, the mysterious Emmanuel, the beloved, the white and raddie, the chiefe among tenne thousands Christ, God-man, the Saviour of sinners: for no sicke sinners and no savyng soule-physitian of sinners, no captive no Redeemer, no slave of hell no lovely ransom-payer of heaven. 2. There should have been no Gospel, no actual redemption on earth, no Gospel-song of Ransomed ones in heaven, Worthy is the Lambe, &c. Had sinne never been, there had never been one whisper nor voyce in heaven of a Lambe sacrificed and slaine for sinners, there had been no Gospel-tune of the now-eternall song of free grace in heaven; there had been silence in that blessed Assembly of the first borne of any Psalme, but of Law-musicke; men obeyed a Law without being in debt to the grace of a Mediator, and therefore they live eternally. 3. Grace, free grace, should never have come out on the stage, as visible to the eye of Men and Angels.
If sinne had never broken in on the world, the Guests of free grace that now are before the throne, and once were foule and uggly sinners on earth, Mary Magdalene with her seven Devils, Paul with his hands once hot and smoking with the bloud of the Saints, and his heart sicke with malice, and Blasphemy against Christ and his followers, and the rest of the now-whit and washen ones, whose robes are made faire in the bloud of the Lambe, and all the numerous millions which none can number, whose heads now are warmed, in that best of lands, with a free crowne, and are but bits of free grace, should not have been in heaven at all, as the free-holders and tenants of the exalted Redeemer, the man Jesus Christ; there had not beene one tenant of pardoning mercy in heaven. But O what depth of unsearchable wisdome to contrive that lovely plot of free grace, and that, that River and Sea of boundlesse love should runne through, and within the banks of so muddy, Inkie, and polluted a channell as the transgressions and sinnes of the Sonnes of Adam, and then that on the sides and borders of that deepe River should grow green, budding, and blooming for evermore such Roses and Paradise-Lilies smelling out heaven to Men and Angels, as pardoning mercy to sinners, free and rich grace to traitors to the crowne of heaven, the God-love of Christ Jesus to man. Come warme your hearts all intellectual capacities, at this fire; O come ye all created faculties, and smell the precious ointments of Christ, O come sit down under his shaddow, taft and eat the apples of life. O that Angels would come, and generations of men, and wonder, admire, adore, fall down before the unsearchable widsom of this Gospel-art of the unsearchable riches of Christ.

13. If then love, and so deep Gospel-love be despis-
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fed, broken men fleeting Hydey-love, and marriage-love, and then dying in such debt as trampled on Covenant-love, bloud-love must be arrested with the fad-debt charge of Gospel-vengeance. I would have saved you, and ye would not be saved, coming from the mouth of Christ must be a scale to all the curses of the Law and a vengeance of eternall fire beyond them. But we either, in these sad times, will have the grace of Christ a Cypher, and yet to doe all things, which is the Antinomians wanton licentiousnesse, or free will to doe all things, and grace to doe nothing, but that nature should be the umpire, and Soveraigne, and grace the servant and vessel, which is the Arminians pride for feare they be beholden to Jesus Christ, and hold heaven on a writing of too free grace; sure, the Gospel goeth a middle way, and the difference of Devils white or black should not delude us, for both are black, and tend to the blacknesse of darkness, and shift the soule of Christ, and break up a new North-west way to heaven, that our guid to glory may not be the Captaine of our salvation, who brings many children to glory, but either loose licence without Law, or lordly pride without Gospel-grace. Now the very God of peace establish us in his truth, and in such a thorny wood of false Christs, and false Teachers, give us the morning-star, and his conduct to glory, who knows the way, and is the way, the truth, and the life.

Yours in the Lord Jesus.

S. R.
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CHRIST DYING,

AND

Drawing Sinners to himselfe.

JOHN 12.

27. Now is my soule troubled: and what shall I say? Father, save me from this houre: But for this cause came I unto this houre.

28. Father, glorifie thy Name.

It is a question whether these words of our Saviour's Soule-trouble be nothing but the same words and prayer which Matthew chap. 26, and Luke 22. relate, to wit, O my Father, if it be possible, let this cup passe from me, when his soule was troubled in the garden, in his agony: Some think them the same, others not. It is like they are words of the same matter; for first, when Christ uttered these words, hee was neare his sufferings, and on the brink of that hideous and dark sea of his most extreme paine, and drew up against hell, and the Armies of darknesse; as the story sheweth. But that the Lord uttered these same words in the garden, and not before, is not apparent; because upon this prayer it is said, Then came there a voyce from heaven, &c. A voyce speaketh to him from heaven: now, Mar. 26. Luk. 22. no voyce
voyce is like to have come from heaven; for when hee prayed in his agonie, there were no people with him, as here, because of the voyce the people being present, Some said it thundered, others said, an Angel spake from heaven; there being now with Christ in the garden, when hee prayed, O my Father, &c. none save Peter, James, and John, the three famous witnesses of his extreme suffering, and of his young heaven, of his transfiguration on the Mount, when hee acted the Preludium and the image and representation of heaven before them, as is cleare, Mat. 26. ver. 37. And he was removed from them also, Mat. 26. 39. Luk. 22. 41. and they were sleeping, in his agonie, Mat. 26. 40, 43, 45. But now there is a waking people with Christ, who heard this voyce. But I deny not but it is the same prayer in sense: even as suppose it were revealed to a godly man, that hee were to suffer an extreme, violent, and painfull death; and withall, some fearfull soule-dejection, as an image of the second death; it should much affright him to remember this, and hee might pray that the Lord would either save him from that sad houre, or then give him grace with faith and courage, in the Lord, to endure it: so here; Christ, God and man, knowing that hee was to beare the terrors of the first and second death, doth act over afore-hand (the time being neare) the sorrow and anguish of heart that hee was to suffer in his extreme sufferings: as it were good, ere the crosse come, to act it in our mind, and take an essay and a lift of Christ's crosse, ere wee beare it, to try how handomely wee would set back and shoulders under the Lord's crosse. I doe not intend that wee are to imitate the Martyr, who put his hand in the fire, the night before hee suffered, to try how hee could endure burning-quick; but that wee are to lay the supposition, what if it fall out; (as Christ being perswaded his suffering was to come, actd sorrow, trouble of soule and prayer before-hand;) and to resolve the saddest, and antedate the crosse, and say with our owne hearts, Let the worst come; or to suffer our feare to prophecy, as Job did, chap. 3, ver. 25; yet suppose the hardest befall me, I know what to doe; as the just Steward resolveth on a way, before-hand, how to swimme through his necessities, Luk. 16. 4. The Lord after judgement, and what they shall pray in the time of their extremity, who now spit at all praying and Religion; they shall be religious in their kind, when they shall cry, Rev. 6. 16.
Mountains and rocks, fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb. You cannot believe that a Lamb shall chase the Kings of the earth, and the great men, and the rich men, and every bond-man, and every free-man, into the dunes and the rocks of the mountains, to hide themselves. But the Lord acteth wrath and judgment, before your eyes. Men will not suppose the real story of hell. Say but with thy selfe, Oh! shall I weep, and gnaw my tongue for paine, in a sea of fire and brimstone? Doe but fore-fancie, I pray you, how you shall look on it, what thoughts you will have, what you shall doe, when you shall be punished with everlasting destruction, from the presence of the Lord, and from the glory of his power. 1. Fore-seen sorrowes have not so sad an impression on the spirit. 2. Grace is a well-advised andresolve thing, and has the eyes of providence to lay in possible events, What if my Scarlet embrace the Dung-hill, and Providence turne the Tables. 3. It is like wisdom (grace is wise to see afarre-off) to fore-act faith, and resolves to lie under God's feet, and intend humble yeelding to God; as 2 Sam.15.25,26.

In the Complaint wee have 1. the Subject-matter of it, The Parts of the Lord's troubled-soule. 2. The Time; Now, is my soule troue-bled. 3. Christ's Anxiety wrought on him by this trouble; What shall I say? or, which is the sense, What shall I doe? 4. And a shoare is seen at hand in the storme, a present rock in the raging sea: What shall thou say? Lord Jesus, what shall thou doe? Pray: and hee prayeth, Father, save me from this hour. 5. There is a sort of correction, or rather a limitation; But for this cause came I to this hour. The Lord forgetting his paine, embraceth this evil hour. 6. Going on in his resolution to embrace this sad hour, hee prayeth, ver. 28. Father, glorifie thy Name.

Touching the first, the Soule-trouble of Christ, wee are to consider, 1. How it can consist with peace. 2. How with the personall union. 3. What cause there was. 4. What love and mercy in Jesus to be troubled for us. 5. What use wee must make of this.

1. Pof: This holy soule thus troubled, was like the earth before the Fall, out of which grew roses without thorns, or thistles, before it was cursed. Christ's anger, his sorrow, were flowers that

Five Particulars touching Christ's soul-trouble.
How pure and heavenly Christ's affections are.
that smelled of heaven, and not of sinne: All his affections of fear, sorrow, sadness, hope, joy, love, desire, were like a fountaine of liquid and melted silver; of which the bankes, the head-spring, are all as cleare from drosse, as pure Chrystall: such a fountaine can cast out no clay, no muddie, no dirt. When his affections did rise and swell in their acts, every drop of the fountaine was finee, perfumed and adorned with grace; so as the more you stirre or trouble a well of Rose-water, or some precious liquor, the more sweet a smell it casts out: Or, as when a summer soft wind bloweth on a field of sweet Roses, it diffuseth precious and delicious smells through the aire. There is such muddie and dregs in the bottome and bankes of our affections, that when our anger, sorrow, sadness, fear, does arise in their acts, our fountaine casteth out sinne. Wee cannot love, but wee lust; nor feare, but wee despaire; nor rejoice, but wee are wanton and vaine and gaudie; nor beleeve, but wee presume: wee rest up, wee breath out sin, wee cast out a smell of bell, when the wind bloweth on our field of weeds and thistles; our soule is all but a plat of wild-corne, the imaginations of our heart being onely evill from our youth. O that Christ would plant some of his flowers in our soule, and bless the soyle, that they might grow kindly there, being warmed and nourished with his grace: If grace be within, in sad pressures it comes out: A. Saint is a Saint in affliction; as an hypocrite is an hypocrite: and every man is himselfe, and casts a smell like himselfe, when he is in the furnace. Troubled: Christ prays. Tempted Job beleevses, Job 19.25. The scourged Apostles rejoice, Act. 5.41. Drowned Jonah looks to the holy Temple, Jonah 2.4.

2. Christ's affections were rationall; reason starts up before feare: reason and affection did not out-run one another. Job.11.33, when Christ sees his friends weep, hee weeps with them: and that which is expressed in our Text by a Passive Verb, in οὐκ ῥέωνε καθαρόν, My soule is troubled; is there expressed by an Active Verb, Hee groned in the spirit, καθαρίζειν ταῦτα, and bee troubled himselfe: Hee called upon his affections, and grace and light was Lord and Master of his affection's. There was in Christ three things which are not in us: First, The God-head personally united with a Man, and a Mans soule had an immediate influence on his affections. This was Christ's personall
personall priviledge; and to want this, is not our sinne: to have it, was Christ's glory: But the nearer any is to God, the more heavenly are the affections. Secondly, When God framed the humane nature and humane soule of Christ, hee created a more noble and curious piece, then was the first Adam: It is true, hee was like us in all things, except sinne, and essentally a man; but in his generation there was a cut of the art of heaven in Christ more then in the forming of Adam, or then in the generation of men, suppose man had never sinned; as Luk. 1. 35. The power of the most High shall over-shadow thee: never man was thus to be borne. Whence give me leave to think, that there was more of God in the humane nature of Christ, as nature is a vessel coming out of the Potters house, then ever was in Adam, or living man; though man had never sinned: And so, that hee had a humane soule of a more noble structure and fabrick, in which the Holy Ghost, in the act of sanctification, had a higher hand, then when Adam was created, according to the image of God; though hee was a man like us in all things, sinne excepted.

3. Pof. Undeniably, Grace did so accompany Nature, that hee could not feare more then the object required. Had all the strength of men and Angels been mased and contemperated in one, they should have been in a higher measure troubled, then Christ was: So how much trouble was in Christ's affections, as much there was of reason, perfumed and lustered with grace. Hee was not as man in his intellectualls, wise, or desirous to be wise, (as Adam and Eva, and men now are taken with the disease of curiosity) above what was fit: So neither were his affections above banks; hee saw the blackest and darkest hour, that ever any saw; suppose all the sufferings of the damned, for eternity, were before them in one sight, or came on them at once, it should annihilate all that are now, or shall be in hell. Christ now saw, or fore-saw as great sufferings, and yet 1. beleived, 2. prayed, 3. hoped, 4. was encouraged under it, 5. suffered them to the bottome with all patience, 6. rejoiced in hope, Psal. 16. 9. Now our affections rise and swell before reason: 1. They are often imaginary, and are on horse-back and in armes at the stirring of a straw. 2. They want that clearnesse and serenity of grace that Christ had, through habituell grace, following nature from the womb. 3. Wee can raise our affec-
ons, but cannot allay them: as some Magicians can raise the Devil, but cannot conjure, or command him: or, some can make warre, and cannot create peace. It is a calumnie of Papists, that say, that Calvin did teach there was despairs, or any distemper in Christ; when as Calvin faith, Hee still beleaved with full assurance. And this extremity of soule-trouble was most rational, coming from the infallible apprehension of the most pressing cause of soule-trouble, that ever living man was under.

4. Pos. Christ had now, and always Morall peace, or the grace of peace, as peace is opposed to culpable raging of Conscience. First, Hee never could want faith, which is a serenity, quietness, and silence of the soule and assurance of the love of God. Secondly, Hee could have no doubting, or sinfull disturbance of mind; because hee could have no conscience of guilt, which could over-cloud the love and tenderest favour of his Father to him. But as peace is opposed to pains, and sense of wrath and punishment, for the guilt of our sinnes, so hee wanted Physical peace, and was now under penall disturbance and disquietness of soule. So wee see some have peace, but not pardon; as the secure sinners, 1Thes. 5.3. Secondly, Some have pardon, but not peace; as David, Psal. 38.3. who had broken bones; and complaineth, ver. 8. I am feeble and sore broken, I have roared by reason of the disquietness of my heart. And the troubled Church, Psal. 77.1, 2, 3, 4. Some have both peace and pardon; as some, like Steven, that are so neare to the Crowne, as they are above any challenges of Conscience: It's like Satan giveth over, and despaireth of these, whom hee cannot over-take, being so neare the end of the race. When the sunne rifieth first, the beams over-gilde the tops of green mountaines that look toward the East, and the world cannot hinder the sun to rise: Some are so neare heaven, that the everlasting Sunne hath begun to make an everlasting day of glory on them; the rayes that come from his face that sits on the throne, so over-goldeth the soule, that there is no possibility of clouding peace, or of hinder-ing day-light in the foules of such. Some have neither peace nor pardon; as those in whose soule hell hath taken fire. Christ never needed pardon, hee was able to pay all hee was owing: hee needed never the grace of forgivenesse, nor grace to be spared; God spared him not. God could exact no leste bloud of him,
A troubled soule consisted with the personall union.

him, then hee shed; but, hee received an acquaintance of justification, never a pardon of grace; I Tim. 3. 16. Justified in the Spirit.

The third Point is, How a troubled soule can stand with a personall union. Can God, can the soule of God be troubled? I shall shew, first, How this must be. Secondly, How this can be. It must be, first, Because the losse of heaven is the greatest losse. To ransome a King requireth more millions, then pence to ransome slaves. When wee were cast and forfeited, more than an hundred and forty foure thousand Kings (in the Lords can be.
decree they were Kings) were cast out of heaven: where was there gold on earth to buy heaven, and so many Kings? And yet Justice must have payment; a God-troubled Saviour, and a Soule-troubled God was little enough. Oh, faith Love to infinite justice, What will you give for me? will you buy me? my deare children, the heires of eternall grace? A price below the worth of so many Kings, Justice cannot heare of; equal it must be, or more.

Secondly, Law cannot sleep satisfied with a Mans soule-trouble; for as sinne troubles an infinite Gods soule, so farre as our darts can flie up against the Sun, so must the soule-trouble of him who is God, expiate sin.

Thirdly, Heaven is not onely a transcendent Jewel, deare in it selfe, but our Father would propine Rebels with a Sons-hip and a Kingdome, which is deare in our legall esteeme. What standeth my Crowne to God? Why it could not possibly be dearer; The soule of God was weighed for it: that not onely freedome, but the dearest of prices might commend and cry up, above all heaven's, Christ's love.

Fourthly, If my soule, or your soules, O redeemed of the Lord, could be valued every one of them worth ten thousand millions of soules, and as many heavens, they could not over-weigh the soule of God; the soule that lodges in a glori-ous union with God: and the losse of heaven to the troubled soule of this noble, and high and lofty one, though, but for a time, was more, and infinitely greater: then my losse of heaven, and the losse of all the elect for eternity.

Fifthly, I love not to dispute here, but God, if wee speake of his absolute power, without respect to his free decree, could have pardoned sinne without a ransome, and gifted all Man-
kind and fallen Angels with heaven, without any satisfaction of either the sinner, or his Surety; for hee neither punisheth sin, nor tenders heaven to Men or Angels by necessity of nature, as the fire casteth out heat, and the sunne light; but freely: onely supposing that frame of providence, and decrees of punishing, and redeeming sinners, that now is, the Lord could not but be steddie in his decrees; yet this is but necessity conditionall, and at the second hand. But here was the business, God, in the depth of his eternall wildome, did so frame and draw the designe and plot of saving lost man, as salvation was to runne in no other channell, but such an one, the bank whereof was the freest grace and tenderest love that can enter in the heart of Men or Angels; for hee drew the lines of our heauen through grace, all the way.

Secondly, Grace hardly can work but by choice and voluntary arbitration: choice and election is futable to Grace. Hence Grace casts lots on Man, not fale Angels; and the eternall lot of transcendent mercy must fall on the bosome of Jacob, and some others, not on Esau and others. And our Lord contrived this brave way, to out his grace on us.

Thirdly, And hee would not have love to lodge for eternity within his owne bowels, but must find out a way how to put boundleffe mercy to the exchange or bank, that hee might trafique with love and mercy, for no gaine to himselfe; and therefore freely our Lord came under baile, and lovely necessity, to straine himselfe to issue out love, in giving his one Sonne (hee had not another) to die for man: Hee framed a supernaturall providence of richest grace and love, to buy the refuse of creatures, foule sinners, with an unparallel’d sampler of tender love, to give the Bloud-Royall of heaven, the eternall Branch of the Princely and Kingly God-head a ransom to Justice. You sinne (faith the Love of loves) and I suffer: You did the wrong, I make the mends: You sinne and sing in your carnall joyes, I stigh, I weep for your joy. The fairest face that ever was, was foule with weeping for your sinfull rejoicing. It was fitting that free-love, in the bowells of Christ, should contrive the way to heaven through free-love: wee should never in heaven, cast downe our Crownes at the feet of him that sits on the throne, with such tender and admiration, it wee had come to the Crown by Law-doing, and not by Gospel-confiding on a rich Ransom-payer.
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payer. O that eternall banquet of the honey-combe of the Love-debt of the Lamb that redeemed us, for nothing, all the shoulders in heaven are for eternity on an act of lifting-up, and heightening Christ's free-love, who has redeemed them, with so free a redemption; but they are not all able, though Angels help them, to lift it up high enough: its so weighty a Crown that is upon the head of the Prince-Redeemer, that, in a manner, it wearies them, and they cannot over-extoll it.

Now, this must be a mystery; for though the essence of God, and more of God then can be in a creature, were in Christ, and in the most noble manner of union, which is personall; yet, as our soule united to a vegetive body, which doth grow, sleep, eat, drink, doth not grow, sleep, or eat; and, as fire is mixt or united with an hot iron, in which is density and weight, and yet there's neither density nor weight in the fire; so here, though the God-head, in its fulness, was united, in a most strict union, with a troubled and perplexed soule, and the suffering nature of man, yet is the God-head still free of suffering, or any penall infirmities of the soule: The vigour and colour of a faire Rose may suffer by the extreme heat of the sunne, when yet the sweet smell doth not suffer, but is rather enlarged by exhalation: Yet is there great halting in these comparisons; because, though the soule cannot be sick when the body is distempered, for there is nothing of the Elementary nature, nor any contemperation of Physicall humours in it, because of a more sublime and pure constitution; yet there is such alliance and entire society between the soule and the body, that the soule, through concomitancie and sympathy, does suffer; as the In-dweller is put to the worse, if the house be rainy and dropping: The soule findeth smoke and leakings of paine, in that its pinned in a lodging of sick clay, and so put to with, an hole in the wall, or to escape out at door or window; as often our spirits are over-swayed so with distaste of life, because of the foure accidents that doe convey it, that they think the gaine of life not so sweet, as it can quit the cost. But the blessed God-head, united to the Man-hood, cannot so much as for companies cause be sick, pained, or suffer; nor can the God-head be weary of an union with a troubled soule: Wee conceive, in the grave and death, that glorious fellowship was never dissolved.

Secondly, Many things may suffer by invasion of contraries;
as, shoot an arrow against a wall of brass, some impression may remaine in the wall, to witness the violence that has been there; and wee know that, *They shall fight against thee, but they shall not prevail* : But the blessed *God-head* in *Christ* is incapable of an arrow, or of repercussion; there is no action against *God*; hee is here not so much as a coat, a bank or bulwarke, capable of receiving one spitting or drop of a sea-wave; one-ly the Man *Christ*, the Rose of heaven, had in his bosome, at his root, a fountain, Oh how deep and refreshing, that kept the Flower greene, under death and the grave! when it was plucked up, it was faire, vigorous, green before the sunne; and thus plucked up, and above earth, blossomed faire!

Thirdly, Not onely the influence and effects of the glorious *God-head* did water the Flower, and keep strength in *Christ*, (so I think, *God* can keep a damned man in the doubled torments of everlasting wrath, with strength of grace, courage, faith, the love of *Christ* for ever; as hee could not be overcome by *hell* and *devils*;) but there was the fulneffe personall of the *God-head*, that immediatly sustained the Man *Christ*; it was not a delegated comfort, nor sent help, nor a message of created love, nor a borrowed flowing of a sea of sweetneffe of consolation; but *God* in proper person, infinite subsistence, the personallity of the Sonne of *God* bottomed all his sufferings; the Man-hood was imped and strocked in the subsistence of the tree of life. Its true, *God* is a present help to his Saints in trouble; but his helping is in his operation and working; but hee is not personally united to the soule. Its abominable that some *Famulists* teach, that *as Christ was once made flesh, so hee is now first made flesh in us, ere wee be carried to perfection*. Because, not any Saint on earth can be so united personally to *God*, as the *Son of Man*; for hee being made of a *woman*, of the *seed of David*, the *Son of Man*, hee, and not any but hee, is the eternall *Son of God*, *God* blessed for ever. The Child born to us, is the mighty *God*, the *Father* of age, the *Prince of peace*, Isai. 9.6. Rom. 9.5. Gal. 4.4. There is a wide difference between him the second *Adam*, and all men, even the first *Adam* in his perfection. 1 Cor. 15.47. If *Christ* suffered without dissolving of the union, *God* keeping the tent of clay, and taking it to heaven with him, in a personall union, then *God* can in the lowest desertion dwell in his Saints. We com-
plaine in our soule-trouble, of Christ's departure from us, but hee is not gone; our sense is not our Bible, nor a good rule; there is an error in this Compass.

The third Particular was the Cause: What cause was there? Papists say there was no reason of Christ's soule-suffering, except for sympathy with the body. Wee beleevve, that Christ becoming Surety for us, not his body onely, but his soule especially came under that necessity, that his soule was for our soules stead; and to what was due to our soules for ever, our Surety of justice behoved to suffer the same. Isai. 53. 10. Hee made his soule an offering for sinne. Sure for our sin. Nor must wee restrict the soule to the body and temporary life, seeing hee expresseth it in his owne language, And now is my soule troubled.

Secondly, There was no reason of Christ's bodily sufferings, when, in the garden, hee did sweat bloud for us; nor had any man at that time laid hands on him; and all that agonie hee was in, came from his soule onely.

Thirdly, Nor can it be more inconsistent with his blessed person, being God and Man, and the Sone of God, that hee suffered in his soule the wrath of God for our sinnes, then that his soule was troubled, and exceeding sorrowfull, heavie to the death, in an agonie; and that hee complained, My God, my God, why hast thou forsaken me? And the cause of this soule-trouble was for sinners; this was Surety-suffering. The choicest and most stately piece that ever God created, and dearest to God, being the Second to God-man, was the Princeely soule of Christ; it was a Kings soule; yet death, by reason of sinne, passeth upon it; and not a common death, but that which is the narrow of death, the first-borne and the strongest of deaths, the wrath of God, the innocent paine of hell, voyd of despaire and hatred of God. If I had any hell on me, I should chuse an innocent hell, like Christ's: Better suffer ill a thousand times, than sinne: Suffering is rather to be chosen, than sinne. It was pain, and nothing but paine: Damned men, and reprobate devils, are not capable of a godly and innocent hell, they cannot chuse to suffer hell, and not spit on faire and spotlesse Justice; because Christ's bloud was to wash away sin, hee could not both fully pay, and contract debt also. But if it be so, that death finding so precious a Surety as Christ's Princeely and sinlesse soule, did make
If Christ died, we are to beare with a mortall condition.

We are to beare death patiently, because Christ died.

Nothing can be capable of death, for he that is in death is in mortall condition. Psal. 102.26. Then let man make for his long home; let Time it selfe waxe old and gray-hair'd. Why should I desire to stay here, when Christ could not but passe away?

And if this spotlesse soule that never sinned was troubled, what wonder then many troubles be to the sinner? Our Saviour, who promiseth soule-rest to others, cannot have soule-rest himselfe; his soule is now on a wheele fore tostled, and all the creatures are upon a wheele, and in motion; there is not a creature since Adam sinned; sleepeeth found. Wearinesse and motion is laid on Moon and Sunne, and all creatures on this side of the Moon. Seas ebbe and flow, and that's trouble; winds blow, rivers move, heavens and stars these five thousand yeares, except one time, have not had five minutes rest; living creatures walk apace toward death; Kingdomes, Cities, are on the wheele of changes, up, and downe; Man-kind runne, and the disease of body-trouble, and soule-trouble on them, they are motion-sick, going on their feet, and Kings cannot have beds to rest in. The six days Creation hath beene travelling and shouting for paine, and the Child is not born yet, Rom. 8. 22. This poore woman hath been groning under the bondage of vanity, and shall not be brought to bed, while Jesus come the second time to be Mid-wife to the birth. The great All of heaven and earth, since God laid the first stone of this wide Hall, hath been groning, and weeping, for the liberty of the sonnes of God, Rom. 8. 21. The figure of the passing-away world, 1 Cor. 7. 31. is like an old mans face, full of wrinkles, and soule with weeping: we are waiting, when Jesus shall be revealed from heaven, and shall come and wipe the old mans face. Every creature here is on its feet, none of them can sit or lie. Christ's soule now is above trouble.
trouble, and rests sweetly in the bosome of God. Troubled 
Soules, Rejoyce in hope. Soft and childish Saints take it not well that they are not every day feafted with Christ's love, that they lie not all the night between the Redeemer's breasts, and are not dandled on his knee; but when the daintiest piece of the Man Jesus, his precious soule was thus sick of soule-trouble, and the noble and celebrious head-Heire of all, the first of his King-
ly house, was put to deep grooves that pierced skies and heaven, and rent the rocks, why but sinners shou'd be submissive, when Christ is pleased to set children down to wak'e on foot, and hide himselfe from them? But they forget the difference be-
tween the Innes of clay, and the Home of glory. Our fields here are fowne with teares, griece growes in every furrow of this low-land. You shal lay soule and head down in the bosome, and between the breasts of Jesus Christ; that bed must be soft and delicious, its perfumed with uncreated glory. The thoughts of all your now soule-troubles, shall be as shadowes that paffed away ten thousand yeares agoe, when Christ shall circle his glorious arme about your head, and you reft in an infinite compasse of furpassing glory; or when glory, or ripened grace, shall be within you, and without you, above, and below, when feet of clay shall walk upon pure surpassing glory: The street of the City was pure gold: There is no gold there, but glory onely; gold is but a shadow to all that is there.

It were possibly no leffe edifying to speake a little of the Fourth. What love and tender mercy it was in Christ, to be so troubled in foule for us.

1. Psal. Selfe is precious, when free of sinne, and withall selfe-happy. Christ was both free of sin, and selfe-happy; what then could have made him stirre his foot out of heaven, to excel-

What love in lent Christ's undertaking for us:

because sinners: But goodnesse (for every man that hath a good cause, is not a good man) is moved with goodnesse: we were neither righteous, nor good; yet Christ, though neither righteousnesse was in us, nor goodnesse, would dare to dye for us, Rom. 5. 7, 8. Goodnesse and grace (which is goodnesse for no
deserving) is bold, daring, and venturous. Love, which could not flow within its owne channell, but that Christ's love might be out of measure love, and out of measure loving, would out-run wickednesse in man.

2. Pos. Had Christ seen, when hee was to engage his soule in the paines of the second death, that the expence in giving out should be great, and the in-come small, and no more then hee had before, wee might value his love more: But Christ had lesure from eternity, and wisdome enough to cast up his counts, and knew what hee was to give out, and what to receive in; so hee might have repented and given up the bargaine. Hee knew that his bloud, and his one noble soule, that dwelt in a personal union with God, was a greater summe, incomparably, then all his redeemed ones. Hee should have in little, he should but gaine lost fitters; hee should empty out (in a manner) a faire God-head, and kill the Lord of glory, and get in a black bride. But there's no lack in love; the love of Christ was not private, nor mercenary. Christ the buyer, commended the wares ere hee bargained, Cant.4.7. Thou art all faire, my love, there's not a spot in thee. Christ judged hee had gotten a noble prize, and made an heavens market, when hee got his Wife that hee served for, in his armes, Esay 53.11. Hee saw the travell of his soule, and was satisfied: Hee was filled with delight, as a full Banquetter. If that ransome hee gave had been little, hee would have given more.

3. Pos. It is much that nothing without Christ moved him to this engagement. There was a bad and bloody warre between divine Justice and sinners; Love, Love pressed Christ to the warre, to come and serve the great King, and the State of lost Mankind, and to doe it freely. This makest it two favours. Its a conquering notion to think, that the sinners heaven bred first in Christ's heart from eternity; and that Love, freest Love was the blossome, and the seed, and the onely contriver of our eternall glory: that free Grace drove on from the beginning of the age of God, from everlasting, the saving plot and sweet designe of redemption of soules. This innocent and soule-rejoycing policy of Christ's taking on him the seed of Abraham, not of Angels, and to come downe in the shape of a servant, to the land of his enemies, without a Passe, in regard of his sufferings, speaketh and cryeth the deep wisdome of infinite Love.
Was not this the wit of free Grace to find out such a mysterious and profound dispensation, as that God and man personally should both doe and suffer, so as Justice should want nothing, Mercy be satisfied, Peace should kiss righteousness, and warre goe on, in justice, against a sinner? Redeemer? Angels bowing and stooping downe to behold the bottome of this depth, 1 Pet. 1. 12. cannot read the perfect sense of the infinite turnings and foldings of this mysterious love. O Love of heaven, and faireft of Beloveds, the flower of Angels, why cameft thou so low down, as to be spot and under-rate the spotlesse love of all loves, with coming nigh to black sinners? Who could have beleaved that lumps of hell and finne could be capable of the warmings and sparkles of fo high and princely a Love? or that there could be place in the brest of the High and lofty One, for forlorn and guilty clay. But wee may know in whose brest this bred; sure none but onely the eternall Love and Delight of the Father could have outed fo much love: had another done it, the wonder had been more. But of this more elle-where.

Wee may hence chide our soft nature; the Lord Jesus his soule was troubled in our businesse, wee flink at a troubled body, at a scratch in a penny-broad of our hyde. First, There is in nature a silent impatience, if wee be not carried in a chariot of love, in Christ's bosome, to heaven; and if wee walk not upon scarlet, and purple under our feet, wee flinch and murmure.

Secondly, Wee would either have a silken, a soft, a perfumed croffe, sugered and honied with the confolations of Christ, or wee faint; and providence must either brew a cup of gall and worm-wood matered in the mixing with joy and songs, else wee cannot be Disciples. But Christ's Croffe did not smile on him, his Croffe was a croffe, and his ship failed in bloud, and his blessed soule was sea-fick, and heavie even to death.

Thirdly, Wee love to faile in fresh waters, within a step to the shoare, wee consider not that our Lord, though hee afflict not, and crofeh not, 13. from his heart, Lam. 3. 33. yet hee affiifteth not in sport: punishing of finne is in God a serious, grave, and reall work: no reason the croffe should be a play; neither Stoicks nor Christians can laugh it over; the Croffe cast a sad glowme upon Christ.

Fourthly,
Fourthly, we forget that bloody and sad mercies are good for us: the peace that the Lord bringeth out of the wombe of warre, is better then the rotten peace that wee had in the superstitious daies of Prelats. What a sweet life, what a heaven, what a salvation is it, we have in Christ? and we know the death, the grave, the foule-trouble of the Lord Jesus, travelled in paine to bring forth these to us. Heaven is the more heaven, that to Christ it was a purchase of blood. The Crosse to all the Saints must have a bloody bit, and Lyons teeth, it was like it selle to Christ, gallie and foure, it must be so to us. Wee cannot have a Paper-crosse, except we would take on us to make a golden providence, and put the creation in a new frame, and take the world, and make it a great leaden vessele, melt it in the fire, and call a new mould of it.

Fifthly, the more of God in the Crosse, the sweeter: as that free grace doth budle out of the black rod of God, to the soule that feeth not, and yet beleeveth, and loveth; the Crosse of Christ drops honey, and sweekest consolations. Wee sigh under stroakes, and we beleve. The first Adam killed us, and buried us in two deaths, and sealed our grave in one peec of an houre; he concluded all under wrath. Now how much of Christ is in this? Omnipotentie, infinite wisdome, (when Angels gave us over, and stood aloofe at our miserie, as changed lovers) free Grace, boundlesse love, deepest and richest mercy in Jesus Christ opened our graves, and raised the dead. Christ died and rose againe, and brought againe from the dead all his buried brethren.

Sixthly, we can wrestle with the Almighty, as if we could discipline and governe our selves, better then God can do; Murmuring fleeth up against a dispensation of an infinite wisdome, because its Gods dispensation, not our owne, as if God had done the fault, but the murmuring man onely can make amends, and right the slips of infinite Wisdome. Why is it thus with mee, Lord? (saith the Wrestler.) Why doest thou mis-judge Christ? he who findeth fault with what the Creator doth, let him be man or Angel, undoe it, and doe better himselfe, and carry it with him.

Seventhly, we judge God with sense, with the humor of reason, not with reason; the oare that God rolleth his vessele within, is broken (say we) because the end of the oare is in the water:
water: Providence halteh (say we) but what if sense and humour say, a straight line is a circle? The world judged God in person a Samaritane, one that had a devill, if we mis-judge his person, we may mis-judge his providence and wayes. Suspend your sense of Gods wayes, while you see his ends that are under ground, and instead of judging, wonder and adore, or then beleefe implicitly that the way of God is equall, or doe both, and submit, and be silent. Heart-dialogues, and heart-speeches against God, that arisest as smoake in the Chimney, are challengings and summons against our highest Landlord, for his owne house and land.

Secondly, If Christ gave a soule for us, hee had no choiser thing: the Father had no nobler and dearer gift, then his only begotten sonne; the sonne had no thing dearer then himselfe, the man Christ had nothing of value comparable to his soule, and that must runne a hazzard for man. The Father, the Sonne, the Man Christ, gave the excellentest that was theirs, for us. In this giving and taking world, we are hence obliged to give the best and choicest thing we have for Christ. Should wee make a table of Christs acts of love, and free grace to us, and of our sinnes and acts of unthankfulness to him, this would be more evident; as there was (1.) before time in the breast of Christ an eternall coale of burning love to the sinner; this fire of heaven is everlasting, and the flames as hot to day as ever; our coale of love to him in time, hath scarce any fire or warmeness; all fire is hot: Oh, we cannot warme Christ with our love, but his love to us is hotter then death, or as the flames of God: We were enemies in our minds to him, by wicked works, Col. 1. 21. Heires of wrath by nature. Christ began with love to us, we begin with hatred to him.

2. The Father gave his onely begotten Sonne for us; how many Fathers, and Elies will not let fall one rough word to all the sonnes and daughters they have, for the Lord? God spared not his Sonne, but gave him to the death for us all. Earthly Fathers spare, clap their Sonnes, Servants; Friends; Magistrates, flattering Pastors, their people in their blasphemies for him.

3. Christ gave his soule to trouble, and to the horror of the second death for you; consult with your heart, if you have quit one lust for him. Christ laid aside his heaven for you; his whole heaven, his whole glory for you, and his Fathers house;
are you willing to part with an acre of earth, or house, and inheritance for him.

4. In calling us out of the state of sin, to grace and glory; oh I must make this sad reckoning with Jesu Christ. Oh, Christ turneth his smiling face to me, in calling, inviting, obtesting, praying, that I _would be reconciled to God_, I turne my back to him; he openeth his breast and heart to us, and faith, _Friends, Doves, come in and dwell in the holes of this rock_; and wee lift our heele against him, O what guilt is here to scratch Christ's breast? when he willeth you to come, and lay head and heart on his breast; this unkindnesse to Christ's troubled soule, is more than sin: sinne is but a transgression of the Law. I grant it is an infinite _But_. But its a transgression of both Law and Love, to spurne against the warme bowels of Love, to spit on grace, on tendernesse of infinite Love. The white and ruddy, the fairest of heaven, offereth to kisse Blacke-Moores on earth, they will not come neere to him. Its a heart of Flint; and Adamant, that spitteth at Evangelike love: _Law-Love is Love_; Evangelike love is more then love, its the Gold, the floure of Christ's Wheat, and of his finest Love. Cant. 5. 6. I rose up to open to my beloved; but my beloved had withdrawne himselfe, and was gone, my soule passed away when he spake. There be two words here considerable, to prove how wounding are sinnes against the love of Christ. 1. _My beloved hath withdrawne himselfe_; the

Text is, _ךָלְעָרָה וַתֵּעָד וַיִּפְגַּשְׁנֵהוּ and my beloved had turned about._ Ari. Mont. circumierat, Pagnin. in the Margen, verterat se, the old Version, _declinaverat._ Christ being unwilling to remove, and wholly goe away, hee onely turned aside, as Jer. 31. 22. _How long wilt thou goe about, O thou back-siding daughter._ This intimateth so much, as Christ taketh not a direct journey to goe away, and leave his owne children, onely he goeth a little aside from the doore of the soule, to testify hee would gladly, with his soule, come in. Now what ingratitude is it to shut him violently away? 2. _My soule was gone_, the old Version is, _My soule melted, at his speaking my soule passed over, or went away_; to remember his ravishing words, at broke my life and made me die: (so is the word elsewhere used).
used) that I remembered a world of love in him, when he knocked, saying *Open to me my sister, my love, my dove*; to sinne, against so great a bond as Grace, must be the sinne of sinnes, and amongst highest sinnes, as is cleare, in thele that sinne against the Holy Ghost; then it must be imposible to give Grace any thing, we but pay our debts to grace; wee cannot give the debt of Grace to Grace in the whole summe.

It cannot then be a sinne intrinsically and of it selfe to bee troubled in soule, if Chrift was under soule-trouble, for sinnes imputed to him.

Hence let me stay a little on these two; First, what a troubled conscience is: Secondly, what course the troubled in soule are to take in imitation of Chrift. A soule troubled for sinne must either be a soule feared and perplexed, for the penall displeasure, wrath, and indignation of God, or the eternall punishment of sinne, as these come under the apprehension of the evil of punishment; or, for sinne as it faileth against the love of God, or for both. In any of these three respects, it is no sinne to be soule-troubled for sinne, upon these conditions: 1. That the soule bee free of faithlesse doubting of Gods love. Now Chrift was free of this, he could not but have a fixed, intire, and never broken confidence of his Fathers eternall love. If we have any sinne in our soule-trouble for sinne, it's from unbeliefe, not from soule-trouble; if their be mud and clay in the streams, it is from the bankes, not from the fountain. Or, 2. if the soule feare the ill of punishment, as the greatest ill, and as a greater then the ill of sinne, there is more passion, then sound light in the feare, this could not be in Chrift; the aversion of the Lords heart, from the party in whom there is sinne, either by reall inherence, or by free imputation, and the in-drawing of rayes, and irradiations, and out-flowings of divine love is a high evil in a soule that hath any thing of the nature of a sonne in him; now there was as much of a sonne in Chrift, as a mans nature could be capable of: and the more of God that was in Chrift, as the fulnepse, the boundlesse infinite Sea of the God-head, overflowed Chrift over all the banks, then for Chrift to be under a cloude, in regard of the out-breathings of eternall love, was in a sort, most violent to Chrift, as if he had beene borne from himsfelfe, and therefore it behoved to be an extreame soule-trouble; Chrift being deprived, in a manner, of himselfe, and of his
What soule-trouble for sinne is.

his onely soules substantial delight and Paradise. And this could not be a sinne, but an act of gracious Soule-sorrow, that sinne and hell intervened between the Moone and the Sunne; the soule of Christ, and his Lord; the more of Heaven in the soule, and the more of God: the want of God and of Heaven is the greater Hell. Suppose we that the whole light in the bodie of the Sun were utterly extinct, and that the Sunne were turned in a body as darke as the outside of a Caldron, that should be a greater losse, then if an halfe penny candle were deprived of light. Christ had more to lose, then a world of millions of Angels; Imagine a creature of as much Angelike capacity, as ten thousand times, ten thousand thousand of Angels, all con-tempered in one; if this glorious Angel were filled, according to his capacitie, with the highest, and most pure and refined glory of heaven; and againe were immediatly stript naked of all this glory, and then plunged into the depth and heart of Hell, and of a lake of more then Hells ordinary temper, of fire and brimstone; or suppose, God should adde millions of degrees of more pure and unmixed wrath and curses, this Angels soule must be more troubled, then wee can easily apprehend; yet this is but a comparison below the thing; but the Lord Jesus in whose person, heaven in the highest degree was carried about with him, being throwne down from the top of so high a glory, to a sad and fearefull condition, an agony, and swea-ting of blood, (God knowes the cause) that shouting and tears of this low condition, drew out that saddest complaint, My God, my God, why hast thou forsaken me? his losse must be incomparably more then all we can say in these shadowes.

This sheweth the cause, why there is not among troubles any so grievous, as the want of the presence of God, to a soule fatte-ned, and feasteth with the continuall marrow and fatnesse of the Lords house. No such complaints read you, so bitter, so pathet-ick, and comming from deeper sense, then the want of the sense of Christ's love. It's broken bones, and a dryed up body to David; it's bitter weeping and crying, like the chattering of a Crane to Ezechiah; it's more then strangling, and brings Job to pray he had been buried in the wombe of his mother, or that he had never been borne, or his mother had beene alwaies great with him; it is swooning, and the soules departure out of the body, sickness and death to the Spouse, Cant. 5. ver. 6.8.
it's Hell and distraction to Homan, Psal. 88. 15. It is to pere-
mish the cursing of the Messenger that brought tidings to his
Father, that a man-child was borne, and a wishing that he
never had being, nor life; it's death to part the lover from the
beloved, and the stronger love bee, the death is the more
death.

But in all that we yet have said, Christ's greatest Soule trou-
ble as a Sonne (for that he was essentially) was in that his holy
soule was fadded and made heauie even to death, for sinne, as
sinne, and as contrary to his Fathers love. The Elect sinned a-
gainst the Lord, not looking to him, as either Lord, or Father:
but Christ payed full deare for sinne; eying God as Lord, as
Father. Wee looke neither to Lord, to Law, nor to Love,
when we sinne; Christ looked to all three, when hee satisfi-
shed for sinne. Christ did more then pay our debts; it was a summe
above price that he gave for us; it is a great question, yea out of
all question, if all mankind redeemed came neere to the worth,
to the goodly price given for ns.

So according to the sense of any happinesse, so must the
Soule-trouble for the losse of that happinesse be, in due propor-
tion. First, as we love, so is sorrow for the losse of what
we love. 

According to the fulnesse of the presence of the Godhead,
so heavy was Christ's losse under descrip-
must have been strong. 2. Because the union with the God-
head, and communion of fulnesse of Grace from the wombe,
must add to his natural faculties, a great edge of sense; his
soule and the faculties thereof were never blunted with sinne;
and the larger the vessell be, the fulnesse must be the greater:
What, or who, of the higheft Seraphims, or Dominions, or
Principalities, among Angels, had so large and capacious a
spirit to containe the fulnesse of God, as Christ had? When
Salomon's heart was larger then the sand in the Sea-shore; and
he was but a shaddow of such a soule, as was to dwell perso-
nally with the fulnesse of the Godhead bodily; O how capaci-
ous and wide must the heart of the true Salomon be? It being
to containe many Seas, and Rivers of Wildome, Love, Joy,
Goodness, Mercy, above millions of S audi, in millions of
Sea-shoares. What bowels of compassion and love, of meeke-
ness,
What soule-trouble for sinnes is.

nefe, gentlenes, of free grace must be in him? Since all thousands of Elected soules fate in these bowels, and were in his heart, to die and live with him, and withall, since in his heart was the love of God in the highest. Love must make a strong impression in the heart of Christ, and the stronger, purer, and more vigorous that Christ's intellectual thoughts and pure apprehensions were, and more steeled with fulness of Grace; his fruition, sense, joy, and love of God, must be the more elevated above what Angels and Men are capable off. Hence it must follow, that Christ was plunged in an uncouth, and new world of extreme sorrow, even to the death, when this strong love was Ecclipsed. Imagine that for one spring and summer season, that all the light, heat, motion, vigour, influence of life, should retire into the body of the Sunne, and remaine there, what darkness, deadness, withering, should be upon flowres, herbs, trees, mountaines, valleys, beasts, birds, and all things living and moving on the earth? Then what wonder, that Christ's Soule was extreamly troubled, his blessed Sunne was now downe, his Spring and Summer gone; his Father a forfaking God, was a new World to him, and I shall not beleev that his complaint came from any error of judgement, or mistakes, or ungrounded jealousies of the love of God: As his Father could not at any time hate him; so neither could he at this time, actus secundo, let out the sweet fruits of his love; the cause of the former is the nature of God, as the ground of the latter is a dispensation above the capacity of the reason of Men or Angels. We may then conclude, that Jesus Christ's Soule-trouble, as it was rationall, and extremely penall; so also it was finneless, and innocent, seldom have we Soule-trouble finneless, but it is by accident of the way. For our passions can hardly rise in their extremity, (except when God is their onely object) but they goe over score, yet Soule-trouble intrinsically is not a finne.

Then to be troubled for sin, though the person be fully persuaded of pardon, is neither sin, nor inconsistent with the state of a justified person; nor is it any act of unbeliefe, as Anti nomians falsely suppose. For (1.) To be in soule-trouble for sin which cannot, to the perfect knowledge of the person troubled, eternally condemn, was in Jesus Christ; in whom there was no spot of sin. And Antinomians say, Sin remaining sin essentially,
What soule-trouble for sinne is.

Initially, must have a condemnatory power: so as its impossible to separate the condemnatory power of the Law, from the mandatory and commanding power of the Law. (2.) Because as to abstaine from sin as it offendeth against the love of God shewing mercy, rather then the Law of God insisting wrath, is spirituall obedience; so also to be troubled in soule for sin, committed by a justified person against so many sweet bonds of free love and grace, is a sanctified and gracious sorrow and trouble of soule. (3.) To be troubled for sin, as offensive to our heavenly Father, and against the sweetnesse of free Grace and tender love, includeth no act of unbeliefe, nor that the justified and pardoned sinner thus troubled is not pardoned, or that hee feareth eternall wrath, (as Antinomians imagine) no more then a sons griefe of mind for offending a tender-hearted father can inferre, that this griefe doth conclude this son under a condition of doubting of his state of son-ship or filiation, or a fearing hee be dis-inherited. Wei may feare the Lord and his goodnesse, Hos. 3.5. as well as wee feare his eternall displeasure. (4.) Sanctified soule-trouble is a soulie commotion and agonie of spirit, for trampling under feet tender love, spurning and kicking against the lovely warmnesse of the flowings of the blood of atonement; checks and love-terrors or love-feavers that Chrifts Princely head was wet with the night-raine, while hee was kept out of his owne house, and suffered to lodge in the streets; and feare that the Beloved withdrew himselfe, and goe seek his lodging elsewhere, as Cant. 5.4,5. Psal. 5.9, 10. and that the Lord cover himselfe with a cloud, and return to his place, and the influence of the rayes and beames of love be悬挂ed; are sweet expressions of filiall bowels, and tenderness of love to Chriift.

Libertines imagine, if the hazard and feare of hell be removed, there is no more place for feare, soule-trouble, or confession: Therefore they teach, that there is no assurance true and right, unless it be without fear and doubting.a. (2.) That to call in question whether God be my deare Father, after, or upon the commission of some hainous sinnes, (as murther, incest, &c.) doth prove a man to be under the covenant of warke,b. (3.) That a man must be so farre from being troubled for sin, that hee must take no notice of his sin, nor of his repentance.c. pg.4

Yea, Dr. Crisp, vol. 3. Serm. 1. pag. 20, 21, 22. faith. There the same ip. 11

Antinomians
error teaching
the nature of
Antinomian errors touching
sorrows for sin,
confeffion, &c.

a Story of the rise, reign, and
ruine of Antinomians, er-
ror 41. pag.8.
b ibid. cr. 20.
c Yea, Dr. Crisp, vol. 3. Serm. 1. pag. 20, 21, 22. faith. There the same ip. 11
was no cause why Paul (Rom. 7.) should fear sin, or a body of death; because in that place Paul doth (faith hee) personate a scrupulous spirit, and doth not speak out of his owne present case, as it was at this time, when hee speaks it; but speaks in the person of another, yet a beleeuer: and my reason is, Paul in respect of his owne person, what became of his sin, was already resolved, Chap. 8. 1. There is now no condemnation, &c. hee knew his sins were pardoned, and that they could not hurt him.

Answ. Observe that Arminius, as also of old, Pelagius, expounded Rom. 7. de semi regenerato, of a halfe renewed man, in whom sense, which inclines to veniall sins, fighs with reason; that so the full and perfectly renewed man might seeme to be able to keep the Law, and be free of all mortall sin. And Crisp doth here manifestly free the justifid man of all sin: why? because hee is pardoned. So then there is no battell between the Flesh and the Spirit in the justifid man, by the Antinomian way to heaven, which on the Fleshes part, that lusteth against the Spirit, deserveth the name of sin, or a breach of the Law: Onely its Asinus meus qui peccat, non ego; as the old Libertines in Calvin’s time saide, The flesh does the sin, not the man; for the man is under no Law, and so cannot sin. But that Paul, Rom. 7. speaks in the person of a scrupulous and troubled conscience, not as its the common case of all the regenerate, in whom sin dwellis, is a foule and fleshly untruth. (1.) To be carnall in part, as Verf. 14. to doe which wee allow not, to doe what wee would not, and what wee hate, to doe, is the common case, not peculiar to a troubled conscience only, but to all the Saints, Gal. 5. 17. (2.) Paul speakeoth not of beleeving, as hee must doe, if hee speake onely of a scrupulous and doubting conscience; but hee speakeoth of καταργείζεσθαι, ποιεῖν, καταργείζεσθαι, working, Verf. 15. doing, 17, 18. willing, 15, 19. not of beleeving onely, or doubting: Now it is not like the Apostle does perfonate a scrupulous foule, of whom hee infinuates no such thing. (3.) A scrupulous and troubled conscience will never yeeld, so long as hee is in that condition, that hee does any good, or that hee belongs to God; as is cleare, Psal. 88. Psal. 38. Psal. 77. 1, 2, 3, 4, &c. but Paul in this case yeeldeth, hee does good, hates evill, delights in the Law of the Lord in the inner man; hath a desire to doe good, hath a law in his mind that
that resieth the motions of the flesh. (4.) Yea, the Apostle
then had no cause to feare the body of sinne, or to judge himself
wretched; this was his unbeleeve, and there was no ground of
his feare; because hee was pardoned, hee knew that he was freed
from condemnation. It was then Paul's sinne, and is the sinfull
scrupulosity of unbeleevers to say, being once justified, Sinne
dwells in me, and there is a law in my members, rebellling against
the law of my mind, and bringing me into captivity unto the law
of sinne; and I am carnall, and fold under sin; and I doe evill,
even that which I hate; for all these are lies, and speeches of
unbeleeve: The justified man sinneth not, his heart is clean, hee
doeth nothing against a law. But I well remember that our Di-
vines, and particularly, Chemnitius, Calvin, Beza, prove against
Papists, that concupiscence is sin after baptisme, even in the re-
generate; and it is called eleven or twelve times with the name
of sin, Rom. c. 6. c. 7. c. 8. and they teach that of Augustine
as a truth, Inest non ut non sit, sed ut non impietur. So we
may use all these Arguments against Libertines, to prove wee
are, even being justified, such as can sin, and doe transgresse the
Law; and therefore ought to confesse these sins, be troubled
in conscience for them, complains and sigh in our fetters, though
wee know that we are justified and freed from the guilt of sin,
and the obligation to eternall wrath. But sin is one thing, and
the obligation to eternall wrath is another thing: Antinomia-
s confound them, and so mistake grossly the nature of sinne,
and of the Law, and of justification. Some imprudently goe
do farre on, that they teach, That believers are to be troubled
in heart for nothing that befalls them, either in sinne, or in
affliction: If their meaning were, that they should not doubtingly,
and from the principle of unbeleeve call in question their
once sealed justification, wee should not oppose such a tenent;
but their reasons doe conclude, That wee should no more be
shaken in mind with sinne, then with afflictions, and the punish-
ments of sin; and that notwithstanding the highest provo-
cation wee are guilty of, wee are alwayes to rejoyce, to feast on
the consolations of Christ. 1. Because trouble for sin ariseth
from ignorance; or unbeleeve, that believers understand not the
work of God for them, in the three Persons; the Fathers ever-
lasting decree about them; the Sons union with them, and head-
ship to them, his merits, and intercession; the holy Spirit's in-
habitation.
A believers soul-trouble for sin.

Propositions clearing the doctrine of a believers soul-trouble.

Trouble of unbeliefe for sin, is so full.

Some fits of the aague of the Spirit of bondage may recure, and trouble a believer.

Habitation in them, and his office toward them, to work all their works for them, till he make them meet for glory. 2. Because such trouble is troublesome to Gods heart, as a friend's trouble is to his friends; but especially, because the Spirit of bondage never returns again to the justified, Rom. 8. 15. (d). But I crave leave to cleare our Doctrine, touching soul-trouble for sin, in the justified person.

After. 1. No doubting, no perplexity of unbeliefe, de jure, ought to perplex the soule once justified, and pardoned. 1. Because the Patent and Writs of an unchangeable purpose to save the elect, and the subscribed and resolved upon Act of atonement and free redemption, in Christ, standeth uncancelled and firm, being once received by faith; the justified soule ought not so to be troubled for sin, as to mis-judge the Lords by past work of saving Grace. 1. Because the believer, once justified, is to beleev remission of sins, and a payed ransom. If now hee should beleev the Writs once signed, were cancelled again, hee were obliged to beleev things contradictory. 2. To beleev that the Lord is changed, and off and on, in his free love and eternall purposes, is a great flandering of the Almighty. 3. The Church Psal. 77. acknowledgeth such mis-judging of God, to be the soules infirmity, Psal. 77. 10. I said, This is my infirmity.

After. 2. Yet, de facto, David a man according to Gods heart, 1 Sam. 1. 2. 11. fell in an old fever, a fit of the diseaee of the Spirit of bondage, Psal. 32. 3. When I kept silence, my bones waxed old, through my roaring all the day long. V. 4. For day and night thy hand was heavy upon me, my moisture is turned into the drought of summer. So the Church in Asaph's words, Psal. 77. 2. My sore ran in the night, and ceased not; either his hand was bedewed with tears in the night, as the Hebrew beareth; or a boyl of unbeliefe broke upon me in the night, and strock not. Ver. 7. Will the Lord cast off for ever? will hee be mercifull no more? Then faith and doubting both may as well be in the soule, with the life of God, as health and sickness in one body, at sundry times; and it is no argument at all of no spirituall assurance, and of a soule under the Law or covenant of works, to doubt: as sickness argueth life, no dead corpse is capable of sickness, or blindness; these are inqirmities that neighbour with life: so doubting with sorrow, because the poore
poore soule cannot, in that exigence, beleve, is of kin to the life of
God: the life of Jesus hath infirmities, kindly to it, as some
diseases are hereditary to such a family. 2. The habit or state
of unbeliefe is one thing, and doubtings and love-jealousies is
another thing. Our love to Christ is sickly, crazie, and full of
jealousies and suspicions. Temptations make false reports of
Christ, and wee easily beleve them. Jealousies argue love, and
the strongest of loves, even marriage-love. 3. By this, all acts
of unbeliefe in soules once justified, and sanctified, should be
unpossible. Why, then the Lords Disciples had no faith, when
Christ said to them, Why doubt ye, O yee of little faith? It
happily may be answered, that the Disciples Mat. 8. doubted
not of their son-ship, but of the Lords particular care in bring-
ing them to shore, in a great sea-storme. To which I answer,
Its most true, they then feared bodily, not, directly, soule-ship-
wrack: but if it was sinfull doubting, of Christs care of them,
Master, carest thou not for us? the point is concluded, That
doubting of Christs care and love may well inferre, a soule
is not utterly void of faith, that is in a doubting condition.
4. The morning dawning of light, is light; the first springing
of the child in the belly, is a motion of life; the least warmings
of Christs breathings, is the heat of life: When the pulse of
Christ new framed in the soule moveth most weakly, the new
birth is not dead; the very fwonings of the love of Christ can-
not be incident to a buried man. 5. When Christ rebuketh
little faith and doubting, hee supposeth faith: hee who is but a
finking, and cryeth to Christ, is not drowned as yet. 6. The
Disciples prayer, Lord increase our faith; Christs praying that
the faith of the Saints, when they are winnowed, may not faile;
the exhortation to be strong in the Lord, and in the power of his
might, prove, the Saints faith may be at a stand, and may stag-
ger and slide. 7. The various condition of the Saints; now
its full moon, againe no moon light at all, but a dark ecclipse;
evidenceth this truth. The beleever hath flowings of strong acts
of faith, joy, love; supernatuarall passions of Grace arising to an
high spring-tide, above the banks and ordinary coasts; and ag-
gain, a low-ground ebbe. The condition in ebings and flow-
ines, in full manifestations and divine raptures of another world,
when the wind bloweth right from heaven, and the breath of
Jesus Christes mouth, and of sad absence, runneth through the

E 2
Song
Song of Solomon, the book of the Psalms, the book of Job, as thread through a web of silke, and veins that are the strings and spouts carrying blood through all the body, lesser or more.

After. 3. The justified soul once pardoned, receiveth never the Spirit of bondage, Rom. 8. 15; to fear againe, eternall wrath; that is, This Spirit in the intension of the habit, such as was at the first conversion, when there was not a graine of faith; doth never returne, nor is it consistant with the Spirit of Adoption. Yet happily it may be a question, if a convert brought in with much sweetnesse, and quietnesse of Spirit, shall fall in some hainous sinne, like the adultery and murther of David, have not greater vexation of Spirit, then at his first conversion, but more supernaturall.

But yet this must stand as a condemned error, which (a) Libertines doe hold, That frequency, or length of holy duties, or trouble of Conscience for negleect thereof, are all signs of one under a Covenant of Works. And that which another (b) of that way, faith in a dangerous medicine for wounded soules. Where there is no Law, (as there is none in, or over the justified soul) there is no transgression, and where there is no transgression, there is no trouble for sinne, all trouble arising from the obligation of the Law, which demandeth a satisfaction of the soul, for the breach of it, and such satisfaction as the soul knows it cannot give, and thereby remains unequet; like a debtor that hath nothing to pay, and the Law too, being naturally in the soul, as the Apostle faith, The Conscience accusing, or else excusing. It is no marvell, that such soules should be troubled for sinne, and unpacified, the Law having such a party, and engament already within them; which holding an agreement with the Law, in Tables and Letters of stone, must needs worke strongly upon the spirits of such as are but faintly and weakely inlightned, and are not furnished with Gospel enough to answer the indiements, the convictions, the terrors, the curses which the Law brings. And a third, (c) And indeed, Gods people (faith he) need more joyes after sinnes, then after afflictions, because they are more vast downe by them; and therefore God useth sinnes, as means by which he leades in his joyes into them in this world, and also in the world to come, their sinnes yeeld them great joyes; Indeed, in some respectts, they shall joy most at the last day, who have

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(a) Story of the rise, reign, errror, 70, pag. 13

(b) Saltmarsh Free Grace, art. 6, pag. 44

(c) Dangerous and unsound positions of Antinomians touching trouble for sinne in the justified
that E3

have sinned least; But in other respects, they have most joy, who have sinned most; (for sinne they little or much, they all shall enter into joy at last,) &c.

Now all this is but a turning of Faith into wantonness, whereas Faith of all graces, moveth with lowest sayles; for Faith is not a lofty, and crying, but a soft moving, and humble grace; for then David being moved, and his heart smiting him at the rents of King Sauls garment, should be under a covenant of works, and so not a man according to Gods owne heart, for a smitten heart is a troubled soule. David, Abra- ham, Rom. 4. and all the Fathers under the Law, were justified by the imputed righteousness of Christ, apprehended by Faith, as we are Rom. 4. 23. Now it was not written for Abra- hams sake onely, that it was imputed to him. Ver. 24. But for us also, &c. David ought not to have been troubled in soule for sinne, for his sinnes were then pardoned; nor could the Spirit of the Lord so highly commend Josiah's heart-melting trouble at the reading and hearing of the Law: nor Christ owne the teares and Soule-trouble of the Woman, as comming from no other spring, but much love to Christ, because many sinnes were pardoned; if this Soule-trouble for sinne had argued these to bee under the Law, and not in Christ; nor can it be said, that the Saints of old were more under the Law, then now under the Gospel, in the sense we have now in hand: that is, that we are to be lesse troubled for sinne then they, because our justification is more perfect, and the blood of Christ had lesse power to purge the Conscience, and to satisfie the demands of the Law before it was shed, then now when it is shed: or that more of the Law was naturally in the hearts of David, Josiah, and the Saints of old, and so, more naturally, unbeliefe must be in them, then is in us, by nature, under Gospel mani- festations of Christ. Indeed, the Law was a severer Pedagogue to awe the Saints, then in regard of the outward dispensation of Ceremonies, and Legall strictness; keeping men as malefa- tors in close prison, till Christ should come. But imputation of Christs righteousness, and blessedness in the pardon of sinne, and so freedome from Soule-trouble for eternal wrath; and the Lawes demanding the Conscience to pay, what debts none were able to pay, but the Surety onely, was one, and the same to them, and to us; as Psal. 32. 1, 2. compared with Rom,
Soule-trouble for sinne in the justified.


Gal. 3. 10. For as many as are of the works of the Law, are under the curse: Then there must be none redeemed under the Old Testament, nor any justified, contrarie to express Scriptures, Psal. 32. 1, 7. Rom. 4. 1, 2, 3, 4, 5, 6. Gal. 3. 14. Acts 11, 16, 17. Rom. 10. 1, 2, 3. Now Acts 15. 11. We believe that through the grace of the Lord Jesus, we shall be saved as well as they. And as they were blessed, in that their transgression was forgiven, and their sinne covered, and that the Lord imputed no iniquity to them, Psal. 32. 1, 2. our blessedness is the same, Rom. 4. 6, 7, 8. and Christ as he was made a curse for them, so for us; that Gal. 3. 14. the blessing of Abraham might come on us the Gentiles, through Jesus Christ, that we might receive the promise of the Spirit, through faith.

And God sent forth his Sonne made of a Woman, made under the Law; for the Jewes who are heires were under Tutors, as we are under the Morall Law by nature, that we might be redeemed by him, That wee, who are under the Law, might receive the adoption of Sonnes, Gal. 4. 1, 2, 3, 4. And God gave the like gift to the Gentiles, that he gave to the Jewes, even repentance unto life, Acts 11, 16, 17. Then the Law could crave them no harder then us; and they were no more justified by works, then we are. Yea following righteousness, they attained it not, because they sought it not by faith, but as it were by the works of the Law; for they stumbled at the stumbling stone, that was layed in Sion, Rom. 9. 31, 32, 33. And they being ignorant of Gods righteousness, and going about to establish their owne righteousness, have not submitted themselves to the righteousness of God, Rom. 10. 1, 2, 3. and so came short of justification by Grace, so doe we. If then to the justified Jewes, There was no Law, no transgression, and no trouble for sinne; all trouble of Conscience arising from the obligation of the Law; as it must bee, because they were freed from the curse of the Law, and justified in Jesus Christ, by his Grace, as we are; then were they under no limiting of heart, nor wounding of Conscience more then we are; which
is manifestly false in David, and in Josiah, and many of the Saints under the Old Testament. Hence what was sinnefull and unbeleevving Soule-trouble for sinne to them, must be sinnefull Soule-trouble to us in the same kind. The Law did urge the Jewes, harder then us, in regard of the Mosaical burden of Ceremonies, and bloody Sacrifices, that pointed out their guiltinesse, except they should flee to Christ; (2.) In regard of God's dispensation of the severer punishings of Law-transgreeting, and that with temporarie punishments, and rewarding obedience with external prosperity: (3.) In urging this Doctrine more hardly upon the people, to caule them not rest on the letter of the law; but seeke to the promised Messiah, in whom onely was their righteoufnesse; as young heires and minors are kept under Tutors, while their Non-age expire: but (1.) Who dare say, that the Saints under the Old Testament, who lived and dyed in the case of remission of sinnes, of salvation and of peace with God, Gen. 49. 18. Psal. 37. 37. Psal 73. 25. Prov. 14. 32. Isai. 57. 1, 2. Hebr. 11. 13. Psal. 32. 1, 2. Micha. 7. 18, 19. Isai. 43. 25. Jerem. 50. 20. Psal. 31. 5. and were undoubtedly blessed in Christ, as we are, Psal. 119. 1, 2. Psalm. 65. 4. Psalm. 11. 1, 2, 3. Psal. 144. 14. 15. Psal. 146. 5. Job 5. 17. Psalm. 84. 4. 5. and dyed not under the curse of God, or were in capacity to be delivered by Christ, after this life, from the wrath to come, and the curse of the Law? (2.) That they were to trust to the merit of their owne works, or seeke righteoufnesse in themselves, more then we? (3.) Or that they beleived not, or that their Faith was not counted to them for Righteoufnesse, as it is with us? Gen. 15. 5, 6. Rom. 4. 3, 4, 5, 6, 7, 8. Psal. 32. 1, 2. (4.) Yea, they beleiving in the Messiah to come, were no more under the Law, and the dominion of sinne, then we are, Rom. 6, 6, 7, 8, 9. Rom. 7. 1, 2, 3, 4, 5, 6, 7. Rom. 8. 1, 2. Micha 7. 18, 19. Isai. 43. 25. Jer. 50. 20. Psal. 32. 1, 2. but under grace, and pardoned, and saved by Faith, as we are, Heb. 11. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13. Gal. 3. 10, 13. Acts 11. 16, 17. Rom. 9. 31, 32, 33. (5.) Yea, the Law was no lesse a Letter of condemnation to them, then to us, Rom. 8. 2, Rom. 10. 3. Dent. 27. 26. Gal. 3. 10, 13. 2 Cor. 3. 7, 8, 13, 14, 15. (6.) They drank of the same spiritual Rocke with us, and the Rocke was Christ, 1 Cor. 10. 1, 2, 3, 4. Heb. 13. 8. and were saved by grace, as well as we, Acts 15. 11. 2. It's,
2. It's true, Josiah's tenderness of heart, David's smiting of heart, the Woman's weeping, even to the washing of Christ's foot with tears, Peter's weeping bitterly for the denying of his Lord, as they were woundings, and Gospel-affections, and commotions of love issuing from the Spirit of adoption, of love, grace, and nothing but the Turtles love-forrow; so it is, most false, that they were no soul trouble for sin, as if these had beene freed from all the Law of God, and these soul-commotions were not from any sense of the curse, or the Law, or any demands of Law, to pay what justice may demand of the selfe-condemned sinner; yet were they acts of soul-trouble for sin, as sin: and it shall never follow, that the parties were under no transgression, and no law, because under no obligement to eternal wrath; for such an obligation to eternal wrath, is no chain which can tye the sons of adoption, who are washed, justified, pardoned; and yet if the justified and pardoned say, they have no sin, and so no reason to complain under their fettlers, and sigh as captives in prison, as Paul doth, Rom. 7. 24. nor cause to mourn for in-dwelling of sin, they are liars and strangers to their owne heart, and doe sleep in deep security; as if sin were so fully removed both in guilt and blot, as if tears for sin as sin should argue the mourning party to be in the condition of those who weep in hell, or that they were no more obliged to weep; yea, by the contrary, to exercise no such affection, but joy, comfort, and perpetuated acts of solace and rejoicing; as if Christ had, in the threshold of glory, with his owne hand wiped all tears from their eyes already.

3. Nor see I any reason why any should affirme, That the Law is naturally as a party in the soules of the either regenerate and justified, or of those who are out of Christ. (r.) For the Law's in-dwelling, as a party ingaging, by accusing and condemning, is not naturally in any sonne of Adam; because there is a sleeping conscience, both dumb and silent naturally in the soule: and if there be any challenging and accusing in the Gentile-conscience, Rom. 2. as stirring is opposed to a silent and dumb conscience that speaketh nothing, so the Law-accusing is not naturally in the soule; a spirit above nature (I doe not mean the Spirit of regeneration) must work with the Law, else both the Law and sin lie dead in the soule: the very law of nature lieth as a dead letter, and stirreth not, except some wind blow more
or lefse on the soule: Rom. 7.8.9. (2.) That the Law wakeneth any sinner, and maketh the drunken and mad sinner see himselfe in the sea, and falling down the river to the chambers of death, that hee may but be occasioned to cast an eye on shore, on Jesus Christ, and with a landing on Christ, is a mercy that no man can father on nature, or on himselfe. (3.) All sense of a sinfull condition, to any purpose, is a work above nature; though it be not ever a fruit of regeneration. (4.) Its true, Christ teacheth a mans soule, through the shining of Gospel-light, to answer all the enditements of the Law, in regard that Christ the Ransomer stops the Law's mouth with blood, else the sinner can make but a poore and faint aduocation for himselfe; yet this cannot be made in the conscience without some soule-trouble for sin. (5.) Its strange that Gods people need more joy after sinne, then after affliction; and that in some respect, they have most joy, who have sinned most: Sure, this is accidentall to sin, this joy is not for sin; but its a joy of loving much, because much is forgiven. Forgiveness is an act of free grace, sin is no work of grace: Sin grieves the heart of God, as a friend's trouble is trouble to a friend: the believer is made the friend of God, Joh. 15.15. and it must be cursed joy that lay in the womb of that which is most against the heart of Christ; such as all sin is. Yea, to be more troubled in soule for sinnes, then for affictions, smelleth of a heart that keeps correspondance with the heart and bowels of Christ, who wept more for Jerusalems sins, then for his owne afflictions and crose. As some ounces of everlasting wrath in the Law, with a talent weight of free Gospel-mercy would be contempered together to cure the sinner; so is there no rationally way to raise and heighten the price and worth of the soule Redeemer of sinners, and the weight of infinite love so much, as to make the sinner know how deep a hell hee was plunged in, when the bone aketh exceedingly for that the Gospel-tongue of the Physician Christ should lick the rotten blood of the soules wound, speaketh more then imagina ble free-love. Nor doe wee say, that Gospel-mourning is wrought by the Law's threatnings, then it were servile sorrow; but its wrought by the doctrine of the Law, discovering the soulnesse and sinfulnesse of sin, and by the doctrine of the Gospel, the Spirit of the Gospel shining on both: Otherwise, founs, breathings, letters of either Law or Gospel, except the F

breathings
Pardon of sin not ever a removal of eternall wrath.

Sin is pardoned otherwise then in removal of obligation to eternall wrath.

breathings of heaven shine on them and animate them, can doe no good.

Afer. 4. Sinnes of youth already pardoned as touching the obligation to eternall wrath, may so rise against the childe of God, as he hath need to aske the forgivennesse of them, as touching the removing of present wrath, sense of the want of Gods presence, of the influence of his love, the cloud of fadness: and deadnes, through the want of the joy of the Holy Ghost; and ancient consolations of the dayes of old. Psal. 90. 7. Wee are consumed in thy wrath, and by thy hot displeasure we are terrified. Verf. 8. Thou hast set our iniquities before thee, and our secret sinne in the light of thy face. This was not a motion of the flesh in Moses the man of God. Antinomians may so dreame, the furie of the Lord mixed hot against his people: so faith the Spirit of God: nor is this conceit of theirs to be credited against the Text that Moses speaketh in regard of the reprobate party; Moses by immediate inspiration doth not pray for the beauty and glory of the Lord, in the sense of his love to be manifested on a reprobate partie. Antinomian Preachers in our times confesse sinnes in publike, but its the sinnes of the reprobate and carnall multitude, that are in the Society mixed with the godly; they thinke it a worke of the flesh to confesse their owne sinnes: this is to steal the word of the Lord from his people. So David, Psal. 25. 7. Remember not the sinnes of my youth, nor my transgressions. The sinnes of his youth, as touching obligation to eternall wrath, were pardoned, I question it not; but in regard, God was turned from him in the flamings of love, and his sinnes sealed up in a bagge in regard of innumerable evils that lay on him: he prayeth, Verf. 16. Turn thee unto me. Hebr. Set thy countenance on me. Gods favour in the sense of it, was turned away; and Verf. 18. Looke upon mine affliction and paine, and forgive all my sinnes; the word

NEW] with a point in the left side of W. is to carry away. Jerome

answer, take away all my sinnes Isai. 53. 4. hee carried, or did beare as a burden our iniquities. Vatablus, portavit. Pagnin.

parce, condona, Spare or pardon all my sinnes: then sinne here is pardoned onely according to the present paine and grieue of body and soule that was on David, Psal. 39. 4. For mine iniquities are gone over mine head: as a heavy burden,
Pardon of sin not ever a removall of eternall wrath

They are too heavie for me. Wee have no reason to believe that David thought himselfe already a condemned man, and now in hell, though some sparkes of hell's wrath and fire, not in any sort as satisfactory to divine justice, or as a fruit of God's hatred and enmity, can fall on the children of God; yet its not imaginary, but reall anger. God was really angry with Moses at the waters of strife. The thing that David did against Uriah displeased the Lord: not in David's opinion onely. And though the hell for a time in the soule of God's children, and the hell of the reprobate, differ in essence and nature, in that the hell of the reprobate is a satisfactory paine, 2. and that it floweth from the hatred of God; but the hell of the godly not so: yet in this materially they are of the same size; that the one as well as the other, are coales, and flames of the same furnace; and neither are imaginary. Then againe, Sinses of youth long-agoe pardoned, though sometimes dearly beloved, are like the ghost of a deare friend some yeares agoe dead and buried, that re-appeareth to a man, as dead Samuel did to Saul; look how loving and deare they were alive, they are now as terrible and dreadfull, when they appear to us living out from the land of death: so are sins of youth, when they rise from the dead, and were pardoned in Christ long-agoe, they appeare againe to David, and Job, and the Saints, with the vail and mask or hew of hell, and sealed with temporary wrath. Psal. 99. 8. Thou wast a God that pardonedst, or forgavest them, though thou tookest vengeance of their inventions. The same word  עָנָּה is given to God, when hee taketh vengeance on his enemies, Num. 35. 2. Esay 1. 24. I will be avenged of mine enemies. 2 King. 9. 7. That I may avenge the blood of my servants the Prophets. So is the word רָעָה vengeance used, Dent. 32. 43. Hee will render vengeance to his adversaries. And if one and the same temporary judgement in the two Thieves that were crucified with Christ, be so differenced; that mercy is stamped on the same death to the one, and wrath to the other; wee may well say there is a temporary vengeance and wrath, that befalleth both the Saints and the Reprobate in this life; and the difference is in the mind and intention of God, in both. And that God pardoneth sin, when hee removeth temporary wrath: So 2 Sam. 12. 13. Nathan saith to David, The Lord also hath caused by
Pardon of sin not even a removall of eternall wrath.

Sine to passe away, why? Thou shalt not die. This is meant of temporall death especially; as the context cleareth, V.10. The sword shall not depart from thine house. And V.14. The child borne to thee shall surely die. Then the Lords putting away of Davids sin, was in loosing him from the sword, in his own person, not in his house and children; for by proportion of divine justice, (though tempered with mercy) the Sword was punished with the Sword. I doe not exclude relaxation from eternall punishment, but remission going for relaxation of punishment. Then as there be two sorts of punishments, one temporary, and another the eternall wrath to come; so there are in Scripture two sorts of remissions, one from the temporary, another from eternall punishment. Therefore sin is put for punishment, Gen.4.13. Mine iniquity (faith. Cain) is more then I can bear; or, My punishment is more then I can bear. Levit.24.15. Hee that curseth his God, shall beare his sinne. Ezek.23.49. And yet shall beare the sinnes of your Idols. Num. 9.13. The man that is cleane— and forbeareth to eat the Pashe-oven, he shall beare his sinne. So when God layeth sin to the charge of the sinner, in punishing it, hee is said to lay a burden on the sinner, 2 King.9.25. And to remove this burden, is to pardon the sin. 2 Chron.7.14. If my people humble themselves, then will I heare from heaven, and will forgive their sinne, and will heale their land, by removing the locusts and the pestilence. See, the pardoning of their sin is expressed to be the removing of the locusts and pestilence. And to call sins to remembrance, is to punish sin: The Shunamite faith, 1 King. 17.18. Art thou come to me (O man of God) to call my sin to remembrance, and to lay my sinne? Job complaineth, c. 13. 26. Thou makest me to possesse the iniquities of my youth. Now though out of unbeliefe hee might apprehend, that hee was cast off of God, and a man rejected of God; and that his sins were never pardoned, and hee himselfe never delivered from the wrath to come; these legall thoughts might keep Job in a distance from God, to his owne sinfull apprehension; yet it shall be impossible to prove, that Job in all these complaints had no other; but a meere legall esteeme of Gods dispensation; and that 2. God stamped not temporary wrath, and the paine of a hidden and over-clouded God, the substraction of the sense of divine manifestations of love, (the Lord standing behind the wall).
Pardon of sin not ever a removal of eternal wrath.

wall) in all these afflictions. Now it's known, that as these are often trialls of the faith of the Saints, yet are they soure fruits of our fleshly indulgence to our carnall delights, and of our not opening to our Beloved, when hee knocketh, Cant. 5. 2, 3, 4, 5, 6. And though the godly doe stedfastly beleive their salvation is in a Castle, above flowing; yet in reason, sin bringing broken bones, Psal. 51. 10. a sad cloud, the damming up of a spring of Christ's love spread abroad in the heart, a temporary hell in the soule, it must be sorrowed for, hated, mourned for, confessed; and yet in all these there is no necessity of such a Law-spirit of bondage to work these, nor is faith in any sort diminished; but put to a farther exercise. And the same sad fruits follow from the sins of the Saints under the New Testament, as may be cleared from Revel. 2, 5, 16, 22. Revel. 3, 3, 17, 18. 2 Cor. 1, 8, 9, 10. 2 Cor. 2, 7. 2 Cor. 7, 5, 6, 7. Revel. 3, 20. John. 14, 1. Nor can wee thinke, that the strictnesse of the Law gave those under the Law an indulgence not to be a white troubled in soule for sin, as it over-clouded the influence and flowings of divine love; suppose they had assurance of freedome from the wrath to come, as is evident in the Spouse, Cant. 5, 1, 2, 3, 4, 5, 6. and chap. 2, 16, 17. chap. 4, 7. Nor is it true, that Gospel-grace and liberty entitlcth the Saints now to such wantonnesse of peace, as that persons fully assured of deliverance from the curse of the Law, are never to be troubled for sins committed in the state of free justification; nor are they any more to mourn, nor groan under sins captivity, nor to confess sin, in regard that Christ's bloud hath washed soul, & eyes, and faces from all tears; and the salvation of the Saints in this life is not in hope onely, as wheat in the blade, but actual, as in the life to come; and therefore, holy walking and good works can no more be means of the way to the Kingdom, (as M. Towne and other Antinomians say) then motion within the City can be a way to the City, in regard the man is now in the City, before hee walk at all. 

Asser. 5. If Jesus Christ had soule-trouble, because of divine wrath, for our sin, and was put to a sweat of bloud, God roasting Christ quick in a furnace of divine justice, though every blobe of sweat in the Garden was a sea of free grace, not his eyes onely, but his face and body did sweat out free love from his soule, Luk. 22, 44. Heb. 5, 7. what must soule-trouble be in a fired conscience? Its no wonder that wicked men, wrest-
ling with everlasting vengeance, cannot endure it. The Devil's predominant sin being blasphemous despair, he tempts most to his own predominant sin; the issue and small intent of all his temptations is despair: because Devils are living and swimming in the sphere and element of justice, they cannot bear it; they cry to Christ, the whole company and family making the despit of Christ a common cause, Art thou come hither behaw, to torment us before the time? Mat.8.29. Pro.18.14. The spirit of a man will bear his infirmity, the spirit is the finest metal in the man, but a wounded spirit, who can bear that? So the Hebrew readeth. Any thing may be borne, but break the man's soul; and break the choicest pece in the soul, the conscience, who can then stand? As conscience is the sweetest bosom-friend of man, so it is the sorest enemy. David is persecuted by his Prince, and he beareth it; Jeremiah cast in the dungeon by the Rulers, Priests, and Prophets, and he overcometh it; Job persecuted by his friends, and he standeth under it; Christ betrayed and killed by his owne servants and kinsmen, and he endureth it; the Apostles killed, scourged, and imprisoned by the Jews, and they rejoice in it. But Judas is but once hunted by a Fury of hell in his owne breast, and he leaps over-board, in a sea of infinite wrath: Cain, Saul, Achitophel, cannot endure it; Spirit roareth as a Bear, and cryeth out, O that I were above God; though wee may hope well of his eternal state. Nero after to his other blouds hee had killed his Mother Agrippina, hee could not sleep, hee did often leap out of the bed, and was terrisied with the visions of hell. Eternity, the resurrection, and the judgement to come, are virtually in the conscience. 2. What is feare? A tormenting passion. To hang a living man, by an untwisted thred, over a river of unmixt, pure vengeance, and let the thred be wearing weaker and weaker, what horor and palesesse of darkness must be on the soul? 3. What sorrow and sadnesse, when there is not a shadow of comfort? But 4. positive despair, rancour, and malice against the holy Majesty of God; when the soul shall wish, and die of burning desire, to be above and beyond the spotlesse effence of the infinite Majesty of God; and shall burne in a fire of wrath against the very existence of God, and blaspheme the Holy One of Israel, without date. Job saith of such, (chap.27.20.) in this life, Terrors take hold of him as wa-
But consider what it is to the Saints; Job complaineth, chap. 14. 16. Doest thou watch over my sinne? V. 17. My transgression is sealed up in a bag, and thou seest up mine iniquity. Vat. Thou appearest to be a watchfull observer of mine iniquity, and addest (as Ari. Monta.) punishment to punishment, sewing sin to sin, to make the bag greater than it is. Now though there be a mis-judging unbeliefe in the Saints, yet it is certaine God doth inflict penall desertsions, as reall peecees of hell, on the soules of his children, either for triall, as in Job; or punishment of fin, as in David; whose bones were broken for his adultery and murther, Psal. 51. 10. and whose moisture of body was turned into the drought of summer, through the anger of God in his soule, till the Lord brought him to the acknowledgement of his sin, and pardoned him, Psal. 32. 3, 4, 5, 6. But some will say, Can the Lord inflict spirittuell punish-ment, or any of hell, or the least coale of that black furnace up- on the soules of his owne children? To which I answer, Its but curiosity to dispute whether the paines of hell, and the flames and spakles of reall wrath, which I can prove to be re- ally inflicted on the soules of the Saints in this life, be penal- ties spirittuell, different in nature. Certaine there be three char- acters sealed and engraven on the paines of the damned, which are not on the reall soule-punishments of divine wrath on the soules of the Saints. As 1. What pieces of hell, or broken chips of wrath are set on upon the soules of deserted Saints, are honied and dipped in heaven, and sugared with eternall love. God's heart is toward Ephraim as his deare child, and his bow- els turned within for their misery, even when hee speaks against them; Jer. 31. 20, 21. But the coals of the furnace cast upon reprobates, are dipt in the curse of God; yea so as in a small afflication, even in the mis-carrying of a basket of bread, and the losse of one poore oxe, there is a great Law-curfe, and intolerable vengeance; Deut. 27. 26. Chap. 28. 17, 21. And againe, in in the in-breaking of a sea and flood of hell in the soule of the child of God, a rich heaven of a divine presence, Psal. 22. V. 1, 89. Psal. 18. 4, 5, 6. (2.) The hellish paines inflicted on reprobates, are Law-demands of satifactory vengeance, and pay- ment to pure justice; but fire-flashes, or flamings of hell on the deserted Saints, are medicinall, or exploratory corrections, though
though relative to justice and punishments of sin, yet is that justice mixed with mercy, and exacteth no Law-payment in those afflictions. 3. Despaire, and blasphemous expostulating and quarrelling divine Justice, are the inseparable attendants of the flames and lashings of wrath, in reprobates; in the godly there is a clearing of justice, a submission to God, and a silent Psalm of the praise of the glory of this justice, in this temporary hell, no lesse then there is a new Song of the praise of free grace in the eternall glory of the Saints, perfected with the Lamb.

Nor should this seem strange, that God punisheth the sins of his children with such spiritual plagues of unbeleeve, and jealousies, and lying mis-judging of God in their sad desertions, more then that the Lord punished the lifted-up heart of Hezekiah with leaving him to fall on his owne weight; and Davids idlenesse and security, with letting him fall in adultery; and Peter's selfe-confidence, with a foule denying of his Lord. But its a sad dispensation, when God cleaveth a Saint with a wedge of his own timber; and linketh one sinfull mis-judging of God, in this feaver of soule-desertion, to another: and justice feweth (in a permissive providence) one sin to another, to lengthen the chaine, if free Grace, a linck of Gold, did not put a period to the progress thereof. Now wee are not to look at this as an ordinary calamity: Job's expressions are very full, chap. 6. 4. For the arrowes of the Almighty are within me, the payson whereof drinketh up my spirit: the terrorrs of God doe set themselves in array against me. An arrow is a deadly weapon, when its shot by a man, or by an Angel; but its softe as oyle in comparison of the arrow of the Almighty. 1. Its the arrow, of . The Almighty did frame and mould, and whet it in heaven. 2. The arrow was dipt in payson, and hath art from hell and divine justice. One Devils is stronger then an hoast of men; but legions of Devils are mighty strong, when such Archers of hell are sent to shoot arrowes that are poysoned with the curse and bloudy indignation of heaven. 3. What a sad stroke must it be, when the armes of Omnipotency draweth the bow? The armes of God can shogg the mountaines and make them tremble, and can move the foundation of the earth out of its place, and take the globe of heaven and earth and can cast
call it out of its place, more easily then a man casts a shung stone
out of his hand. When hee putteth forth the strength of Om-
nipotency against the creature, what can the man doe? 4. E-
very arrow is not a drinking arrow; the arrowes of divine wrath
drinke bloud. Suppose a thousand horfe-leeches were set on a
poore naked man, to drink bloud at every part of his body, and
let them have power and art to stick out the marrow, the oyle,
the sap of life, out of bones and joynts; say also that one man
had in his veins a little sea of bloud, and that they were of more
then ordinary thirst and power to drink the corple of the living
man, as dry as strawes or flaxe; what a paine would this be?
Yea, but it were tolerable. 5. Arrowes can but drink bloud;
arrowes are shot against the body, the worst they can doe is to
drink life out of liver and heart, and to pierce the strongest
bones; but the arrowes of the Almighty are shot against spirits
and soules: The spirit is a fine, fubtile, immortall thing. Isai.
31.3. The horses of Egypt are flesh, and not spirit. The spirit is
more God-like nature, then any thing created of God. The
Almighty's arrowes kill spirits, and soules: There's an arrow
that can pierce flesh, joynts, liver, heart, bones, yea but through
the soule also: Never an Archer can fhoote an arrow at the
soule; but this the Almighty can doe. Say your arrow killed
the man, yet the soule is saved. 6. Many love not their life
to death, as the witnesses of Jesus: Death is death, as cloathed
with apprehensions of terror; no man is wretched, actu secun-
do, within and without, but hee that believeth himselfe to be
so; here are terrors, selfe-terrors: Jeremiyah could prophesie
no harder thing against Pasbur; The Lord (faith hee) hath not
called thy name Pasbur, but Magor-missabib. Jer.20.3. Thou
shalt be a terror to thy selfe. Compare this with other paines;
Job would rather chuse strangling, or the dark grave; and the
grave to nature is a sad, a black and dreadfull house; but a be-
leeuer may get beyond the grave. What doe the glorified spir-
its feare a grave now; or are they afraid of a coffin, and a
winding-sheet, or of lodging with the wormes and corruption?
or is burning quick a terror to them? No, not any of these can
run after or over-take them; and they know that. But selfe-ter-
rors are a hell carried about with the man in his bosome, hee
cannot run from them. Oh! hee lieth down, and hell bedderh
with him; hee sleepeth, and hell and hee dreame together; he
riseth,
riseth, and hell goeth to the fields with him; hee goes to his
garden, there is hell. Its observable, a Garden is a Paradise by
art; and Christ was as deep in the agonie and wrestlings of
hell for our sins, in a garden, a place of pleasure, as on the crosse,
a place of torment. The man goes to his table, O! hee dare
not eat, hee hath no right to the creature; to eat is sin, and hell;
so hell is in every dish: To live is sinne, hee would faine chuse
strangling; every act of breathing is sin and hell. Hee goes to
Church, there is a dog as great as a mountaine before his eye:
Here be terrors. But what, one or two terrors are not much;
though too much to a soule spoyle of all comfort. 7. The
terrors of God (God is always, in this sad play) doe set them-
selves in battell array against me. Or, Chap. 16. 13. His ar-
chers compassed me about round. Hebr. his great ones; or, his
bow-men (because they are many, or because the great ones did
fight after -off) have besieged me. So 2 Chron. 17. 9. 1 Sam.
7. 16. Samuel went in a circuit to Bethel, and Gilgal, and Mif-
pheb. And Job. 6. 3. The ball besiege Jericho. The wrath of God
and an army of terrors blocked up poor Job, and stormed him.
Now here be these sore pressures on the soule, 1. The poore
man cannot look out to any creature-comfort, or creature-help.
Say that an Angel from heaven would stand for him, or a good
conscience would plead comfort to him, it should solace him;
but the man cannot look out, nor can hee look up, Psal. 40. 17.
The enmity of God is a sad thing. 2. A battell array is not of
one man, but of many enemies: Say the man had one soule, it
should be his enemy; and that hee had a hundred soules, hee
should have a hundred enemies; but as many millions of
thoughts, as in his wearisome nights escape him, hee hath as ma-
ny enemies; yea, as many creatures, as many stones of the field,
as many heaps, so many enemies. Job 5. 23. Hes. 2. 8. Christ
gave to the Father Propositions of peace, and to the poore
soule under sense of wrath, they are nothing: The feare of hell
is a part of real hell to the man who knowes no other thing,
but that hee is not reconciled to God. Creatures behind him,
and before him, heaven above, and earth below, and creatures
on every side, within and without, stand with the weapons of
heaven, and of an angry God, against him; friends, wife, ser-
vants, acquaintance, have something of wrath and hell on them;
the man in his owne thought is an out-law to them all; and the
Leader.
Leader of all these Archers is God. God, God is the chiefest party. See Job 19.12, 13, 14, 15, 16, 17. And there you see, brethren, acquaintance, kinsfolke, familiar friends, man- servant, maid- servant, wife, young children, bone, skin, flesh, are all to Job as coals of the fire of hell. And Isa. 8.21, 22. Men in this shall curse their king, and their god.

After. 6. These being materially the same soule-trooubles of deserted and tempted Saints, and of plagued and cursed Re- probates, doe differ formally and essentially according to God's heart, his dispensation and intentions, his mercy and his justice regulating them: So I shall speake of the difference betwenee Christ's troubled soule, and the Saints trouble. 2. Of some ways of God's dispensation, in the soule-troouble of the Saints. Touching the former; there was in Christ's soule-troouble, 1. No mis-judging of God; but a strong faith, in that hee st. I. named God his Father, and God. 2. In that as this trouble came to a height, and more fewell was added to the fire of divine wrath, Luk. 22.44. καὶ προσευχήθη, hee prayed with more extension of body and spirit: hee extended himselfe in fervour of praying. And, Heb. 5.7. Hee offered prayers, and iex- ruin, humble supplications of the poore, or oppressed, that make their addressse to one who can help them: hee put in to God an humble Petition, and a Bill to his Father, as an over- whelmed man, and hee offered this Bill, ΜΕνενεαρυγγειονάειζε, with an hideous cry and tears. Revel. 14.18. The Angel cryed with a loud voyce. To cry with a full and lifted up voyce, or with a shout; so is the Verb used, Job. 18.40. When men cry and cast away their clothes, and cast dust in the aire. 3. His soule-troouble and death was satisfactory to divine justice, for our sinnes; hee being free of sin himselfe: which can agree to no soule-troouble of the holiest Saint on earth. But touching the second : These Positions may speak somewhat, to cleare the way of the soule-troouble of Saints.

1. Position. Conscience, being a madde of knowledge, and if there be any oyle to give light, its here; its then likest it self, when it most beares witnesse of well and ill-doing. Now, we are more in sinning, then obeying God; and because of the corruption of nature, the number of natural confiences that are awake to see sin, are but very few. And when the renewed conscience is on the worke of feeling and discerning guiltineffe, in
Of sinners soule-disserctions.

Soul-disserctions, sharpened with sense.

Differtions after evident and full manifestations of God.

its best temper: the more life the more sense: Sick ones in a swoon, or dying persons that doe neither hear, see, nor speak, are half-gate amongst the dead. The conscience sick of over-feeling, and to under over-sense of sin, is in so farre in a feaver: for often a feaver is from the exsuperancy of too much blood, and ranknesse of humours, the vessels being too full; and therefore its like a river that cannot chuse but goe over banks, the channell being a vessel too narrow to contain it all.

2. Pof. Therefore often the time of some extreme disserction and soule-trouble is, when Christ hath been in the soule with a full, high spring-tyde of divine manifestations of himselfe. And if wee consider the efficient cause of disserction, which is God's wise dispensation: when Paul hath been in the third heaven, on an hyperbole, a great excel of revelations, God thinketh then good to exercise him with a messenger of Satan; which by the weaknesse and spirituall infirmity hee was under, wanted not a disserction, leffe or more, what ever the messenger was; as it seems to be fleshly lust, after a spirituall vision. Paul was ready to think himselfe an Angel, not flesh and blood; and therefore, 2 Cor. 12.7. hee faith twice in one Verfe, This be-fell me, ina μυ διωφθων, That I should not be lifted up above ordinary Comets, up among the starres. But if wee consider the matieriall cause, it may be, that extreme and high over-flowing of Christs love brake our weake and narrow vessels: Cant. 5.1. there is a rich and dainty feast of Christ, I am come into my garden, my Sister, my Spowe, I have gathered my myrrhe with my spices, I have eaten my honey-cumb with my honey, I have drunk my wine with my milke: eat, O friends, drinke, yea drinke abundantly, O beloved. Yet in that Song, the Spirit of God speake of a sad disserction in the next words, I sleep, but mine heart waketh: it is the voyce of my Beloved that knocketh, &c. There is not onely impiety, but want of humanity, that the Church had rather that wearied Jesus Christ should fall down and dye in the streets, in a rainy and snowie night, when his locks were wet with raine, then that he should come in and lodge in the soule. And let us not thinke that the thread and tract of the Scriptures coherence, one Verfe following on another, as the Spirit of God hath ordered them, is but a cait of chance, or an humane thing: When the Spowe rideth on the high places of Jacob, and faith, Isai. 49.13. Sing, O bow-
Of believers soule-differtions.

O heaven, and be joyfull, O earth, and break forth into singing, O mountaines: for God hath comforted his people, and will have mercy on his afflicted. Yet this was nothing to the afflicted people; Verse 14. But Sion said, The Lord hath for-saken me, and my Lord hath forgotten me. When the Lord's Disciples, Mat. 17. are in the sweetest life that ever they were in, at the transfiguration of Christ, when they saw his glory, and Peter said; Master, it is good for us to be here, even then, they must appeare to be weak men; and Christ mutt forbid and rebuke their faithlesse feare, Ver. 6. They fell on their fa-ces, and were sore affraid. I leave it to the experience of the godly, if Jeremiahs his singing of praise in one Verse, Chap. 20. 13. and his cursing of the day that hee was borne on, in the next Verse, verf. 14. the order of Scripture being of divine in-spiration, doe not speak Gods dispensation in this to be such, as to allay and temper the sweetneffe of the consolation of a feast of Gods high manifcstation, with a sad differtion. So John his glorious soule-ravishing comforts, in seeing the seven golden Candlesticks, and the Sonne of man in such glory and majefty, Revel. 1.12,13, 14, 15. Yet it appears to be a differtation that hee is under, when Christ forbiddeeth him to feare, and when hee must have the hand of Christ laid on his head, and when hee falleth down at Christs feet as dead, V. 17. 18. And when Isaiah saw the glorious vision, Chap. 6. The Lord sitting on his throne, high and lifted up; it mus rest a throne higher then the heaven of heavens, that he sieth on; and his traine filling the Temple. It's a differtation he falleth in. verf. 5. Then said I, woe is me, for I am undone, because I am a man of uncleane lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seene the King, the Lord of Hosts; he was a pardoned man before. It's so with us, while the body of sinndwelleth in us, that we cannot, being old bottles, beare new wine; and therefore the fulnnesse of God, breaketh crazie lumps of sinfull flesh and blood: as a full tide, is preparatorie to a low ebbing; and full vessels in the body, to a feaver. Would Christ in his fulnes of the irradiations of glory, breake in upon us; he should breake the bodily organs, and over-master the soules faculties, that all the banks of the soule, should be like broken wals, hedges, or clay channels; which the inundation of a river, has demolished, and carried away from the bottom. Flesh and
blood is not in a capacite of over-joy, and can hold but little of heaven, no more then earth, cold beare such a glorious creature as the Sunne: we must be both more capacious, and wider, and stronger vessels, before we be made fit to containe glory; wee are leaking, and running-out vessels, to containe grace. Manifestations, and rays of Divine love; are too strong wine that grew up in the higher Canaan, for our weake heads.

After, 3. Differtation commeth under these considerations: 1. As it's a crofte, and a punishment of sinne; 2. As a triall from meere Divine Dispensation: 3. As it's a sinne on our part, full of sinfull mis-representations of Christ.

In the first consideration; wee are to submitt to any penall over-clowding of Christ: 1. Because the eye cannot water to looke on any Cross of Christ, where Faiths aspect goeth before, and faith, Though I sit in darkenesse, yet I shall see light. 2. There is required a sort of patience under sinne, as its either a punishment of an other sinne, as David was submissive to the sinfull railing of Shimei, and the wicked treasons, and incestuous pollutions of his Concubines, by his son Absolom. Or as sinne-dwelleth in us, and in Divine Dispensation must be our Cross, as well as our sinne; we are to bee grieved at our sinnes, as they croste Gods holy will: but as they are our owne croste, and thwart our owne desires, and now are committed by us, or dwell in us, we are not to bite at, and utter heart-raylings against Divine providence, who might have prevented, and efficaciously hindred these sinnes; and yet did not hinder them. 3. This Dispensation should be adored, as a part of Divine wifdome; that broken soules are not wholly cured, till they be in heaven. Sinne is a dis-union from God: Jesus doth not so compleatly foder the soule to God, but the same hath holes and gapings in it, by reason of the in-dwellings of sinne, Rom. 7.17. 18.19. 22.23. And since Libertines will confound Justification with Regeneration, we say, the Justification they speak of, is never perfected in this life. And because sinne, as sin which remaineth in our flesh, must make God and the soule at a distance; there cannot be such perfect peace as excudeth all soule-trouble; the sweat scarce of the wound remaineth so, and the droggs of that domesticke fallings-ill, that we have of our first house of Adam, are so seated in us, that as some diseases' recurse, and some paine of the head, when
Divers considerations of our mis-judging in dissertions.

an East-wind bloweth; so the diseale wee have in our head, the first Adam, sticketh to us all our life; and when temptations blow, wee find the relics of our diseale working, and foaming out the smell of the lees, and sent that remaineth. Christ has need to perfume our illodours, with his merits, for our begun Sanctification is so unperfect, as that yet our water smelles of the rotten vessel, the flesh; and we cannot but have our ill houres, and our sicke daies, and so a disposition to sinful dissertions. 4. Unbeliefe naturally stocked in the body of sin, is humorous and ill minded to Christ: there is a lyar in our house, and a slanderer of Christ, that upon light occasions can raise an ill fame of Christ, That he is a hard man, and gathers where he did not sow: that Christ is nice and dainty of his love, that he is too fine, too excellent, and majestick to condifeeond to love me: and take this as the mother-feed, of all sinnefull dissertions, to blame Christ's sweet inclination, to love us as well, as his love. I knew thou wast a hard man; it's dangerous to have ill thoughts of Christ's nature, his constitution, as fu primo. The next will bee to cenfure his waies, his savineing, and his gathering; which I take to bee the currant objection of old Pelagians, and late Arminius. O, he must gather where he did never sow, if he command all to beleev under the paine of damnation, and yet he juditially in Adam, removed all power of beleeving: so hee putteth out the poore mans eyes, and cutteth off his two leggs, and commandeth him to see with no eyes, and walke with no leggs, under paine of damnation: men beleev not they hate Christ by nature; and hatred hath an eye to see no colour in Christ, but blacknesse; as the instance of the Pharifees dota cleare; who saw but devilry in the fairest works of Christ, even in his casting out of Devils.

After. 4. Dissertions on the Lords part, are so often meere trials; as we may not thinke they are greatest sinners who are the cause of most disserted. Dissertion smelleth more of Heaven, and of desirion. Christ disserted for our sinnes, then of any other thing; it's the diseale that followes the Royall feed, and the Kings blood; it's incident to the moft heavenly spirits; Moses, David, Herman, Asaph, Ezechial, Job, Jeremiah, the Church, Psal.102. Lament. chap. 1. chap. 2, 3, 4. it is rare that adhereth to the choicest gold. But how is it, say some, that you read of so little soule.
Divers Considerations of our mis-judging in dissensions.

Foulé-differtion in the Apostles, and Beleevers under the New-Testament, and so much of it under the Old-Testament? Is it not, because it belongeth to the Law and the Covenant of Works, and to the Spirit of the Old Testament, and nothing to the Gospel of Grace? So Antinomians dreame. I answer, We read indeed of heavier and stronger externall pressures laid on men, to chafe them to Christ under the Law, then under the Gospel: Because the Gospel speaketh of curses and judgement in the by; and the Law more kindly, and more frequently, because of our disobedience; and of the preparing of an infant-Church, under none-age for Christ. But though the Gospel speake leſse of Gods severitie in externall judgements, as in killing so many thousands, for looking into the Arke, for Idolatrie; yet the Apostle faith, that these things were not meerely Pedagogical, and Jewish: So, as because the like are not written in the New-Testament, it followeth not, they belong not to us; for (faith he) 1 Cor. 10. 6. Now these things were our examples ver. 11. Now all these things happened into them for examples, and they are written for our admonition, upon whom the ends of the world are come. Ergo, the like for the like fins do, and may befall men under the Gospel. Moreover, never greater plagues then were threatned, by Christes owne mouth; never wrath to the full came upon any, in such a measure, as upon the City of Jerusalem and the people of the Jewes, for killing the Lord of glory. And though no such disserties, be read of in the Apostles, as of Job (who yet was not a few, and yet more differed: then David, Heman, or any Prophet) Ezekiel, the Church, Lament. Chap. 2. and 3. Yet we are not hence to believe, that there were never such disserties under the New-Testament: For as externall judgements, so internall foule-trials, are common to both the Saints under the Old, and New-Testament: As is evident in Paul 2 Cor. 1. 8, 9. 2 Cor. 5. 11. 2 Cor. 7. 4, 5, 6. 1 Pet. 1. 6, 7. and as both were frequent under the Old-Testament, so were they written for our learning. And if it were to the Jewes meerely Pedagogical, to have terrors without, and feares within, and to be pressed out of measure: or to afflict their soules for sinne, were a worke of the law; then to be afflicted in conscience, were a denying that Christ is come in the fleth. And simply unlawfull, whereas the Lords absence is a punishment of the Churches, not opening to Christ's
Divers Considerations of our mis-judging in differtions.

Christ, Cant. 5. 4, 5, 6. And, God's act of withdrawing his lovely presence, is an act of mere free dispensation in God, not our sinne. For this would be well considered, that the Lords active differtion, in either not co-operating with us, when wee are tempted, or 2. his not calling, or the suspending of his active pulsation and knocking at the doore of our soule, or 3. the not returning of a present comfortable answer, or 4. the with-drawing of his shining manifestations, his comforts, and the sense of the presence of Jesus Christ, cannot be formally our sinnes: indeed, our unbeliefe, our sinning which resulteth from the Lords non-co-operating with us, when wee are tempted, our mis-judging of Christ, (as if it were a fault to him to stand behind the wall) which are in our differtions passive, are sinnes.

After. 5. Saddest differtions are more incident to the godly, then to the wicked and naturall men; as some moth is most ordinary in excellent timber, and a worme rather in a faire rope then in a thorne or thistle. And sure, though unbeliefe, fears, doubtings, be more proper to naturall men, then to the Saints, yet unregenerate men are not capable of sinfull jealousies of Christ's love, nor of this unbeliefe, which is incident to differtion wee now speak of; even as marriage jealousy, falleth not on the heart of a Whore, but of a lawfull Spoule. 2. According to the measure and nature of love, so is the jealousy, and heart-suspitions for the want of the love, whence the jealousy is occasioned: The soule which never felt the love of Christ, can never be troubled, nor jealously displeased for the want of that love. And because Christ had the love of God in another measure, possibly of another nature, then any mortal man, his soule-trouble, for the want of the sense and actual influence of that love, must be more, and of an higher, and it may be of another nature, then can fall within the compass of our thoughts: never man in his imagination, except the man Christ, could weigh, or take a lift of the burden of Christ's soule-trouble. The lightest corner or bit of Christ's satysfactorie Cross, should be too heave for the shoulders of Angels and Men. You may then know how easie it is for many to stand on the shore, and cenfure David in the sea; and what an oven, and how hot a fire must cause the moisture of his body to turne to the drought of summer. The Angels, Joh. 29, have but a theory
and the hear-say of a stranger-by, when they say, Woman, why weepest thou? Shee had slept little that night, and was up by the first glimmering of the dawning, and sought her Saviour with tears, and an heavie heart, and found nothing but an empty grave; O they have taken away my Lord, and I know not where they have laid him. And the daughters of Jerusalem stood but at the sick Spoufes bed side, and not to heare, when shee complains, I am sick of love. To one whose wanton reason denied the fire to be hot; another said, Put your finger in the fire, and try if it be hot. Some have said, All this soule-trouble is but melancholy and imagination: Would you try whether the body of an healthy and vigorous man, turned as dry as chaffe, or a withered half-burnt stick, through soule-paine, be a cold fire, or an imagination; and what physicke one of the smallest beames of the irradiation of Christ's smiling countenance is to such a soule, you would not speake for.

After. 6. Why some of the Saints are carried to Abraham's bosome, and to heaven in Christ's bosome, and for the most feast upon sweet manifestations all the way, and others are off ner in the hell of soule-trouble, then in any other condition, is amongst the depths of holy Soveraignty. (1.) Some feed on honey, and are carried in Christ's bosome to heaven; others are so quailed and kept under water, in the floods of wrath, that their first smile of joy is when the one foot is on the shore, and when the morning of eternities Sunne dawnes in at the window of the soule. Some sing, and live on sense all the way; others sigh, and goe in at heavens gates weeping, and Christ's first kisse of glory dryes the tears off their face. (2.) Christ walkes in a path of unsearchable liberty, that some are in the suburbs of heaven, and feele the smell of the dainties of the Kings higher house, ere they be in heaven; and others, children of the fame Father, passengers in the fame journey, wade through hell, darkness of feares, thornes of doubtings, have few love-tokens till the marriage-day. (3.) There be not two sundry wayes to heaven; but there are (I doubt not) in the latitude of Soveraignty, hundreds of various manifestations of God, in the fame way. Jerusalem is a great City, and hath twelve, and many ports and angles and fides to enter at; but Christ is the one onely way: hee keeps in all, and brings in all; hee keeps
Divers Considerations of our misjudging in diversions.

in Angels that they never came out, hee brings in his many children to glory. But some goe to heaven, and till the twelfth houre know nothing of sinne, death, God, Christ, heaven and hell. Grace tooke a short cut, and a compendious way with the repenting Thiefe. Christ cannot only runne, but flye post with some in few houres to heaven: Grace hath Eagles wings to some; and some wrestle with hell, fight with beasts, make warre with lusts, and are dipt in and out, as the oars in the river, in floods of wrath from their youth, and a long time. Caleb and Joshua for two generations were in the Journey to Canaan; many thousands not borne when they entered the Journey, yea new generations arose, and entered into that good land with them, and were there as soone as they.

Affer. 7. In consideration of diversions, as actively they come from God, and passively they are received in us, and consequently, or by abused refultance are our sinnes, they have sundry and divers causes.

1. Sorrow for the withdrawing sense and influence of Christ’s love, as formally a diversion passive in us, is not sinful; except sorrow, which is a luxuriant and too indulgent passion, exceed measure. For 1. Its a mark of a soule that liveth and breatheth much on Christ’s love: now, if love be the life of some, it must be continued in sense, or some fruition of love, leffe or more. Now, as the irradiation of the sinnes beames and light, in the aire yesterday, or the last yeare, cannot enlighten the aire and earth this day, and the meat I did eat a yeare agoe, the sleep I slept the last moneth, cannot feed and refresh me now; but there must be a new application of new food, and new sleep. So the irradiation of the manifested love of Christ in the yeares of old, must goe along with us; though as experiences of old favours, they may set faith on foot again, when its fallen; yet the soule that liveth by fruition of divine love, must have a continued influence of that love: and to live on divine love, of it selfe, can be no sin. O its a life liable to many clouds, over-castings of fertility and jealousies, that lives on the manifestations of Christ’s love: Its sweet and comfortable, but has mixtures of hardest trialls; for such set on no duties comfortably, without hire in hand, as it were: when Christ’s love-letter from heaven miscarries, and is intercepted, the soule swoons: its furer to live by faith.

H 2

2. To
Divers Considerations of our misjudging in disfentions.

2. To murmur, and impatiently to so sorrow, as if God had forgotten to be mercifull, is sinfull sorrow. 1. Because the object of it is materially blasphemous, The strength of Israel cannot lie, nor repent, nor can any change or shadow of change fall on him. 2. Its most unjust to complain and quarrell with him, who hath just, unregled, right, law, full and unconstraine liberty to doe with his owne what hee pleaseth: but the heavenly irradiations and out-shinings of Christ's love, and the influence of his free grace, are all his owne, and most free; for if the Sea-man have no just cause to quarrell with God, because the wind bloweth out of the East, when he desireth it may blow out of the West; and the Husband-man cannot in reason plead male-government in the Almighty, because hee restraines the clouds, and bindeth up the wombe of heaven, in extreme drought, when hee cryeth for raine and dew, to his withered earth, and meddowes, and valleys; so neither is there any just pleading (a finishe desire of the contrary is a farre other thing) with the Lord, because hee bindeth up the bowels of Christ, from outing his love, or restraineth the winds and breathings of the Spirit from blowing. 3. Wee may desire the wind of the Lord to blow, because its an act of free grace in him, so to doe; but to contend with the Lord, because hee will not act himselfe in works of free grace, at our pleasure, is to complain that grace is grace; for if grace were obnoxious, in all its sweet spirations and motions, to my will, or to your desires, it should not be grace, but a work of my hireing and sweating: 4. This sorrowing must accuse the free, holy, and innocent love of Christ, as if his love were proud, nice, humorous, high, passionate; whereas infinite freedome, infinite majesty, and lovelinesse and meeknesse of tenderest love, doe all three concurre admirably in Jesus Christ. Love cannot be hired; Cant. 8. 7. If a man would give all the substance of his house for love, it would utterly be comtended. And for the strength of tenderneffe of love, the fame place pleadeth; Many waters cannot quench love, neither can the floods drown it. And Paul asserteth, Ephes. 3.

18. The breadth, and length, and depth, and height of it.

5. There is required a submission under such a divine dispensation; else wee upbraid grace, and will be wicked, because God will not be (afterly secondo,) as gracious in his influence, as wee are humorous in our sickly desires. 6. If wee could understand...
understand the sense of divine dispensation, the Lord often intendeth grace, when hee suspendeth grace; and his dispersions are wrapped up in more invisible love and free grace, then wee are aware of: and why should not wee, in faith, believe his way of dispensation to be mercy?

After. 8. Sometimes (2.) God's immediate lathes on the soule, is the occasion of our sinfull mis-judging of God; Psal. 38. 

2. Thine arrowes stick fast in me, and thine hand presseth me sore. Hence cometh a sad reckoning. Verf. 4. Mine iniquities are gone over my head, as a heavy burden they are too heavy for me. And Psal. 77. 4. Thou holdest mine eye waking: I am so troubled that I cannot speake. And what followeth from this? A great mis-judging of God. Verf. 7. Will the Lord cast off for ever? will hee be favourable no more? Verf. 8. Is his mercy cleanse gone for ever? dosta his promise faile for ever-more? Verf. 9. Hath God forgotten to be gracious? Its but a poore ground of inferring that God hath forgotten to be mercifull, and Christ is changed, because there is night and winter on your soule: Is the God of Nature changed, because its not ever summer, and day-light? because a rose withereth, and a flower casteth its bloome, and the sunne is over-clouded, therefore God hath forgotten himselfe? Dispensations of God are no rules to his good pleasure; but his good pleasure regulates all his dispersions. If the Souldiers of Christ quarter in the dry wildernesse, not in the suburbs of heaven, their Leader is wife.

3. Darkenesse and night are blind judges of coulours; in dispetition, it's night on the soule; and imaginations are strongest and biggest in the darkenesse; the species of terrible things plow deepre furrowes of strong impressions on the phanie in the sleepe, when the man walketh in darknesse, and hath no light, either of sound judgement, or soule-comfort: it's night with the soule, and then a bush moved with the wind, is an armed man; every conviction of conscience is condemnation. 2 Cor. 1. 8. Wee were pressed out of measure, above strength, in so much that we dispaire of our life, Ver. 9. But we had the sentence of death, there were loads and weights laid on us above strength: darkned soules put on Christ's deepre representations of wrath, and blacknesse of indignation; and change him in their apprehensions, in another Christ.
4. Satan can drinke up at one draught, a grieving and sorrowing spirit, 2 Cor. 2. 7. and he hath accessse to the phancie, and out-workes of the soule of the child of God, so hee can enlarge the species to a double bignesse; let it be considered, if the Grammer of Heman, be not a little swelled, in more then ordinary Rhetorick, Psal. 88. 4. I am counted as these that go downe to the pit, as a man that hath no strength. Ver. 5.

five amongst the dead, like the wounded that lie in grave, whom thou remembrest no more; and they are cut off by thy hand, Ver. 7. Thy wrath lyeth hard on me, and thou hast afflicted mee with all thy waves. If God forgot him as a buried man, and not a wave of Gods wrath, but was gone over his soule, what could God doe more? And jobs words are a little beyond the line, Chap. 17. 24. Wherefore hidest thou thy face from mee, and takest me for thine enemy? Words arise up to Mountaines.

Job was not holden of God to bee an enemy: Satan can make every pinne in the Crosse an hell, and put a new fente on Gods dealing, other then ever he meant. When Christ opens a veine, to bloud a conscience, Satan if hee may have leave, shall shut in his Lyon-teeth to tear the veine, and make the hole of the wound as wide as heart and life may come out; and therefore hee raiseth up apprehensions, and lowes strife, and pleas with Christ, and waters his owne seed. Can love kill thee? Were it Christ that doth all this, would he not once come to the bed-side of a sicke Sonne? Can Christs love throw a poore friend into hell, and leave him there? He hath forgotten thee. Satan can argue from dispensation and trialls to the state. Which is false Logicke. This thou sufferest: ergo thou art not in the state of adoption. It's not good that such a Mineon as Satan, have the care of a diverted soule; he can carry tales between Christ and the soule, to separate between friends. Never beleeve ill of Christ; Love thinks no ill. If yee love Christ, two Hells may cast water on your fire of love, but cannot quench it. Christ will beleeve no ill of you, let Satan speake his will.

5. Even the love of a Saint to Christ, under an hard dispensation is sicke with jealousey, and travelleth in birth with phancied suspitions of Christs love. Our love is swayed with mis-givings; it's full of cares, and feares, and doubtings; becauе it’s not always edged with heavenly widsome. It takes life
life from sense, and felt embracings, from presence, and recipro- 
cration of warineness from Christ's bowels: and when face answereth not face, and Christ's love doth not echo 
pension not and refund to our love, then it fainteth: we too often measure Christ's love by our foot; we calculate Christ's love by our own elevation, not by his: and Christ's mysterious dis- 
pensation, should not point the hour; nor is the full Moon, nor the noon-day Sunne of Christ's love, the compasse that our affections and love, should fail by. Yea, having not seen Christ, 1 Pet. 1. 8. nor felt him, yet we love him, and be- 
leave in him; and this is most spiritual love, and has most of love in it; the more jealousie without ground, the lesse love of 
Christ, at least, the lesse solid constancie of love.

6. Unbeliefe is a speciall cause of Soule-trouble. 1. In bo- 
dily diseases paine doth not create it selfe; but sinnefull pas- 
sive dissension does create it selfe. Christ cannot owne unbe- 
lieve, as comming within the compasse of his creation; though 
by him all things were created. Unbeliefe spinning out new ca- 
lumnies of Christ, addeth oyle to the fire, and maketh des- 
tion a thousand talent weight heavier then it would bee. This 
may be evidenced in all the complaints of the Saints under dis- 
sension; in which more is laid on Christ's name, then is true.
Unbeliefe is a querulous thing. Isai. 49. 14. But Sion said, un- 
believing Sion said, the Lord hath forsaken me, and my Lord 
hath forgotten me; this was an untruth, and is confuted in the 
next verles. Mary Magdelen, thought they had taken away 
her Lord, and he was as neere her, as the turning about of 
her body; and shee within speaking to him face to face; and 
when unbeliefe doth raise such thoughts, as Christ hath for- 
ten to be mercifull; Christ is changed, he loveth not to the end. 

What paine must be at the soules bottome, where such mis- 
judging of Christ, and his love is in the brimme? and yet there 
is a coale of the love of Christ, smoaking in the bottome of the 
soule? A loving opinion of Christ is hardly expelled. Espe- 
ially, one particular mis-report should not make me receive a 
mis-understanding of Christ, I never heard ill of Christ before, 
but much of his excellency and sweetnesse, and why should I admit an untried impression, that the Sunne that giveth light 
to all, is darke; that fire is cold, it's not true-like; that Christ 
is an enemie, if once a friend. Had we a store-house, and a high-bended
bended habit of honourable, sublime, and high thoughts of Jesus Christ, his excellencie, the weight of his preciousness, eminencie, we should the more hardly give way to the lies that our unbelieving heart raiseth against him.

2. Our second mis-giving from unbelieve, is in believing our state. Psal. 31. 22. I said in my harte, I am cut off from before thine eyes. I am none of Christs, is a too ordinary mistake; as (he is changed, and not mine) often goeth before. We often find more fault, and first blame in Christ, if not only, ere we see our owne provocations. Hence the complaints of Job, chap. 6. chap. 13. chap. 16. chap. 19. and of Jeremiah, chap. 20. chap. 15. of Ezekiel, Esai. 38. of Asaph, Psalm. 77. of Heman, Psal. 88. of the Church, Esay 49. 14, 15. Esay 63. chap. 64. Psal 102. Psal. 6. Psal. 42. Psalm. 31. runne more on the straine of complaining of God, and his unkind dispensation, then of the Plaintiffes sinnes, and provocations; and where there is one mistake of our selves under dissention, the reader may find out ten mistakes of Christ, and when the dissented foule mis-judger his owne state, it issueth from, and reflecteth on the mis-judged apprehension of Christ.

3. From unbelieve issueth the mis-judging of our own actions: I doe no good; or if I doe, its not bene, on the right motives, and for the right end, the good that I doe. The antecedent is true, but not the consequence: There is a cloud in our fairest sun, and clay in our water; but because good works are not our Saviours, its no good ground to say, they have no influence in the way of our salvation; and they are not waymarks in our journey; because they are no part of the ransome that bought heaven. Wee have a grand opinion of our owne righteousness, and when wee miste it, wee think wee misle Christ himselfe; which is a great mis-judging, and argueth a believing in our selves, not in Christ. And often soule-trouble ariseth from defects, omissions, and sinnes in our selves. If simple grieves for sin as offensive to love arise, that's good soule-trouble; but such soule-trouble as shaketh the bottome of faith, and turneth the soule off Christ, to seek righteousness in it self, is damnable: as it's hard for an unregenerate man to see sinne in it's dreadfull colours, and not desaipre: so it's hard for a regenerate person to see sinne, as sinne, and not to fall on unbelieve, and doubting of Christ's love. Antinomians thinke any anxiety
anxiety for sinne, which expelleth actual rejoicing in Christ, our turning off Christ, and our casting of the conscience against under the Spirit of bondage, and worke of the Law. Which is contrary to truth, and the command of James, to be afflicted and mourn; and Christ's saying, Blessed are they that mourn, for they shall be comforted; and Peter, who faith, there may be need, that the Saints be in heavinesse for a season.

It's a great point of wisdome, 1. to know how farre forth our spiritual walking may be a seed of comfort, we may easily erre on either hands. 2. The Logick would bee humble; Lord I am not hauy, Ergo, I am comforted in thee. Paul faith, well, I know nothing by my selfe; yet am I not hereby justified; we would not build a Towre on a Moale-hill. 3. From our sinnefull walking, we may draw grounds of godly sorrow, yet not grounds of unbelieve; Faith and Godly sorrow are consistent together. 4. It's not safe to argue that wee are not in Christ, from the wants adhering to our sincere performances. While we flander our selves, we may flander the Spirit of God. 5. The measure of our obedience, cannot bee a warrant to counter-argue Christ, as want is no warrant to stand farre off from Christ: no more then it's good Logick; to flee from the fire, because you are cold; or to bee at odds with gold, because you are needy, and poore; poverty may conclude a laying with low fayles, and humility, but not unbelieve; your want of all things, should not empty rich Jesus Christ.

6. Absence of Christ mif-apprehended through unbelieve, occasioneth soul-trouble. In which there is something which evidenceth laying grace in the troubled soule, as is aforesaid. For the want of the thing loved, cannot but here be a gracious torment to the lover. The Spouse is sick, and dyeth, when she wanterh him whom her soule loveth; Cant. 12. 5. chap. 3. vers. 6. 8. David so expresseth him selfe, Psalm. 84. 2. My soule longeth, yea even fainteth, or dyeth, or is at end, for the Courts of the Lord; my soul and my heart cryeth out for the living God. The word desire is to desire, or to bee confirmed, or to make an end of anything. David's desire of enjoying God, was such, as it was his death to want God; it may hold forth, as Pagnine observeth, that David's soule, either extremely.
extremely desired the Lord, or dyed upon the absence of God. But to be anxiously troubled in an unbelieving manner, is the sinnefull soule-trouble. Why doth the soule doubt of Christ's Winter, more than of his Summer? Absence and presence, his comming, and his departing, are both his owne workes. God hath liberty in the one, as in the other; as it is God's liberty to make faire weather and stormes, to make a faire day, and a cloudy day; To make David a King, and his brethen shepherds and common soldiery, so hath he his own freedome in the breathings of his owne Spirit, and the blowing of his own winde, or of the drawing a curtaine over his owne face, and hiding himselfe: and neither in this, nor in any of his waies of freedome, can we challenge the Lord, or plead against him. And if we thinke we doe well to be angry, even to the death, at the motions and breathings of Christ's free love, then may we compel Christ to be kind, and visit us, as we think good. What ever ye be, Christ is Lord of his owne presence and visits, and it's good the Kings Chamber of presence be a Dainty; and Christ's wine bee not so common as water: nor can wee here force kindnesse, or acts of heavenly manifistations on him; he hides himselfe. Why, he is as reaonable and wise, in his going, as in his comming.

2. We should take on us to steward and husband the kisse and embraces of Christ, better then he can doe himselfe; and shoule quarrell, because the Lord hath not thought fit to make Heires and Minors, that are yet under Non-age, Masters and Lords of their owne young heaven; this were not a good world for us. Christ's love is better then wine, Cant. 1. Neither our head, nor our heart could endure to drinke, at our own will, of this new wine of the higher Kingdom. Better for us, it is that Christ beare the key of the Well of life, then children have it; and if the Government of the higher and lower familie bee upon the shoulders of Christ, the leading of this or that single person to heaven, is worthy Christ's care.

3. And consider, that Christ goeth not behind the mountaine, or hideth himselfe upon meece hazard, but so weighty reasons, that love may bee sharpened through absence; that the house may be adorned with new Hangings, and Christ's bedde made greene; that care may bee had, when he resteth in his love, not to stirre up, nor awake the beloved, until he please;
that the high Tydes and rich Feasts of Christ's love, after sad and heavie desfortions, may heighten the worth and esteeme of Christ; that faith and love, may with more of the violence of heaven, lay hold on Christ, after long seeking and not part with him on so easie termes, Cant. 3. 1, 2, 3, 4. that we may know, what weakenesse is in our owne clay legs, under desortion, and how wee are to walke on Christ's legges, which are pillars of marble set on sockets of gold; that absence and presence, the frownings and smilings of Christ, may bee to the Saints the little images of hell and heaven, and broken men may read their debts in Christ's count-booke of free grace, with teares in their eyes, and songs of praise in their mouth. That we may be in high love, and sicke for absent Christ; and may beat the paines through thicke and thin to seeke him. And learne to live keepe by sense, and more by faith, and resolve to dye believing; and be charitable of Christ absent, and kiss his veile, when we can see no more; and be upon our watch-towre, and know what of the night, and observe a soule-communion with God; which the Spirit of the world cannot doe.

4. No thing doth more alowd cry the softnesse and basenesse of our nature, then our impatiencie under sad dispensations, when we are positively resolved upon this, that God lovethus; yet because of a cloud over our Sunne, and one scruple of Gall in our joy, to lodge a new opinion, that Christ is changed in another God, and that his love doth plot, and contrive our destruction, argueth a weake, and soone shaken Faith. It speaketh-ightenesse of love to Christ, that it's loosed at the root, with the scratch of a pinne; he hides himselfe, and you say, oh, it's not Christ, but some other like him; for Christ would not so goe, and come. Well rooted friendship can scarce suffer you to beleeve so much of a brother, or a companion. But when ye thus mis-judge Christ, we may gather, if he should appeare in the garments of vengeance, as he doth to the damned; it's to be feared, this would drinke up our faith and love, if Christ were not more gracious, then we are constant; Lord, lead us not into temptation.

5. I deny not but seeming wrath, and Christ's intercepting of messengers of love, and flaming of hell's fury on the soule, are prodigious-like Comets, glimmering over a trembling conscience; and that its much to keep Orthodox, sound, and preci-
ous thoughts of Christ, when the Christian is not himselfe; yet when the childe mileth about in a round, to say, the earth runneth about in a circle, or to think the shore or the rock faileth from the ship that carrieth you, when the ship moveth and the shore standeth still, are but signes of a weak-headed and greene Sailer: So because you are deeply affected with a sad absence, to believe Christ's love runneth a circle, and that you stand still as a rock, and the change is in Christ, argueeth a greene, raw wit, and infability of faith; and that the sea-sands can no more easilly drinke-up a gallon of water, then that temptation would swallow-up the poore mans faith thus fainting, if the invisible strength of the Advocate, who interceeedeth for the Saints, did not uphold him.

Now is my soule troubled.

2. The second circumstance in the Text, is the time, Now is my soule troubled. There is an Emphasis in this Now: Christ had a troubled soule before, and was sensible of afflictions; but now he saw more in this crosse then in all afflictions; he saw the curse of the Law, and the wrath of God stamped on this crosse, Christ had never any Now; or juncture of time, before or after, comparable to this Now. Observe that, Christ and his followers must looke for growing and swelling croses, Mat. 26. 37. Jesu began to be sorrowsfull, and very heavie. He had all his life, Isai. 53. sorrow; vers. 3. he was a man of sorrows; as if every piece of Christ had been sorrow, and had acquaintance with griece: Hebr. 12. Our Lord, how are they increased that trouble me? Psal. 25. 17. The troubles of my heart are enlarged. Hebr. become most broad. Psal. 42. 7. Deep calleth unto deepe, at the noyse of thy water-ports, all thy waves and thy floods are gone over mee. One crosse calleth to another, God raineth them downe, as one wave of the sea calleth another. So Job's afflictions came on him, in a growing way. David, Psal. 69. 2. I sinke in the deepe mine, where there is no standing. I wade on deeper and deeper, till I lose ground and bottome. I am come into the deepe waters,
Growing croses are for the Saints.

waters, where the floods over-flow me. (2.) Dies's sufferings are called a Cup; it behoved to be filled to the brim, and Christ weigheth out in ounces and drams, so much gall in the Cup, and yet some more; and because that worketh not the cure, yet an ounce more. (3.) Christ can appoint clothes for us, as wee have cold; and a burden answerable to the bones and strength of the back. Its a doubt if David’s faith would reach fo farre, as that hee should beate it well, that another should sacrifice a wicked sonne Absalom to God’s justice; O how did David mourne that hee was killed! Yet the Lord measured out to Abraham a Cup of deeper gall, to kill with his owne hand his one sonne, a beleeving sonne, an heire of the promise. (4.) What if twelve yeares bloudy issue be little enough for to work a woman to a necessity of seeking to Christ; yet another must be eighteen years; and a sick-man thirty and eight years. Our Physician knoweth us well. Let us study for a growing faith to growing croses: and if a crosse as broad and large as all Britaine, and a sword as publike as three Kingdoms, yea as all the bounds of Christendome come; so that there be no peace to him that goeth out, or cometh in, we are to be armed for it. Nor 2. is it enough after pestilence & the sword to sit down, and say, Now Ile die in my nest, and multiply my dayes as the sand. Stay, in heaven only there be neither widdowes, nor killed husbands, nor beggars, nor plundered houses; understand the sense of providence right; wee have not yet reisted unto bloud: we have yet seas and floods of bloud to swimme through, ere wee come to shore. A private crosse is too narrow a plaister to our sore; and therefore a publike one, as broad as all Scotland, as all your Mother-Country and Church is little enough. It must be yet broader, and wee must yet lose more bloud.

What shall I say?

3. The third circumstance in Christ’s soule-trouble, is his Anxiety in anxiety of mind, What shall I say? it is as much as, What shall Christ. I doe? But what meaneth this anxiety of Christ? Its like a doubting of the event; but there is neither doubting nor despairing in it. There is feare, exceeding great hevinette and sorrow in it; and as an anxious man through extremity of suffering is put to his wits end, as destitute of counsell, to say, I

I 3
A sinfull oblication in Christ.

1. Know neither what to doe, nor say; so Christ had a sinfull anxiety. Learned Divines acknowledge there was an innocent and sinfull oblivion in the sensitive memory, in regard it was intent only upon the extreme agonie, and not oblieged in all differences of time to remember every duty: And affirmative precepts obliege not in all, and every juncture of time.

2. Nor is faith actually, alwayes, without exception, to believe: Its possible that faith in the act, and extreme feare in the same act, be physically inconsistent.

3. Neither were Christ's sensitive affections, in their physically and naturall operations, so restrained and awed by a divine Law, as that they may not put forth themselves to the utmost and highest degree of intension, when the light of reason shewed the object in the superlative degree of vehemency. Reason and light could never shew to any suffering man, at one time, such a great death of evil of loss and positive evil of sense, as it did shew to Christ, at this instant of time. To be suspended from an immediate, full, perfect, personall, intuitive fruition, and vision of God, is a greater eclipse, then if ten thousand sunnes were turned into pieces of jack-cloth of haire, and the light totally extinguished; or, then if all the Angels, all the glorified Saints that are, or shall be, in heaven, were utterly excluded from the comfortable vision of God's face. You cannot imagine what a sad suspension of the actual shining of the immediately enjoyed majesty of God this was; and what a positive curse and wrath was inflicted on Christ, so as his anxiety could not exceed.

4. Christ was to suffer in his natural affections, of joy, sorrow, confidence, fear, love, yet without sinne; and though I could not shew how this anxiety and faith could confilt, yet it cannot be denied; for Grace doth not destroy Nature, nor could the vision of personall union hinder the exercise of all humane affections and infirmities in Christ, in the state of his humiliation, as clothes of gold cannot allay the paine of the head and stomack: Grace is a garment of cloth of gold, and the union personall, the perfection of grace; yet it hindered not Christ from being plunged in extreme horror and anxious.

5. There were in Christ at this time some acts of innocent and sinnelesse darkeneesse in the sensitive soule, that hee actually thinking of the blackness and dreadful visage of the second death, was
was now like a man destitute of counsel. But 1. This was merely penal, and out of dispensation; for Christ's soul-paine is an excellent skreen and shaddow, or a fence between the soul-troubled believer and hell; and Christ's anxiety, and his, What shall I say? is a bank and a great high coast between a distrest conscience who is at, What shall I doe? whether shall I goe? where shall I have reliefe and helpe? and the extremity of his forlorne condition.

2. Christ's anxiety was not opposite to any light of faith, or morall holinesse; as the simple want of light is not right, an eclipse of the sun removeth no light, nay not at all one beame of light from the body of the sun; all is light that is on the other side of the covering, it removeth onely light from us, who are on this side of the interposed covering which causeth the eclipse. This anxiety was onely opposed to the actuall happinesse and naturall fruition of God enjoyed in the personall union, not to any light of a morall duty required in Jesus Christ. But 2. Wee are not to conceive that Christ's anxiety, feare and sorrow, were onely imaginary, and supposed upon a mistake that had not any fundamentum in re, ground in the thing it self; as Jacob mourned and would not be comforted, at the supposed death of his sonne Joseph, thinking hee was torne with wild beasts, when the child was alive and safe; and as the beleever will sorrow that God hath forfaken him, and hath forgotten to be mercifull, and that hee is turned of a friend an enemy, when its not so, but a great mistake; God hath not forgotten to be mercifull, The Strength of Israel cannot repent and change. Christ's darknesse in this was negative, and naturally negative, hee looking wholly on reall sadnesse, death, wrath, the curse of the Law; but not privative, or morally and culpably privative; for Christ had never a wrong thought of God, hee did never beleve God to be changed; nor did hee upon a misjudging of God conceive God had forfaken him, when as hee had not forfaken him, as if Christ's spiritual sense were deceived, in taking up a mis-apprehension of God, or his dispensation. And therefore that complaint, Why hast thou forfaken me? hath not this meaning, as it hath in many places of Scripture, There is no cause why thou shouldest forfakke me; for there were just causes why the Lord, at this time, shoulde forfakke his Son Christ. And therefore the forfaking of Christ was real; be...
cause grounded upon justice. The elect had forsaken God, Christ stood in their place, to bear their iniquities, Isa. 53. that is, the punishment which the elect should have suffered eternally in hell, for their owne iniquities: And in justice God did for a time forfake his Son Christ, not onely in sense and apprehension, but really. 2. Satan doth so myst and delude the weake believers, that because they will not mourne, nor be humbled, for reall objects, sins, unbeliefe, mis-spending of time, which are true causes of sorrow and mourning, they walte sorrow needlessly and sinfully, the righteous dispensation of God intervening, for false and supposed causes, as through ignorance, for these things that are not fins, yet are falsely conceived to be fins; or through mis-apprehension, imagining that the Lord is changed, and become their utter enemy, when hee cannot forget them, Isa. 49, 14, 15. or through mis-judging their owne state, conceiving they are reprobates, when there is no such matter. So when wee will not duely object, place and time our affections, its righteousness: with God that wee lose our labour, and spill and feed away our affections prodigally, in a wood of thorns, for nothing: because wee doe not give them out for Christ: and so wee must sow, and never reap. But Christ could not thus lavish away his feare, sorrow, fadness. I know there is a forsaking in God, joyned with hatred: God neither in this sense forsook Christ, nor did Christ complaine of this forsaking. God's forsaking of him, was in regard of the influence of actuall vision, 2. of the actuall joy and comfort of union, 3. of the penall inflicting of the curse, wrath, sorrow, fadness, stripes, death, on the man Christ.

Use. If Christ was put to, What shall I say? what shall I doe? what a sad and forlorn condition are sinners in? how thistleth are they? Isa. 10. When God asketh of them, What will yee doe in the day of visitation, and in the desolation that shall come upon you from farre? to whom will yee flee for help? where will yee leave your glory? Jer. 5. 31. What will yee doe in the end? Guiltiness is a thistleth and a forlorn thing. Take a man pained and tormented with the stone, hee cannot lie on this side, hee turneth to the other, hee cannot lie, his cough cannot ease him; hee casteth himselfe out of the bed to the floor of the house, hee cannot rest there; no place, not Paradise, say a man were tortured, up heaven before the throne, the place of glory,
glory, simply considered, should not ease him. What a desperate course doe the damned take, to seeke dennes and rocks of the earth to hide themselves in? Canst thou lodge under the roofs of the creature, when the Creator armed with red and fierie wrath pursueth thee? And when that faileth them, and they dare not pray to God, they petition hills and mountains to be graves above them, to bury such lumps of wrath quicke, Rev. 6.

2. I deifie any man, with all his art, to be an Hypocrite, and to play the Politician in hell, at the last judgement, in the hour of death, or when the conscience is wakened. A robber doth never mocke the Law and Justice at the Gallowes, what ever he doe in the woods and mountains. Men doe cry, and weep, and confesses sinnes right downe, and in sad earnestts, when Conscience speaketh out wrath, there is no mind then of Fis-leave-coverings, or of colours, veiles, masks, or excuses.

3. Conscience is a peace of eternity, a chip that fell from a Deity, and the nearest shaddow of God, and endeth as it begins. At first, even by it's naturall constitution, Conscience warreth against Conscience, and speaketh sady out of Adam, while it is hot, and not cold-dead; I was afraid, bearing thy voice, I hid my selfe; and this it doth, Rom. 1. 19, chap. 2. 15. While lufts buy and bribe conscience out of office, then it cooperateth with sinne, and becommeth dead, in the end, when God shaketh an eternall rod over conscience, then it gathereth warme blood againe, as it had in Adams daies; and hath a resurrection from death, and speaketh grave-ly, and terribly, without going about the bush; O how ponderous and heavy! How farre from tergiveration, cloakings, and shifting, are the words that dying Atheists utter, of the deceitfulness of sinne, the vanitie of the World, the terrours of God? Was not faith in sad earnest? did Saul speake policie, when he weepeth on the Witch, and faith, I am sore distressed? Did Spiradissimble and sport, when he roared like a Beare against divine wrath?

What shall I say?

This faith, that Christ answering for our sinne had nothing to say; The sufferer of Satisfactory pains, has no words of Apologie for sinne. The friend that was to bee cast in utter darknes, for comming to the Supper of the great King, without his wed-
Christ answered the demands of justice.

ding Garment, ἐπιθυμία, his mouth was muzzled, as the mouth of a mad dog; he was speechless and could not barke, when Divine justice speaketh out of God. Job chap. 40. answereth ver. 4. Behold, I am vile, what shall I answer thee? I will lay my hand on my mouth. When the Church findeth justice pleading against her; It's thus, Ezek. 16. 63. That thou mayest remember (thy sinnes) and be confounded, and there may be no more an opening of a mouth, because of thy shame, when I am pacified toward thee, for all that thou hast done, faith the Lord. I grant, satisfactorily justice doth not here put men to silence, but it proveth how little we can answer for sinne. Even David remembering that Shimee, and other Instruments had deservedly afflicted him, in relation to Divine justice, faith, Psalm. 39. 9. I was dumbe, I opened not my mouth, because thou didst it. There were three demands of justice given in against Christ, all which hee answered: Justice put it home upon Christ. 1. All the elect have sinned, and by the law are under eternal wrath: To this claim, our Advocate and Surette could say nothing on the contrary. It's true Lord. Christ doth satisfie the Law, but not contradict it. The very word of the Gospel answereth all these. In this regard, Christ's silence was an answer; and to this, Christ said, What shall I say? I have nothing to say.

2. Thou art the sinner in Law; to this Christ answered, A body thou hast given me. The Sonne of man came not to be served, but to serve, and to give himselfe a ranfome for many. Matth. 20. 28. The whole Gospel faith, Christ who knew no sinne, was made sinne for us.

3. Thou must die for sinners. This was the third demand; and Christ answereth it, Psal. 40. Hebr. 19. Thou hast given me a body, here am I to doe thy will. To all these three Christ answered with silence: and though in regard of his patience to men, it be said, Esaï 50. 7. Hee was brought as a Lambe to the slaughter, and as a sheepe before the shearer is dumbe, so he openeth not his mouth. Yet it was most true, in relation to Divine justice, and the Spirit of God hath a higher respect to Christ's silence (which was a wonder to Pilate) before the bar of God's justice. O could we by faith see God giving in a black and sad claim, a bill written within, and without, in which are all the sinnes of all the elect, from Adam to the last man;
man; and Christ with watery eyes receiving the claime, and saying, Lord, It's just debt, crave me, what shall I say on the contrary? We should be more bold, not barely to name our finnes, and tell them over to God, but to confess them, and study more for the answer, of a good Conscience; by faith to substitute an Advocate, to answer the demands of Justice for our finnes; and if men beleevd that Christ, as furetic satisfying for their finnes, could say nothing on the contrary, but granted all; they should not make excuses and shifts, either to wipe their mouth with the whoore, and say, I have not sinned, nor be witty to make distinctions, and shifts, and excuses to cover, mine, and extenuate their finnes.

Father save me from this houre.

The fourth part of this complaint, is an answer that Faith helps neerer maketh to Christ's question. What shall I say? What shall I in trouble then doe? Say praying wife (faith Faith) Father, save me from this houre. A word of the Coherence, then of the words. Wee often dreame, that in trouble, helpe is beyond Sea, and farre off; as farre as heaven is from earth. When help is at our elbow; and if the Spirit of Adoption bee within, the prisoner hath the Key of his owne Jayle within, in his owne hand. God was in Christ's bosome, when he was in a stormy Sea, and the light of Faith faith, behold, the shore at hand. Death taketh feet and power of motion from a man; but, Psal. 23. 4. yet Faith maketh a supposition, that David may walke and live, breathe in the grave, in the valley of the shadow of death. It's the worke of Faith to keep the heat of life in the warme bloud, even among clods of clay, when the man is buried. This anxious condition Christ was in, as other straits are to the Saints, is a strait and narrow passe, there was no help for him on the right hand, nor on the left; nor before, nor behind, nor below. Christ, as David his type, Psal. 141. 4. Looked round about, but refuge failed him, no man cared for his soule; but there was a way of escape above him, it was a faire easie way to heaven. The Church was in great danger and trouble of warre and desolation, when she spake to God, Psalm. 46. Yet their faith seeing him to bee very neere them; God is our refuge and strength: true, he can save (faith sense) but that is a fowle flying in the woods, and over-Sea-hop, farre off: Not
Christ's faith in the bottom of sufferings.

Faith (Faith Faith) is a very present help in trouble, or a help easily found in trouble. So Psalm 46:9. Thou hast cast us off, Heb. Thou art farre from us, thou hast put us to shame. What lesser could the people be? Ver. 19. We are in the dungeon, in the place of dragons. We are in the cold grave, beside the worms and corruption; and thou hast covered us with the shadow of death, a cold bed. Yet then see what Faith faith, Ver. 20. Wee have not forgotten the name of our God. Our God is a word of great faith. And to come to Christ; his Soule was troubled; He was at, What shall I say? In a great perplexitie. Yet he hath a strong faith, both of his Father, and of his owne condition. He believed God to bee his Father, and calleth him Father. Yea, in this hell, hee applyeth the relation of a Father to himselfe, Matth. 26: 39: O my Father; this is the warmeist love-thought of God; and when his comfort was ebbest, his confidence in the Covenant strongest.

My God, my God, &c. Its much glory to our Lord, that Faith sparkle fire and bee hot, when comfort is cold and low. O what an honour to God, the man is slaine, and cold dead, yet he beleevs strongly the salvation of God. Christ kills the poore man, and the mans faith killeth and hangeth about Christ's neck, and says, If I must dye, let Christes bosome be my death-bed. Then hee must beleive, if God was his Father, by good Logick, he must be the Sonne of God, and if God was his God, then the heire of all must claime the priviledges of all the Sons of the house in Covenant. God (I may say) was more then Christ's God, and more then in covenant with God, as he was more then a servant, so more then a Sonne, then a common one, and Christ's faith is so rationall, and so binding with strength of reason, that he will but use such a weapon, as we may use, even the light of Faith, and hee will claime but the common benefit of all the Sonnes in covenant, when he faith, My God, my God. What ever Papists say, if ever Christ was in hell, it is now; but see, hee hath heaven present with him in hell. If God could be apprehended by faith, in hell, as a God in covenant, then should hell become heaven to that beleeving soule. Christ tooke God, and his God, and his Father; as Jonah, a type of him, downe to the bowels of hell with him: and as we see some dying men, they lay hold on some thing dying
dying, and dye with that in their hand; which wee call the
dead-gripe: so Christ died with his Father, by faith, and his Christ's death-
Spoule, in regard of love stronger then the grave, in his arms: gripe.
this was Christ's death embracings, his death-kisste, and Job
profeffeth so much. Lower hee could not be, then hee com-
plaineth hee is, chap. 19. in all respects, of body, which
was a clod of bones and skin; in regard of wife, servants,
deare friends, of the hand of God in his soule. Yet verf. 25. I
know that my goel, my kin's man, Redeemer liveth, and that hee
shall stand the last man on the earth.

This leadeth us, in our forlorn perplexities, to follow Christ's
foot-steps, both under evils of punishment and sin. The peo-
ples in their captivity in Babylon, Ezek: 37. were an hoart of
dead and (which is more) dry bones; the Churches in Germa-
ny, in Scotland, are dry bones, and in their graves; the
Churches in England and Scotland, in regard of the sinfull di-
visions, and blafphemous opinions in the worship of God, are
in a worse captivity, and lower then dry bones, and our woes
are not at an end; yet the faith of many seeth, that deliverance,
and union there must be, and that our graves must be opened,
and that the mind of the Lord must breathe upon the dry bones,
that they may live. God hath in former times opened our graves,
when strange lords had dominion over us, I would wee were
freed of them now also, but our yoke is heavier then it was;
but God shall deliver his people from those that oppresse
them.

Again, as you fee in great perplexity Christ: beleevd God
to be his Father, and that hee himselfe was a Son; so are wee
under pressures of conscience, and doubtings because of sinne,
to keep precious, high, and excellent love-thoughts of Jesus
Christ.

Object. 1. But what if a soule be brought to doubt of its
conversion; because hee findeth no good hee either doth, or can
doe? true faith, is a working faith.

Answ. Some to cure this, as they prove Physicians of no va-

tue to poore soules, I mean, Antinomians: For, say they, This
is the diseale that you in doubting of your faith, because you
find not such and such qualificatians in you, therefore seek a righ-
teousnesse in your selfe, and not in Christ. I should easily grant
that man's inherent righteousness is, in his carnall apprehen-
Doubtings
from want of
qualifications
how cured.

K 3

Objed. 1.
on, his very Christ and Redeemer; but in the mean time, These are two carnall and fleshly extremeties, and faith walketh in the middle between them. 1. Its a fleshly way to say, that, because I find sinne reigning in me, I have killed my brother, faith a Cain ; I have betrayed the Lord of glory, faith a Judas; yet I am not (faith a Libertine) to question whether I beleeve or no; for this putteeth fleshly and prophane men on a conceit, Be not solicitous what you are, take you no feare of serving sin and divers lusts, but beleeeve, and never doubt, whether your faith be a dead, or a living faith, though you goe on to walk after the flesh; but beleeeve, and doubt not whether you beleeeve or no. The other extremity is of some weak Christians, who because they find that in them, that is in their flesh, dwelleth no good; and they sinne daily, find much untowardness and back-drawing in holy duties; therefore (say they) I have no faith, I am none of Christ's: This is a false Conclusion, drawn from a true Antecedent, and springeth from a root of selfe-seeking, and righteousness which wee naturally seek in our selves; for I am not, being once justified, to seek my justification in my sanctification; but being not justified, I may well seek my non-justification in my non-sanctification: as Libertines say, this is the fault of all, when it is the fault onely of some weak mis-judging soules; so doe they take the Saints off from all disquietedness and grise of mind for neglect of spirituall duties, as if all godly sorrow and displeasure for our sinfull omissions, were nothing but a legall sorrow for want of selfe-righteousness, and a sinfull unbeleefe: but its formally not any such thing, but lawfull and necessary, to make the sinner goe with a low fayle, and e-steem the more highly of Christ; and its onely sinfull, when abused to such a legall inference, I omit this and this, I finne in this and this, ergo, God is not my Father, nor am I his sonne.

But I hold this Position, as evidently deducible out of the Text. In the roughest and most bloody dispensation of God toward Saints, neither soule-trouble, nor anxiety of spirit can be a sufficient ground to any, why they should not beleeeve, or question their son-ship and relation to God, as their Father. Its cleare that Christ in his faddest condition beleeeved, and stood to it, that God was his Father: The onely question will be, If sinfull and fleshly walking be a good warrant. To which I an-

answer,
How sure we may argue to conclude no other, and that hee is not in Christ; because, 2 Cor. 5. 17. If any man be in Christ, hee is a new creature. It any be risen with Christ, he seeketh the things that are above, where Christ is at the right hand of God. Hee is dead, and his life is hid with Christ in God. And, Hee mortifieth his members on earth.

Col. 3. 1, 2, 3, 4. Hee is redeemed from this present evil world, Gal. 1. 4. Hee is dead to sinnes, and liveth to righteousnesse.

1 Pet. 2. 24. Hee is redeemed from his vaile conversation. 1 Pet. 1. 18. Hee is the Temple of the Holy Ghost; hee is not his own, but bought with a price; and is, being washed in Christ's blood, a King over his lufts, a Priest to offer himselfe to God, an holy, living, and acceptable sacrifice, 1 Cor. 6. 19, 20. Revel. 1. 5, 6. Rom. 12. 1. But hee that remaineth the servant of sin, and walketh after the flesh, and is given up to a reprobate mind, &c. is no such man; ergo, such a man hath no claim to God as his Father: and upon good grounds may, and ought to question his being in Christ. Only, let these cautions be observed. 1. It is not safe to argue from the quantity of holy walking; for many found beleivers may find untowardnesse in well-doing, yet must not cast away themselves for that. A smoking flaxe is not quenched by Christ, for that it hath little heat, or little light; and therefore ought not by us. 2. Beware we lean not too much to the quality of walking holyly, to inferre, I fast twice a wecke, I give tithes of all I have; then, God I thank him, I am not an hypocrite, as the Publican, and a wicked man. Sincerity is a senible, speaking grace; its feldome in the soule without a witneffe. Lord, thou knowest that I love thee (faith Peter;) hee could answer for sincerity, but not for quantity: hee durst not answer Christ, that hee knew that hee loved him more then these. Sincerity is humble, and walketh on positives, Lord, I love thee; but dare not adventure on comparatives, Lord, I love thee more then others. 3. There be certain houres, when the beleever cannot make strong conclusions, to inferre, I am holy, therefore I am justified; because in darkness we see neither black nor white, and God's light hides our face from us, that wee may be humbled, and beleive. 4. Beleiving is furer then too frequent gathering warmnesse from our own hot skin.

Saltmarsh,
Saltmarsh, and other Libertines make three Doubts that persons have, as sufficient grounds, to question their being in Christ: 1. Back-sliding. 2. The mans finding no change in the whole man. 3. Unbelief. Give me leave therefore in all meekness to offer my thoughts, in siftung and scanning this Doctrine.

This is then (faith hee) your first doubt, that you are not therefore beloved of God, or in Christ, because you fell backe againe into your sin, so as you did. Suppose I prove to you, that no sin can make one lesse beloved of God, or lesse in Christ.

Answer.

Then I shall conclude, that sinne cannot hinder the love of God to my soule.

Question.

This I prove, 1. The mercies of God are sure mercies, his love, his covenant everlasting: Paul was persuaded that neither life, nor death, &c. could separate him from the love of God. The Lord changeth not in loving sinners. 2. Whom the Lord loveth, hee loveth in his Sonne; hee accounts him as his Sonne; for hee is made to us, righteousness, sanctification, and redemption: But God loveth his Sonne, alwaies alike; for hee is the same yesterday, and to day, and for ever: ergo, Nothing can make God love us lesse; because hee loves us not for our selves, or for any thing in ourselves, &c. 3. God is not as man, or the soune of man. Who shall lay any thing to the charge of God's chosen? The foundation of God standeth sure. God's love is as himselfe, ever the same.

Answer 1. The thing in question to resolve the sinner, whether hee be loved of God, from eternity, as one chosen to glory, is never proved, because no sinne can make one lesse beloved from eternity; and sin cannot hinder the love of God, (non concluditur negatum;) for its true, sinne cannot hinder the flowings and emanation of the love of election, it being eternall; else not any of the race of mankind, God seeing them all as guilty sinners, could ever have been loved with an eternall love. But the consequence is nought, ergo, back-sliders in heart, and servants of sinne, have no ground to question, whether they be loved with the love of eternall election, or not.

2. This Physician layes downe the conclusion in question, which is to be proved, to the resolving of the mans conscience, that
that hee may be cured; the thing to be proved to the sick man, say hee were a Judas, wakened in conscience, is, that notwithstanding his betraying of Christ, yet God loved him with an everlasting love, and hee is in Christ. Now hee curreth Judas thus, God's love is everlasting, his covenant everlasting, no sin can hinder God to love Judas, or separate a traitor to Christ, from the love of Christ. Separation, supposeth an union; lesse loving, supposeth loving: so he healeth the man thus; no disease can overcome or hinder the Art of such a skilled Physitian, to cure a dying man. But what if this skilled Physitian will not undertake to cure the man, nor to move his tongue for advice, nor to shirre one finger to feel the mans pulse: Ergo, The man must be cured. For if the man be a backslider in heart, and a servant of sinne, Christ never touched his pulse. He hath as yet sure grounds to question, whether he be loved of God, or be in Christ, or no; for except you prove the man to be loved with an everlasting love, you can prove nothing: And your argument will not conclude any thing for the mans peace, except you prove him to be chosen of God; which is his onely question. But say that hee is loved from everlasting, and that hee is in Christ, by faith, its easie to prove, that his sinnes cannot change everlasting love, nor make him lesse beloved of God, nor separate him from the love of God. You must then either remove the mans doubting, from signes inherent in the man, (and if hee be a backslider in heart, you fetch fire and water from beyond the Moone to cure him;) or you must fetch warrants to convince him, from the mind, eternall counsells of love and free grace within God; and that is all the question between the poore man and you. You cannot prove God hath loved him from everlasting, because hee hath loved him from everlasting.

A necessity of inherent signes and qualifications to doubting soules.

If Libertines in this Argument intend to prove, that a chosen convert in Christ hath no ground to question, that hee is not beloved of God, and not in Christ, 1. That is nothing to the Thesis of Antinomians, maintained by all, that sinners, as sinners, are to beleive Gods eternall love in Christ to them; and so all sinners, clefs or reprobate, are to beleive the same. 2. Its nothing to the universall commandement, that all and every one in the visible Church, wearied and loaden with sin, or not wearied and loaden, are immediatly to come to Christ and rest on him, as made of God to them their righteousnesse, sanctifi-
cation, and redemption, without any inherent qualification in them. 3. It's nothing to the point of freeing all, and building a golden bridge to deliver all who are obliged to believe, elect or reprobate, from doubting whether they be in Christ or not, that they may easily come to Christ, and believe his eternall love and redemption in him, though they be in the gall of bitterness, and bonds of iniquity, and that immediately. Which golden Paradise to heaven and Christ, Antinomians liberally promise to all sinners, as sinners. I cannot believe that it's to ease a step to Christ.

For the second: It's a dream, that God loveth sinners with the same love every way, wherewith he loveth his own Son Christ. And why? Because God loveth us onely for his owne Sonne, and for nothing in us Ergo, Farre more it must follow, it's a farre other, an higher, fountaine-love, wherewith the Father loveth his owne eternall and consubstantial Sonne, the Mediator betweene God and man; and that derived love wherewith he loveth us sinners. As the one is 1. Naturall; the latter, free? 2. The love of the Father to the Sonne, as his consubstantial Son, and so farre as it's essentially included in his love to Jesus Christ Mediator, is not a love founded on grace and free-mercy, which might never have beene in God; because essentially, the Father must love his Sonne Christ, as his Sonne; and being Mediator, he cannot for that renounce his natural love to him, which is the fundamentall cause, why hee loveth us for Christ his Sonne, as Mediator; but the love wherewith the Father loveth us for his Sonne Christ, is founded on free Grace and mercy; and might possibly never have been in God. For, 1. as he could not but beget his Sonne, he could not but love him; nature, not election can have place in either: but it was his Free will to create a man, or not create him. 2. He cannot but love his Sonne Christ, but God might either have loved neither man nor Angel, so as to chuse them to Salvation, and he might have chosen other Men and Angels, then these whom he hath chosen; God hath no such freedome in loving his owne Consubstantial Sonne. 2. Its an untruth, that God loveth his chosen ones, as he doth love his Sonne; that is, with the same degree of love, wherewith he loves his Sonne. I thinke that not farre from either grosse ignorance, or blasphemie, It possibly may bee the same love by proportion, with which
which the Father tendereth the Mediator, or Redeemer, and all his saved and ransomed ones; but in regard of willing good to the creature loved, he neither loveth his redeemed with the same love, wherewith hee loveth his Sonne; except blaspheousely we say, God hath as highly exalted all the redeemed, and given to them a name above every name, as he hath done to his owne Sonne; nor doth he so love all his chosen ones, as hee conferreth equal grace and glory upon all alike; as if one starre differed not from another starre in glory, in the highest heavens. Our owne good works cannot make our Lord love us teesse or more, with the love of eternall election; but they may make God love us more with the love of complacency, and a sweeter manifestation of God in the fruits and gracious effects of his love. According to that, John 14. 23. Jesus said, if a man love me, he will keepe my words, and my Father will love him, and we will come unto him, and make our abode with him.

The third reason is the same with the first, and pro- veth nothing but a Major Poposition, not denied by the disquieted sinner, which is this: Who ever is justified and chosen, cannot be condemned; whom ever the Lord once loveth to salvation, he must alwaies love to salvation; for his love is like himselfe, and changeth not. But the disquieted sinner is chosen and loved to salvation. This Assumption is all the question: and the truth of a Major Proposition, can never prove the truth of the Assumption.

Saltmarsh, Free Grace, Chap. 4. Pag. 83.84.85.

Because you feele not your selue sanctified, you feare you are not justified. If you suppose that God takes in any part of your faith, repentance, new obedience, or sanctification, as a ground upon which he justifieth or forgiveth; you are cleare against the Word; for if it be of Workes, it is no more of Grace. 2. It must then be the onely evidence you seeke for; and you ask for sanctification to helpe your assurance of justification: but take it in the Scriptures way.

1. In the Scriptures, Christ is revealed to be our sanctification. Christ is made unto us righteousness, sanctification. I live, yet not I, but Christ liveth in me. Yee are Christs, but yee are sanctified, but yee are justified in the name of the Lord Jesus. He hath quickned us together with Christ. We are his workmanship, created in Christ Jesus unto good workes.
Jesus Christ himself being the chief cornerstone: That Christ may dwell in your hearts by faith; that new man which after God was created in righteousness and true holiness: We are members of his body, of his flesh, and his bones. And being found in him, not having mine own righteousness, I can do all things through Christ which strengtheneth me. But Christ is all in all. Your life is hid with Christ in God, Heb. 13. 20, 21. All these set forth Christ as our sanctification, the fulness of his, the all in all. Christ hath believed perfectly for us, he hath sown for sinne perfectly; he hath obeyed perfectly, he hath mortified sinne perfectly; and all is ours, and we are Christ's, and Christ is God's.

2. The second thing is Faith about our owne sanctification, we must beleue more truth of our owne graces then we can see or feele: the Lord in his Dispensation hath so ordered, that here our life should be hid with Christ in God, that we should walke by faith, not by sight. So we are to beleue our repentance true in him, who hath repented for us; our mortifying sinne true in him, through whom we are more then conquerors, our new obedience true in him, who hath obeyed for us, and is the end of the Law to every one that beleeveth, our change of the whole man true in him, who is righteousnesse and true holiness. And thus without faith, its impossible to please God. This is Scripture-assurance to see every one in himselfe as nothing, and himselfe every thing in Christ, Faith is the ground of things hoped for, and the evidence of things not seen. All other assurances are rotten conclusions from the Word, invented by Legall Teachers not understanding the mystery of the Kingdom of Christ. The Scriptures bid you see nothing in your selfe, or all as nothing. These teachers bid you see something in your selfe: so as the leaving out Christ in Sanctification, is the foundation of all doubts, feares, distractions. And be that looketh on his repentance, on his love, on his humility, on his obedience, and not in the tincture of the blood of Christ, must needs beleve weakely and uncomfortably.

**Answer.**

If a servant of sinne, any Cain, wakened with the terrors of God, see his sinnes, feele hell in his soule for them, and have no warme thoughts of love, and farre-off-affiance, at least in Christ.
Christ or no, may be saved.

Jesus; but flee from Christ, and goe to the enemies of Christ for comfort, as Judas did, hee may strongly conclude: I seele, I am not sanctified, I hate the Physitian Christ; and runne from him: Ergo, I am not justifiied. And from a true real non-feeling of sanctification, its a strong consequence, there's no justification. But from a mil-prizing of Grace and Sanctification in myself, I cannot conclude, I am not justifiied. We know Papists in point of certainty of salvation, argue so; many deduced Hypocrites belieue, or imagine, they have oyle in their lamps; ye. they are deceived; therefore the Saints can have no certainty they are in Christ: Its just like the answer now in hand. A mil-judging of sanctification, cannot argue no justification: Ergo, A true and real judgement of no sanctification in Hypocrites, and slaves of sinne, cannot argue the persons to be justifiied, who thus argue. It is as if I should argue thus; A frantick and a sleeping man cannot know that he is frantick, and sleeping; therefore a sober and a waking man, cannot know that he is sober and waking. For a deserted child of God is in some spiritual Phrensie and sleepe, and does mil-prize Christ in himselfe, and sanctification; and therefore argues often, that he is not in Christ, upon false principles. But a wakened conscience in Cain, and Judas, doe strongly conclude, I am not a new creature, but a servant of sinne: Ergo, I am not justifiied, and not in Christ; and Cain in this consequence is sober, and not asleep.

2. Not any Protestant Divine, whom the Author calleth Legal Teachers, ignorant of the mystery of the Gospel; did ever teach, that Faith, new Obedience, Repentance, are grounds upon which God justifieth a sinner. Antinomians, who make Repentance and Mortification all one with Faith; and as Master Den faith; they are but a change of the minde; to seek rightousnesse and mortification in Christ, not in our selves. Thus much mutua vita doth signifie, must fay, as wee are justified by faith, so also by repentance, and mortification: if repentance be nothing but faith, as they say.

3. We seeke onely the evidence of justification in our holy walking; as the Scripture doth, 1 Pet. 1. 24. Galat. 1. 4. 1 Pet. 1. 18. 1 Joh. 3. 14. Infinite places say, these that live to Christ, and are new Creatures must be in Christ, and justified, 2 Cor. 5. 17. 1 Cor. 6. 9, 10, 11, 12. Gal. 2. 20. Col. 3. 1, 2, 3. 4. Protestant make mortification and repentance some other thing then Faith.
3, 4. Then the arguing from the effect to the cause can be no
rotten conclusion, except by accident, in a soule distempered
under defertion and weaknesses.

4. These places that make Christ our justification, and Christ
to live in us, and believers to be the workmanship of Jesus
created in him, unto good works, &c. Make not these to bee
acts of Christ formally repenting perfectly in us, sorrowing for
sinn, mortifying sinne perfectly in us, as if we were merce-
patients, and were only obliged to repent, sorrow, mortifie
sinn, when the Spirit breatheth on us, and not otherwise, as
Libertines expresse themselves; which I hope to refute hereaf-
ter. 2. Nor doe these places make justification and Regene-
ration all one; as Master Towne, with other Antinomians doe.
For we are not regenerated by faith, but that we may belieue;
but we are justified by faith. 2. Regeneration putteth in us
a new birth, the image of the second Adam; justification for-
maUy is for the imputed righteousness of Christ, which is in
Christ, not in us. And it seemes to me, that they make jus-
tification and Sanctification all one: for the Author faith, that
Christ not onely repenteth in us, but for us, Christ obeyed for
us, and is the end of the Law to every one that believeth.Now
what mysterious sense can be here, I cannot dreame; Sure, it is
no Gospel-secret; if the meaning (that Christ repenteth, and
obeyeth for us,) be, that Christ by his grace worketh in us
repentance, and new obedience, and mortification, and the
change of the whole man; its a good and found sense. But then
how must all assurances from repentance and new obedience,
be the rotten conclusions of Legall Teachers? To see all these
wrought by Christ, as the efficient and meritorious cause, and
to ascribe them to the Spirit of Jesus, and thence conclude, we
are Justified, as all Protestant Divines teach, is no rotten con-
clusion of Legall Teachers. For sure, if we ascribe them to na-
ture, to free will, to our selves, and confide in them, as parts
of our righteousness, and from them, in that notion, draw the
assurance of our justification, as Papists, and Arminians doe,
and as the Saints out of fleshly presumption may doe; this is no
doctrine of Protestants. Is the Sunne obliged to me, because I
borrow light from it? Or the Flouds and Rivers beholden to
men because they drinke out of them? The new man is a cre-
ture of Christ's finding; cursed bee they that sacrifice to Free-
will;
will; its a strange God. The kingdom of grace, is a Hospital of free graces to sick men; all we doe, the least good thought, or gracious motion in the soul, is a flower, and a rose of Christ's planting, and an Apple that grew on the tree of life; a sinner is the stocke, but free grace the sap. Christ's Father the Husbandman, life and growing is from Jesus the wine tree; we are but poore twigs that bring forth fruit in Christ. But I fear the sense of this, that Christ repenteth for us, and obeyeth for us, being the end of the Law to every one that believeth; be sure otherwise, to wit, that Christ's obedience of the Law, is being the end of the Law, as also his passive obedience is ours. If this be the intended sense, then all our Sanctification is nothing, but the Sanctification and holy active obedience of Christ. I yeeld this to be a broad, a faire and easie way to heaven. Christ doth all for us, Christ weeped for my sinnes, and that is all the repentance required in me, if I believe that Christ was mortified, and dead to the world for me, that is my mortification; and if I believe, that the Change of the whole man was traely in Christ, this is my true holinesse: then my walking in holinesse cannot bee rewarded with life eternall, nor have any influence as a way, or meanes leading to the kingdom. 2. Christ's active obedience imputed to the sinner, can be no evidence of justification, because it is in Christ, not in me; any evidence, or marke of Justification must bee inherent in the believer, not in Christ. 3. And one and the same thing cannot be a marke and a signe of it selfe. Now the active obedience of Christ imputed to the sinner, is holden to be a part of Justification.

5. The Scripture doth indeed bid you see nothing in yourself, that can buy the righteousnesse of Christ, or be an hire and wages to ransom imputed righteousnesse; and Legall Teachers, not any Protestant Divines, did you see something, a great something of merit, and selfe-righteousnesse in your selues. And Antinomians say, that the New creature, or the New man mentioned in the Gospel, is not meant of Grace, but of Christ. The Scripture maketh Christ and Justification the cause, and Sanctification and the New creature the effect; 2 Cor. 5. 17. If any man be in Christ, he is a new creature. And this attenuation maketh Sanctification, as formally distinguished from Christ and Justification, but nothing. And Antinomians say, that in the regenerate
generate and Saints there is no inherent righteousness, no grace or graces in the soules of beleivers, but in Christ onely. And M. Saltmarsh faith the same, that our sorrow, repentance, mortification, and change of the whole man, are nothing in us; but Holiness and they are in Christ, and must be apprehended by faith, as things unseen: whereas the divine nature is in the Saints, 2 Pet. 1. 4. Faith dwelleth in us. 2 Tim. 1. 5. The new creation and image of Christ is in the mind, Ephes. 4. 23. The seed of God abideth in us, 1 Joh. 3. 9. The anointing that teacheth all things, &c. μη νεωνει, remaineth in you, 1 Joh. 2. 7. and Ezek. 36. 36. I will give you an heart of flesh, and I will put my Spirit in the inner part, or in the midst of you.

Antinomians teach, (c) That true poverty of spirit doth kill and take away the sight of grace. And, (d) Sanctification is so farre from evidencing a good estate, that it darkens it rather; and a man may more clearly see Christ, when hee seeth no sanctification, then when hee sees it; the darker my sanctification is, the brighter is my justification. So Saltmarsh, The Scriptures bid you see nothing in your selfe, or all as nothing; these Teachers bid you see something in your selfe. And its a walking by faith, and not by sight; and a life bid with Christ in God, to beleive more truth in our owne graces, then wee see or feel. Now its true, the Saints out of weaknesse mis-prize the Spirit's working in them, and while they under-value themselves, they under-rate the new creation in themselves, and tacitely upbraid and flander the grace of Christ, and leffen the heavenly treasure, because it is in an earthen vessel; but poverty of spirit and grace will see, and doe see grace inherent in it selfe, though as the fruit of grace. Cant. 1. 5. I am black (O daughters of Jerusalem) but comely, as the tents of Keidar. Ver. 11. While the King sitteth at his table, my spikenard sendeth forth the smell thereof. The Saints as they make a judgement of Christ and his beauty, so also of themselves; My heart waxed. I am sick of love. Psal. 116. 16. O Lord, truly I am thy servant. Psal. 63. 1. My soule thirsteth for thee, my flesh longeth after thee. Psal. 73. 25. Whom have I in heaven but thee? and there is none upon earth that I desire beside thee. Psal. 130. 6. My soule waiteth for the Lord, more then they that watch for the morning. So Ezekiah, Elyah 38. 3. Paul. 2 Cor. 1. 12. 2 Tim. 4. 7. 8.
1 Cor. 15. 9, 10. And others have set out in its colours the image of Christ in it selfe; but not as leaving out Christ, and taking in merit; nor doth the sense of sanctification darken justification, or lessen it to nothing, except where wee abuse it to merit, and selfe-confidence, as Peter did; who in point of selfe-confidence ought to have forgotten the things that are behind.

2. Yea, to say we see justification more clearly, when we see no sanctification, is to make the water and the Spirit, 1 Joh. 5.

8. Dumb or false witnesses, that either speak nothing, or tell lies.

3. It is against the office of the Spirit, which is to make us know ta odo di $a\xi\delta\iota\alpha\iota\lambda\a$, the things that are freely given us of God, such as faith, repentance, love, mortification, Ael. 5. 3.

2 Tim. 2. 25. Phil. 1. 29. Ephes. 2. 8. Rom. 5. 5. Gal. 2. 20. I grant by accident, when sin appeareth to a Saint out of measure sinfull, and hee seeth how little good hee hath, that hee is blind, naked, poore, and hath no money, nor price, that hee is sold as a wretched man under a body of sin, Rom. 7. 14, 24. It heighteneth the excellency and worth of the ransome and bloud holden forth in justication: And white righteousnesse, free and glorious, set beside black guiltiness, and no sanctification compearing as price or hire, maketh Christ appeareth to be choycer then gold or rubies. Yea, when I see no sanctification to buy Christ, then justification is more lovely, eye-sweet, taking, and soule-ravishing; as the more light, the more darknesse is discovered; and the more sin, the higher is Jesu Christ. And by all this, the Saints professing their owne integrity, and holy walking before God, should see something in themselves, not understanding the mystery of the Gospel, and erre miserably with Legall Teachers, and darken free justification by grace: And one grace of God should obscure and destroy another; for to see, feel, and profess sanctification, is an act of supernaturall feeling, and of grace; how then can it darken the faith of the remission of sinnes in Christ?

But it may be asked, When the Saints cannot be assured that God is their Father, in regard of sin, unbeleeve, and present deadness, what reasons would you use to raise their spirits up to the assurance of their interest and relation to God, as to their Father?

Anf. There is no way of arguing Saints out of their unbeleeve, except hee that laboureth to strengthen them, being an Interpre-
How Ministers are to deal with troubled soules.

Interpreter, one of a thousand, who can shew a man his righteousness, be so acquainted with the condition of the afflicted soule, that hee see in him some inherent qualification, that may argue to the Physician there is some, leffe or more of Christ in the soule of the man; else if hee know him to be a person yet utterly void of Christ, sure hee must deale with him that is under the Law, in a more legall and violent manner, then with him whom hee conceiveth to be under the Gospel; for one and the same physick cannot suit with contrary complections. The Author profeffeth hee dealeth with sinners as sinners, and so with all sinners; as if physick for the gut were fit physick for the stone in the bladder. I goe not so high, but speake to a weak son, who hath God for his Father, but under soule-trouble doubteth whether God be his Father or not.

If hee lay downe a principle that hee was never in Christ, because of such and such sinnes; you are not, who ever intendes to cure him, to yeeld so much, and to deale with him according to a false supposall, as if hee were not in Christ: but must labour to prove hee is in Christ; which to no purpose is done, by proving fair generalls, as Saltmarsh, with other Libertines, doth; that is, you but till the sand, and beat the aire to prove, that God's love is eternall, and his covenant and decree of election to his chosen so stable and unalterable, as no sin can hinder the flowings of eternall love, when you make not sure to the man, that hee is loved, with an everlasting love.

Hence these considerations for easing the afflicted conscience of a weak child of God.

After. 1. The soule labouring under doubts whether God be his Father, is to hold off two rocks, either confiding or resting on duties, or neglecting of duties: the former is to make a Christ of duties; as if Christ himselfe were not more lovely and desirable, then the comfortable accidents of joy, comfort, and peace in doing duties. Yea, take the formal vision of God, in an immediate fruition in heaven, as a duty, and as in that notion contra-distinguished from the objective vision of Christ, then Christ is to be enjoyed, loved, rested on, infinitely above the duties of vision, beatifice love, eternall resting on him, yea, above imputed righteousness, assurance of pardon, reconciliation; as the King is more then his bracelets of gold, his myrthe, Spikenard, perfumes, oynment, kisses; the tree more desireable
able then a fleece of apples that growth on it for the fourth part of a yeare. 2. Sinne, it must be to sue and woe the Kings Attendants and Courtiers by himselfe, or to make duties Christ, and Christ but a Man-servant and Mediator to duties, sense, comfort, assurance, or the like. 3. The Whelps of the Bear are taken from her by swift riding away with them, and by calling down one of them, that thee may lose time in gaining the rest, while shereturneth back againe so many myles to bring that one to the den. And the smell of some delicious fields, they say, so taken the dogs, that they forget the prey, and follow it no more. To smell so much in duties, and to be so sick and impotent in loving and resting on them, as to lie down in the way, and seek Christ no more, is doubtlesse a neglect of Christ. And thus high our Doctrine never advanced Sanctification, nor enthroned any acts, duties, or qualifications, under the notion of witnessnes, or creators of peace or reconciliation; how our hearts may abuse them, is another thing.

After. 2. What, advise you then a deserted soule to goe on in duties? and seek righteousness in himselfe? By no means; to seek righteousness in himselfe, that is highest pride: but will you call it pride for a starving man to beg? Is it selfe-deniall for such a one to be starke dumb, and to pray none in his famishing condition for food? Did the Spouse seek herselfe in this duty? Cant. 3. Watchmen, saw yee him whom my soule loveth? Was this a resolution of pride? Chap. 3. 2. I will rise now, and goe about the City in the streets, and in the broad wayes, I will seek him whom my soule loveth. And is it selfe-righteousness for the Spouse to send her hearty respects of service to Christ, when she cannot have one word from him, nor one smile? Cant. 5. 6. Tell my beloved that I am sick of love. Nor doe I think Mary Magdalen was in a distemper of Pharisical righteousness, when she rose and prevented the morning skie, and came weeping to the grave; O Angels, saw yee the Lord? Gardener, whither have you carried him? May I not doe these duties, when I misse him? May I not wake in the night? May I not doe well to feed a love-feaver for the want of him? May I not both pray, and say, Daughters of Jerusalem, pray for mee? May I not make a din through all the streets and the broad wayes, and trouble all the Watch-men and Shepherds, and pray them, Can you lead me to his tent, and tell me...
where he lieth? O but all these were to be done in faith: True; but are they not duties of love-sicknesse I owe to Christ also? I know they cannot bring to mee everlasting righteousness; but is not seeking and knocking, hairs to finding and opening?

After. 3. Another counsell is; force not a Law-suit, seek not, buy not a plea against Christ. Conscience a tender piece under Jealousies faith, O he loveth not me, Christ hath forgotten me, joyne not in such a quarrell with conscience. Have not cold and low thoughts of Christ's love to you, because he is out of sight, he is not out of languor of love for you.

After. 4. Unbeliefe is a Witch, an Inchantress, and covers Christ's face with a veile of hatred, wrath, displeasure. Examine what grounds of reason you have to mis-believe, or breake with Christ; say, he had broken with you, yet because you know it not, for supposition; lose not such a friend as Christ, if you get never more of him, you may sweare and vow to take to hell with you (if so he deale with you) the pawnses, and love-tokens you once received, that they may bee witnesses what Christ is, and may be the remnans, feedes, and leavings, of the high esteeme you once had of him.

After. 5. A time Christ must have to goe and come, and therefore must be waited on. We give the Sea hours to ebb and flow, and the Moone days to decrease and grow full; and the Winter-sunne and the Summer-sunne monethes to goe away, and returne; and whether we will, or no, God and Nature take their time, and ask us no leave: Why has God given to us eyes within, and without, but that David may weare his eyes, while they beat the point of failing, in looking up, and in waiting for God. Psal.69.

After. 6. And though you were in hell, and he in heaven, he is worthy to be waited on; the first warme smile of a new returne, is sufficient to recompence all sorrow in his absence, to say nothing of everlasting huggings, and embracings.

After. 7. Nor is this a good reason; I find sinne, rottennesse, and so a deserved curse in all my worukes of sanctification; therefore why should I make them any bottome for assurance, but I must take in Christ heere for Sanctification: for if worukes of this kind be not done in Faith, to the knowledge of the doer; they can witnesse nothing, but beare a false testi-
mony of Christ; nor doe we ever teach, that Christ is to be
decourted from our works of Sanctification; but even faith
it selfe, which is a bottome of peace to Antinomians, by this
reason, must be cattiered; for as the love of Christ, our pray-
ers, humility, are not formally finnes, but onely concomitant-
ly, in regard that sinne adhereth to them; as muddy water is
not formally clay and mudde, but in mixture its clayie, and mud-
die; so our Faith is concomitantly sinnefull; both because
often its weake, and so wanting many degrees, and mixed with
finne, deserves a curfe, as well as works of Sanctification, but it
apprehendeth Christ and righteousnes in him, and so it bottom-
eth our assurance: If by apprehending, you mean to bring to
you certaine knowledge, and assurance, that Christ is made my
righteousnesse; then you beg the question, if you deny this
to works of Sanctification. For, 1 John 2. 3. Hereby we know
that we know him, if we keep his commandments. Ver. 5. And
who so keepeth his word, in him verily the love of God is per-
fected: hereby, (that is, by keeping his word, called twice be-
fore, vers. 3. 4. The keeping of his Commandments; and
vers. 6. Walking as he walked:) Hereby (faith he) know wee,
that we are in him, in Christ; our propitiation and righte-
ousnesse; and thus are we justified by keeping the Command-
ments of God, because by this we apprehend, and know that
we are justified. 2. But then all that are justified must be
fully perswaded of their justification, and that faith is essent-
ially a perswasion and assurance of the love of God to me in Christ,
its more then I could ever learne to bee the nature of Faith, a
consequent separable I beleive it is. 3. If by apprehending
Christ and his righteousness, be understood a relying, and
duciall acquiescing and recumbencie on Christ for salvation:
It is granted in this sense, that Faith is a bottome to our assur-
ance of our being in Christ; but that it breedeth assurance,
in a reflect knowledge, alwaies that a beleever is in Christ; is
not true: for, 1. I may beleive, and be justified, and not
know; yea positively doubt, that I beleive and am justified; as
thousands have pardon, and have no peace nor assurance of their
pardon, and have faith in Christ, and in his free love, and have
no feeling of Christ, and of his free love. For we beleeve a more
truth of our owne graces (and so of our faith and assurance of
our pardon) then we can see or feele, which is Gods dispensa-

M. 3
tion, that our life should be hid with Christ in God; Ergo, the life of Faith, by which the just doth live, is hid; and above the reach of feeling at all times. 2. As Faith which is the direct act of knowing and relying on Christ for pardon, is a works of the Spirit, above the reach of reason; so also the reflect act of my knowing and feeling, that I believe and am in Christ, which proceedeth sometime from Faith, and the immediate Testimony of the Spirit; sometime from our walking in Christ, 1 John 2, 3, 4. 1 John 3, 14. is a supernaturall work, above the compass and reach of our Free-will, and is dispensed according to the spirations and stirrings of the free grace of God; and as the keeping of his Commandements, actus primo, and in it selfe, giveth Testimony that the soule is in Christ, and justified, even as the act of believing in it selfe doth the same; yet that wee actus secundo, efficaciously know and feel that we are in Christ, from the irradiation and light of Faith, and sincere walking with God, is not necessary, save onely when the wind of the actual motion and flowing of the Spirit, concurre with these meanes; just as the Gospel-promises of themselves are life, and power, but they then onely actually, actus secundo, animate and quicken whithered soules, when the Lord is pleased to contribute his influence, in the thinings of his Spirit. Otherwise I may walke in darkenesse, yea, believe, pray, love, die for paine of love, and have no light of reflect knowledge, and feeling that I am in Christ, Esay 50. 10. I may be sike of love for Christ, call, knock, pray, confer with the watchmen, and daughters of Jerusalen, and be at a low ebb in my own sense; yea the beloved may to my feeling, and actual assurance have withdrawne himselfe, Cant. 3. 1, 2, 3, 4, 5. Cant. 5. 5, 6, 7, 8. and all my inherent evidences cannot quicken me in any tolerable assurance. It's true, Sanctification may bee darkned, yea, and Faith also, when there is nothing to the faith-failing and outer dying but this onely of Christ the head, (all the life of a Saint retyring not to his faint heart, but to his strong head,) I have prayed for you, that your faith faile not: but the darke evening of David, both Faith and Sanctification, and of Peter in his denying of his Master, and his Judaizing, Gal. 2. When he and others, ver. 14. ευς οπεδωδος τοτε το εις την αληθειαν ἐγκαταλείπετ, do crook and halt betweene Grace and the Law, as the people did between Jehovah and Baal, their profession of Jehovah, and Christ's grace.
grace being long, and their practice short, and inclining too much to Baal, and salvation by the Law: as halting is a walking with a long and a short legge, the body unevenly inclining to both sides of the way: this darkening (I say) was in the second acts of Faith and Sanctification: but life and sap was at the roote of the Oake-tree, when it was lopt, hewed, and by winter storms spoyle of the beauty of its leaves. Wee do not say, that Sanctification doth at all times, actually beare witting, or a like sensibly, and convincingly, that the soule is justified, is in Christ; there be degrees; and intermission, and sick days, both of Faith and Sanctification. But we say, roses and flowers have been ever since the creation, and shall be to the end of the world, because though they vanish in winter, yet in their causes they are as eternall as the earth: so is Faith, and the bloomings, and greene blossomings of Sanctification, always; but there is a Sommer, when they cast forth their leaves and beauty.

After. 8. To preffe duties out of a principle of Faith, is to preffe Christ upon soules, nor can the seeing of beames, and light in the ayre, or of Wine-grapes on the tree, be a denying of the Sunne to be in the firmament, or of life and sap to be in the Vine-tree: to see and feele in our selves grapes, and fruits of righteousness, except we make the grace of Christ a baftard, and mis father it, is no darkening of Christ, and free Grace.

1 Cor. 15. 9, 10.

After. 9. There is a great difficultie, yea an impossibility, when the Lord hides himselfe, and goeth behind the Mountain, to command the flowing and emanations of Free grace.

1. Because deseflion were not deseflion, if it were under the dominion of our Free-will. For deseflion as a punishment of sinne, cannot be in the free-will of him that is punished; every punishment, as such is contrary to the will of the punished; and deseflion as an act of free dispensation for triall, must be a worke of omnipotent dominion.

2. As in works of nature and art, so is it heere, that God may be seen in both; doth not men sowe, till, sow much, and the sun and summer, and clouds, warme dewes and raines smile upon cornes and medowes, yet God steppeth in betweene the mouth of the Husbandman and the sickle, and blatteth all; and the Lord takes away the phylme, stay and staffe of corne and grass.
grate; and there is bread enough, and yet famine and starving for hunger. Doe not some rise early, and goe late to bed, eat the bread of sorrow; yet the armed soildier of God, extreme poverty, breaketh in upon the house? Doe not watch-men wake all the night; yet the City is surprized and taken in the dawning, because the Lord keepeth not the City? The Lord doth all this, to shew that hee is the supreme and absolute Lord of all second causes. Why, but hee hath as eminent and independent a Lordship in the acts of his free departure, and returns, in the sense of his love. Hath not the King of Saints a withdrawing roome, and an hiding place? Is not his presence and manifestations his owne? The deserted soule prayeth, cryeth, weepeth; the Pastor speaketh with the tongue of the learned; the Christian friend argueth, exhorteth; experience and the dayes of old come to mind; the promises convince, and speake home to the soule; the poore man remembreth God, and hee is troubled; the Church, and many Churches pray, Christians weep and pray; yet Christ is still absent, the man cannot have, from all these, one halfe smile from Christ's face; the vision will not speak one word of joy: All these can no more command a raging sea and stormy winds to be still, and create calmness in the soule, then a child is able to wheel about the third heavens, in a course contrary to its naturall motion. Omnipotency is in this departure. God himselfe is in the dispensation, and absolute freedom of an independent dominion acteth in the Lord's covering of himselfe with a cloud, and puttheth an iron croffe-barre on the doore of his pavilion; and can you stirre Omnipotency, and remove it? Think you praying can charme and break independent dominion, working to shew it selfe as a dominion?

3. The sense of Christ which is wanting in desertion, cannot be enforced by perswation, no more then you can, by words, perswade the deafe to heare. Oratory cannot make the taste feel the sweetnesse of honey. There is a light that cometh from heaven, above the sunne and moone; yea, above the Gospel; and is not extracted or educed out of the potencie of either the soule, nay nor of the Gospel. (I conceive,) that bringeth forth, in act, the white stone, and the new name: and as nature and instincts naturall performe their naturall duties without any oratory, so as perswation cannot make the fire to burne, nor the sunne

Sense of Christ's absence cannot be out-reasoned.
funne to shine, nor the bird to build its nest, nor the lambe to
know its mother; nature doth all these: So neither doth the
14. the same thing, and every way the same worke, that the
Lord doth, in perfwading prophet to dwell in the tents of Shem,
Gen.9.27. I could easily admit, that wee are patients in receiv-
ing the predetermination active of the Holy Ghost in either
believing, or in actual enlightening, and the actual witness-
light by which Christ shineth in the heart, for producing ac-
tual assurance; though in the same moment and order of time
(not of nature) wee be also agents.

After. 10. Though means must not be neglected, as pray-
ing, and waiting on the watch-tower, for the breathings of re-
newed assurance; yet as touching the time, manner, way and
measure of the speaking of the vision, God's absolute dominion
is more to be respected here, then all the stirrings and motions
of the under wheels of prayer, preaching, conference.

After. 11. The soule should be argued with, and convinced,
thus: Why, will you not give Christ your good leave to tu-
tor and guide you to heaven? He hath carried a world of Saints
over the same seas you are now in, and Christ payed the fare
of the ship himselfe, not one of them are found dead on the
shore; they were all as black and sun-burnt as you are, but they
are now a faire and beautifull company, without spot before
the throne, and clothed in white; they are now on the sunny
side of the river, in the good Land where glory groweth, farre
above sighing and jealousy. You are guilty of the breach of the
Privileadge of Christ; 1. Hee is a free Prince, and his Prerog-
vative Royall is incapable of failing against the Fundamentall
Lawes of Righeteousnesse, in the meauring out either worke or
wages, grace or glory. Mat.20.13. Friend, I doe thee no wrong:
mine owne is mine owne.

Object. O but hee is sparing in his grace, his love-visits are
thin sown, as straw-berries in the rock.

Answ. I answer for him; 1. The quantity of grace is a
branch of his freedome. 2. Why doe you not complaine of
your sparing improving of two talents, rather then of his nig-
gard giving of one only. Hee cannot sin against his liberty in
his meauring out of grace; you cannot but sin in receiving.
Never man, except the man Christ; durst, since the creation,
God only can help a troubled soul.

All in glory
farre short of
what they owe
to Christ.

God cannot be
quarrelled in
deserting.

We cannot
bear fulness
of glory in
this life.

(the holiest I will not except) face an account with God, for Evangelick receipts; Christ to this day is behind with Mose, David, Isaiah, Jeremiah, Job, Peter, John, Paul, and all the Saints, in the using of grace, they were below grace, and Christ was necessitate to write in the close of their counts with a pen of grace, and ink of his blood, Friend, you owe me this, but I forgive you. They flew all up to heaven with millions of arrears, more then ever they wrought for: As some godly rich man may say, This poor man was indebted to me thousands, now he is dead in my debt, I forgive him, his grave is his acquaintance; I have done with it. Christ upbraids not you with old debts, that would sink you; why call ye up in his teeth, his free gifts? 3. Think it mercy hee made you not a graystone, but a believing Saint: And there is no imaginable comparision, between his free gifts, and your bad deserving.

2. The way of his going and coming should not be quarrelled. The Lord walketh here in a liberty of dispensation; a summer-fuske is heritage to no Land. It was not a bloud of a daily temper that Paul was in, when hee said, Rom. 8. 38. For I am persuaded, that neither death, nor life, &c. shall be able to separate us from the love of God in Christ. It was a high and great feast, when Christ faith to his Church, Cant. 5. 1. I am come into my garden, my Sister, my Spoufe, I have gathered my myrrhe with my fpipe, I have eaten my honey-comb with my honey: eat, O friends, drinke, yea drinke abundantly, O beloved. Its true, hee is always in his Church, his Garden, gathering lillies; but stormes and snowes often cover his Garden.

3. Were assurance alway full moon, as Christ's faith in his saddest soule-trouble was bank-full sea, and full moon; and were our joy ever full, then shoulde the Saints heaven on earth, and their heaven above the visible heavens, differ in the accident of place, and happily, in some few degrees of glory; but there is a wisdome of God to be reverence here. The Saints in this life are narrow vessels; and such old bottles could not containe the new wine that Christ drinketh with his, in his Fathers Kingdome, Mat. 17. When the Disciples see the glory of Christ in the Mount, Peter faith, Ver. 4. Lord, it is good for us to be here: but when that glory cometh nearer to them, and a cloud over-shadowes them, Luk. 9. 34. and they heare the
the voice of God speak out of the cloud, Mark 9.7. They fell down on their face, Mat.17.6. ἔφυγενος αὐτῷ ὧν ἦς, They were sore afraid. Why afraid? Because of the exceeding glory, which they testified was good, but knew not what they said. Wee know not that this joy is unspeakable. Wee rejoice, ἐπιδράσας ἄνεκλατο, with joy that no man can relate: How then can a man contain it? I may speak of a thousand millions of things more excellent and glorious then I can feel. Should God poure in as much of Christ in us in this life, as wee would in our private wisdome, or folly desire, the vessell would break, and the wine runne out: Wee must cry sometimes, Lord, hold thy hand. Wee are as unable to beare the joyes of heaven in this life, as to endure the paines of hell. Every drop of Christ's honeycomb is a talent weight; and the fulnese of it must be preserved, till wee be enlarged vessels, fitted for glory.

After, 12. Wee doe not consider, that Christ absent hath Longings after stronger impulsions of love, then when present in sense and full assurance: as is cleare in that large Song of the high praises of Christ, which is uttered by the Church, Cant.5. when he had with-drawn himselfe, Ver.6. and Shee was sick of love for him; Ver.9,10,11,12,13,14,15,16. 2. There is a sort of heavenly antiperistasis, a desire of him kindied, through occasions of absence; as wee are hotselle in seeking after precious things, when they are absent, and farthest from our enjoying, Absence sets on fire love. The impression of his kissing, embracing, lovely and patient knocking, Open to me, my sister, my love, my dove; the print of his foot-steps, the remanents of the smell of his precious oyntments, his shaddow when hee goeth out at doors, are coals to burne the soule. Psal.63.6. When I remember thee, upon my bed, and meditate on thee in the night, I cannot sleep, for the love of Christ, in the night. What followes? Ver.8. My soule followes hard, cleaveth strong after thee. Psal.77. 3. I remember God, and was troubled: rather, I remembered God, and rejoiced: But the memory of old love, and of absent and with-drawing consolations, break the heart. How doe some weep, and cast aside their harps, when they remember the seven year old embracements of Christ, and Christ's virgin-love, and Sion-sweet songs in the dayes of their youth? Cant 5. when the Church rose, but after the time, to open to Christ, when hee was gone, and had with-
The Lords sovereignty in desertion.

When the soul is in a languishing disposition after Christ, it is fittest to pray him home again.

Christ's love not lordly.

The Lords joyful return after their desertion.

drawn himselfe, Ver. 5. Mine hands (sith the Church) dropped with myrrhe, and my fingers with sweet-smelling mirrhe upon the handles of the barre. Then her love to Christ was strongest, her bowels moved, the smell of his love, like sweet-smelling myrrhe, was mighty rank, and piercing.

After. 13. Why, but then when the wheeles are on moving, and the longing after Christ awaked, and one foot, wee should pray Christ home againe, and love him in to his owne house, and sigh him out of his place, from beyond the mountaine into the soule againe; as the Spouse doth, Cant. 3. 1, 2, 3, 4, 5. if ever he be found; when he is sought, it will be now; though time, and manner of returning be his owne.

After. 14. Nor are we to believe that Christ's love is coy, or humorous in abstenting himselfe, or that he is lordly, high, difficult, inexorable, in letting out the sense, the assurance of his love, or his presence; as we dream a thousand false opinions of Christ under absence, nor doe wee consider that security and indulgence to our lusts loses Christ, and therefore its just, that as we sinne in rotes, we should sorrow in thornes.

After. 15: If the Lords hiding himselfe, be not formally an act of Grace, yet intentionally on God's part, it is; as at his returne againe, hee commeth with two heavens, and the gold chaine sodered is strongest in that lineke which was broken; and the result of Christ's returne to his garden, Cant. 5. 1. is a feast of honey, and milke, and refined wines: when he is returned, then his Spicknand, his perfume, his myrrhe, aloes, and cassin, casteth a smell even up to heaven; in the falles of the Saints, this is seen; David after his fall hearing mercy, feeling God had healed his bones, that were broken; Psal. 51. there is more of God's praises within him, then he can vent, he prayeth God would broach the vessell, that the new wine may come out, Ver. 15. O Lord open thou my lips, that my mouth may shew forth thy praise: and after the meeting of the Lord and the forlorn Sonne, besides the poore sionnes expression, full of sense: consider how much sense and joy is in the Father; It is a Parable, yet it fayeth much of God. Luke 15. ver. 20. And when he was yet a great way off, his Father saw him. Christ the Father of age or eternity, ὥ ι μίν Essay 9. 6. knoweth a friend a farre off, and his heart kindles, and growes warme when hee sees him.
Worke thousands and millions of miles from God, yet aiming to come, he sees him, and has compassion; he sees with moved bowels, and runs, how swift is Christ's love, and fell on his necke, and kissèd him: O what expression of tendernesse! and to all these, is added a new robe, and a Ring for ornament, and a feall, the fatte Calf is killed, and the Lord sings, and dances, Ver. 23, 24, 25. Peters denyall of Christ, brought him to weeping, flowing from the Spirit of Grace powred on Davids house, Zach. 12.10. And Peter had the more grace, that he losed grace, for a time. As after drawing bloud and cutting a veinè, more commeth in the place; and after a great Fever, and decay of strength, in a recovery, Nature repaireth it selte more copiously. And often in our sad troubles, wee have that complaint of God, which he rebuketh his people for; Esay 10.27. Why sayest thou O Jaakob, and speakest O Israel, my way is hid from the Lord, and my judgement is passed over from God; that is, the Lord takes no notice of my affliction, and hee forgets to right me, as if I were hid out of his sight: and David Psal. 31.22. I said in my haft, I am cut off from before thine eyes. Its not unlike a word which Cain spake, with a farre other mind, Gen. 4.14. From thy face shall I be hid. But this is 1. To judge God to be faint and weake, as if hee could doe no more, but were expiring, Esay 40. ver. 28. He will bee both weake and wearied, if he forget his owne; and our darkenesse cannot rob the Lord of light, and infinite knowledge, he cannot forget his office as Redeemer. God is not like the Storke that leaves her egges in the Sand, and forgets that they may be crufted and broken. When Christ goes away, hee leaves his heart and love behind in the soule, till hee returne againe himselfe; if the young creation be in the soule, he must come backe to his nest, to warme with his wings, the young tender birth.

After. 16. Nor is Christ so farre departed at any time, but you may know the soule he hath been in, yea hee standeth at the side of the sicke bed, weeping for his pained childe; yea your groanes pierceth his bowels, Jer. 31.20. For since I spoke against him (faith the Lord) I doe earnestly remember him; its not thelesse true, that the head of a swoning sonne, lyeth in the bosome and the two armes of Christ; that the weake man beleeveth, that he is utterly gone away.
Afer. 17. Nor will Christ more reckon in a Legall way, for the flips, mis-judging, and love-rovings of a spirituall di-
temper, then a Father can whip his childe with a rod, because he mis-knowneth his Father, and uttereth words of folly in the height of a favor. Christ must pardon the fancie, and sinnes of sick love: the errors of the love of Christ, are almost inno-
cent crimes, though unbelieve make love-lyes of Jesus Christ.
There be some over-lovings, as it were, that foames out, rash
and hafty jealouseys of Christ, when acts of fiery and flaming de-
\*ers doe out-runne acts of faith: as hunger hath no reason; so
the inundations and swellings of the love of Christ, flow over
their banks, that we so strongly desire the Lord to returne, that we beleve he will never returne.

Afer. 18. Though hid Jewels be no Jewels, a losted Christ, no Christ, to sense, yet is their an unvisible, and an undiscerned
instinct of heaven, that hindered the soule to give Christ over.

Shall we upon all this, extend all these Spirituall considerati-
\* fons to all men, whether they bee in Christ, or not. Some teach
us this, as the great Gospel-secret concerning Faith; That none
ought to question, whether they beleve God to be their Father,
Christ their Redeemer, or no; but are to beleve till they bee
perswaded, that they doe beleve, and feel more and more of
the truth of their faith, or beliefe; righteousness being revea-
led from faith to faith: The 1. ground of this is, Christ's com-
mand to beleve; now commands, of this nature are to be obey-
ed, not disputed.

But this is so farre from being a Gospel-secret, that it is not
a Gospel truth; and sends poore soules to seeke honey in a nest
of Waspes, the path-way to presumption. For though those
who truly beleve, ought not to doubt of their beleve, yet these
who have lamps of faith, and no oyle, ought to question, wheth-
er there be oyle in their lamps, or no, and true faith with
their profession, else the foolish Virgines were not farre out,
who never questioned their faith, till it was out of time to buy
oyle; and that these Virgines should beleve, they had oyle
in their lamps, when they had none, till they should be per-
swaded, that empty lamps, were full lamps, and a bastard faith,
true faith, were to oblige them to feed upon the East-winde,
till there should be a faith produced in the imagination, that the
East is the West. 2. All the Scriptures that charge us to trie
our
our selves, 1 Cor. 11. 8. To examine our selves, whether
we be in the faith, and to know our selves, that Jesus Christ
is in us, except we be reprobats. 2 Cor. 13. 5. and to know the
things that are freely given us of God. 1 Cor. 2. 12. and so
to know our faith, Phil. 1. 29. doe evince that wee are to trie,
and so farre to question, whether we beleve, or not; as multi-
titudes are obliged to acknowledge, their faith is but fancy, and
that there is a thing like faith, which is nothing such; and that
we are not to deceive our selves, with a vaine presumption,
which looketh like faith, and is no faith. And James 2. many
who beleve there is a God, and imagine they have faith, be-
ing voide of good works, and of love, in which the life and
efficacie of faith is much seene, have no more faith, then Devils
have, Vers. 18, 9, 20. (.) It is true that we are to beleve
on the name of his Sonne Jesus Christ, without any disputing
concerning the equity of the command of beleving, or of our
obligation to beleve: For both are most just. And to dispute
the holy and just will of God, is to oppose our carnall reason, to
the widome of God; but we are not, because wee cannot dis-
pute the holy command of God; nor to reason our duty, not to
examine whether that which wee conceive, wee doe as a dutie
be a baftard and false conception, or a true and genuine dutie;
not, because I may not reason the precept of beleving, given
by Jesus Christ, am I therefore to beleve, in any order that I
please, and to come to Christ, whether I bee weary and laden
with sinne, or not weary and laden. Christ commandeth mee
to beleve, Ergo, remaining in my wickednesse, regarding in-
iquity in my heart, without desparing of salvation in my selfe,
I am to beleve, I shall deny this consequence. It is all one, as if
Antinomians would argue thus; All within the visible Church
are obliged to beleve and rest on Christ for salvation; whe-
ther they be elect or reprobate? whether their whoorlth heart
be broken with the sense of sinne, or whole? Ergo, they are
obliged to presume, or to rest on Christ, their righteousness;
whether they disfrust their owne, or not.

Object. 2. Wee finde not any, in the whole course of Christ's Saltmarsh,
preaching, or the Disciples, that asked the question, whether 16,64.
they beleved or not; or whether their faith were true faith;
or no. It were a disparagement to the Lord of the feast to ask,
whether his dainties were real or delusions.—The way to be
Many doubt, some ought to

**There is nothing in Scripture to prove that the Saints have not doubted of their temptations.**

Sure of the truth of good things, is tasting and feeling: Eat, O friends, drink, yea drink abundantly, O beloved.

**Answ.** This reason would inferre, that there is not a Saint on earth capable of such a sinne, as to doubt whether they beleev or not; because we read not of it in any of the hearers of Christ, or the Apostles: This is a bad consequence, except you say, All the various conditions of troubled confections are let down, in particular examples, in the New Testament. Which is contrary to all experiences of the Saints. 2. It is one thing to doubt of the truth of the promisses, and another thing to doubt, whether my apprehension of the promisse be true or false: The latter is not alwayes sin; for it may be my apprehension of the truth of the promisses be beside the line, and off the way; and then I question not Christ's dainties (which to doe were unbeleeved) but my owne deluded fancie, which may appeare to be faith, and is nothing lesse: the former is indeed unbeleeved, not the latter. 3. Its true, tasting makes sure the truth of the Lord's good things, that are inclosed in the promisses; but then, an unconverted sinner, who is void of spirituall senses, cannot be the beloved, nor the friend that Christ speaketh to, Cant. 5. 1. Wee doe not say, a beleever ought to doubt, whether hee hath true faith or no: but because the command of beleeving obliegeth the non-converted, as well as the converted, shall the naturall man eat as a friend and a beloved, hee remaining in nature, and not yet converted, and this man in nature ought not to doubt, whether his fancie be faith or not, but hee is oblieged to beleev, that is, to imagine that his fancie is faith? 4. I fee not how, if the faith of the Saints be tried as gold in the fire, they may not through the prevalency of temptation be shaken in their faith, as Peter was, when hee denied his Saviour; and Paul, who 2 Cor.1.8. was pressed out of measure, above strength, dispaire of life, had the sentence of death. 2 Cor. 7. 5. was troubled on every side, fightings without, and feares within: and the sonnes of God, who may feare that they have received the spirit of bondage to feare againe, oppposite to the Spirit of adoption, Rom. 8. 15. but that they may faint in their tribulations, Ephes. 3. 13. and may be surprised with feare, which hath torment, and must be cast out, 1 Joh. 4. 18. and may be ready to faint and die, Revel. 3. 2. and turne luke-warmes, be wretched, miserable, poore, blind, naked, and yet
yet believe the contrary of themselves, Rev. 3. 16, 17. All these may come, and often do come to that low condition of spirit, after Justification, as to say and think that all men are liars, their faith is no faith, that they are forsaken of God, to their own sense, and cast out of his sight, and question whether they ever did believe, or no: And why would the Apostle say, Patience bringeth forth experience, and experience hope, and hope maketh not ashamed, Rom. 5. 4. if experience that ever God loved me, or that ever I believed, to my present sense, cannot be removed? But this is but the Doctrine of (2) Fanatics; who teach, That (2) Story rise, after the revelation of the Spirit, neither devil nor sin can reign, er, 3. 2. make the soul to doubt. And (b) To question whether God be (c) Er. 20. my deare Father, after, or upon the committing of some ha-

nowe sinnes, (as murther, incest, &c.) doth prove a man to be in the Covenant of works. Doe not they then teach us a way of despairing, who say, that (c) Wee find not in the whole course (c) Saltmarsh of Christ's preaching, or the Disciples, that any asked the que-

tion, whether they beleaved, or no; whether their faith were true faith, or no? What then shall thousands of smoking flaxes and weak reeds doe, who often ask this question, and say and think, Ah, I have no faith; my faith is but counterfeit met-
signe that they tall? And then by this Doctrine of despaire, beleavers ought to conclude, I am not under Grace, but under the Law, and a Covenant of works, and so not in Christ; yea, whatever lusters were in me before, I am in no condition of any wee read of in the New Testament, who were hearers of Christ and the A-
potles; for Libertines, never true beleavers, doubted whether their faith was true, or not.

Object. 3. For any to doubt whether they beleave or no, is Saltmarsh, a question, that Christ onely can satisfie, who is the Author and Finisher of our faith. Who can more properly shew one that bee sees, then the Light which enlightens him?

Answ. Christ solves not questions that no man ever made: S. thinkes that beleavers never doubt whether their faith be true faith, or not; which is a strong way of beleaving; and these must be so strong in the faith, who doubt not of this, as they are above all temptations. But this will be found against the experience of all beleavers. It is most true, none can work faith, but the onely Creator and Author of faith: but will the Author hence inferre, no man, the most wicked, nor any that e-
ver heard Christ or his Apostles preach, doubted of their faith? 2. The same, with all its light, cannot persuade a blind man who seeth not, that hee seeth; believers often think they see, when they see not, and think they are blind, when they see; as experience and Scripture, Rev. 3. 16. 17. Joh. 9. 38, 39. teach us.

Object. 4. Faith is truly and simply this; a being persuaded more or less of Christ's love: and therefore it is called a believing with the heart. Now, what infallible sign is there to persuade any that they are persuaded, when themselves question the truth of their persuasion? God only shall persuade Japhen: Who can more principally, and with clearer satisfaction persuade the Spouse, of the good will of him shee loves, but herselfe? Can all the love-tokens, or testimoniall rings and bracelets? They may concurre and help in the manifestation, but it is the voice of the beloved, that dath the turns. My beloved spoke, and said unto me, Rise my love, my faire one; faith the Spouse.

Answer. 1. Faith may be a persuasion in some sense, but that it is a persuasion that my faith or persuasion is true, not counterfeit, and so formally, is utterly denied. How many believe and love Christ with the heart, who are not persuaded that they doe so; yea, much doubt whether they beleive with the heart, and would give a world to know (if it were possible) that they truly love God? No Divine, who knoweth that a direct act of faith and to beleive, is, when there is no reflexe act, can deny this. 2. Arguments or signes, in accurate speech, are not called infallible, actus secundo; the word of God is in it selfe infallible, actus primo: But to Aristotle, this, In the beginning God created the heaven and the earth, is not infallible, actus secundo; nor are the promises, Hee that beleeveth, shall be saved. Knocke, and it shall be opened. Hee that overcometh, shall inherit all things; actus secundo; to a beleever, who, under a di-temper, doth doubt of them, infallible. So, The love of the brethren, 1 Joh. 3. 14. The keeping of the Commandements, and the word of Jesus, is infallible in it selfe. That I know Christ lovingly, and that hee dwelleth in me, 1 Joh. 2. ver. 3. 5. but that it infallibly concludeth so to me, actus secundo, is not sure, except the wind blow faire from heaven, and the Spirit act in me. So the love-tokens and testimoniall rings and bracelets of the Husband,
band, my love to the Saints, my keeping of his word, my holy
walking in Christ, being the works of his Spirit, which dwelt
in Jesus Christ, are actus primo, in themselves, as infallible signes
of the Bridegromes love to me, as the Beloved's word who
spake and said, Arise, my love: And if the spiraitions and brea-
things of the Spirit goe not along; both the voice and the love-
bracelets (for Christ is no more counterfeit in his love-tokens,
then in his word, when hee speaks as a Husband) are alike in-
effectual topersuade the soule. I see no reason to call the
workes of Sanctification inferior helps in the Manifestation;
more then the voice of the Beloved; for both without the Spi-
rit are equally ineffectual: and if the Spirit breathe and move
with them, both are effectual, & actus primo, & secundo; and
they infallibly perswade. It is then a weake Argument: None
can simply persuade Japhet but God; ergo, The word of the
Bridegrome onely can infallibly persuade; or, therefore love-
bracelets cannot infallibly persuade: for the word: not quick-
ried by the Spirit of Jesus, cannot simply persuade; and the
Lords perswading of Japhet, is the Lords work of converting
Japhet, not his enlightening of Japhet to know his faith, to be
ture faith. Hence for that which infallibly persuadeth us, I
say,

1. Our act of beleewing doth no more persuade of it selfe
that wee doe beleev, except the Spirit breathe with the act of
beleewing, for actuall illumination and perswasion, then any o-
other act of loving Christ, his Saints, or universal intention, or
sincerity of heart to obey; doth prove to us that wee beleev;
for many beleev, who know not, yea, doubt of their beleewing,
because the Holy Ghost maketh not the light of faith effectual
to persuade, that they truly beleev.

2. After. The testimony of the Holy Spirit, is the efficacious
and actual illumination and irradation of the Sonne of right-
outhe and his Spirit, ascribing us that we are the sonses of
God. This light cometh from inherent acts of grace in us:
1 Job.2.3.4.5. chap.3.14. (3) From the testimony and re-
joying which resulteth from a good conscience: 2 Cor.1.12.
2 Tim.4.6.7.8. 1 Tim.6.17.18. Heb.13.18. (3.) From the
experience they have had of the Lords dealing with their soules,
and the love of God spread abroad in the heart, by the Holy
Ghost: Rom.5.3.4.5. (4.) From a sincere aime and respect to
all the Commandments of God, Psal. 119. 6. Acts 24:16.


(5.) From the positive marks that Christ putteth on his Children, as marks of true blessedness; Math. 5. 3,4,5, 6,7,8, 9, 10,11. Psal. 119.1,2. Psal. 32.1,2. (6.) From the judgement that the Saints make of themselves, and their own beginnings, communion with God, Psal. 73. 25. Psal. 18. 20. 1,22. Psal. 26. 3,4,8. Psal. 40. 9,10. 7. 8. Job 31. Job 29. Esay 38:3. Psal. 42. 1,2. Psal. 63. 1,2,3,4,8. Psal. 84. 2,3,4,5. Psal. 119.50,31,40, 46. 50, 57, 60, 62,63. 81. 82. 97,98. 99,101,102,111, 112. 125. 127. 128. 136. 139,145, 148. 162. 164. Cant. 1.5. chap. 2. 4,5,6,16. chap. 3.1,2,3,4,5, chap. 5. 6,7,8,9,10, 11,12. All which were needless floorishes, if they had neither peace, consolation, nor assurance from these, as from marks and signs which do infallibly convince, (the light, breathings and irradiations of the Holy Ghost concurring with them,) that they are in a saving condition, who have these qualifications, in them. (7.) Because by holy walking, the Saints make their calling and election sure and firme, not to God, but to themselves, 2 Pet. 1. 10. 11, 12. vers. 5,6,7.

After. 3. As there is in the eye, lumen innatum; in the ear, aer internus; a certain inbred light, to make the eye see lights, and colours without; and a sound and aire in the ear within, to make it discerne the sounds that are without. So is there a grace, a new nature, an habituall instinct of heaven, to discerne the Lords Spirit immediately testifying, that we are the Sons of God, Rom. 8. 16. 1 Cor. 1.12. Grace within knoweth Christ speaking without, the voice of my beloved. As the Lamb knoweth by an internall instinct, the mother; but for waking and quickening of the instinct to apprehend this, there is neede of opened eyes, and the presence of the mother to the eye, or of the bleating of the mother, to a waking ear; for instincts cannot worke in the sleepe, if the Spirit speake, and the voice behind be heard, the soule knoweth what found it heard, but not otherwise; it is but curiosity so to compare the evidence by signs and marks of Sanctification, with that evidence, that commeth from the Spirits immediate voice, or testimonie, so as the former should be lest sure, fallible, conjectural; and the latter infallible, sure and efficaciously convincing. For the evidences are both supernaturall, certaine, divine, and strongly.
strongly convincing, if there be any deception in either, it is because of the dulness of our apprehension, or our imagination, which fancieth, we see, what we see not, or from our unbelief who will not be convinced. For the Holy Ghost speaketh the same thing, by his operations of grace, in holy walking, that he speaketh by either the Word preached, or by the Word, and immediate voice of the Spirit, witnessing to our Spirit; and there is the same authority, revealing to us a thing hid, and the same thing revealed; it may be, there be a variation of the degrees, of light and divine irradiation: Or the one may carry in to the soule a more deepe impression of God then the other, and the radiation of light in the subject, may be more strong in the one, then in the other; but of themselves they are both infallible, supernatural, and convincing.

It is doubted which of these evidences bee more free, and partake more of the nature of Grace. Antinomians conceive that an evidence by marks in our self is more selffe, lesse free, and nearer to a seeking of assuranc in our selfe, then that evidence which resulteth from the immediate testimony of the Spirit. But the ground they build on is false, and the superstructure is lesse sure. If it were a matter of giving and receiving, or of wages and worke, it were something, but its a matter of meere knowledge, God revealing our condition to us one way, not another. Possibly the more externall, the more immediate, and farre a thing be from a condition, even of Grace, the more free, as the election to Glory, the paying of the ransom of Christ's blood, or the act of attonement are most free, for they require not so much as the condition of faith wrought by the free Grace of God; but justification (lay our Divines) requireth faith, as a condition. And heere God may keep his hands free of any knot, or obligation of a condition; and it would seeme that the immediate testimony of the Spirit, is more free then evidence from inherent marks, the wind seemeth to be freer in its motion, which hath not a restriction to fixed causes, rather at this houre, then at that; the Sea againe in its ebbbing and flowing, and the Sunne in its rising and going downe, are more fettered to set times, and condition of natural causes, yet all these detract nothing from the freedome of God the creator, in his concurring with these causes; nor doe conditions that are wrought in us irresistably by the grace of God, lay any tye on

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Degree of
freedome of
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that, independent, sovereign, and high freedom of Grace, which doth no less justify, and save us freely, then chuse us to glory, and redeem us with the same freedom, without price and hire: only I will mind Libertines, who deny that justification, the covenant of grace and salvation, have any the most gracious conditions in us; for that should obscure the freedom of Grace, (they say) all within the visible Church, without any preparations, are immediately to believe salvation and remission of sinnes to themselves in particular. But I hope, Faith is a work of free Grace, and must presuppose, conversion and a new heart; as an essential condition, else with Pelagians, they must say, that out of the principles of nature, all are to believe; and this obscureth farre more the freedom of the grace of God working Faith in us, then all the conditions of Grace, which we hold to be subservient, not contrary to the freedom of grace.

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Object. 5. We ought to believe, till we be persuaded that we believe. Ephes. 1:13. In whom after ye believed, yee were sealed. The way to be warme, is not only to ask for a fire, or whether there be a fire or no, or to hold out the hands a little toward it, and away, and wish for a greater; but to stand close to that fire, and gather heat.

Answer. 1. That believing bringing persuasion, I doubt not; but not such a sealing with the broad and great scale of heaven, as excluseth all doubting, as Antinomians teach; nor doth the place prove it. For these who can flee with such strong wings, and are above all doubting, (1.) need not Christ's intercession, that their faith faile not, they are above, and beyond the Sphere of all obligation to Grace: nor (2.) need they pray, Lede us not into temptation. Nor (3.) need they beare in meekenesse, the overtaken weake ones, who trip and stumble unawares, considering lest they also be tempted, Gal. 6:1. (4.) The faith of the strongest is not full Moone, or uncapable of growing, Phil. 3:12. (5.) There is need of praising of Grace, for the prevailing victory of a faith beyond doubting. (6.) Nor neede such pray Christ to increase their faith. Judge then of Libertines, who take of a broad scale, of perfect-assurance, and say, there is no assurance true and right, unless it be without feare and doubting.

1 Rise, Arise, er. 42.

2 The way to be warme at a painted fire, such as is the immediate
mediate revealing of Christ to an unconverted sinner, never humbled, nor despairing of himself, which is the Libertines dead faith, is not the way to be warmed, nor are we to believe in Christ, but in Christ's own way, and order. And if we fall to call in question, whether such a painted fire before, nor we are we to go on in this believing, till we be persuaded that we believe, truly this is no Gospel-secret. If Libertines say, it's impossible to believe, but we must despair in ourselves. I answer, So I believe, but then must it follow, that Libertines deceive, and are deceived, when they teach, that sinners as sinners are to believe, because sinners despairing of salvation in themselves, must be fewer in number, than sinners as sinners; for sinners as sinners, comprehending Pharisees, and all secure and malicious slaves of hell; but self-despairing sinners include not any such, farther else include they all sinners; they be only such sinners as are halfe ficker, looking a farre off, with halfe an eye to Jesus Christ, not daring fully to make oft to Jesus Christ; proud Pharisees despair not of salvation in themselves, for then they should not be proud Pharisees, in so farre; but Libertines teach us, that Pharisees remaining Pharisees, without any preparations going before, are immediately to believe in Christ; if they say, Self-despair is an essential part of Faith, not a preparation going before faith; they err. Judas, Cain, despair of salvation both in themselves and in Christ, yet have they no any essential part of saving faith, nor can any essential part of saving faith be in such, nor can any come to Christ, and believe in him, while first they know sin by the law, and their mouth be stopp'd, that the law cannot justify nor save them, Romans 10. 19, 20, 21. And Mr. Eaton and the Antinomians, that are not mere Familists, and Enthusiasts rejecting all written Scripture, do also grant this; then it must be impossible, that any can believe, but some preparation fore-going there must be; and because all sinners as sinners have not such preparation, all sinners (as sinners are not at the first clap, to believe in the sole Phyllitian Christ, but only such as in Christ's order are plowed, etc. Christ loveth them, and self-condemned ere they believe in Christ.

Objec: 6. Wee are no more to question our faith, than wee ought to question Christ the foundation of our faith, for salvation to the soule in particular is destroyed by unbelief; they
entered not in because of unbeliefe: The word profited not, being not mixed with faith.

Answ. 1. Wee cannot question Christ, more then wee can question whether God be God: but wee may examine Paul's Doctrine, as the Bereans did; wee may try our owne faith, if it can hold water. If some would waft their falle coyne, and bring it to the touch-stone, the falle mettall would be feen.

2. The unbeliefe in weake ones doubting of their faith, is not that which deftroyes salvation, and excludefh men out of the holy Land: they are cruell to weak reeds, who exclude them out of heaven, because in their mis-judging distempers they exclude themselves: were Christ as cruell to a faint believer, who is sick of mis-givings, as hee is to himselfe, who could be saved? But a believer may appeale from himselfe ill-informed, and doubting groundlefly, to meaf. Jesus well-informed, and judging aright a weak reed, to be a reed; a sick believer, and a flouning faith, to be a believer, and a faith, that will beare a foule to heaven. A weak hackney, if spiritie, may accomplifh a great journey.

Object. 7. Satan puts us cleane back here: wee are proving our faith by our works, when as no works can be proved solidly good, but by our faith; for without faith it is impossible to please God. Wee know that every piece of money is valued according to the image and superscription: if Cefar be not there, though it be silver, yet it is not coyne; it is not so currant: So there is not any thing of Sanification currant, and of true practicall use; and comfort to a believer, if Christ be not there. Crisp.

Crisp. Vol. 2. Ser. XV.

(a) faith, Sanification and good works are ligitious grounds of our faith. This bordereth with the language of Libertines.

(b) Rise, reign, er. 72.

(c) Ibid. 73.

(d) Er. 75.

Answ. 1. That which the Spirit of God calleth saving knowledge, 1 Joh. 3.14. Hereby know we, &c. 1 Joh. 2. 3, 4, 5. that doth Libertines affirm to be a policy of Satan, leading us back again,
Acts of sanctification are not controverted evidences, &c.

againe, and a soule-condemning error. (2) 1 Joh. 3. 10. In this are the children of God manifest, and the children of the Devil: whosoever doth not righteousness, is not of God, neither maketh he that loveth not his brother. This is some other difference, between the righteous and the unjust. Hence this pure sincere, puerer, &c.

And 1 Joh. 5. 8. And there are three that bear witness on earth, the Spirit, and the water, and the blood; and these three agree in one. And that wee may know that the Spirit is in us, is evident, 1 Joh. 4. 12, 13. No man hath seen God at any time. If wee love one another, God dwelleth in us, and his love is perfected in us. Hereby we know that wee dwell in him, and he in us; because hee hath given us of his Spirit. Now, 1 Joh. 3. 3. Every man that hath this hope in him, purifieth himselfe, even as hee is pure. And, Rom. 8. 1. There is therefore now no condemnation to them that are in Christ Jesus, which walk not after the flesh, but after the Spirit. 2 Cor. 7. 1. Having therefore these promises (dearly beloved) let us cleanse our selves from all filthiness of the flesh and Spirit, perfecting holiness in the fear of God. Hence wee argue, Whoever walketh after the Spirit, must know his Guide that leads the sons of God, Rom. 8. 14. and whoever purgeth himselfe, and loveth his brother, and perfecteth holiness in the fear of God, he must know that hee so doth; but hee that doth walk so, knoweth that he is in Christ, freed from condemnation, and that God dwelleth in him; for it is express Scripture: Hee that is holy, may know hee is chosen to be holy, Ephes. 1. 4. Now, Who shall lay anything to the charge of God's chosen? It is God that justifieth, Rom. 8. 33. Hee that is conformed to the image of his Son, and called, may know that hee is predestinated thereunto, Rom. 8. 29, 30. and shall be glorified. Now, Cristo (a) laboureth to prove, that these which commonly goe for marks and infallible signes of our justification and interest in Christ, which are universal obedience, sincerity, love to the brethren, are either found in no man in their perfection, or they be such marks as agree to good and bad, to hypocrites and Saints, and so are not infallible marks; just as the falling of raine, and the shining of the sunne, doth not difference between just and unjust men, because both have a like portion and share in sunne and raine. Now for the former reason; Faith and the light of it is imperfect, capable of accession, and so tainted with sinne: and if libertines say there be no marks in the children of God of true sanctification, which can difference them from hypocrites.

P

this
this be a strong reason, it cannot give assurance; which 
Liberti
nes doe not all hold. The other is the saying of 
Papists, teach
ing us to doubt of our salvation, because there be such thieving, 
while, circuits, and lurking places in a mans heart, that hee can 
give no infallible judgement, with any divine certainty, of him
selfe or his owne spirituall state. But is there not so much dark
ness, so much night and blindness in our mind, as in admitting 
of the light of immediate witnessing of the 
Spirit, (which they 
call, the Broad-cale of heaven) wee may no lesse be deceived, 
then wee are in the light that resulteth from our signes of san
ctification? There is a like darkness, and no lesse delusions, from 
the white Spirits, the day-light-ghosts and Angels of Enthusi
asts, and dumbe and Scripture-lese inspirations, then in black 
Spirits. But sure wee walke not in the wayes of sanctification 
sleeping, nor doth the Spirit perfect holinesse, in the Saints, as 
in a night-dreame; wee being led with fancie as franckick men 
are. Shall the Saints, when they attest the Lord of their sincere 
desire and unfained intentions, though mixed with great weak
ness, bring before God their integrity, and their rejoicing of a 
good conscience, as Paul, the Apostles, Peter, John, James; 
Lord, thou knowest that I love thee; David, who desired God 
might try him; Job, Ezekiah, Jeremiah, Daniel, &c. hold forth 
to God their conjectures, fancie, and such moth-eaten and rotten 
signe, of their justification, as Cripe, and others say may be, 
and were in Pharisees, in Papists, Hypocrites; and bloody Opp
ressours, carnall Jews following the righteousnesse of the 
Law, Publicans, Heathen, Harlots, all the wicked Sects? for 
Crispe faith, All these have your marks (b) of sanctification, 
such as are universal obedience, sincerity, zeal for God, love 
to the brethren. Zachariah and Elizabeth were righteous be
fore God, walking in all the commandments and ordinances of 
the Lord, blamelesse, Luk. 1. 6. was this such a righteousnesse, 
attested by the Holy Ghost, as is in Paul a perfecter, in Hea
then's, in Pharisees, in carnall Jews? I grant it was not that 
righteousnesse of God through faith, Phil. 3. yet it was a fruit 
and infallible signe of that righteousness, and such as did prove 
them to be in Christ. And 2. allour acts of sanctification 
are no acts, no infallible marks of justification to my soule, ex
cept they be done in faith; yea, without faith they are sinne, 
Rom. 14. 23. but when I find they are done in faith, they add a fur-
a further degree of evidence and certitude, that they argue me to have saving faith and interest in Christ, as in the Lord my righteousness, Jer. 23. 6. for that is his name. And this reason doth conclude, its unlawful full to seek any ground of assurance in sanctification, except wee would with Papists argue in a circle, thus, How know you that your works are signs of justification? Because they are stamped with faith. And how know you that your justification and faith are not counterfeit? By your works.

But this is not the Papists circle, because works to my sense and spiritual discerning, may, and doe adde evidence and light to faith, and faith addeth evidence and light to works; as wee prove the cause from the effect, and the effect from the cause, especially under defe registered, without the fault of circular arguing, but Papists beleeveth the Scripture to bee the word of God, because the Church faith so, else it should be no word of God, to them more then the Turks Alcaron; and they beleeveth that the Church faith, that Scripture is the Word of God, because the Scripture faith, that the Church faith so.

This is no proof at all, and a vaine consequence, without Faith is impossible to please God, no worke can bee proved solidly Gods, without faith, but how then followeth it; Ergo, we cannot prove faith to bee true from good works. Salimans can make no Logicke out of this; nothing followeth from this antecedent, but ergo, by hypocritical works done without faith, we cannot prove our faith to be true faith, valeat totum, the conclusion is not against us. Wee acknowledge, except good works carry the stampe and image of faith, they are not good works; but if they carry this stampe, as we presuppose they do, in this debate, because works are more senisible to us then faith it followeth well, then we may know our faith by our workes; and a beleever doing workes in faith, and out of warmenesse of love to Christ, and a sincere sense of his debt, he may bee ignorant, but he doth them in faith, but a coale of love to Christ, smokking in his soule, and the sincere sense of the debt that love layeth on him to doe that; yea, and to swimme through hell to pleasure Christ, are ordinarily more senisible then faith, and led us to know, there must be faith where these are.

3. Nor are ours litigious and disputable marks, except when our darkness raiseth disputes, more then the Gospel it selfe, is litigious; for men of corrupt minds, raise doubts against the
The question touching workes perverted.

Gospel, and weake beleevers sometime would argue themselves out of faith, Christ, out of imputed righteousness, election of grace and effectual calling; yet are not these litigious points, and say, that the evidence of the Spirit be as light and evident as the Sunne light in it selfe: so is the Gospel, yet are we to seeke evidences for our faith and peace, in such marks as the Holy Ghost has made way-markes to heaven; by this we know, &c. but we build our knowledge and sense on these marks, as on secondary pillars and helps, which a divine, and supernaturall certitude, furnisheth, though without the influence of the Spirit, they shine not evidentely to us; but our faith resteth on the testimony of the Spirit, witnessing to our hearts; and this is not to bring a candle to give light to the Sunne; but to adde the light of supernaturall sense, to the light of divine faith; else they may as well say, that the confirming evidence that comes to our sense from the Sacraments, addeth some thing to the Word, which is a light, and a Sunne-light to our eyes, if we did confide in them, as causes of our justification, it were Pharisaical: but divine motives, and secondary grounds, though they bee mixed of themselves with sinnefull imperfections, may be, by divine Institution, helps and confirmatory grounds of our faith and joy; and the Scripture faith, so, as we heard allledged.

The question proposed by F. Comewell I shall not farther upon that learned and godly Divine, Master Cotton: Whether a man may evidence his justification by his Sanctification: hee should have added, whether he may evidence to himselfe, or his owne conscience, his justification; for that so, he may evidence it, in a conjectural way to others, no man doubts. 2. The question is misstated; as if Sanctification did formally evidence Justification, as Justification, in abstracto, and Faith in its actual working; its enough against Antinomians, if it evidence to the sense of the person, that he is, in the state of justification, and that he hath faith to lay hold on Christ's righteousness, when he esteemes the Saints precious, and placeth his delight in them. Sanctification doth not as Libertines would imagine, evidence justification, as faith doth evidence it, with such a sort of clearnesse, as light evidenceth colours, making them actually visible; now light is no signe or evident marke of colours. Love and works of sanctification do not so evidence justification; as if justification were the object of good works; that
way faith doth evidence justification, but sanctification doth evidence justification to be in the soul, where sanctification is, though it doth not render justification actually visible to the soul, as light maketh colours to be actually visible; or as faith by the light of the Spirit, rendereth justification visible: for even as smoke evidenceth there is fire, there where smoke is, though smoke render no fire visible to the eye; and the moving of the pulse evidenceth that there is yet life, though the man be in a swoone, and no other acts of life doe appeare to the eye, and the morning starre in the East when its darke, evidenceth that the Sunne shall shortly rise, yet it maketh not the Sunne visible to the eye; and the streams prove there is an head-spring, whence these streams issue; yet they shew not in what part of the earth the head-spring is; so as to make it visible to the eye: to doth Sanctification give evidence of Justification, onely as markes, signes, and gracious effects giveth evidence of the cause; as when I find love in my soule, and a care to please God in all things; and this I may know to bee in mee, from the reflect light of the Spirit, and from these I know there is faith in me, and justification, though I feele not the operation of faith in the meane time, yet the effect and signe makes a report of the cause; as acts of life, eating and drinking, and walking in me doth assure me, that I have the life of nature. So the vital acts of the life of Faith doe, as signes and effects give evidences of the cause and fountaine; yet there is no necessity that with the same light, by which I know the effect, I know the cause; because this is but a light of arguing, and of heavenly Logick, by which we know (by the light of the Spirits arguing) that we know God, by the light of Faith; because wee keep his Commandements: and know argumentive, by Gods Logick, that we are translated from death to life, because wee love the Brethren; in effect we know, rather the person must bee justified, in whom those gracious evidences are, by heare-say, report, or consequence; then we know, or see justification it selfe, in abstracto, or faith it selfe; but the light of faith, the testimony of the Spirit, by the operation of free Grace, will cause us, as it were, with our eyes see justification and faith, not by report, but as we see the Sunne light. 

A 3. Error there is in the state of the question, that never a Protestant Divine (Arminians and Socinians I disclaim, as no Protestants) made either
Sanctification a cause of justification, but an effect; nor common Sanctification that goeth before justification, and union with Christ, void of all feeling of our need of Christ, an evident signe of justification. If Master Cornewell dreame, that we thus heighten preparations before conversion, as he feemes in his Arguments, against grattions conditions in the soule, before faith; he knowes not our mind; and as other Antinomians doe, refutes he knowes not what. And 4. We had never a question with Antinomians, touching the first assurance of justification, such as is proper to the light of faith. Hee might have spared all his Arguments, to prove that we are first assured of our justification by faith, not by good works; For wee grant the arguments of one fort of assurance, which is proper to Faith; and they prove nothing against another fort of assurance; by signes and effects, which is also Divine. To Antinomians 1. to be justified by Faith; 2. and to come to the sense and knowledge of justification, which either was from eternity, as some say; or when Christ died on the Crosse, as others; or when we first take life in the wombe, as a third fort dreame: And 3. to be assured of our justification, are all one. And so to be justified by faith, should be, to bee justified by works, which they in their conscience know, we are as farre against, as any men. But they should remember, that the peace and comfort that the Saints extract out of their holy walking, is a farre other peace, then that peace which is the natural issue of justification, of which Paul faith, Rom. 5. 1. Being therefore justified by faith, we have peace αἰώνιον ἡμῶν with God through Jesus Christ our Lord; and the peace that issueth from our holy walking; or at least, if they bee the same peace, it comes not one and the same way. For 1. Peace which is the fruit of justification, is a peace in the court of God, as the peace that a broken man hath in the court of justice, when he knoweth his Surety hath payed the debrs; he dare looke Justice in the face without any warre, having assurance that warre is removed, and enmity with God cried downe, and all finnes are freely pardoned; the peace that issueth from our holy walking is in the court of conscience, and sense of sincerity, and straightnesse of walking; and is grounded on holy walking, as on a secondary helpe; and if there were not some confidence, that the sinfullnesse of these works, are freely pardoned, there should be lit-
Arguments against evident marks of justification, loos'd.

tle peace at all. 2. The former peace is immediately from pardon, that is the true cause of peace; the latter from signes, which dwell as neighbours with pardon; and is onely peace, as it hath a necessary relation to pardon; and is resolved in some promise of God, and not as it is a worke of our owne: as hungering for Chrift, as its not the ground of pardon, so its not the ground of peace that issueth from pardon; yet it is the ground of a comfortable word of promise, Blessed are they that hunger and thirst for Righteousnesse, for they shall be satisfied. And the like, I say, of assurance, comfort, joy, that result from holy walking, and from justifying faith; we never placed good works in so eminent a place, as to ascribe these same effects to them, and to faith in Chrift.

Then Master Cornwell loseth his labour to prove, that God doth not first declare and pronounce us righteous, upon sight and evidence of our sanctification, which is a righteousness of our owne. For to pronounce us righteous, is to justifie us; and doth Master Cornwell know any Protestant Divines, who teach that God, either first or last doth justifie us for our inherent Sanctification?

Then Mr. Cornwell does confound evidence and assurance of justification, as if they were both one. For many Saints have assurance of justification, so far as they are assuredly justified, & doubt much of their estate, through want of evidence: as many believe, and many times doubt, whether they believe or no. Therefore the Argument to prove Abrahams assurance of justification, Rom. 4. cannot conclude, that Abraham had not divine evidence and assurance, that hee was justified, by his holy walking, as by signes and fruits of faith. The assurance of Chrift's righteousness is a direct act of faith, apprehending imputed righteousness: the evidence of our justification we now speak of, is the reflect light, not by which wee are justified, but by which we know that we are justified: and the Argument that proves the one, cannot prove the other.

Object. 3. If the promise be made sure of God unto faith, of grace, then it is not first made sure of faith unto works;

But the promise is made sure of God, to faith, out of grace, Rom. 4. 5. to him that worketh not, but believeth: The opposition between grace and works, Rom. 11. 6. Rom. 4. 4. is not only between grace and the merits of works, but between grace and
Arguments against evident marks of justification, loosed.

and the debt due to works: Now to him that worketh, is the reward not reckoned of grace, but of debt, Rom. 4. 4. Right of promise maketh a worke to be of debt, not of grace.

M Cornwell prooveth what is not in que-

tion.

Many things are made over row, by the debt of promise, that are ours out of free grace also. 2. Its Antinomian doctrine to make opposition between the Gospel-promise, and the debt of the promise: the debt of works, Rom. 4. and Rom. 11. is Law-debt due to the worker, as an hireling is worthy of his wages, because he hath done the work perfectly, according to a covenant made with his Master: In which case, no man saies the wages of the labourer is a free-gift: But if whatever the Lord promise to us in the Gospel, (1) Riser, reign, make God a debtor, and the thing promised to be debt, then let Antinomians speak out, for they say, (a) The whole letter of Scripture (and so of the whole Gospel-promises) hold forth a covenant of works, contrary to Gal. 4. where there be two cove-
Arguments against evident marks of justification. Loos'd.

covenants, one of works, another of grace; and contrary to the promises of grace in the Gospel, Joh. 3. 16. Heb. 8. 10, 11, 12. Mat. 11. 28. 1 Tim. 1. 15. (2) All the promises of the Gospel must make salvation debt: was not Christ promised in the Prophets to the lost world? Rom. 1. 2. The inheritance is not by Law, but by promise, Gal. 3. 17, 18. Rom. 9. 8, 9. Luk. 1. 45, 54, 55, 68, 69, 70. Is Christ come to save sinners by debt, or by grace? Is salvation debt? its promised. Is not righteousness promised to him that believeth, Rom. 4. 5? then righteousness must be debt, and so not of grace; for Cornwall telleth us, Pag. 1. 3. The right which a man bath by promise to a work, maketh the assurance of the promise but of debt unto him; and then the promise is not sure to him out of grace. Then all the promises of an established Kingdom to David, and his seed, if they should keep God's commandments, all the blessings and salvation promised to believers in the Old and New Testament, so they bring forth the fruits of a lively faith, are mercies of debt, not of free-grace. I well remember that the Famulists (b) say, It is dangerous to close with Christ in a promise. And (b) Rife, reign, (c) There can be no true closing with Christ in a promise that hath a qualification or condition expressed. I rather believe (c) Rise, the Holy Ghost, Ho, every one that thirsteth, come to the water, come buy wine and milke without money and without price, Isai. 55. 1. And if any man thirst, let him come to me and drink, Joh. 7. 37. And whosoever will, let him take of the water of life freely, Revel. 22. 17. Mar. 1. 15. If Cornwall can free willing, thirsting, desiring, from working, he hath much divinity: Yet the water of life and salvation promised to such cannot be debt, but free grace; for they are promised to these freely, and to be bestowed without money. Of the same straine is the fourth Argument of Cornwall.

Object. 5. When sanctification is not evident, it cannot be Cornwall, an evidence of justification:

But when justification is hidden and doubtful, sanctification is not evident;

Therefore, sanctification cannot be our first evidence of justifica-

The Minor is proved, Because when faith is hidden and doubtful, sanctification is not evident: But when justifica-

there-
Arguments against marks of justification, loosed.

fore when justification is hidden and doubtfull, sanctification is not evident.

The profe of the Major is, 1. Faith is the evidence of things not seen; and so makes all things evident: then when faith is hidden, what can be clearer?

2. Because no sanctification can be pure and sincere, but when it is wrought in faith; and so it cannot be evident, but when it clearly appeareth to be wrought in faith.

Ans. 1. There is in the Conclusions (first) the first evidence of justification, that is not in the premises, against all art. The Proposition, when sanctification is not evident, it cannot be an evidence of justification, is weaker, and weakly proved: For there is a twofold evidence, one of sense and feeling spiritual, another of faith. When sanctification wants the evidence of faith, that I cannot believe salvation from mine owne Christian walking, yet may the soule have evidence of feeling and sense, that we trust we have a good conscience in all things, willing to live honestly, Heb. 13.18. and wee dare say, Lord, wee delight to doe thy will, and long for thee, O Lord, as the night-watch watcheth for the morning; and, whom have wee in heaven but thee, &c. and can out of sense give a testimony of our selves, yea, and can place all our delight in the excellent ones, Psal. 16.3 & 119.62. 1 Joh. 3.14. so as the heart warmes, when we see the Saints; and in this case sanctification is evident, when remission of sinnes may be under cloud; else this Argument does conclude, if it have any feet, that sanctification ever and at all times is dark, when justification is dark; and so sanctification is never an evidence of justification, but when justification is evident: So the wisdome of God is taxed, as if hee would never have us to know that wee are translated from death to life, because wee love the brethren, but when wee evidently know, wee are thus translated, though wee had no love to the brethren: Then the Lord hath provided a candle for his weak ones, by this Argument, when it is day-light; but hath deny'd any candle-light, moon-light, or star-light, when it is darke night.

2. The Major is not proved: Faith is not so the evidence of all things, as that it maketh all things evident to our spiritual sense; for Corwelle granteth, faith may be hidden; then it can evidence nothing when it is hidden. Love to the brethren, keeping of his commandements, yeeld sensible evidences that
wee are justified, even when faith is not evident; and how many are convinced they have undoubted marks of faith and justification, who doubt of their faith and justification? And so the Minor and Probation of it is false; for it is most false, that when faith is hidden and doubtful, sanctification is not evident: this is asserted gratis, not proved: As if yee would say, Ever when the Well-head is hidden, the streams are not seen; when the sap and life of the tree is not seen, but hidden, the apples, leaves and blossomes are not evident. This is a begging of the conclusion: for then should a man never, neither first nor last, know that bee is translated from death to life, because bee loves the brethren: Why? Because when translation from death to life, or when faith and justification is hidden, the love to the brethren, and all the works of sanctification are hidden; faith this Author.

3. The second prove of the Major is lame; Sanctification is never pure and sincere, without faith, (faith bee;) Ergo, It cannot be evident, but when it appeareth to be wrought in faith. The consequence is null; just like this, Sweet streams cannot flow but from a sweet spring; ergo, It cannot be evident and clear to my taste that the streams are sweet, except I taste the water at the fountain-head, and see it with mine eyes; and my taste cannot discerne the sweetnesse of the fruit, except my senses were within the trunk or body of the tree, to feel, see, and taste the sap of life, from whence the fruit cometh. Yea, the contrary consequence is true, because I smell sincerity, love, single intentions to please God in my works of sanctification; therefore I know they came from Faith; so the Holy Ghost should delude us, when bee faith, Wee know, wee know, or believe in Christ, because we keep his commandments. Ergo, We cannot know this, except it bee evident, that our keeping of his Commandement come from faith, and the knowledge of God.

Object. 6. Such a Faith as a Practicall Syllogism can make, is not a faith wrought by the Lords almighty power; for the conclusion followeth, but from the strength of reasonings, not from the power of God, by which alone divine things are wrought, Ephes. 1.19,20. Col.2.20.

But faith wrought by a word and a worke, and the light of a renewed conscience, without the testimony of the Spirit, is such a faith.
Faith as a practical Syllogisme can make: Ergo, such a faith wrought, is not wrought by the Lords almighty power.

The Minor is proved, because all the three, the Word, the Work, and the light of Conscience, are all created blessings and gifts, and therefore cannot produce of themselves a word of almighty power; and the word of it selfe is a dead letter, the work is leFFE: for faith commenceth by hearing a word, not by a worke.

Ans. When Master Cornwall faith, By the power of God alone, Divine things (such as faith that layeth hold on Christs righteousness) are wrought, Ephes. i. 19. Col. 2. 20. hee excluseth the ministration of the Gospel, and all the promises thereof; for they are created things, and so they have no hand nor influence in begetting faith. Antinomians will have us believe, that Paul, Ephes. i. 19, 20. Col. 1. 20. thinkes no ministration of the Word, nor any hearing of the preached Word, begetheth faith; contrary to Rom. i. 16. Rom. 10. 17. but by the onely immediate power of the Spirit we are converted without the Word. Nor is there that which is in question concluded; never Protestant Divine taught, that without the actuall influence of omnipotent Grace, can faith or spirittual sense that we are justified, be produced by the Word, worke, or created light alone; nor can the corne grow alone by power in the earth, clouds, or raine; nor any Creature move without the actuall influence of the omnipotent Lord, in whom we move: therefore by this reason we could not know that the Sunne shall rise, by the rising of the morning starre; nor can we have any supernaturall sense, by our holy walking, contrary to Scripture, 1 John 2. 3. 1 John 3. 14. But we know by this, all faith is ascribed by Antinomians, to the immediate testimonie and Euthusiaftical inspiration of the Spirit, as for the searching of Scripture (say they) its not a sure way of searching and finding Christ, its but a dead letter, b and holds forth a covenant of works in this letter; and therefore, with the old Anabaptist, they'll have no teaching by Scripture, but onely teaching by the Spirit. We hold that conditionall promises are made to duties of Sanctification, therefore we may have comfort and assurance from them, in our drooping condition. Cornwall answereth, Pap. 23, 24, 25. The promises are not made to us, as qualified with such duties of sanctification; for then they should belong to us of debt,
The question touching marks.

The question touching marks.

Antinomians deny all conditionall promises.

Rise, raise Er. 48.

Not out of Grace, Rom.4.4. But in respect of our Union with Christ, in whom they are tendered to us, and fulfilled to us. Satisfaction is made to the thirsty, not for any right his thirst might give him in the promise, but because is directly to Christ, who fulfillth the condition, and satisfieth the soule; and the soule must first have come to Christ, and gotten his first assurance from faith in Christ, not from these conditions and duties.

Answ. 1. This is a yielding of the cause. We say there bee promises of the water made to thirsty soules, not as if the right, jus, law, merit, debt, that we have to them, belonged to us, for the deed done, but for Jesus Christ onely. 2. Not as if wee upon our strength, and the sweating of free-will did conquer both the condition and reward. 3. But yet wee have comfort and assurance, when we by grace performe the duty, that our faithfull Lord, who cannot lye, will fulfill his owne promise. 4. He knoweth nothing of the Gospel, who thinketh not God by his promise commeth under a sweeter debt of free-grace to fulfill his owne promise; and that this debt and grace are consistent. But Antinomians breath smell of fleshly liberty, for they tell us, a Conditionall promises are Legall, contrary to the Gospel, Rom. 10.9. John 3.16. John 5.25. That b that its not safe to close with Christ in a conditionall promise. c) Er. 30. if any thing be concluded from water and blood, its rather damnation then salvation. That d its a sandy foundation to prove that Christ is mine, from a gracious worke done in me by Jesus Christ, were it even Faith; For we are e compleatly united to Christ, without faith wrought by the Spirit. f) Its incompatible with the Covenant of Grace, to joyn faith with it. To be f justified by faith, is to bee justified by worke. That h to say there must be faith on mans part to receive the Covenant, is to undermine Christ. Neither Cornwell, nor Saltmarsh, oppose these blasphemies, but extoll the Patrones of them in New-England.

What kind of faith was in Christ. Christ had not faith of justifying the sinner, but of justifying his cause.

Father save me from this houre.

Father is a word of Faith. But had Christ need of Faith?

Answ. Not of faith of confiding in him that justifieth the sinner, except he had faith of the justifying of his cause, in Gods acquitting him of forfeiture, when he had payed all; but hee had faith of dependencie on God in his trouble, that God would deliver
deliver him, and be was heard in that which he feared. And 2. how could there be a faith of dependency in Christ, for he was the same independent, God with the Father?

**Answer.** There were two relations in Christ; one as Viator, going toward glory, and leading many children with him to glory; another, as comprehensor, seeing and enjoying God. 2. There were two sights in Christ; one of Vision, another of Union; the sight of Union of two natures, is the cause of the sight of vision. Christ being on his journey travelling toward glory, did with a faith of dependency rest on God, as his Father, seeing and knowing that the Union could not be dissolved; but as a Comprehensor, and one at the end of the race, enjoying God in habit, there was no necessity, that Christ should always, *et in omni differentia temporis*, actually see and enjoy God, in an immediate vision of glory.

**For,** 1. this implyeth no contradiction to the personall union, even as the seeing of God habitually, which is the most joyful full sight intelligible, and by necessity of nature, does produce joy and gladness, may, and did consist in Christ, with groanings and sadness of Spirit, even before his last sufferings: so the interruption for a time, of the actual vision of God, might stand with Christ's personall happiness, as God-man. 2. If we suppose there were just reasons, why God should command that Angels, and glorified Spirits, should not actually see God for a time, there were no repugnancy in this, to their true blessedness, so it fell not out through their sins, no more then the Sunne should lose any of its nature, if wee suppose God should command it to stand still, and to be covered with darkness many dayes, as in Josuah's time, it stood still in the firmament some houres, and for a time was covered with darkness at the suffering of Christ. What an enterposed cloud of covering it was, or what a skreen did interrupt the flux of the beams and rays of the Godhead from actuall irradiation on the soule and faculties, and powers of the soule of the man Christ is more then I can determine. Certaine it is, God was with the Manhood, and so neere as to make one person, but there was no actual shining on the powers of the soule, no heat and warmthesse of joy, but as if his owne infinite Sea of comfort were dried up, he needed a drop of the borrowed comfort of an Angel from heaven. Now whether this Angel, *Luk. 22.43.* did wipe
wipe the sweat of bloud off his holy body, and really serve him that way; or if the Angel was sent with good words from the Father, to comfort him, and say to this sense, O glorious Lord, courage, peace, and joy, and salvation, shall come; thy Father has not forsaken thee utterly: it cannot be knowne, but Luke faith, an Angel appeared from heaven infinitely boldly, strengthening him. But it was admirable, that the Lord of all consolation, should stand in need of consolation, and a good word from his owne creature; or that the great Lord, the Law-giver, should need the comfort of Prayer, or any Ordinance. O what a providence! what a world is this! that God-man, sweet Jesus, is put to his knees, and his prayers with it. Come see the Lord of life at a weake passe, he is at, God helpe me, at Teares and sighing, God save me. This is more then if the whole light of the Sunne were extinguished, and it behoved to borrow light from a candle on earth; and the whole Sea and Rivers dried up, and they behoved to begge some drops of dew from the clouds to supply their want.

2. Christ himselfe refused comfort to himselfe: There was a sea of joy in Christ, within him; but not one drop can passe out on the powers of his soule: joy is sad, fairenese black, faith feareth and trembleth; the infinite All, lieth under the drop of the comfort of a creature-nothing. Riches beggeth at poverty's doore; the light is dark, greenesse withereth and calleth the bloome, life maketh prayers against the death of deaths, the glory and flower of heaven standeth sad and heavie at the jawes and mouth of hell. 3. Mat. 26. Hee prayed to this sense, faile on his face to the earth once, O my Father, remove this cup; but hee is not answered: Hee knocketh the second time, O my Father, if it be possible, remove this cup. O but here's a hard world, the substantiall Sonne of God knocking and lying on his face on the earth, and his Father's doore of glory fast bolted, the Sonne cannot get in. The like of this providence, you never read, nor heare of. The naturall Son of God cryeth with teares and strong cries, with a sad, heavie and low Spirit to his Father; hee cannot get one word from heaven, nor halfe a glympse of the wonted glory that was naturall and due to him as God. O rare and sad dispensation! Hee must cry the third time, O my Father, remove this cup. We florde, if the Lord do not open his doore at the first knock: O what hard
hard thoughts have some of God, if a flood of love issue not from his face at the first word! but the Lord's Saints are not to look for a providence of the honey drops of the fattest consolations of heaven, in every ordinance of prayer and praises. O what a sad administration, 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. The Church speaketh sadly to God. What can be worse then this? Lam. 3.7. Hee hath hedged me about, that I cannot get out; hee hath made my chaine heavie. Yet to open a sad heart in the bosome of a friend, farre more to God, is much ease; but here is worse, Ver. 8. Also when I cry and shout, hee shutteth out my prayer. Psal.69. 3. I am weary of crying, my throat is dryed: mine eyes faile, while I wait for my God.

It is grace to put a construction of love and faith on the Lord's not answering our desires. These experiences may silence us; 1. It may be good that the Lord answer, and not good that hee answer now: The Saints are often ripe for praying, when they are unripe for the mercy of a reall answer and help from God. Two things necessitate prayer, 1. Our duty to worhip. 2. Our necessity and straits. But on our part wee are not ripe for an answer for any of these, being yet not humbled, and praying with slow desires, little fervour of faith. 2. Its possible it be our duty to pray, as supposing a reall necessity of what wee need, and yet it is not our good that God heare us now. No doubt Abraham and Sarah both prayed for a son, many years before the one was an hundred, the other ninety and nine years old; but it was not good that God should heare them till it be a miracle, and a new way, and more then ordinary providence they were answered. 3. God refuseth never to heare us, for favours that are non-fundamentals toward everlasting life, but when its better be not heard, then heard: Moses might possibly not know a reason, but it was better for him that he saw afarre-off the good land, (more for faith and mortification and heavenly mindedness, which he saw not) then that hee should enter with the people into that land, which hee prayed for.

4. Not any of the Saints, considering that all things worke together for good to them that love God, but as they praiye God that hee hath heard their prayers, so they praiye God in some things that their prayers lie at a falt bolted doore, and take it well in other things that hee was displeased with them, and so
that they have cause to be humbled, that God did grant their desire. Let it be that David prayed for a sonne, and God gave him Absalom; its a question, if David had not cause to wish hee had never been born. 5. God hath equally regulated and limited our desires to be heard, and our willingness, faith, submission, and patience, and our praises according as we are heard, or not heard; yet wee are lesse in praises, when wee are heard, and our desires fulfilled, and in submission, when wee are not heard, then wee are forward to praise; because necessity and straits can more easily obtaine of us to pray, and set on moving the wheels of our affections, then grace can keep our spiritual affections in heat of motion, or limit and border our natural affections in praising, when they take them to their wings. David, Psal.22. Psal.69. O my God, I cry night and day, till my throat be dry in asking: but where doth hee say, O my God, I praise night and day, till my throat be pained in praising, and my heart and eyes are wasted and spent in submissive waiting for thee, and praising, for not hearing mee in some things. 6. God is equally gracious to his own, in not hearing and granting, as in fulfilling their desires. 7. No man should take it hard not to be answered at the first, when the prime heire Christ was kept knocking at his Fathers doore. 8. Heard or not heard, the prayers of faith have a gracious issue, though the droffe of them be cast away. 9. As praises have no issue, but to give to God, not to our selves; so prayers in faith are to be offered to God as God, though nothing returne in our bosome, that God may be extolled. Christ knew deliverance from this hour cannot be granted, yet hee prays. 10. Faith is required no lesse to beleve the good that the Lord mindeth us in not hearing us, then the good hee intendeth in hearing and fulfilling our desires: No condition of providence can fall wrong to faith; which can flie with any wings, and faile with every wind, so long as Christ liveth.

Father, save me from this hour.

Christ bottometh his prayer on the sweetest relation of a Father and a Son; Father, save me. So Joh. 17. Father, glorifie thy Son. Ver. 5. And now Father, glorifie me. Six times in that prayer hee useth this title. Mat. 11. 25. I thank thee, relation of a O Father, Lord of heaven and earth. Mat. 26. O my Father,
Prayers of the Saints not ever heard at first.

Heb. 11:3.

His Father was great in his esteem: none like

removethiscap. His Father was great in his esteem: none like

his Father. Is a strong argument to Chrif, to ftipulate an

hearing and a deliverance: and his was heard in that which he

the will of his Father, Joh. 5:30.

(2.) Love is a ftrong ingredient in prayer: the beloved Disciple John, who only of all

the Evangelists fects down Chrif's love-prayer, chap. 17.

if you be a fonne, and hee a Father: Ballard cannot pray;

frangers without Chrif's and Chrif's having no right
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things that taketh it off from being a taking of the Name of God,

but only a fonne can speak to God in prayer, as to his Father:
calling upon God, with a pouring out of the foule to him in

God knowes, are often out of their wits. May cry, Fa-

ther to God, but lie: for they are not fonnes, and their

and growing together make not alwaies a wood. Al our prayers,

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1 Thes. 3:1.

3. Propriety, intercelf, and covenant-relation is a ftrong

bottome and a ftrong ground for prayer. In praying with

2 Chron. 9:8. Our God, I am come, Lord our God, I defcribe the

2 Kings 14:9. Now therefore, O Lord our God, I defcribe the

Chrift taught us to lay Our Father which art in heaven: And

1 Chron. 20:12. O our God, will thou not judge them?

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1 Chron. 20:12. O our God, will thou not judge them?
Father, save me from this house.

Christ had no means of refuge later and sooner in his trouble, when he knew not what to do, then prayer. Christ had never a greater business in hand, then now he was to transact with God, and divine Justice, the Law of God, in the weighty bargain of paying a ransom of dearest and precious blood, to open the new way to heaven; he had to doe with devils, principalities and powers, and hell, to subdue devils, and death and hell, and to redeem his Catholic Church from the second death; and he was to offer himself: a Sacrifice to God, through the eternall Spirit, for the sinnes of the whole elect, and he must use prayer in all this great work. The greatest works have been thus effectuated. For the dividing of the red sea, Moses cried to the Lord, and it was done. Hezekiah obtaineth 15 yeares lease of his house of clay from Jehovah his Land-lord; and how? 2 King. 20. 2. Hee turned his face to the wall, and prayed. Jonah broke the prison of hell by prayer. Jeremiah had many against him, Chap. 20. 12. Unto thee, (with hee to the Lord) I have opened my cause. Daniel, in his captivity; Ezra, when the people were under wrath; Esther and her maides, when the Churches destruction is warped, and in weeping, by prayer loose the captive bands, and break death's jaws. So low a man as Job, Chap. 7. 20. was, What shall I say to thee, O preserver of man? David looketh back to his prayers, Psal. 34. 6. and when he is over-whelmed, Psal. 61. 2. From the ends of the earth will I cry to thee, when my heart is over-whelmed. To Elias this is the key that openeth heaven. The last great work, the perfecting of Mystical Christ, the judging of the world, the putting crownes on the heads of so many thousand Kings, must have prayer to bring it to passe: Even so come Lord Jesus. The putting and keeping on the crowne on Christ's head, is by prayer: his Sword, Crowne and Scepter, stand and prosper by this prayer, Thy Kingdom come. 2. Though Christ knew of his owne deliverance, and was sure of it, yet hee will not have it but by prayer. Christ had Sor-right to heaven, yet he will take a new gift of heaven by prayer-right: Christ maketh prayer his new Charter. Job. 17. 5. Father, glorifie me, with the glory which I had with thee before the world was. Christ will have his Spouse, though his by conquest, and the law of buying, and ransom, made over to him by
by a De novo damus, Psal. 2. 8. Ask of me, (pray to me) and I will give thee the Heathen. His Kingdoms pillar is prayer. Psal. 72. 15. Prayer also shall be made for him continually, that his Throne may stand, and hee may bear the Crown. What, must wee pray for Christ, hee prays for us? Yea, wee pray for Mystical Christ, and his Crowne. Its better to hold lands of Christ by prayer, then by conquest or industry, by right of redemption or heritage; even the rich who have broad lands, when the bread is at their lip, and on the table before them, are to pray, Give us this day our daily bread. Have you wisdome, honour, learning, parts, eloquence, godlineffe, grace, a good name, children, peace, ease, pleasure, wife, houses, lands, see how yee got them; if not by prayer, in so farre they are unjustly purchased: the next best is to get a new charter of them by prayer. I grant, conversion is not obtained by my praying, because an unconverted man cannot pray, no more then the birth can pray itself out of the mothers womb; yet its gotten by Christ's prayer. Some after sickness have health, as robbers have the Travellers purse; they have them by spoile, not through Christ, or any prayer-right: Victories, and subdued Cities, are better taken and enjoyed by prayer, then by bribes or money.

Use. They know not the use of prayer, who teach, that we are not to pray against that which cannot bee avoyded: So Libertines say, we are not to pray against all sinne, because it cannot be avoyded: but the old man must bee in us, so long as we live, The Lord hath so decreed the end, as that he hath ordained Prayer to be a necessary way to accomplish his end. Yea, Paul 1 Thess. 5. 23. prayeth, that the very God of peace may sanctifie the Thessalonians throughout, ἀμώσεια. And we know that we cannot bee free of temptations in this life; yet pray we not to be led into temptation, which is not so much, that the body of sinne may be fully rooted out of us, and inherent Sanctification may bee perfected in this life, as that wee may bee delivered from guilt and damnation, and from the power and dominion of sinne, and that prayer may bee flaires up to the laying of the last stone of the new building; yea though it was revealed to Peter, and the Disciples, that they should deny Christ, and as sheep bee scattered away. When the sword should awake against the Shepheard, and
and this was unavoidable, in regard of the decree of God, and fulfilling of the Scripture, Zach. 13. Yet were the Disciples to pray they might be so guarded against that temptation, as they might not leave, and forsoke Christ in his sufferings.

Father save me from this hour, &c. Paulus.

That which Christ deprecaceth hath two things considerable. 1. That his sufferings were so tymed, and defined, as they should endure, but for an hour. 2. But it was a sad hour; there is an Emphasis put on it, this hour.

1. Christ's sufferings are but hour-sufferings, wee behoved to suffer eternally.

Objett. Ergo, Christ suffered not that same punishment that we were to suffer for sinne, if Christ had never dyed for us.

Answe. 1. He suffered not all, according to every accident and circumstance, that we were to suffer; it is true, we should have suffered sinnefull despaire, and there could bee no mixture of sinne in his cup. 2. We should have suffered for ever, hee exhausted all the paine, and the curse in some few hours. But he suffered all that wee were to suffer according to the due equivalencie, worth, and substance of the suffering. Christ payed (as we say), as good; A debter oweth ten thousand Millions to a Prince, to be payd in silver, at so many severall termes; the Surety of this broken debter payeth the whole summe at one terme, and in gold, the excellentest mettall: it is the very same debt, and the same bond acquitted, as if the summe had been payd by the chiefe debter. Christ, by passion, payed all in cumulo, at one terme, and in excellent mettall and coyne, being the deare blood of God. A Traitor is to die, and suffer hanging, or headding for such a high point of treason; the Princes Sonne will die the same death for him; onely, by passion, hee hath, because of the eminency of his person, a priviledge, which the principal man had not; what if hee bee hanged in a chaine of Gold, and a crowne on his head, or bee headded with a silver-Axe, it is the same satisfactory death for Law and justice, as if the other had dyed like himselfe, there were some sparkle of the Majestye and Crowne of heaven, or some glittering Rubies and Diamonds did shine in Christ's death, which could not have been in ours, and it was convenient it should be so.
2. Christ's time-sufferings is more then our eternall sufferings, because of the dignity of his person. Its true, a poor man's life is as sweet and dear to him physically, as the life of a Prince, in the court of nature, in curiar nature; its a like taking to every man; but in curias forens, if we speake legally, and in relation to many. David a king is more, for his royall place, to five and judge many thousands, then ten thousand of the people.

2. A prince shamed and disgraced, all lose more honour, then a man of a low, poore, and base condition; the honour of a free, and just prince, is by a thousand degrees more then the loss of honour in a wicked and base slave. Sinners had little to lose in comparison of the Prince of life, like us in all things, except sinne.

3. The more noble priviledge that life hath, as the more immediate communion with God, the loss of life is a greater loss. It is more for glorious Angels to lose their happy and blessed life in the fruition of God, then for damned Devils to lose their being, who are in chains of darkness. It is more for the Spirits of just and perfect men, who are now up before the throne, to be made miserable, to lose life, and such a life; glory, and such a glory, then for slaves of hell, living in wickedness, to be thrust downe to hell with everlasting shame; It is more that the whole Sea, and all the Rivers be dried up, then that one winter-fountaine be dried up. Christ had more to lose then all Angels and Men, even to be suspended of the vision of God, for a time was more then all that Angels and Men could lose for ever.

4. Its true, the influence meritorious from Christ's person on his suffering is not real, but infinite in a morall estimation. But give me leave to thinke it disputable, whether or no, it dependeth not on the free decree and pleasure of God, that the punishment of sinne be infinite in duration, or if it depend on the nature of sinne, and of divine justice; so as essentially God be necessitated, not from any free decree (that is not properly necessitie) but essentially from that spotlesse and holy justice, which is essentially in him, to punish those who equally sinned on earth, with equall torments in hell, and all with eternall punishment. Yet notwithstanding all this, Christ, by his death, not onely extinguish, the infinite punishment due to us; as infinite mountaines of sands can drinke up all the finite Seas, Rivers, Brookes, and fountaines of the earth; but he purchased to us
The worth of Christ's time-sufferings.

us an infinite and eternall weight of glory, by the worth of his merit. Now, by this there must be more in Christ's death, then we can easily conceive: as it is more to bring Israel out of Egypt onely, and devide the red Sea, and to preserue them living men on the shore, then to doe that, and also to give them in peaceable possession, that good land which floweth with milke and honey; And its much to deliver a slave from perpetuall poverty, misery, and bondage; and not onely that, but positively to make him a rich, honourable, and glorious King; all which Christ by his blood purchased to us. I leave it then to be disputed, whether Christ's sufferings had not onely a morall, meritorious and legall worthinesse, from the free act of God's acceptation, or also an intrinsecall worth and weight, reall, and intrinsecally congruous, and proportionable to the paine and shame he delivered us from, and the glory that positively he conquered for us. It is more to pay a poore mans debts, then to make him rich.

Quest. 1. If Christ's sufferings were limited, in regard of time and horowes, why then could he suffer infinite punishment? How Christ's sufferings were limited, involveth a contradiction to limit that which is infinite; and if an Angel was sent to comfort him, it is like God did extend being infinite mercy, and not unmixed and satisfactorily justice to him.

Answ. Moderation in suffering, as an Angel to comfort him, that not a bone of him should be broken, that he should not lye three full dayes in the grave, that his body should not see corruption; all these may well stand with sufferings, that are infinite, morally, and from the worth of his noble and glorious person, who is God blessed for ever. And it proveth that all the exactest justice that the Lord followed in the presuing Christ to the second death for our finnes, was not in inflicting punishment on Christ intensively, and intrinsecally infinite, and which should be infinitely satisfactory, if wee lay aside all supposition of the punishment of the person suffering, who was infinite, and of the free and voluntary acceptation of God.

Quest. 2. But then was not all the infiniteness of justice in punishing Christ, not in inflicting paine infinitely and intensively extreme on him, but in that the person was infinite, but the paine finite, both in time and otherwise.

Answ. Wee hold that the suffering for the time, was so extreme, that hee and hee onely could endure the infinite wrath of
of God; but whether all the infiniteness of paine flow from this, that the person was infinite, or that the paine was intrin-
secally infinite, we desire not too curiously to determine: Sure
the infiniteness of his person conferred infiniteness of worth
to his merit; so as hee purchased a Church by the blood of God,
Act.20.28. The Lord Jesus gave himselfe for his Church, Ep-
eph. 5,25,26. and a ransome for many, Mat.20.28. 1 Tim.2.6.
But I see no reason, why Christs suffering should be thought fi-
nite, because hee suffered in some few dayes; then the Lords
acts of creating the world, of raising the dead, working of mi-
racles, should be finite acts, because absoled in a short time.

Hence wee cannot say, what an obligation is on us to Jesus
Christ; love for love is too little; because our drop of dew
can bear no proportion to his infinite and vast sea of tender love
to us. As Christ gave himselfe an infinite ransome, by Law,
for us; so hee brought us under an infinite debt of love and
service to him. Christ payed all our debts of Law to infinite
Justice, but wee shall never pay all our debt of love to him. O
how many thousand talents are wee owing to Christ? And
because glory is a love-engagement to Christ, the longer we
enjoy the glory of heaven, through millions of Ages, the debt
to the Lamb, to him that sitteth on the throne, will be the great-
er, and shall grow infinitely: Praises for eternity shall take no-	hing down of the debt. Know, you are the sworne and over-
ergaged and drowned debters of Jesus.

Our sufferings short, and mean.

Use 2. The sufferings of Mystical Christ are but for an
hour; for a night, and joy in the morning; Psal. 30. 5. A lit-
tle season, Rev.6. 11. Three dayes, Hol. 6. 1. A short time,
and the vision will speake, and will not tary, Hab.2,3. Heb.10.
37. Its but tribulation ten dayes, Rev. 2. 10. And which is
shorter then all, a moment, 2 Cor.4.17. and the shortest of all,
Isai. 54. 7. a little moment. All the generations of the first-
born, that were in great tribulations, and in the wombe and
belly of the red sea, are now come off safe, and landed on the
shore, and are now up before the throne in white, triumphing
with the Lamb; the hour is ended, some of them two thou-
sand years agoe are eased of burning quick, of the sword, of
the teeth of lyons. Jobs face now is not sole with weeping;
Davids sole droopeth away and melteth no more with heavy-
ness, as Psal. 119. The traces of tears on Christs faire face,
Our debt to Christ great, our sufferings short.

are fifteen hundred yeares agoe washed off, and dryed with his Fathers hand. Paul is now beyond fears without, terrors within, and the sentence of death. All the Martyrs now are above the fire, the faggots, the rack, the gibbet, the axe. What thoughts hath John Baptist now of beheading? or Steven of stoning to death? the gashes and wounds of the stripes of the Apostles, scourged for the name of Jesus, are over now: There is not one fish, nor one tearre, nor one cry, nor one death, now in heaven, all the former things are gone. Afflictions are but a short tranfe, for an hour: our short-living sufferings will be over quickly: We are near the shore. Our inch of winter shall wear out, there is but a little bit of foure death before us; the Ceremonies of deaths approaching, of the noyse of its feet, of its awfome and dreadfull gloome, the train of little images of death, the aking of bones, the stitches of heart, the paine of the side, and such loft passing accidents, and the name are more then death it selfe; and all these shall passe over quickly. Wee have not Centuries nor Millions of yeares to suffer; hee who limited a time to the Head Christ's suffering, hath set so many sand-glasses, and determined so many houres for all our sufferings. Yea, 2. the gall in our cup must be weighed by Gods owne hand: Not a man killed more in the two Kingdomes, nor a house burnt, nor a scratch in the body, nor one wound in the poore fouldier of Chrift, but all are numbred; all goe by ounces, grains, and scruples in heaven: there is a paire of just and discreet ballances before the throne. Crucifie Christ, and pierce his side, but not one of his bones can be broken: there be broken bones of two, one at either side of him, within the breadth of five fingers to him. Cast Joseph in the dungeon, but hee must not die there. Cast Moses in the river, when hee is an infant, to die there, but Pharaoh's daughter must bring him up as a Prince. Let Job's body be afflicted, but save his life. Imprison and scourge the Apostles, but there is more to doe, by them, ere they be killed. Make the Kingdome of Judah weeping captives in Babylon, but the dry bones must live again. Let David be sore afflicted, but hee cannot be delivered unto death, Psal. 118. Let Daniel be a captive, and meat for the lyons, but hee must be saved and honoured. Appoint a day for the destruction of the Jews under Ahasuerus, let death be shaped and warped, but they shall not dye. Love,
even the love of Christ, whose seven spirits full of wildorne.
are before the throne, is a straight line, a just measure, and weigh-
eth all to the tempted soules, that nothing shall goe above their
strength: no burden more then their back, no poyson, no death
in their cup, no goll, more then the stomack can endure. You
may, O redeemed ones, referre your hell to Christ's love, and
make over all your sorrowes to his will; see if hee will de-
stroy you. Let Christ be Moderator to brew your cup, and
Free-Grace be Judge of your portion of Christ's crosse, and the
crosse may bruise your shoulder, it shall not grind you to pow-
der. Had I ten eternities of weale or woe, I durst referre them
to the bowels of Christ's boundless mercy and free love. shal-
I be the first that Christ's warme love over-killed and over-de-
stroyed? Christ's love is infallible, and above error. Fatherly
providence determines all to equally, measureth all so straightly,
tempereth all so sweetly, that black death is suggered with white
heaven, the sad grave a palace royall for a living and victorious.
King: Apples of life grow on the laddest crosse that the Saints
beare. The love of Christ hath loft and silken fingers; love
measureth out strokes, Revel. 3. 19. And can love kill and de-
stroy a sonne of God's love?

The sufferings of Christ and the Saints be measured by hours:
God is the Creator of Time, and tempereth the horolose. My
times are in thy hands, Psal. 31. How long Ephram a raw cake
shall be in the oven, is decreed from eternity. 2. Put away
your scum, your froth, and the ill bloud, and you have a dyet-
drink from Christ, the shorter while. 3. You think long to
have Britaines houre, or the ten dayes of Pestilence and Sword
on Scotland, or the visitations of Ireland, the warres, divisions,
and new blasphemies of England, gone, and over; but though
wee lose much time, and have hidden farewell to yesteriday, and
shall never see it againe, yet the Lord of time loseth not one
moment; if through acquaintance and familiarity you may be-
come good friends with the crosse, and beare it patiently: doe
for Christ, what you will doe, for time the former is an act of
grace, the Lord will thank you for i; the latter is the work of
a carnall man, and will yeeld you no thanks. 4. Life is a bur-
den to you, when it hath such a soure and sad convoy as heavie
afflictions; and the soule looks out at the windowes of the clay-
prison, O when will the Jaylor come, with the keyes, and en-
large.
large a prisoner? But why would you fall out with a friend, for a foes cause. Christ hath sewed them together for a time; the vision will not tarie. Christ is on his journey, wait on, let patience have its perfect worke, its a floore that lyeth long under ground, it is a long quarter betweene sowing and earing, yet Faith hath ay a good crop.

This houre.

Among all the houre that Christ had, this was the saddest.

1. Christ saw that his life in this houre would be taken from him; it was convenient that Christ, who was a man, like us in all things except sinne, should not be a stock in dying; but have actual paine and sense in the losing of his life, for Christ had as much nature, though no corruption, as any man; and life is a sweet inheritance, its natures excellent free-hold, and no man is willingly, and without one sigh or teare cast out of this free-hold, and Christ's nature was not brasse nor yron. Sorrow and sadnesse found a kindly lodging in him. 2. Hee had a clay tent of flesh and bloud, as the children have, that Hebr. 2. 15. he might deliver them, who through the feare of death, were all their life time subject to bondage. He must in our nature put on actual feare to deliver the Saints, from habituall feare. Nature cannot, without horror, and a wrinkle on the brow, looke straight out on the breadth of deaths black face. The Martyrs kissed death, because the joy of heaven took lodging in their soule, by anticipation before the terme day, to confirme the truth of God; but death has a soure bite, and sharpe teeth, with all its kind kisses. Yea, but Christ must read in the face of Death more millions of curses, (a curse for every elect, single man, Deut. 27. 26. Gal. 3. 10.) then would have affrighted millions of Angels. O! but there was black and dolefull paintrie, hell; and thousand thousands of deaths in one, all written on the visage of death, which was presented to Christ now; and when there was a sad, darke, and thicke courten drawne over Christ's heaven, it must bee a soure kiss, to lay his holy mouth to such a black face as death now had. Christ was in sad earnest, when he said, Matth. 26. 38. My soule is perplexed, extremely, out of mesure, heavie, even to the death.

3. Christ having well tempered affections, his soule never being out of joynt with sinne, was not in dying foole-hardy, or bolde-
holde-life-waiting, or casting away the soule for a straw, is forbidden in the sixth Commandement. Hee saw sad and bloody bills given in against him. O how many thousands of finnes, were all made his sinnes, by imputation? And Justice was to fell all the elect over to Christ, and to deliver them all, by tale, to free grace, at no cheaper rate, then the rendring of the soule of Christ, to harder then ten thousand millions of ordinary deaths. Christ behoved to earne heaven at the hardest cost, for all his owne, with no lesse then the noble and eminent life and bloud of God; such a summe was never told downe in heaven, before or after. 4. There is much weight on this houre, in regard of Christ's opposites; three hosafs came against Christ, Heaven, Hell, Earth; any Adversary but God, the enimy of men cannot make me, or any man formally miserable. There be great edges and Emphasis, in these words, My God, why hast thou forfaken me. Not a point, not a letter of them can be wanting, they are so full and Emphatick. 1. My God, my God, the forfaking of Angels is nothing, that Men, all men, friends, all my inward friends, forfake me, is not much; they doe more then forfake, they abhorre Job their friend, Job.19. 19. that father and mother, and all my mothers sonses forfake me, is hard, yet tollerable, Psal.27.10. Psal. 31.11. Psal.88.18. Yea, that mine own heart, and fleshe forfake me, is an ordinary (may bee) amongst men, Psal. 73.26. But Gods forfaking of a man is sad. 2. If he bee a God in covenant with me; both God, and then my God, that is a warme word, with childe of love; if he forfave me, it is hard: When our owne leave us, we forgive all the world to leave us. 3. In forfaking there is a great Emphasis; any thing but unkindnesse, and change of heart and Love is well taken; this speaketh against Faith; though Christ could not apprehend this; the Lord cannot change, Christ could not beleive such a blasphemy, yet the extremity of so sad a condition, offered so much to the humane and sinnelesse and innocent sence of Christ: a change of dispensation. 4. Me, Why hast thou forfaken me, the sonne of thy love, thy onely begotten Sonne, the Lord of glory, who never offended thee; but the relation of Christ to God, was admirable; hee was as the sinner, made sinne for us; in this contest, the enimy of a Lyon and a Leopard is nothing, Hos. 13.7.8. the renting of the canle, of the webbe that goeth about the heart is but
but a shadow of pain, to the Lords running on a man as a Giant, in fury and indignation. 2. Hell, and all the powers of darknesse, came against Christ in this hour, Col. 2. 14, 15. (3.) All the earth, and his dearest friends, stood aloof from his calamity; there was no shooe on earth to receive this ship-broken man.

In regard of that which was taken from Christ, it was a sad hour; which I desire to be considered thus. 1. The most spiritual life that ever was, the life of him who saw and enjoyed God, in a personall union was vailed and covered. (1.) Possession in many degrees was lessened: but in jure, in right, and in the foundation not removed. 2. The sense and actual fruition of God, in vision, was over-clouded, but life in the fountaine stood safe in the blessed union. 3. The most direfull effects, in breaking, bruising, and grinding the Sonne of God, betwixt the millstones of Divine wrath, were heere. Yet the infinite love and heart of God, remained the same to Christ, without any shaddow of variation or change. God's hand was against Christ, his heart was for him. 4. Hence his saddeft sufferings were by Divine dispensation and oeconomy. God could not hate the Son of his love, in a free dispensation, he persued in wrath the suerte, and loved the Sonne of God. 5. It cannot bee determined what that wall of separacion, that covering and vaile was, that went between the two united natures, the union personall still remaining intire, how the God-head suspended its divine and soule-rejoicing influence, and the man Christ suffered to the bottom of the highest and deepest paine, to the full satisfaction of divine justice. As it is easie to conceive how the body in death, falleth to dust, and ill smelling clay, and yet the soule dieth not, but how the soule suffereth not, and is not fadned, is another thing. How a Bird is not killed, and doth flee out, and escape, and sing, when a window is broken, with a great noise in the cage, is conceivable: but how the bird should not suffer, or be affected with no affrightment, is harder to our apprehension; and how ship-broken men may swime to the shoare, and live, when the shippe is dashed in an hundred pieces, is nothing hard; but that they should be nothing affrighted, not touch the water, and yet come living to shoare, is not so obvious to our consideration. Yea, that the soule should remaine united with the body, in death, and the Shipsinkes, the
passengers remaining in the ship, and not been drowned, is a strange thing. The Lord suffered, and dyed; the ship was broken and did sink, the soul and body separated, and yet the Godhead remained in a personal union, one with the Manhood, as our soul and body remain together, while we live and subsist entire persons.

Vse 1. Christ hath suffered much in these sad hours for us: he hath drunken Hell dry to the bottome, and hath left no Hell behind for us, Heb. 12.2. *Jesus the Author and finisher of our faith, he hath not only suffered so much of the Cross, but he hath suffered all the Cross; he hath endured the Cross, despised shame.* In the original, the words are without any Article, ὅπερκεί μου, ἐξορίσας καλαφοινάσας. It is as much as he hath left no cross, no shame at all to be suffered by us; and Phil. 2.8. *He was obedient to the Father: he was not to the death, but to death, even death of the Cross, μετα θανατον.* It holdeth forth to us, that Christ suffered so much for us, as he hath taken up to heaven with him the great Cross, and hath carried up with him, as it were, the great death; and hath left us nothing, or very little to suffer; and indeed Christ never denied, but affirmed, he himself behoved to dye: but for the believer, he expressly denieth, *he shall dye,* and that with two negations, troub. i.26. και οὐκ ἔσται ἐν τοῖς αἰῶναῖς, ἐν τοῖς αἰῶναῖς. *He shall never in any sort, dye;* and for our sufferings, Paul calleth them, Col. 1.24. τὰ διορκυματα τῶν θεοις τὼ ποταπα, τὰς ἀριστάς, the remnant, the leavings, the dregs, and after-drops of the sufferings of Christ, the lips and dew-drops remaining in the bottom of the cup, when Christ hath drunken out the whole cup; so are our afflictions, and being compared with what Christ suffered, they are but bits, fragments, and small pieces of death, that we suffer, for the first death that the Saints suffer, is but the halfe, and the farre left halfe of death; its but the lips, the outer porch of death; the second death, which Christ suffered for us, is onely death, and the dominion, Lordship, and power of death is removed. Why doe you then murmur, fret, repine under afflictions, when you beare little wedges, pinnes, and chips of the Cross? Your Lord Jesus did beare for you the great and onely Cross, that which is death, shame, and the Cross, κατ' ἐξορίσας, by way of excellencie so called. It is true, the spouse of Christ, since the beginning of the world, and since Christ's
time these 1600. Yeares, hath beene crying as a woman travelling in birth of a Man-childe, and the Dragon neare persuading her, and is not yet brought to bed. Lord Jesus, when will the Man-childe be borne, and thy Spoufe be eas’d of the birth? Yet is not this disease deadly; Sion, as soone as shee travelled, brought forth her child, Hai.66.8. All her shadowes of sufferings shall be quickly gone: The Spoufe cannot die of child-birth paine; Christ will save both the Mothers life, and the Babe.

2. Sinne is a deare and costly thing: In heaven, in the Count-book of Justice, it goeth for no leffe then the blood of God, the shining of the Lord of glory; Justice, for the request of all the world, and the prayers of Christ, could not abate one farthing, great value: A mans soule is a deare thing: Exchange of commodities, of silkes, purple, fine linnen, is much: exchange of Saphires, Diamonds, Rubies, and other precious stones, for baser commodities, is much more; and that ships-full of the gold of Ophir should bee given for bread, and things obvious, is a rich traffiquing: but the maker and value of soules, as it hath not, since God made man on earth, fallen or risen; so it is ever above a world. Mat. 16. 26. What hath a man profitted, if bee lose this? God will not take Silkes, nor Purples, nor Saphires, nor Rubies, nor Navies loaden with fine gold, nor any corruptible thing, 1 Pet. 1. 18. for soules. The price is one and the same; soules were never bought, nor fold, nor exchanged, nor ransomed, but once; and the price is one, and as high as the soule and blood of the Lord of life. Job 27. 8. What is the hope of an hypocrite, though hee hath gained, when God taketh his soule from him? let him cast up his accounts, and lay his charges, hee stands a poore man, a man without a soule. What mad men are wee, who fell soules daily for prices so farre below the Lords We sell soules price? A man that would wood-feet a Lord-ship of many thousands yearly, for a bale sumine, some pence, or for a night’s sleep in a straw-bed, and bind himselfe, not to redeeme it, what a waster were hee?: how worthy to begge?: Satan is going through the world, and hee gives some pence in hand; O how sad a reckoning, when the Devill the cozening Creditor comes at night, with his back count: Pay mee for your sweet-lults I gave you: answer my Bill for your idle oaths, your lies, oppressions, cozening, Covenant-breaking, your unjust judging,
your starving, and murthering of the widdow, and the fatherlesse, by detaining of the wages of the Souldier, your fleighting of Christ, and reformation, and the price is referred to God, and the market knowne. Sathan can abate nothing, thy soule he must have, and within few dayes the body too; is this wisdome to carne hell? and to make away a noble soule for a straw?

3. What are wee to give for Christ? what bonds of love hath he layd on us, who earned our Heaven for us at so deare a price? I desire onely these considerations to have place in our thoughts.

1. As God had but one Sonne, and one onely begotten Son, and he gave him for sinners; so Christ had two loves, one as God, and another as man, he gave them both out for us; and two glories, one as God, one as Man, and Mediator, the one was darkened for us, \\
he emptied a Sea of glory for us, he powred it out for us, and for his other glory, he laid it downe, as it were in hell, endured infinite wrath for us.

2. He went to death and the grave, made his testament, and left his love, grace, and peace in legacie to us.

3. Greater love then this hath no man; but he faith not, greater love then this hath no God. That God did let out so much love to men is the wonder of the world, and of heaven. Wee may find words to paint out creatures, and the garment may be wider then the thing; but should Angels come and helpe us to find out expressions for Christ's love; words should bee below and in this side of Christ.

4. Behold the man, faith an enemy of Christ, but behold him more then a man, behold the Lord in the Garden, sweating out of his holy body, great blobs and floods of Love, trickling downe upon sinners of clay. Men and Angels come see, and wonder, and adore.

5. Love was Christ's cannon-Royall, he battered downe with it all the forts of hell, and triumphed over Principalities, and powers; Christ was judgement-proof; he indured the wrath of God, and was not destroyed: he was hell-proof, and grave-proof, hee suffered, and rofe againe; but hee was not love-proof, (to borrow that expression) he was not onely love-sick for his Church; but sick to death, and dyed for his friends.

Cant. 2.4. His banner over his Church, was love; Saints bee sworn to his collours, die and live with Christ: and take Christ
in the one arme, his cause, and Gospell in the other, and your life betweene both, and say to all enemies; take one, take all. *The midst of Christ's Chariot is paved with love,* for the daughters of Jerusalem, Cant. 3. 10. Christ's royall seat, both in the Gospel, in which he is carried through the world as a Conqueror, Revel. 6.2. and in the soules of his children, is love. From the sense of this, it were our happiest life, to live and love with Christ, for hee hath carried up to heaven with him, the love and the heart, and the treasures of the tonnes of God; so as all ours are with him above time.

6. Wee are not to feare death extremally, nor hell at all. Christ feared both for our comfort: hee hath taken away the worst of death; In that 1. He hath subdued hell and sinne, and there remaineth to us, but the outer side of death. 2. The believer but halfe dies, and swoneth, or rather sleepeth in the grave. 3. He dyeth by will, because he chooseth to be with Christ, Phil. 1. 23. rather then by nature, or necessity. 4. As dying, and sufferings are the cup that Christ dranke; so are we to love the cup the better, that Christ's lip touched it, and left the perfume of the breathings of the Holy Ghost in it. In common Innes, by the way side, Princes, and common travellers, and thousands lye in one bed; the clothes may be changed, but the bed is the same. Christ tasted of death, Heb. 2. for us; but there was gall in his cup, that is not in ours: Christ's wormwood was bitter with wrath, ours sweetned with consolation.

7. All the Saints are in Christ's debt, of infinite love. When we grieve the Spirit purchased by Christ, we draw blood of his wounds a fresh, and so testify, that wee repent that Christ suffered so much for us. The Father hath sworn, and will not repent, that he is an eternall Priest, and stand to it, that his bloud is of eternall worth; and when the Father sweareth this, Christ is the same one God with him, and sweareth, that he thinketh all his bloud well bestowed, and will never give over the bargaine, his Bride is his Bride, though deare bought, and his intercession in heaven speaketh his hearty Amen, and fullest content of love to our Redemption.

8. All this was done by Christ for nothing; Grace fell from God, on the creature, by meere grace. Grace is the only hire of grace.
9. When Ancient Love looked first on sinners, how ugly and black did the Lord see and fore-see us to be? but Christ loved us, not according to what wee were, but to what Grace and Love was to make us; and that was faire and spotless. And this love was so free in the secret of eternall election, that it was not increased by Christ's merits and death; but the merits, death, and fruit of this love, had being and worth from Christ's eternall love, and Christ's love hath no fountaine and cause, but love.

10. The Law of Gratitude tieth us to love Christ; for hee hath loved us. If the love of Christ be in us, it worketh nothing in order to merit or hire; (Libertines need not weaken Christ's love from doing, upon this feare;) but love doth all in order to the debt of love and obliged expressions to love, which excludeth not Law, but the Law's rigid curving and imperious commanding. Christ's love is most imperious, but is no hireling, and looks not to the penny wages, but the free Crown.

But for this cause came I to this honore.

Here is the fifth Article in this Prayer; a sort of correction, in which Christ doth resign his will, as man, to the will of God; as Mat.26.39. Luk. 22.42. Nevertheless, not my will, but thine be done.

In this there is offered to us a question, Whether or no there be in this Prayer any repugnancy in the humane will of Christ to the will of God? For 1. a correction of the humane will seemeth to import a jarring and a discord; 2. Christ desired that, the contrary whereof, hee knew was from eternity decreed of God. 3. The Law of God is so spirituall, straight and holy, that it requireth not onely a conformity to it, and our will, actions, words and purposes; but also in all our affections, desires, first motions, and inclinations of our heart, that no unperfect and halfe-formed lustings arise in us, even before the compleat consent of the will, that may thwart or crosse the known Law and command of God; and by this, Thou shalt not lust, Rom.7. and the duty of the highest love wee owe to God, to love him with all the heart, soule, mind, and whole strength, Mat.22.37. Mark.12.33. Luk. 10.27. Some Arians and Arminians, Joh. Geyft eranmus at the Synod of Dort, have said blasphemously, that there
there was concupiscence and a will repugnant to God's will in the second Adam, as in the first. But this they spoke against the confubstantiality and deity of the Sonne of God. To which wee say,

After 1. Jesus Christ that holy thing, Luk. i. 35. was a fit high Priest, holy, harmless, undefiled, separated from sinners, Heb. 7. 26. Which of you (faith Christ to the Jews) convinceth me of sinne, Joh. 8. 46. There could not be a spot in this Lamb sacrificed for the sinnes of the world, no prick in this Rose, no cloud in this faire Sunne, no blemish in this beautiful Well-beloved.

After 2. An absolute, resolved will or desire of heart, to lust after that which God forbiddest in his Law, must be a sinfull jarring betweene the creature's and the Creator's will. Now, Christ's will was conditionall, and clearly submissive; it lay ever levell with his Father's holy will.

After 3. I shall not with some affirm, that, which in the generall is true, a will contrary to God's revealed command and will, called voluntas signi, which is our morall rule to oblige us, is a sinne; but a will contrary to God's decree, called voluntas bene-placiti, which is not our rule oblieging, except the Lord be pleased to impose it on us, as a morall Law, is not a sinne. Peter and the Apostles, after they heard that prophecie of their denying of Christ, and their being sinfully scandalized, and their forsaking of Christ, when the Shepherd was smitten, were obliged to have a will contrary to that decree, and to pray that they might not be led into temptation, but might have grace to confesse their Saviour before men, and not flee, nor be scattered: Here is a resolute will of men lawfully contrary to the revealed decree of God; yet not sinfull. But the Lords will that Christ should die for man, as it was a decree of the wife and most gracious Lord, pitying lost man, so was it also a revealed commandement to Christ, that hee should be willing to die, and be obedient to the death, even the death of the croffe; Phil. 2.8. Yea, a rule of such humble obedience, as wee are obliged to follow; as is said, Ver. 5. Let this mind be in you, which was also in Christ Jesus, &c. If the Lords will that Christ should die be nothing, but his meere decree, it could not oblige us in the like case to be willing, as John faith, to lay down our life for the brethren. Yea, Joh. 10.18, Christ hath a commandement.
mandement of God, and the revealed will of God, to die for us; 
No man taketh it from me, but I lay it down of my selfe: I 
have power to lay it down, I have power to take it againe: this 
commandement have I received of my Father. Here is an ex-
presse commandement given to Christ, to die for sinners; and 
the Father loveth Christ for obedience to this commande-
ment.

After. 4. A conditionall and a submissive desire, though not 
agreeable to a positive Law and Commandement of God, is no 
finne, nor doth the Law require a conformity in all our inclina-
tions, and the first motions of our desires, to every command of 
God, though most contrary to nature, and our naturall and sin-
lese inclinations.

1. If God command Abraham to kill his onely begotten 
sonne, and offer him in a sacricife to God, which was a meere 
positive commandement; for its not a command of the law of 
nature (nor any other then positive) for the father to kill the 
sonne; if yet Abraham retaine a naturall inclination and love, 
commanded also in the law of nature to save his sonnes life, and 
to desire that hee may live, this desire and inclination, though 
contradictory to a positive command of God, is no sinne; be-
cause the fifth command, grounded on the law of nature, doth 
command it. Nor did Gods precept (Abraham, kill now thy 
sonne, even Isaac thine onely begotten sonne) ever include this. 
Abraham, root out of thine heart all desire and inclination na-
turrall in a father to preserve the life of the child. So the pos-
tive command of the Father, that the Son of God should lay 
down his life for his sheep, did never root out of the sinlesse na-
ture of the man Christ a naturall desire to preserve his owne 
being and life, especially hee desiring it with speciall reserva-
tion of the will of God commanding that hee should die.

2. A Martyr dying for the truth of Christ, may have a na-
turall and conditionall desire and inclination to live, though his 
living be contrary to the Lords revealed will, commanding him 
to sale the Gospel with his bloud, and to confesse Christ before 
men.

3. If the brother, sonne, daughter, wife or friend, that is as 
an mans owne soule, Deut. 13.6. blaspeme God; yea, if father 
or mother doe it, Deut. 33.8,9. yet is a father oblieged to stone 
the son or daughter; the son, being a Magistrate or a Levite 
and.
and Priest, to judge according to law, (the Priest's lips should preserve knowledge, Mal. 2. 8.) that his father or mother ought to be stoned to death; yet ought not father or sonne to lay aside that natural desire of being and life to sonne, father, brother, which the law of nature in the fifth Command doth require; especially the desire being conditionall, with submission to God's will, as the desire of Christ is here; and the Command to stone the blasphemer, that the father stone the son, the son the father, being positive, and though founded on the law of nature, that a man preferre his Lord Creator and God before sonne, or father and mother, yet are they not precepts of the law of nature, such as is the precept of nature that a man desire his owne life and being, the father the life and being of the son.

After. 5. The apparent opposition (for it is not real) is rather between Christ's sensitive and his sinlesse meere natural desire and affection, and his reasonable will, then his will, and the will of God: Nor can any say there is a fight or jarring between the conditionall desire of Christ subjected, in the same act of praying, to the Lords decree, and the resolute and immutable will of God. The Law of God, because holy and spiritual, doth require a conformity between all the inclinations and motions of our soule, and the law of nature; but an absolute conformity betwenee all our inclinations and every positive command of God, such as was the Lords command that Christ should die for sinners, is not required in the Law of God. If Adam submit his natural hunger or desire to eat of the forbidden tree, to Gods Law, and eat not, there is no sinfull jarring between his will and Gods positive Law. Thou shalt not eat of the tree of Knowledge of good and evill:

It becomes us, as Christs example goeth before us, to submit in the hardest and most bloody providences, to the straight and holy will of God. 1. Christ professeth he hath no will divided from Gods will; he layeth down his glory, his heaven, his life, his fruition of the sweet influence of an highest vision, love, presence, feeling of God in a personall union at the feet of God; that the Lord may carve and cut and dispose of him, and his blood, as he thought good. 2. All the difficulty in us, in whom dwelleth a body of sinne is to answer the objections, that flesh and blood hath against a sad providence; which I will labour to doe, and then give some rules for direction.
Obj. 1. This is a bloody and rough way that the Lord leadeth his people, that they drink wormwood, and gall of blood, and not tears only.

Ans. Providence is full of mysteries, let the way be shame, the crowne is glory, and the present condition be hell, the end is heaven; Providence is a hand-writing of mercy, though we cannot ever read it, more then Belshazzar could read his bill of justice; we see a woman with child, but cannot tell whether it be a living or a dead birth, she shall bring forth; or whether the child shall be base and poor, or honourable and renowned, ere he die. The births in the wombe of providence are invisible to us; out of the ashes of a burnt and destroyed Church, the Lord raiseth up a Phenix, a Kings daughter, a Princesse that shall rule the Nations with a rod of iron, a Zion that hath the strength of an Unicorne; yea, Jacobs seed shall be in many waters, his King shall be higher then Agag, and his Kingdom shall be exalted: God brought him out of Egypt, Num. 24. 7. 8. Christ breweth the water of life, out of drinke of gall, wormwood, and blood; if the head be gold, as Christ is, the body cannot without great incongruity be base clay.

Obj. 2. But all go wrong, confusion and devastation ly on the people of God.

Ans. To him who sitteth on the Throne, and gives Law and Judgement to the most unconstant things imaginable, the waves of the Sea, and orders them, and rules a Sea of glass, a brittle and fraile thing, and a Sea of most unnaturall confusions, a Sea mingled with fire, nothing can be out of order, hell, the Beast and Dragon that make warre with the Lambe, the laying wast the holy City, the killing of the Witnesses; are all orderly means ranked by the Lord whole Armies cannot reele, nor spill their march, when he drawes them up to the execution of his wife decrees, the confusion is to our eye; but judgement law, and order there are, though not visible to us. Who can pull him out of his invisible and high Throne of wisedom, counsell and power? it may be he sitts not always on his Throne of justice.

Obj. 3. But what a providence is it, that those that open their mouths against heaven are fat; and shine, and prosper, and those that fear God are plagued every day; and killed all the day, long and counted as sheeps for the slaughter?

Ans. 1. Offend not against the generation of the children of God,
Rules touching our submission to providence.

God, as if it were lost labour, and as good to sow wheat in the Sea, as serve the Lord, and walk mournfully before him, you fee their work, but not their wages. 2. It is painfull to trace providence in all its ways, circuits, bout-gates, lines, turnings. But 3. surely in the end God turneth the tables, he maketh all odds equall, the emptie bucket goeth downe, the full cometh up. 4. The Lord hath set the wicked in a chaire of Gold, but on the top of a house, and rouling stone above the mouth of a pit ten hundred fathom deep: This is a jogging and slippery condition. 5. They slip away to eternity and to Hell in a moment. 6. Their happiness is a golden dream, Psal. 73. 12, 13, &c.

Obj. Meanes faile, men change, creatures are weake.

Answ. So long as Christ changeth not, and your Head liveth, and stirreth the helme of heaven and earth, all must be well, if all life, all health, and so much as eareall life be in the Head, how can the heart ache or quake, except it first create, and then fancie fears, and doe not really suffer?

Obj. 5. Our Kingdomes strength is gone, we cannot subsist.

Answ. Col. 1. 17, 18. In Christ all things subsist, he is the head of the body the Church. Faith is the substance, Budens the boldnesse and fortitude; Beza the firme and constant expectation; the Syrian, and Arabian, the confident gloriation of, or in things hoped for, and a convincing light and evidence of things not seen. There is good reason to beleive that God will lift up a fallen people, who desire to fear him, and wait for his help.

Obj. 6. They plow upon Christs back, and make long and deep furrowes on Israel from her youth, Psal. 129. 1.

Answ. True, plowing is a work of hope, but have you not seen Enemies digging a grave for Christ, and preparing a coffin for him ere he bedead? and they have been fain to fill up the living mans grave, and they plow, but Christ cometh in and soweth joy in the hot furrow, and reaps the crop, and the quiet fruits of righteousness. The enemies plant, and the Vintage is Christs, one sowe, but another reaps.

Objecft. 7. But the soules under the altar doe cry to God, Providence and their bloud is not avenged: their bloud, and their graves hath a time in their kind, make supplications before the throne for justice, for all things, yet the enemies prosper.

Answ. Hath not the Lord appointed a time for fighting, and suffering, and a time for triumphing, when these that have gotten.
gotten the victory over the Beast, and over his Mark, and over the number of his name, stand on the Sea of glass, having the harps of God, singing the song of Moses, the servant of God, and the song of the Lamb: there was a time when the Lamb did weep, and in the days of his flesh, offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death. Rev. 15, 23. Heb. 5, 7. It is a sin to carve a date of our own for justice.

Object. 8. But he delays his coming.

Answ. But he is not slack, as some count slackness. If general justice to a world must be measured by thousands of years, as but one day to God; particular judgements may have hundred of yeares; and when the Saints are killed, Christ surviveth them, to redeeme them from bloud, and disgrace, when they are dead, when their cause is judged, and they rotten into powder in the grave, they are redeemed, even when the soules under the altar, are avenged on their Murthurers.

Object. 9. It stumbleth many, that wicked men are fat, and their faces shine, as if God were with them.

Answ. If they be fat on common mercies, the more shame to the Saints, if they bee not fat, and their bones greene as an herbe upon the same fare, and the same mercies, perfumed with Christ, and there is more fatnesse and marrow in the higher, then in the lower house: Saints are leane through their own unbeliefe.

Now for rules of submission to providence in order to the Text, let these be considered;

Rule 1. Christ's patience, and so our submission must bee bottomed on a looking above-hand to the will of God; every wheele in a great worke, moves according to the motion of the highest and first wheele that moves all the rest. Every inferiour Court acts, as ordered by the highest and supreme Senate, the greatest in the Kingdome. Every inferiour orbe in the heaven is moved in subordination to the Primum mobile, the highest that moveth all the rest; the motion of rivers regulate the flowings of lesser brooks. And things that move on earth, as the heavens move, so are they carried; the principle of motions and ways in all mortals, beginneth at the Higheft mover, the just and wise will of God; all are to say, not my will, but thy will be done.

Rule 2
Rule 2. There is no ground of submission in a cross-providence, but to looke to the end that Christ looked to, the God, the only Lords wife and holy will; He curseth because the Lord bideth ground of faith him, faith David of Shimei; and there hee fixeth his stake. The Lord hath taken away, faith Iob, and upon the Lords taking away, he faith, Blessed be the name of the Lord; Any man can say, Blessed be the name of the Lord, who giveth; the greatest part of men breake their teeth, in biting at the neerest lineke of the chaine of second causes, but they atile never up to God, the first Mover.

Rule 3. Christ not only submit eth to Gods will, but he approveth that it may be done. So Ezehiah, Esai. 39.8. Hee submit to, and said moreover, good is the word of the Lord, the thing was approve of hard, that all in his house should be carried away to Babylon, and his sonnes should be captives. Yet the will of the Lord was good and just, when the thing willed and decreed of God was evil to him.

Rule 4. Christ will not hinder God to doe what he thinkes good; Thy will be done. Murmuring is a stone in Gods way; Murmuring is an Anti-providence, a little God, setting it sels against the true God, that stirres all in wisdome; and the Murmur doth what he can to stop up Gods way. Old Eli, when he heard sad newes, saies, 1 Sam. 3.18. It is the Lord, Let him, I hinder him not to doe, what is good in his eyes. David faith, 2 Sam.15. 26. If the Lord say, I have no delight in thee, behold here am I, let him doe to me, what seemes good in his eyes, here am I; is as much, as I will not flee him, nor hinder him, I lay my sels under him to receive his stroakes. So Christ, Heb. 10.5. Psal. 40. Thou hast prepared my eares, or my body, here am I; Verse 7. Here am I to doe thy will.

Rule 5. Christ gave not away his natural will; but in the act of willing, he submitted it; it was a broken will that Christ refered to himselfe, or a submitted will, his & nunc. Christ seeketh not the resigning of natural faculties in heard provisones, but that we quite contest with God; and that our will be not abolished, but broken especially, that we doe not quarell with Justice. Lament. 3.28. He sitteth alone, and keepeth silence, because he hath borne it upon him. Ver. 29. Hee putteth his mouth in the dust, if so bee there may bee hope. Ver. 30. Hee
Rules touching our submission to providence.

giveth his cheeks to him that smiteth them; hee is filled with reproach: there bee here many sweet signes of a broken will.
1. Solitary sadness. 2. Silence, the soule not daring to quarrel with God. 3. The stooping to the dust, and putting clay in the mouth, for feare that it speake against Gods dispensation, as Job 40.4. 5. (4.) A willing accepting of buffets on the cheeks, and reproaches; So Micha 7.9. I will beare the indignation of the Lord, because I have sinned. When the soule is made like a broken and daunted heifer, or a silly heartlesse Dove, so as the man like a well-nurtured childe, kiseth the rod of God. He is a bad Souldier, who follows his Captaine sighing, and weeping; Faith sings at tears, and rejoyceth under hope in the ill day.

Rule. 5. Its the childs happiness, that the wife fathers will be his rule, not his owne; and for the Orphane, the Tutors wit, is better then his owne will. Our owne will is our hell, Ezek. 18. 31. Why will ye dye, o house of Israel? Christ's will is heaven. Christ thinks it is his best, that his Fathers will stand, and his humane will be repealed. Rom. 15. 3. for even Christ pleased not himselfe; to have no will of your owne, is the Pearle in the ring, a Jewel in submission. (2.) that the Lords end is good, he minds to have me home to heaven; then as in his six dayes worke of creation, he made nothing ill, so hee hath been working these five thousand years; and all his works of providence are as good, as his works of creation; hee cannot chuse an ill meane for a good end: if God draw my way to heaven through fire, tortures, bloud, poverty, though hee shoulde traile me through hell, hee cannot erre in leading, I may erre in following.

Object. But there is a better way beside, and hee leads others through a rose and greene valley, and my way within few inches to it, is a wildernesse of thornes.

Answ. Gold aboslutely is better then a draught of water: but comparatively, water is better to Sampson, dying for thrist, then all the gold in the earth: So cutting a veine, is in it selfe ill; but comparatively, letting bloud through a cut veine, is good for a man in danger of an extreame Feaver; there is no better way out of heaven for thee, then the very way that the Lord leads thee. God not onely chuses persons, but also things; and every crosse that befalls thee, is a chosen, and selected crosse, and it was shapen in length, and breadth, and measure, and weight.
Rules touching our submission to providence.

weight, up before the Throne, by Gods owne wise hand: Hea-
ven is the workhouse of all befalls thee, every evil is the birth
that lay in the wombe of an infinitely wise decree; so God is
said to frame evil, as a Potter doth an earthen vessel, (so יא
jasfar signifieth; ) Jer. 18. 11. so frame a vessel of clay is
a work of art and wisedome; so its a worke of deliberation
and choice: God is said to devise judgement against Babylon,
Jer. 51. 12. And the Lord hath done to his people the things which
he devised יא is to think, meditate, study, devise, Deut. 19.

18. and Isai. 45. 7. he creates darkness and evil, it is such a
worke of omnipotency and wisedome, as the making of a
world of nothing, then if God follow infinite art in shaping
vengeance against Babylon, farre more must he wisely study to
mould and shape afflictions for his owne; for no afflictions be
fallen the Saints, but they be well framed, chosen, wisely stu-
died, forg'd, and created crosses. A Potter cannot frame by
deep Art and judgement, a water-pot for such an end and use; a
fashioner cannot frame clothes in proportion for a mans body so
fitly as the wise Lord in judgement and cunning, shapes & frames
this affliction as a measure for thy foot only, poverty for this man,
and its shapen to his measure; wicked children and the sword
on Davids house, fittest for him; such a loathsome disease for this
Saint; want of friends and banishment for such a man, another
more and heavier should be shapen to wide for thy soule, and
another lighter should have been too strait, short, and narrow
for thee. Its comfortable, when I beleive the draught, portraits,
and lineaments of my affliction, were framed and carved in all the
limmes, bones, parts, qualities of it, in the wise decree and in the heart and breath of Christ: It were not good to bear
a Cross of the Devils shaping; were there as much wormwood
and gall in the Saints cup as the Devil would have in it, then
hell should be in every cup, and how many hells should I drink;
and how often should the Church drinke death? Its good I
know Christ brewed the cup, then it will worke the end, for
be it never so contrary and sour to my taste, and so unflavor;
Christ will not taste poison in it, he hath purposed I should fail
with no other winde to heaven, and I know its better, then a-
ny winde to me, for that Port.

Rule. 6. Christ prescribes no way to his Father, but in the
generall,
generall, *The Lords will be done on me,* (faith he) *be what it will:* Let hell, and death, and Devils malice, and heavens indignation, and enmity, and warre, ill-will, and persecution from earth, hard measure from friends and lovers, if the will of *my Father* so be, welcome with my soule; welcome black croffe, welcome pale death, welcome curses, and all the curses of God, that the just Law could lay on all my children, (and they are a faire number) welcome wrath of God, welcome shame, and the cold grave. The submission of faith subscribeth a blanke paper, let the Lord write in what he pleafeth, patience dares not contente and stand upon pennies or pounds, on hundreds or thousands with God; *Moses* and *Paul* dare referre their heaven, and their share in Christ, and the book of life to Christ, so the Lord may be glorified: Submissive faith putteth much upon Christ, *Let him slay me, yet I will trust in him,* said Job 13. 15. He-man allledged it was not one single croffe, Psal. 88. 7. Thou haft afflicted me with all thy waves. And David Psal. 42. 7. *All thy waves and thy billowes are gone over me:* One of Gods waves could have drowned David, afflictions coming in Armies, and in a battle-array, say that one single Souldier cannot subdue us. Lawfull warres is the most violent, and the laft remedy against a State, and it argueth a great neceffity of the Sword. Job had an Army sent against him, and from heaven too, cap. 6. 4. *The terrors of God doe set themselves in array against me.* See what a catalogue of sufferings, Paul did referre to God, 2 Cor. 11. 23, 24, 25, &c. One good violent death would have made away a stronger man then Paul, yet he was willing for Christ to be in deaths ofen, &c. *Davidus non maxic, many deaths,* many stripes, many prisons, five times nine and thirty stripes, this was neer two hundred stripes, every one of them was a little death: *Thrice beaten with rods,* once stoned, thrice in shipwrack, night and day failing in the deep, in journeying often, in perils of waters, in perils of robbers, in perils of his owne country men, in perils by the heathen, in perils in the City, in perils in the wildernes, in perils in the Sea, in perils among false brethren, in wearinesse, and painfullnesse, in watchung often, in hunger, in thirft, in fasting often, in cold, in nakednesse, &c. Many of us would either have a croffe of our own carving, as we love will-worship, and will-duties, so we love will-suffering, and desire nothing more then if that we must suffer, Christ with his touge would like all
all the gall of our crofe, and leave nothing but honey, and a crofe of sugar and milk, we love to suffer with a reserve, and to die upon a condition; an indefinite and catholique resignation of our selves without exception to Christ, and to undergo many furnaces, many hells, many deaths as Christ will, is a rare grace of God, and not of ordinary capacity.

Rule 7. Christ, in submitting his will, maketh the Prophecies, the revealed Gospel his rule: and in the matter of duty, is willing to be ruled by God's revealed will; in the matter of suffering, hee is willing that the Lords will stand for a Law, to which hee doth willingly submit, and will in no fort quarrell with everlafting decrees. To be ruled by the one, is holinesse; to submit to the other, is patience: For patience is higher then any ordinary grace, in regard its willing to adore and reverence something more and higher then a commanding, promising, and threatening will of God. It was a grace in Christ most eminent, in the Lamb of God, dumb, meek and silent before his hearers, the meekest in earth and in heaven, that hee did not onely never resift the revealed will of God, but never thought, motion, nor any hint of a desire was in him, against the secret and eternall decree and counfell of God. Christ will not have us to make Images of him, who is the invisible God; but, when in his works of justice, power, love, free grace, hee setteth before us the image of his glorious nature and attributes, hee will have us to adore him in these. According to his decree of reprobation, hee raised up Pharaoh to be clay to all men; on whom, as on a voluntary and rationall vessell of wrath, they might read power, justice, truth, sovereignty; in these works wee are to tremble before him, and adore the Lord. So in works of Grace, that are the Image of the invisible God, the Lord is to be loved. 1 Tim. 1. 16. In Paul, the chiefe of sinners, the Lord holds forth an image of the freeft grace, no lesse then in the revealed will of God; for, 1. Christ made an example of mercy and free grace in him. 2. Hee made a speaking and crying spectacle to all Ages, an ονοματικός, a printed copy of crying grace to all the world: and in this wee are to adore and submitt to him. Such a limb of hell hath received mercy, not I, who before men was holier. O submitt to this worke of grace, as to the copy of his eternall decree; and be silent.

Rule 8. Christ putteth nature and naturall reason, that his nature
Rules touching our submission to providence.

Many virtues in Christ's submission to his fathers will.

1. What and how much reason was in Christ's why, or interrogatory he puts in the Father.

2. 

3. 

4. 

5. 

naturall will might seem to plead withal, under the Lord's feet: So it would seeme strange. God hath many sonnes, but none like Christ: hee was a Sonne, his alone; hee had never a broth-er by an eternall generation; hee was the onely heire of the house; but never a son so afflicted as hee: This seemes against all reason. But Christ brings in his Fathers will with an anchor:

But, Mat. 26. 39. Joh. 12. 27. Luk. 22. 42. Mark. 14. 36. But thy will be done. Its against submission to put absolute interrogatories upon the Lord: Wee love to have God make an account of his providence to us, and that the last and finall appeal of the wayes of the Lord should be to our reason, as to the great Senate and supremest Court in heaven and earth. Its true, Christ puttest a Why upon God, My God, my God, why hast thou forsaken me? but, 1. with the greatest faith that ever was, a doubled act of believing, My God, my God. 2. With the extremest love, that ever was in a man; its also a two-fold cord of warmnesse of heart to his Father, My God, my God. 3. Its a word relative to the covenant between the Father and the Son; for My God is a covenant-expression, that the Father will keep what he hath promised to his Son; and relateth to the infinite faithfulness of the Covenant-Maker. 4. God, relateth to the Dominion, Lordship and Sovereignty that the Lord hath, and therefore that Christ will submit to him. 5. Christ's complaint of the Lord's forsaking, sheweth the tenderness of his foule, in prizing the favour of his Father, more then any thing in heaven and earth. And therefore Christ's why is a note of 1. admiration: 2. Of sinfull Sorrow; conjoyned with love, tenderness and submission to God. Christ cannot speak to his Father, beside the truth: But every man is a lyar; and wee seldom put questions and queries upon So-vereignty, but wee preferre our reason to infinite wisdome. Job is out, and takes his marks by the Clouds, and the Moone, when hee faith, Job 13. 24. Why holdest thou me for thine ene-my? Chap. 3. 11. Why died I not from the womb? why did I not give up the ghost, when I came out of the belly? And Jerem-iah 15. 18. Why is my paine perpetuall, and my wound incurable, which refuseth to be healed? Chap. 20. 18. Wherefore came I out of the wombe, to see labour and sorrow, that my days should be consumed with shame? All the Lords works are full, yea with child of reason, wisdome, and grave, and weighty
weighty causes: and though we see not his acts to have a why, yet there is a cause, why he doth all hee doth; reason is necess-
ity to him, and an essentiall ingredient in all his actions.

Rule 9. In this Administration of Providence, with Christ, the Lord goeth many ways at once: In this very act he redeemeth the world, judgeth Satan, satisfieth the Law and Ju-
stice, glorifieth Christ, destroyeth sin, fulfilleth his owne eternal-

n will and counsell. In one warre hee can ripen Babylon for wrath, humble his Church, deliver Jeremiah, punish Idolatry. In the same warre hee can humble and correct Scotland, harden Malignants, that they will not hearken to offers of peace; and blow up their haters, that they may be lofty through victories, and be ripened for wrath through unthankfulness to God. Providence hath many eyes, so also many feet and hands under the wings, to act and walk a thousand ways at once. There is a manifold wisdom in Providence, as in the work of Redemption. In every worke that God doth, hee leaveth a wonder be-
hind him: No man can come after the Almighty, and say, I could have done better then hee. Its naturall to blame God in his working, but unpossible to mend his work.

Rule 10. Nor is Christ made a Loser, by losing his will for the Lord, but his will is fulfilled in that which he feared, Heb, can do more then we can expect. Prov. 5. 7. Providence submitted unto, rendereth an hundred fold in this life, Matth. 19. 29. God makes the income above hope, Gen. 48. 11. And Israel said to Joseph, I had not thought to see thy face, and lo God hath shewed me also thy seed. One berry is not a cluster, that two men cannot bear, but its a field, an earth of Vine-trees in the seed, Ephes. 3. 20. He is able to doe above all things όπερικαριστετώα more then abundantly above that we can ask or thinke, above the shaping or frame of my words and thoughts. But I can ask heaven, he can give more then heaven, and above heaven, yea I can think of Christ, but he can give above the Christ that I can thinke on, because I cannot comprehend infinite Jesus Christ.

Rule 11. Christ is not so intent and heart-bended on freedom visible and invisible providence, that Gods will be done; so are we to look to providence, and we are not to stumble at an externall stroake in sad occurences, when Job 9. 22. God destroyeth the perfect and the wicked. And he forfurbishes his Sword Ezek. 21. 3. and faith,
I will draw out my sword out of its sheath, and will cut off from thee, the righteous and the wicked.

Then 1. Arise, goe downe to the potters house, Jer. 18. The earth is Gods work-house; for clay, good and bad are equally on the wheeles; Christ as punishable for our sinnes, though a vessell of burning Gold, is under art; Soveraignity rolles about three in one wheele, the Blaspheming, the Repenting Thiefe, and Christ, who is Uertue, Grace, yea Glory in the midst. An elect and a reprobate man may bee bothfewed in the same winding-sheet, they may touch others skins in the same grave, but they are not rolled in, in the same hell. Yea Cham is saved in the Arke, but as the uncleane beasts are, hee is preserved from drowning, but resolved to cursing.

2. There is a providence of grace, as there is in God a special love of free-grace; the good and the bad sigs are not in the same invisible basket; there is a Pavilion, a Cabinet of like in Gods privie Chamber, feene to no eye: Psal. 27. 5. And upon all the glory shall be a covering, Esa. 4. 9. Christ's free and invisible love, is a faire white webbe of gold, that a Saint is wrapped in in the ill day. Where is he? he is hid, yet he goes through the sieve, and sifted he must be, but not a graine of him falles to the earth, Amos 9. 9.

3. There have been questions about the Prerogative of Kings and the Priviledge of Parliaments too, but undeniably in the Market-roade of Providence, the Lord hath kept a Prerogative Royall of justice to himselfe, to cut off the innocent and righteous with the wicked, in temporall judgements. 2. And of special grace of Providence, when the godly man is blacked with a death-marke, and condemned to die; Gods Prerogative sends him a reprievall of grace, above the law, and current of providence. Esa. 38. 5. Ezechias (faith the high Land-lord) is summoned to flit and remove, yet he shall dwell in his Farme of clay, fifteene yeares. 3. This Prerogative dispenseth with fire, not to burne; with the Sea, not to ebbe and flow, so long as the soles of the feet of Christs bride are upon the new-found lands in the heart of the Sea. Yea with hungry Lyons not to eat their meat, when they have no food but the flesh of Daniel, beloved of the Lord. Christ here commits himselfe unto an unseen Soveraignity. For Abraham to kill his owne onely begotten sonne of promise; to reason, its a worke of God, but its a Providence
providence of non-fence. Neither Law nor Gospel, for ought that reason can see, shall warrant it; yet Soveraignity commands it, and that's enough. Afflictions of trials, such as the prosperitie of the wicked, and the trying sufferings of the godly, seeme more to contradict Gods promises, and revealed will in the Word, then any other visitations of God, therefore beside that they require patience, they must have faith in an eminent manner. To beleive infinite wisdome can tye the murdering of Isaak by his owne Father, against the Law of Nature (as it seemes) with the Gospel, which cannot command unnaturall blouds, must require much faith.

Rule 12. Christ declares when matters are at the worst, there is good will for him, in the done will of God; its an objection to sense, and to sinlesse Nature in Christ-man: O doest thou not see sad and four-faced death, is not thy soule thy darling in the power of dogs? hath not hell long and bloody teeth? is not the furnace, the oven of the Lords highest indignation, for the sins of all the chosen of God very hot? when the flames of it makes thee a troubled soule, and causes thee to sweat out blood; what blood shall be left for scourging, for the Iron nails of that sad crosse? True (faith Christ) I have (God knowes) a heavy soule, my strength is dried up like a pot/heard: This cup cafteth a favour of hell and fiery indignation, a sight of it would kill a man, yet i'le drinke it, the good and just will of my Father be done, there I stand, further I goe not. To be at a stand, and to lay silence on our tumultuous thoughts, who are compassed with a body of sin, and to be satisfied with the will of the Lord is our safest, we should not be perswaded by the cross, or all that sense can say, far lesse what sin can say from this, The Will of the Lord be done. The friends of Paul hearing what he must suffer, say, Acts 20. 14. When he would not bee perswaded, we ceased saying, The will of the Lord be done. It is grace to ceafe and fay no more, when we see the Lord declare his mind to us; An holy heart will not goe one haires breadth beyond the Lords revealed will.

1. Because love which thinketh not ill, does not black the spotlesse and faire will of God, when it is revealed to be from God, though Hell were in that will.

2. Faith seeth even in permitting of perfecution from Pharaoh and Egypt, the Lords good will in the burning bulh, the very good
good will by which he saveth his people redeemed in Christ, *Mat. 11. 26. Phil. 1. 13. who dwelleth in the bush*, *Deut. 33. 16.* And it's considerable that the same good will which is the root of reprobation, and of permitting hell and Devils, and Devils persecuting instruments to turn his Church into ashes, and to a burnt bush; and Devils and men to crucifie Christ is free grace, and the root of Election to glory, and is extended to the Saints, *Rom. 9. 15, 16, 17. Ephes. 1. 11.* Faith seeth and readeth free grace in a providence, which of it self, is extended to Devils and reprobate men, though not as extended to them; and it is an Argument of true grace, if any can say *Amen* to Hell and the saddest indignation coming from *this will*, though against a particular will of our owne.

3. As we are obliged to adore God, so also his Soveraignty and holy will, when its revealed to us; and to murmur against it, because it croseth our short-sighted, and narrow-witted will, is the highest contempt of God, and that which is the Soule and *Formale* of sinne, and the determination of a wicked and ill-founded question. Whether should my short and pur-blind will, stand for eternity; or the holy and infinitely-wise will of God, which had eternity of duration, infiniteness of wisdom, and not seven, but millions of eyes, to advise what was decreed as fittest to be done.

4. Since there is not a *Fatum*, nor an Adamantine destiny and irrevocable decree but this; is it holy wisdome to knocke hard heads with God? Its true, Pride growes greene, and casteth out its golden branches in the fattest foile: But *Job 9. 4.* *He is wise in heart, and mighty in strength; who hath hardned himselfe against him, and prospered?* There is infinite wisdome in God, and infinite power to bring to passe his Decrees; will clay counterworke Gods infinite counfell? The Former of all things makes fire-workes under the earth against sinners; can sinners make counter-mines to out-worke the Almighty? Sure if he be wise in heart, who hath a most eminent, holy, and just providence in all that falleth out, when we heare that the *Gospel*, and the *Church of Christ* are oppressed in judgement, we are to looke on that oppression, as on the sinne of other men, and as our croffe, and to mourne for it: In the former consideration, and in the latter, as it troubles us, to judge it good, necessary, and better, then if it had been otherwise. The fomewhile reason;
reason of goodness is the will of God, and your judgement is to
esteeme that good, which is ill to you, though it bee soure
and heavie; for it hath goodness from this, and goodness to
you that the Lord hath decreed it; to be soure and sweet make
up a middle taste most pleasant; Christ twifteh blacke and
white in one web; the fowes fines, which he willeth not;
and their finne is the redemption of man, which hee loveth;
and these two are pleasant to behold, and when they are mixed
in one, and come from the most wife God, they have beauty to
God, farre bee it from mee, to judge them blacke, or unjust,
which are faire to him.

Rule 13. Christ submits his will to the will of God, in soule-
defertions, so should we doe. Christ's love to his Father, is no
Critick, no knotty Questionist to spinne, and forge jealoufies a-
againft the Lords dispensation in the influence of heaven on his
foule. He is willing to lay his soule-comforts in the bosome and
free-will of his Father; and in this he judgeth the Lords will,
better then his owne will. We have too many querelous love-
motions against the reality of Christ's love, when he hides him-
selue. O but wee are covetous and soule-thirsty after our
owne will, in the matter of soule-manifestations; either I fee
little here, or we Idol comforts, and would gladly have a Christ
of created grace, rather then Christ, or his grace; and when
we are thirsting for Christ, it is his comforts, the Rings, Jew-
els, Bracelets of the Bridegome, wee fiefk after, rather then
himselfe; its not an unmixed, nor a poore marrie-love, to mar
the riches and possessions, and not the person, Math.22.2. The
Kingdome of heaven is like unto a certaine King, which made a
Marriage ropolis, for his Son, not for his daughter in law.
The glory of Gospel-dainties resembled to a Marriage, are for
the Kings Sonne, and the glory of Christ; not for our glory,
but for our grace. Christ is the small end, for whom all the
Honey-combs, the Myrrhe, the Spices, the Wine, and the Milk
of the banquet are prepared. Cant.5.1. We have need of Christ
to cure, even our perfections: there be some wild oats, some
grains of madnesse and will-wit in our best graces. 2. You can-
not Idolize Christ himselfe; love in pounds, intalent weights is
toolittle for him; his sweet accidents, his delights, consolations
love-embracments are sweet; but swell-ling, and too fatning,
and if Christ fend these to a believer, in a box of gold, or in
X 2  

a cafe
a case made of a piece of the heaven, or of a chip of the noone-
day-Sunne, and not come himselfe, they shoule not satisfie the
soule. Cant. 3. 1. I sought him whom my soule loved; Watch-
men saw yee him? O it is the beloved himselfe, that is a great
man in the Spoues bookes, his Wine, his Spiknard, his Myrrhe,
his Oyntments, his Perfume, the Savour of his Garments, his
Apples of love, are all in that heavenly song let out for himselfe.
Love-tokens are nothing, duries nothing, inherent righteou-
ness nothing, heaven nothing, if separated from Christ; but
Christ himselfe is all in all.

Our 2. diseafe is, we forget that hee that created the love
of Christ in the heart, can onely cure our love, when its sicke
for Christ: As he that created the first World can rule it, so
he that created the second new world, can guide it, and all the
creatures in it, though our faith stagger, touching his speciall
providence, in particulars of either, as we are deserted, and left
to our selves.

3. We often thirst after comforts, and sense, as the people
did, and (Esaie 58. 5.) were reproved for their fast: Is it such
a Fast as I have chosen? And Zach. 7. 5. Did you at all Fast
to me, even to me? So may Christ blame us for the like Sinne,
and say, Have ye thirsted to me, and for me, and not rather
for your selves? Let us examine delusions, and not father them
upon Christ, except we know he will owne them.

4. We defire a never interrupted presence and sense of God,
whereas Christ submitted, to want it for a time; when he saw
it was God, will so to doe; and though we have not, nor can
we have positively, alway an edge of actuall hunger; yet wee
negatively can be submissive to want, when wee see it is his
will, we want; whereas he is the same Christ, with the same
immanent, and eternall love of election, without variation of
the Degrees of the altitude and height thereof, the same infi-
nite wisdom, when he frownes, and hides his face, and when
he shines and smiles in his kingly manifestations. Cloudes alters
not the Sunne-light, covering changeth not Christ, that he can-
not love behind the curtaine. Except we take a cloud to be the
Sunne, or created sweetnesse to be Christ; were the beame sepa-
rated from the Sunne; what should it be but as good as nothing?
We dreame that the curtaines and robes of Christ's manifesta-
tions of love, adds somewhat to his excellency; then hee must
be of more eminency, when hee expresseth himselfe in love-embracements to us, then when hee was from eternity the flower of his Fathers delight. Christ's out-side in revealed sweetnesse, and in transient manifestations of his beauty, must then be more excellent then himselfe; this is too selftie a conception of Christ. The Lord Jesus is more within, then we can enjoy of him, in his love-expressions; he loses none of that immanent sweetnesse, under his wife withdrawals; though you, or I, or Men, or Angels, should never feed upon any time-injoyments of sweetest love, and manifested glory from his revealed kindenesse.

5. Its a great Queere, if it be expedient, that our motion to heaven, should bee as the motion of the Sunne that never restes, but moves as swiftly in the night as in the day, and if we should ever be on wings, I know its our dutie; but even the falling on our owne weight, and the conscience of our clay-mould, our short breath, Natures weake legs in walking up the Mount, are good for the adding wind and tyde, and high failes to the praying of Christ, and free Grace: "Vite est pec- cavisse, noccet peccare. It is profitable that we have sinned, that Grace may be extolleth, it is ill to sinne. Even to the nature of man its good that hee hath dyed, and hath beeene in the grave, yet its not good, but contrary to nature, to die, and to ly in the grave.

6. Its our forgetfulness, that wee see not the dearest to Christ hath beeene kept lowest, and most empty in their owne eyes; hidden grace extolleth Christ. 2. That often the Saints are kept in a condition of sayling with as much wind as blows, with praying, and beleevings. 3. That yet prayer and the sweating of Faith cannot earne, nor promerit the renewed senfe of Christ, so as Christ returneth to eate his honey-combe, and his wine, and milke, and banquet with the foule, rather at the presence of these acts, then for them, as some have said, (though with no strength of reason) that fire burneth not, the Sunne enlighteneth not, the earth doth not send forth flouries, and herbes; but God at the naked presence of these caufes, doth produce all effects; yet in this case it hath a truth; that the sweating of all supernaturall industry, cannot redeeme the leaft halfe glimpse of Gods presence, in the senfe of eternall love, when God is pleased for triall to hide himselfe.

7. Our great fault heere is merit, that we tye the flowings...
Redemption a rational work.

and inundations of Christ's love to the becke of our desires, whereas we may know: 1. That the Sunne doth not shine, not the raine water the earth, in order to merit. 2. Wee should know that grace, and all the acts of grace are almes, not debt, and that a rich Saviour giveth grace to us as beggars, and payeth it not to hirelings, as the due, or as wages wee can crave for our worke; but wee love peny-worth's better then free-gifts.

But for this cause came I to this houre.

Christ's worke of redemption was a most rational worke, and was full of causes, &c. this faith, that to redeeme lost sinners, was not a rash and reasonleffe worke.

1. There was no cause compelling. Love cannot be forced, John 3. 16. God so loved the world, that he gave his onely begotten Sonne, &c. Grace worketh more from an intrinseall cause, and more spontaneously then nature. For Nature often is provoked by contraries for selfe-defence to worke: as fire worketh on water, as on a contrary; the Wolfe and the dogge pursue one another as enemies. But Grace, because grace hath abundance of causality and power in it selfe, but hath no cause without it.

2. Any necessitie of working from Goodnesse in the Agent, as from such a principle is strong. 1 Tim. i. 15. Its a true saying, and by all means worthy to be received, that Christ Jesus came into the world to save sinners. If the thing be worthy weong ἄνδοξης, of all receipt and embracing, then it must bee good; an Agent working from a Principle of goodnesse doth in his kind worke necessarily, though he may also worke from another principle freely. John 10. 11. I am the good Shepherd, the good Shepherd giveth his life for his sheepe. Luke 19. 10. For the Sonne of man is come to seeke, and to save that which is lost.

3. God will seeke reasons or occasions without himselfe, to be gracious to sinners. When no reason or cause moveth a Phytitian to cure, but onely sickness and extreme misery; wee know grace and compassion is the onely cause; Ezek. 36. 27. I will sanctifie my great name, Why? Which was profaned among the heathen; and which ye have profaned in the midst of them; then the true cause must bee expressed, Ver. 22. Thus saith
The worke of redemption rationall, and full of causes.

faith the Lord God, I doe not this for your sakes, O house of Israel, but for mine holy Names sake.

4. The Lord taketh a cause from the end of his coming, Math. 20. 28. The Sonne of Man came not to be served, but to serve, and to give his life a ransom for many. Joh. 18. 37. To this end was I borne, and for this cause came into the world, that I should beare witness to the truth. Joh. 10. 10. I am some that they might have life, and have it in abundance.

5. Some thing, yea very much of God, is in the creation; much of God in his common providence; but most of all, yea whole God in the redemption of man. God manifested in the fleth is the matter and subject of it, Grace the moving cause, most of all his attributes, working for the manifestation of the Glory of pardoning mercy, revenging justice, exact faithfulness and truth, free grace, omnipotency over hell, devils, sinne, the world; patience, longanimitie to man, cooperate as the formall and finall causes, it is a piece so rationall and full of causes, that as he is happy, (Felix qui potuit rerum cognoscere causas,) who can know the causes of things: so Angels delight to be Schollers to read and study this mysteriouse art of free Grace, Eph. 3. 10. 1 Pet. 1. 2. Works without reasons and causes are foolish. The cause why we doe not submit to God, is, because we lye under blind and fatherlesse crofles: its true, Afflictions springs not out of the dust, and crofles considered without God, are twise crofles. Three materiall circumstances in crofles are very considerable. Quis, quare, quomodo. 1. Who, for what cause, and how doth God afflict us. Who afflict is worthy to be known. Esai. 42. 24. Who gave Jaakob for a spoile, and Israel to the robbers? The highest cause of causes did it. Did not the Lord, be against whom we have sinned?

1 Sam. 3. 18. It is the Lord, let him doe what seemeth good to him. 2. For what end God the Lord did this, is a circumstance of comfort; Why led the Lord Israel through a great and terrible wilderness, wherein were fierce Scorpions, and Serpents, and drought? Deut. 8. 16. That he might prove thee, to doe thee good at thy latter end. 3. And how the Lord correcteth, is worthy to be known. He correcteth Jaakob in measure, Jer. 6. 28. Mercy wrapped about the rod, and a cup of gall and wormewood honeyed, and oyled with free love, and a piece of Christ's heart, and his stirred bowels mixed in with the
the cup, is a mercifull little hell. Psal. 6. 1. Jer. 31.18, 19, 20. The Law faith, \textit{A Bastard hath no father, because his father is not knowne. The Philistines} are plagued with Emerods, but whether that ill was from the Lord, or from Chance, they know not. The croffe to many is a bastard. We suffer from Prelats, because wee suffered Prelats to persecute the Saints. Papists shed our bloud, why? Our fore-fathers burnt the witnesses of Christ, and we never repented. Christ and Anti-christ are at bloody blowes in the camp: Anti-christ hath killed many thousands in the three kingdomes for Religion; that is the quartell: and when England had often before, and have now opportunity, they will not lift Christ up on his throne, nor put his Crowne Royall on his head, but doe put it on their owne head, but the judgement is not yet at an end. Scotland hath not walked worthy of the Gospel, but have fallen from their first love. We take not a deliberate lift of every limbe, thigh, legge, and member of this nationall wrath, and we neither see wherefore we are afflictied, nor how.

\textit{For this cause came I to this houre.}

There is some peculiar act of Christ's will here holden forth, and that is Christ's peculiar intention, to die for his people; in which we are to consider the activenesse of Christ's will in dying for man, which may be seen.

1. In his free offering of himselfe, and his service to the Father. Psalm. 40. 6. Sacrifice and offering thou didst not desire, mine ears hast thou opened. Heb. 10. 5. A body (that is, the office house, and instrumentall subject of obedience to the death, as the care is of hearing, and obeying the commandements of God) thou hast prepared me. Ver. 7. Then said I, loe I come (in the volume of thy booke it is written of me) to doe thy will o God. In these words Christ is brought in as a servant, with three excellent quallities. 1. Physically, he is fitted with a body and a soule to offer to God for us; as in a servant there are required strong limbs and armes to endure drudgery, in this he was borne of his mother, for this sad service: his Master furnished him for this, even the seed of mans flesh and bloud for suffering.

2. There were morall habilities in him; promptitude of will. So the Lord is brought in, as a Lord and Master in justice
justice crying, servant; O Sonne and servant Jesus, I have a business to thee of great concernment. At the first word, as all good servants do, Christ takes him to his feet, and compa-
rances before his God, his Master and Lord, Loe I come, here am I; so servants of old answered their Master: What service wilt thou command so hard, which I will not undergo? Ma-
ster, here's a body for thy worke, here becheaces for the nip-
pers, a face for those that will plucke off the haire, a backe for
smiling, a body for the cross and the grave. Christ as a ser-
vant uncovered, standing on feet, would say; Lord, fend mee
thy servant to the Garden, to worke under the burden of thy
wrath, till I sweat blood; bid me goe to shame, to scourging,
and spitting, is it thy will I goe up on the cursed cross, and be
made a curfe for sinners, that I be crucified and die, that I goe
lower in to the utter halfe of hell, the grave, which is a sad
journey; loe here am I, willing to obey all.

3. There was in Christ, not onely willingnesse, but delight,
Psal. 40. 8. My God I delight to doe thy will,
every servant cannot say this to his Master, thy Law is in the
midst of my heart.

2. His willingnesse to die was a part of his Testament and last
Will, he dyed with good will, and left in Legacy his death, and
the fruits of it, his blessing, his heart, his love, his peace, his life
to his bride in Testament, confirmed by Law, to all his poore
brethren and friends, Heb. 9, 17. and John 14, 27. Peace I
leave (in testament) with you. But the Orphane, and the poore
friend gets not all that his dying Father and friend leaves in
Testament, but Christ gives possession himself ere he die, My
peace I give to you; but to the point: His latter Will, was will-
ingnesse to die.

3. No external force could take his life from him, against his
will. John 10. 18. No man taketh my life from me, but I lay
it downe of my selfe, I have power to lay it downe, and I have
power to take it againe. Yet left it should seeme a will-action in
Christ, and to not obedience, he addeth. This Commandem-
ent (that is the will of a Superior) have I received of my Father.
Compelled obedience, is no obedience; exact willingnesse was
a substantiall and essentiaall in redient in Christ's obedience.
Acts of Grace cannot be extorted; can yee tear a shoure of
raine
raine, from God in an extreame drouth: or bread from him in your hunger, against his will: Farre lesse, since Christ's dying was an act of pure grace, can any compell him to dye for man. Love arrested his holy will, and that made him runne apace to dye for us: O blessed be his good will, who burned himselfe in the Bush, in a fire of freelove.

4. Though dying be a passion; yet Christ's dying was both a passion, and an action. Will added as much perfume and strength of obedience, as nature, and paine, thard-ship, shame, and abasement could doe; his life was not too much plucked from him, as out of his owne hand, As an Agent he offered his bloud, and soule; yea, himselfe to God, through the eternall Spirit, Hebr. 9. 14. Love was the coard, the chaine that did bind Christ to the Altar.

5. Christ did told on this intention came to this houre; so is this often in Scripture. Not onely his will, but the floure of his will, his intention was to die, for Christ's eye and his heart, and his love was on his Bride; the intention is the most eminent act that Love can put forth. Christ's eye and his heart being upon his Spoule, he made our salvation his end and measure of his love, to compass this end: the Lord laid many Oares in the water; his rising earely, his night watching, his toyling, his sweating, his soare and hard Soule-travell, as being heavy with Child of this end, (O might I have a redeemed people) was all his care; and his soule was eased, when dying, bleeding, crying, he went thorough hell and death, and slept in deaths blacke and cold prison, and his Redeemed ones in his armes. When hee came to the end of this sad journey, and found his Ramsomed ones, he said; I have sought you with a heavie heart; faire and soule way, sad and weary; and all is well bestowed, since I have gained you. Let us up together to the hill of Spices, to our Fathers houfe, to the highest mountaine of Frankincense. All that Christ did, was for this end, That he might deliver us from this present evil world, Galat. 1. 4. That he might be a ransom for many, Matth. 20. 28. That we might have life, and have it more abundantly, Joh. 10. 10. That he might seake and save the lost, Luke 19. 10. That he might present his wife a glorious Church to himselfe, not having spot or wrinkle, or any such thing: but that she should be holy and without blemish, Ephel. 5. 26, 27. that wee being dead to sinne.
finne, should live to righteousness, 1 Pet. 2. 24. Christ came
to seek, and travelled ever till he found his desire, a redeemed
and saved people, and then he rested; Even as he journeyed
through all the Creation, but till he found man, a creature that
he made according to his owne image, hee had no Sabbath, no
rest. His willingness to die, respected his redeemed people,
whom out of meere mercy he loved, and the worth of will
and merit respected infinite justice, which hee exactly satisfied.
Hence we learne; 1. To imitate and follow our patterne
Christ, in voluntary obedience, delighting to doe Gods will, and
to suffer Gods will. Its said of Christ, Hebr. 5. 8. Though hee
were a Sonne, yet learned he obedience through suffering. Hee
was the excellent Scholler among all his Schoole-fellowes,
and yet the rod of God was heaviest, and most frequent on
him; he learned his Lessons beyond them all. He was quick in
understanding, in the feare of the Lord, Esa. 11. :. He had in him
an excellent Spirit; The Spirit of Wisdom, of Counsell, of
Knowledge, and of the fear of the Lord; And was holy and
obedient to the death, the death of the Cross. Its much to
learn to be active for God, but more to learne to be passive. That
is a profound science. Phil. 4. 12. I know how to be abased, —
I am instructed to be hungry, — and to suffer need. It's the
singular art of Grace to know how to love, feare, and obey God,
under death, paine, and hell. It is a high lesson to leaerne the My-
stery of that deepe Science, of hunger, want, suffering, stripes,
and torment, and death for Christ. This is high, Hebr. 10. 34.
Yee, tooke patiently the spoiling of your goods, knowing that
in heaven ye have a better, and more enduring substance. They
are but accidents wee have here, and thele very separable.
Heaven is all substance. Our obedience passive is not willing,
its constrained. We might by Grace turne clay into gold, hell
into heaven: if we could looke in faith and patience, on the
persecution, and reproaches of men, as on the brutish and ir-
rationall motion of a staffe, or an axe that beates and cuts us; we
suppose we knew no hand under God that wronged us; bee
curseth, because the Lord hath hidden him. For the freedome
of Christ's kingdom, and the right government of his house,
and for opposing blaspheames, and reproaching of Christ, his
Word, Scripture, Ordinances, We are killed all the day long,
and counted the off-scourings of men; could wee over-looke
unthank-
A right intention in serving God.

unthankfulness, malice, wickedness, persecution from men, whom wee with our lives and blood have redeemed from persecution, and behold the highest Mover, and first Wheele that moveth all under wheeles, as if God onely were our party, who humbles us, that wee may be humbled; then should wee be silent, and our hearts should not rise at the exorbitances of men. There is too much of nature in our sufferings, too little submissive willingneffe. The more action of a sanctified will in our sufferings, its the more acceptable, and cometh nearest to Christ, who did both runne for the Crown, and was active, and endured the Cross, and was most passive in an heavenly manner, Heb. 12.

2. Let us learne of Christ to intend obedience, to put a \( \delta \alpha \) to our obedience. Many heare the word, but they intend not to heare; many pray, and intend not to pray; many die in these warres for Christ, but intend not to spend their life for Christ: The holy and cleane cause of God cometh through many dirty and foule fingers. This is the deep art of Providence.

**Quest.** What is a right and straight intention in serving God?

**Asfer. 1.** When the deliberation of a bended will concures with the intention, its right; as when there is an heart-conclusion for God. Psal. 39. 1. I said I will take heed to my wayes, that I offend not with my tongue. Psal. 31. 14. But I trusted in the Lord: I said, Thou art my God. Psal. 102. 24. I said, O my God, take me not away in the midst of my days. This was an intended prayer. Psal. 119. 57. I have said that I would keep thy words.

**Asfer. 2.** The Saints are not so perfect in their intentions, as God is their onely end. 1. Because a piece of our selfe is mixed with our end; there is some crook in our straightest line; an angle in our perfectest circle: when wee run most swiftly, because of the in-dwelling of corruption, we halt a little. 2. Self-deniall is not perfect in this life.

**Asfer. 3.** Its good, when God is so pre-conceived in the intention, as the principall actions and motions both have being and denomination from their predominant element. Hony is is hony, though not pure from wax. A beleever is not a simple element, nor all grace, and all sincerity. Now in bodies carried with.
with a predominant element, the predominant is affirmed, the subordinate denied. I Cor. 15. 10. Yet not I, but the grace of God with me. 2 Cor. 4. 5. For wee preach not our selves, but Christ Jesus the Lord, and our selves your servants for Chri)s sake. Where Christ is the predominant element, he is of weight to lway the whole soule in its motion. And its right-down sincerity (whatever Crifte, with Papists say on the contrary) though it require some graines of allowance to make it passe.

After. 4. Where Selfe is the predominant, the intention is bastard and adulterate. Jeau faith, Come see my zeale for the Lord; but hee onely faith it. Hee could have said, Come see my zeale for my Selfe. In the fewes zeale, Rom. 10. 1. there's a pound of Selfe-righteousneffe, for one halfe graine of Christ, and of free-grace; therefore its not the right zeale of God.

After. 5. There be two charaters of an intended end, which are also here: 1. All that the agent doth, hee referreth to his end; for his end is his God. The wretch doth all in reference to gold, that is his end: And Joab did all for Court and honour; for the chiefe end is the mans Matter, and useth a lord-ship over him. Christ is so mightie through God, that hee darkens the Scribes and Pharifees light; because their end lieth in the fat womb of the world, and it is gaine and glory; all they doe is to make Christ out of the way. So when the beleever failes all winds, rolleth every stone, prefleth all meanes for Christ, as his end, and his weight, then iturres hee to the right port. Christ's love hath a dominion over lord-will: One Adamant will cut another; the finner is a rock, Christ's love an Adamant. Christ's love setting on the wills intention, burnes the soule to the bone. Mary Magdalene cannot sleep, (and its a ticklesome game where the heart is at the stake) and Christ shee must have; Apostles, Angels, Christ himselfe shall heare of it ere shee want him. And the rougher and harder the meanes be, when under-taken for Christ, Christ must be a stronger and more love-working end. When torment and burning quick are chosen for Christ, its like hee is the end; for love over-comes a rough and dangerous journey: A sweet and desireable home, is above a dirty and thorny way. Christ's love is stronger then hell. Our affections often take fire from difficulties; as absence of the Beloved kindles a new fire; Stollen bread, because stollen, is sweeter, and not our nature onely; but longing after Christ, nittur in vetitum, incineth...
clineth to that which is forbidden. What if Christ be longed for and loved more when absent, then present?

2. The other Character is, That when the end is obtained, all operation for, or about the meanes ceaseth, and the soule hath a complacency in the fruition of the end. When the wretches cheests are full, hee hath an heart-quietnesse in gold; Luke 16. Soule, take thine ease; but if the soule have an aking and a disquieting motion after gold is obtained, it is not because gold was not his end, but because hee hath not obtained it in such a large measure as hee would; or because its but a sick and lame end, and cannot satiate, but rather sharpen soule-thirst after such corruptible things. When Christ is obtained, the soule hath sweet peace; Hee that drinketh of the water of life thirsts no more, appetitus desiderii, as longing with anxiety for this, as wee doe for earthly things, which we want; though hee have appetitus complacentiae, a desire of complacency, and a sweet self-quietness, that his heritage pleaseth him well, and his lines are fallen in pleasant parts, and rests on his portion, and would not change it with ten thousand worlds. Men by this, who are fishing and hunting after some other thing then Christ, may know what is their end: when Christ and Reformation come to their doores, they will have neither; but cast out their lines for another prey: Men now fish and angle for gaine, in lieu of godliness.

Verf. 28. Father, glorifie thy Name. Then came there a voice from heaven, saying, I have both glorified it, and will glorifie it againe.

Here is the last Article of Christ's prayer, Father, glorifie thy Name. 2. The Returne of Christ's prayer by an audible answer from heaven.

This Prayer, Glorifie thy Name, Father; is of an higher Straine: Father, I am willing to die, so thou be glorified in giving to me strength to suffer, and thou redeme me lost man by me, and by so doing glorifie thy Name. Christ never in his hardest suffering would be wanting to glorifie God. Now how fare the glory of God, in doing and suffering, should be intended and desired by us, in these considerations I propose.

1. Wee are to preferre the Lords glory to our owne life and salvation: no point of self-denyall, and renouncing of self-pleas-
fing can reach higher then this, when Christ is willing to be the passive object of the glory of God; Put me, Father, to shame and suffer ing, so thou must be glorified. Paul and Moses are not farre out, but they are farre out of themselves, when the one for the glory of the Lord, in saving the people of God, will leth his name may be razed out of the book of life: and the other, to be separated from Christ, for the salvation of his kin- men, Gods chosen people. When Abraham is willing that Glory to the Lord should be written with the ink of his sonne I- saac's bloud; and the Martyrs, that their paine may praise God, they then levell at the right end; for that must be the most perfect intention, that comes nearest to the most perfect. This is nearest to Gods intention; for hee created, and still worketh all for this end, that hee may be glorified. Pro.16.4. Revel.4.11. Rom.11.37. Now if Christ put all to sea, and hazard all hee hath to guard the Lords Name from dishonour, and made his soule, his life, his heaven, his glory a bridge to keep dry and safe the Glory of God, that it sink not; and if God would rather his deare Son should be crowned with the Croffe, and his bloud squeezed out, with his precious life, then that any shame should come to his Name, then are wee to interpose our selves, even to sufferings, and shame, for the glory of God. Suppose a Saint were divided in foure, and every member with life in it, and torment of paine, fixed in the foure corners of the heaven, East, and West, and South, and North, and the soule in the convexity of heaven, under the paine of the torment of the gnawing worme that can never die, these five were obliged to cry with a loud voyce, in the hearing of heaven, of earth, of hell, of Men, and Angels, and all creatures, Glory, glory be to the spotlesse and pure justice of the Lord, for this our paine: and when the damned are noted to speake against their sentence of condemnation, When saw we thee hun- gry, and fed thee not? &c. Mat.25. it is cleare they are obliged to acquiesce to this, that they are made clay-vessels, passively to be filled to the brim with the glory of revenging justice, and ought in hell to praise the glory of revenging wrath, as the Saints in heaven are bottles and vessels of mercy, from bottom to brim, filled with the glory of mercy, to praise his grace in heaven, who redeemed them: the one Psalme is as due and just as the other. What the damned doe not, or doe in the contrary,
contrary, is their sinne. One prayed, his death, paine, torment, sad afflictions that may out-runne him, ere hee escape into the grave, yea, that his hell might with his owne good will be a printed booke, on which Angels and Men may read the glory of inviolable justice.

2. Wee love that the holinesse and grace of others were ours, that we might glorifie God, but weglorifie him not with that which he hath given us; yea, we have a sort of wicked emulation and envy if others glorifie God, not we. Moses acquiesced to Gods dispensation, that the Lord might be glorified in the peoples possessing of the holy Land, though hee himselfe should not bee their leader, but not at the first. There is a cumbersome piece called, I, ego, selfe, that hath an itching soule for glory due to another.

3. O how unwilling are wee, that the Lords glory over-weigh our eafe, and humour? Master, forbide Eldad and Medad to Prophecie, faith Joshua. No, Moses will have God glorified, be the instruments who will.

4. There is a two fold glory here due to God. 1. Active; the glory of duties to be performed by us. 2. Passive; the glory of events, that results from the Lords government of the world; wee are to care for both, but wee doe it not orderly. We are more carefull of Gods passive glory, which belongs to himselfe, then we ought to be. Hence say we, what confusion be there in the world? Nation breaks covenant with Nation; Heresies and blasphemies prevale; Antichrist is yet on his throne; the Churches over Sea oppressed, the people of God led to the Shambles, as slaughter-sheep, and destroyed, and killed. Hundreds of Thousands killed in Ireland, many thousands in England, and very many thousands about the space of one year taken away in Scotland, with the Sword and the Pestilence. And the Lords justice is not yet glorified, nor his mercy in avenging the enemies, the cry of the soules under the Altar is not heard, the Church not delivered. We would here yeeld patience to Divine providence; God hath more care of his owne glory, then we can have. 2. What men taketh from God, hee can repair infinitly another way. But we are lesse anxious for the Lords active glory, to doe what is our duty, and serve him, and glorifie him in the sincere use of means. Some learn their Schoole-fellowes lesson better then their own. For Gods glory
of events, we are to be grieved, when he is dishonour'd, but not to take the helme of heaven and earth out of his hand, but leave to God these, who would plunder Christ's Crowne off his head. We have nothing to doe in the glory of events, but pray it flourisht: but we take too much adoe in it, and we doe too little in the other.

5. There is a glory of God; two-fold also: one of hollinesse and grace; another of blisse and happinesse. This I consider, either as in the kingdome of grace, or of glory. In Graces kingdome, the Saints for their hollinesse, and Times and the Brethren, grace.

2 Cor. 8. 23. are the glory of Christ. I will place (saith the Lord Jlai. 46. 1.) salvation in Sion, for Israel my glory. Faithfull Palters take in cities, and subdue crownes, and kingdomes, to Christ. Paul conquered many crownes to Christ, 1 Thel. the glory of God, 2. 19. For what is our hope, or joy, or crowne of rejoicing? and God is the are not even yee in the presence of our Lord Jesus Christ at his glory of Saints, comming? Christ weares the Church on his head as a crowne of glory, Jlai. 62. 3. How glorious is it to bee for hollinesse Christ's garland, his diadem, and crowne? But in this there is a rent of the crowne of Heaven, a soveraigne peculiar flower due to the King of Ages, that no man multe seeke after: in this the contexture and frame of the worke of Redemption is so contrived, that 1 Cor. 1. 29. No flesh could glory in his presence. No man can devide the glory of grace with Christ. In the higher Kingdome, there is a glory ordained for Saints. The Gospel is a glorious piece, which 1 Cor. 2. 7. God hath ordained before the world was, unto our glory. 1 Thel. 2. 12. God hath called us unto his kingdome and glory. 1 Pet. 5. 4. And when the chief Shepherd shall appeare, yee shall receive a crowne of glory, that faideth not away. This is the reward of faithfull Elders, that feed the flock of Christ. The heaven of glory is called the holy heaven, Psal. 20. 6. The Lord will hear from his holy heaven, and the new Jerusalem the Church, hath a brave crowne on her head. Rev. 21. 10, 11. Shee comes downe out of heaven from God, having the glory of God. Grace, grace is a glorious thing.

6. O, but we come short in doing and suffering; when our doing, suffering, eating, drinking, dyeing, paine, abatement, shame, wants this end of the glorifying God; that adds an excellent luster, beauty, and glory to all that we doe. When Christ, the Father,
Father, heaven, are tyed to the furthest end of all our actions, we are above our selves. But we differ little in our aymes from beasts, when the intention riseth no higher then this side of clay and time; Psal. 49. 11. That our houses may continue, Esa. 5. 8. That we may be placed, our alone on the earth.

Vers. 28. And there came a voice from heaven, saying, I have both glorified it, and will glorifie it againe.

Four particulars in the answer returned to Christ.

Christis praying ever heard.

Fours particulars in the answer returned to Christ, which we observe there. 1. The Answer. 2. The place it came from; From heaven. 3. The way and manner of its coming; by an audible Voice. 4. The matter of the Answer. I have both glorified it, and will glorifie it againe.

Christ is alwayes answered of his Father; either in the thing he saith, Joh. 17. 42. Or, in that which he feares, Heb. 5. 7. Or, by reall comfort, Luk. 22. 42, 43. Or in a full and perfect deliverance, Psal. 22. 20, 21. compared with Psal. 16. 10, 11. AIs 24. 25. AIs 5. 31. Or, in supply of strength for his suffering, Esa. 50. 7, 8.

Its a proofe of the worth of Christis advocation and intercession. If I know my selfe to be in Christis Prayer-booke, in his breast, among Christis askings of the Father; its comfortablie. Psal. 22. 8. Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. When Christ asketh soules of the Father, hee gives him his asking: the Lord cannot withhold from this King, the desire of his heart, Psal. 21. 2. He asked a wife of his Father, and it was granted. Christ will have them all in one house to be copartners of the Crowne of heaven with him: for its his Prayer, Joh. 17. 24. The King and the Queen, in one Palace. We cannot fall from grace, for we stand by Christis prayers, Luke 22. 31, 32. Heb. 9. 24.

We have many diseases, in the matter of the returne of an answer. 1. We wait not on an answer, wee speake words, we pray not, we breath out naturall desires for spirittuall mercies; we have no spirittuall feeling of our wants, and there is an end; Psal. 18. 41. The wicked cry, but there is none to save; they doe not pray, but cry. 2. We storne, and offend that our humour, rather then our faith is not answered, either at our owne time, or that the thing which we aske to spend on our lufts (as James 4. 3.) is not granted. 3. Wee are more carefull
careful, and troubled, that we are not heard, then anxious to offer the rent, and pay the calues of our lips, in praying, which is Gods due. Were we as serious in worshipping in Prayer, as we are desirous of seeking wants, it were good; but there is more seeking in our Prayer, for our selves, then there is adoring for God. 4. We employ not Christ as Mediator, and High Priest in praying, and exercing Faith so much, as we put forth pith and strength of words, that we may extort rather our needs, then obtain grace; as if praying, and hearing of prayers, were worke and wages, rather then begging, and giving of meere grace. 5. We consider not, when we pray, and prayer is not returned in the same coyne that we seeke; That the Father hearing Christs prayers, virtually, and meritoriously answere all our prayers in substance, and for our good. For, 1. Christ can cull out, and chuse petitions more necessar and fundamentall for my salvation, then I can doe. 2. He is answered in all points; We are answered often in the generall, and in as good onely. 3. Christ could, with more submission and tender pray, then we can doe. Nature in Christ cannot boast and compell God to heare prayers; Often our zeal is but naturall boasting and quarrelling, as if we could force God to answer. Grace in Christ (and grace is the most lowly, and modest thing of the world) prayes with all submission, Not my will, but thy will be done. 4. All prayers are hard for Christ, Ergo, his prayers are better heard, then the prayers of the Saints; except our prayers be folded in his prayers, they cannot be answered. The perfume, the sweet odours of Christs prayers are so powerful and strong, as coming from God-man in one person, they must be both asking and giving, desiring and granting, praying and hearing, flowing from the same person, Christ. When our prayers goe to heaven; Christ, ere they come to the Father, must cast them in a new mould, and leaveth to them his heart, his mouth, though the Advocate taketh not the tense and meaning of the Spirit from them; yet Christ presenting them with his perfume, he removeth our corrupt tense, so as they are Christs prayers, rather then ours. Hebr. 13, 15. Let us by him (as our High Priest) offer the sacrifice of praise (then of prayers also) to God continually. The offering is the Priests, aswell as the peoples, Rev. 8, 3. and fare more here, because Christ
The compliance of Christ, and his, with heaven.

by his Office, is the onely immediate person who makes request to God for us. Romans 8. 34.

From heaven.

Hence, Christ troubled in soule, and afflicted believers on earth, keep correspondence and compliance with heaven.

1. Christ's prayers, in his saddest days, have their returne from heaven. Postes and Messengers fly with wings between God and a Soule in a praying disposition: possible, ten Postes in one night. Prayer hath an Agent lying at the Court of heaven, and an open eare there. Psal. 18. 6. Hee heard my voyce out of his temple, and my cry came before him, even into his eares. Christ takes care that the Messenger get presence, and be quickly dispatched with a returne. Psal. 102. 19. The Lord (ere the Messenger came) looked down from the height of his Sanctuary, Verf. 20. To heare the groaning of the prisoner, to loose those that are appointed to death. So Lam. 3. Teares lie in heaven as Solicitors with God, untill hee heare; Mine eye trickles down, and ceaseth not, Ver. 50. Till the Lord look down, and behold from heaven. 1 King. 8. 30. Heau thou in the heaven, thy dwelling place, and when thou hearest, forgive. Soa Solomon. Isai. 63. 15. Look down from heaven, and behold from the habitation of thy holinesse. Our Saviour hath appointed the Post-way in that Prayer, Our Father which art in heaven. We have a Friend there who receives the Packet; An high Priest set at the right hand of the throne of Majesty, Heb. 8. 1. Who hath passed into the heavens, Heb. 4. 14. And is made higher then the heavens, Heb. 7. 26. And liveth for ever to make intercession for us, Ver. 25.

2. In Christ's hardest straits comfort came out of this aire. Luk. 22. 43. When hee was in his saddest agony, there appeared to him an Angel from heaven strengthening him. In his lowest condition, when hee was in the cold grave among the dead; heaven was his Magazine of help and comforts. Mat. 28. 2. An Angel of the Lord came down from heaven, and rolled away the stone. Heaven came to his bed-side, when hee was sleeping in the clods.

3. The Saints have daily traffiquing with heaven: O my dear Friend, my Brother, my Factor is in that Land. Psal. 73. 25. Whom
The compliance of Christ, and his with heaven.

Who have I in heaven but thee? What, are not Angels, Prophets, Apostles, and Saints there? Yea; but wee have no acquaintance by way of mediation in that land, but Christ: hee is the choice Friend there. 1 Cor. 15:47. The second Man (both first, highest, second and all) is the Lord from heaven. 4. All our good, every perfect gift comes from heaven, Jam. 1:17. Manna came not from the clouds. How then? Job. 6:32. My Father giveth you the true bread from heaven. We are ill lodged in bits of sick and growing clay; our best house is in heaven. 2 Cor. 5:17. Wee groaning, desire to be clothed with our house from heaven.

5. The earth is but the believers Sentinel, or at best, his Watch-tower; but our hope is in heaven. 1 Thes. 1:10. Wee wait for the Son of God from heaven. Our life and treasure is there. Mat. 6:20. Lay up treasure for your selves in heaven. Our Μανήων, our city-dwelling and our haunting is in heaven, Phil. 1:21.

What acquaintance have yee in heaven? What bloud-friend have you in that Land? The wicked man, רואים אלים is, the man of the earth. And Psal. 17:14. Save me from men of time; men of this life. Are you a Burgelle of time, or a Citizen of the earth? or a man of the higher Jerusalem? Imagine there were a new-found Land on earth, and in it there be twelve Summers in one Yeare; all the stones of the Land are Saphyres, Rubies, Diamonds; the clay of it, the choicest gold of Ophir; the trees doe beare Apples of life; the inhabitants can neither be sick nor die; the passage to it, by sea and land, is safe; all things there are to be had for nothing, without money, price, or change of commodities; and gold is there for the gathering; if there were such a Land as this, what an huge navie would be lying in the Harbours and Ports of that Land? how many Travellers would repair thither? Heaven is a new Land that the Mediator Christ hath found out, it is better then a Land where there is a Summer for every Moneth of the Yeare; there is neither winter, nor night there; the Land is very good, and the fruits of it delectable and precious; grace and peace, righteousness, joy of the Holy Ghost, the fruits of that Kingdom, Rom. 14:17. are better then Rubies, Saphys, or Diamonds: Christ the tree of life is above all Lands on earth, even his alone: and

there's
there's no need of price or money in this Kingdom; grace is the cheapest thing of the world; wine and milk are here without money, and without price, Esay 55.1. Its a land that stands most by the one only commodity of Grace and Glory. Oh, there is little traffiquing with heaven; when was you left there? It is an easie passage to heaven; David, who often prayed even seven times a day, was often a day there. Prayer in faith is but one short Poet thither. Oh wee have too much compliance with the earth.

A voyce.

The third particular in this Returne, is the Manner: In an audible voyce, the Lord answereth him. The multitude heard this voyce, though they understood it not. Wee read not often of an audible voyce from heaven to Christ; onely at his Baptisme, there was a testimony given of him from heaven, Mat. 3, 16, 17. and at his Transfiguration, Mat. 17. of which Peter speaketh, 2 Pet. 1, 18. And this voyce we heard, when we were with him on the holy Mount. The Lord, in the hearing of men, gives a testimony of his Son Christ, and his good cause. Hee was accused because he made himself the Son of God; hee prays to God, and calleth him Father, openly; a voyce from heaven openly answering, acknowledged him to be the Son of God; though they knew not the Lords testimony from heaven. God maketh a good cause, though darkened, to shine as day-light, if men would open their eyes and see. Psalm 7, 5. Roll over thy may upon the Lord, and trust in him; and hee shall bring it to passe. But flesh and blood hath, Innocencie lieth in the dark, and weepeth in sack-cloth in the dungeon, and is not seen. The Lord answereth, Ver. 6. And hee shall bring forth thy righteousness as the light, and thy judgement as the noon-day. It is true, No signifys to goe from one place to another; its here applied to the sun, and elsewhere to things that grow out of the earth, Judg. 13, 14. The sun in the night seemeth dead, and lost, as if there were no such thing; yet the morning is a new life to the day, and the sunne. The grape of the wine tree sowne in the earth, is a dead thing; yet it springeth in some days, and cometh to be a fruitfull tree. Christ was crucified, and buried; yet the Wine-tree grew againe; and, Rom. 1, 4. Hee was declared
declared to be the Son of God, with power, according to the Spirit of sanctification, by the resurrection from the dead. The Gospel, and a good cause seems buried, and weeps in a dungeon, Joseph in the prison, and afold stranger; yet in the eyes of his brethren he is exalted. The Lord cleared Daniel's cause. Psal. 97. 11. Light is somne for the righteous, and joy for the upright in heart. The light and joy of the Saints, are often under the clods of the earth.

1. The Reformation of Religion goes vailed under the mask of Rebellion, and of subverting Fundamentall Lawes; but God must give to this work, that is now on the wheels, in Britain, the right name, and call it, The building of the old waste places, The rearing up of the Tabernacle of David; and cause it come above the earth.

2. The crosse is that great stumbling block, for which many are offended at Christ and the Gospel. It is a sad and offensive Providence to see joy weep, glory flawed; this is the gall, the worm-wood, the salt of the crosse, that the Lord of life should suffer in his owne person: yet here is heaven and the Father speaking, and returning a comfortable answer to Christ, in that which hee most feared. The crosse maketh an ill report of the Gospel and Christ: for this the Apostles are made a theatre, a gasing-flock to Men and Angels, a worlds wonder; and Paul would take this away, Ephes. 3. 13. Wherefore I desire that ye faint not at my tribulation. Then Saints may fall a swooning at the very sight of the crosse in others. And Peter, 1 Pet. 4. 12. faith, µως δείκνυσιν, Be not stricken with wonders, or astonished, at new things and miracles, Acts 17. 20. when ye are put to a fiery triall. The comforts of the crosse are the sweet of it, and the honey-combs of Christ, that drop upon that faire tree.

3. That the Father saith from heaven, There shall grow the fairest and most beautifull Rose that ever highe or lower Paradise yeelded, out of this crabb'd thorne, was much consolation to Christ. Here growes out of the side and banks of the lake of that river of fire and wrath, that Christ was plunged in, many sweet flowers: as, 1. A victorious Redeemer, who overcame hell, sinne, devils, death, the world. 2. A faire and spotlesse righteousnesse. 3. A redeemed, a washed and sanctified Spoule to the Lamb. 4. A new heaven and a new earth; behold. Hee hath made all things new, and hath cast heaven and earth...
The Crofse is bought by, and in its nature much altered to the Saints. Its true; its become a necessary in-ler, and an inevitable passage, and a bridge to heaven; but the Lord Jesus, not Satan, keeps the passe, and commandeth the bridge; and letteth in, and letteth out Passengers at his pleasure. But Christ hath shewn the way to heaven with bloud and warres; and forbids us to confure his sad Patrimony, in that the servants are no worse then the Lord, and floure of all the Martyrs; though bloud hath been, and must be the Rent and In-come of the Crowne of the noble King of Kings, and the confecratd Captaine of our salvation. Yet it is short, and for a moment, and Christ hath a way of out-gate, that none of his shall be buried under the Crofse, Revel. 7.14. Psal. 4.19. (2.) Christ hath broken the iron chains of the Crofse, and the gates of brasse: that the Crofse hath but a number of free Prisoners, who have faire quarters, and must goe out with flying colours, and be ransomed from the grave, John 16. 33. Hos. 13. 14. (3.) When you are in glory, and in a place above death; there shall be neither marke, nor print; no cautrix of the sad crofse, on backe or shoulder, but the very furrow of reares wiped away, and perfectly wafhen off the face with the water of life, For the for-muer things shall be away. Revel. 21. 4. Yea, the saddest of Crofses, the utmost and last blow that the Crofse can inflict, is death. I should thinke that Christ is the Saints factor in the kind of death; He was there himselfe, and though hee will not adjourne death, yet hath our Factor made it cheap, and at an easie rate; all tole and custome is removed, and he hath put a negation upon death, John 11. 26. He that belieueth shall not die. John 14.19. Much dependeth on our wise husbanding of the rod of God; yet if Christ did not manage, order, and oversee our furnace, it could not be well with us.

I have both glorified it, and will glorifie it againe.

This is the fourth considerable point, the matter of the Answer.
name shall be, and was glorified: As 1. In Christ's person and incarnation, Joh. 1. 14. The word was made flesh, and dwelt among us, and we beheld his glory. So the Angels did sing at his birth, Luke 2. 14. Glory to God on the highest. Christ's laying aside of his glory, and his emptying of himself for us, was the glory of rich mercy. 2. His Miracles glorified God. Joh. 2. 11. This first miracle did Jesus to manifest his glory. When he cured the Paralytic man, Luk. 2. 12. they were amazed and glorified God. When he raised Fairus his daughter. Luke 7. 16. There came a feare on all, and they glorified God. 3. In all his life he went about doing good; and sought (John 3. 49.) to glorify his Father. 4. In his death, God was in singular manner glorified. When the Centurion (Luk. 23. 49.) saw what was done, he glorified God. The repenting Theife preached him on the Croffe to be a King: and this was a glorifying of Christ in his greatest abasement and shame. Yea, his glory was preached by the Sunne, when it was, contrary to the course of nature, darkened: and by the Rocks, when they were rent, and the Temple cloven asunder, and the Graves opened, when men weakely, or wickedly denied him, and would not onely not preach his glory, but blaspheme his name, 5. He was glorified in his resurrection, being declared to be the Sonne of God, and obtained a name above all names, and was by the right hand of God, exalted to be a Saviour, and a Prince, to give repentance to Israel, and forgiveness of sinnes, Phil. 2. 9. Ephes. 1. 20. Act. 5. 31. Act. 3. 13. 6.) He shall come againe in his glory, Math. 25. 31. And shall be glorified and admired in all his Saints. (2 Thess. 1. 10.) The fairest and most glorious sight, that ever the eye of man saw, shall be, when Christ shall come riding through the cloudes, on his Chariot of glory, accompanied with his mighty Angels, and with one pull, or shakke of his mighty armes, shall cause the Starres to fall from heaven, as figges fall from a fig-tree, shaken with a mighty wind, and blow out all these candles of heaven with one blatt of his ire; and A fire shall goe before him, and burne up the earth with the works that are there-in; when the higher house of heaven, and the lower of the earth shall meet together, and when Mystical Christ shall be glorified.

If there be so much glory in Jesus Christ, and his sufferings as he must beare the glory, Zach. 6. 13. And All the glory of his fathers house be upon him, Elai. 22. 24. His Crowne of glory
Christ gave more glory to God, then all men tooke from him.

on his head, must be so weighty, and ponderous, with Rubies, Saphires, Diamonds, that it will break the neck of any mortall man, King, or Parliament to beare it. None on earth have a head or shoulders, for this so weighty a Diademe; Parliaments have not necks worthy to carry Christ's golden bracelets, nor a backe to be honoured with his robe; Royall; if they will but take his Scepter in their hand, it shall crush them as clay-vessels: this stone heaven out of the Mountaine without hands, shall crush the clay-leggs of Parliaments, and then how shall they stand?

God properly glorifies himselfe; Angels and Men are but chamberlaines and factors, to pay the rent of his glory; and because he will give himselfe, his Sonne, his Spirit to us, and his grace, and yet will not give his glory to another; let us beware to intercept the rents of the Crowne.

Object. The Lord giveth grace and glory, Psalm. 84. And he hath a crowne of glory laid up for his Saints, in the heavens.

Answ. That glory is but matured and ripened grace, God's glory is the eminent, celebrious, and high eseteeme that Men and Angels have of God, as God, or the foundation of this; to meddle with this is to encroach upon the Crowne and Prerogative royall of God. Glory imparted to Saints in heaven, is but a beame, a luftre, shaddow, or way of that transcendent and high glory that is in God; and is as farre different from the incommunicable glory of God, as the shaddow of the Sunne in a Glasse, or in the bottome of a Fountaine, and the Sunne in firmament. We may desire the chips, and shaddows, and raies of glory, but beware that we meddle not with that which devells and men, alwayes seek after, in a sacrilegious way.

3. We are hence taught, to admire the excellencie of the unsearchable knowledge and skill of Divine providence; out of Christ's abasing himselfe to take on him our nature. 2. Out of his miracles, that were but nothing to blind-naturall-men. 3. Out of his death and shame, the Lord extracteth the most eminent and high glory of his name. That Omnipotencie should triumph in the jaw-bone of an Asse, in a straw, in a crucified man, commends the glory of God, and the art of his workmanship; to make Gold out of clay and iron, Diamonds and Rubies out of the basest stones, would extoll the art of man.
The Lords glory to extract rare works of base matter.

A creation out of nothing; and Flowres, Roses, Forrests, Woods, out of cold earth, is the praise of the wisdome and power of the Creator; the baser the matter be, the art of the Author is the more glorious, if the worke be curious and excellent.

God here. 1. Out of death, shame, sinfull oppressing of the Lord of glory, raiseth the high worke of mans Redemption. 2. When we spill businesse and marre all, through sinning and provoking God, then Israel must bring a spilt businesse to God, that he may right them, Judg. 3. 10, 11. God can find the right end of the three, when matters are ravelled, and disordered. We see now, Nations confounded, enemies rising against us. But bloud, warres, confusions, oppreßion, and crushïng downe of Christ and his Church, are good and congruous means, when they have the vantage of being handed by omnipotencie. When we worke, the instrument must bee as big as a mountaine, and then our eye cannot see God, for the bigness of the Instrument. God regardeth not the nothings, and the few that he worketh withall. Dead men can fight, when God putteth a sword in their hand; Men shall fall under wounded men: beware of robbing God of his glory. Did ever a decree or a counsell of God part with child? Or can Omnipotencie bring forth untimely births, or prove abortive? You see Christ now in the death-house of Adams sonnes, and wrestling with hell; yet God by Christ at the weakeft, works his end; death is a low thing, sinne is farre more basé; but when God acts at the end of either, they have a scope and end as high as God, to glorifie God.

3. If God hath been, and must be glorified in all that is done, what doe we doe, we trouble our selves to seeke glory one of another. We are created for this end, and its our glory to fetch in glory to God. What? can the airy applause of men bee golden sults for creeples to walke to heaven withall? Or can the peoples poore Hosannas be silken sailes to our ship, or golden wings, that by thee you man saile and flye up to heaven? Where is Beisbazzer, who but built a house for the glory of his owne name? Where is Herod, who did receive one word of a God, which the people did steal? Doe not these foolish takelittle roome in print, and at this day, as little in the clouds of the earth? The Roman State would not permit Christ to be a God: What was their doome, must not a Kingdome cast

A a 2
We are ignorant of the Gospel by nature.

Its bloome, fall, and wither, that will not suffer Christ to be a King in his Church?

Vers. 29. The people therefore that stood by, and heard i., said it thundered: others said, an Angel spake to him.

Another effect of the Prayer of Christ, doth follow in the people. They had sundry judgements of this Answer from heaven: Some said it was a thunder; for they understood it not. Others, nay, but it is above nature; An Angel hath spoken to him.

It thundered.

Doth not any rude shepherd, or the most simple idiot know a thunder? It's a place that holds forth to us, how ignorant we are of God, and of the Gospel-way. Consider what was in this Answer: 1. It was the Gospel. In what language it was spoken, (belike not in a known language) cannot be determined out of the Text. 2. It was a clear expression of that Communion between Christ and his Father. 3. What God means, or what is his sense in his word or works, is unknown to us. 4. That they say the Gospel is a thunder, and a work of nature, is a mere imagination and a dream. Yet these ways are among themselves all false, and they doe not agree one with another.

Confed. 1. The Gospel is the will of God from heaven; yet it is a riddle, a parable not understood, Mat. 13. 14. In the Law it is written, With men of other tongues and other lips will I speak to these people, 1 Cor. 14. 21. And, Isai. 29. 11. And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee. And hee saith, I cannot: for it is sealed. Vers. 12. And the book is delivered to him that is not learned, saying, Reade this, I pray thee. And hee saith, I cannot; I am not learned. 1 Cor. 1. 18. For the preaching of the cross is to them that perish, foolishness.

Confed. 2. God reasoneth not only with mens minds, to convince them; but also with their will and affections. Act. 9. Christ from heaven proposeth a Syllogisme to Saul's fury, It's hard for thee to kick against pricks. God hath Logick against anger, which hath neither cares nor reason; for if hee could not
We are ignorant of the Gospel by nature.

out-argue Laban's hatred, and the haters of the Saints, to whom hee faith, Touch not mine anointed, and doe my Prophets no harme, Psal. 107. hee would not speak to their affections, nor would it be said, that in their affections they repuse Christ and the Gospel foolishnesse, if there were not a contrariety between the affections and the Gospel.

Consid. 3. The understanding is a dark-lanthorne, that hath some light within, but casts none at all out, to apprehend things above hand: and as the will is irony and stiffe to heaven, so is it waxy and apt to receive the impressions of the flesh, except Christ draw-by the curtaine of the flesh, to let you see the glory of the Gospel. Otherwise, God speaks, and Samuel faith, Eli, here am I; for thou callest me. To the woman of Samaria, Jacob is greater then Christ; and Jacob's Well, as good as the water of life. Justice often puts one seale on the Gospel, and another on the mans two eye-lids, that the vision is as dark as mid-night.

Consid. 4. The communion between Christ and the soule, as here between the Son Christ and the Father, is quid pro quo, a thunder, a work of nature, or any thing to the naturall man; God speaking to the heart, is a mystery to him. Job. 6. 52. The Jewses say among themselves, How can this man give us his flesh to eat? Very hardly, according to their Papistical fancy of a bodily eating. 2. The high elteeme of Christ above other Beloveds, is a mystery to naturall Saints, in so farre as they are naturall. Its a strange question for Professors of the Gospel to say, What more is in Christ then other Well-beloveds? Yet they say it, Cant. 5. 9. (3.) The naturall understanding is the most whorish thing in the world: There is a variety of fancied gods there. According to the number of thy cities, were thy gods, O Judah, Jer. 2. 29. They have made them molten images of their silver, and idols according to their owne understanding, Hos. 13. 2. The understanding, even in the search of truth amongst the creatures, is a rash, precipitate, and unquiet thing; and like a Silk-worme, first makes a work of many threads, and then lies fettered and intangled in that which came out of its owne bowels. The mind spins and weaves out of it selfe, fancies, dreames, lies, and then its work must be spent on these, and so creates its own chains and fetters. But in the matters of God it runs mad, playes the wanton; in the Gospel-knowledge it
it turns frantick, and when it comes to move and act within the sphere of supernaturall truths, it but laughs and sports till it come out againe. Cor. 1. 23. If Christ preached be foolishness, then Christ himselfe must be a fool to the Grecians, the excellentest wits in the world. Cor. 2. 14. The Gospel cannot come within the brain of a natural man, but as a notionall fancy, a chymera. Yea, when the greatest wits came to the borders of divine truth, to look on the out-side of Divinity, called Theologia naturalis, to look on the Lords back-parts, and contemplate and behold God in his works, they knew not what to make of God, Rom. 1. 23. Some thought God to be a dainty Bird of Paradise; nay, said other great wits, hee is a four-footed Beast; nay, said another, but hee is a creeping thing: and the most eminent of them, even head of wit among them, said, hee was a corruptible man: yea, all of them, ἡμεῖς ἡμεῖς ἡμεῖς τοῖς διάλογοισοις αὐτῶν. They turned vaine, fraggie, reasonlesse, and stark nought in their finer discourses and reasonings, in weighing and poyzing things. Gen. 6. 5. The frame of the heart of man is onely evill. Gen. 8. 21. signifieth, a Potters vessel.

Elay 29. 16. Your turning of things up-side-down, shall be reputed as the clay ἔρρησεν of the potter: From the root ἔρρησεν to thinke, desire; to forme a thing of clay as the potter dOTH. From this is the potter named ὁ ἄρτων Zach. 11. 13. Gen.2.7. Deut.31. 21. I know their imaginations, or earthen pots, that be in the heart, mind, and head of men. Many vaine frames are in our heads, as there be variety of pots, bottles, and earthen vessels in the potters house. Many wind-mills, many pitchers and clay-frames are in the vaine heart, but they are evill, wicked, and onely evill from the womb. But especially, how many devices and new moulds of Religions, and sundry Gods are in the heart of men? How many sundry opinions of Christ, are in mens braines? for concerning Christ, Mat. 16. 14. Some said he was John Baptist, some Elias, and others Jeremiah. 4. The love and affections are most whorish, light, and wanton; if Martha seek not one thing, shee seeks many things: no one God is the naturall mans God. It may be maintained, that an unrenewed man hath not one predominant, but indefinitely, sin is his king; and
and as many sins, as many kings. Rom. 5. 14, 17. Rom. 6. 7, 8, 9. A natural man hath not one certain predominant. Its true, pride, covetousness, or some particular sins may come to the throne by turns, as either complexion, strength of corrupt nature, or times beare sway; for as Satan is not divided against Satan, so not any natural man will be a Martyr for a false god, or a predominant lust, in opposition to another known false god, though all may oppose the Gospel. The Lord complains of a whorish heart, that playeth the harlot with many lovers, Jer. 3. 1. and heaven and saving grace stands on an indivisible point, like the number of seven; one added, one removed, varieth the nature: no man is halfe in heaven, halfe in hell: almost a Christian, is no Christian. When Adam fell from one God, hee fell upon many inventions; not upon one onely, Eccles. 7. 29. Our wandering is infinite, and hath no home: either God is a thunder, or then hee is an Angel, speaking from heaven.

Consid. 5. Men think the supernaturall wayes of God a thunder in the aire, which is a most natural work; the ebbing and flowing of the Spirit, either natural joy or melancholly, naturally following the complexion of the body. Its Grace that puts a right sense on the works of God, as on the word: wee are no leffe heterodox in mis-interpreting the wayes and workes of God, then in putting false and unsound senses on his word. Emrods plagues the Philistines; they doubt if chance, or if the God of Israel, have thus plauged them. Moses works miracles, the Magicians work miracles, and the Egyptians doubt whether their false god, or the living God that made the heaven and the earth, hath wrought the miracles. When God and Nature both worke, natural men, or Saints as natural, betake themselves to the nearest God. As sickness comes, the natural man faith, Neglect of the body, health, the moone, humours, the air, cold weather did it; but hee looks not to God. And the believer, guilty of a breach of the Sixth Command, in neglecting second causes, and in needlest hurting the body, seeth not this; but fathers all upon God, onely in a spirituall dispensation, and considereth onely dispensation in God, not sin in himself. 2. Mercies grow invisibly, and wee see not; wee are ready to sleep at mercies offered. When Christ knocks in love, wee are in bed; Cant. 5. (3.) Judgements speak in the dark, but wee heare not: the Lord fatteneth some slaughter-oxen for
hell, and death, is on some men's faces, even the second death on their person, but they see not. To hear the Lord's rods, and who hath appointed it, is the man of Wisdom's part, Micha 6.9. There is an Orthodoxe Wisdom and Will, as there is an Orthodox Faith. Will, as well as the minde, can frame Syllogismes; every unrenewed man hath a faith of his owne in the bottome of his will. 2 Pet. 3. Some are willingly ignorant; Some Jer. 9. through deceit refuse to know the Lord; whereas lusts puts out reason, and takes the chaire. Lust hath found Logick against Christ; a fleshly minde vainly puffed up, is a badge of bastard wit, out-reasoning all the Gospel. O but grace is quick-eyed, sharpe, and a witty thing, to see God vailed in, under the curaine of flesh; to see Christ and heaven through words, and the Gospel with childe of so great salvation.

Confid. 6. What wonder that there bee divisions about Christ. Some will have the Lord speaking from heaven, a thunder; others, an Angel. Christ is the most disputable thing in the world, Math.16.13,14. there be five Religions, and sundry opinions touching Christ, the Scribes and Pharisees had many sundry opinions, and one of them is the right way onely, and tenne false. Job.7.40. Many say Christ is a Prophet. Ver. 41 Others said, this is the Christ; Others no: Shall Christ come out of Galilee, and there was a division among them Luke 2.34. Christ is for a signe that shall bee spoken against. And amongst Christ's sufferings this is one, Hebr. 12.3. He sustained with joyfull contradaition of sinners. Math. 24. Many false Christ's shall arise. There is but one heaven, and one way to heaven; and there is but one hell: but there be thousands of wayes to hell: from one point to another, you can draw but one straight line; but you may draw ten thousand crooked, and circular lines. The truth is one, and very narrow, the lie is broad and very fertile, and broodie, error is infinite. It's a blessed thing to find wisdome to hit upon Christ, and adhere to him; there be some dicers and counsellers, Ephes.4.14. that lye in wait to deceive the simple; and they cast the dice for heaven, and can cast you up any thing on the dice, either one, or seven; do ye then resigne your selves in this wood of false Religions that now is, to Christ, to be led to heaven. Many now teach, there be some few fundamentals, beleive them, and live well, and you are saved. And many false Teachers that turne the
the Gospel upside downe, say, it is the same Gospel, though the head be where the feet should be; and for errors, we wrong not truth, so long as we hold nothing against fundamentals: Should a man remove the rooffe of your house, cut down the timber of it, and pick out all the faire stones in the wall, and say, Friend, I wrong not your house, see, the foundation stones are safe, and the four corner stones are sure, in the meane time, the house can fence off, neither winde nor raine, would not this man both mock you, and wrong you? He that keeps the foundation Christ, shall be saved, though he build on it hay and stubble, 1 Cor. 3. Its true. But it was never the intent of the Holy Ghost, That a man believing some few fundamentals, though he hold, and spread lies and false Doctrines, is in no hazard of damnation; or that hee hath liberty of conscience, to adde to the foundation hay, and stubble, and untempered mortar; and to daube dirt upon the foundation Christ, and not sinne, the place speaks no such thing, but of this else where.

Others said it was an Angel.

These come neerer to the truth; for they conceive there is more in this voice, then a worke of Nature, such as a thunder is; they think, an Angel spoke to Christ; and they are convinced, that Christ keeps corresponence with Heaven and Angels.

Angels have been, and are in high estimation among men alwaies; and there is reason for it.

1. There is more of Heaven in Angels, and more of God, kept fast their

2. Angels elect and chosen, never lost their birth-right of creation, as Men and Devils have done; they were created as the Lilies and Roses, which no doubt, had more sweetness of beauty and smell, before the sin of man made them vanity-sick, Ro.8.20. but they have kept their robes of innocency, their cloth of gold above five thousand yeares, without one sparke of dirt, or change of colour, for they never sinned; innocencie and freedome from sinne, hath much of God. Adam (as many think) kept not his garments cleane one day. Courtiers of heaven,

B b
and Saints should walk like Angels, and keepe good quarters with Christ. Grace is a pure, cleane, innocent thing; teacheth Saints to deny ungodliness; and so much the more have Angels of God, that they are among devils and sinnefull men, and yet by Grace are kept from falling; the more grace, the more innocencie. Grace as pardoning hath its resuit from sinne, but is most contrary to sinne. Grace payeth debt for sinne, but taketh not on new arreares; its abused grace that doth so.

2. But these thus convinced, that the Lords voice is more then a thunder. Goe no further, they say here, others said it was an Angel.

Hence touching conviction.

Pos. 1. Conviction of conscience may bee strong, and yet at a stand. Never man spake like this man, say the Jewes, yet they hate him. Joh.7.28. Jesus cryed in the temple, as he taught, saying, Yee both know me, and yee know whence I am; I am not come of my selues, but he that sent me is true, whom yee know not. Ver. 29. But I know him. Then they knew Christ, for conviction, and they knew him not; for, they crucified the Lord of glory; and if they had known him under the supernaturall notion of the Lord of glory, they would not have crucified him, 1 Cor.2.8. Felix trembles, and is convinced, but imprisons Paul. The Devils beleeveth there is a God, and tremble, 1am. 2. but Light is made a captive, and made a prifoner, Rom. 1.18. It is a most troublesome prifoner, it holds the conquerour waking, and yet he cannot be avenged on it.

Pos. 2. Conviction turned to malice, becomes a Devill; the Pharisees convinced, goe on against heaven, and the operation of the Holy Ghost, and the Jewes saw the face of Stephen, as it had been the face of an Angel. Acts 6.15. Yet Acts 7.57. 58. they runne on him, and stone him to death.

Pos. 3. Conviction maketh more judiciall hardning than any sinne; it revengeth itselfe upon heaven; hell neere heaven is a double hell. Joh.12.37, 38. Though bee had done so many miracles before them, yet they beleewed not. A reason is, Verfe 40. Hec hath blinded their eyes, and hardened their heart.

Pos. 4. Omnipotencie of grace can onely convince the will. Preachers may convince the minde, and remove mind-heresie, but
but Christ only can give cares to love, feare, sorrow, and remove will-heresie, John 6.45. There be reasonings and Logick in the wall, stronger then these in the mind; the will hath reason why it will not be taken with Christ, John 5.40. and a Law, Rom. 7.23. of sinne, why it is sweet to perish, and death is to be chosen.

Pos. 5. It is the right conviction of the Spirit, to be convinced; 1. Of unbeliefe: 2. Of the excellencie of Jesus Christ, that I must have Christ, cost me what it will; say it were all that the rich Merchant hath, Math. 13.45,46. There is a white and red in his face, hath convinced the mans love, and hath bound his affection, hand and foot; that hee takes paines on despised duties that lye under the very drop of the shame of the Cross, Acts 5.4.

Pos. 6. To be willing to doe a duty that hath shame written on it, as to be scourged for Christ, as the Apostles were, and for an honourable Lord of counsel, as Joseph of Arimathea was, to petition to have the body of a crucified man to bury, it being a duty neere of blood to the Cross; both apparent loss, and present shame, is a strong demonstration, that the whole man, not the minde onely, but the will and affections are convinced. Some duties grow among thornes, as to be killed all the day long, and to take patiently the spoiling of our goods, for Christ. Some duties grow among Rose, and are honourable and glorious duties; as to kill and subdue, in a lawfull warre, the enemies of God. The former are no signe of wrath, nor the latter of being duely convinced of the excellency of Christ, except in so farre as we use them, through the grace of Christ, as becommeth Saints; or abuse them, but it is more like Christ to suffer for him, then to doe for him.

Pos. 7. God will have some halfe gate to heaven, though they should dye by the way; some are more, somelesse convinced: the more conviction, if not received, the more damnation. The Gospel is not such a messenger as the Raven that returneth not againe: Esay 55.11. My word that goeth forth out of my mouth, it shall not returne to me void, it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it. The Gospel, and opportunity of reformation, falleth not in the Sea-bottom, when a Nation receive it.
not, but it returnes to God to speak tydings: We will not give an account of the Gospel, but the Gospel gives an account of us.

2. Even when the Ordinances are rejected, they prosper, Esay 55.11. to harden men: they are seed sowne, and raine falne on the earth, they yeeld a crop of glory to God, even a sweet favour to God, in thofe that perish, as in thofe that are saved; 2 Cor.2.15,16. The lake of fire and brimstone, as a just punishment of a despiled Gospel, smells like Roses to God.

30. Jesus answered and said, This voyce came not because of me, but for your sake.

31. Now is the judgement of this world, now shall the Prince of this world be judged.

Now followeth the other effect of Christs Prayer, toward the world.

1. In generall. The Prayer is answered (faith Christ) not so much for my cause, to comfort me, (for hee might otherwise be comforted) as for you, that yee may beleive in mee, hearing this testimony from heaven. 2. In particular: Hee sets down the fruit of his death. 1. On the unbelieving world, they shall be judged and condemned. 2. On the spirituall enemies, and by a Synecdoche, the head of them, Satan, the god of this world shall be cast out, and sin, and death, and hell with him. 3. The prime fruit of all, Verf. 32. When I am crucified, by my Spirit of grace, the fruit of the merit of my death, I will draw all men to me.

This voyce came not because of me.

Christs well and woe, his joy, his sorrow, is relative, and for sinners. Christs as Christ is a very publike person, and a giving-out Mediator. And it addeth much to the excellency of things, that they are publike, and made out to many: As the sun, the stars, the rain, the seas, the earth, that are for many, are so much the more excellent: It is a broader and a larger goodness, that is publike. Heaven is an excellent thing, because publike, to receive so many crowned Kings, and Citizens, that are redeemed from the earth. The Gospel is a publike good for all sinners: Eternity is not a particular duration, as time is, that hath a poore point to begin with, and end at; but the publike good of Angels and glorified Spirits. Time indeed is a publike thing.
thing, but because it is the heritage of perishing things, it is not publike in comparison of eternity. And Christ, because a publike Spirit, for the whole family of elect Angels and Saints in heaven and earth, is a matchlesse excellent one. And its observa
tible, that there is nothing in heaven, that is the seat and ele
ment of happinesse, and the onely Garden and Paradise of the Saints felicity, but it is publike and common to all : The inhabi
itants the glorified Saints and Angels, all see the face of him
that sitteth on the Throne, (of degrees of fruition, I speak not ;) they all drink of the river of water of life; all have access to eat of the apples of the tree of life, there is no forbidden fruit in heaven; all have the blessing of the immediate presence of the Lamb, and there is neither need of Sunne, or Moon, or light of a candle to any; all equally enjoy eternity, there is one Leaf and Terme-day to the lowest inhabitant of glory, and that is et
ernity; there is common to them all one City, the streets whereof are transparent gold; that the poorest inhabitants of a Town, walk on a street of gold of Ophir, is a great praife to the City: it is common to them all that they shall never sigh, ne
ver be sad, never sicken, never be old, never die; and eternall life is common to them all: and then all feele the smell of the fairest Rose that Angels or Men can think on; the Flower, the onely delight, the glory, the joy of heaven, the Lord Jesus; all walk in white, and can sin no more. Then, a publike Spirit, who is for many, is the excellenteste Spirit. Men of private spir
its, who carry a reciprocation of designes onely to themselves, and die and live with their owne private interests, are bad men. When our selfe is the circle, both center and circumference, wee are so much like the devill, who is his owne god, adores himselfe, and would have God to adore him, Mat. 4.9. Now, Christ is the most publike, relative, and communicative Spirit and Lord that is. 1. All Christs offices are for others then himselfe: Hee is not a Mediator of one: A Redeemer is for captives, a Saviour for sinners, a Priest for offenders and tref
payers, a Prophet for the simple and ignorant, a King to vindic
ate from servitude, all that are in bondage; the Physician for the sick: and this speaks for you, sinners. 2. Why did hee empty himselfe, Luke 19.10. 1 Tim. 1.15. and come into the world? For sinners. 3. Why was he a fitted Sacrifice to die? Joh.17.19. For their sake also sanctifie I my selfe, that theyBb 3 also
Christ a relative and most publike person.

also may be sanctified by the truth. 4. His dying was a publike and relative good. Joh.10.10 For his sheep. For, Joh.15.13. his friends. For, Rom.5.10. his enemies. For his Wife, to present a Bride without spot or wrinkle to God, Ephel. 5.25, 26. (5.) And hee rose againe for us, even for our justification, Rom.4.25. (6.) And whose cause doth Christ advocate in heaven now? Ours. For us, if wee sinne, 1 Joh.2.1. hee intercedes for us, Heb.7.25. That wee may have boldnesse to enter into the holy of holies, Heb. 10.19. (7.) Christ hath so publike an heart, that hee longs to returne againe, and to see us, Joh.14.3. I will come againe, and receive you to my selfe. A Surety is a very relative person, and for another: the head is for all the members, the meanest and lowest: and it is not enough to him to rent the heaven, and digge a hole in the skyes once, when hee was incarnate, but hee makes a second journey in coming down to rent the heaven, and fetch his Bride up to himselfe. They are hence rebuked, that so improve Christ, as if hee were a Jewel locked up in a Cabinet in heaven, to be toucht and made use of by none: Oh, I am a sinner, I am a wretcheed captive, what have I then to doe with so precious a Lord, as Christ? But, I pray, (1.) wherefore is Christ a Saviour? is hee not for sinners? Wherefore a Redeemer? is it that hee should ly by God, as uselesse? was he not a Redeemer for captives? (2.) What if all the world should say so? Christ should be a Saviour, and save none; a Redeemer, and ransom none at all; for all are sinners, all are captives. Christ's very office begets an interest in the sick to the Physician: Claine thine interest, O sick sinner.

Now this voyce was unknowne to those that heard it, and yet it was for men that understood it not: Christ acteth for us, when wee are sleeping. The people of God were to be seventy yeares in Babylon, and were going on in their obstinacy, yet then God faith, Jer. 29.11. I know the thoughts I thinke toward you, (you know them not; I love you, but yee know not) even thoughts of peace and not of evill, to give you an expected end. Many glorious mercies are transacted in Gods mind, without our knowledge: Ere the corner stone of the earth was laid, hee had made sure worke of our election to glory, Ephes.1.4. Rom.9.11. (2.) The everlasting covenant between the Father and the Son, that blessed bargaine of free-redemption in Christ.
Application of Christ pressed.

Christ, was closed from eternity, Jer. 32. 39. 40. To doe us good when wee are farre-off, and know no such thing, is a great and free expression of love. (3.) Wee should be narrow vessels, not able to containe our joy, without breaking, if wee understood what an house not made with hands were prepared for us in the heavens; but our life is hid with Christ in God, it appears not now what wee are. You never saw the Bride the Lambs Wife broydered with heaven, free-grace, and riches of glory. Every Saint is a mystery to another Saint, and that is the cause that love to one another is so cold: Every Saint is a riddle, and a secret to himselfe. It was a priviledged sight, even a priviledge of the higher House, and of the Peeres of Heaven, that John saw, Rev. 21. 10. And he carried me away in the Spirit to a great and high mountaine, and showed me the great City, the holy Jerusalem, descending out of heaven from God.

Ver. 11. Having the glory of God: and the light was like a stone most precious, even like a Jasper stone, cleare as Chrysfall. Here is a Kings daughter, a beautiful Princess, in the gold of heavens glory, arrayed with Christ; who feeth this while wee are here? every one feeth not such a sight of glory.

If there be such an active application on Gods part, that Christ is fitted and dressed for sinners, there should be a passive application on our part: O what an incongruity and unutterableness be twixtene Christ and us! hee is a Saviour for sinners, wee are not sinners for a Saviour: hee is open and forward to give, wee narrow and drawing to receive. A Physician that thrusteth his art and compassion to cure, is unsuiting for a sick one, froward and unwilling to be cured. Wee should be for Christ, as for our onely perfecting end; but it is not so. Oh, men are for their owne gaine, from their quarter, Esay 56. 10. Their eyes and hearts are not but for covetousnesse; Jer. 22. 17. For the glory of their owne name, Dan. 4. 30. For the continuance of their houses to many generations, Psal. 49. 11. For the flesh, to fulfill the lusts thereof, Rom. 13. 14.

If Christ be for the Saints, then all other things are for them; all things are theirs: Death is a Water-man to carry them to the other side of time; the earth the Saints Innes; the creatures their servants; as sun, moon, and starrs, are candles in the house for them: Providence for them, as the hedge of thornes, is to fence the wheat, the flowers, the roses, not the thistles.
thistles, and all because Christ is their Saviour. Verse 31. Now is the judgment of this world, now shall the Prince of this world be cast out.

Two enemies are here judged, the World and Satan.

As touching the former enemy: Wee are to consider the time. Now; 2 the enemy, the World; 3 The restrictive Pronoun; This world: 4 That which Christ acteth, hee judgeth the world. But what is meant by the judgement of the world. Some understand, that now by Christ's death is the right constitution of the world, as if the world were put in a right frame, and delivered from vanity, and restored to its perfection by Jesus Christ's death. Others think by the world, is meant the time of the world, or the sinning world; in that Christ condemned sinne, in the flesh, by his death. But by the world is meant the reprobate, and wicked world, that are here ranked with Satan, for Christ in his death gives out a doome and sentence on the unbelieving World; because they receive not him; as John 3. 19. This is the (κολοσσία) judgement of the world) that light is come into the world, and men love darke-ness, &c.

Now for the first of these: We see that Hope helps the weak before Christ yoake with devils, hell, and death, he feeth and beleeveth the victory: It was now a darke, and a sad providence with Christ in his sole-trouble; but hope lying on the cold clay, prophesieth good; Hope among the wormes breathes life and resurrection. Psal. 16. 10. Thou wilt not leave my sole in grave.—Ver. 11. Thou wilt shew me the path of life. Psalm. 118. 17. I shall not die, but live; and declare the works of the Lord. He was at this time, in regard of danger, almost in deaths cold bosome. Saw yee never Hope laugh out from under dead bones in a bed? Boyle, rotten, and halfe-dead, Job Chap. 19: 6. I know that my Redeemer liveth, and that he shall stand at the latter day on the earth: Ver. 26. And though after my skinne, wormes destroy this body, yet in my flesh I shall see God. And 2 Cor. 5. 1. Hope doth both die, and at the same time prophesieth heaven and life: Were Know, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternall in the heaven. Would any man say, Paul, how know yee that? the Answer is; Faith holdeth the candle to Hope, and Hope feeth the Sun
in the Firmament at midnight. We know if this house be destroy-
ed, we have a better one.

2. Hope is one of the good Spies, that comes with good
tydings, bee not dismayed, God will give us the good land;
when they were plucking the baire off Christs face, and nipp-
ing his cheekes, Hope (speakes thus to him, and to all standers
by, Esay 50. 7. For the Lord God will helpe me, therefore I
shall not be confounded: therefore have I set my face as flint,
and I know that I shall not bee ashamed. It is a long Cable,
and a sure Anchor; Hebr. 6. 19. Which Hope wee have as an
Anchor of the Soule both sure and fast, and which entret,
into that which is within the vaile. Hope is Sea-proof, and
Hell-proof, and Christ is Anchor-fast in all stormes:
Christ in you the hope of glory, Col. 1. 27.

3. A praying grace is such a prophesying grace; as both
asketh when he prayeth, Father glorifie thy Name, and ta-
keth an answer: so doth Christ here take an answer. Now is
the judgement of this world, now shall the prince of this world
be cast out. He was not yet cast out, but hope in Christ with
one breath, prayeth, Father save me from this houre; and an-
swereth, I shall be saved: the world, and the prince-enemy
shall be cast out. Its a wine-battel, all shall bee well. Faith
and Hope laugh and triumph for to morrow, Psalm. 6. Re-
buke me not, Lord, in thine anger: Ver. 4. Returne, O Lord,
deliver my soule; Ver. 8. He takes an anwver, For the Lord
hath heard the voice of my weeping: Ver. 9. The Lord hath
heard my supplication. Pfal. 35. He prays that the Angel of
the Lord would chase his enemies. And hee answers himselfe
in Antedated praises, Verse 9. And my soule shall bee joyfull
in the Lord. Verse 10. All my bones shall say, Lord, who is
like unto thee, &c. He makes a bargaine afore-hand, Hope
layeth a debt of prayses upon every bone and joynt of his body,
Psalme 42. Baniished, forgotten, and whithered David, com-
plaintes to God, and in hope takes an Answere, Verse 8.
Yet the Lord will command his loving kindnessse in the day
time. We have need of this now. When Scotland is so low,
they cannot fall that are on the dust, and more thousands under
the dust, with the Pestilence, and the Sword, and the heart-
breae of forfaking and cruel friends, that not onely have pro-
vved broken cisternes to us in our thirst, but have rejoiced, as
Scotland though low, is so hope in the Lord.
Edome did, at our fall, then ever Stories at one time, in Ancient records can speake: and God grant friends turne not as cruell enemies, as ever the Idolatrous and blody Irish have beene. Yet there is hope in Israel concerning this thing. The Lord must arise, and pity the dust of Sion: Our bones are scattered at the graves mouth, as when one heweth wood. Though we sit in darkness, we shall see light. Some say, there is no help for them in God. O say not so, they that are now highest, must bee lowest. God must make the truth of this appeare in Britaine, Ezech. 17. 24. And all the trees of the field shall know, that I the Lord, have brought downe the high tree, and have exalted the low tree, and have dryed up the greene tree, and have made the dry tree to flourish, I the Lord have spoken it, and have done it. Others say, we shall be delivered, when we are ripened by humiliation for mercy. No, its not needfull it bee ever so. God sometime first delivereth, and then humbleth, and hath done it; the Lord delivered his low Church, when they were in their graves, Ezech. 37. but they were never prouder, then when they loaded the power, the faithfulnesse, and tree grace of God with reproaches, and said, Ezech. 37. 11. Our bones are dryed, and our hope is lost, we are cut off for our parts.

This world.

This is the lost World. 
1. Because it is the judged World, John 3. 19. (2.) It is that World of which Satan is Prince. The world being the damned, is the worst of the creation; which I prove from the word, and withall shall give the signes and charaters of the men of the world.

1. The World is the black company that lyes in sinne, all of them, 1 John 5. 9. The whole world lyes in sinne; They are haters of Christ, and all his. John 15. 18. If the world hate you, yee know (faith Christ) that it hated me before you.

2. They are a number uncapable of grace, or reconciliati

2. They are a number uncapable of grace, or reconciliati

3. They have no part in Christs prayers. Joh. 17. 9. I pray not for the world; nor of Sanctification; the Comforter that Christ was to send, is Joh. 14. 17. the Spirit that the world cannot receive.

3. It is one of the professed enemies on Christs contrary side that he overcommeth, and wee in him. Joh. 16. 33. In
the world you shall have tribulation. They are the onely trou-
blers of the Saints, But he of good cheere, I have overcome the world. I Job. 5. 4. Whosoever is borne of God overco-
meth the world.

4. Its a dirty and defiling thing, Pure religion (faith James 1.27.) keeps a man unspotted of the world. It is the praise of the Church of Sardis, Revel. 3. 4. that there was amongst them a few names, that had not defiled their garments; but kept themselves from the pollutions of the world; its a litty Peith-
house: there bee drops of flt that defiles men in it.

5. There can be no worse Character, then to be a child of the world. It is a black mark, Luke 16.8. You know the He-
braifne; Children of disobedience: that is, much addicted to disobedience; as the Sonne hath the nature of Father and Mo-
ther in him: Children of pride, of wrath; much addicted, and farre under the power of wrath, and pride: So the sparks of fire are called, Job 5. הָבָּה הָאָדָמֶים the daughters of the burn-
ing coale: then a childe of the world, is one that lay in the wombe of the World, one of the worlds breeding, opposed to a Pilgrimes and a stranger on earth; for a stranger is one that is borne in a strange land, Psal. 119.19. Psal. 39.12. Hebr. 11.13. and contrary to a childe of light. Who hath the Pil-
grimes figh, ordinarily night and day; Oh if I were in my figh owne Countrey. Wrong him not; his mother is a woman of heaven, she is a mighty Princeffe, and a Kings daughter, Rev. 21.10. the New Jerusalem, the Church of God came down from heaven; Father, Mother, Seed, Principles, and all are from heaven. 2. There is a Spirit called the Spirit of the world, 1 Cor. 2.12. This Spirit is the Genius, the nature, and disposition of the world, 1 Joh. 2.16. and is all for the lust of the flesh, the lust of the eyes, and the pride of life; and these be the Worlds, all things. Such a foule knoweth not the white stone, and the new name, nor can he smell the rose of the field, and the Lilly of the valley; nor knowes he the Kings ban-
queting house, nor the absence, or presence of Christ in the foule; the mans portion is in this world. Psal. 17.14. within
the foure angles of this clay-globe.
This World.

The World, the Lord Jesus judgeth, is this World; a thing that cometh within the compass of time, and may be pointed with the finger.

1. It is neere our senses, therefore called, Gal. 1. 4. The present evil world, the world that now is, on the stage: 1o 2 Tim. 4. 10. Demas hath forsaken me, and hath loved τὸν θυρίων, the world that is upon its present Now. The World that is on its Post, and Now, in its flux, motion and tendencie to corruption. 1 Tim. 6. 17. Charge them that are rich in THIS WORLD, that they be not high minded; this World is opposed to eternity, and to life eternall, for the which the rich are to lay up a sure foundation, Luke 20. 34. The sonsnes of THIS WORLD Marrie, and are given in Marriage. Verf. 35. But these that shall be counted worthy of that World and the resurrection from the dead, neither Marry, nor are given in Marriage. Verf. 36. Neither can they doe anymore, αἰών ἐκινδυνεῖ, that world; this puts a great note of excellencie on the World to come.

2. This World is a thing that comes under our senses, and that τοι, a single one creature, that we may point with our finger. Satan from the top of a mountaine shewed Christ, πάντα τὰς βασιλείας τῶν οὐρανῶν, All the kingdomes of the World, and the glory, or opinion of them, Matth. 4. 8. and it is, Luke 4. 5. all the Kingdomes, τὰς διακομισθέντας ἐν ἡμῖν χρυσά, bee shewed him the phancie of the habitable earth in a point of time; the life to come cannot come under your senses. Yee cannot point out the throne of God, and the Lambe, and the Tree of life, and the pure River of water of life, that proceeds out of the throne of God, and of the Lambe, there be such various treasures of glorie in the infinite Lord Jesus, so many dwelling places in our Fathers house, that yee cannot number then all. The Kingdomes of this world, and the glory of it comes within tale and reckoning; I grant this is meant of the structure and dwellings of the World, but they are the setled home of Reprobate men.

Use. It were good, if wee could beleeve that the σχῆμα of the world, the figure and paintrie of this house of lost men, 1 Cor. 7. 30. is in a transe, and passing away; ah! are yee conform'd to
to the World? Your condition is woefull. The World sweares, and so doe you, the World serves the time in Religion, and so doe you; the World is vaine in their apparell; the World cousens, lyes, whores, and so doe you; the world hates Christ, and his friends, and so doe you; the World lyes in sinne, it is the fashion of the World, and so doe you. Oh! if you would be conformed to the new World, in righteousness and holyneffe. 1. The in-dwellers are all the children of a King, and Princes, and their mother a Princes daughter. 2. The lowest piece of the dwelling house of that other World, the heavens, we fee are curious worke; any one pearle, or candle of Sunne, or Moone, or Starres, is worth the whole Earth, setting aside the foules of men. 3. The foundation of the City is precious Stones, Revel. 21. &c. What fooles are we, who kill every one another for peeces and bitts of the Lords lowest footfoole; for the earth, the seat of the worldly man, is but the footfoole of God.

The judgement of this World:

How did Christ condemne and passe sentence on the wicked world in his death?

1. He did it Legally, in that his offering of a sufficient Ransome for sinne, there is a seale put on the condemnation of all impenitent men, that they shall not see life, but the wrath of God (that they were by nature under, being the captives of the Law) abideth on them, John 3.36. Because they beleive not in wises, the Sonne of God, John 16.9. Christ's dying day was the unbeleevers Doomesday.

2. Hee condemmeth the World, Declaratorily; in removing the curse from all the perfections of the ill world; which was also more then a declaration, it being a reall overcomming of the world, John 14.37. Hee hath removed all offence from the enemite, and deadly fewd that the World beareth against the Saints. Christ's good will in dying, hath sanctified, sweetned, and perfumed the Worlds ill-will to the Saints.

3. He judgeth the World in his death exemplarily; as its said, Hebr. 11.7. Noah condemned the world in preparing exemplarily an Arke. So Christ's example of obedience in dying for the condemned world, at his Fathers command John 10.16. condemnes the Worlds.
Worlds disobedience. Christ dying, and in his thirst, not Master of a cup of water, is a judgement of the drunkard; his dying, being stript of his garments, is a condemning of vaine and strange apparell; his face spitted on, faith beauty is vanity; his dying between two theves faith, a high place among Princes is not much, when the Prince of the Kings of the earth was marrowed with theves; his being forfaken of lovers and friends, condemneth trusting in men, and confidence in Princes, or the Sonnes of men: all this is for our mortification, that we love not the World, for its Christ's condemned malefactor.

Now is the Prince of this world cast out.

Here two things are considerable. 1. Who is the Prince of this world. 2. How he is, by Christ cast out.

The Prince of this World is Satan, so called, John 14. 30. And the Prince that rules in the Children of disobedience, Ephel. 2. 2. called with a higher name, 2 Cor. 4. 4. Θέσας ἀνδρόν. The God of this world. What Princedome, or what God-head can the Devil have in the world? or who gave to him a Scepter, a Crowne, and a Throne? For Satan hath a Throne, Revel. 2. 3.

The Devil is not 1. a free Prince. 2. Not an absolute Monarch. 3. Nor a lawfull King; not free, because he is a captive Prince, reserved in everlasting chains of darkenesse, unto the judgement of the great day, Jude 6. The Sonne of God is the onely free prince in the world, therefore none independently free in heaven and earth, but he, John 8. 36. The kingdom of grace is an ancient free estate; and never was, never can be conquer'd, not by the gates of hell, Mat. 16. 18. Zach. 12. 3. and in that day will I make Jerusalem a burdensome stone, though all people of the earth be gathered together against it. Sure, Christ is a free king, by all the reason, and lawfull authority in heaven and earth, Psal. 2. 6. 7. Hell is no free prince-dome, all in it are slaves of sinne, John 8. 34. 39. 40. 41. 42. 43. 44. The libertie of loving, injoying, seeing, and praying God, and leisure, or thoughts, or cares to doe no other thing, is the onely true liberty, and liberty to be a King, and absolute over lufts, and wicked will is the onely liberty, Psal. 119. 45. I shall walke in latitude, in breath, in liberty; for I seake thy precepts.
How Satan is the Prince of the World.

precept. (2.) Hee is not an absolute Prince. 1. Hee is under baile, and in chaines of irresistible providence: Satans providence, in power, is narrower then his will and malice; otherwise hee had not left a Church on earth. 2. Hee can doe nothing without leave asked and given, against Job; nor could hee winnow Peter, till hee petitioned for it. (3.) Hee is not a lawfull Monarch, but usurpeth; and therefore is called the god of this world, 2 Cor.4.4. not that hee hath any God-head, properly so called.

1. Its true, a black Monarch weareth Chrits faire Crown, and intrudes on his Throne, in every false worship; as Levit.17. Hee that killeth oxe, or goat, or lamb to the Lord, in the camp, and bringeth it not to the doore of the Tabernacle of the Congregation, unto the Priest, Ver. 7. Offereth sacrifice to devills. 2 Chron. 11.15. Jeroboam ordained him Priests for the high places, and for the devills, and for the calves that hee had made.

2. To feate the Devill, the Sorcerer, or him that can kill the body, (as Satan may beare the keyes of prison houses, and the sword, Rev.2.10.) more then the Lord, is to put a God-head on the Devill.

3. Satan usurpeth a God-head, over that which is the flower and most God-like and divine piece in man, the mind. 2 Cor.4. Satan hath a God-head over that beleevne not: and hee makes a work-house of the soules of the children of disobedience, Ephes. 2. 2. they are the Devill's forge and shop, in whom hee frames curious pieces for him-selfe.

4. His crowne stands in relations: Fathers, Tyrants by strong hand, and Lords by free-election were Kings of old; Satans crown to the Devill is a father, hath children, and a seed, Acts.13.10. stands by relations. 1 Job, 3. 10. the world is his conquest, and his vaflalls, Acts 10. 38. 2 Tim.2.26. 1 Pet.4.3. & 5. 8. are the world which hee governes and rules, by the three fundamentall principles of his Catholike Kingdome, which hee hath holden these 5000. years, The lust of the flesh, the lust of the eyes, the pride of life, 1 Joh. 2.16. Sinners hold the crown on the Devill's head; their loyalty to Prince Satan acteth on them to die in warres against the Lamb and his followers.

A caufe is not good, because followed by many. Esay 17.7. in that day, when the Church is but three or souxe berries on the top
Satan cast out by Christ.

top of the olive tree, a man, one single man, shall looke to his Maker. Men come to Sion, and follow Christ in ones and twoes of a whole Tribe, Jer. 3. 14. They goe to hell in thousands; a whole earth, Revel. 13, worships the Western Beasts; and the Eastern Leopard hath the farre greatest part of the habitable world; Indians and Americans worship Satan. Christ's are but a little flock; ah the way to heaven is over-grown with grass; there the traces of few feet to be seen in the way: onely you may see the print of our glorious Fore-runner Christ's foot, and of the Prophets, Apostles, Martyrs, and the handfull that follow the Lamb. Follow yee on, and misse not your lodging.

Shall be cast out.

There is a two-fold casting out of Satan; one for his first sin, 2 Pet. 2.4. God spared not the Angels that sinned, but cast them down to hell, Jude vers. 6. This is a personall casting out, not spoken of here: But Satan must have two hells; for though the Gospel was never intended to Satan, yet Satan is guilty of Gospel-rebellion, in that the Dragon fighteth with the Lamb, and the weak woman travelling in birth, by the Gospel, to bring forth a man child to God. And (2.) as Satan is the mystical head and Prince of that condemned body, hee is cast out; and hee hath a power, in regard of the guilt and dominion of sin, both over the elect and the reprobate. Christ's death hath broken hells barres, and condemned sinne in the flesh, Rom. 8.3. and dissolved the works of the devill, and taken his Forts and Castles; and, 1 Joh. 3. 8. taken many of Satan's Souldiers captives.

Death was the Devill's Fort-royall; Hell is his great Prison-house, and principall Jayle; these hee hath taken, 1 Cor. 15. 55,56. Hos. 13.14. I will ransomem them from the power of the grave, I will redeem them from the power of death. O death, I will be thy plague: O grave, I will be thy destruction. And these captives can never be ransomed out of Christ's hand again; for (faith hee) repentance shall be hid from mine eyes. When Christ spoyles, hee will never restore the prey againe. Hee hath overcome the world, Joh. 16.33. and that was a strong Fort: and hee hath delivered the Saints from the dominion of sin, because they are under a new Husband; Rom. 6. 6,7, 8,9,10. Rom. 7. 1, 2, 3, 4,5,6. All crosse's have lost their salt and their sting; even as when a City is taken by storming, all the Commanders
manders and Soldiers are dis-armed: and when a Court is cryed down, by Law, all the members and Officers of the Court, Judge, and Scribe, and Advocates that can plead, Purveyants, Jayles, are cryed down; they cannot sit, nor lead a Process, nor summon a Subject: So when Christ cryed down Satan's Judicature, and triumphed over principalities and powers, and annulled all Decrees, Lawes, hand-writings of Ordinances, that Satan could have against the Saints, Col. 2. 14, 15. all the Officers of hell are laid aside; the Devil is out of office by Law, jure; the Jayles and pits are broken, Esay 49. 9. That thou maist say to the prisoners, Goe forth: to them that are in darkness, Show your selves. Zech. 9. 11. When a righteous King cometh to the crown, hee putteth down all unjust Usurers.

If Satan be cast out, wee are not debtors to the flesh, to fulfill the lusts thereof, Rom. 8. 12. Sin hath no law over us. There is a law of sinne, a dictate of mad reason, by which the sinner thinks hee is under the Oath of Allegiance to Satan, and his crown, scepter, and honour hee must defend; but there is no reason, no law in hell, and in the works of hell. And if hee be once cast out, who is this usurping lawlesse lord, if you sweep the house to him, and take him in againe to a new lodging, one devill will be eight devills; for Satan, thus cast out, will returne with seven devills worse then himselfe: Remember Lot's wife, if yee be escaped out of Sodome. Looke not over your shoulder with a wanton and lustfull eye to old forsaken lovers, let repentance and mortification be constant.

Now is the Prince of this world cast out.

But yet to consider more particularly, Satan's Princedome, and Satan's Power: I adde yet more of these two heads,

1. The Power of Satan.
2. The Punishment of Satan.

His Power is held forth, in that hee is a Prince.

1. In his might and power natural.
2. In his power acquired.
3. In his power sinfull, and judicially inflicted.

The Devil's Power, hee was created in, both in the mind, and will, and executive faculty, by no Scripture or Reason can be imagined to be lefte, before the fall of these miserable Spirits, then the power of their fellow-Angels.
1. The Angels being all created holy, and according to God's image, they must have been created with their face to God, and in their proper place and sphere; and so with power to stand in their place. Now, what station can these immortall Spirits be created in, rather then in a state of seeing God? 2. Satan abode not in the truth, (faith the Lord Jesus Joh. 8. 44) and the bad Angels left, (faith Jude vrs. 6.) to be in everlasting, their proper dwelling. These two places compared together, seemeth to hold forth that truth, and the first truth; God seen and known, though not immutably, was the first element, native countrey of the Angels: They must then see God and his face.

It is a bold and groundlesse conjecture of some rotten Schoolmen, to say, That truth from which the Angels are said to fall, was the Gospel-truth; and that, They envied that man was in Christ, to be advanced above the Angelike nature.

1. Its a dreame, that the Gospel was revealed to the Devils before their fall; for then their owne fall and future misery, that they were to be kept eternally in chains of darknesse, on the same ground, must be revealed to them. What horror and sadnesse must fill Adams mind, and the Angels spirit, if hell and the necessity of God manifested in the flesh, was revealed to them in the state of happinesse? 2. The mystery of the riches of the glorious Gospel was hid, from the beginning of the world; and the glorious elect Angels come in time, Ephes. 3. 8. 9. 10. to learn that manifold wisdom of God; and delight, in Peters time, to looke into it, as to a great secret of God, 1 Pet. 1. 12. Wee have not then reason to think this secret was whispered in the eares of the Devils, before they fell.

2. Its true, Mat. 18. The elect Angels, did wearde, alwayes now behold the face of Christ's Father; for now they are confirmed, that they cannot look awry, and turne their eyes off God's face; even when they come downe as servants, to the heires of glory on earth, they carry about with them their heaven, and the pleasures of the Court they enjoy; no reason their posting among sinners should decourt them, or deprive them of the actual vision of God: But it followeth not therefore, the falne Angels never saw the face of Christ's Father; it followes one-ly, they saw it not immutably, and in a confirmed way of grace, and did warede, alwayes, as now the elect Angels doe.

3. Its no Princedome in Satan to know the thoughts of the heart.
Therefore hath this we hearre many bcUcveth, faculty light, acquired after the over Princedome heart, cannot Prf/4421.

all fence, and call an of the prehend felves fo abstrufe and high, that they are not intelligible; for a mans owne spirit knowes the things in himselfe, I Cor. 2. 11. Yea, (2.) then they could not be known by revelation; for God cannot, by revelation, cause a finite understanding comprehend an infinite object; because the object exceedeth the faculty in proportion infinitely. The thoughts of a mans heart, cannot fo exceed the understanding faculty of a man, farre leffe of an Angel: Therefore God, in the depth of his wisdome, by an act of his own free will, not from any mystineffe or intrinscall darknesse of the object, hath caft a covering over the thoughts of mans heart, that they are not seen clearly to any other Men or Angels. Nor could humane Societies, now in the state of sin, subsift, if but the father could read the heart of the sonne.

Nor have Angels, good or bad, any immediate Princedome over free will: nor would I say, Satan is the Author, yea, or the immediate Tempter to all sinnes: many sinfull thoughts, and wicked acts, are tranfectad in this darke chamber of presence, the heart of man, to which Satan can have no personall accessfe, neither with his eyes to see, nor his hands of power to stirre or move in them. The heart is the privie garden, weeds grow there without Satans immediate industry: he may knock, or caft fire-balls over the wall, or in at the windowes, or fand letters and messages in, but hee cannot immediately talke with the heart, or act immediately on the will: wee are to keep this virgin-love of the heart, to Christ; hee can ravish it, and none but hee. Its the will that maketh the bargaine in sinning: With all keeping keep the heart. Wee make away the created dominiion over free-will, that God gave us in our creation.

3. Satan hath a Princedome in i. knowledge naturall, 2. in acquired knowledge. In naturall; because hee is a piece of light, a lamp once shining in heaven; but now, for his sinne, smoking and glympling in hell. The naturall intellectualls of the Devill are depraved, not removed. Its a question, if hee can remaine a Spirit, if that candle were extinct, by which hee
beleeveth there is a God, but trembleth, Jam. 2. The acquired knowledge of the Devill is great, hee being an advancing Student, and still learning now above five thousand yeares; and hee that teacheth others, becometh more learned himselfe: He is the great Mint-master and Coyner of knowledge, in Magicians, Wise-men, Soothsayers, Sorcerers, is a carefull Reader in turning over the pages of the book of Nature, and the whole works of Creation. But still Satan studieth man, better then man doth himselfe: hee knoweth nature, in generall, may sin; and that corrupt nature, must sin: hee observeth second inclinations, of humour, complexion, temper of body, disposition, ere hee tempt; as no Sea-man failes, till hee know how the wind bloweth: and hee learned that by the Prophets, and experience, which hee faith, Luk. 4. 34. I know thee who thou art, the holy one of God.

4. Hee hath a particular Princedome of Power, legally, over mankind, till Christ set them at liberty; as the Executioner hath over the condemned man, from the Judge. Heb. 2. 14. Christ tooke part with the children of flesh and blood, that through death he might destroy him that had the power of death, that is, the devill; Ver. 15. And deliver them, who, through the seare of death, were all their life time subject to bondage. Satan, from mens sins, hath a sort of conquered Princedome, till the Sonne of God make us free, Joh. 8. 36. And this Princedome hee keepeth over all the sons of disobedience, as their father, Joh. 8. 44. as the king of the bottomlesse pit: And we have no ground to say, that Satan at the day of judgement leaveth off to be king, because the damned and the Devill and his Angels are said to be tormented together in everlasting fire, Mat. 25. for communion in paine, maketh not Satan to have no Angels under him, or damned men, whom hee torments.

Quest. But how keepeth Satan still power over Job, Peter, to winnow them and afflict them, in this life, if Christ have cast him out of his Princedome?

Answ. 1. Its meere service for the trying of the Saints, and mortifying of their lufts, not dominion, not any legall power, such as he hath over the Sonnes of disobedience, whom he keepeth captives at his will.

2. In relation to Satan it is a meere grant of permission; as a Noble-man forfeited for treason, and kept, some years, in
in prison, before he dye, hath the life-rent of his own Lands, for his necessity, not by heritage as before, but by a grant or gift of grace, from the bounty of the Prince and State; so hath Satan, not by grace to himselfe, but by a grant of meere permission, as it were his life-rent to tempt, winnow, and try the Saints, so long as Satan is in the way to his full doome in Hell. Now, if Christ had not spoiled Satan, and dissolved his works; the use of this power had beene, as it were, heritage, to Satan, in regard the Law giveth him a sort of right over sinners, not made free in Christ. Yet I doe not say, its his proper right, because Satan finneth in tempting any to sinne; yet the temptation, as it falleth passively on the Sons of disobedience, is a worke of Divine justice, and as it falleth on the Saints, an act of spotleffe, and holy dispensation, for most just reasons known to God.

2. Satan is a prince in regard of magnificence, called a Prince, a Prince of the aire, a God, for he hath a royall army under him, the Devill and his Angels, are a great host, over other. Revel. 12.9. The Devill, and Satan, and his Angels, were cast out. Ver. 7. The Dragon and his Angels fought with Michael; and he hath Legions garnished in one poore man, hee hath kept the fields above these five thousand yeares, with a huge and mighty army, both by Sea, and Land. Ephes. 6.12. For wee wrestle not against flesh and bloud, but against Principalities, and powers, against the rulers in the darkenesse of this world, against spirituall wickednesse in high places. Heere be great persons in eminent places, and they can leade armies against us, and have in every single sou’dier, a strong garrison of concupiscence, and fleshly lufts, that warre against the soule, 1 Pet. 2.11. And the flesh is a strong Fort-roymall, a towre of imaginations, which exalt themselves against a strong King, the Lord Jesus, and cannot bee his captives, but by the mighty power of God. 2 Cor. 10.5. The Devill is not a despicable and poore enemy to be despised, it is not good warre-wisdomse to despise a meane enemy, farre more should we not sleepe, but watch and be sober: When the Peers of hell, and Princes and Rulers in high places, who have the vantage of the Mount above us, are against us.

3. Satans Princedome is especially seene in tempting to sinne, which that it may be better cleared. I shall shortly.
ly shew what a temptation in generall is. 2. Open Satan's power in tempting. To tempt is to take a trial of any, to try what is in them; therefore the nearest end of tempting is knowledge: Now the ways or manner of bringing out this knowledge, rendreth the temptation good or ill: for God tempteth, and Satan tempteth. So Temptation is a working upon the senses, reason, inclination, affections, by which any is, or may be moved under the colour of good, toward that which is offensive to God.

Satan cannot fire the will, against our will.

Every tempted creature is a sufferer.

Temptation is an act of moving, or stirring the powers of the man: As when wine is stirred, and wine and dreggs are jumbled through other; or a Fountaine troubled, and water and clay mixed in one; hence every tempted person is some way a sufferer, though he know not particularly it is so. As the Fifth tempted with the baite, the Bird with the Fowlers song, are sufferers, though they know not; there is a breaking in upon the phancie, sense, reason, will, and affections to strike a hole in the soule: So tempting is called piercing, though the foule going to the chambers of death, knoweth not that it is for his life, Prov. 7.23. To be tempted is a matter of great concernment; illumination is most necessary here, and specially to know that God aymeth at the tryall of our Faith, and other glorious ends. And that Satan seekes some of his owne worke in us, as God seeketh to bring out some of his worke in us. 2. That Satan aymes to goe betweene the believer and his strong hold. 3. That he aymeth at house-roome in the soule.

3. The temptation works upon both, the inward and outward man; on senses, fancie, minde, inclination, will, and affection, but hath a spiciall designe at the soule.

4. By the temptation any is, or may be moved to sinne; for all tempted, are not actually induced to sinne. Christ was really
ly tempted of the Devil, but was never induced to sinne. Satan shot his arrows at Job for nothing; he lost his labour in seeking the failing, and drinking up of Peter's faith. Therefore to be tempted of the Devil, or the World, is not a sinne.

5. The temptation worketh **under the colour of good**. The Every temptation first Printing iron and Master sampler of tempting, hath this **ration cometh Character of apparent good. Gen. 3. 6. The Woman saw that under the veil the fruit was good. 1. Because tempted persons are reasonable creatures, and as instinct taketh with birds, and beasts, and poore nature swayeth elements in their motion, so reason is a strong tying chaine.

2. Every temptation hath a garment, or rather a shirt of truth in the understanding, and comming under the shadow and rooffe of the desiring facultie as good, nothing hindereth it to take, but a marring of the understanding, in apprehending some blacke spot, in the faireness of it; When Satan fayleth faire with favour of the winde, and commeth in his Whites, and in cloth of Gold, as an Angel of light, wee are as readily moved often (such is our childishness) with good-like as with good. Beleeve not therefore a white Devil, because white. O beware to yeeld your tongue to lice a honey-temptation, under the veile of sweetness. Receive things rather because lawfull, then because good or pleasant. 2. Beleeve it, there can be no reason for sinne, no reason can wash the Devil to render him faire; neither thirst, nor company, can bee a reason of drunkenness. An injury cannot justify every Warre and bloud-shed; because injury is a sinne, and to wash one sinne with another, is as if you should wash a foule face with Inke-water. 3. Beleeve sinne to be folly and darkness, and light of reason can bee nei ther father nor mother to folly and darkness: holiness is white and faire, within and without.

6. The object of the temptation, in the definition; the terminus ad quem, is that which is offensive to the majesty of God. That we may understand this, remember foure are said to sinne.

1. God, his tempting neither in the condition of the worke, or intention of the worker is sinne. But the Lord proveth you (salut Moses to Israel) that he might know, whether ye love the Lord your God. 2. Our owne lusts tempt and lead aside. Jam. 14. And as fire cannot but make fire; so both in the intention of the worke, and the worker, the end of temptation.
Satans Princedome.

Satans Princedome.

tation is sinne. Concupiscence is a mother that cannot bring forth a good daughter. 3. If men tempt to sinne, as a Magistrate by good Laws tempteth wicked men, the end is not necessarily sinne in the intention of the doer; though no man can formally tempt another to sinne, but he sinneth and tempteth to sinne both ways. And when Satan tempteth, he driveth ever at sinne; both ways we are to feare God, to watch, to stand out, when he tempteth.

2. Now we are to consider, that though Satan be sentenced already, and as a Malefactor under baile, and in chains, yet hath he leave to walke too and fro in the earth, and is not yet cast in prison, nor are wee freed from his temptation, the personall persecution and malice of Satan; as we are from the persecution of the damned now in hell, who did persecute us here on earth, but cannot now. No doubt but as the good Angels, strooke the men of Sodome with blindness, so the ill Angels have the like power on the senses, a man possest with the Devill, was both dumble and deafe, Job 2.7. Satan smote Job with sore boiles, from the sole of his foot unto his crown; and so Devils have power over the senses, and bodily organs; and so of necessitie over the bloud, to cause rottenness in it, which must be in boyles, and to alter and infect the humors. Psal. 78. 49. Evill Angels were minifters of the Lords plagues on the Egyptians. But I shall not thinke it a good Argument, to prove, that Angels can jumble the humours, to make many things appear without that they are not; and that they can work on the internall senses, the fancie and imagination, because we our selves, by an act of free-will, can stirre up the memory of things, and provoke our fancies to the apprehension of things. Ergo, Angels either good, or evill, can doe the like. This is but a sorry poore reason, for we our selves can doe many things within our selves, which the Angels cannot doe; I know the thoughts of my owne heart, when they come forth in act, 1 Cor. 2. 11. No Angels good or ill can know them; I can with an obedientiall act of free-will, by grace, set my free-will on acts to command my memory, fancy, imagination, thoughts, to meditate on by-passhed experiences of Divine favours, and sweetly solace my selfe in God, with these thoughts; no Angels in heaven or hell, can determine my free-will to those Spirituall acts; yet, by the grace of God, I can doe it. Nor is that
that true, what ever an inferiour power can doe, that a superior can much more doe; if there be orders in Angels, a superior Angel cannot determine the will of an inferiour, as hee himselfe can doe. Sure my knowledge and will are inferiour powers, in comparison of Angels, 1 Cor. 13.1. Yet have I greater dominion over my owne understanding and will, then the Angels have over my understanding and will, and can know my owne actual thoughts, and determine mine owne will, by grace, which no superior powers of Angels, or any els, have. The Almighty, can doe.

I rather conceive that the outward and inward senses, humors, imagination, fancie, memory, being naturall agents; and Scripture clearely shewing, that Angels and Devils can, and doe worke upon naturall agents, have a power over all our dispositions, temperature, senses, fancie, imagination, memory; therefore what is naturall in the acts of understanding and memory, not morall, Angels doe, and may know. What heart-secrets Devils know from the disposition of body, palenefle, redneffe, trembling, dejected countenance, are good conjectures; and surer it may be then wee can apprehend, but no certaine knowledge.

God onely knowes all the thoughts of man, and his secrets, 1 King. 8. 39. For thou (even) thou onely knowest the hearts of all the children of men, Prov. 15. 11. Hell and destruction are before the Lord, how much more then the hearts of the children of men. He that can read hell, and destruction, and all the secrets of darkness, can also read, as a booke opened at noone-day, the midnight-thoughts of all the children of men. Psal. 44. 21. Jerem. 17. Rom. 8.27. 1 Thess. 2.4. Rev. 2. 23. Acts 1.24. Prov. 17.3. Prov. 21.2. Job. 2.24.25. Yea to know the present thoughts is proper to God, Matth. 19.4. And Jesus knowing their thoughts, said, wherefore think ye evil in your heart. Nor can Angels see the present thoughts come out in action; for otherwise the man himselfe knoweth his owne thoughts, when he actually thinketh them, 1 Cor. 2. 11. els he could not be convinced of the sinnefulness of them, nor comforted in the spiritualnesse and preciousnesse of them.

Its a fond opinion of some, who say, Angels can see the thoughts of the heart, when they are, but not what they are.
whether they be good or bad, love or hatred; for that is nonsense, to see Morall acts, and not bee able to passe any judgement on them: or that Angels see our thoughts, but not whether they be intense, and vehement; or cold, and remiss; for its proper to God, as the searcher of hearts, to know the secrets of the heart, and all the qualities of it, that he may accordingly judge them. And if Angels see them as Morall acts, they must know the vehemencie, or flownesse of them, the Scripture placeth also the difficultie of knowing the thoughts, and the distance, and remoteness of them, from the understanding of men, or Angels in the thoughts themselves, not in the vehemencie or flownesse of the thoughts; and its but an evasian that some have, that Angels may know the thoughts, and acts of the will in themselves, but not know to what end they are directed, and that the intention of the minde is the great secret that God hath referred to himselfe; because the Scripture placeth the secrecie of the free acts of will and understanding in the acts themselves, and not in the intention; for so most of the actions of Men and Angels, their speaking this, not that; their walking to this Citie, their eating, sleeping, now, not another time, their praying, hearing, reading, shall be secrets, known to God only, not to Angels, or Men, just as the acts of understanding, the will, are, because the particular intention, whether wee doe these sincerely, for a good or bad end; yea, often for what end we doe them, is amongst the secrets of the heart as farre distant from the understanding of Men or Angels, as any secret can be. The intention of all our elicite acts that issueth from will and understanding, are also acts of the heart and reins, that fall under the present question, and the greatest secrets in man, Hebr. 4. 12.

Neither see I any reason, from the disproportion betweene the knowing faculty and the understanding of Angels; why Angels may not know the thoughts of my heart, aswell as I may know them myselfe; nor can the reason bee, as Suarez faith, Because Angels, though they have sufficient power in the faculty of understanding to know these things; yet have not in their understanding the species, the babits, images, and representations of heart-secrets, but with his good leave; this is Petirio principi. For the question is, how commeth it to passe, that Angels, who have the species of higher and more profound things,
things, as of the natural knowledge, that there is a God, that he is infinite, eternall, yet have not the species of an object, farre inferiour, and yet intelligible, to wit, of the heart-actions of a man. 2. When I aske how commeth it, that an Angel, or a Man, knoweth not this; I aske indeed, how commeth it to passe, that an Angel, or a Man, wanteth such a species of such a thing, so Suarez faith in effect, Angels know not heart-secrets, because they know not heart-secrets. I conceive God hath laid a covering over the hearts of Men and Angels, from his own free and wise will, and reserved that secret to himselfe: For God gave speech to men, and a way how Angels should communicate their thoughts to Angels, and Men, which is Angel-speaking; and this gift had bin uselesse, if Angels and Men could intuitive-ly read and behold the thoughts of one anothers hearts, nor is it usefull for the end of reasonable nature, for love and societie that we know the secrets of one anothers hearts, for the author of nature giveth not that by nature, which with leffe impeachement of love, and not without danger of contention and hatred, may by industrie be acquired. And we should take heed, what is written in the booke of our heart, when such a searching eye readeth it, as God; and will one day read out to the hearing of Men and Angels, all these secrets, Eccles. 12. 14. except we bee pardoned in Christ, many state-secrets, many foule contrivances may come out, to our everlasting shame.

And for this caufe, we are to bleffe the Lord, who hath reserved from Satans Princedome, and left out of his charter any power to compell our will. Its true, Satan hath a bordering or (as it were) some out-land Prince-dome over Sauls will, in that he can sit and ride on his melancholie; so as he is moved to throw a Javeling at Jonathan, and to secke to kill David; yet so as he, that is so actcd by an evill Spirit, is blame-worthy; and then it must be presumed, he hath some dominion over his will. Acts 5. 2. Peter faith to Ananias, why hath Satan filled us, thine heart to lye to the holy Ghost? Here the Holy Ghost arraigneth not Satan, but Ananias for a lye, which yet came from the Father of lies. Which is, 1. Because there was fewell and powder in the harth before, and Satan did but blow the bellowes, and brought forth the flame. 2. Because wee willingly joyne, and love to have it so. 3. Because the act offending, commeth formally from free-will, which cannot be for-
Satans Princedome.

Satan's power over the creatures.

ced, but may keep out the sledge without violence, but yet base-
ly rendreth.

If Satan be the Prince of the aire, and can raise mighty
stormes and winds, that can smite the foure corners of an house,
which is not like an ordinary wind, that bloweth from East, or
West, or North, or South, but rather right down, Job 1. 19.
If hee have power of floods, and seas, and be a roaring Lyon,
and, by reason of his sagacity and skill in the secrets of nature,
can doe wonders, though no miracles, as to raise the dead, by
applying actives and passives together; no question, the Lord
letting loose some links of the chaine hee is fettered withall,
hee can work curiously and strongly on the walls of bodily or-
gans, on the shop that the understanding foule lodgeth in, and
on the necessary tooles, organs, and powers, of fancie, imagi-
nation, memory, humours, fenses, spirits, bloud, so nearly joyn-
ed with the soule, as will, understanding, conscience, and affecti-
ons fit in dangerous neighboured, with such malignant Spirits.

It is (no question) hard enough to give an exact delineation
of the length and breadth of the borders of the Princedome of
Satan; nor is it necessary, for our edification, to know all the
secrets and mysteries of the Devils Power, how hee assumeth
a body, what hee can doe in the sphere of nature, how he acts
upon men: Sure, hee hath some in his snare, as poore birds,
who are taken captives by him, at his will, 2 Tim. 2. 26. and
that hee sitteth at the helme, as it were, of some, and acts and
stirreth them so, the wind and tyde of their lufts complying
with him, that they cannot chuse but faile, and walk according
to the course of this world, according to the Prince of the power
of the aire, the Spirit that now worketh in the children of dis-
obedience, Ephes. 2. 2. And that hee can borrow tyde and faire
wind at his nod, and woe the soule by the shop and office-house,
the body, the fleth, the fenses; and reciprocally, act, indirectly,
by forraigne Embassies and missive Letters, on the will and un-
derstanding, and the lufts, that are domestick friends within, to
draw in the fenses, and the fancies and imagination, to joyn with
him; as is cleare in his first dealing with Evah. It is not his
way to deal with the fenses onely, or with reason onely, or to
keep such a method, as peremptorily to begin at one before an-
other; but in Satans first temptation of Evah, hee acteth col-
laterally and reciprocally; hee acteth on the ear, by speaking;
and on the mind, by speaking reason; Hath God said yee shall Satan afterwards not eat of every tree? Doth hee so strictly tye you? Is that reason, or one time on reason and justice, to put a Law on an Apple? Then you may not sense and on eat of every tree, which God hath made for eating. And Satan reason, worketh on the sense by reason, Gen.3.5. For God doth know, that in the day yee eat, then your eyes shall be opened, and yee shall be as gods knowing good and evil. And this wrought upon the sense; for its added, Ver.6. And the woman saw that the tree was good for food. And againe, by the sense of seeing, Satan wrought on the will, to bring out the consent; Ver.6. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, shee tooke of the fruit thereof, and did eat. So Satan can make the body a tempter to the soul, and the soul and reason a tempter to the body: As when the husband is leprous, and the wife infected with the pestilence, hee rendereth her a keper, and shee rendereth him sick with a running botch. When the body is pampered, and the vessels full, it draweth the soules consent to fleshly lust; and the soul findeth reason, but corrupt reason, why the body should be a member of an harlot. And there is mutuall help between concupiscence and conscience; the one tempting with strong acts of lufting, the other tempting with luftfull reason, shewing it should be so, and may be so:

As in a water-work, drawing water from such a place, twenty empty buckets come downe, and twenty full buckets come up, and every one serveth another, for one common work. Nor is it a wonder, that one Devill doth kiss and embrace another.

Casts out.

The Prince of this world's casting out, leadeth us to a further consideration of Satan's punishment: As there is a double sin in Satan, so a double punishing and casting out. The ill Angels first sinne I determine not; They abode not in the truth: They kept not their first and proper station. God made all things good, and placed them all in due and fit houses and stations, and God was the station and house of the Angels; the Devils first left God, and left their owne house; its like they would have been higher, and affected a God-head: They would not sit, contentedly, in the place God set them in. Shifting Spirits, Climbing men: climbing men, that would be higher then God hath placed them,
and would be without their owne skin, and above their owne element and proper sphere, have this, as a graine of the ill seed, that the old Serpent spewed in Evah. The Devill knew how to goe out of his owne house, and to climbe above his own proper station, and hee would lead Evah up the staires, whither he did climbe himselfe, to seek to be like God, knowing good and evil, Gen. 3. 5. The whole Creation was like a well-ordered Army, at the beginning, all kept rank, and marched in order; the Devils were the first Souldiers in the Army that spilt the comely rank, and marred the first order: the Prince of darkness, that great lord of confusion, made the first jarring, and Sampler and prime discord in the sweet musick and song of the praises of the Creator, that all creatures did sing: Therefore God the Creator, in his justice, spared not him, and his fellow-mutiners, but cast them down to hell, and delivered them unto chaines of darkness, to be reserved unto judgement, 2 Pet. 2. 4. Christ, as Mediator, did not inflict this punishment on the falne Angels.

Now, there is a second sinne of the Devils, and that is not onely the casting down of man, but the continuing without re-treiting in the first sin. 1 Joh. 3. 8. Hee that committeth sin is of the devill: for the devill sinneth from the beginning. Joh. 8. 44. Satan was a murtherer from the beginning, and abode not in the truth; because there is no truth in him. What, is not Satans first sin a transient act gone and past? Is Satan this day in the very act of murthering all mankind, and of murthering Adam and Evah, who many thousand yeares agoe are dead? Its true, the act physically considered, is gone; but morally, Satan is yet on that fame sin. 1. Because hee did, and doth spin out, in a long threede, the very first sin; and all Satans life, from that day to this, is one continued act of apostacy: In 1. the not retreiting, nor repenting his first sin, and his first murther; Satans hands are wet and hot this very day with the bloud of Adam and Evahs soule. 2. In the continuing in, and the approving of the act of his first sinning, by still envying the glory of God, malicing his workmanship and image, so as the guilt of that sin goeth along with him. Hence Christ addeth his feale, as Mediator, to the Lords first sentence of justice, in casting him out of heaven; and in regard hee continueth in that sin, and addeth new soule-murtheres, to his first transgression, in tempt-
ing, tormenting, hating, opposing the redemption of man, the
Gospel, the offices of Christ, the Church of Christ, Christ cometh
in, by his office, as his Judge, to add to his chains. In which
a word,

i. Of the punishment of Devils.

2. Of Christ, as hee is the Judge of Devils.

The punishment hath relation to his first sin: His first sin was
against the Holy Ghost, in that being a lamp of light, shining up
in the high Palace, and standing before the Throne, wanting not
any wicked principle of concupiscence within, or any habituall
aversion from God, looking God in the face, and beholding the
first truth, hee sinned against God, and therefore was made an
exemplary spectacle to Angels and Men of pure and unmixed
justice, without mercy, and cast down to hell without hope of a
Saviour, or redemption; Heb. 2. 16. For verily hee took not
on him the nature of Angels, but the seed of Abraham.

The evils of punishment inflicted on Satan, are 1. His being
caut out of the presence of God, never to see his face againe,
nor enjoy his favour. 2 Pet. 2. 4. For God spared not the An-
gels that sinned, but cast them downe to hell. Hence from this
Schoolmen inferre a 2. punishment, a perpetuall fadnesse and
dejection of mind, for the losse of that happy fruition of God.
But I much doubt, whether fadnesse for the want of Gods love-
ly presence, can consist with the extreme hatred of God, and fiery
aversnesse, implacable wrath, and burning envie, that Satan
hath against the glory of God, or image of God, or any thing of
God; especially against the Lamb and his followers; against
whom he warreth continually. A fadnesse there may be in him,
because hee is a rationall creature, in regard hee is faine from the
good of happinesse, not of holinesse; but conjoined with wrath
and hatred against God: and this is without question in all the
damned.

2. The paine inflicted on the understanding, is the hurting of
his naturall speculative knowledge. Sure, if hee see not God as
the first truth, hee feeth all deductions from the will, soveraign-
ity, wisdom, justice of God, &c. more darkly then hee did be-
fore; but, if his naturall speculative knowledge was utterly
lost, there shoule be no foundation remaining in him of wrath
and envie against God; and his creatures and image. 2. His
ture and saving practicall knowledge is lost, and in place there-
of a crafty, versitious, cunning, deceitfulnesse and subtilty to
deceive and tempt; such as is in the Serpent to sting; such a
blody instinct as is in the Dragon, in the Lyon to devour;
but otherwise, the Devil is the first fool of the creation of
God, and hath played the fool above five thousand yeares; for,
in rational policy, the tempting of our first Parents to sin, though
it was a master-piece of wit, was the ruine of his Kingdom;
and the Serpent, even in the crucifying of Christ, did buy a
scratch in Christ's heele at a deare rate, with the bruising and
grinding to powder the head and life of the Serpent, and the
full destruction of his Kingdom. And by experience Satan
knoweth his is a loser, in tempting and persecuting the Lord
Jesus and his members, yet malice having put out the light of
prudence, he knowingly soweth sin, bloud, wrath, in Christ's
field; and in so doing hee sweateth in labouring the vineyard of
the Lord, to make an harvest and vintage for Christ.

3. Infused grace Satan hath not at all; because, grace super-
naturall is a stemme and blossome of heaven: its hard to think
that since Satan was thrust out of heaven, any of the fruits or
blossomes of that Paradise can grow in him. Acquired know-
ledge Satan may have. And,

4. From this Satan hath faith against his will, Jam. 2. 19.
Its necessity in the specification rooted in a natural understanding;
but in the exercise, as it were, forced, and compelled, hee
would wish to want the constraining power of a natural knowledge:
so as this is a wicked faith, and a tormenting vertue in
the Devil, as it is in many wicked men, who desire nothing
more then to have conscience cut off from their soul. As some
men are so pained with a Gangrene in the foot, that they are
willing their legge be fawen off. Or like a man that hath a ne-
cecessary servant, and most usefull, yet because hee hath one
intolerable gadde, hee must put him away. For light addeth feare,
and terour to some distracted persons, and maketh them out of
measure furious; therefore yee must close doore and window
on them, and they are most sober when they have least light:
So here, glancings of conscience serve but to make some see
ghosts of hell, and terrifying sights.

5. Satan can have no hope of deliverance, but knoweth his
prison-doore is locked on him with a sad key, eternall despair,
that so long as the Almighty liveth and is God blessed for ever,
so long shall he be miserable. Would sinners lend their thoughts and faith to eternity, that runneth out in so long a threed as ever and ever, and on paine, horror, and torment for ever and ever, it might be they would not run and swear so much in the way of sin.

6. Obstinacy, and invincible obduration and hardneffe lieth Satan obda. on the mind, will, and affections of the Devils; the cause of Satan obda. which is his habituall continuance in, and love of the sin against the faire shining and convincing light of seen and enjoyed God, the justice of God, and the withdrawing of all grace and remedies against wilfull hardening the heart.

7. The breaking of Satan's hopes and counsels in all his ill attempts, his burning hatred of God, the Lambs victories over the Dragon, the chaining and bordering of his malicious power, &c., are great punishments.

8. I dare not, nor cannot determine what the fire is that tormenteth him: nor the place of hell: its more praiseworthy labour, to seek to be delivered, in Christ, from it, then to search curiously into it.

Satan's Judge and cast out is Christ; as may clearly be gathered from the words, Now is the Prince of this world cast out. Hence,

Consid. 1. When Christ came to the office of Redeemer and Mediator of his Church, to deliver his people out of the hands of Satan, hee found Satan under old treason committed against God; for before this hee kept mankind captive, and found him under a sentence for it, and cast downe to hell: and because Christ was God, and the same God equall with the Father, therefore hee made good his Fathers deed, and puttheth his seale and Amen to that sentence; and for new treason against God, in man his Image, whom God had made lord and little king of the earth, Christ gave out a new sentence against Satan, Gen. 3. 25. I will put enmity between thee and the woman, and between thy seed and her seed: It shall bruife thy head, and thou shalt bruise his heel.

Consid. 2. All punishment on Satan is now inflicted by the Mediator Christ; for since Satan came in the Play, to appeare Satan and Adversary to man, hee set up another kingdom of fudge, and darkness, opposite to the kingdom of the Son of God, Col. 1. 13. Joh.14.30. hee persecuteth the woman that brought forth
the Man-child, Revel. 12. 13. hee goeth forth in his Instruments to gather the kings of the earth, and the whole world, to the great battell of that great day of God almighty, Revel. 16. 14. and maketh warre with the Lamb, Revel. 17. 13, 14. Hee is the accuser of the brethren, Rev. 12. 10. The king of the bottomlesse pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon, Rev. 9. 11. Hee is the Arch-destroyer, and destroyeth all in relation to the Man Christ and his Church; therefore is Christ raised up a Redeemer, a Saviour, to revenge the cause of his brethren, and came in the flesh to destroy Satan his kingdom, and works, to enter in Satan's house to bind the strong man, and spoyle him of his goods, Heb. 2. 14. 1 John. 3. 8. John. 14. 30. Mat. 12. 29, 30. Gen. 3. 16. Col. 2. 15, 16. And when Christ, by reconciling all things in heaven and earth to God, Col. 1. 20. became the head of Angels and Men, Col. 2. 9. Col. 1. 18. Col. 2. 10. hee was stated in an headship over all the tribes of men and Angels, to confirm the good Angels that they should not fall, and to redeeme-falne Men; and when all State-solemnities at the Coronation of Jesus Christ are performed, and the Father had said, Psal. 2. 6. Yet I have set my King on my holy hill of Sion, Act. 5. 31. hee must, by his office and Royall place, reign over the Rebels, that are mixed with the willing Subjects, and bruise them with a rod of iron, whether they will or no: And as when there is fewd and warres betweene two Houses, and bloud on either side, there is an heire borne of one of the Houses to make peace between them, and take order with, and subdue the rebellious, who refuse peace, and to revenge the injuries; to were there warres between the Soveraigne Majesty of the Lord our God, and both Angel-nature and Mankind. Angels and Men had highly injured the Lord, and wounded his honour; Christ Jesus, a borne Heire of the seed of David, and of the Royall line of heaven, God equall with the Father, comes to the Crowne, and makes peace between the Lord and Men, and so farre reconcileth the good Angels, that they cannot fall out with God, but stand by the grace of the new Heire; and Christ revengeth upon the Devils and the world the wrongs done to God, and subdueth both under God.

Concl. 3. It is considerable, what wisdome and counsell is here in warre: Satan foiled man, and subdued him as his vaill
and slave, to the condemnation hee himselfe was under; and Satan foiled
man as a tem-
Man must be king, lord and Judge over Devils. Angels who
pter, a Man
envied Mans happiness, and destroyed mankind, must appear
destroyeth Sa-
personally, be arraigned, sentenced, and condemned before the
tan as a Judge.
Man Christ. Man was shut out of Paradise by the envie of An-
get the keys of Paradise, of heaven and hell, and death and the grave. Christ's garments are

wet and stained, not with Edoms bloud, Esai.62. but (to bor-
row the expression) hee goeth to heaven in triumph, and his

appearel red with Angel-bloud, and so leadeth captivity is self
captive. Other Warriours take away the life of the living; but
he taketh away the life of death it selfe. Others subduc captives;
ever one, save the Man Christ, subdued captivity.

Consid. 4. Victory over Devils, by the man Christ, is

more glorious, then if God had interposed absolute Soveraignity

and Power, because mercie, grace, truth, justice, are the sweet
ingredients, going out with the bloud of God in it, and om-
nipotencie is much seene, in that one little despised man of clay,
totally routeth and destroyeth Satan, and many legions, so that
though Devils keepe the fields, and dayly fight; yet they can ne-
ever make head againe against Christ, nor win one battle, or pull
one captive out of Christ's hand.

Consid. 5. Heaven is not conquered againe, nor Hell and

Devils subdued by a sudden surprisfe, or a stratageme, but in
faire warres, and in an open set battell, Coloss. 2. 15. Hee on
the Crosse made a shew openly, and triumphed over Devils.

Use 1. If God onely know the heart, and its secrets, and

Men and Angels cannot; we should aime and studie sincerite;
one witness of integritie here, is more then millions of
witnesses; this one witness, the Searcher of hearts, will cast
a man, though he had a jury of Angels to absolve him, and all
the men on earth were on the Inquest and Affise, to carry him
up above the skies, and the heaven of heavens, as more innocent
then all the Angels; and if Angels, all Angels and men were
on you jury to condemne you, to be as foule and guiltie, as the
Prince of Devils, yet Rom. 8. If yee be in Christ. Verf. 23.

Who shall lay any thing to the charge of Gods elect? It is God
that justifieth; Verf. 34. Who is he that condemneth? Rest
upon the Testimony of no man; there bee thousands faire and
and spotlesse standing before the Throne, whom the World con-
T f 2
denmed
demned to hell, as foule and black; wee may instance in Jesus Christ, his Apostles, and the Martyrs of Christ; and thousands, the blind world have written in heaven amongst the stars, and God above the clouds, in the Qaite of Angels, as Augustus Cæsar and thousands of these, whom Jesus Christ did never owne, but as enemies. O what is the worth and price of a conscience sprinkled in the blood of the Lambe? And what a precious voice is the testimony of the Spirit? And what a valide Paffe and a Magna Charta, a noble testificate, is that in heaven and eternity, if Jesus Christ say, Behold, a true Israelite indeed, in whom is no guile.

Vse 2. What is light, and knowledge, though you had as much as the Devils have, who are torches and lamps of hell for knowledge, if all your wisdom be against Christ? Its a black commendation, Jer. 4. 22. My people are foolish, they have not knowne me, they are sottish children, and they have no understanding. Yet they are wise as the Devill is, They are wise to doe evil, but to doe good, they have no knowledge. They go for heads of wit, and wise men, who are deep, politic, profound State-Atheists, who can with their contrivances, roul about the wheeles of two Kingdomes, and can stirre the helme of Europe, and yet know nothing of God, but all their wit runneth in the Devils channell, to plot, brew, and hatch wickednesse, lies, subvert the cause of the just, crush the Widow, and murther and starve the Fatherleffe, beare downe Religion, set up a humane, earthly, civill structure of Government in Christ's Kingdome. Let them goe for wise men, but they are wise for the Devill. Let the Lord speake to such, Jerem. 8. 8. How doe yee say, we are wise, and the Law of the Lord is with us. — Ver. 9. Lot they have rejected the Law of the Lord, and what wisdom is in them? Can these bee wise men and great State-wits, and not rather State-sots, who reject the Wildome of God? Its now counted State-wisdom in Scotland, to patch up a false peace with Amaleck, contrary to the Covenant of God, though Saul give the Amalekites, and their Kings peace, God will give them no peace.

Vse 3. If Satan be so understanding and subtile, so active a Spirit, Then the Familiists err, not knowing the Scriptures; For they say, the Devill is nothing, yea, nor the creature any thing; but God: as (faith the Bright-starre, cap. 3. pag. 68. 69.)
69. Nothing is but God and his will; pag. 77. There is nothing in the creature, which is not the Creator himself; and therefore the Sunne is no sooner hid, but the beames cease to be; So if God hide himselfe, and withdraw his hand from the creatures, they suddenly returne to their nothing. But as the beame and beat, though they containe nothing but Sunne and Fire, yet looke upon essentially, as they are in themselves, they are not Sunne and Fire, but onely a certain dependant, or a Spark of those: right so the creature, though all it consisteth of, is God; yet considered in the owne proper nature depends upon God, its consequently somewhat. And that Blasphemous piece, called Theologia Germanica, written by a Priest in High Dutch, and Englished by Giles Randall, Printed at London 1646 by tolleration, faith, Sunne and the Devill is nothing, but when the creature will challenge any good to it selfe; as to live, know, briefly to be able to doe any thing that can bee termed good, as though that good thing were appertaining to it, then the creature averteth it selfe from God, and that aversion is sinne. And the Devils sinne was, that he did arrogate this to himselfe, that he was some thing, and would bee some thing, and that some thing was his, and in his right and power, this arrogancie to bee I, to my selfe to bee mee, and to bee mine, was Satans aversion and fall, and this is still in use. So this Author. Hell and the Devill cannot devise subtiller and vaine blasphemie; for so the creature is not the creature, the Devill is not a creature, not a Spirit, not a tempter, not the Prince of the ayre, not a roaring Lyon, not a lyar; and the Holy Ghost in terming the Devill an Angel created in the truth should sinne. Its true, nothing hath being of it selfe, and independently, and as the cause of all being, but onely God the cause of causes, and prime fountaine of being, goodness, and actions: but hence it cannot follow, that creatures are not true beings, by participation of, and dependance from the first Ocean, fountaine, and cause of all being, and that goodness and actions, may not be ascribed to them from their derived being they have from God.

2. Chriff-man in ascribing to himselfe that hee is man, that he doth the will of his Father, that hee loved his owne to the death, should sinne. Which is blasphemy.

3. It is false for Men or Devils, and sinnefull arrogancy: to say,
fay, they can subsist, or doe keepe their being, without a de-
pendance on God, the onely first essentiaall being; but it is con-
trary to all truth, that they finne, when they fay, they are the
creatures of God, and the dependent rayes and beamses that
flow from God, and the good creatures of God (though by
created and dependant goodnesse) they neither lye, nor finne, nor
commit any act of aroganie; then should it be finne to fay
that there were any creatures in the world, which is to belie
the Scripture.

4. Its the cursed felfe-deniall of Familists, to fay, when they
do good or ill, righteousnesse, or finne; Its not I, but God in
me that doth all. And fo that there is but one Spirit of life
that acteth, and working in all things in heaven, and in earth,
and that is essentially God, and the will of God, which is all one
with God.

5. That vaine annihilation, and nothinging of ourselves, in
being and working, yea to the annihilating of the man Christ,
under pretence of extolling God, because God worketh imme-
diately all good and evil in us (fay they) and wee but suffer
Gods will, and when wee thus are mere patient, and suffer
God to worke his will in us, we are God himselfe, perfect as
God, conforme to his will, nothing in our selves, we being no
creatures, but the Creator. That God manifested in the flesb, is
God manifested in the flesb of all men, that the passion of Christ,
in it felfe is imaginary, but Christ crucifed is our paines and
tribulation, which we should welcome as Jesus Christ, and so
cast all our afflictions into the furnace and flames of Christs
torments. * As it is faid, Let that minde bee in you, that
was in Christ. Bright starre. cap. 18. pag. 205. This
(fay I) is the dreadfull blafphemy now Printed and Preached at
London, without controlement, for the which the judgements
of God, sad, and heavie, cannot bee farte from the Land. I
crave the Readers pardon, that I named fuch non-senses and
fooleries.

Vfe 4. By all meanes, beware of finnes against light, fuch
as the Devils first finne was. 1. To finne with a witnesse,
in the breaft, and a witnesse in heaven, is to laugh at Christ in
his face. 2. Its the Devils backe fall; he by fuch a finne, fell
first from heaven, by staring God on the face, and our-daring
light, God, Conscience, and actuall conviction; the Devill, no
question
power, his Angels, that are stronger then all Angels; here Angels against Angels. God ingaged against hell.

6. We fight, but with a broken and overcommed Devil, both spoiled, Coloss. 2. 15. and disarmed, Hebr. 2. 14. 1 Cor. 15. 55. 56.

7. There is little required of us to the victory, but a strong negative; consent not, render not, treat not with the enemy, though he fire, and kill.

8. The loss is the greatest of all, eternall misery, once fully ende, close, and make a covenant with the enemy, and yee can hardly be ever able to rebell, or make head against your conquerour, but once a slave, and eternally a slave.

9. The Garland is faire and glorious, The tree of life that is in the midst of the paradise of God, Revel. 2. 7. The hidden Manna, the white stone, and the new name, Verf. 17. Power over the nations, and the morning starre. Verf. 26. 27. 28. To be clothed in white, and his name confessed before Christ's Father, and his holy Angels. Revel. 3. 5. And bee is made a pillar in the house of God, and on him is written the name of Christ's God, and the name of the city of Christ's God, Jerusalem that commeth downe out of heaven, and Christ's new name. Verf. 12. And he sits with Christ on a throne, and with the Father of Christ, verf. 21.

10. The victory is certaine, and ours by promise, all which should arme us with sobriety; a drunken warriour is feldome victorious, worldly pleasures and lufts are above our head and strength; and to put on the whole armour of God, and watch, and pray is wisdome.

Vfe 6. Let us thankfully acknowledge our obligation to Jesus Christ who hath cast out this Prince of this world. What service owe we to Jesus Christ, who hath ransomed us from such an enemy? Sure wee are his debtors for ever; the captives whole service is little enough for his ransome-payer.

And 1. we cannot be the servants of the World, if Christ have ransomed us from this present evil world, Galat. 1. 4. and from the Prince thereof. It is base to bee the vaflall of the tyrant, from whose hands wee are redeemed; the World is but Satans vaflall.

2. He is a Spirit, who hath redeemed us from a cruell Spirit. Christ-God is a Spirit, out-side-service cannot please him.

When
When corruption, like poion, strikes into the heart, and the hands are pretty cleane, its most dangerous.

3. Redemption argueth not freedome from infirmities, but from such sinnes as are called the pollutions of the world. There is sinne in all, but in the redeemed; sinne defleth the actions, not the person because he is washed; in the Hypocrite it blacketh both person, and actions.

4. Wee cannot serve our ransomme-prayer in the strength of false principles, or naturall gifts, but of his owne grace.

5. Glorifie God, by shewing forth his glory, for yee can adde nothing really to him, and he will really glorifie you, and put a weighty Crowne on your head, and also pay you home in your owne coyne, and declaratorily glorifie you. I will confeffe him (faith Chrift) before my Father, &c.

Vers. 32. And I, If I be lifted up from the earth, will draw all men to me.

We have spoken of the power of Chrits death, and of his enemies, the World, and Satan. Now Chrift speakes of the power of his death on the Elect, in drawing sinners to himselfe.

The scop of the words is to hold forth the efficacie of Chrits death, in drawing sinners to him. In which we have these considerable points.

Six considerable points touching Chrits drawing of sinners.

1. The drawing it selfe.
2. The Drawer. I will draw, faith Chrift. Chrift is good, and of excellent dexterity at drawing of men to God.
3. The persons drawn. All men.
4. The person to whom; the terminus ad quem; To mee, faith Chrift.
5. The condition. If I be lifted up from the earth. Which is not a note of doubting, whether he would die for us; as we shall heare, but of a sure condition.

Six considerable points concerning Chrits drawing.

1. Of drawing it selfe; these are considerable.
2. The expression and Metaphore of drawing.
The expression of drawing sinners opened.

1. And the disposition and qualifications going before drawing in the party drawn.

2. The manner of drawing, or the way, and if it bee some other thing then justification.

3. The power and efficacy of drawing.

'Exkow to draw; as the word *יִבּ ל Cant. 1. 4. Draw mee we will runne after thee. Is first, a word of violence and strength.


2. Drawing is by wiles, and perswation, or love; (For wiles is covered, or pretended love,) *יִפְדַּג. 4. 6. Draw them (by perswasion) to Mount Tabor to battle. Hof. 11. 3. I will draw them with cords of man, with bands of love. It is such a drawing as is ascribed to the Whore, (though another word) Prov. 7. 21. the Whore, which made the young man to decline, with the softnesse of her lips, in faire words, forced him. 1 Tim. 1. 14. Every man is tempted, when hee is led, or drawne aside, by his owne lust, and incitement. This drawing is by wiles, to steale a man off his feet. So Psal. 10. 9. A bird is drawne in the net. It is then a word borrowed from bodily strength, which draweth heavy bodies out of one place to another, by strong hand. The sinner is a heavy creature. Grace is a strong thing to pull the man out of his element. There be then in Christ's drawing. 1. Violence. 2. Perswasions of love, strong love runneth from the heart, through all the nerves and veins of Christ's right arm, to draw a sinner to God. 3. There is art and wiles, which is nothing but masked love, for wiles cannot worke upon the soule to draw it, but by the taking of reafon, with apprehension of good; Hope is the painted net that draweth men to Christ, and the hope of the prey draweth the Fox to the net, the hope of food, the bird to the snare. The violence that Christ useth, is not on the reason, will, or any vitall principles of the soule; no principles of life, can act as principles of life, from externall drawings, and stirrings; life is an internall thing.
thing; the line, and first point of the line, in motions of life, is from within, all the violence is done to the corrupt accidents, and sinnefull qualities of the soule, as to darke neffe, and sinnefull ignorance, to unbeliefe; twowardsneffe and lowreneffe to Christ, hatred of God, enmity of the carnall minde to the law of God; put the will once on moving, and set the wheeles a'ftirring toward Christ, (which is all the difficulty) and the principles of life smile on Christ, and move apace; but the corruption of will must be removed first, as suppose, a millstone were kept fast in the ayre by a strong chaine of iron, there is violence required to snap in pieces the iron chaine, but none at all to draw the millstone down to the earth, it fallnes downe of its owne accord; this is but a comparison; For the will in its motion to Christ must not onely bee freed from the dominion of the clog of the body of sinne, and these natural chaines and fetters; but Christ must put new principles, and a new life, and new wings, and new wheeles; and with them act, stirre, and move the will, and then, bee drawing, we runne, Cant. i. 4.

He that is drawn to Christ, Joh. 6. 44. is not altogether willing; as the fifth hath no propension of nature, to bee haled out of its owne element, all the propension commeth from that which seteth the will on worke. A child taketh medicine, but his propension is stirred from the sugar, that pleaseth his taste. He learneth, being hyted, that which sets him on work, is not the good that he feeth in the booke, nor the beauty that he conceiveth to be in vertue and learning, its the apples, the babies you give him as his hire, that seteth him; nor is the will here forced. A hireling carrieth a heavie burden, not with a forced will, but there is nothing in the burden that doth take his heart; but the sweating under the burden, come all from money, he is hired, and therefore doth all from the stirrings of his will, that ariseth from his wages. Mens comming to Christ, comes not from their natural good-liking they beare to Christ, but from some higher principle within, and the discovered excellency, that the Spirit layes open to the soule.

II.

Hence 2. The reasons moving a soule to yeeld to Christs drawing, comes under a two-fold consideration; as 1. Natu-
unwilling to be drawn to Christ.

all dispositions. 2. As luftered with some common grace, and so thought preparatory to conversion and drawing.

In the former consideration, Divines with good reasons, looke at them as finnes, and the greatest obstructions of conversion.

1. There is something that is taking with reason, why a man will not come to Christ; no man goes to Hell without hire, and gratis. Hell is a death, but a golden death, and fair asf: Ah, its sweet to men to perish; Hell is a most reasonable choice to the sinner, the cholmers of death shine with fair paintry to the naturall mans reason.

2. Its not single weaknesse, but wicked and wilfull impotency, that keeps men from Christ: as a beggar would be a king, hee hath no positive hatred of the honour, riches, pleasures of a king; but hee hath not legs, nor arms to climbe so high, as to ascend to a throne. But the naturall man neither will, nor can chuse a kings life, and be a follower of Christ: not is man any other then a naturall hater of Christ, though many thinke they beare Christ at good will; Job.15.24. But now they have seen, and hated both me and my Father. The reason why men thinke they love Christ, is the lufter that education and common litterall report, from the womb, hath put upon Christ; our fathers and teachers said ever, Christ is the Saviour of man, and a mercifull God, and therefore we have that common esteeeme of him; but were wee borne of Jewish parents, or among Jewes, and taken from our parents, and heard nothing from the womb of Christ, but what the Jewes say, and that is, that hee is a falte Prophet, that hee rose not from the dead, but that his disciples, by night, stole him away out of the grave, wee should from the womb hate Christ, as well as the Jewes. And the like wee may see in Indians, who love and adore the Devill from the womb; but with this difference, they love Satan truly, because both nature, now corrupt, and education carries them thereunto; but education can give no man a true love of Christ. (2.) Whence is it that the world hates the children of God? It is from instinct and nature, rather then from any imperated acts, Job. 15, 19. Because yee are not of the world, but I have chosen you out of the world, therefore the world hates you. Ver. 21. But all these things will they doe unto you, for my Names sake. To be chosen out of the world, to carry any thing of Christ and his image and nature.
nature, and to be borne again, and of another seed then the world is born of, is no ground of arbitrary and elective hatred; but of such hatred as comes from divers natural instincts, such as is the hatred between the Wolfe and the Lambe, the Raven and the Dove. If then the world hate the Saints, as they doe, Rom. 1. 30. and hate Christ, and hate the Saints upon this formal ground, because they have in them the nature of God, the image of Christ, some of the excellency of Christ, then they must hate Christ farre more; for, Proper quodunnumquodque tale, id ipsum magis tale. The world hated Christ for God; for there was more of God in the Man Christ, then ever was in any creature: then they hated God more, and with a higher hatred. So Christ is the Sampler and Copy to all the Saints; therefore Christ must be more contrary to the wicked world, then the Saints are. If you hate the servant for the masters fake, then you hate the Master more: If you love the nurse for the child's fake, then you love the child more. So the Jews killed the servants, the Prophets, they stoned them, and beat them, Mat. 21. 35. but they did more to Christ, Vers. 39. They caught him, slew him, and cast him out of the vineyard, and took the inheritance to themselves. (3.) Men naturally hate the ways of God: If there be holiness in his ways, then it must be most eminently in God: If they esteem his yoke four and heavie, and Reformation a burden, then must they farre more esteeme so of himselfe.

2. Men have a sort of satisfaction in their natural condition: A whole man desires no Physician. A dead man hath some negative content to lie in grave; hee can have no acts of sorrow for want of life. (2.) Wee doe not put forth any stirring of life or desire toward that which is naturally above us: A child in the belly hath no acts toward a Crown or a Kingdom in this life: because, desires are bottomed and founded on nature: As an Ape, or a Horse, hath no desire to be a man. Pilate, as if hee were burdened with Christ, faith, Mat. 27. 22. What shall I then doe with Jesus that is called Christ? What availeth my birth-right to me, faith Esau, seeing I die for hunger?

3. When beasts and birds are allured by the snare, and fishes by the bait, death cometh to them in the garments of life; for food is all their heaven: and instinct helpeth them to prosecute their ends, and there is a natural similitude and inclination be-
tween their nature and what they desire, bottomed on an in-
stinct, even when the object of their inclination is but dyed
with the hew and apparatus of good. But there is no such in-
stinct in the natural man, nor similitude between a cage of hell,
and the beauty and excellency of Christ; between his sense and
the hid manna, or the banquetting house of wine.

4. The natural man cannot come to Christ. In that place Ioh.
6. 44. there be four things considerable.

1. The best of men is unapt to come to Christ, No man, what
ever his parts and eminencie be, had he a nature of gold, he can-
not come to Christ.

2. He faith not, No man cometh, as denying the act, for so no
man of himselfe is an excellent Philosopher, but he denieth a
power, & sic solvam, He cannot come.

3. But help is much, happily if his eyes were open, the will is
good, he would gladly come to Christ if he were able; Nay faith
Christ, he is unwilling and unable both: He that cannot come,
except he be hated and drawn, and some violence offered to his
corruption, hath no good liking of Christ. But

4. It is but little drawing possibly that will do the businesse,
some gentle blast or aire of golden words, some morall fation,
some breathings and spiration of fine reasonings, from men or
Angel, can do much. No, but it is not so, no lesse (faith Christ) can
draw a sinner to me then the arm of the Father, and a pull of his
omnipotencie, who is greater then all, Ioh. 10. No man what e-
ever mettall he be of, the finest of men can come, or hath power
to come to me, and to believe on the only begotten son of God,
except the Father who sent me draw him. We know Christ was
much to extoll his Father, his Father was ever in his esteem an
John 3. 35; John 5. 21. and 6. 27. Matt. 10. 32. c. 24. 37; John
2. 16. and 5. 43. and 10. 29. c. 19. 2. Rev. 2. 27; Joh. 15. 1.

So is there a power always denied to the natural man to
close with Christ, Rom. 8. 7. 2 Cor. 3. 5.

5. A will to believe and to submit to Christ is denied to na-
tural men; Ioh. 5. 40. Ye will not come to me: that ye may be
loun tauton batulian ev'ymias. We will not have this man to Christ;
reigne over us. Verse 27. But these mine Enemies that would
not that I should reign over them, bring bither and slay them
before.
before me, εξελίσσατο με τα υπό του θεού σωμάτων, these to me seem to be allusions to Israel's wearying of the Lord of old, Isai. 43, 23. I have not wearyed thee with incense, Jer. 2. 5. What iniquity have your fathers found in me? Micah 6. 3. O my people what have I done unto thee, and wherein have I wearyed thee? testifie against me. It is strange that sinners can see a black spot on the Lord's faire face, or that their will, that is nearer of kin to reason, then the affections that are in beasts should be adverse to God; yet it is laid of wicked men, that they are haters of God, Rom. 1, 30. His citizens hated him, Luk. 19, 14. Job. 15, 24. And especially these speeches carry allusion to Ps. 81, 11.

Israel would have none of me. 11. Israel had no liking of me, no will of me. So that weaknesse simply is not the nearest cause of our not comming to Christ, but wilfull weaknesse, or rather weak-wilfullnesse. 1. Because in agents that cannot worke, there impotencie, or lownesse of nature, is the cause, as the reason why a horfe cannot discourse as a man, is because his nature is inferiour to the reasonable nature of a man, and not because the Horfe will not, but because he cannot discourse. The cause why a lump of clay caufs not such light in the night, as a candle, or a starre in the firmament, is the basenesse and opacitie of the nature of clay to produce such an action, as to give light; there is not such a thing as will in the clay, which intervenes between its nature, and the no-giving light in the night. But men hearing the Gospell doe not beleevé, not only because they cannot, for beasts cannot beleevé; but because, as Christ faith, They will not beleevé, Job. 5, 40. They will have none of Christ. Psal. 81, 11. They will not have Christ to reigne over them Luk. 19, 14. And will intervenes betweene the impotencie of their will, and their disobedience. 2. Because that hated of God, and of Christ, ascribed to unregenerate men, Rom. 1, 30. Luk. 19, 14. Job. 15, 24. is the birth that lay in the wombe of Will, and comes from Will, as Will, and not onely from Will as weak; for mens delighting, and their loving to be estranged from Christ, and to satisfie themselves with other lovers, beside Christ, are high bended acts of the Will. Which argueth that not onely weaknesse, but wilfulnesse hath influence in mens unbeliefe. 3. The Lord chargeth men with this, Matth. 23, 37. I would, yee would not. 4. Conscience taketh
Grace the only cause of drawing sinners to Christ.

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taketh it on its will, and fathers disobedience on the will. 1. Sam. 8. 19. Nay, but we shall, or we will have a King, Jer. 44. 16. The people avow their will and peremptory resolution is, we will not hearken to thee.

6. But for the ground, reason and cause on Christ's part of drawing, it is free grace, and only free grace, which are hol- den forth in these Poititions.

Pos. 1. As there is no merit, good deserving, worke, or hire in the miserable sinner dying in his bloud, dead in sinnes, out of his wit, and disobedient, deceived, and serving divers Lusts, Ezech. 16. 4. 5, 6, 7, 8. Ephes. 2. 1, 2, 3, 4. Tit. 3. 3, 4. So there is as much love, mankind- nelie and free grace in heaven, in the breast of Christ, as would fave all in hell, or out of hell. I speake this in regard, not of the Lords intention, as if he did beare all and every one of mankind, a good will, purposing to fave them. But because their lyes and flowes such a Sea, and Ocean of infinite love about the heart, and in the bowels of Jesus Christ, as would over-fave, and out-love infinite worlds of sinners; (for all could come and draw, and drinke, and suck the breasts of overflow- ings of Christ's free grace) in regard of the intrinsecall weight and magnitude of this love, that if you appoint banks to channel, or marches to bound this free love, God should not bee God, nor the Redeemer the Redeemer.

Pos. 2. Could any created eye of Men or Angels, reach or compass the thousand thousand part of this love, with one look; such an act of adoration and admiration must follow thereupon, as should breake the soule and breast of this creature, in a thousand pieces; but Christ in heaven and out of heaven is hid. Infiniteness is a secret that Angels, or Men never did, never shall comprehensively know, there is a secret of love scene in heaven, but never scene; how little of the Sea doe our naturall eyes behold? Onely the superfice. We see but a little part of the skinne, or hide of the visible heavens with our bodily eyes, but so much as is scene is of exceeding beauty. No eye bodily can see the bottome of the Seas, or the large in-fields in the visible heavens. If the infinitelumpe of the boundlesse love of Christ were scene at once, what a heavens wonder, what a worlds miracle would Christ appeare to bee? But as much of Christ is scene as vessels of glory, though wide enough
enough, can comprehend. But if Angels and glorified Saints see
much of Christ, and so accordingly as they see and know, doe
praise him, and yet cannot over-praise, and out-sing so much as
they see; and if the in-side of infiniteness of love, free grace,
mercy, majesty, dominion, be an everlasting Mystery, Angels
and Men are below merit, even in heaven, and Angels and
Saints must be ashamed of, and blush at the imagination of me-
rits; for an infinite lovely Majesty seen, and not praised, not
loved in any measure of equality or commensuration to his dig-
ntity and worth, must lay infinite, though infinite debt for eter-
nity on all the Citizens of glory, whether home-borne or na-
tives of that Countrey, as elect Angels; or adopted strangers,
as glorified Saints.

Pos. 3. The manner of graces working on Saints is gracious,
and so essentially free; as is evident in our first drawing to
Christ, when many sins are forgiven, and so the soule loves
much; and the sweetest burden in heaven, or out of heaven, is
a burden of the love of Christ. All debt must be a burden to
an ingenuous spirit; but the debt of free grace, that lieth from
eternity on Angels and Men, is a lovely and a desireable paine.
That men before they were men, and had being, and before all
eternity, were in the bosome of Christ the ingaged debtors of
the Lambe, in the purpose of free grace loved with an ever-
lasting love, is a deepe thought of love; and that being was
gratious being, before actual being, speaketh and cryeth much
love; and its the floure, the glory, the crowne of free grace,
that Gods free love in Christ caufeth forth the warming raves
and beams of the Redeemers kind heart, on men who are ene-
mies, darkenesse, haters of God, dead in sinne, dying in blood
and pollution. And how broad, how warme, and how ranck-
ly must the faire and large skirts of Christs love smell of admi-
rable grace, when they are spered over the bleeding, the loath-
some, the blacke, and unwashed sinner; is not every word a hea-
ven. Ez. 16.8. Now when I passed by thee, and looked upon thee,
behold thy time, was the time of love, and I spered my skirt over
thee, and covered thy nakednes: yea I sware unto thee, and ente-
red into a covenant with thee, faith the Lord God, and thou be-
camest mine, &c. Christs passing by is as a traveller on his jour-
ney, who findeth a child without Father or Mother, in the open
field dying, and naked wallowing in bloud, and then casting a co-
vering
vering of freelo\vfe, (and love hath broad skirts) over his people, and its an e\pression of much tenderness, and warmeness of love. Many articles in that place e\roll free grace.

I. Chrif is brought in as a passing by-passenger, to whom this fondling was no bloud-friend, but a meere stranger; fo if humanity, and man-kindnesse had not wrought on his heart, he might have passed by us, we are to Chrif nothing of kinred or bloud, by our first birth, but strangers from the wombe to God, going a whoring as soone as we are borne.

2. Chrif looked on forlorne sinners, and there is love in his two eyes; it may be that bowels of iron, in which lodgeth nothing of a man, or of naturall compaffion, would move a traveller to see, and not see a young child dying in his bloud: but (faith he) I saw thee, my heart, my bowels had eyes of love toward thee; there was tender compaffion in my very looke; my bowels within me, turned and s\woned at the cast of mine eye, when I saw thy misery.

3. Behold, and behold, he would owne his owne mercy and love; let Angels and Men wonder at it, that the great and infinite Majeftie of God, should condescend to looke on such base sinners, fo farre below the free love, and Majeftie of God. There is a behold, a signe put upon this doore; come hither Angels and Men, and wonder at the condescifion.

4. Thy time was a time of loving. What? of loving: it was a time of loathing; a time of love? when sinners were so base, so poore, wretched, so sinfully despicable, such enemies to God, in their minde by wicked works, Col.i.21. Dead in sins and trefpaffes, walking according to the course of this world, (an ill Compaflé to ftirre by) according to the Prince of the power of the ayre, the Spirit that now worketh in the children of dis-obedience? Was this a time of love? Yea, Chrif\vts love cannot be bowed or budded with any thing without Chrif; Its as strong as Chrif himfelfe, and sinne and hell can neither breake, nor counter-worke the love of Chrif; your hatted cannot countermand his imperious love.

5. It was not a time of fingle love, but it was a time of loves,
Thy time, Christ hath a time, and sinners have a time, when they
are ripe for mercy, it was a time of loves; of much loves, of much love. He loved us, and showed mercy on us, Eph.
2.4.8a καὶ ἔδωκεν ἀγάπην, for his great and manifold love, Cant. 7.
12. there I will give thee my loves. Cant. 6.2. Thy loves are better
then wine, V. 4. We will remember thy loves, more then wine. Its
a bundle, a wood of many loves that is in Christ. Then V. 5. I
spread my skirt over thee: He is a warm-hearted passenger, who in
a cold day, will take off his own garment, to cloth a naked fond-
ling, that he finds in the way; I (faith Christ) laid on thee a na-
ked sinner, the skirt of that love, wherewith the Father loved me. O what a strange word is that? Joh. 17. 26. I have de-
clared unto them thy name, and will declare it; that the love
wherewith thou hast loved me, may be in them, and I in them.
Its true, Christ could not bee stripped naked of the love, where-
with his Father loved him, and that love being essentiaall to God,
cannot be formally communicated to us, yet the fruit of it, is
ours; and the Lord Jesus spreds over his redeemed ones, a
lap of the same love and bowels, in regard of the fruits of free
love, which the Father did from eternity spread over him-
selves.

6. I covered (faith Christ) thy nakedness: O what a gar-
ment of Glory is the imputed righteousness of Christ? Bring
foorth the best robe, and put on him. This is the white rai-
ment that cloatheth the shame of our nakedness.

7. Tea I sware unto thee, and entred in covenant with
thee. Equals doe much, if they sware, and enter in covenant
with equals; But O humble Majestie, of an infinite God, who
would enter in covenant with sinners, wretched sinners, at our
worst condition, and would quiet our very unbelieving
thoughts of sinfull jealouie, with an oath of the most high,
who hath no greater to sware by then himself.

8. And thou wast mine, Hebr. thou wast for mee;
let a part for me. Heere stooping, and low condescending love
to owne sinners, and a claime and propriety on wretched and
farre off strangers, to name dying, bleeding, sinning, and God-
hating dust, and guilty-perishing clay, his owne proper goods.

9. Verf. 9. Then washed I thee with water. That Christ's so
daire hands should stoape to wash such blacke-skinned and de-
Sinners are drawn to Christ.

filed sinners, in either free justification, or in purging away the rotten blood, and filth of the daughter of Sin, in regeneration, maketh Good, that (to the free love of Christ, that which is blacke is faire and beautifull.)

10. And I annointed thee with oyle, free grace, and Christ dwelling by Faith, Ephes. 3. 17. in Saints, that are the flower, gold, and marrow of the Church, is a high expression of free love. Sinners are worse then withered and dry clay, without saving grace.

11. And to all these, Christ clothed his naked Church with broidered worke, fine linnen and sile, hee putteth bracelets on her hands; a chaine of gold of grace about her necke, a jewel on her forehead, eare-rings on her eares, and a beautifull crown on her head, the grace to profess Christ, and carry on the forehead, the name of the Father, of the Lambe, and of the New Jerusalem, the bride, the Lambs wife; before Men and Angells, is a faire ornament.

12. Beside, a name, and the perfume of a sweet and precious report in the World, addeth a lufter to the Saints, who are by nature the children of wrath, as well as others, Ezech. 16. 10, 11, 12, 13; 14. Ephes. 2. 1, 2, 3, 4, 5.

Pafs. 4. Its an abatement of Christ, that he who gives such a ransome to justice for free grace, should wait for a penny from sinners, that sinners must bid, and buy, and ingage him to give, and Christ say, You must give me more, I must fell, not give grace, for nothing. Your penny worthes cannot roll about that everlasting wheele of free grace, the decree of election, or bow, or breake Christs free heart to save you, rather then another.

2. There is no more proportion betweene wages and saving grace, then between wages and eternall glory. Now there is much debt in heaven more then on earth, but no merit at all in either heaven or earth, except Christ for all.Merit cannot grow in a land of grace.

3. Grace is the sinners gaine, but no gaine to Christ; Is it gaine to the Sunne, that all the earth borrowes light and Summer from it? Or to the clouds that they give raine to the earth? Or to the Fountains, that they yeeld water to men and beasts? Can yee make infinite Jesus Christ rich? Yee may addde to the Sea, though very little. The Creator could have made a fairer Sunne, then that which shines in the firmament, though it be faire enough. But the Mediator

That Christ is gracious, for hire is an aban of Christ.

Christ superlative.
Christ is a Saviour so moulded, and contrived, that its unposs-
ible to add to his beauty, excellency, loveliness; Man or An-
gels, could not with a choicer Redeemer, then Christ; if your
wages could add to him, he should bee needy, as you are.

Pos. 5. Free Grace is the loveliest piece in heaven or earth,
it makes us partakers of the Divine Nature. 2 Pet. i. 4. And
though the creature graced of God, keep an infinite distance from
God, and be not Goded, nor Christed, as some doe blasphem-
mously say. Yet it is considerable that there is a shaddow
(though but a shaddow) of proportion betweene that expres-
sion of Paul, 1 Cor. 15. 10. χαρίσται αλλὰ θεαί δόξα. By the
grace of God, I am that I am, and that which the Lord faith
of himselfe, Exod. 3. 14. speaking to Moses, יעה יתנש יתנש יתנש
I am that I am. Grace is but a borrowed accident of the crea-
ture; not heritage, not his essence. But Paul would say, all his
excellencie was from free grace. Were any indifferent behol-
der up in the highest Jerusalem after the day of judgement, to
see the company of the Lambe, and his court, to many thou-
sand pieces of clay, then clothed with highest grace, smiling on
the face of him that sits on the throne, made e ternall Kings,
that for glory and robes of grace, and the weighty crowne,you
cannot see a bit of clay, and yet originally, all these are but
glittering bits of clay, and graced dull; it should tyr e the be-
holder with admiration. O but the second Creation is a rare
piece of workmanship. But againe come and see that heaven of
wonders, the Man-Christ, who as man hath, 1. Fleth and
bloud, and a mans soule, as we have; but O so incomparably
wonderfull, as the grace of God without merit hath made the
man Christ. Grace hath exalted this man to a high throne, the
Godhead, in person dwelleth in this clay-tenant of endlesse glory,
and God speaks personally out of this man, and this Emman-
uel is God, and the man is so weighted with glory, as all that are
there, (and they be a faire and numerous company) are upon one
continued act of admiring, enjoying, praying, loving him, for
no leffe date, then endlesse eternity, and they can never be able
to pull their eyes off him. And then grace seene, enjoyed as
it groweth at the Well-head, up in Emmanuels highest and
newest land is of another straine, sweeter and more glorious
then downe here in the earth, which is not the element of grace,
they are but glimpses, borrowed shadownes, chips, and drops of grace that are here. That is a world of nothing, but Grace; all which I speke, to let us see, how farre free Grace is from base hire, and that we may not dare, to make Christ, who is an absolute free King, an hireling.

_Pos. 6._ Grace is not educed or extracted out of the potency of any created nature. Grace is borne in heaven, and came from the inmost of the heart of Christ; it hath neither feed nor parent on earth, therefore the Lord challengeth it as his owne, 2 Cor. 12.9. _The Lord said unto me, My grace is sufficient for thee._ 2 Tim. 1. 1. _The grace that is in Christ Jesus._ 1 Cor. 15.10. _The grace of God._ 2 Cor. 13.14. _The grace of the Lord Jesus Christ._ Gal. 1. 15. _He called me by his grace._ If we could engage the grace of God, or prevent it, then should grace be our birth; but grace is not essentall to Angels. Its a doubt if any creature can be capable by nature of any possibility natural to fin, it is much to know the just owner of grace who begot it? It came out of the eternall wombe and bowels of Jesus Christ.

_Quest._ But are there no preparations either of nature or at least of grace going before saving grace, and the soules being drawn to Christ?

_Ans._ That we may come to consider preparations or previous qualifications to conversion. Let us consider whether Christ coming to the soule hath need of an Usher.

_Asser. 1._ Dispositions going before conversion, come under a four-fold consideration. 1. As efficient causes, so some imagine them to be. 2. As materially and subjectively they dispose the soule to receive grace. 3. Formally or morally, either as parts of conversion, or moral preparations having a promise of conversion annexed to them. 4. As means in reference to the small cause, or to the Lords end in sending these before; and what is said of these, may have some truth proportionably in a Churches low condition or humiliation, before they be delivered. We may also speak here of dispositions going before the Lords renewed drawing of sinners already converted, after a fall, or under desertion, Cant. 1. _Draw me, we will run._

_Asser. 2._ No man but Pelagians, Arminians, and such do teach, if any shall improve their natural habilities to the uttermost, and stirre up themselves in good earnest to seeke the grace of conversion, and Christ the wisdom of God, they shall certainly, and

 Grace be one ly birth of heaven. What preparations goe before conversion.
Whether there be any preparations

and without miscarrying, find what they seek. 1. Because no man, not the finest and sweetest nature can ingage the grace of Christ, or with his penny or sweating, earne either the kingdom of grace, or glory, whether by way of merit of condignity, or congruity. Rom. 9. 16. So then, it is not in him that willeth, nor in him that runneth, but of God that showeth mercy. 1 Tim. 1. 9. Who hath saved us, and called us, with an holy calling, not according to our workes, but according to his own purpose and grace, which was given us in Christ Jesus, before the world began. So Ephes. 2. 1, 2, 4, 5. Tit. 3. 3, 4, 5. 

(2.) Because there is no shadow of any ingagement of promise on Gods part, or any word for it. Doth this by the strength of nature, and grace shall be given to you. 3. Nor are we allhamed to say with the Scripture, its as impossible to storme heaven, or make purchase of Christ, by the strength of nature, as for the dead man to take his grave in his two arms, and rise and lay death by him, and walke: Nor does this impossibility free the sinner from guiltinesse and rebukes. 1. Because it is a sinfully contracted inability, except we would deny original sinne. 2. Its voluntary in us, and the bondage that we love. 3. The Scripture both calleth it impossibility, and also rebukes it as finfull. 

After 2. All preparations even wrought in us, by the common and general restraining grace of God, can have no effective influence to produce our conversion, from the Scriptures allledged; for then should we be called, saved, and quickned, when we are dead in sinne, foolish, disobedient, and enemies to God, κατα τα έγχα ημών, and εξ ήρων των ει τινας ανήμματι έχετων ημεν, According to our works of righteousness which we had done, contrary to Ephes. 2. 1, 2, 3, 4, 5. 11. 12, 13. 2 Tim. 1. 9. Tit. 3. 3. (2.) Then common generall gifts might also engage Christs free grace. 3. Men might prevent Grace, and foretell Christ and his merits, which overturns the foundation of the Gospel, and cries down Christ and free Grace. 

After 4. All these foregoing endeavours and sweatings being void of Faith, cannot please God. Hebr. 11. 6. These who act in the strength of them, are yet in the flesh, and not in the Spirit,
Spirit, and so can doe nothing acceptable to God, being yet out of Christ, Rom. 8.8. Joh. 15.4, 5, 6. and the tree being corrupt, the fruit must be foure, and naught; humiliation, sorrow for sin, displeasure with our selves, that goe before conversion, can be no formal parts of conversion, nor any essential limbs, members or degrees of the new creature; nor so much as a stone or pin of the new building. Divines call them, gradus ad rem, initium materiale conversionis; non gradus in re, nec initium formale: For parts of the building remaine in the building; when the house is come to some perfect frame, all those bastard pieces, coming not from the new principle the new heart, Christ formed in the soule, are cast out as unprofitable. Paul, when he meets with Christ, casts off his filks and fattins, that hee was lordly of while hee was a Pharisee, as old rags, loffe and dung, and acts now with farre other principles and toolest. Its all new worke, after another Sampler; heaven worke in him now.

After 5. Those are not morall preparations which wee per- forme before conversion, nor have they any promise of Christ annexed to them; as, Hee that is humbled under sinne, shall be drawne to Christ: Hee that wiseth the Physician, shall be cured, and called to repentance: wee read of no such promise in the word. 2. A man not in Christ, is without the sphere or element of Christ, at the wrong side of the door of the shee-pfold, hee is not in Emanuels land; and all the promises of God are in Christ, Tea and Amen, 2 Cor. 1. 20. The whole stock of Gospel-promises are put in Christ, as the first Subject; and beleevers have them from Christ, at the second hand. Christ keeps, as the true Ark, the book of the Testament, the beleevers Bible. Its true, the new heart is promised to the elect, even while they are not in Christ, but they cannot make claime to that promise till they be first in Christ: but those promises are made, in a speciall manner, to Christ, as to the head of the redeemed, to be dispensed by Christ, to those onely whom the Father gave him before time. And as the promises are pecullar to Christ, so the persons and grace promised, both the one and the other, are due to Christ, and result from the Head, to those who in Gods decree onely shall be members; as righteousness, life eternall, and perseverance, are made to those that are members. 3. Many runne, and obtaine not, 1 Cor. 5. 24, 25, 26. Many strive to enter
enter in, and shall not be able. Luk. 13. 24. Many lay a foundation, and are not able to finish, Luk. 14. 29. Many hunt, and catch nothing: Many have tempests of conscience, as Cain, and Judas, who goe never one step further. When therefore Antinomians impute to us, that wee teach, That to desire to believe, is faith: To desire to pray, (a) is prayer. (b) They foulely mistake; for raw desires, and wishes after conversion, and Christ, are to us no more conversion, and the soules being drawn to Christ, then Esau's weeping for the blessing, was the blessing; or Balaam's wish to die the death of the righteous, was the happy end of such as died in the Lord. But the sincere desires and good will of justified persons, are accepted of the Lord, for the deed: and when Christ pronounceth such blessed as hunger for righteousness, wee say, in that sense, a sincere desire to pray, and believe, is materially, and by concomitancy, a neighbour, and neare of kin to believing, and praying. A virtuall or feminall intention to pray, believe, love Christ, doe his will, is in the seed, praying, believing; when the intention is supernaturall, and of the same kind with the act; as the seed is the tree: Wee say not so of naturall intentions and desires. As Abraham's sincere intention to offer his son, was the offering of his son; the widows casting in her mite, was, in her honest desire, the casting in of all that hee had; certainly, not all simply, that had been against charity toward her selfe: but (2) single desires, unsained aimes, weigh as much with Christ, as actions, in their reality. So wee say many are, in affections, Martyrs, who never die nor suffer loffe for Christ; because nothing is wanting on the part of such Saints, thus disposed, but that God call them to it. So Abraham offered his son Isaac to God; because Abraham did all on his part, and hee was not the cause, why hee was not offered and made an actual sacrifice to God; but Gods countermand and his forbidding was the cause, and nothing else.

After. 6. The humiliation and sorrow for sin, and desire of the Physician, by way of merit, or 2. by way of a moral disposition, having the favour of a Gospel-promise, doe no more render a soule nearer to Christ and having grace, then the want of these dispositions; for as a Horse, or an Ape, though they come nearer to some shadow of reason, and to mans nature, then the Stork, or the Affe, or then things veryd of life, as stones and
and the like; yet as there is required the like omnipotency to
turn an Ape into a Man, as to make a stone a some of Abra-
ham; so the like omnipotency of grace is required to turne an
unhumbled soule into a saved and redeemed Saint, as to turne
a proud Pharisee into a Saint. And merit is as farre to seek in
the one, as the other. So an unconverted sinner, though some
way humbled, if the Lord of free grace should convert him,
were no lesse obliged to free grace, and no lesse from laying
any tye or bands of merits, or obligation, by way of promise,
on Christ, for his conversion, then a stone made a believing
some of Abraham, should be in the same case of conversion.
And 3. the humbled soule, for ought hee knowes, (I speak of
legall humiliation) hath no more any Gospell-title or promise
that saving grace shall be given to him, even of meere grace,
upon condition of his humiliation, or externall hearing, or de-
sire of the Physician, then the proud Pharisee. Yet as the bo-
dy framed and organized is in a nearer disposition to be a house
to receive the soule, then a stone, or a block; so is an humbled
and dejected soule, such as cast-down Saul, and the bowed-
down Jailer, and those that were pricked in their hearts, Act.
2. in the moment before their conversion were nearer to con-
version, and in regard of passive and materiall dispositions made
by the Law-worke, readier to receive the impression and new
life of Christ formed in them, then the blaspheming Jews.
Act. 13. and the proud Pharisees, who despis the counsell of
God, and would not be baptized, Luk. 7. 30. There be some pre-
paratory colours in dying of cloth, as blue, that dispose the cloth
for other colours more easily; so is it here: And a fish that hath
swallowed the bait, and is in the bosome of the net, is nearer
being taken, then a fish free and swimming in the Ocean; yet
a fish may break the net, and cut the angle, and not be taken. A
legally-fitted man may be not farre from the Kingdom of God,
Mar. 12. 34. and yet never enter in. And those same dispositions,
in relation to Gods end in saving the elect, are often means,
and disposing occasions, fitting soules for conversion: though
some be like a piece of gold lying in the dirt, yet it is both true
metall, and hath the Kings stamp on it, and is of equall worth
with that which goeth currant in the market. So, in regard of
Gods eternall election, many are in the way of sin, and not con-
verted as yet, notwithstanding all the lufter of fore-going pre-
par-
Whether there be any preparations, though they be as truely the elect of God, as either those that are converted, yea or glorified in heaven; yet their preparations doe lead them, in regard of an higher power, (that they fee not) to saving grace. And for any thing revealed to us, God ordinarily prepares men by the Law, and some previous dispositions, before they be drawne to Christ. I dare not peremptorily say, that God useth no prerogative Royall, or no priviledges of Soveraignty, in the conversion of some who find mercy between the water and the bridge; yea, I think that Christ comes to some like a Roe, or a young Hart, skipping and leaping over hills and mountains, and paseth over his owne set line, and snatcheth them out of hell, without these preparations; at least, hee works them suddenly: And I see no inconvenience, but as in Gods wayes of nature, hee can make dispensations to himselfe, so in the wayes of grace, wee cannot find him out. However, sure of crabbed and knotty timber hee makes new buildings; and it is very base and untoward clay that Christ, who maketh all things new, cannot frame a vessell of mercy of. To change one specie or kind of a creature into another, a lyon into a lamb, and to cause the wolfe and the lamb dwell together, and the lepord lie down with the kid, and the calf and the young lyon and the faling together, and a little child to lead them, is the proper work of Omnipotency, whatever be the preparations, or undisposition of sinners.

After 7. Not any Protestant Divines, I know, make true repentance a worke of the Law, going before faith in Christ.

1. The Law speakes not one word of Repentance; but faith, either doe, or die. Repentance is an Evangelike ingredient in a Saint.

2. Christ was made a Prince, and exalted to give repentance, Act. 5. 31. and the Law as the Law, hath not one word of Christ, though it cannot contradict Christ, except we say, that there bee two contradictory wills in Christ, which were blasphemy; but some dispositions before conversion, I conceive Antinomians yeeld to us. For one faith, a speaking of the manner of his conversion. One maine thing, I am sure, was to get some soule-saying-comfort, that moved mee to reveale my troubled conscience to godly Ministers, and not in generall to allay my trouble. Yet I can make good from Scripture, that this desire can be in no unconverted soule: a Phylistian that mistakes the cure doctrinally, will prove a confounding comforter.
And another faith. The persons capable of justification are such, as truly feel what lost creatures they are in themselves, and in all their works: this is all the preparative condition that God requireth on our part, to this high and heavenly works, for hereby is a man truly humbled in himselfe, of whom God speaketh, saying, —I dwell with him that is of a humble Spirit, &c. To make persons capable of justification, here is required a true feeling that they are lost in themselves, and in all their works. But this can be no preparative condition of justification, as Eaton faith, Because true feeling must follow Faith, not goe before it. And true feeling is proper to justified persons; nothing going before justification, and so, which is found in unjustified persons, can be proper to justified persons only. Antinomians say, Sinners as Sinners, and consequently all sinners are to believe justification in Christ, without any foregoing preparation. This man faith, Prepared and feeling persons that are sensible of sin, are only capable of justification. To truely feel a lost condition, cannot beall the Preparative condition, for the word hath annexed no promise of justification to the unjustified, who shall feel his lost condition. For the place Esai 57. speaketh of a justified sinner, not of an unjustified, who is only prepared for justification. Because God dwells in this humbled soule, then he must be justified and converted. Ephes. 3. 17. That Christ may dwell in your heart by faith. This is a liver by faith, and so justified; the just shall live by faith, Habak. 2. 4. Rom. 1. 17. Gal. 3. 11. Hebr. 10. 38. And he must live by Faith, whom the high and loftie One revives.

Object. 1. But to bid a troubled soule be humbled for sin, and pray, and set upon duties, and speake nothing of Christ to them; whereas poore soules cannot pray in that condition, is to teach them to seeke righteousness in themselves.

Ans. 1. Satan cannot say, that wee teach any to set on duties, and to doe duties, and as their righteousness before God, and as the way to finde rest and peace for their soules, and that speaking nothing of Christ, we disclaime as Antichristian and Pharisaical. It is no in our selves... argument, but the Arminian objection against free Grace, not so bid a troubled soule pray, because he cannot pray without...
the Spirit, for Peter, Act. 8. bids Simon Magnus, who was in
the gait of bitterness, pray, yet without the Spirit, he could
not pray. Antinomians exhort troubled souls, though not con-
verted, to believe in Christ. Yet they are as unable to believe
without the Spirit, as to pray without the Spirit. 4. To bid
them set on Evangelike duties, without trusting in them, that is,
to feel their lost condition, to despair of salvation in them-
selves, to looke a farre off to Christ, to desire him, are the set
way that Christ walkes in, to fit us for saving Grace.

Object. 2. Dispaire of salvation in my selte, is a part of
Faith, so you exhort the troubled in minde at first to be-

**Answ.** Not so: Judas and Cain both dispaire of salvation
in themselves, yet had they no part of saving faith. Its un-
possible that any can rely on Christ while they leave restig
on false bottemes; Faith is a seeling and a swimming, Ships
cannot seyle on mountaines, its unpossible to swim on drie
land; as it is impossible to have a soule, and not to have a
love; so we cannot have a love to lye by us, as uncleffe; but
a lover we must have, and Christs worke of conversion is or-
derly; as first to blowe, and pluck up, so then to low and plant;
and first, to take the soule off old lovers. We are on a way of
gadding to secke lovers. Jer. 2. 36. On a high and loftie
mountaine to set our bed, Esa 57. 7. God muft traw thornes
and briars in our love-bed, and take Ephraim off his Idols,
Hof. 14. 6. and from riding on horses, and make the soule as
white and cleane paper, that Christ may print a new lover on
it. Therefore its young mortification in the blossome, to give
halfe a refusal to all old lovers; this is Christs ayme, Cant. 4.
8. Come from the Lyons dens, and the Mountains of Leo-
apards with me.

**Object. 3.** Desires to pray and beleive, being sometimes cold,
sometimes none at all, cannot satisfie a troubled soule. I must
have besides desires, indeavours: And desires to desire, and
sorrow, because I cannot sorrow for some, are but Legal
works; not such as are required in a broken heart.

**Answ.** Desires going before conversion, are nothing leffe,
then satisfactory, nor are they such as can calme a storming
conscience: he knowes not Christ, who dreams that a wake-
ned conscience, can bee calmed with any thing, leffe then the
bloud
blood of Jesus Christ, that speaks better things than the
blood of Abel. Never Protestants Divines promise soule-rest
in preparations, that are wrought by the law. 2. If Antino-
miains can give soule-rest to troubled consciences, by all the pro-
mises of the Gospel, and raise up the Spirits of Judas, or
Cain to found comfort, let them be doing; yea, or to weak-
afflicted soules: while the Spirit blowes right down from the
Advocat of sinners, at the right hand of God, we much doubt.
Sure there is a lock on a troubled conscience, that the Gospel-
letter, or the tongue of Man or Angel can be no key to open.
Christ hath referred a way of his owne to give satisfaction to
afflicted Spirits. But the question is now, supposing yee deal
with unconverted men, whether or no yee are not. First,
to convince them of the curses of the Law to come on them,
to humble them, and to chafe them to Christ; and if to bid
them be humbled, and know their dangerous condition, the
state of damnation; and set to these preparatory duties, be to
reach them to seeke righteousness in themselves. Wee an-
swer no.

Object. 4. If we preach wrath to believers, we must ei-
ther make them believe, they lye under that wrath, or no; if
they be not under that wrath, we bad as good hold our tongues,
if we say, if they commit these and these sinnes, they are
damned; and except they performe such and such duties, and
except they walk thus and thus holily, and doe these and these
good works, they shall come under wrath, or at least: God
will be Angry with them; what doe we in this, but abuse the
Scriptures? We undoe all that Christ hath done, we belye God,
and tell believers that they are under a covenant of works.
—I would have wrath preached to believers, that they may
abstaine from sinne, because they are delivered from wrath,
not that they may be delivered from wrath; for God hath
sworne, Iai 54. as the world shall be no more destroyed with
waters, so he will be no more wrath with his people.

Answ. 1. Wee are to make believers know if they be-
leave not, and walke not worthy of Christ, in all holy duties;
their faith is a fancie, and a dead faith, and the wrath of God
abides on them, and they are not believers. 2. Though they
be believers, wrath must be preached to them, and is preach-
ed to them every where in the New Testament; as death,
Rom.
Whether there be any preparations

Ro. 6.21, 22. damnation, Ro. 14.23. the wrath of God, Ephes. 5. 6. condemnation, 2 Thel. 1.8. perdition, flaming fire, eternall fire, 1 Cor. 3.17. 1 Cor. 11.32. 34. Jude 7, 8. 1 Tim. 6.9. 1 Cor. 16.22.
to the end they may make sure their calling and election. 3. What is this, but to make a mock of all the threatenings of the Gospel? For by this argument, the threatenings are not to be preached to the Elect before their conversion, except wee would make them believe a ly, that they are reprobats, and under wrath, when they are under no wrath at all, but from eternity were delivered from wrath, nor should the Gospel-threatenings be preached to reprobats. Why? shew mee one word where Pastors are bidden tell men they are to believe, they are reprobats, and under eternall wrath, peremptorily, except wee know them to have sinned against the Holy Ghost. 4. Nor is deliverance from wrath to be believed as absolutely by us; whether we believe and walke worthy of Christ, or doe no such thing, but walke after the flesh, as we are to believe the world shall never be destroyed with waters; that is, a comparison to strengthen the people's weak faith. Else I retort it thus, whether the world believe in Christ, or not, they shall never be drowned with water, and that we are to believe absolutely. Then by this reason, whether men believe on Christ, or no, there is no condemnation, or wrath to be feared. The contrary is expressely, Joh. 3. 18. 36. I take the mystery to be this; Antinomians, would have no morall, no Ceremoniall Law preached at all; and therefore one of them writeth expressely. 1. That there be no commandements under the Gospel. 2. No threatenings or penalties at all. 3. That the whole Law of Moses Morall, as well as Ceremoniall, is abrogated under the Gospel. That is a merrie life.

Object. 5. Other Preachers bid the troubled soule be sorry for sinne, lead a better life, and all shall be well.

Answ. Such as lead not men to Christ, with their sorrow for sin, or to any good life, that is not, or fits not for the life of faith, are none of ours, but the Antinomians.

Object. 6. But others bid the troubled soule believe, but he must first seek in himselfe qualifications, or conditions, but this is to will them to walke in the light of their own sparks.

Answ. If to bid men abstaine from flagitious sinnnes, and from seeking glory of men, that are both neck-breakes of faith,
before a sinner be drawn to Christ.

Job. 5. 44. and bring men under eternall displeasure, both before, and after we beleue, be to walk in the light of our own Sparks; then when the Lord forbids thee in his Law, and commandeth both the beleever and unbeleever, the contrary vertues he must counsell the same with us. To beleeve and not be humbled, and despaire of salvation in your selfe, is to presume, he that beleeveth right is cast on that brokken board, like a ship-broken man, either must I cast my selfe on the Rock Christ, or then drown eternally and perish: The unjust Steward was at, (what shall I doe) ere he came to a wise resolution; to goe the road way that Christ leades all beleevers, is not to walke in the light of our own sparks. Its one thing to seeke qualifications of our selves, trusting in them; and another thing to seeke qualifications in our selves, as preparatory duties wrought by Christ's grace; the former we disclaime, not the latter.

Object. 7. I will relate mine own experience. First, when Saltmarthes I was minded to make away my selfe, for my sinne; the Lord owne expérience into my minde this word. I have loved thee with an everlasting love. Ab thought I then, hath God loved me with such an everlasting love, and shall I sin against such a God? 2. Many doubts and fears arose from the examination of my self, I was afraid of being deluded. 3. The Promise, Esai. 55. 1, did sweetly stay my heart, Christ in his ordinances witnessed to me, that he was mine. 4. I went on for some time full of joy. 5. I was in feares againe, that I could not pray, but I had a promise, I will fullfille the desires of them that feare me, &c.

Answ. The method of the conversion of a deluded Antinomian, is no rule to others. 2. Nor doe I thinke that God keeps one way with all, especially, when this mans first step is from nature, and thoughts of selfe-murther, up to the Lambs booke of life, the secret of eternall election in the breath of God, I have loved thee with an eternal love. How knew the Author this to bee God's voice from a qualification in his soule? It kept him from selle-murther, Yee see qualifications in our selfe, which the Author faith is the way of Legall Preachers, beleuvaie. The Antinomian faith is more presumption, and to are required in any that beleue. 2. It is utterly false that the Gospel-faith commanded to all the Elect and Reprobate, is the apprehention of God's eternall love to me in particular.
the Scripture faith no such thing. Experience contrary to Scripture can be no leading rule. So the Antinomian way of conversion is, that every soule-troubled for sinne, Elect, or Reprobate, is immediatly, without any foregoing preparations, or humiliation, or worke of the law, to beleev that God loved him with an everlasting love. A manifest lie, for so Reprobats are to beleev a ly, as the first Gospel-truth. This is I confess a honey-way, and so Evangelike, that all the damned are to beleev, that God did beare to them the same everlasting good will and love he had in heart toward Jacob. 2. All Reprobates may abstinence from selfe-murther, out of this principle, of the Lords everlasting love of election, revealed immediately, at first without any previous signes, or qualificati- ons going before. 3. The Gospel wee teach, faith eternall election, is that secret in the heart of the Lambe, called his booke; so as really God first loves and chooseth the sinner to salvation, and we are blacked with hell, lying amongst the pots, till Christ take us up, and wash, and lick the Leopard Spots off us; but to our sense and apprehension; wee first love and choose him as our onely liking, and then by our faith, and his love on us, we know he hath first loved us, with an everlasting love: but there be many turnings, windings, ups, and and downes, ere it come to this. I have not heard of such an experience, that at the first, without any more adoe, forthwith, the Lord faith, Come up hither, I will cause thee read thy name in the Lambs booke of life; The same Author faith, Election is the secret of God, and belongeth to the Lord. Pag. 104. and shall the believing of the love of election to glory bee the first Medicine that you give to all troubled confciences, Elect and Reprobate? This is to quench the fire, by casting in oyle; but if Antinomians take two wayes, one with the unconverted Elect, troubled in conscience; another with unconverted Reprobats, so troubled; we should bee glad to heare these two new wayes. 4. In the second place, (he is so well acquainted with the way of the Spirit, as if through the case- ment of the Cabinet-counsell of God, he had seene and reckoned on his fingers all the steps of the staires;) he faith, He had many doubts and feares to be deluded; that is, hee doubted if his faith was true and saving: for this is all the delusion to be feared upon self-examination; So Pag.24. c.2. But you may read.
read his words, chap. 5. pag. 93. I find not any (asith the same
Author) in the whole course of Christ's preaching, or the Dis-
ciples, when they preached to them to believe, asking the que-
tion, whether they believed, or not. then it is like this experi-
ence finds no warrant or precedent in the Saints to whom
Christ and the Apostles preached. 5. The sweet witnessing
of the Spirit, from E|sai 55. 1. Ho, every one that thirsts,
there is no law-worke preparing, no needle making a hole be-
fore Christ should few together the sides of the wound. Its
but a delusion. 1. Because E|sai 61. 1. no whole-hearted sinners
meet with Christ; none come at first laughing to Christ, all that
come to Jesus for helpe, come with the teare in their eye. 2.
To come dry and withered to the waters, E|sai 55. 1. is the
required preparation. 3. The gold in a beggars purse in great
abundance is to be suspected for stollen gold, because he labou-
red not for it. This, I say not, because preparations, and
sweatings, and running, that goe before conversion, are merits,
or such as deserve conversion, or that conversion is due to them.
Antinomians impute this to us; but unjustly, I humbly con-
ceive it not to be the doctrine of Luther, Calvins, or Prote-
stants, which Libertines charge us with: that I may clear us
in this, let these propositions speake for us.

Propof. 1. We cannot receive the Spirit, by the preach-
ing of the Law, and covenant of Works; but by the hearing
of the promises of the Gospel, Gal. 3. The Law it's alone, can
chase men from Christ, but never make a new creature: nor
can the letter of the Gospel without the Spirit doe it.

Propof. 2. when we looke for any thing in our selves, or
thinke that an unrenewed man is a confiding person to pur-
chase Christ, we bewilder our selves, and vanish in foolish-
ness: This wrong Libertines doe us; from which wee are
as farre as the East from the West.

Propof. 3. It is not our doctrine, but the weaknesse of
sinners, and of the flesh, that we should be hie to Christ, and
stand aloofe from the Phylistian, because of the desperate con-
dition of our diseafe. This is, as if one should say, it is not
fit for the naked to goe to him who offereth white linnen to
cloath him, nor that the poore should goe to him, who would
be glad, you would take his fine gold off his hand, or to say, let
not
Whether there be any preparations

not a young plant, but let it lye above earth, till you see if it beare fruit. Unworthinesse in the court of justice is a good plea, why Christ should call us off; but unworthyinesse felt, though not savingly, is as good a ground to cast your selfe on Christ, as poverty, want, and weakenesse, in place of a Statute, and act of Parliament to beg, though the letter of the Law forbid any to beg.

Propos. 4. Acting and doing though neither savingly, nor soundly, is not merit of grace, yet not contrary to grace; to obey the law of nature, to give almes, is not against grace. Libertines should not reject this, though it be not all, but a most poore All to engage Christ.

Propos. 5. Faith is a morall condition of life eternall, and wrought in us by the free grace of God. I never saw a contradiction between a condition wrought by irresistible grace, and the gift, or free grace of life eternall; for life eternall given in the law, and Adams doing and performing by the irresistible acting and affilting of God, are not contrary; yet the former was never merit, but grace; the latter was Legall doing.

Propos. 6. We doe receive the promise of willing and doing, wrought immediatly in us, according to the good will and most free grace of Christ, and yet we are agents, and worke under Christ.

Propos. 7. Luther (for I could fill a booke with citations) Calvin, and all our Protestant Divines, are for qualifications void of merit, or promise, before conversion, and for gracious conditions after conversion under the Gospel. Antinomians belie Luther.

Propos. 8. Antinomians yeeld the preaching of the Law, and preparations before conversion, and conditions after, and peace from signes of sanctification, &c. yet they are to be reputed enemies to grace and holinesse, and turne all sanctification in their imaginary faith and justification, of which they are utterly ignorant. Never Antinomian knew rightly what free justification is.

Propos. 9. Immediate resting on Christ for all wee doe, and drawing of comfort from the testimony of a good conscience, are not contrary.

Propos. 10. Holinesse idolized or trusted in, is to make Christ, the alone Saviour, no Saviour.

Propos. 11.
Propos. 11. God is not provoked to reprobate whom hee electd from eternity, by new sins; yet is hee displeased with Davids adultery so farre, as to correct him for it; and Solomon for his back-slaids, with the rod of men.

Propos. 12. Works before justification please not God; but it followes not, that God keeps not such an order, as sense of sin, though not saving, should goe before pardon and conversion; no more then because Adams sin pleased not God, therefore it should not goe before the Sons taking on our flesh. If we are not to doe, nor act any thing, before conversion, neither to heare, conferre, know our sinfull condition, nor be humbled for sin, despaire of salvation in our selves, because these are not merits before conversion, nor can they procure conversion to us; neither are wee after conversion to beleive, for beleewing cannot merit righteousnesse and life eternall, nor are we to heare, pray, be patient, rejoice in tribulation, for not any of these can procure life eternall to us: And why is not the doing of the one, as well as the other, a seeking righteousnesse in our selves?

Propos. 13. The promise of Christ's comming in the flesh, and of giving a new heart, are absolute promises; the former requireth no order of providence, but that sin goe before redemption: the latter requireth an order of providence, not of any Gospel-promise, or merit, in any sort; there never was, never can be merit between a meere creature and God.

Propos. 14. There is no faith, no act of Christ's coyn, or of the right stamp before justification.

Propos. 15. Wee are justified in Christ virtually, as in the publike Head, when hee rose againe and was justified in the Scriptures sense, in the Epistle to the Romans and Galathians; not that faith is the forsmall cause, or any merit in justification, but because it lays hold on imputed righteousnesse, which is the forsmall cause of our justification. Wee are justified in our own sense and feeling, not by faith simply, (because wee may beleve, and neither know that wee beleve, nor be sensible of our justification) but as wee know that wee beleve; whether this knowledge result from the light of faith, or from signes, as meanes of our knowledge. 5. Justification by way of declaration.
tion to others, is not so infallible, as that the Scripture calls it justification, properly so named.

Object. 8. I was, sixthly, in hearing the word shined upon, by a sweet witnessing of the Spirit. But O how I did strive against this work! I was called upon, but I put away all promises of mercy from me; I may justly say, The Lord saved me, whether I would or no. Sometimes I was dead, and could not pray; sometimes so quickened, that I thought that I could have spent a whole night in prayer to God.

Answ. 1. If the faith of the eternall love of free election was his first conversion, no wonder bee was shined upon with light. But it was not Scripture-light, but wild fire; for the method of Christ's drawing in the Scripture is not Enthusiastical, up at secret election at first. There is no doubt wee put Christ away from us after conversion, Cant. 5. 1. and that so Christ saves us against our will. That the principle of saving is free grace, 2. that free will is neither free nor willing till Christ first draw us, till hee renew and work upon the will: But I feare Antinomians will have free will a block to doe nothing at all; If Christ (a) will let me sinne, (lay they) let him look to it, upon his honour be it. And, (b) Faith justifies an unbeliever; that is, that faith that is in Christ, justifieth me who have no faith in my selfe. And, (c) It is legal to say wee act in the strength of Christ. And, (d) To take delight in the holy service of God, is to goe a whoring from God. And, A man (e) may not be exhorted to any duty, because hee hath no power to doe it. And, (f) The Spirit acts most in the Saints, when they endeavour least. And, (g) In the conversion of a sinner, the faculties of the soule and working thereof are destroyed, and made to cease. Yea, faith the Bright Starre, cap. 7. pag. 20. The naked influence of God annihilates all the acts of the soule. Cap. 4. pag. 28. Boyling desires after Christ, favours too much of action; — hindereth the soule to be perfectly illuminated, and to arise to the rose kisses and chaste embraces of her Bridegome.

Antinomians make the Saints блокs in all the good they doe.

(a) Riff, reign, and rule, un savoury speech.
(b) Er. 68.
(c) Er. 52.
(d) Er. 57. 11.
(e) Er. 59.
(f) Er. 43.
(g) Er. 1.

(h) Er. 2.
(i) Saltmarsh. Free grace,
cap. 49. p. 179.

(h) Theol. German. cap. 5. pag. 9, 10. and (i) In place of them the Holy Ghost works. And this (i) Author faith, The Spirit of adoption works not freely, when men are in bondage to some outward circumstances of worship, as time, place, or persons, that they cannot pray but at such hours, or in such places, &c. Protestant Divines teach no such thing. But his aime is to let
on foot the *Familists* (k) Doctrine, That wee are not bound to (k) Resign, keep a constant course of prayer in our Families, or privately, &c. or. 49. unless the Spirit stirre us up thereunto. Saltmarsh faith, bee pg. 9. thought bee could have spent a whole night in prayer; but t. whether bee did so or no bee expresseth not, left bee should contradict his Brethren the *Familists* of New-England, who teach, That to take delight in the service of God, is to goe a whoring from God. 2. It would be asked, Whether this fit was on him before, or after his conversion? To say before, would seeme a delusion, or a preparation of eminency: if after conversion, its to no purpose, except to be a mark of a converted man. And *Antinomians* have no stomack to Marks: nor belongs it to his conversion; which hee relates. It is true, wee cannot tye the Spirit to our hours; but then all the Lords-day-worship, all set hours at morn or at night, in private or in families, set times and hours for the Churches praying, preaching, hearing, conference, reading, were unlawfull; for wee cannot shunt the Spirit to a set time, nor are wee tyed to time, except to the Christian Sabbath. Some may say, Its no charity to impute *Familists* errors of New-England to *Antinomians* here. Anfw. Seeing Saltmarsh and others here doe openly owne *Antinomian* Doctrine as the way of Free grace, they are to be charged with all those, till they cleare themselves, or refute those blasphemies; which they have never done to this day.

Object. 9. I seldom desired pardon of sin, till I were fitted for mercies; but now I see wee are pardoned freely. O rest not in your owne duties.

Anfw. To desire pardon of sin before we are fitted for pardon, by no Divinity is contrary to free pardon, though such desires be fruitless, as coming from no gracious principles.

After. 8. To beleveve and take Christ because I am a needy sinner, is one thing; and to beleveve, because I am fitted for mercy and humbled, is another thing: This latter wee disclaime. Preparations are no righteouselffe of ours; nor is it our Doctrine to desire any to rest on preparations, or to make them causes, foundations, or formalia media, formall meanes of faith: they hold forth the meere order and method of graces working; not to desire pardon, but in Gods way of fore-going humiliation, is nothing contrary, but sweetly subordinate to free pardon.
pardon. And to **cure too suddenly wounds**, and to honey secure and proud sinners, and sweeten and oyle a Pharifee, and to reach the **Mediators** bloud to an unhumbled soule, is but to turne the Gospel into a charme; and when, by Magick, you have drawne all the bloud out of the sick mans veines, then to mixe his bloud with sweet poyson, and cause him drinke, and swell, and say you have made him healthie and fat. Now Peter, *Act. 2.* poured vineger and wine at first on the wounds of his hearers, when hee said, Yee murthred the Lord of glory; and they were pricked in their heart. This is the Law's work, *Rom. 3.* to condemne and stop the sinners mouth. And you cannot say that Peter failed in curing too suddenly; because hee preached first the Law, to wound and prick them, for that they crucified the Lord of glory, before hee preached the Gospel of beleefe and *Baptisme.* And the Lord rebuking *Saul* from heaven, convincing him of perfection, casting him downe to the ground, striking him blind, while hee trembled: And the Lords dealing with the *Page* was fouer work, then proposing and pouring the Gospel oyle and honey of freely imputed righteousnesse in their wounds at the first; and a close unbottoming them of their own righteousnesse. And the Lords way of justifying *Jews* and *Gentiles,* is a Law-way, as touching the order, *Rom. 3.* Having proved all to be under sin, *Verl. 9, 10, 11, 12, 13, 14, 15, 16, 17, 18.* hee faith, *Verl. 19.* Now wee know that what things ever the Law faith, it faith to them who are under the Law, that every mouth may be stopped, and all the world become guilty before God. Indeed, if they be convinced of sin by the Spirit, and so converted, and yet under trouble of mind, a pound of the Gospel, for one ounce weight of the Law, is fit for them. But **Antinomians** erre, not knowing the *Scriptures,* in dreaming that converted soules are so from under the Law, that they have no more to doe with the Law, no more then Angels and glorified Saints; so as the letter of the Gospel doth not lead them, but some immediate acting of the Spirit. And that there is no commandement under the Gospel, but to beleeve onely. That 3. mortification and new obedience, as *M. Town* and others say, is but faith in Christ, and not abstinence from worldly lusts that warre against the soule. 4. That the Gospel commandeth nothing, but persuadeth rather, that we may be *Libertines* and serve the flesh, and beleive, and be saved. 5. That
5. That God hath made no covenant with us under the Gospel; the Gospel is all promise, that we shall be carried as mere patients to heaven, in a chariot of love. 6. That the way is not strait and narrow, but Christ hath done all to our hands. 7. That its Legall, not Gospel-conversion, to keep the soul so long under the Law for humiliation, contrition and confession, and then bring them to the Gospel: whereas we teach, that the Law purely and unmixed, without all Gospel, is not to be used as a dyet-potion, onely to purge, never to let the unconverted heare one Gospel-promise. It is true, Peter preached not Law to Cornelius, nor Philip to the Eunuch, nor Ananias to Paul; but these were all converted afore-hand. Wee think the unconverted man knowes neither contrition nor confession at right. But I was more confirmed that the way of Antinomians is for the flesh, not for the Gospel, when I read that M. Crispes (a) expounding Confession, 1. Joh. 1. maketh it no humble acknowledging that the sinner in person hath sinned, and so is under wrath eternall, if God should judge him, but hee maketh it a part of faith, by which a sinner beleeveth and confesseth, that Christ paided for his sin, and hee is pardoned in him. Sure Confession in Scripture is no such thing; Ezra 10.1. Neh.9. on of sins, flesh-

2. In Scripture, confession of sins is opposed to covering of sin, y. and not forsaking of it, Pro. 28. Job's a sought not such a confession of Achan. James commands not such a Confession. Daniel's, Ezra's, Peter's confession were somother thing. Joh. 1.20. Acts.19.18. Heb.11.13. Pro.28.13. 1 Job.4.2. Mar.3. 6. Job.7.19. Dan.9.4. Rom.10.10. 1 Tim.6.13. Psal.32. 5. Jam.5.16. Levit.5.5. chap.16.21. & 26.46. 2 Chron.6.24. In which places, faith and confession of sins cannot be one; nor are wee justified by confession, as by faith. But these men have learned to pervert the Scriptures.

After. 9. There be more vehement stirrings and wrestlings in a natural spirit under the Law; as the bullock is most unruly at the first yoking: and greene wood casts most smoke. Paul, Rom. 7. was slaine by the Law; but this makes more way for Christ: and though it do not morally offend, and facilitate the new birth; yet it ripeneth the out-breaking. Preparations are penall, to subdue; not morall, to deserve or merit; nor conditionall, to engage Christ to convert, or to facilitate conversion.

L1 After. 10. 

The right use of preparations, to facilitate, not to merit.
Of preparations before we be drawn to Christ.

Redemption hath no fore-going preparations; Conversion hath.

(1 Saltmarsh, Free Grace, cap. 51. p. 184, 185.)

Vel specificative, vel reduplicative.

How the promises of the Gospel are held forth to sinners, as sinners, hath a two-fold sense: 1. As that they be sinners, and all in a sinfull condition to whom the promises are held forth. This is most true and sound. The Kingdom of grace is an Hospitall and Guest-house of sick ones, fit for the art and mercy of the Physician Christ. 2. So as they are all immediately to beleive and apply Christ and the promises, who are sinners; and there be nothing required of sinners, but that they may all immediately challenge interest in Christ, after their owne way and order, without humiliation, or any Law-work. In this sense, it is most false, that the Promises are held forth to sinners, as sinners; because then Christ should bee held forth to all sinners, Americans, Indians, and sinners who never, by the leaft rumor, heard one word of Christ. 2. Peter desires not Simon Magnus to beleive that God had loved him, in Christ Jesus, with an everlasting love; nor doth the Gospel promise, offer immediately soule-reft to the hardened, and proud sinner, wallowing in his lusts, as hee is a hardened sinner; nor is the acceptable yeare of the Lord proclaimed, nor beauty and the oyle of joy offered immediately to any, but to those who are weary and laden, and who mourne in Sion, and wallow in ashes, Mat. 11. 28, 29, 30, Esay 61. 1, 2, 3. Its true, to all within the visible Church, Christ is offered without price or money; but to be received after Christ's fashion and order, not after our order: that is, after the soule is under selfe-despaire of salvation, and in the sinners moneth, when hee hath been with childe of hell. I grant, in regard of time, sinners cannot come too soon to Christ, nor too early to Wisdom; but in regard of order, many come too soon, and unprepared. Simon Magnus too soon beleived. Saltmarsh saith, Hee mis-believed too soon; for he falsely beleived: none can beleive too soon. Answ. To beleive too soon, is to mis-believe; and Saltmarsh and Antinomians teach
Of preparations before we be drawn to Christ.

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teach us the method of false-believing, when they teach us too foone to beleive; that is, to beleive that God hath loved you (be yee what yee will, Simon Magus, Judas, or others) with an everlasting love; for that is the Antinomian Faith. Simon Magus is without any fore-going humiliation, or sense of sin, or false-despair, to beleive hee was no lesse written in the Lambs book of life from eternity, then Peter; and this hee cannot beleive soon enough. I say, neither soon or late ought a reprobate to beleive any such thing. A covetous man, who had great possesions, had not yet bidden fare-well to his old god Mammon, when hee came to Christ; therefore hee departed sad from Christ. Another came before hee had buried his father; and some come, Luk.14. 28,29. before they advise with their strength, and what Christ will cost them. I desire I be not mistaken: none can be thoroughly fitted for Christ, before hee come to Christ; but it is as true, some would buy the pearle before they fell all they have, which is not the wise Merchants part: and they erre fouly who argue thus, If I were not a sinner, or if my sinnes were lesse hainous, and so I were lesse unworthy, I would come to Christ and beleve; but ah, I am so grievous an offender, and so unworthy, that I cannot goe. Their Antecedent is true, but the Consequence is naught and wicked. It is true, I am sicke, and good that I both say and feele that I am sicke; but, ergo, I cannot, I will not goe to the Physician, that is wicked Logick, and the contrary conseqence is good: whereas the other conseqence is a seeking of righteousnesse in our selves. 2. Another false ground is here laid by Libertines, That wee place worth and righteousness in Preparations; or, 2. That Preparations make us lesse unworthy, and lesse sinners. But Preparations are not in any fort to us money nor hire; wee value them as dung, and sin; yet such sin, as sickness is in relation to physick. 2. Preparations remove not one dram, or twelfth part of an ounce of guiltinesse, or sin. Christ, in practice of Free-grace, not by Law, yea not by promise, gives grace to the thus prepared, and often hee denies it also: Yea, and there is a good houre appointed by God, when Christ comes. Other Physicians take diseases so early as they can, left the malice of the disease over-come art; but Christ lets sin of purpose ripen, to the eleventh houre, often to the twelfth houre: Hee knowes his art can over-take and out-run seven devils, most easily. The omni-
ommnipotency of grace knowes no such thing, as more or lesse
pardonable in sin.; yea of purpose to heighten grace, that sin-
fulnesse may contend: with grace, and be overcome, the Gentiles
must be like corn ripe, white and yellow, ere the fickle cut them
down, and they be converted. Job. 4. 35. The Boyle must be
ripe ere it break; the sea full ere it turne; therefore the Lord
appoints a time, and sets a day for conversion. Tit. 3. 3. We our
selves were sometime devoured, mad; but the Lord hath a gra-
cious or 5, when; When the kindnesse and man-love of God
appeared, hee saved us. And, Jer. 50. 4. In those days, and at
that time, saith the Lord, the children of Israel shall come, they
and the children of Judah, going and weeping, they shall seek the
Lord. Zech. 12. 11. And in that day, there shall be a great
mourning in Jerusalem, as the mourning of Hadadrimmon in
the valley of Megiddon. Its good to lie and wait at the doore
and posts of Wisdomes house, and to lie and attend Christs tyde,
it may come in an houre that you would never have beleved.
O what depth of mercy, when for naturall, or no saving-one-
waiting, or upon a poore venture, What if I goe to Christ, I
can have no lesse then I have? beside any gracious intention
the Lord sames, and the wind not looked for turnes faire for a
sea-voyage to heaven, in the Lords time.

After. 12. The ground moving Christ: to renew his love in
drawing a fallen Saint out of the pit, is the same that from hea-
ven shined on him at the beginning. Love is an undevided thing;
there are not two loves, or three loves in Christ, that which be-
gins the good work, promoves it, even the same love which
Christ hath taken up to heaven with him, and there ye find it be-
fore you, when ye come thither. 2. Some love-ficknesse goes
before his returne, Cant. 3. I was but a little passed, I found
him whom my soule loves: the skie devides and rents it selfe,
and then the Sunne is on its way to rife; the birds begin to
sing, then the Summer is neere, the voice of the Turtle is heard,
then the winter is gone; when the affections grow warme,
the welbeloved is upon a returne. 3. You die for want of
Christ; absence seemes to be at the highest, when hunger for
a renewed drawing in the way of comforting is great, and
the sad soule, lowest, he will come at night, and sip, if hee
dine not. 4. Let Christ moderate his own pace; hope quietly
waiteth; Hope is not a shouting and a tumultuous grace.

5. Your
Your disposition for Christ's returne, can speake much for a renewed drawing, as when the Church findes her own pace flow, and prayes, draw me, we will runne; then hee sendeth ushers before to tell that he will come. 6. Sick nights for the Lords absence in not drawing, are most spirituall signes.

Antinomians beleive, that all the promisses in the Gospel, made upon conditions, to bee performed by creatures, especially free-will casting in its share to the worke, smell of some graines of the Law, and of obedience for hire, and that bargaining of this kind, cannot consist with free grace. And the doubt may seeme to have strength in that our Divines argue against the Arminian decree of election to glory, upon condition of faith and perseverance, foreseen in the persons so chosen, because then election to glory should not be of meere grace, but depend on some thing in the creature, as on a condition or motive; at least, if not as on a cause, worke, or hire. But Arminians reply, the condition being of grace, cannot make any thing against the freedome of the grace of election; because, to justification and glorification should not be of meere grace; for sure, we are justified and saved upon condition of faith, freely given us of God. The question then must bee, Whether there can be any conditionall promisses in the Gospel of Grace, or whether a condition performed by us, and free grace can consist together. Antinomians say they, are contrary as fire and water.

Hence these positions for the clearing of this considerable question.

Pof. 1. The condition that Arminians fancie to bee in the Gospel, can neither consist with the grace of election, justification, calling of grace, or crowning of beleevers with glory; this condition they say we hold, but they erre: because it is a condition of hire, that they have borrowed from Lawyers, such as is betwenee man and man, ex causa onerosa, its absolutly in the power of men to doe, or not to doe, and bowes and determineth the Lord and his free will, absolutly to this part of the contradiction; which the creature choseth, though contrary to the naturall inclination, and Antecedent will and decree of God, wishing, desiring, and earnestly inclining to the obedience and salvation of the creature. Now works of grace and infinite grace, flow from the bowels, and in-most desire of God, nothing without laying bonds, chains, or determination:
on the Lord's grace, or his holy will. Could our well-doing
milke out of the breasts of Christ's free grace, or extrinsically
determine the will or acts of free-bounty; Grace should not
be grace. But without money or hire, the Lord giveth his wine
and milke, 1. 55. 1. Ephes. 2. 1, 2. Ezek. 16. 5, 6, 7.
2 Tim. 1. 9. Tit. 3. 3. (2.) Because such a condition is of
work, not of grace; and so of no less Law-debt and bargaining,
then can be between man and man. And the party that fulfileth
the condition; is 1. most free to forfeit his wages, by working,
or not working, as the hireling, or labourer, in a vineyard;
ya or any Merchant ingaged to another, to performe a condi-
tion, of which he is Lord and Master, to doe or not doe. 2. He
is no wise necessitate nor determined any way, but as the hire
or wages doe determine his will, who so worketh; but the
wages being absolutely in his power to gaine them, or lose
them, determine his will; which cannot fall in the Almighty.
3. Such a condition performed by the creature, putteth
the Creature to glory, but not in the Lord, but in himselfe,
Rom. 4. 2. For if Abraham were justified by works, he hath
whereof to glory, but not before God. Yea, Adam before the
fall, and the elect Angels, hold not life eternall by any such
free condition of obedience as is absolutely referred to their
free will, to doe, or not to doe; so our Divines deny against
Papists, with good warrant, the free-hold of life eternall, by a-
ny title of merit. Sure, if God determine freewill in all good
and gracious acts, as I prove undeniably from Scripture. 2.
From the dominion of providence. 3. The covenant between
the Father and the Sonne Christ. 4. the intercession of Christ.
5. The promises of a new heart, and perseverance. 6. Our
prayers to bow the heart to walke with God, and not to lead
us into temptation. 7. The faith and confidence wee have,
that God will worke in the Saints to will, and to doe to the
end. 8. The praise and glory of all our good works; which
are due to God only, &c. If God (I say,) determine free will
to all good, even before, as after the entrance of sinne into the
world, and that of Grace, (for this grace hath place in Law-ob-
riety, in Men and Angels) then such a condition cannot
conflict with Grace. For such a condition puts the creature in a
state above the Creator, and all freedome in him.
Pos. 2. Evangelike conditions wrought in the Elect, by the
irresistible
irresistible grace of God, and Grace do well consist together.

Joah. 5. 24. Verily, Verily, I say unto you, he that heareth my word, and believeth in him that sent me, hath everlasting life; and shall not come into condemnation: but is passed from death to life. Ch. 7. 37. If any man thirst, let him come to me, and drink.

Acts 13. 39. And by him, all that believe, are justified from all things, from which ye could not be justified, by the Law of Moses. Acts 16. 30. The Taylor faith to Paul and Silas, what must I do to be saved? Verf. 31. And they said, believe on the name of the Lord Jesus Christ, and thou shalt be saved, and thy household. There is an expresse required of the Taylor, which he must performe, if he would be saved. And Rom. 10. looke as a condition is required in the Law, Verf. 5.

For Moses deserveth the righteousness of the Law, that the man that doth these things, shall live by them. So believing is required as a condition of the Gospel. Verf. 6. But the righteousness which is of Faith, &c. Ver. 9. Faith, that if thou confess with thy mouth, the Lord Jesus, and shalt believe in thine heart, that God hath raised him from the dead, thou shalt be saved. Rom. 3. 27. 28. 29. 30. ch. 4. ch. 5. Faith is the condition of the Covenant of Grace, and the only condition of Justification, and of the title, right, and claimme that the Elect have, throw Christ to life eternall. Holy walking, as a witness of faith, is the way to the possession of the kingdom. As Rom. 2. 6. Who will render to every man according to his deeds. Verf. 7. To them who by patient continuance in well-doing, seek for glory, and honour, and immortality, eternal life. Verf. 8. To them that are contentious. — Verf. 9. Tribulation and anguish upon every soul of man that doth evil, of the Jew first, and also of the Gentile. Matth. 25. 34. Then shall the King say to them on his right hand, come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world. Ver. 33. For I was hungered, and ye gave me meat: I was thirsty, and ye gave me drink, &c. And let Antinomians say, we are freed from the Law, as a rule of holy walking, sure the Gospel and the Apostles command the very same duties in the letter of the Gospel, that Moses commanded in the letter of the Law, as that children obey their parents, servants their masters, that we abstaine from murther, hatred of our brother, stealing, defrauding, lying, &c. that we keepe our selves from Idols.
Idols, swearing, strange gods, I do not say, that these duties, are commanded in the same way, in the Gospel, as in the Law. For, sure we are out of a principle of Evangelike love, to render obedience; and our obedience now is not Legall, as commanded by Moses, in strict terms of Law, but as perfumed, oyled, honeyed, with the Gospel-sense of remission of finnes, the tender love of God in Christ. So that wee justly challenge two extreme waies, both blasphemous as wee conceive.

1. Arminians object to us, that which the Antinomians truely teach, to wit, that we destroy all precepts, commands, exhortations, and active obedience in the Gospel; and render men under the Gospel, mere blocks, and stones, which are immediately acted by the Spirit, in all obedience, and freed from the Letter of both Law and Gospel, as from a Legall bondage. This we utterly disclaime, and doe obteft, and befeech Antinomians, as they love Christ, and his truth, to cleare themselves of this, which to us is vilde Libertinisme. And by this Arminians turne all the Gospel, in literalem gratiam, in a Law-Gospel, in meere golden letters, and sweet-honeyed commandements of Law-precepts, and will have the Law possible, justification by works, conversion by the power of free will, and moralluation, really without the mighty power of the Spirit and Gospel-grace, and receive the doctrine of merit, and set heaven and hell on new Poles to be rolled about, as Globes on these two Poles, the nilling and willing of free-will, and they make grace to be sweet words of filke and gold; on the other hand, Antinomians, doe exclude words, letter-perswasion, our actions, conditions of Grace, promises written or preached from the Gospel; and make the Spirit, and celestiall inspirations, the Gospel it selfe, and turne men regenerate into blocks, and how M. Den can be both an Antinomian, and loose us from the Law, and an Arminian, defending both univerfall attonement, and the resifstible working of grace, and to subject us to the Law, and to the doctrine of Merit, and make us lords of our owne faith, and conversion to God; let him and his followers see to it. Wee goe a middle-way here, and doe judge the Gospel to bee an Evangelike command, and a promising and commanding Evangel, and that the Holy Ghost graceth us to doe, and the Letter of the Gospel obligeth us to doe.
Pos. 3. The decree of Election to glory, may bee fai'd to bee more free and gracious in one respect, and justification, and glorification, and conversion, more free in another respect, and all the foure, of meere free grace. For Election, as the cause and fountaine-grace is the great mother, the wombe, the infinite spring, the bottomleffe ocean of all grace; and we fay, effects are more copiously and eminently in the cause then in themselves; as water is more in the element and fountaine, then in the streames; the tree more in the life, and fapp of life, then in the branches; and conversion, and justification have more freedome, and more of grace, by way of extension, because good will stayeth within the bowels and heart of God, in free election, but in conversion, and justification, infinite love comes out, and here the Lord giveth us the great gift, even himselfe, Christ, God, the darling, the delight, the only, only well-beloved of the Father, and he giveth Faith to lay hold on Christ, and the life of God, and all the means of life, in which there be many divided acts of grace (to speake so) which were all one in the wombe of the election of grace.

Pos. 4. Conversion, justification, are free for election; and therefore election is more free, but all these as they are in God's condition are equally free, and are one simple good will. Though Christ's faith is justifie and crowne none, but such as are qualified with the grace of believing, yet believing is a condition that removeth nothing of the freedome of grace. 1. Because it worketh nothing in the bowels of mercy, and the free grace of God; as a motive, cause, or moving condition, that doth extract acts of grace out of God, only we may conceive this order, that Grace of electing to glory stirres another wheele, (to speake so) of free love to give Faith, effectuall calling, justification, and eternall glory. 2. Itts no hire, nor work at all, nor doth it justifi, as a worke, but onely lay hold on the Lord our righteousness.

Object. There is more of God in election to glory than in giving of Faith, or at least of Christ's righteousness, and eternall glory; therefore there must bee more grace in the one, then in the other. The Antecedent is thus proved; because God simply, and absolutly, may chuse to glory Moses, Peter, or not chuse them to glory, and here is liberty of contradiction, and freedome, in the highest degree: but having once chosen Moses and Peter to glory; if they beleue, the Lord
cannot but justifie them, and crown them with glory; because his promise and decree doth remove this liberty of contradiction, so as God cannot choose, but justifie and glorifie these that believe, both in regard of his immutable nature, who cannot repeal, what he hath once decreed, and of his fidelity, in that he cannot but stand to his owne word, and promise, in justifying and saving the ungodly that believe. Againe, in election to glory, there is nothing of men, but all is pure free grace, no condition, no merit, no faith, no workes required in the party chosen to glory; but in the justified there is more of man, ere he can be justified and saved, he must beare, consider, be humbled, know the need hee hath of a Saviour, and believe, and without these he cannot be justified.

**Answer.** 1. I deny, that Libertie of contradiction belongeth to the essence and nature of libertie. Its enough to make libertie, that 1. It proceeds not from a principle determined by nature, to one kind of action, so the Sunne is not free to give light. 2. That the principle be free of all forraigne force, the malefactor goeth not freely to the place of execution, when hailed to it. 3. That it proceed from deliberation, reason, election, and wisdome, seeing no essentiaall connexion, or necessary, or natural connexion, between the action, and the end thereof of themselves, but such as may bee dispensed with; if these three be, though there be a necessity, in some respect, from a free decree, and a free promise, though there bee not liberty of contradiction, simply to doe, or not to doe, yet is not any degree, of the essence of libertie removed. I well remember, Dr. Jackson, denying all decrees in God, that setteth the Almighty to one side of the contradiction, remembles God to the Pope, whose wisdome he commendeth in that the Popes decrees, grants, lawes, promises, are fast and loose, and all made with a reserve of after-wit, so as if the morrowes illumination be better, then the dayes; whiles his life breatheth in, and out, he may change and retract his will; so faith he, Papa nunquam sibi ligat manus, the Pope tyes all the world to himselfe by oathes, lawes, promises; but that lawlesse beast is tyed to none. Now the Scripture teacheth us, that the decrees and counsels of God are surer, then mountaines of braffe and unchangeable, and that his promise cannot faile. But who dare say, when he executes his decrees, and fulfilleth his promise.
miserable, that he forfeiteth or loseth one inch, degree, or part of his essential liberty. God should then bee lefse free to create the world, then if we suppose he had never decreed to create it, and yet doth create it; as if the Lords free decree lavished away, and should drinke up, and waste any part of his natural freedom in his actions: or as if his faithfulness to make good what he promised, should render him lame, and dismember him of the fulness and freedom of his grace, and so the more faithfull and true, the lefse gracious; and the more unchangeable in his counsels; the more fettered and chained, and the lefse free in all these actions, that he doth according to the counsell of his will. A grosse mis-conception: and I deny, that God is lefse free in the justifying, and crowning the believer, then in electing, and chusing him both to glory, and to faith. It may bee mens decrees, and promises that are rash, and may be at the second, or third edition, like their books, corrected by a new-borne wit, or because they aymet under-board-dealing, diminish of their liberty; but its not so in the Almighty. When the Lord by a promise to men, maketh himself debter to his creature, and that of free-grace, with one and the same infinite freedom of grace, hee contracteth the debt, and payeth the summe; for so the freedom of infinite grace, should ebb and flow, as the Seas, and ascend and descend as the Sunne; which I cannot conceive; the effects of free-grace I grant; being created and finite things in men, are more or lefse according to the free dispensation of God.

Answ. 2. Its no marvell, that there bee more of men in justification and glorification, that are transient acts passing out of the creature, then in election to glory, that is an immanent and eternall act; and so I grant justification to be more conditionate, then Election: but if more gracious; that is the question: for the condition of Grace, is a thing of free grace; indeed, we argue against the Arminian election that hangeth upon a condition of Free-wils carving, such as their faith is, and their perseverance; and from thence we conclude, from such a condition, their election to glory cannot bee of free grace, but in him that willeth and runneth: because mans will determining Gods will to chuse this man to glory, not this man, is a running will, and a mad, and a proud will, that will fit above Grace.
Pos. 4. Though it be true, that Grace is essentially in God, and in us by participation; yet is it false, that grace is not properly in us, but that Faith, Hope, Repentance, and the like, that are in us, are gifts, not graces. For grace in us may be called a gift, in that it is freely given us; as a fruit of the grace and favour of election, and free redemption, which indeed is the only saving fountain-grace of God, but if grace be taken for a saving qualification, and a supernatural act, worke, or qualitie, given freely of the Father through Christ, upon God's gracious intention, to cause us freely believe, repent, love Christ, rejoice in the hope of glory, worke out our salvation in fear and trembling; so Grace is not only in Christ, but in us properly, though Antinomians hold all saving grace to bee properly in Christ, and that there is nothing inherent in a believer, that differenceth him from hypocrites, all the difference must be in Christ (say they.) 1. The word faith, there was another Spirit in Caleb and Joshua, then was in the dust of the Spies; Ergo, there was some distinguishing saving grace in them. 2 Joh. 1. 16. And of his fulness we have all received, and grace for grace. When he ascended to heaven, he sent down the holy Ghost, Joh. 14. 17. Hee dwelleth in you, and shall abide in you. Joh. 16. 13. He will guid you in all truth—he will shew you things to come. So there is a Spirit of grace poured on the Family of David. Zach. 12. 10. On the thirsty ground, Esa 44. 3. A new heart, put in the midst of the covenanted people. Ezech. 36. 26. Fear of God put in their hearts. Jer. 32. 40. Jer. 31. 33. 1 Joh. 3. 9. 3. There is Grace in the Saints, that denominates them gracious. 1 Cor. 15. 10. By the grace of God, I am that I am. Galat. 2. 20. I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me, &c.

There is a great deceitfulness in our heart, in the matter of performed conditions, so soone as we have performed a condition, though wrought in us by meere grace, we hold out our hand, and cry, pay me, Lord, my wages, for I have done my worke; so meere of kin to our corrupt hearts, is the conceit of merit.

2. A second deceit is, when an obligation of obedience preseth us, we overlooke the condition, and fix our eyes on the promise, when we should eye the precept; and when it cometh
meth to the reward, when we should most looke to the promise of free grace, then we eye the precept, and challenge debt, and forget grace.

3. When we are presled with the supernaturall dutie of believing, and should looke only to free grace, which onely must enable us to that high worke of believing, wee looke to our selves, and complaint; oh, I am not weary and laden, and therefore not qualified for Christ, and so we turne wickedly, and proudly wise, to shift our selves of Christ; when we should looke to our selves, we looke away from ourselves, to a promise of our wages, but our bad deservings, if looked to, would turne our eyes on our abominations, that wee might eye free grace, and when we should eye free grace, we looke to our sinneful unfitness to beleive, and come to Christ.

Use. Beware of false preparations, that yee take them not for preparations, or for grace: For, 1. discretion, Mar. 12.

34. is not grace, but wings and sailes to carry you to hell. 2. Profession is a deceiving preparation, it blossomes and laughs, and deludes, under formes. 3. Victorious stragglings against lusts, upon naturall motives, look like mortification, and are but bastard dispositions. 4. Education, if civill and externally religious, and civill strained holiness from feare of eternall wrath, or worldly shame, are not to be rested on. When the man is sick, and between the mill-stones of divine wrath, in heavie afflictions, his lusts may be sick, and not mortified. The strongest man living, under a feaver, can make no use of his strength and bones, yet hee hath not lost it. It may be a querie, whether the Lord in-stamps something of Christ on Preparations in the elect that are converted, which is not in all the Legall dejections of Saul, Cain, and Judas. 2. It may be a querie, Whether this be any thing really inherent in these Preparations; or only, which is more probable, an intentional relation in God, to raise these to the highest end proposed in the Lords eternall election.

Use. If God bestow saving-grace freely on us, without hire and price, then temporall deliverances may be bestowed on the Church, when they are not yet humbled. Its true, 1. The people of God are low, and their strength is gone before the Lord delivereth, Deut. 32. 36. (2.) Hee delivereth his people from temporall when then they are humbled, Levit. 26. 41, 42. But, 3. God afflictions keeps.
God delivers his church out of external afflictions before they be humbled.

Free grace only, not merit, the cause of our conversion.

keeps not always this method; nor is it like hee will observe it with Scotland and England, first to humble, and then deliver; but contrarily hee first delivers, and then humbles. As Ezek. 20. 42. And yee shall know that I am the Lord, when I shall bring you unto the land of Israel, unto the countrey, for the which I lifted up mine hand, to give it to your fathers. Ver. 43. And there, in that place, when yee are delivered, yee shall remember your ways, and all your doings, wherein yee have been defiled, and yee shall loath your selves in your owne sight, for all your evills, that yee have committed. Ezek. 36. 33. And I will sanctifie my great Name, which was profaned among the heathen, which yee have profaned in the midst of the heathen. (Then they were not humbled before they were delivered;)

Ver. 24. For I will take you from among the heathen, and gather you out of all countreys, and bring you unto your own land. So when the Lord brought Israel out of Egypt, were they humbled? nay, their murmuring against Moses and Aaron, Exod. 5. 20, 21, 22. testified their pride: and in that miraculous deliverance, and greatest danger, when they were betweene Satan and the deep sea, they were not humbled, but, Psal. 106. 7. They provoked him at the sea, even at the red sea. Exod. 14. 11, 12. The Lord must also now first deliver us, and shame and confound us in Scotland with mercy, and so humble us; for mercy hath more strength to melt hearts of iron and brass, then the furnace of fire hath, or a sea of blood, or a destroying pestilence.

Use The third particular Use is, Wee have no gracious disposition to Christ: Every man hath a fore-stall'd opinion, and a prejudice against Christ; and our humiliation before conversion should humble us. The merit of decency, devised of late by Jesuies, of congruity, formed of old; or of condignity, to buy grace or glory, are all but counterfeit mettall. Grace, the onely seed of our salvation, is the freest thing in the world, and least eyed to causes without. 1. That of two equall marches in nature, two borne brethren in one wombe, the Lord chuseth one, and restuseth another. 2. Of two sinners, of which one hath one devill, another hath seven devills, hee sheweth mercy upon one that hath seven devills, and forsaketh the other. 3. Of two equally disposed and fitted for conversion, though none be fitted
fitted aright, hee calleth one of meere grace, and not the other.

4. Grace is so great that, Rev. s. 11. when ten thousand times ten thousand, and thousand of thousands, are set on work to sing, Ver. 12. Worthy is the Lamb that was slain, to receive power, and riches, and strength: Yea and to help them, every creature that is in heaven, and earth, and under the earth, and such as are in the sea, cry, Blessing, and honour, and power, be to him that sits on the throne, and to the Lamb. And they have been since the Creation upon this Song, and shall be for all eternity upon it; but all of them for ever and ever, shall never out-sing these praises to the botomme; there is more yet, and more yet to be said of Christ, and ever shall be. What wonder then that we have no leasure to praise grace, being of so little strength, and being clothed with time. Can you out-bottome the Song of Free grace? or can any soule say so much of Christs love, but there is a world more, and another world yet more to be said? And when will yee end? or come to an height? I know not. O be in Graces debt, and take the debt to eternity with you.

I I I.

Of the third Article. Touching the forme and nature and manner of drawing; 1. Its a question, Whether this drawing be Justification, or Sanclification? Antinomians say its both: fifteenth. But withall, both is one, (say they.)

Answer.

Posit. 1. Drawing is relative to running and walking, Cant. 1. 4. Now this is rather in acts of Sanctification, and in running in the wayes of Gods commandements, Psal. 119. 32. then in Ju-

Justification, though coming goe for an act of believing and approaching to Christ, Job. 6. 44. and so excludes not faith.

Pos. 2. It is most unfound to affirme, that Justification and Regeneration are all one; for this must confound all acts flow-
ing from Justification, with those that flow from Regeneration, or the infused habit of Sanctification. 1. Justification is an indivisible act; the person is but once for all justified, by grace. But Sanctification is a continued daily act. 2. Justification doth not grow; the sinner is either freed from the guilt of sin, and justified, or not freed; there is not a third. But in Sanctifi-
cation, wee are said to grow in grace, 2 Pet. 3. 14. and advance.
How Law and Gospel work both in our conversion.

in sanctification: nor is it ever consummate and perfect, so long as we bear about a body of sin.

Pos. 3. To repent, to mortifie sin, is not to condemn all our works, (as M. Towne faith) righteousness, and judgement, and our best things in us, and then by faith to flee to grace; nor is it to distrust our owne righteousness, and embrace Christ's in the promise. 1. Because this is faith; and the Scripture faith, wee are justified by faith. 2. We receive Christ by faith, Job. 3. 12. (3.) Wee receive and embrace the promise by faith, Heb. 11.11. and were perswaded of them. 4. We are to beleive without staggering, Rom. 4.19. (5.) Wee have peace of conscience through faith, Rom. 5.1. (6.) By faith wee have access into this grace, wherein wee stand, Rom. 5.2. And boldness to enter into the holy of holies, and draw near to our High Priest, with full assurance of faith, Heb. 10.19, 20, 21, 22. Now wee are not justified by repentance and mortification; wee neither receive Christ, nor embrace the promises by repentance. The Apostle requireth in repentance, sorrow, carefulnesse to ellewe sin, clearing, indignation, feare, zeale, desire, revenge, 2 Cor. 7.10, 11. But no where doth the Scripture require this as an ingredient of repentance, that wee have boldnesse and access, and full assurance: nor doe Antinomians admit, that by repentance wee have peace, or pardon, but this they ascribe to faith.

A second Question is, How farre the Law draweth a sinner to Christ? Antinomians tell us of a Legall drawing and conversion, and of an Evangelike drawing; the Legall drawing, they say, is ours; the latter theirs.

Affer. 1. The difference between the letter of the Law, and the Gospel, is not in the manner of working; for the letter of either Law or Gospel, is alike uneffectual and fruitlesse to draw any to Christ. Christ preached the Gospel to hard-hearted Pharisees, it moved them not. Moses preached the Law and the curses thereof to the stiffe-necked Jews, and they were as little humbled. Sounds and syllables of ten hells, of twenty heavens and Gospels, without the Spirits working, are alike fruitlesse. And wee grant the Law is a sleepy Keeper of a captive sinner; hee may either sleepe away from his Keeper, or if hee be awed with his Keeper, hee is not kept from any spirituall, internall breach of the Law, nor moved thereby to sincere and spirituall walking.
walking. But the difference between Law and Gospel, is not in the internal manner of working, but in two other things.

1. In the matter contained in Law and Gospel: because nature is refractory to violence, and the Law can do nothing but curse sinners, therefore it can draw no man to Christ. The Gospel again contains sweet and glorious promises of giving a new heart, to the elect; of admitting to the Prince of peace, laden and broken-hearted mourners in Sion; and in conferring on them a free imputed righteousness; and this is in itself a taking-way; but without the Gospel-spirit utterly ineffectual.

2. To the Gospel there is a Spirit added, which worketh as God doth, with an omnipotent pull; and this Spirit doth also use the Law to prepare and humble; though this be by an higher power then goeth along with the Law, as the Law.

After. 2. The Gospel-love of Christ freeth a captive from under the Law, as a Curser, and delivers him over to the Law, as to a Pedagogue to lead him to Christ, and as to an Instructer to rule and lead him when he is come to Christ. Love is the immediate and nearest lord; Law the mediate and remote lord. Love biddeth the man doe all for Christ; the Law now of itself; because of our sinfulness, is a bitter and sour thing; but now the Law is dipped in Christ's Gospel-love, and is sugared and honeyed, and evangelized with Free grace, and receives a new forme from Christ, and is become sweeter then the honey and the honey-combe, to draw and persuade: and all the Law is made a new Commandement of love, and a Gospel-yoak, sweet and easie; but still the Law obligeth justified men to obedience, not only for the matter of it, but for the supreme authority of the Lawgiver; now Christ, who came to fulfill, not to dissolve the Law, doth not remove this authority, but addeth a new bond of obligation, from the eye of Redemption in Jesus Christ, and we are freed from the curse of the Law. 2. The rigid execution of obedience, every way perfect. 3. The seeking of life and justification by the Law.

After. 3. There be two things in the Law. 1. The authority and power to command, direct, and regulate the creature to an end, in acts of righteousness and holiness. 2. A secondary authority, to punish eternally the breakers of the Law, and to reward those that obey. These are two different things; suppose Adam had never sinned, the Law had been the Law;
and suppose Adam had never obeyed, the Law also should have
been the Law, and in the former case, there should have been
no punishment, in the latter no reward. Antinomians confound
these two. Mr. Towne faith, It cannot be said, that my spirit
doeth that voluntarily, which the command of the Law bindeth
and forceth unto. It is one thing for a man at his owne free lib-
erty to keepe the Kings high way of the Law; and another
to keepe it by pales and ditches, that he cannot without danger
go out of it. It cannot be denied, but that the Gospel both
chargeth or aweth us to believe in Christ, and to bring forth
good fruits, worthy of Christ, except wee would bee damned
downe, and cast into the fire; and also that Grace worketh
Faith, and to will, and to doe; and so voluntary obedience and
obligation of a command, may as well consist, as bearing Christ's
yoke, and soule-rest; yea, and delight, and joy unspeakable, and
glorious, may be and are in one regenerate person. Christ and
his followers are farre wide, for Christ dyed freely, out of ex-
treme love, and yet he dyed out of a command laid on him,
to lay downe his life for his sheepe, though no penall power
was above Christ's head, to punish him if he should not dye, John
10.18. Nor was there need of any power to force him sub
pena, or to awe him, if hee should not obey; so doe Angels,
with wings of most exact willingness, obey God, yet are they
under the authority of a Law, and command, but yet under
no compelling punishment, Psalm. 103.20.21. Psalm. 104.

4. So in the Saints love hath changed the chains, not the sub-
jection. Love hath made the Law silken cords; and whereas
corrupt will was a wicked Landlord, and lust a lawlesse ty-
rant, and the Law had a dominion over the sinner, in regard of
the curse. Now the Spirit leadeth the will under the same com-
manding power of the Law-giver, frees the sinner from the
curse, and turnes forcing and cursing power in fetters of love;
so that the Spirit draws the will sweetly to obey the same Lord,
the same law, one only Christ hath taken the rod out of the Lawes
hand, and the rod was broken and spent on his own back. The
fewd betwene the Law and the sinner is not so irreconcilable,
as the Antinomians conceive, so as it cannot bee removed, ex-
cept the Law be destroyed, and the sinners free will loosed
from law. It standeth in blessing, and cursing; salvation, and
damnation: that are effects of the Law as observed, or viol-
ated.
lated. Now, Christ was made a curse, and condemned to die for the sinner; all the rest of the Law remains. It is most false that M. Towne faith, To justify and condemn are as proper and essential to the Law, as to command. 2. It is false that wee are freed from active obedience to the Morall Law, because Christ came under active obedience to the Morall Law; for the Law required obedience out of love. Antinomians cannot say, that wee are freed from obedience out of love; for it is cleare, Antinomians will have us obliged by no Law to love our brother; to abstaine from worldly lusts, that warre against the soule; but in so doing, we must seek to be justified by the works of the Law. This consequence wee deny. To keep one Ceremony of Moses draws a bill on us of debt to keep all the Ceremoniall Law; because now its unlawfull in any fort. But to doe the duties of the Morall Law, as by Christ wee are enabled, layes no such debt on us, but testifies our thankfulnesse to Christ, as to our Husband and Redeemer.

The other considerable thing here, is the way and manner of Chrifts drawing.

After. 1. The particular exact knowledge of the Lords manner of drawing of sinners, may be unknowne to many that are drawn. 1. In the very works of nature, the growing of bones in the womb, is a mystery; farre more the way of the Spirit, Eccles. 11.5. Know yee the ballancing of the clouds? Job could not answer this. And who knowes how the Lord patched together a piece of red clay, and made it a fit shape to receive an heavenly and immortall spirit? and at what window the soule came in? 2. How God with one key of omnipotency hath opened so many millions of doores since the Creation, and hath drawne so many to him, must be a mystery. There be many sundry locks, and many various turnings and throwings of the same key, and but one key. 1. Some Christ draws by the heart, as Lydia, Matthew: Love sweetly and softly bloweth up the doore, and the King is within doores in the floore of the house before they be aware. Others Christ trails and draggeth by violence, rather by the hair of the head, then by the heart, as the Taylor, Act. 16. and Saul, Act. 9. who are plunged over eares in hell, and pulled above water by the hair of the head: fire thousands doe weare a crowne of glory before the throne, who were never at making of themselves away by killing them- selves.
felves, as the \textit{payle} was. A third fort know they are drawne, but how, or when, or the Mathematical point of time, they know not: some are \textit{full of the Holy Ghost from the womb}, as John Baptist. Yee must not cast off all, nor must Saints say they are none of Christs, because they cannot tell you histories and wonders of themselves, and of their owne conversion: some are drawne by miracles, some without miracles; the word of God is the Road-way. Arminians have no ground to deny that wee are irresistibly converted, because wee know not the particular way how Omnipotency conspireth strongly, but sweetly, to win consent, without internall violence of our will, which so wills, as it may refuse. \textit{Joh.} \textit{9.} diverse times the \textit{femes} aske the blind man, \textit{What did hee to thee, how opened hee thine eyes?} Hee gives them one sure and true Answer, \textit{One thing I know, once I was blind, now I see.} All can give this testimony, early or late, I know I am drawn. Its good the soule can say, Christ is here, I find him and feele him; but whether hee came in at the doore, or the window, or digged a hole in the wall, I know not. All may know they were blind as well as others, and by nature the children of wrath; as yee know Adam hath had a building in you, (though now yee be renewed in the spirit of the mind) by the old stones and rubbish in the house, and by the stirrings of the old man: When yee see the bones of a halfe dead man, and his grave, and find some warmnesse of life and heat, yee know there hath been life and strength in the man; so though yee cannot tell when Christ was first formed in you, yet yee find the bones and some warme bloud, and some life-stirring of concupiscence in the old man, though Christ have made his grave, and hee be well neare compleatly buried, and his one foot in the grave. God hath appointed a time for the coming of the Swallow; a season when flowers shall be on the earth, and when not; an houre when the sea shall be full tyme; but there is no set day, not a determinate and set summer known to us, when the wind shall blow up doores and locks of the foule, and Christ shall come in. But yet they are not Christs who neither know how they are drawn, nor can give any proofs that they are drawne. The Apostle faith, \textit{1 Cor. 2. 12.} \textit{Now wee have received not the Spirit of the world, but the Spirit which is of God, that wee might know the things that are freely given to us of God.} The converted can say, I was such a man, \textit{1 Tim.}
1 Tim. 1. 13. ἐλαυνόμενοι, but I obtained mercy; or, I was all 

come, filled with mercy. As Ezek. 16. אֶשֶׁר יְהוֹ הָיְתָה לְהַשָּׁמֶשׁ, of mercy in 

conversion.

Thy time was a time of loves. As a constellation is not one sin-
gle starre, but many; so the converted soule observeth a con-
fluence, a bundle, an army of free loves, all in one cluster, meet-
ing and growing upon one stalk: As to be borne where the 
voice of the Turtle is heard in the land, its free love; to heare 
such a Sermon, free love; that the man spake such an excellent 
word, free love; that I was not sleeping when it was spoken, 
free love; that the Holy Ghost drove that word into the soule, 
as a nayle fastened by the Master of the assembly, it was free 
mercy: so that there's a meeting of shining favours of God, 
in obtaining mercy; and this would be observed.

After. 2. There be two ordinary ways of God, in drawing 
sinners: one Morall, by words; another Physicall and real, 
by strong hand. Which may be cleared thus: Fancie, led with 
some gilding of apparent or seeming good, as hope of food, doth 
allure and draw the bird to the grin; and sometime pleasure, 
as a glasse, and the singing of the Fowler: So is fish drawn to 
nibble at the angle and lines cast out, hoping to get food. Now 
this is like Morall drawing in men; and all this is but objective, 
working on the fancy. But when the foot and wing of the bird 
is entangled with the net, and the fish hath swallowed down the 
bait, and an instrument of death under it, now the Fowler draw-
eth the bird, and the Fisher the fish, a farre other way, even by 
reall violence. The Physician makes the sick child thirsty, then 
allures him to drink physic, under the notion of drink to quench 
his thirst: this is morall drawing of the child by wiles. But 
when the child hath drunk, the drink works not by wiles, or 
morally, but naturally, without freedome, and whether the 
child will or no, it purgeth head and stomack.

That there is a Morall working by the word, in the drawing 
of sinners to Christ, though most evident, yet must be proved 
against Antinomians and Enthusiasts, who (a) write, That (b) Rite, 
the whole letter of the Scripture holds forth a covenant of works, 
&c. er. 9.

And, (b) The due search and knowledge of the holy Scripture, 
is not a safe and sure way of searching and finding Christ. And, 
(b) Er. 9.

(c) There is a testimony of the Spirit, and voice unto the soule. (c) Er. 40. 
merely immediate, without any respect unto, or concurrence with 

N n 3
the word. And, (d) Such a faith as is wrought by a practical
Syllogism, or the word of God, is but an humane faith; be-
cause the conclusion followeth but from the strength of reason-
ings, or reason, not from the power of God, by which alone di-
vine things are wrought; Ephes. i. 19, 20. Col. 2. 20. and that
because such a faith wrought by the word, the works (of san-
fctification in the regenerate) and light of a renewed conscience,
are all done by things that are created blessings and gifts; and
these cannot produce that which is only produced by an Al-
mighty power. For the word of it feale without the Spirit,
(yet the word is more then works of sanctification) is but a
deaf letter; but that God works faith by the word, his owne
Spirit concurring, is cleare.

1. The Prophets alledge this for their warrant, Thus faith
the Lord. Ergo, You must believe it. And one more and greater
then all the Prophets, But I say, so Christ God equall with the
Father speaketh.

2. Rom. 10. 17. Faith cometh by hearing, and hearing by
the word of God. Verse 14. How shall they believe in him of
whom they have not heard? Its true, the word, the works of
God, are not the principal object of faith, nor objectum quod;
faith rests onely on God, and the Lord Jesus, Joh. 14. 1. 1 Thef.
Gen. 15. 6. Dan. 6. 23. Rom. 4. 3. Gal. 2. 16. 2 Tim. 1. 12. The
word, promises, and Prophets and Apostles, are all creatures, and
but medias fidei, the means of saving faith: they are objectum
quo, Joh. 5. 46. Psal. 106. 12. Exod. 4. 8. Psal. 78. 7. of them-
selves they are dead letters, and dead things, and cannot without
the Spirit produce faith: Yea, all habits of grace, of faith, of
love, in us, are like the streames of a fountaine that would dry
up of themselves, if the spring did not, with a sort of eternity,
furnish them new supply; so would habits of grace, being but
created things, wither in us, if they were not supplied from the
Fountaine Christ. And all beings created, in comparison of the
first Being, are nothing; and all nations to him are lesse then
nothing, and vanity, Isai. 40. 17. and so are the infused habits
of grace nothing. If this were the meaning of Familists and
Antinomians, who say that there is in us no inherent grace, but
that grace is onely in Christ, we should not contend with them.
Wee teach no such thing, as that Reasonings, Syllogismes, or the
Scriptures,
Scriptures, without the Spirit can produce Faith, yet is it vaine,
arguing, to say raine, and dew, the Summer-Sunne, good soyle
cannot bring forth roses, floures, vines, cornes; because sune,
it is a worke of Omnipotencie, that produceth all these; and
so its vaine to say, that because Faith is the worke of the omni-
potencie of Grace, therefore Faith commeth not by hearing,
and reasoning from Scripture: the contrary whereof is evident in
Christ's proving of the resurrection, by consequence from Scrip-
ture, Mat. 22.31, 32. Luk. 20.37, 38. Nor can any say, Christ may
make discourses from Scripture, and his reasonings, because he
the King of the Church, are valid, and may produce faith, but we
cannot doe the like, nor are our reasonings, Scriptures; for Christ
rebuketh the Saduces, Ye erre not knowing the Scriptures, &c.
because they believed not the consequences of Scripture as Scrip-
ture, and made not the like discourse, for the building of them-
selves in the faith.

3. The searching of the Scriptures is life eternall, the onely
8. 20.

4. Gen. 9. 27. God shall persuade Japhet (by the Scriptures
preached) and he shall dwell in the tents of Shem, Acts 16. 14.
Gods opening of the heart, and Lydia's hearing and attending
to the word that Paul spake, goe together.

5. The way of Enthusiasms, in rejecting both Law and Go-
spirits, and all the written word of God, is because there is no light
without Scripture, vaine.

1. Some Prophets have beene above that which is written, 1 Cor. 4. 16.
and Enthusiasms have acted murthers, and much wickednesse under this notion of ins-
pirations of the Spirit. 2. Because if the matter of that which
is revealed, be not according to the written Word; Now after
the Scripture is signed by Christ's owne hand, Rev. 22. 18.
I see not what we are to beleive of these inspirations. What
extraordinary impulsions, and propheticall instincts have been in

holy
Sinners argue they bee drawne to Christ.

The word worketh morally in drawing sinners.

3.

holy men, and such as God hath raised to reforme his Churches, can be no rule to us. 3. If there be any marke of Scripturall sanctification, that doth not agree to Scripture, the rule of righteousness, though found in a person not mentioned in Scripture, its a delusion. 4. Its all the reason in the world, that a sinner be drawn to Christ. For Christ is the most rational object that is, he being the wisdome of God. And man is led and taken with reason. Christ is a convincing thing, and invincibly bindeth reason: to the forlorn Sonne, before he returne to his Father, argueth, Luke 15. 17. My Father hath bread, he giveth it to servants, and I am a starving Son; therefore I returne to my Father; and the wife Merchant must discourse, Matth. 13. 45. 46. Christ is a precious pearle, all that I have in the world are but common stones and clay to him; therefore I cast my account thus, to fell all, and to buy him. So Matth. 9. 21. the diseased Woman hath heart-Logick within her self, if a touch of the border of his garment may heal me, then Ile goe to Christ; and the unjust Steward, cast Syllogismes, thus; I cannot worke, and a lodging in heaven I must have, and there is but one way to come by it, to make mee a friend in heaven. Yea, a fooles paradise, a wedge of gold, is a strong reason. Prov. 7. 21. The whore forced the young man with guided words and the out-side of reason. Faith is the deepest and foundest understanding, the gold, the flour of reason. Christ can make me a King, therefore Ile be drawne to him. Poore Adam out-witted himself, turned distracted, he studied an apple, so while hee studied all his postrity out of their wits, and now wee are borne assi, mad foole, Tit. 3. 3. What is the Gospel? but a maffe, a Sea, a world of faire, and precious truths, that fayes, come bornedidiots to wisdome, and be made eternall Kings; this is good reason. For the other way of drawing, we shall speake of it here-after.

After. 3. In words and oratory there is no power, to make the blinde see, and the dead live. Will yee preach heaven, and Christ seven times, and let Angels preach above a dead mans grave, Yee doe just nothing. But Christ's word is more then a word. Joh. 4. 10. Jesus said, if thou knewest that gift of God, and who it is that faith unto thee, give me drinke, thou wouldest have asked of him, and hee would have given thee
The morall working of the word, not sufficient to draw sinners.

Thee living water. Psalm. 119. 33. Teach me, O Lord, the way of thy Statutes, and I shall keep it unto the end. Psalm. 9. 10. Those that know thy name, will put their trust in thee. Christ said, but, Foller mee, to Mathew. And I said unto thee when thou wast in thy blood, live, Ezek. 16. 6. One word live, is with child of Omnipotencie; Majestie, and heaven, and glory lye in the wombe of one word, when Christ speaks as Christ, he speaks pounds and talent-weights, Luk. 24. 32. The Disciples going to Emmaus say one to another; did not our hearts burne within us, while he talked with us by the way, and while he opened to us the Scriptures? There bee coales of fire, and fire-brands in Christ's words. Christ is quicke, of understanding, to know what word is the fittest key, to shoote the yron barre that keeps the heart closed; he opens seals on the heart with authority, violence may break up sealed letters, but it may be unjustly done; but authority can open Kings seals justly. Christ not onely teacheth how to love, or modum rei, but he teacheth Love it selfe, he draweth a lumpe of love out of his owne heart, and casts it in the sinners heart; the Spirit persuadeth God, Gal. 1. 10. then he must persuade Christ, and persuade heaven; this is more then to speake persuasive words of God and Christ, it is to cast Christ in at the eare, and in the bottome of the heart, with words. Men open things that they may be plaine to the understanding. Christ opens the faculcy it selfe to understand. The Sunne gives light, but cannot create eyes to see, Christ can whole the broken optick nerves. He creates both the Sunne, and eyes a knot upon the broken eye-strings, that the blind man sees bravely.

After. 4. One generall is unseparable from Christ's drawing, that for the manner of drawing, he doth it out of meere free Love. The principle of drawing on Christ's part, is great love. Ephes. 2. 4. God rich in mercy, for his great love, did in exstremitatem. Wherewith hee loved us, even when we were dead in sinne, quickned us in Christ; Tit. 3. 4. But when the Christ's love bounty and man-love, or rather, the man-kindnesse of God our Saviour appeared, he saved us. Thankes to the birth of love, and of felt love. Col. 1. 12, 13. Giving thanks to the Father, whose is exceeding who hath delivered, who hath snatchted us with all love, haste and violence, from the power of darkenesse, and hath translated us to the Kingdom of the Sonne of his love. 2. This
love hath in regard of his fervour, much haste, and loseth no time, but comes and drawes, and pulls the sinner out of hell, before he be past recovery, and cold dead; as a Father seeing his child fall in the water, and wrestling with the proud floods, he runnes, ere he be dead, out of hand to pull him out. 

Luk. 15.10. The Father ranne and fell on his neck, and kissed him. The Fathers running faith, that the love of Christ hath need of haste to prevent a sinner, and that he is eager and hot in his love; when Christ runnes to save, he would gladly save; he drawes with good will, when he runnes and sweats to come in the nick of due time to save: So Cant. 2.8. when he commeth to save his Church, or comfort her in her faintings, love pace is swift, like the running of a Roe or a young Hart. Behold be commeth leaping upon the mountains, skipping on the hills. And it is an expression of the extreme desire that Christ hath of an union with us, and how faine he would have the company of sinners: So wee difference between inviting or calling; yea, or leading and drawing, in calling and leading Christ leaveth more to our will, whether we will come or refuse, but in drawing there is more of violence, leffe of will.

3. In drawing there is love-sicknesse, and lovely paine in Christ's ravishings. 1. When Christ cannot obtaine and winne the consent and good-likeing of the sinner to his love, he ravisheth, and with strong hand drawes the sinner to himselfe, when invitations doe not the businesse, and he knocks, and we will not open, then a more powerfull work must follow. Cant. 5.4. My beloved put in his hand by the hole of the doore, and my bowels were moved for him. Christ drives such as will not be led. 2. And these who will not be invited, he must draw them, rather then want them: he drawes with compassion, as being overcomming with love; for his bowels are moved for Ephraim. Jer. 31. he drawes while his armes bleed. 3. And does not onely knock, but he standes and knockes, Revel. 3.20. His standing, notes his importunity of mercy, how gladly he would be in, and he useth this as an argument to move his Spouse, out of humanity, to pity him, and give him one nights lodging in the soule, Cant. 5.2. Open to mee, myister, my love, my dove, my undefiled. Why, I stand long, I wait on in patience, forcing my love on you. For my head is filled with dew, and my locks with the drops of the night. Every word
word is love, Open, open my fister, I am a brother, not a stran-
ger; open my love, for I have interest in thee, every word is a talent weight of free grace.

4. Not only is drawing an expression of his love of union with sinners; for he beares the sinner, he translates the sinner πέλεγος, he gives the sinner a lift to set him out of one countrey into another, into a farre choifer land, out of a land of death, into the Kingdom of his deare Sonne, Col. i. 17. And the little lambs that have no legs of their own, Christ shall bee legs to them. Esai 40. 11. He shall gather the little lambs (and to the Hebrew) with his arme, and carry them in his bosome. I should with no higher happiness out of heaven, then to bee carried in the circle of Christ's armes, and to lye with the lambs, in his bosome, and be warned with the heart-
love, that comes out of his breast. נַחַל is to carry on the
shoulers; and Aaron is said in the same word, Exod. 28.
to carry the names of the children of Israel on his breast, as a
man is said to carry his child in his armes, Deut. 1. 31. And Christ, Luk. 15. 5, finding the lost sheep, layeth it on his shou-
ders, rejoicing. Legges I have none (faith the sinner) and so
cannot goe to the new kingdom. What then (faith Christ) I
have leggs and armes both for you, to serve you. Ile beare
you if ye can neither lead nor drive. A sinner is as heavie
as a mountaine of yron, and cannot bee drawne or borne,
but they be heavie lumps of hell that Christ cannot bee to hea-
ven. Christ's love hath mighty armes, and great and strong bones.
Christ now above five thousand yeares hath been carrying ty-
red lambs up to heaven, in ones and twoes, and is not yet
weared, of bringing up his many children to glory, and will
not rest till there bee not one lambe of all the flock out of that
great and capacious fold; and drawne they must bee, whom
Christ's love draweth. Christ's love is not so loose in griping
as to misle any he intends to put in his bosome.

5. The particular way of loves drawing is lovely and sweet-
ly, and with strong allurements.

Redemption is a sweet word to a captive, but Redemption by Law is not so sweet, as Redemption by Love. For Red-
emption is nothing comparable to Redemption dipp'd and wa-
ter-
red with free love, I ought no more to be Redeemed, then the
damed Devils, Christ is not my debtor, he owes me nothing, but
eternal vengeance; nevertheless, he out of onely strong love,
Redeemed me. O this is two Redemptions.

2. Drawing by free and strong love is an easie worke, and
so is it easie to be drawn; because all works of love are easie,
as the act of marrying is no great paine, the Solemnities and
Ceremonies of marriage are more toyllome then Marriage it
selfe. All the right Marriages in the world are made by love;
and there is no more, but I consent, I say Amen, to have Christ
for my husband, and he faith Hosea 3. 3. Captive woman bought
for fivene pieces of silver, and for an homer of barley, and
an halfe, thou shalt be for me, and not for another, and I will
also be for thee, and ther's an end. Christ's chariot runnes on
wheeles of love, and the pace is soft and sweet.

3. The way of loves working through delight is sweet, to
the drawn soule, when Christ hands the heart, and the love of
Christ's soft fingers grasps about the soule, how alluring and cap-
tivating is Christ; when he comes in to the heart, his fingers
drop pure myrrhe. What honey, or what heaven drops are these?
Christ's honey-combe was gathered, and made out of that floure
that incomparable rose, never planted with hands, out of Christ
himselfe, from the bottome of eternity, from the head and root
of infinite ages, which have neither head nor bottome, and out of
Christ freely loving, freely chusing the creature to himself. Cant.
1. 3. Because of the savour of thy good ointments, thy name is as
ointment powred forth, therefore doe the Virgins love thee. Cant.
5. 11. Christ's head is of most fine gold. What thinke ye of the
golden and choise eminencies that are in Christ? of a cloth-
ing of increated glory that goes about Christ? Cant. 2. 3. I
sate downe under his shadow, with great delight, and his fruit
was sweet to my taste. Christ's love casteth so sweet a smell,
that his love leades not, but drawes, yet loves cords are softer
then oyle. The honey of Christ's love was gathered out of the
floures that grow in that highest mountaine of roses, a larger
field of floures then ten millions of earths, and out of the faire
bloffomes, and sweet heavenly top of the tree of life; the glo-
rie of Lebanon, and excellencie of Sharon, is nothing to this.
Bring all your senses, see, heare, feele, taft, and smell, what tran-
scendent sweetnesse of heaven is in this love; a Sea of love is
nothing,
nothing, it hath a bottome; a heaven of love is nothing, it hath a brim; but infinite love hath no bounds.

4. Love drawes strongly and irresistibly: Christ never woo'd a soule with his free love, but he wins the love and heart. Death and the grave and hell are conquering things for strength, and have subdued huge multitudes, since the Creation; but the love of Christ is stronger and more constraining, Cant. 8. 6. 7. The coals of love burn more strongly then any other fire. The flames and coals of God are mighty hot; they burnt up hell and death to ashes: how much more will they take a sinner? Christ call our coals of love with that word, Matthew, follow me: and there is no resisting, hee arose and followed him. Christ's love drawes till hee bleed, and hee loves till hee die of love. His love must prevale, for Omnipotency was in it. Had there been ten thousand worlds more of sinners, Christ hath love for them all.

And had the elect world had ten thousand millions more of rebellions then they have, all these sins should have been infinitely below the conquering power of Christ's love. Never sinner went to hell Victor, to lay, Love could not pardon me; I was in sinne above Christ's omnipotency of love. Never sinner went to heaven, but Christ's love had the better of him. Great heaven is but an house full of millions of vanquished captives, that Christ's love followed, and over-took, and subdued. O loves prisoners, praise, praise the Prince of love. Sense of this love so swells and so ascends, that the Spouse, Cant. 5. 10. is not Master of words: every word is like a mountaine, if you come to his Person, Nature, Offices; none speak like Christ, none breathe like him; Mirrhe, Aloes, and Cinnamon, all the perfumes, all the trees of frankinsense, all the powders of the Merchants, that Assyria, or Egypt, or what Countries else ever had, are but short and poore shadowes to him: These are but hungry generals.

2. For beauty hee hath no match amongst men; because The virtues hee is fairer then all the sones of men. Christ hath a most good-

Evincing and binding loves in Christ, in divers respects.

o3
Christ's key, that opens hearts, is love.

1. For greatnesse of Majesty. 2. For lowliness of tender love.
3. For fainth of faith. 4. For greatnesse of grace. 5. For glory diffused through all his Attributes. 6. For most excellent Son of God, no relation like this: The Creator of the ends of the earth, the Saviour, the good Shepherd, the Redeemer, the great Bishop of our souls, the Angel of the Covenant, the head of the body the Church, and of Principalities and Powers, the King of Ages, the Prince of peace, of the Kings of the earth; the living Ark of heaven, the Song of Angels and glorified Saints, but they cannot outshine him; the Joy and Glory of that land, the Flower and Crown of the Fathers delights, the Sweet Rose of that Garden of solace and joy. Compare other things with Christ, and they beare no weight: cast into the balance with him Angels, and he is Wisedome, they but wise Men; they are liars, and lighter then vanity, and Christ is the Amen, the faithful Witness, the express Image of the Fathers substantiall glory: Cast into the scales kings, all kings, and all their glory, he is the King of all these kings. Cast in millions of talents weight of glory, and gaine, they are but bits of paper, and chaffe, weight they have none to him. Cast in two worlds, that is nothing; adde to the weight millions of heavens of heavens, the balance cannot downe, the scales are unequall; Christ is a huge over-weight.

To all these drawing powers in Christ, in the generall, because Christ is the Master and King of the Land, where his owne created kings dwell, wee may adde a strong drawing argument, from the condition of the glorified in heaven; because Christ hath this as a strong argument to those that come to him, Job. 6. 37. Isai. 55. 3. Job. 5. 40. Mat. 11. 26. Revel. 21. 6. 

4. 22. 17. wee may use it after him. The Earth is but a Potters house, that is full of carthen-pots and Venice-glases, and withall taken by a Conqueror, who can make no other use of these vessels, but break them all to sheards; it cannot be a drawing and alluring thing. Death hath conquered the earth, and these many hundred Ages hath been breaking of the clay-pots, both men and other corruptible things, into broken chips and pieces of dust. But Christ draweth, by offering a more enduring City: That Christ can give, and promiseth heaven to his followers, is
a strong argument, and draws powerfully. 1. Heaven is not one single Palace, but it's a City; a Metropolis, a Mother-City, the first City of God's Creation, for dignity and glory; Revelation 21. chap. 22. But a City is too little; therefore its more, its a Kingdom, Luke 12. 32. & 22. 23. Yea but a Kingdom may be too little; therefore its a World, Luke 20. 35. It is a World, and for eminency, a World to come; Hebrews 6. 5. the World of Ages. 2. The lowest stones of it are not earth, as our Cities here, but twelve manner of precious stones are the foundation of it. 3. In what City in the earth doe men walke upon Gold? or dwell within walls of Gold? But under the feet of the inhabitants there is Gold; all the streets and fields of that Kingdom and World are, Revelation 21. 21. Pure gold, as it were transparent glass. 4. Then all the inhabitants are kings, Revelation 22. 5. And they shall reign for ever and ever. Whole heaven entirely and fully enjoyed by one glorified Saint, as if there were not one but this one person alone; all and every one hath the whole Kingdom at his will, and is filled with God, as if there were no fellows there to share with him. 5. O so broad and large as that Land is, being the heaven of heavens! As the greater circle must contain the less, so all the dwellings here are but caves under the earth, and holes of poor clay, in the bosome of this. But there are many dwelling places, Job 14. and there lodges so many thousand Kings. O what faire fields, mountains of roses and spices, gardens of length and breadth above millions of myles are nothing; and among these, trees of Paradise; every bird in every bush sings, Worthy is the Lamb; every bottle is filled with the new wine of heaven: O the wines, the lillies, the roses, the precious trees that grow in Immanuel's Land! And they sweat our balsam of praises in those mountains. 6. If men knew what a drawing and alluring thing is the tree of life, that is in the midst of the street of the new Land, the tree that beareth at once twelve manner of fruits, and yeeldeth her fruit every month; an hundred harvests in one yeare are nothing here; and all are but shadowes, there is nothing so low as gold, as twelve manner of precious stones, nothing so base in this high and glorious Kingdom as gardens, trees, and the like: Comparisons are created shadowes, that come not up to express the glory of the thing. And for Christ himself, signified under this expression, he is

[Christ himself]

[Lover in heaven; and his virtues again holden forth.]

[Verse from the text]

[Verse from the text]
the most, yea the onely drawing glory in heaven and earth.

1. Hee is the High King of all the made and crowned kings in
   the Land. 2. The onely heaven and summe, yea the all of all
   the shadowed expressions of the Kingdome, whatever is spoken
   of that glory comes home to this, to magnifie Christ, to make
   him as God equall with the Father and Spirit, all one; and all
   the onely heaven of all heaven, and all in all, to the Saints. Then
   created delights there, as divided from him, must be nothing in
   nothing, as hee is all in all. 3. Nothing can take the eyes and
   hearts of the glorified, being now made to capacious and wide
   vessels to containe glory, as hee can doe. What can terminate,
   bound, and fill a glorified soule, but Christ enjoyed? Abraham,
   Moses, Elias, the Prophets, the Apostles, all the glorified Mar-
   tyrs and Witnesses of Jesus Christ, especially now being clothed
   with majesty and glory with Christ, must be more lovely ob-
   jects then when they were on earth, and if Christ were not
   there, would appeare more then they doe; but the Saints have
   neither leasure nor heart to feed themselves with beholding of
   creatures, but sure all the eyes in heaven, which are a faire and
   numerous company, are upon, onely, onely Jesus Christ: The
   father hath no leasure to look over his shoulder to the son, nor
   the husband to the wife, in that City; Christ takes all eyes off
   created things, there; its enough for Angels and Men to stu-
   dy Christ for all eternity: it shall be their onely labour to read
   Christ, to smell Christ, to heare and see and taste Christ: All the
   eyes of that numerous hoast of Angels and Men shall be on
   him; and hee is worthy and above the admiration, the thoughts
   and apprehensions of all that heavenly Army. 4. Then Christ
   shall appeare a farre other Christ in heaven then we doe appre-
   hend him now on earth; not that hee is not the same, but be-
   cause neither we have eyes to see him in the Kingdome of grace
   as he is, (narrow vessels cannot receive Christ diffused in glo-
   ry, as hee now is) nor doth Christ make out himselfe in that
   latitude and greatnesse to us now; as hee is to be seen and en-
   joyed in the heavens. 1 John 3.2. We shall then see him as hee is.

What, doe wee not now see him as hee is? No; wee see him
as hee is in report, and shadowed out to us in the Gospel, the
Gospel is the Portraiture of the King, which hee sent to an-
other Land to be seen by his Bride, but the Bride never seeth
him as hee is, in his best Sabbath-Robe-Royall of immediate

glory,
Christ's key, that opens hearts, is love.

glory, till she be married unto him: So Kings and Queens on
earth wooe one another. And, 5. In heaven Christ is (to
speak so) in the element, prime fountaine, and seat of God as
God, where hee sheweth himselfe to be immediately seen and
enjoyed; and its as it were by the second hand, by Messingers,
words, mediation, that wee enjoy Christ here; hee sendeth to
us, rather then cometh in person. An immediate touch of the
apples of the tree of life while they yet grow on the tree of life,
is more then derived and borrowed communion. To see Christ
himselfe, the red and white in his owne face, to heare himselfe
speak, to see him as hee is, and in his robes of Majesty now at
the right hand of God, is, in thousand thousand degrees, more
then all the pictured (if I may so speak) and shadowed fruiti-
on we have here. The Gospel is but the Bridegrome's Mirror
and Looking-glate, and our created Prospect; but O his owne
immediate perfume, his mirrhe, the oyments and the sinell
that glory casteth in heaven, who can expresse? 6. We nev-
er see all the in-side of Christ, and the mysteries of that glor-
ious Arke opened, till the light of glory discover him: Thou-
sands of excellencies of Christ shall then be revealed, that wee
see not now. 7. O what delights hee casteth forth from
himselfe! The river of life is more then a sea of milk, wine and
honey. To suck the brefts of the consolations of Christ, and eat
of the clusters that grow on that noble Vine Jesus Christ, and
take them off the tree with your own hand, is a desireable
and excellent thing. The more excellent the soyle is, the wines,
the apples, the pomegranates, the roses, the lillies must be the
more delicious; and the nearer the sun, the better; the more
of summer, the more of day, the more excellent the fruits of
the Land are: Beleeve it, the wines of that Paradise grow in a
brave Land. O but Christ is a blessed soyle; roses and lillies,
apples of love that are eternally summer-greene are sweet, that
grow out of him: the honey of that Land, the honey of heaven,
is more then honey; the honey of love, pure and unmixt, must
be incomparable. 8. The Mediators hand wipes the foule
face, and the teares off all the weeping strangers that come thir-
ther; hee layeth the head of a friend under his chin, between
his brefts. Joh.14.3. Revel.21.4. Death is cryed down, paine,
sicknesse, crying, sadnesse, sorrow, are all acted and voted out of
the House, and out from all the inhabitants of the Land, for
ever
ever and ever. 9. It must be a delightsome City that hath
ever summer, without winter; ever day, without night; ever
day-light, without sun or moon or candle-light; because the
Lord God giveth them light, Revel. 22. 3. No danger of sun-
burning or summer-seorching, or winter-blasting: all morning
without twy-light, all noon-day without one cloud for eternity,
is joyfull: light, and day, and summer, flowing immedi-
ately from the Lamb, is admirable. 10. (1) Joy, (2) full joy,
(3) fulness of joy, (4) pleasures, (5) pleasures that last for e-
vermore, (6) and that at Gods right hand, yea (7) in his face,
is above our thoughts, Psal. 16. 10, 11. 11. O the musick of
the Sanctuary, the fulleffe and well-tuned Psalmes, the songs of
the high Temple, without a Temple or Ordinances as we have
here, and these exalting him that sits on the Throne for ever-
more. All which, with many other considerations, are strong
drawing invitations to come to Christ.

After. 5. Christ draweth with three sorts of Generall Argu-
ments, in this Morall way: The first is taken from pleasure; this
is the beauty that is in God, 1. That is in a communion with
God. 2. The delection we have in God as love-worthy to the
understanding. For the drawing beauty of God, a word:
1. Of Gods beauty. 2. Of Gods beauty in Christ. 3. Of
the relative beauty of God, in Christ to Men and Angels.

Of the beauty
of Gods.

Four things
in beauty that
are by propor-
tion in God:

The drawing beauty that is in Christ.
I conceive it to be, **The amenity and lovelinesse of his nature and all infinite perfections, as this pleasingnesse offers it selfe to his owne understanding, and the understanding of men and Angels, and as bodily beauty satisfies the eies, and so acts on the heart to win love to beauty; so the truth of the Lords nature, and all his Attributes offered to the understanding and mind, and drawing from them admiration or wondering, and love is the beauty of God; David maketh this his one thing, Psal. 27. 4. That (faith he) I may dwell in the house of the Lord all the daies of my life, to behold the beauty of the Lord, and inquire in his Temple. See then as white and red excellently contempered maketh pleasure and delectation to the eies, and through these windowes to the mind and heart, so there ariseth from the nature of God and his Attributes a sweet intelligibility, as David desires no other life but to stand before God, and behold with his mind and faiths eies, God in his Nature and Attributes, as he reveals himself to the creature. The Queen of Sheba came a far journey to see Salomon, because of his perfection; some common people desire to see the King; the Lord is a fair and pleasant object to the understanding.

2. There is in beautie a due proportion of members. 1. Quantity.

2. Situation. 3. Figure. Let a person have a most pleasant colour, yet if the eares and nose be as little as an Ant, or as big as an ordinary mans leg, he is not beautifull. 2. If members be not right seated, if the one eye be two inches lower in the face than the other, it mars the beautie; or if the head be in the breast, it is a monster. Or 3. if the figure be not due, as if the person be the stature of ten men, and too big; or the figure of an infant, or a Dove; had he all other things for colour and proportion, his beauty is no beauty, but an error of nature, he is not as he should be, now the Lord is beautifull because in infiniteness, and sweetnesse of order is to spread over his nature and Attributes, nothing can be added to him, nothing taken from him, and he is not all mercy only, but infinitely just; were God infinitely true yet not meek and gracious, he should not be beautifull; had he all perfections, but weak, mortal, not omnipotent, not evernall, his beauty should be marred; then one attribute does not over-top, out-border or limit another; were he infinite in power, but finite in mercy, the lustre and amenity of God were defaced.
3. There is integrity of parts in beauty. Were a person fairer than Absalom, and wanted a nose or an arm, the beauty should be lame. The Lord is compleat and absolutely perfect in his blessed nature, and attributes.

4. All these required in beauty, must be naturall, and truly and really there. Borrowed colours, and painting, and fair-ding of the face, as Jezebel did, are not beauty: the Lord in all his perfections is truly that which he seemes to bee. Now as there is in Roses, gardens, creatures that are faire, something pleasant, that ravisht he eye and heart; so there are in God so many faire and pleasant truths to take the minde, and God is so capatious, and so comprehensive a truth, and so lovely, such a bottomlesse Sea of wonders, and to the understanding that beholds God's beauty, there is an amenity, goodlinesse, a splendor, an irradiation of brightnesse, a lovelinesse, and drawing sweetness of excellencie, diffused through the Lord's nature. Hence heaven is a seeing of God face to face, Rev. 22. 4. Matth. 18. 10. Now God hath not a face; but the face of a man is the most heavenly visible part in man, there is majestie and gravitie in it, much of the art and goodlinesse of the creature is in his face. To see God's face, is to behold God's blessed essence, so farre as the creature can see God. Now as we may be said to see the Sunnes face, when we see the Sunne, as we are able to behold it; but there is beauty, and such vehemency of visibility in it, as it exceedeth our faculty of seeing; so do we see God's face, when we neerly behold him, not by heare-say, but immediately. Let us imagine that millions of Sunnes in the firmament, were all mased and framed in one Sunne, and that the sense of seeing that is in all men, that ever hath been, or may be, yet this Sun should far excell this faculty of seeing: so suppose that the Lord should create an understanding facultie of man or Angels, millions of degrees more vigorous and apprehensive, then if all the men and Angels that are, or possibly may be created, were comtemporated in one, yet could not this understanding so see God's transcendent and superficexcellant beauty, but there should remaine unseen treasures of lovelinesse never seen, yea, it involves an eternall contradiction, that the creature can see to the bottome of the Creator.

All this bounty of God is holden forth to us in Christ. Psal. 45. 10. He is fairer then the Sonnes of men. δίδακτος is
The drawing beauty that is in Christ

is of a double forme, to note a double excellencie. Cant. 1.16. Behold thou art faire my beloved, yea pleasant; signifieth lovely, amiable, acceptable. The Seventy render it یدوو-سیا Psal. 146. It is pleasant, and sweet. 2 Sam. 1.26. Thou wast very pleasant to me. Cant. 5.10. He is white and ruddie Ver. 15. His countenance is as, Lebanon, excellent as the Ce-
dars. Rev. 1.16. His countenance as when the Sunne shineth in his full strength. All the beauty of God is put forth in Christ. Esai 33.17. Thine eyes shall see the King in his beauty. Hebr. 1.3. Christ is the brightnesse of his Fathers glorie. The light of the Sunne in the ayre is the accidentall reflection of the Suns beames; Christ is the substantiall reflection of the Fathers light and glory; for he is God equall with the Father, and the same God.

3. This beauty to Men and Angels is an high beauty, Angels have eyes within and without, Revel. 4.6. to behold the beautie of the Lord, and it takes up their eyes alwayes to behold his face; and there is no beautie of truth they desire more to behold, χαλυπτείν, 1 Pet. 1.12. as to stoope downe, and to looke into a darke and veiled thing, with the bowing of the head, and bending of the necke; the Seventy use for 뉘, Cant. 2.9. Where Christ is said to stand behind the wall, and looke out at the casements, with great atten-
tion of minde; It is to looke downe over a window, bend-
ing the head, Exod. 25.18, 19, 20. 9ob, 20. 5. They stooped downe and saw the linnen clothes, Lk. 24.12. Angels are not curious, but they must see exceeding great beauty, and wonder much at the excellency of Christ, when they cannot get their eyes pulled off Jesus Christ.

2. There is a beauty of Christ in a communion with God, which is a ravinthing thing. When the foule comes to Christ, he feeth a beauty of holynesse, and Christ is taken with this beauty. Psalm. 110.3. So shall the King greatly desire thy beauty. Psalm. 45.11. Thou hast ravished my heart, (faith Christ to his Spouse) Cant. 4.9. my sister, my Spouse. —Verf: 10. How faire is thy love, my Sister, my Spouse; how much better is thy love then wine, and the smell of thy ointments then all spices. Verf. 11. Thy lips, O my Spouse, drop as the honey-combo; honey and milke are under thy tongue, and the smell of thy garments is as the smell of Lebanon. Sion is the perfection,
perfection of beauty. Psal. 50. 2. All this beauty and sweetnesse commeth from Christ; there is no such thing in the people of God, as they are sinfull men, considered in their naturall condition; and therefore it must be fountain-beauty in him, as in the cause, and originall of beauty.

2. There is a delation in a communion with God. This is one generall, Prov. 3. 17. All wisdomes waies, are waies of pleasure; to the spirituall soule, every step to heaven is a paradise.

1. What sweetnesse is in the sense of the love of Christ to delight all the spiritual senses? 1. The smell of Christ's Spicknard, his Myrthe, Aloes, and Cassia, his Tyrie chambers smell of heaven; the ointment of his garments bring God to the sense. Psalm. 45. 8. All thy garments smell of myrthe, aloes, and cassia: out of the Tyrie palaces, there have they made thee glad. Cant. 1. 13. A bundle of myrthe is my beloved to me, he shall lie all night between my breasts.

2. To the sight Christ is a delightfull thing; To behold God, in Christ, is a changing sight. 2 Cor. 3. 18. But we see all with open face beholding, as in a glasse, the glory of the Lord, are changed into the same image, from glory to glory, even as by the spirit of the Lord, Ephes. 1. 17. Math. 16. 17. Job. 2. 27. To see the King in his beautie, is a thing full of ravishing delight. 3. It taketh the third spirituall sense of hearing; the Spoule, Cant. 2. 8. is so taken with the sweetnesse of Christ's tongue, that for joy she can but speake broken and unperfect words. The voyce of my beloved; It is not a perfect speech, but for joy she can speake no more. Its the voice of joy and gladnesse, that with the very sound can heale broken bones, Psal. 51. 8. and which David desired to heare. O if you heard Christ speake, Cant. 5. 13. His lips are like Lilies, dropping sweet smelling Myrthe; Heavens musick, the honey of the new Land is in his tongue, the Church cheereth her soule with this. Cant. 2. 10. My beloved speake, and said unto me, Rise isp. my love, my faire one, and come away. Christ's piping in the joyfull Gospel-tiding, Verf. 5. should make us dance. Math. 11. 17. Christ harping and singing sinners, with joyfull promises out of hell to heaven, must have a drawing sweetnesse to move stones, if the sinner have ears to heare; and what heat and warmnesse of love must it bring, when Christ is heard say,
The drawing beauty that is in Christ.

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lay, Esa. 54. 11. O thou afflicted, tossed with tempest, and not comforted, behold I will lay thy stones with faire colours; and lay thy foundations with Saphirs? He doubles his words, hee desires Jerusalems tears may owne this cry, Esa. 40. 1. Comfort ye, comfort ye my people, saith the Lord, speak to the heart of Jerusalem.

4. Christ is sweet to the spirituall taffe. Cant. 2. 3. I hate Christ sweet downe under his shadow with great delight, and his fruit was sweet in my mouth. Psal. 34. 8. O taste and see that the Lord is good. Christ is a curious banquet, the Wine, the Milk, the Honey, and the fatted calf killed, are all but shadowes to Christs excellent Gospel-dainties.

5. The sense of touching, which is the most spirituall, is the heavenly feelings, sense, and experience of Gods consolations, and this sense is fed with the kisses of Christ's mouth, Cant. 1. 3. With the bide Manna, the White stone, the new Name.

3. Joy is a drawing delight. Psal. 16. 11. In his face there is fulness of joy. Look how farre Gods face casts downe from heaven, sparkles of joy on us, as farre goes our joy; and wee are laid in believing, 1 Pet. 1. 8. to rejoice with joy unspeakable, and glorious.

4. There is particularly delectation, Psal. 36. 8. They shall be abundantly satisfied with the fulness of thy house, and thou shalt make them drink of the rivers of thy pleasures. Should not this draw men to Christ? And there must be abundance of pleasures where there is a river of pleasures; as Psal. 46. 4. There is a river, the streams whereof make glad the City of God. What a Sea of Seas must God himselfe bee? His full and bright face, his white throne, his harpers and heavenly troopes that surround the throne, the Lambe the heaven of heavens it selfe, the tree of life eternally greene, eternally adorned both at once with soule-delighting blossomes, and loaden with twelve manner of fruit every month. Peace of conscience from the sense of reconciliation, the first fruits of Emmanuels land, that lyes beyond Time and Death; must all be above expression.

There is a second drawing motive in Christ, and this is from gaines; which is eminently in Christ.

1. The drawne soule hath bread by the covenant of grace, his yearly rent is written in the New Testament; Christ is his rentall.
Riches uncertain. 

No mark for buying of Christ.

rentall booke and heritage. Esai 35.16. He shall dwell on high, his place of defence shall be the munition of Rocks; for his lodging, he shall not lye in the fields. Bread shall be given him, his waters shall be sure; or faithfull: bread and drinke are unfaithfull, uncertaine, and winged to naturall men. 1 Tim. 6. 17. Riches hath an uncertainty, like Ghosts or Spirits that yee see, but they evanish out of your sight, and disappear; or like cloudes, or fire-lightnings in the ayre, that come and goe suddenly; but bread is faithfull and sure to the foule drawn to Christ; when the covenanted people are so drawn, that they receive a new heart; then God, faith Ezek. 36.29. I will also save you from all your uncleannesse. What then? And I will call for the cornes and will increa*e it, and lea no famine upon you. Ver. 34. And the land shall be tilled. Does the New Testament provide for the plowing of your land? Yea, it doth? Yea, know Wisdome attendantes and alacases. Pro. 3. 16. On her right hand, is length of dayes, and on her left hand, riches and honour. Eternity hath the honour, and the right hand. Riches is the left hand blessing of wisdome.

2. It should draw us in the owne kind to Christ, in regard, Christ is more then gain. Pro. 3.14. Wisdome: merchandize is better then silver, and her gaine then fine gold. Verl. 15. Shee is more precious then Rubies. (2) Job 28. 1. Wisdome cannot bee gotten for gold. (3) Is there not some worth in Gold? Ver. 16. Wisdome cannot be valued with the gold of Ophyre, with the precious Onix, with the Saphire. Verl. 17. The Gold and the Christfull cannot equal it. (4) May, there not be bidding and buying, and words of a market here? Nay, the disproportion between Christ and Gold is so great, that a rationall Merchant can never speake of such a bargaine. Verf. 18. No mention shall bee made, of Corall, or of Pearles, for the price of Wisdome is above Rubies. Say that heaven and earth, and all within the bolome and circumference of heaven, and millions of more worlds were turned into Gold, Pearle, Saphires, Rubies, and what else yee can imagine; yee undervalue Christ, if yee speake of buying of him.

3. Being drawne to Christ maketh all yours; when yee are hungry, all the bread of the earth is your Fathers: When yee are in a Ship, yee are in Christis Fathers waters; when yee travell in Summer, ye see your Redeemers fields, your Savioirs woods,
woods, trees, flowers, corves, cattels, birds; Yea, and all things are yours, 1 Cor. 3. 21. Not in possession, but in a choicer free-holding, in free heritage, Psal. 37. 11. Yee have the broad, rent, the faire In-come of all things. Your land is named, All things. Revel. 21. 7. Hcc that overcometh shall inherit all things.

4. All you have, a morsell of greene herbes, a bed of straw, want, hunger, wealth, are guilded and watered with Christ.

The third drawing thing in Christ, is Honour. The Church is a Princesse daughter, Cant. 7. 1. A Kings daughter, Psal. 45. 15. A Queene in gold of Ophire. Psal. 45. 9. Kings and Priests unto God. Revel. 1. 5. Not young Kings onely, but Crowned Kings. And they had on their heads crownes of gold, Revel. 4. 4. Every Saint rules the Nations with a rod of iron. Every beleever is a Catholicke King, and swaies the Scepter over all the Kingdomes of the world. (1.) In regard that his head Christ guides all Kings, Courts, and Kingdomes; all the world, and the weight of States, Empires, not indirectly, and onely in ordine ad Spiritualia; but directly, and the weight of the Church triumphant, and the Church fighting, are upon the shoulders of our brother and Saviour. (2.) In that by faith he breaks and overcomes the world. (3.) And by prayer, which is more then the key of Europe, Africk, and Asia, he can bring in the nations to Christ, and shut and open heaven.

2. Consider what God makes them. To him that laies hold on my Covenant faith the Lord, Elai 56. 5. I will give within my house, and my walles, a name. But what is a name? A name is but name? A name better then the name of sonnes and daughters, even an everlasting name, that shall not be cut off. An everlasting name (I confesse) is more then a name. Elai 43. 4.

Since thou waft precious in my sight, thou haft bee

3. glorious, or honourable. 1 Chron. 4. 9. And Jabez was more honourable than his brethren; the same word, and why, Vers. 10. And Jabez called on the God of Israel, saying, oh that thou wouldest blesse me indeed, and enlarge my coast. — It was said of Reuben, Gen. 49. 4. Reuben thou shalt not excel; nor be an overplus in praisè, its to remaine or abound either in quantity or quality; for his incest deprived him of his excel-

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lencie,
The righteous is more abundant (the same word) more honourable, glorious, or excellent then his neighbour.

3. The Lord who knowes the weight of things, Angels and Men; esteemes highly of them. Cant. 5. 2. My Sister, my Love, my Dove. The Spoufe must in Christ's heart, have an high respect, when he faith, Cant. 4. 1. Behold thou art faire, my love; and that cannot content him, he addeth. Behold, thou art faire, Cant. 6. 9. my dove, my undefiled is but one, shee is the onely one of her mother, shee is the choife one of her that bare her. The Saints in Christ's bookes are jewels, Mal. 3. 17. His onely choife, the floure of the earth. All the world is Christ's refule, and King are but morter to him; the Saints are Christ's affeflors, and the Kings Peeres to judge the world with him, Lords of the higher Houfe, Christ divides the throne with them, Luk. 22. 30. 1 Cor. 6. 2. Revel. 21. The Lord so farre honoureth them, as to put them on all his secrets, Psalm. 25. 4. The secrets of the Lord are with them that feare him, Joh 14. 21. I will manifest my felfe unto him they are of his Cabinet counfell, Cant. 2. 4. The King brought me into his house of Wine; his secrets of love, and free grace are there.

4. Christ do honoureth them, that he profefseth, hee desires a a communion with them. Cant. 4. 8. Come with me from Lebanon, my Spoufe. Job. 14. 23. The Father and I will come un him, and make our abode with him. Cant. 2. 16. He feedeth among the Lilies, till the day break; the Lord familiarly converfeth with them.

Use 1. All them who are taken with faire things, and are so soft, as pleasures they must have, and will not be drawne to Christ, the pleafantefl and fairefle one that ever heaven had, are much prejudged; ye warme your felves, O children of men, at the outside of a painted fire. Your pleaflure (and wee may beleev Salomon) are floures worme-eaten, and as garments torne and threed bare. Salomon's honey, and Samphons Dalilah, are sweet drinks that fvels them; when thefe work on their stomacke, they are glad to vomit them out, and are pained with fickenesse, at the remembrance of them; there is no drawing beauty to Christ, behold him in all his excellencies. Cant. 5. 10. My beloved is white and ruddy, the chiefeft among tenne shou.
Christ's incomparable worth above all others.

16. His mouth is most sweet; or in the abstract sweetness, and he is all desires, all loves, and all of him, or every piece of him is love; and when John sees him, Rev. 1. O what a sight, Rev. 13. He was clothed with a garment down to the feet, and girt about the paps, with a golden girdle. Ver. 14. His head and his hair were white like wool, as white as snow, and his eyes were as a flame of fire. Ver. 15. And his feet like unto fine brass, as if they burned into a furnace, and his voice as the sound of many waters. Ver. 16. And hee had in his right hand seven stars. Hee hath the Churches, and all the elect in his right hand, and out of his mouth went a sharpe two edged sword, and his countenance was as the Sunne shineth in his strength. When John saw him thus, he was so over-gloried with the beauty and brightness of his Majestie, that whereas he was wont to leane on his bosome in the daies of his flesh, now he is not able to stand, and endure one glance of his highest glory; but (faith he) Ver. 17. And when I saw him, I fell down at his feet as dead. And there was much lovely and tender affection lapped up in this glory, when poore John fell a swouning at his feet; Christ for all his glory, holds his head in his swoone. And he laid his right hand on my head, saying unto me, feare not, I am the first, and the last. I am good for swouning and dying finners. Why, I am he that liveth, and was dead: And behold, I live for evermore. Would finners but draw neere, and come and see this King Solomon in his chariot of love, behold his beautie, the uncreated white and red in his countenance, hee would draw foules to him; there is omnipotencie of love in his countenance, all that is said of him here; are but created shadowes; ah, words are short to express his nature, person, office, lovely-
nefle, desirableness. What a broad and beautiful face must he have, who with one smile, and one turning of his countenance, lookes upon all in heaven, and all in the earth, and calls a heaven of burning love, East, and West, South, and North, through heaven and earth, and fills them all? Suppose omnipotency would enlarge the globe of the world, and the heaven of heavens, and cause it to swell to the quantity, and number of millions of millions of worlds, and make it so huge and capacious a vessel, and fill it with so many millions of elect Men and Angels, and then fill them, and all this wide circle with love; it would no more come neere to take in Christ's lovely beauty, then a spoon can containe all the Seas; or then a childe can hide in his hand the globe of the world. Yea, suppose all the corners of sand in all the earth and shores, all the flowers, all the herbs, and all the leaves, all the twigs of trees in woods and forretts since the creation, all the drops of dew and raine that ever the clouds send downe, all the stars in heaven, all the lites, joynts, drops of blood, haires, of all the elect on earth, that are, have beene, or shall be, were all rationall creatures, and had the wisdome and tongues of Angels, to speake of the lovelinesse, beauty, vertues of Jesus Christ, they would in all their expressions stay, millions of miles, on this side of Christ, and his lovelinesse, and beauty. It is the wicked fleshly disposition of Libertines, who turne all the beauty, excellency, freenesse of grace in Christ, to a cloake of licentiousnesse, and a liberty of all Religions; they highly under-value free-grace, as any Hereticks, that ever the Church of Christ's law, who turne all sanctification, all the grace of Christ that should be expressed in strict, precise, accurate walking with God, (but as farre from merit, as grace and and debt, as Christ's free grace, and the condemning Law) into a notionall speculative apprehension, or rather a presumptuous imagination, or Antinomian faith; that Christ hath obeyed, mortified the lufts of the flesh for the sinner; that no Law, no commandement of God, no letter of the Word, obligeth us to walke with God; onely an immediate Enthiasticall unwarrantable inspiration of a Spirit, without the Word, or blasts of love when they come, and not but when they come, ingageth believers to keepe any commandement of God. Never Pelagian, Jesuit, Arminian, were such disgracefull enemies to Jesus Christ, to free justification, and the grace of the Gospel, as Antinomians,
Antinomians, for they make the Law of God and the love of God in commanding holy walking opposite; all the doctrine of the New Testament that teacheth and commandeth to deny ungodliness; all the Old Testament, and particularly the Psalm, reconcileth the Law commanding to keep the Lords ways, and testimonies, and the love of Christ, sweetening with delight and joy, holy walking, as one and the same way of God.

Use 2. Again nothing more leftheneth Christ, then the heightening of the world in the hearts of men; Haman had the scum of the pleasures of 127. Kingdomes, yet there was a bone wrong in his foot, anger and malice to see Mordecai is a hell to him; its a sweeter burthen to bear the fire and coals of the love of Christ in the heart, then the hell of envy in the soule: Nay, say that all the damned in hell were brought up with their burning and fiery chaines of eternall wrath to the outermost doore of heaven, and strike up a window, and let them look in and behold the Throne, and the Lamb, and the troupes of glorified ones clothed in white, with crowns of gold on their head, and palms in their hands shewing their Kingly and victorious condition, and let them through a window in heaven, hear the musick of the new Song, the eternall praises of the conquering King and Redeemer, they should not only be sweetned in their paine, but convinced of their foolish choise that they hunted with much sweating after carnall delights, and loft the fulnesse of joy and pleasures that lasts for evermore in the Lords face.

Would we beleive the Spies that have been visiting the new Land that Immanuel God with us is Lord of; hear, for Moses he was in that Land, and he faith, Deut. 33. 29. Happy art thou O Israel: who is like unto thee, O people saved by the Lord, the shield of thy helpe, and who is the sword of thy excellencie. David was there a landed man, and what faith he of that new Land that Christ hath found out, Psal. 16. Canaan at its best reported of is but a wildernesse to it. Ver. 6. The lines are fallen to me in the ways of pleasant (things, or places.) Then there must be multitudes of pleasures, not one only in God; My heritage is pleasant above me, above my thoughts, or I have a goodly heritage. Solomon was a messenger who saw both lands, and he faith, Eccles. 2. 13. Then I saw that wisdome excelld folly, as far as light exceeded darkness. And the Spouse faith, Cant. 1. 12. When the King
All the Spies report well of Christ's new Kingdome.

sitteth at his table, my Spikenard sendeth forth the smell thereof. 13. A bundle of Myrrhe is my beloved, he shall lie all night between my breasts. Cant. 2. 4. He brought me to the banquetting house and his banner over me was love. All the Song reporteth great things of the Kingdome of Grace. Ask of Isaiah, What saw ye there, he answereth, c. 25. 6. It is a feast of fat things, a feast of wines on the lees of fat things full of marrow. And Ezekiel faith, That there shall be a brave summer in that land. Chap. 47. 12. By the river upon the banke thereof on this side, and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his moneth, because their waters issued out from the Sanctuary, and the fruit thereof shall be for meat, and the leaf thereof for medicine; This hath reall truth even in the Kingdome of Grace. And Jeremiah saw the fruits of the Land, and a golden age there. Cap. 31. 12. Therefore they shall come and sing in the height of Sion, and shall flow together to the goodnes of the Lord, for wheat, and for wine, and for oyle, and for the young of the flock, and of the herd, and their soule shall be as a watered garden, and they shall not sorrow any more at all; and Christ brings good newes out of that countrey, Mat. 22. That the life of all there is the life of Banqueters, called to the Marriage-feast of a Kings Son, of which every one hath a Wedding garment: And if yee ask tidings of John, What saw ye, and heard ye there? he faith, I saw a Princess daughter with a Crown on her head, Rev. 21. 10. He showed me the great City, the holy Jerusalem descending out of heaven from God, having the glory of God: Even an enemy who saw the land a far off, and was not near the borders of it, faith, Numb. 24. 5. How goodly are thy tents, O Jacob, and thy tabernacles O Israel! Surely Prov. 2. 10. Knowledge is pleasant to the soule. O all ye pleasures of the flesh, blush and be ashamed, all world-worshippers be confounded that ye toile your selves in the fire for such short follies; Were there no other pleasure in godlineesse, but to behold the Lord Jesus, what a pleasant sight must he be? The Temple, that stately and Kingly house, of faire carved stones, cedar wood, almug trees, brafe, silver, gold, scarlet, purple, silks, in the art of the curious fabrick and structure, was a wonder to the beholders. What beauty must be in the Samplar! O what happinesse to stand beside that dainty preci-
ous Ark, weighted now with so huge a lump of Majesty, as infinite glory! to see that King on his Throne, the Lambe, the fair tree of life, the branches which cannot for the narrowness of the place have room to grow within the huge and capacious borders of the heaven of heavens! For the heaven of heavens cannot contain him. What pen though dipped in the river of life that flowes from under the Sanctuary can write? what tongue though shapen out of all the Angels of that high Kingdom, and watered with the milk and wine of that good land, can sufficiently praise this heart ravishing flour of Angels, this heavens wonder, the spotleffe and infinitely beautifull Prince, the crown, the garland, the joy of heaven, the wonder of wonders for eternity to Men and Angels? What a life must it be to stand under the shadow of this precious Tree of Life, and to cast up your eyes and see a multitude without quantitie of the Apples of Glory, and to put up your hand, and not only feel, but touch, smell, see love it selfe, and be warmed with the heat of immediate love that comes out from the precious heart and bowels of this princely and Royall Standard-bearer, and Leader of the white and glorious troupes and companies that are before the Throne: If one laid but finding the far off dew-drops that falls at so many millions of miles distance from that higher mountain of God, down to this low region, Psal. 63. 5. My soul shall be satisfied as with marrow and fatness. What must the glory it self be that is in this dainty delightfull one? we have but the droppings of the house here.

Use 3. Naturall men say this Kingdome is a foure, sad and weeping Land; here is repentance, sorrow for sin, mortification. True; but tears that wash those lovely feet that were pierced for sinners, are tears of honey and wine, and the joy of Chrifts banqueting-house: and mortification, flowing from a loathing and a soule-surfet of the creature, and a tasting of the new wine of Chrifts Fathers higher palace, is rather a piece of the margin and border of heaven, then a foure and sad life.

Object 2. But discipline, and the rod, and cenfures of Chrifts house, makes the Church terrible as an army with banners. Chrifts yoke is easie, bee hath not cords and bands to cut the necks of those that follow him.

A. sw. 1. Yea but this rod is a rod of love, onely used that the spirit may be saved in the day of the Lord Jefus, 1 Cor. 5. 5.
for the gaining of the soule, Mat. 18. 15. for building of soules.
2 Cor. 10. 8. And Christs cords are silken and soft, and bands
of love, every threed twisted out of the love of Chrift. Hos. 11.
4. I drew them with the cords of men, with the bands of love.
But consider, Psal. 48. The Lords mountaine of holinesse is glo-
rious.

Verf. 2. Beautiful for situation, the joy of the whole
earth is mount Sion, the City of the great King. But is it so to
all? Verf. 5. No: But loe, the kings were assembled, they pas-
sed by together; they saw it, and so they marvell'd: they were
troubled, and hasted away. Verf. 6. Terror took hold on them,
and paine, as a woman in travell. What cause is there here that
the kings should be afraid? They see a beautifull Princesse, the
dughter of a glorious King, the joy of the whole earth; yet
the Lords people works on them 1. a wondering; 2. more,
trouble of mind; 3. flying; they hasted away, and cannot be-
hold the beauty of God in a Kings daughter: 4. terror takes
hold on them, and quaking of conscience: 5. when the Pow-
er of the world, Princes, States, Parliaments, see the convin-
cing glory of another world in the Church, they part with child
for paine. It is known, some have such antipathy with a Rose,
which is a pleasant creature of God, that the smell of it hath
made them fall a swooning. Jerusalem is the rebellious City,
Ezr. 4. 12. therefore men are unwilling it should be built. Lufts
in mens minds, either heresies, or any other fleshly affection, is
against the building of the house of God.

-USe 4. A beleever is a rich man, and an honourable, say hee
were a beggar on the dung-hill: Christ cannot be poore, and
hee is a fellow-heire with Chriff, Rom. 8. 17. We must think the
father of a rich heire hath bowels of iron, and sucked a Tyger
when hee was young, who suffereth the heire, remaining an
heire, to starve. As the natural man is but a fragment of clay,
so hee hath a life like an house let for money; and the rent and
in-come that the house pays to the Lord of the land, is but
hungring clay, a dead rent, and some new-born vanities of
homage and service; but the promise, the Magna Charta, and
the Charter of food and raiment that is an article of the Coven-
ant of grace, is a full assurance that the Saints are the Noble-
men Pensioners of the Prince of the kings of the earth: And
Christ hath so broad a board, that hee doth pay all his Penfi-
ners. And the Saints are truly honourable, being come of the
bloud-
The Lord fitly applies himselfe in drawing the will.

bloud-royall, of the Princely seed, Job 1.13. 1 Job 3.1.9. And the Church is a spiritual Monarchy: The Plant of renowne, their Head, said of her, Isai. 62.3. Thou shalt be a crowne of glory, in the hand of the Lord, and a royall diadem in the hand of thy God.

After. 6. The other particular manner of drawing sinners to Christ, is real: In which wee are to consider these two.
1. Gods fit application of his drawing of the will.
2. His irresistible pull of omnipotency.

In the former way of working, I desire that notice be taken (for Doctrines caufe, rather than for Art of Logica ll method) of these foure ways:
1. God worketh by measure and proportion.
2. By condiscension.
3. By fit internall application.
4. By externall, providential accommodation of outward meanes.

1. In works of omnipotency without God, we see hee keeps proportion with that which hee works upon: When God waters the earth, hee opens not all the windowes of heaven, as hee did in the Deluge, to pourre on mountaines and valleyes all his waters in one heap; for hee should then not refresh, but drown the earth: therefore hee makes the clouds like a sieve, and divides the raine in hoasts and millions of drops of dew, that every single flower, and inch of earth may receive moistening, according to its proportion. If the sun were as low down as the clouds, it should, with heat, burn up every green herb, tree, rose, flower, and our bodies; and if it were the higheft of Planets, all vegetables on earth should perifh through extreme cold. It may be a question, though the omnipotent power of God move the will invincibly and irresistibly, Whether Omin potency puts forth all its strength on the will; or, whether the will be able to beare the fwing of Omnipotency in its full strength? If the Fowler should apply all his force and strength to catch the bird alive, hee should strangle and kill it. Divines say, that Christs dominion in turning the will, is, Dominium forte, sed suave; strong, but sweet and alluring; No wonder, if hee carry the lambs in his bosome, Isai. 40.11. the warmnesse and heat of his bosome must sweeely allure the will. Drive a
Chariot as swiftly as an Eagle fieth, and yee fire and break the wheels: Knock Chrystall glasses with hammers, as if yee were cleaving wood, and yee can make no vessels of them. This is not to deny that Gods omnipotent power must turne the will, but to shew how sweetly hee leadeth the inclinations.

2. The Lord by wiles and art works upon the will: *Hos. 2. 14.* I will allure her, and bring her to the wildernesse, and speak to her heart. The word of alluring is *seduitus,* deceptus fuit; to be beguiled; and the Hebrew is, I will beguile, or deceive her; as *Deut. 11. 26.* Take heed to your selves that your heart be not deceived. So Pethi is the simple man, that is facile and easily perswaded. *Psal. 116. 6.* The Lord preserveth the simple. Then hee faith hee will speak to her heart, &c. super, not without good reason, that the Greek word είπετο, to perswade, comes from this.

Grace is *pia fraud,* a holy deceit, that ere the soule be aware, it is catched: and though that be spoken of Christ, *Cant. 6. 12.* Ere even I was aware, my soule made me like the chariots of Amminadab; yet it hath truth in this, that 1. No unconverted man intends to be converted, till God convert him; because spirituall intention is a vitall act of the soule living to God: No living man can put forth a vitall act of life, till the Lord be pleased to give him a new life. 2. That spirituall love alluring the soule, worketh by such art as cannot be resifted: Hence, conversion and being drawn to Christ, is termed by the name of *charming*; even as turning off Christ is a *bewitching,* or killing with an evill eye, as wee say; *Gal. 3. 1.* And so being drawne to God, is called a *charming.* And the wicked are rebuked for this, *Psal. 58. 4, 5.* that being strangers to God, they are like the deaf soule adder that stoppeth her eare, and will not hearken to the voyce of Charmers, (or Singers, who sing as Witches and Inchanters doe) charming wisely. There be two words
The Lord by heavenly art draweth the will.

words that signifie enchanting; the former is to *mutter with a low voyce, as they doe to serpents, to take and kill them: the other is to a conjoyne and associate in one, as Witches doe, things most contrary. Conversion to God, is to be allured, bewitched, overcome with the art of heaven, that changeth the heart. And the Lord made Peter and the Apostles fishers of men. Christ layeth out hooks and lines in the Gospel, Luk. 5:10, to catch men with hope, as fishes are taken. Christ so condiscendeth to work upon the will, as with art, and unawares the will is taken, and made sick of love for Christ, and the man intended no such thing; as sickness cometh on men beside their knowledge or intention: So Christ maketh himselfe and heaven so lovely, and such a proportion and similitude between the soule and his beauty, as hee appeares most desirable, taking and alluring. Gal. 4:20. I desire to be present among you (faith Paul) and to change my voyce: I desire not to speak roughly, and with asperity, as I have written; but as a mother speaketh to her children, to allure you. The word of God is an arrow that kills afarre off, and ere yee see it. There is a great difficulty to perswade a man who is in another element, and without the sphere of the Gospels activity; as Christ and the natural man are in two contrary elements: There is required art for a man on the earth, to take a bird flying in the aire; or for a man in a ship, or on the bank of the river, to catch a fish swimming in the element of the water. Christ layes out the wit, the art, and the wiles of free grace to charme the singer; but the singer hope his care: there is need of the witch-craft of heaven to doe this. The love of Christ, and his tongue is a great Inchantresse; Ezek. 16:8. I said unto thee, when thou wast dying in thy blond, Live.

3. Christ knoweth how to apply himselfe internally to the will. Suppose one were to perswade a stiffe and inexorable man, and knew what argument would win his heart, hee would use that. The will is like a great curious engine of a water-work, consisting of an hundred wheels, of which one being moved, it moveth all the ninety nine beside; because this is the Master wheele, that stirreth all the rest. Now the Lord knoweth how to reach down his hand to the bottome of the elective faculty, and that wheele being moved, without more ado, it drawes all the affections, as subordinate wheels. If the key be not so fitted

Christ worketh on the will by internall application.
in the work, wards and turnings of it, as to remove the croft-
barre, it cannot open the doore. Omnipotency of grace is so
framed and accommodated by infinite widsome, as that it can
shooit aside the diffenting power, without any violence, and get
open the doore. If free will be the workmanship of God, as
wee must confess; it is a needlesse arguuing of Arminians and
Jesuites to say, that free will is essentially a power absolutely
loosed from predeterminating Providence; so as whatever
God doth on the contrary, it may doe, or not doe; it may nil,
will, chuse, refuse or suspend its action; for such a creature, so
absolute, so sovereign and independent, as hee that made it
cannot without violence to nature, turn, move, bow, determine
and master it in all its elective power for his own ends, and as
seemeth good to the Potter, for the manifestation of mercy and
justice, is to say, Hee that made the free will, cannot have mer-
cy on it; hee that framed the clay-vessel, cannot use it for ho-
nour or dishonour, as hee pleaseth; hee that moulded and cre-
ated the horologe, and all the pins, pieces and parts, hath not
power to turn the wheels as hee pleaseth.

4. Christ in external means accommodates himselfe so, in
the revealing of himselfe, as hee thinks good.

1. In accommodating his influence with his word.
2. With externalls of providence.

The breathings of the Holy Ghost goe so along with the
word, as the word and the Spirit are united, as if they were
one Agent; as sweet sinells are carried through the aire to
the nose. The word is the chariot, the vebiculum, the horse;
the Spirit the Rider. The word the arrow, the Spirit steel-
eth and sharpeneth the arrow, The word the sword, the
Spirit the steel-mouth and edge that cutteth and divideth a-
sunder the soule and the spirit; the marrow and the joynts,
Heb. 4. 12. It is the same Christ in all his lovelinesse and
sweetnesse that is preached in the word, and conveyed to the
soule; not God or Christ as abstracted from the word, as
Enthusiasts dreame. And though the Preacher adde a Minife-
triall spirit to the word, to cause Felix tremble; yet hee is
not Master of the saving and converting Spirit. Golden words,
though all Gospel, and honeyed with heaven and glory, plant-
ing and watering, without the Spirit are nothing.
In externals of providence, God chuseth,

2. *Time.*
3. *Disposition.*
4. *Anticipation of the sinners intention.*
5. *Fit words.*

1. *In means.* God appears to Moses, acquainted with mountaines, and woods, in a bush which burnt with fire; to the Wisemen, skilled in the motions of the heaven, in a new starre; to Peter a fisher, in a draught of fishes.

2. *Time fitted of.* He sseteth a time, and takes the sinner in his month, Jer. 24. In his time of love. Ezech. 16. 8. When he is ripe, like the first ripe in the figge-tree, Hos. 9. 10.

3. *Often he chuseth in the furnace.* Last verse, I will returne to my place. Hebrew, till they make defection, or be guilty; for the most part, man is not guilty in his owne eyes, while hee bee as Manasseh was in the bryars; the fire melting the silver portrait of a horse causes it loste the figure of head, feet, legs, and turns all in liquid white water, and then the mettall is ready to receive a farre other shape, of a man, or any other thing, the man is ducstill, and bowable, and impartial, when God seales and stamps the rodd; he is not so wedded to himselfe as before; it may be also, that mercies, and great deliverances, and favours, melt the man, and bring him to some gracious capacity to be wrought on by Christ.

4. *Christ anticipates the current of the heart and intention.* When Saul is on a banquet of blood, Christ out-runnes him; and turns him; all men are converted, contrary to their intentions, thousands are in a channell and current of high provocations, and they are in the fury of swelling over the banks, and Christ gets before them, to turne the current to another channell. Christ is swift, and they are all chafed men that are converted. Sure, Mathew that morning he came to the receipt of custome, minded nothing, but money, and his count book; and had not a forset purpose of Christ; and because, intentions, purposes, counsels, are as it were, esentiall to rationall men, as men, and the refinedst acts of reason, and their noblest, and most Angel-like works; and Christ catcheth sinners contrary to their intentions; and in this sense, saves the sinner, blesses him, and gives him Christ, and heaven, against his will, whether he will or not
not, that is, whether he spiritually will or no, or whether he 

vally intend his owne conversion, or not.

5. There is one golden word, (and God is in the word) one 
good word that is fit, and dexterous, his & nune, Prov. 25. 
11. A word fitly spoken, Heb. a word spoken on his wheeles, 
is like apples of gold in pictures of silver. Sure Chrift's words 
to a sinner ripe for conversion, moves on wheeles, that is, in 

such order, as two wheeles in one cart, they answer most 

friendly one to another in their motion, because Chrift ob-

serveth due circumstances, of time, place, person, congruency 

with the will and disposition ; As Hof. 2. 14. and Salomon 

Eccles. 12. 10. The Preacher sought to find out acceptable 

words, Hebr. words of will, or of good will ; Chrift was grea-
ter then Salomon, and is a higher Preacher then he, and seeks 

out words to the heart, that burns the heart, Luk. 24. 3. ; Sure, 

there is more of heaven, more life, and fire, in these words to 

Mathew, Follow me ; and to dying Jerusalem, Live ; then 
in ordinary words, the Hebrews call vaine words. Esai 36. 5.

A word of lips. Prov. 14. 23. כֶּלֶד יַעֲשֵׂה 

these be words of winde, that are empty, and have no fruit ; the words 
of the Lord fitted for converting, are words of the heart, and 

words of power which want not the effect, they are words 

fit for the heart, Esai 40. 2. Hof. 2. 14. Such words as teach 

the heart, Esai 54. 13. Job. 6. 45. there is an uncreated word 

suitable for the heart, that goes along with the word spoken, 

and that meets with all the byases, turnings, and contradictions 
of the heart, and takes the man ; and no word, but that onely 

can doe the business, there is a word that is with child of love; 
a word commeth from God, and its a coale from the Altar, that 
is before the Lords throne, and it fires up all yron locks in the 

soule, that the will must yeeld. The woman of Samaria, hea-

reth but these words, I am he that talketh with thee, and her 

will is burnt with a strong necessity of love; shee must leave 

her water-pot, and for joy, goe and tell tydings in the Citie, 

Come and see, I have found the Messiah. Chrift maketh a short 

preaching to Magdalen, and in his owne way sayeth, but, Mar-

ry ; and Chrift himselfe is in that word, her will is fettered 

with love. Peter makes a Sermon, Acts 2. and there bee such 

coales of Paradice in his words, that three thousand hearts must 

be
be captives to Christ, and cry, what shall we do to bee saved? Every key is not proportioned to every lock, nor every word fit to open the heart.

But though Christ speake to men in the Grammar of their owne heart and calling, I am farre from defending the congruous vocation of Jesuits, once maintayned by Arminius, and his disciples, at the conference at Hage; but now, for shame, forsaken by Arminians. For the Jesuits take this way; asking the Question. How commeth it to passe, that of two men equally called, and drawen to Christ, and as they dreame (but it is but a dreame) affected and instructed with habituall and prevening grace of foure degrees; the one man beleeves, and is converted; the other beleeves not, but refists the calling of God. They anfwre, Christ calleth, and draweth the one man, when he foreseeth he is better disposed, and shall obey; as his free will being in good blood, after sleepe, and a good banquet, and fitter to weigh reasons, and compare the way of godlineffe with the other way: and he calleth the other, though both in regard of grace and nature, equall to him that is converted, when he foreseeth he is in that order of providence, and accidentall indifpofition, of fadness, sleepineffe, hunger, and extrinfeall dispositions of minde, that he shall certainly refist, and both these callings, are ordered and regulated by the two abolute decrees of Election and Reprobation, from eternity.

The Arminians answerright downe, the one is converted, because he wills, and contents; whereas he might, if it pleas'd him, difsent and refuse the calling of God; and the other is not converted, because he will not be converted but refuseth, whereas he hath as much grace as the other, and may, if he will, draw the actuall co-operatyon of grace (the habituall he hath equally, in as large a meaure as the other) and be converted, and beleeveth; nor is there any cause of this disparity in the man converted, and the man not converted in God, in his decree, in his free grace, but in the will of the one, and the not-willing of the other.

Our Divines say, 1. There never were two men equall in all degrees, as touching the measure and ounces of habituall saving internall grace; yea, that the never converted man had never any such grace.

2. That the culpable and morall cause, why the one is not converted rather then the other, is his actuall resistance, and corruption.
rupture of nature, never cured by saving grace, but the adequate, Physicall, and onely separating cause, is 1. The decree of free election drawing the one effectually, not the other. 2. Habituall saving grace, seconed with the Lords efficacious actuall working in the one, and the Lords denying of habituall and actuall grace to the other; not because the will of the creature casts the ballance, but because the Lord hath mercie on the one, because he will, and leaves the other to his owne hardnesse, because he will, and that the separating cause is not from the running, willing, and sweating of the one, and the not-running, and not-willing of the other; but from the free unhired, independent absolute grace of Christ.

But the Jesuites congruous calling we utterly reject. 1. Because this is the Pelagian way, sacrilegiously robbing the grace of God, for the Lord fore-feeth this man placed in such circumstances and course of providence will beleve, the other will not, because he will do so, and the other will not do so; and both the placing of the one in such an opportunity, and his willing beleaving, and the other mans willing not beleaving is in order before the foreknowledge and far more before the decree of God and his actual grace, and therefore free-will is the cause why the one is converted, not the other, for both had equall habituall grace, and the one is not to give thanks for his conversion comparatively, more then the non-converted, but to thank his owne free-will. 2. The object of their fancy of their new middle science, is a foreseent providence, of the conversion of all that are willing to be converted, and voluntary perseverance in grace, and the non-conversion and finall impenitencty of all the wicked that are willing to refuse Christ, and these two goe before the prescience, before the decrees of election and reprobation, so as God is necessitated to chuse these and no other; and to passe by these, and no other what ever hath a future being before any decree of God cannot by any decree be altered or otherwise disposed of then it is to be: So the Lord in all things decreed, and that come to passe contingently, must have nothing but an after-consent, and an after-will to approve them, when they were now all future before his decree; this is to spoile God of all free will, free decrees, liberty and soveraignty in his decrees, and that mens free will may be free and Independent, to lay Gods freedome of Election and Reprobation under the creatures feet.
Christ's mighty drawing of a sinner.

3. Jesuites dream that Christ cannot conquer the will to a free content, except he lie in wait to catch the man when he hath been at a fat banquet after cups, hath slept well, is merry, and when he sees the man is in a good blood, then he draws and invites and so catches the man; and when he seeth the reprobate in a contrary ill blood, though he seriously will and intend their salvation, and gave his son to die for them, yet then he draws, when he foresees they by the dominion of free-will shall refuse, and he draws neither after, nor before, but at the time when he knowes free will is under such an ill house, as it freely came under, without any act of God's providence and free decree, and in the which the called and drawn man shall certainly spit on Christ, and resist the calling of God. But this resolves heaven and hell, salvation and damnation, into such good or ill humours, and orders of providence, as a banquet, no banquet, a crabb'd disposition, or a merry; whereas grace, which by an omnipotent and insuperable power removes the stony heart, can more easily remove these humours and win the consent, when the man is decreed for glory, and besides that all men unconverted and in their own Element of corrupt nature are ill to speak to, and in a sinfull blood of resisting, except Christ tread upon their iron neck and subdue it, and he spreads the skirts of his love over Jerusalem at the worst, Ezek. 16. 6. 8. Scripture is silent of such a manner of drawing, and the grace of Christ and his decree lies under no such hazard or lottery, as such imaginary dispositions or good humours, thousands being brought into Christ in chains, in saddest afflictions: Nor is grace being a plant of heaven, a flower that grows out of such clay ground.

After. 7. Christ draws by such a power (and this is the last point in the drawing) That it is not in the power of man to relish him.

1. He draws by the pull of that same arm and power by which he commanded light to shine out of darkness, 2 Cor. 4. 6. by which he raised the dead out of the graves, Ephes. 1. 18, 19. by the exceeding greatness of his power, and the mighty power by which he raised Christ from the death. Arminians answer, this was omnipotency of working miracles, but what was it to the salvation of the Ephesians, and to the hope of their glory to know with opened eyes such a power as Judas knew? and can the dead chuse

The omnipotency of Christ in drawing sinners.
but be quickned and come out of the grave, when God raiseth them, *Job* 5. 25. That *Vaga necessitas*, the strong morall necessity talked of by Jesuites, when strong morall motives work, is a dream there, for it may come short; a man quickned in the grave and put to his feet as *Lazarus* was, of necessity must come out, he will not lie down in the grave again and kill himselfe. A man starving for hunger when meat is set before him on any termes he desires, if he be in his right wits will necessarily eat, and not kill himself, but the necessity of saving soules in the tender and loving mind of God in Christ is much stronger, and if we consider the corruption of will, this fancied vaging necessity cannot so bow the will, but it is necessary that corrupt will disfent, rather then consent to Christ.

2. God taketh away all resisting, and the vittious and wicked power of resisting, hee removeth the stony heart, openeth blind eyes, removeth the vail that is over the heart in hearing or reading the Scriptures, *Ezek* 36. 26. *2 Cor*. 16, 17. *Deut* 30. 6. *Col* 2. 11. takes the mans sword, and armour from him, cuts off his armes, so as he cannot fight or resist you. It is true, Christ taketh not from *David, Abraham, Prophet, Apostle*, or from any *Men or Angels* that are to be faved the natural created power of nilling and willing, *purum to posse nolle, Christo trahente*, but he taketh away the morall wicked, and godlie power *hic & nunc*, and vittious and corrupt disposition of resisting.

3. God layeth bonds on himself by 1. Promise, 2. Covenant. 3. Oath, to *circumcisse the heart of his chosen ones*, *Deut* 30. 6. to put his Law in their inward parts, *Jer* 31. 32, 33. To give them one heart to fear God for ever, not to depart from God, *Jer* 32. 39, 40. *Heb* 8. 6, 7 &c. to *bless them*, *Heb* 6. 16, 17, 18. *Gen* 22. 16, 17. *Psal* 89. 33, 34, 35, 36, 37. *Heb* 1. 5, 6. We cannot imagine that God will keep Covenant, promise, and oath, upon a condition, and with a reserve that we give him leave so to doe; that is as much as the Creator will be faithfull, if the creature will be faithfull: And there is nothing glorious in the Gospel and second Covenant above the Law and first Covenant, if God promise not to remove the power of resisting, for if God doe not promise to work our obedience absolutely, without any condition depending on our free will, then must free will be so absolutely indifferent as it can
can suspend God from fulfilling his oath. Now the Law had a promise of life, *If ye do this, ye live eternally*; but God neither did work, nor was tied by the tenour of that Covenant, to work in us to doe, to will, to continue, to abide in all written in the Law of God to the end, and therefore it was a broken Covenant. Nor can Arminians make the Covenant, Gospel-promise, and oath of God to conditionall, as the Law of works, or as the promise of giving the holy Land to the seed of Abraham upon condition of faith, because many could not enter in, because of unbelief, except Arminians and Jesuites prove, 1. That all that entred in to the holy Land, yong and old, did believe and were elected to salvation, redeemed and saved, as Caleb and Josua were, as all that enter in to the true promised Land are beleevers; otherwise they die, are condemned, and can never see God, *John 3. 18. 36. v. 16. John 11. 26. and 5.*

24. *Mark. 16. 16. Acts 15. 11. Acts 11. 17. 18.* but the former is most evidently false in the History of Josua and Judges, multitudes entred in who never beleeved; as multitudes entred not in who beleeved, as Moses and many others. And therefore from this, that many entred not in, because of unbelief; the Arminians shall never prove, that as God makes a promise of life eternall, that beleevers infallibly and only shall be saved, and unbeleevers excluded; so God made a covenant and promise that all these of Abrahams seed infallibly, and all these onely should enter into the holy Land, who should beleev as did Caleb and Josua. I put all Arminians and Papists and Patrons of univerfall atonement to prove any such covenant or promise. 2. Let Arminians prove that faith and a new heart was promised to all Abrahams seed who were to enter in to the holy Land, as it is promised to all those who are saved, and to enter in the Kingdom of Heaven, *Ezek. 36. 26. Jer. 31. 32. 37. Jer. 32. 39. 40.* 3. That the promise of eternal rest in heaven was typified by conversion to Christ, and conversion upon condition of faith, as they say, but without ground; the holy Land was promised to all Abrahams seed upon condition of faith, the like we say to all other conditionall promises of God made in Scripture, that are as the legs of the lame unequally paralleled with the Covenant of Grace. Because this is the only answer Adversaries can give, though it be as a parable in a fools mouth. Let it be considered, 1. The difference

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between the first Covenant which was broken, *Jer. 31, 32, 33, 34.* and the better Covenant which is everlasting and cannot be broken, *Jer. 31, 35, 36, 37.* and *32, 39, 40. Isai. 54, 10, 11. Isai. 59.* 19, 20. *Heb. 8, 6, 7,* &c. is expressly held forth to make the new Covenant better than the Old; But its close removed, for both are broken Covenants by this reasoning.

2. When God promiseth the removing of an old and *stony* heart, *and to give a new heart,* he promiseth to take away resisting in us, for nothing can resist Christ's drawing, but the stony and old heart.

3. The *Apostles reason Heb. 6, 13, 14, 15, 16.* of the Lords two immutable things, his oath and promise is, *That we might have strong consolation and hope.* Now this makes undeniably the consolation though never so strong, the hope never so sure, to depend on our free will, if the sinner brake well, he drinks well, if he resist not grace, as he may, or accept it as God's free will thinks good, he is Tutor and Lord of his own hope and consolation. Christ cannot help him to determine his will, if so be he be a bad husband of his own nilling and willing, let him see to it. 4. It must be in him that willeth, and runneth, and deserveth well, as on the separating cause that saveth or damneth, not in God that sheweth mercy; by this vain arguing of fast and loose free will, doing and undoing all at its pleasure, let Christ doe his best.

Arg. 4. Whom God predestinateth, them he also calleth and glorifieth, as all the predestinated are indeclinably called and glorified, *Rom. 8, 30. Acts 13, 48. 1 Pet. 1, 2.* Now by this, multitudes should be predestinate, who are never called and glorified, if they have it in their free and independent choyce to resist the drawing of Christ.

Arg. 5. God (as *Augustine faith*) hath a greater dominion over our wills, then we have over them ourselves; as he is more Master of the beings, so of the operations, (that are created beings) then the creature is, and so he must use the creatures operations at his owne pleasure, otherwise he hath made a creature free-will, which is without the *Sperae* of his owne power; whereas the free-will of a King the most Soveraigne and Independent on earth, must run in his channell, *Pro. 21, 1.*


Arg. 7.
Arg. 7. If it must lye at our doore more then Christes to apply the purchased Redemption, and actually to be saved, then we share more, if not large, equally with Christ, in the work of our salvation; nor can the Church pray, draw me, we shall run; why should we pray for that which is in our owne power, faith Augustine, for we are drawn, and may not run. 2. Why should Peter give thanks, rather then Judas or another Peter, both were equally drawne, free will lost the day to the one, and wins it to the other. 3. Christ must but play an after-game, and can do nothing, though with his soule he would save, but as free will hath first done, so must it bee. 4. Nor am I to trust to omnipotency of grace for conversion, for if I husband well natures hability, the crop is my own. 5. I may engage the influence of free grace to follow mee, and grace leads not, drawes not my will, I draw free grace.

Arg. 8. If free will bee Lord carver of the sinners being drawne to Christ, then the making good of the Articles of the bargaine and covenant between the father and the Sonne must depend on mans free will. Now 1. know, the covenant betweene the Father and the Sonne is expressed first, by simple prophesie or promise. The Father pasteth the word of a King, Christ shall be his first borne, the floure of the Family, an Ensigne of the people, nothing can stand good, if the free will of Gentiles refuse to come under this Princes Royall Standard. The Father prophesieth and promiseth, Psalm. 72. 8. Christ shall have dominion from Sea to Sea, and from the river to the ends of the earth. Psalm. 89. 25. The Lord shall set his hand in the Sea, and his right hand in the Rivers, hee shall call God his Father, his God, the Rocke of his salvation. Now there must be a condition in this Royall charter, in Christ's Magna Charta, nothing can be done, even when Christ goes up to a mountaine, and lifts up his Royall Ensigne, and Standard of love, and cryes, all mine, come hither; and when the people flocke in about him, except free will, as independent as God say Ame, and yet it farre rather may say, Nay, and refuse the bargaine.

2. The Father bargaineth by asking and giving, Psalm. 2. 8. Ask of me, and I will give thee. Christ must be an heire, by mans will, not by his Fathers goodnesse; if Christis futes, and demands, Father, give me the ends of the earth, and Bri-
It is a great matter to be drawn to Christ.

taine for my inheritance, Depend upon such an absolute ay, and no of mans free will as may cast the bargaine, where-as our consent was not sought, nor were we called to the counsell, when the Father bargained to make us over to his Sonne.

3. The Father bargaines by way of worke, and hire or wages to give a seed to his Sonne, Esai.53.10. When he shall make his soule an offering for sinne, he shall see his seed; this is not a bare sight of his seed, but its an injoying of them, hee shall see his seed, he shall prolong his daires, the pleasure of the Lord shall prosper in his hand. We cannot say, it depends on men, that Christ speed well in having a numerous seed, and that wages be payed to Christ for his fore work of laying downe his life to saxe his people, except we be more play-maker, then God in this covenant.

Arg. 9. The Scripture right downe determineth this Controvertie. Rom. 9. No man hath resisted his will; and it is not in him that willeth. Augustine ueth three Adverbs in the Lords manner of turning the heart; Omnipotenter, Indecin

Vse 1. O how sweet and strong is the grace of Christ; It is a conquering thing, Col.1.11. Strengthened with all might, according to his glorious power. 2 Cor.10.4. The weapons of our warfare are not carnall, but mighty through God.

Verse 5. We bring downe every height, αυτον και, They goe not to a counsell of warre, to advise upon quarters. 2. They cannot fle; For every thought is brought captive to the obedience of Christ. Christ riding on his horse of the Gospel, and strength of free grace, is swift and speedy, and hath excellent success. Revel.6. He went out αυτον και, and every horse conquering; and that he might conquer. Christ shooteth not at the rovers, to come short, or beside the mark; his arrowes of love are sharp and conquering, The Spouse is out of her owne element, and sike, and paine with love, when she wants his presence, and cannot dissimule, nor hide it, nor command her selfe, Cant.3. no more then a sike person can master death, or a swooning. Cant.5.6. My soule
soul departed out of me; drink once of this strong wine of his love. O death, the Lyons teeth, burning quickle, all these torments are nothing to the love of Christ. O, Christ wee cannot forfake. David's key is strong to open all hearts, to open hell, and bring in a new heaven of love to the soul. Natural habits and powers are strong, fire cannot but cast our heat, Lyons cannot but prey upon lambs, wicked habits are strong Devils, and cannot chule but be destroying Devils. The coales of the fire of Christ's love burne not by election. 2 Cor. 5. 14. The love of Christ constraineth us; there is a peace of eternity in the breasts of the Martyrs of Jesus Christ. Abraham must goe, when he is called. Lydia cannot keepe the doore, when love removes the handles of the barre, and must be in. The Lord casts in fire-workes of love, in at the windowes of the Apostles souls; O! their nets, and callings, and their All become nothing, they must leave all, and follow Christ.

Wee must bee loggish, and crabbed timber, that take so much of Omnipotencie, or else we cannot be drawne to the Sonne. Men thinke it but a step to Christ, and Heaven; ah! wee have but a poore and timorous supposition of heaven, by nature, it is no leffe then a creation to be drawne to Christ. 2. We are needy sinners, and neede as much mercy, as would save the Devils, as may bee gathered from Hebrew. 2. 16. (3.) We are, by nature, as good clay and mettall to be vessels of revenging justice, and firewood that could burne, as kindly in hell, as Devils, or any damned whatsoever. 4. Not onely at our first conversion must wee bee drawne; but the Spoufe prays, Cant. I. to be drawne; there's need that Christ use violence to save us, while wee be in heaven; for Christ hath said, Matth. 7. 14. Straight is the gate, and narrow is the way that leadeth unto life. I grant Antinomians who loose us from all duties, and say Christ hath done all to our hand, make little necessity of drawing at all. For Crispe faith, The strictness of the way, Math. 7. 14. is not the strictness of the way that leadeth unto life; their exposition of Math. 7. 14. rejected as false and strait and narrow onely to those that trust in their owne righteouſnesse;
It is a great matter to be drawn to Christ.

righteousness; but I hope, there is much more strictness then in that one point; as in mortifying idol-lusts, loving our ene-
my, feeding him when he is hungry, suffering for Christ, be-
ning his Cross, denying our selves, becoming humble as
children, being lowly and meek, and following Christ's way
in that.

2. Christ speaks of two ways, a wide, and a broad way, and
a narrow way; Now if the narrow way be all in a quiting
our owne righteousness onely; as Crispe faith, pervers-
ing the Text, then all the latitude and easinesse of the
broad way, must be that all the world that runne to hell, they
follow no sinnes sweet and pleasant to the flesh; no delight-
full lusts, contrary to the duties of the first and second Table,
their onely sinne is to trust in their owne righteousness, which
is against both Law and Gospel.

3. Christ commandeth his hearers to enter in this strait
way: which is clearely a way of holy walking, nolesse then
of renouncing our owne righteousness. For Christ both in
the foregoing, and in the following words, urgeth duties; as
not to judge rashly, Ver. 1. to eye our owne faults, rather then
our brothers, Ver. 3, 4, 5. not to prophan holy Ordinances,
Ver. 6. to pray assiduously, Ver. 7. 8, 9, 10. to doe to others,
as we would they should doe to us. Verse 12. to be good trees,
and bring forth good fruit, not to content our selves with
an empty dead Faith; as Dr. Crispe, and Libertines doe, but
to doe the will of our heavenly Father, to the end of the
Chapter.

But let the Reader observe, as we doe detest all confidence
in our inherent holynesse, and all merit, and deny that our strictest
walking can in any sort justify us before God; so Libertines
in all their writings and conference cast shame upon strict walk-
ing, as Popis, Pharisaicall, and Legall; and will have this
our Christian liberty, that holy walking is not so much as no
part of our justification, which thing wee grant; but (faith
Crispe) All our sanctification of life is not a jot of the way
of a justified person to heaven; the flat contrary of which
Paul faith, Ephes. 2. 10. For we are his workmanship, cre-
ated in Christ Jesus into good works, which God hath before
ordained, that we should walke in them. That which we should
walk in, must be a jot and more of our way to heaven; and the
fame Crispe \(b\) Beleevors are kept in holyneffe, sincerity, simplicity of heart, but all this hath nothing to doe with the peace of their soule, and the salvation and justification thereof. See, hee confounds salvation and justification. As if sincere walking were no way to salvation, because it is no way to justification, and because its not the meritorious cause of our peace and salvation; for Christ alone is so the cause: But therefore muft it be no condition of salvation? It is a prophane and loose confequence. But doe not Libertines teach that no man is saved, but these that walke holyly, and that sanctification is the unseparable fruit and effect of justification?

Anfw. They lay it in words, but fraudulently. 1. Because all Sanctification to them, all Repentance, all mortification, all new obedience is but an apprehenfion, that Christ hath done all these for them, and that is their righteousness; and so Christ repented for them, and mortified sinne for them, and performed all active obedience for them. Now this sanctification is Faith, not the personall walking in newneffe of life that Christ requires.

2. This sanctification by their way is not commanded by God, nor are beleevors obliged to it, under danger of finning against God; for through the imputation of Christs righteousness (faith Crispe) \(c\) All our finnes are so done away from us, that wee stand as Christs owne person did, and doth f tand in the sight of God, nor is there a body of sinne in Christ. Iaffe, but Christ is not obliged to our personall holines, that were an imposible imagimation.

2. All acts of sanctification to the justified person are free, he may doe them; yea, hee may not doe them, and can bee charged with no sinne for the omitting of them; for hee is not under any morall Law, and where there is no Law, there is no sinne, (lay Libertines.)

3. Men are kept in holiness, sincerity, simplicity of heart, faith Crispe. \(d\) What is that, kept? They are meere patients in all holy walking, and free will does nothing, but the Spirit immediatelyworkes all these in us; if therefore we omit them, it muft bee the fault of the Spirit, as Crispe speakes, not our fault, nor ought wee to pray, but when the Spirit moves us, as before you heard; so that this sanctification is not any holiness opposite to the flesh, and to sinne forbidden in

Antinomians reject all sanctification.
the Law of God, but a sort of free and arbitrary and immediate acting of the Spirit, in the omission of which acts, the justified person no more sinneth against God, then a tree, or a stone, which are creatures under no moral Law of God, when these creatures do not pray, nor love Christ, nor out of sanctified principles abstaine from these acts of Adultery, Murder, Opprobrium, which being committed, would make rational men under guiltinesse, and sin before God.

4. Towne Aversion of Grace, Pag. 56. 57. and pag. 58. pag. 156. A believer is as well saved already, as justified by Christ, and in him. Pag. 159. Divines say, our life and salvation is inchoate; but they speake of life, as it is here subjective, pag. 160. Quantum ad nos spectat. Or in respect of our sense and apprehension, here in grace, our faith, knowledge, sanctification is imperfect; but in regard of imputation and donation, (pag. 162.) our righteousness is perfect; and (pag. 160.) he that believeth (exe) hath life, not he shall have it, or hath it in hope.

Ans. If we have glory really, actually, perfectly, but we want it only in sense; we have the resurrection from the dead also, actually, and perfectly, and we are risen out of the grave already, and we want the resurrection only in the sense: for sure by merit, and Christ's death, we have as really the resurrection from the dead, as we have glory, and life; and the one we have as really as the other; so we want nothing of the reality of heaven, but sense; but we are not yet before the throne, nor risen from the dead, nor locally above the visible heavens; except they say as Familists doe, and as Hymenaeus and Philetus did, that the Resurrection is a spiritual thing in the minde; and heaven is but a spiritual sense of Christ, and that Christ is heaven, and the life to come is within the precincts of this life; this were to deny a life to come, a heaven, a hell, a resurrection, which Antinomians will be found to doe.

This one speciall ground is much pressed by Master Towne, and the generality of Libertines, to wit, that holy walking before God, is neither may to heaven nor condition, nor means of salvation, in regard, we are not onely in hope, but actually
Antinomians teach we have the life to come in this, &c.

saved, when we are first justified, and as really saved and passed from death to life, when we believe, as we are said, Ephes. 2. 6. To be raised up with Christ, to sit together with him in heavenly places. And therefore holy walking can be no means, no way, no entrance, no condition of our possession of the heavenly kingdom, and therefore no wonder they reject all sanctification, as not necessary, and teach men to loose the raines to all fleshly walking.

But 1. Rom. 8. 24. We are saved by hope, then we are not actually saved, but the jus, the right through Christ's merits to life eternall is ours, and purchased to us. The borne heire of a Prince, is in hope a Prince, but he comes not out of the wombe with the crowne on his head. Christ comming out of the grave, which is the wombe and loynes of death, as the first begotten of the dead is borne a king, Acts 5. 31. and all that are borne of this father of Ages, Isa. 9. 6. his seed are heires annexed with Christ the first heire, Rom. 8. 17. but heires under non-age, and minors, and waiting for the living and the crowne, they have it not in hand. Rom. 8. 24. Hope that is seene, is not hope: for what a man feeth, why doth he not hope for it. Ver. 25. But if we hope for what we see not, then we doe with patience wait for it. Hence I argue, what wee wait for and see not, that we do not actually enjoy. But we hope for salvation, Rom. 5. 2. 1 Joh. 3. 1, 2, 3. The proposition is Scripture; no man can hope for that which he enjoyes already. 2. We can be no otherwise saied to be saved, then the believer is saied to be passed from death to life, and to be risen again with Christ, and to sit with Christ in heavenly places. For as we are saved and glorified in hope onely, not actually, so are we passed from death to life, and sit with Christ in heavenly places, and are partakers of the resurrection in hope onely, or in our flesh, in regard our flesh is in heaven in Christ, who hath infeftment of heaven for us, as a man getteeth a stone or a twigge in his hand, and that is to get the land, but yet hee may want reall possession. Christ's presence in heaven is reall in Law, we are there with him. But it cannot inferre our personall and bodily presence, and reall resurrection, which wee hope for and want, not onely in sense, but really. For we are not in this life immortall, beyond death, and sickness, and burying and corruption actually, nor yet are we in glory, that which wee shall be.
Antinomians teach that the life to come

be, when Christ our life and head shall appear. For, 1. wee yet groan as sicke creatures in tabernacles of clay, 2 Cor. 5. 1. and carry about with us sicke and dying clay, and Christ promiseth that of all that the Father gives him, he will lose nothing, but raise them from the dead; but that is, not in this life, but at the last day, Joh. 6. 39.

3. Such as are really and actually saved, can neither marry, nor be given in marriage, neither can they dye any more, (marrying and dying are blind-friends together) but are as the Angels in heaven, Luk. 22.36, 37, 38. their vile bodies are changed, and are fashioned and made like the glorious body of our Saviour the Lord Jesus Christ. Phil. 3. 20, 21. And shall be heavenly bodies, spiritual, and as the stars of the heaven in glory, 1 Cor. 15. 40, 41, 42, 43. But we are not in that condition in this life, this corruptible hath not put on incorruption, nor this mortal immortality. Then as we are saved in hope, and have just ad rem, a full right to life eternally, and the Resurrection of our bodies, in regard, that the price is payed for us, a compleat and perfect ransom, even the bloud of the Son of God is given for us, and so we are saved in hope, 2. in Law and jure. But sure we have not actual possession of the Kingdom, in the full income, rent, and compleat harvest of glory, but onely grapes, and the first fruits of Canaan.

How we are saved in this life.

Henry N- Nicholas of low Germany taught the same doctrine, a hundred years ago. Ch. 1. Sent. 9 For behold in this present day is the glorious comning of the Lord Jesus Christ, with the many thousands of his Saints, be commend manifested, which hath set himself upon the seat of his Majesty, to judge in this same day, which the Lord hath ordained, the whole world with equity: and Chap. 35. Sent. 8. Behold, in this present day is this Scripture fulfilled, Esai 26. Dan. 12. 4. Edras 7. 1 Theff. 4. Matth. 24. and 25. Luke 17. Acts 1. Matth 24. Revel. 1. according to the testimony of the Scripture, the raising up and resurrection of the Lords dead commend also to us even presently in this same day, through the appearing of the comning of Christ in his Majesty, &c. So this man denyceth any life to come, or any Resurrection, to which way Antinomians incline.

4. It is too evident to half an eye, that when Antinomians (1) Calvins say we are actually saved, and perfectly freed from sin in this in opaque in life and as perfectly sinlesse as Christ himselfe; That their meaning is, that which the old Libertines in (2) Calvins time said, ...
1. That our deliverance from sin in Christ is, in infernali Spiritualitate, (as Calvin speaketh) in such a Divelish and hellish Spirituality; as that wicked Priest Anno Pocquius said, was in judging neither murthers, adulteries, perjurie, lying, oppression, to be sins, when once the pardoned and justified person committed such villainies, because the Spirit of God was in him, and took sense from him. 2. Because the justified person is made one with Christ, one person, or as Antinomians speak, we are Christed, and made one with Christ, and be one with us, or incarnate and made flesh in us, (b) and the (c) new creature or the New man mentioned in the Gospel, is not meant of Grace, but of Christ, and (d) by love 1 Cor. 13. 13. and by the armour mentioned Ephes. 6. are meant Christ. So said that vile man Pocquius, that we and Christ are made one, as Evah was formed out of a rib of Adams side, he meaneth one person. 3. Man following his lusts and committing all sin with greediness, is made spiritual and mortified by Christ's death, so also (e) Pocquius who said to sin without sense is the Spiritual life we are restored to in Christ: So Antinomians aime at this, that what ever the regenerate do, they are as free of sin before God, as Christ or the Elect Angels, and this is the begun Spiritual Life. 4. Libertines in Calvins time (f) said that life eternall was in this life, and that the resurrection was past; as Hymenaeus and Phyletus who made shipwrack of the faith, because a man knowes his soule is an immortal Spirit living in the heavens, and because Christ hath taken away the opinion and sense of death, by his death, and so hath restored us to life. Mistress Hutchison and her Disciples, the Familists of (g) New England denying the immortality of the soule, and the resurrection of these our mortall bodies affirmed all the resurrection they knew, was the union of the soule with Christ in this life. I never could observe any considerable difference between the soule Pocquius 16. 


(8.) Rifer, reign, ruin the body of the Story, p. 59, 63, 62.
Free will not forced in conversion.

Heresies of the Familists of New England, and of Old England either by the writings of, or conference with them, nor of either, from the damnable Doctrine of Hymeneus and Phyletus, and the old Libertines who said, 'The Resurrection was past.'

Use 3. The drawing of sinners to Christ, if he draw so sweetly and with such a loving concension, cannot be a violence offered to free will, by which the natural and concreated liberty of the creature is destroyed, for there remains a natural indifferency, by which reason and judgement proposeth to the elective faculty divers objects, that have no natural connexion with will; so as the will should be bowed to any of them, as the fire casteth out heat, and the Sun light, and the stone falleth downward, its true in drawing of a sinner, Christ is carried into the heart with a greater weight of love, and a stronger sway of grace, then any other object whatsoever, and with so prevailing a sway, as matters the elective power, that it cannot will to refuse, yet it destroyes not the elective power; because this non posse repudiare, impotencie or unwillingnesse to reject Christ, (to speak so) is a most free, vitall, kindly, voluntary, and delighting impotency, and comes from the bowels and innate power of will, and this is the Virgin-liberty and power of will. But againe, because Christ's drawing is efficacious and strong and carries the business with a heavenly and loving prevalency, the Arminian and Jesuiticall indifferency that New Pelagians attributes to free will, as an essentall property of it, by which when God and the pull and nerves of the right arme of Jesus Christ in his free grace, have done what they can to draw a free Agent, nevertheless the man may refuse to be drawn, if so it please free will, though it displease God, and cross his decree and most hearty and natural desire, is a wicked fancie.

1. Because by this dream God hath not a dominion and sovereignd power over the created will of man to determine it for his own ends, and to make use of it for the glory of his grace, though the Lord with his soul desire so to doe, but the creature hath an absolute, free and independent power, to cross the desire of the Lords sole, for its own destruction and a farther end, which God intends but at the second hand, and contrary to his natural and essentall desire (as they teach) to save his creature, to wit, that revenging justice may be declared in the eternall destruction of the most part of mankind; whereas it was his desire that not
not only the most part, but that all and every single Man and
Angell (the fallen Devils not excepted) should be eternally sa-
vied.

2. We beleevc that God the first cause, as he decrees to all
things that were from eternity in a state of poor possibility; so
as of themselves they might be, or might not be; a futurition or
a shall be, or a non-futurition, or a shall never be: So he is mid-
wife to his own blessed decrees, and determines all created cau-
ces to bring forth these effects that were in the wombe of his
holy decrees, for all things that were to be, and doe fall out in
time, were births from eternity that lay in the wombe of the
decree of God; evils of punishment, or sins as permitted, Acts
17. 30. are not excepted. So ZePahiah willeth the people to
flee to God, before the decree that is with child, bring forth the
birth: Then God must in time open and unlock free will for all
its actions. Ifai. 44. 7. And who, as I shall call and set it in or-
der for me, since I appointed or decreed the ancient people? and Antepare
the things that are coming or shall come, let them shew unto
them. So God taketh this to him as proper to appoint things to
come, and no supposd God, nor power what ever can shake with
him in it, and let any man answer and give a reason why of ten
thousand possible worlds of infinite things, actions of Men and
Angels that from eternity of themselves were only possible, and
might be, or not be; so many of them, not more, not fewer re-
cived a futurition, that they shall come to passe, and so fall out
in time, and others remained only possible, and came never fur-
ther to being, and never fall out, but from the only free decree
and will of God, who conceived in that infinite wombe of his
eternal counsel and wisedome, such things shall be, such things
shall only remaine possible, and shall never be, nor never come
to passe? As it was decreed that wicked men should break the
legs of the two Theeves crucified with Christ, and that they
should not break Chripts legs, yet the breaking of Christs legs
was in it selfe, and from eternity no lesse possible, then the break-
ing of the legs of the fellow-sufferers with him; but Gods on-
ly decree gave a futurition and an actuall being to the one, not
to the other: So are all the actions, the chusings, refusings,
nillings, willings of free will determined to be, or not be; and
come to passe, or not come to passe, according as they were-
births conceived in the mother-decree of God from eternity.

Psal. 2.
The Arminian loose indifferency of free will rejected.

Psal. 139. 16. In thy book were all my members written, which in continuance were fashioned, when as yet there were none of them.

3. Hee that works all things according to the counsell of his will, as Ephes. i. 11. Hee of whom, and through whom, and for whom are all things, as Rom. ii. 36. Hee that made all things for himselfe, Pro. i. 16. 4. even the wicked for the ill day, and for whose pleasure all things are, Rev. viii. must be such an efficient and Author, such a final cause of all, as shapeth a particular being to things, actions, and every creature, as their determinate being must be from him. If the being of the actions of free will, rather then their not-being, be from free will, not from God, but in a generall, univerfally, or disjunctive influence; that is, in such a way as whatever God decreed from eternity, touching Peters acts of willing or nilling, embracing or repudiating Christ; or what way soever the Lord shape and mould his influence and concurrence in time, either the one or the other may fall out, and Peter may embrace Christ or not embrace him, and so may Judas, and all Men and Angels; then shall I say, The Kings heart, and his nilling and willing, is in the hand of his owne heart; so the King turnes his owne heart, whither ever hee determines his owne will, and not as Solomon faith, Pro. vii. 1. in the hands of the Lord: and the creature is matter of worke; Angels, Men, free and contingent, necessary and natural causes are Mint-masters to coyne what actions they will, this or this; election and reprobation, vessels of mercy and of wrath, beleiving or not-beleiving, are in the hands of Angels and Men, the creature shall be both Potter and clay: The great Lord and former of all things, and the vessel for Gods conditionall decree, his collaterall and univerfally, his disjunctive and dependent influence hath no force to cast the scale of free will to willing, and so to salvation, election, inscription in the book of life, more then to nilling, damnation, and blotting out, or not-unrolling in the book of life; but is indifferent to either, is determined and bowed by the free will of man to which of the two shall seeme good to lord will, and the Lord cannot turne the heart whither foreuer hee will. Which close sets up fortune, independent and absolute contingency, and a supremacy and principality of working every effect and event on both sides of the sun, and above the sun, in order of nature, by the creature,
The Arminian loose indifference of free will rejected.

The creature, before and without the efficiency of the cause of causes, and the intention or counsell of God: yea, it involves the Lord in a fatal chain; he must either concur, or the creature disposeth of the militia, laws, and affairs of heaven and earth without the king of ages. 1. I cannot make prayers to the Lord, to determine my will to his obedience, not to lead me into temptation. 2. I cannot thank his free grace for either. 3. I cannot intrust God with working in me to will and to do: Nor, 4. comfort my sense in the Lord: 5. Nor be patiently submissive to God under all my calamities that befall me, by the hand of men, devils, or creatures. Why? The Lord can do no more then hee can; hee had no more will nor counsell before time, nor hand and disposing of the business in time, for all these, then for the just contradictory of these, say the lord-patrones of indifferent and so absolute a free will. 6. How doth Jacob pray that the Lord would give his sonnes favour with the Governor of Egypt, whom hee beleaved to be a heathen; and pray that God would change his brother Esau's heart; and Esther and her maids pray, that God would grant her favour in the eyes of Ahasuerus, if God have not in his hand power to turne their hearts from hatred to favour, as pleaseth him? 7. The Lord takes on him to turne mens free will in mercy or judgement, as pleaseth him: Pro. 3. My sonne, forget not my law, so shall thou find favour (Vest. 4.) with God and man. The Lord gave Joseph favour in the eyes of Potiphar, Gen. 39. 21. God brought Daniel in favour and tender love with the Prince of the Emuches, Dan. 1. 9. The Lord made his people to be pittied of all those that carried them captives, Psal. 106. 46. The Lord turned the hearts of the Egyptians, to hate his people, Psal. 105. 25. Warre and peace are from the free wills of men, as second causes, yet the Lord faith, according to his absolute dominion, Isai. 45. 7. I forme the light and create darknesse; I make peace and create evill. And Isai. 7. 8. The Lord shall bise for the fly that is in the uttermost part of the river of Egypt, and for the bee that is in the land of Affyrira, and they shall come, and shall rest all of them in the desolate valleys. Isai. 10. 6. I will send the Affyrian against an hypocritical nation. So Jer. 1. 15, 16. Isai. 13. 1, 2, 3. Chap. 15. 1, 2, 3. & 17. 1, 2, 3. & 19. 1, 2, 3, 4. Now God could not be the Author of warre and peace, as God and Soveraigne all-Dif-
posers, if it were in the indifferent arbitrament and free election of men, that warre should freely issue from mans free will; so as God could neither decree, command, ordaine it in his providence, threaten it in his justice, fore-see it in his wisdom, and fore-tell it by his Prophets, determine it by his free grace, except the free will of nations and men first past an act in this poor low Court of clay, in the heads and brefts of little lords, free-will-men, and make sure work on earth of its coming to passe; and so the Almighty Soveraigne of all things should have the second conditionall vote of an after-game in heaven, of all actions contingent and managed by free will of Angels and Men, such as peace, warre, honour, infamy, riches, poverty, health, sickness, life, or violent death, by sword, gibbet, poy-son, &c. hatred, favour, learning, ignorance, faith, unbelieve, o-bedience to God, disobedience, salvation, damnation, long, or short life, failing, selling, buying, eating, speaking, joying, weeping, building, planting, praying, praising, cursing, Christ's coming of the seed of David, the use of Prophets, prophecyng, &c. Object. Is it not contrary to the nature of freedome, to be determined by a forraigne and external agent, and that by a power stronger then the free will can resist or master? If yee with a stronger power yeke a sword to my arme, and strongly and irresistibly throw my arme and sword both, to kill a man, can't be the murderery of this man? 

Answer. All the question here is, Whether the Lords freedome and dominion in these actions of clay-vefls or mens must stand? Wee had rather contend for the Lord and grace, than for the creature and free will.

2. It is contrary to the nature of freedome to be determined with one sort of determination, not with another: 1. With such a determination natural, as is in the stone to fall down, the sun to give light, its true; but now the asumption is false. 2. Should wee suppose, that hee who tyes the sword to your arme, so as hee carrieth along with him in that motion your reason, judgement, elective power, so as you joyne in your arbitrary and free election, yea and with delight and joy, (which is somewhat more then free will) to strike with the sword, and hee that lifts both arme and sword did not thwart, or crosse your internall, vital, and elective power, as the Lord moves the will in natural acts, as acts in all sinfull deviations from a Law.
The Arminian loose indifference of free will rejected.

The soul that is lifted up, 

Hee should not free you from the guilt of murther; and so yet the assumption is false; for Christ doth move and determine the will to believe, as all the in-workes and vitall wheels of will, reason, judgement, freedome, are do moved with such an accommodation and fit and congruous attemperation to free will, as it goes along sweetly, gladly, freely with the grace of Christ in conversion; and too gladly and willingly in acts to which wickednesse and murther are annexed; as there can be no other straining or compulsion here dreamed of, but such as when a Virgin is laid to be ravished, who freely and deliberately appointeth time, place, persons, opportunities, and gladly comes to the place in which shee is carried away; which neither Law nor Reason can make a rape. Now, I grant, neither Man nor Angel can so work upon the will; it is proper to the Lord, and communicable to no creature to know what congruous ways can efficaciously draw the will. And, 2. Its God onely who can attempeter irresistable strength, and sweetnesse and delectation of content together.

Use 4. Its not a good, nor a comfortable way, nor would I love a heaven that is referred to a may be, or a may not be; its not a good heaven that is referred to a venture. 2. Weaknesse left of God turneth wickednesse: It is kindly to our corruption to be uncouth, strange, froward to Christ, and undiscreeet to strong love. 3. Free will is now like a bankrupt Merchant, or a young and loose heire, who hath lost all credit; Christ dare not venture a stock in our hand. 4. Christ is a Shepherd who in feeding his flock stands on his feets, Isai. 40. 11: and sits not down, to lie and sleepe: the first Adams fate down; all his sons lie down: never man on his owne bottoome can come to heaven. Let us chuse this sure way, that broken men may be tured by Jesus Christ.

Use 5. If hee be a drawing Christ, its a terrible thing to be at holding and drawing with Christ. 1. Gods soule loaths Withdrawing with-drawers; Heb. 10. 38. If any man draw-bucke, my soule shall not be pleased with him. The word ᾧοςεύμω, is a word from fouldiers that leave their standing out of scare; the feared fouldier sends himselfe away out of the Army. But Habac. 2. 4. from whence this is cited, seems a farte contrary word.

The soule that is lifted up, thus towred up, or lifted up as a
To resist Christ drawing, is terrible.

The plague of withdrawing. The reason of the Apostles word and of the Prophet Habbacuc's c. 1. given.

High tower, is not upright in him. I. 31. 14. Fear makes men low and base, and pride makes them high and lofty; how then is withdrawing from God, so base and low a word in the Apostles file, expressed by the Prophet Habbacuc in so high a word, as the towering up the soule? There is a reciprocation of things in the word signified; for unbeliefe, resisting of Christ, and the sinners withdrawing, is an act of the highest pride: hee that will not be converted, and refuseh Christ, thinks hee can fend without Christ, hee hath a stronger Castle to run to then Christ, and imagines that his sinnes and lusts shall shelter him in the ill day: And unbeliefe is a base, timorous, and cowardly thing, when men, for fear of a lesse evil and a poorer losse, fleale away from Christ: And both is base or poore pride, and high or lofty beggarliness, in flealing away from Christ's colours; which the Lord abhorrres. 2. Withdrawing looks hell-like: Hee that is not saved, in the nick of conversion, is eternally lost. Heb. 10.38. But wee are not of the withdrawing to perdition. Withdrawing hath no home but hell. 3. It's a sign of an obdurate heart. Zech. 7.11. But they have refused to hearken, and pulled away the shield, and stopped their eare, left they should heare. And so judgement-like is withdrawing, and smells so of vengeance, that God plagues withdrawing with withdrawing: Hos. 5.4. They will not frame their doings to turne unto their God. And what is the issue of that? They shall goe with their flocks and herds to seek the Lord, but they shall not find him; for he hath withdrawn him selfe from them. Pro. 1.24. I called, and yee refused; Ver. 26. then this must follow, Ver. 28. (as also Job. 8.21, the like is) they shall call upon me, but I will not answer.

Use 6. Its a terrible plague of God, which wee would eschew as hell, to wit, provoking of God by, such sins as may procure that God should in his judgement marre the lock of the heart, the will, that the doore should neither shut nor open; and cast poison into the soule, so as Angels and Men, heaven and earth cannot help or cure it: Christ is good at opening hearts, and drawing sinners; and hee is as good at judicall closing of hearts: If hee but put his finger in the eye, and snap in pieces the optick nerves, all the world cannot restore sight, or open the heart. Hee that is nearest to be drawne to Christ, and yet never drawn, is deepest in hell: An Evangelike-fire of
We are to await Christ in his ordinances, for conversion.

of God's fury is worse than a Sinai-fire, though it burns up to mid-heaven. 1. Sinning against the light of nature and the known will of God, as Idolatry and the principles of your own Religion, true and known to be so, brings delivering up to judicial blindness, Rom. 1. 21. (2.) If ye put your finger into nature's eye, and blow out that candle, God will give you up to vile affections, Rom. 1. 24, and a reprobate mind, Ver. 6, 27, 28. Some blow out the candle of nature, and God blows out the sun of the Gospel, that it is to them like sack-cloth of haire, and a moon like blood. 3. Refiling of the call of God, brings on the plague of hardness of heart; Pro. 1. 24, 25, 26, 27. Act. 28, 2, 24, 25, 26, 27. Job, 8. 21.

Use 7. We are hence taught, to put our heart in Christ's hand; hee, and hee onely who makes all things new, hath a singular faculty in making old hearts new hearts. Now there is no such way as to lie at the tyde, and wait on a full sea and a faire wind, and ship in with Christ; attend the ordinances, watch at the posts of the doore of Wisdom.

Object. I have been a hearer thirty, forty yeares, I am as farre from being drawn this day, as the first day.

Ans. 1. Such a soule would not be oyled at the first with the perfwaded assurance of an everlasting love of election, as Libertines cure poore soules; but would be brought to see sin, and be humbled and plowed, that Christ may sow.

2. They would be taken off their owne bottome, and discharged to confide and rest on humiliation, or any thing in themselves.

3. The manner, motives, and grounds of their complaining would be examined. Seldome or never is it seen that a reprobate man can be in sad earnest heaue in heart, touching his deadnesse of heart, and fruitless hearing of the word of God thirty or forty yeares: and withall, if there be a dram of sincerity, the least graine of Christ, as if the soule doe but look afarre off, with halfe an eye, yet greedily after the Lord Jesus, its a sweet beginning. Its true, a talent weight of iron or sand is as weighty as a talent weight of gold, but in a Saint an ounce weight of grace hath more weight then a pound of corruption. It is no Gospel-truth that Antinomians teach, That God loves no man left for sin, or no man more for inherent holiness. Its true, of the love of election and reconciliation, in the work of justification.

V 1 3.
The debt of free grace most large.

justification; but most fall of the love of divine manifestation, in the work of sanctification; as is clear, Job 14, 21, 23. Nor are men by this taught to seek righteousness in themselves; because they are commanded to try and examine themselves, as 1 Cor. 11, 28. 2 Cor. 13. 5.

4. Such souls would upon any terms be brought to reason and debate the question with Christ, that as the Law may stop their mouth before God, so mercy may stop the mouth of the Law and sin, and it may convincingly be cleared, that though scarlet or crimson can by no art be made white, yet Christ, who is above art, can make them white, Isai. 1, 8. as wool and snow. And therefore such would be brought in a high esteem and deep judgement of Christ's fairness, beauty, excellency, incomparable and transcendent worth: and though a soul have a too high esteem of his sins; yet say that he dies with an high esteem of Jesus Christ, he is in no danger; for faith is but a swollen, an high and broad opinion and thought of the incomparable excellency and sweetness of Jesus Christ.

Use 8. This powerful drawing teacheth humble thankfulness: (1.) The most harmless and innocent sinner must be in Christ's book for the debt of ten thousand talents. (2.) The sense of drawing grace is mighty engaging, every act of thankful obedience should come out of this womb, as the birth and child of the felt love of God. Christ did bid such a man battle. 2. He was Christ's enemy when he took him. (3.) It cost Christ blood he died to conquer an enemy, Rom. 5, 10. (4.) He kept the taken enemy alive, he might have killed him, he gave him more than quarters, he made a captive a King, Rev. 1, 6. Suppose we, Christ should in his own person come locally down to hell, and look upon so many thousands scorching and flaming in that sufferable lake of fire and brimstone, if he should call out by the head and name; so many thousands of them, even while they were spitting on Christ, blaspheming his name, and scratching his face, and should loose off the fetters of everlasting vengeance, and draw them from amongst millions of damned spirits, lay them in his bosom, carry them to heaven, set them on Thrones of glory, crown them as Kings to reign with him for evermore. Would they not be shamed, and overcome with this love, kiss and adore so free a Redeemer? and thus really hath Christ dealt with sinners, look on your debts written in Christ's grace-book, would
would not such a redeemed one praise his Ransomer, and say, O
if every finger, every inch of a bone, every lith, every drop of
blood of my body, every hair of my head, were in an Angles per-
fecdon to pr undergone Jesu Christ; O the weight of the debt of love;
O the gold Mynes and the depths of Chritts free love.

3. Consider what expressions vessels of grace have used of free
grace? how far below grace Paul lets himself, lo here, Eph. 3. 8. grace.

To me who am, 1. Leffe then a Saints. 2. Not that only, but leffe
then the leaff. 3. Leffe then the leaff of Saints. But 4. yet a little
lower, leffe then the leaff of all Saints is this grace given, that I
should preach the unsearchable riches of Chrift. Gospel riches is
grace and mercy, but there is great abundance of it; its a speech
from quick-fent hounds, who have neither footstep, nor trace,
nor lent left them of the game they pursue. Chrift defies men and
Angels to trace him in the ways of grace. So Paul 1. Tim. 1.
13. I was a blasphemcr and a persecuter, and an injurions per-
som, but I was be-mercied, as if dipt in a river, in a Sea of mercy. Verf. 14. And the grace of the Lord Jesu to me
was abundant. No, that is to low a word, ὑπερπλοώτατος δὲ ἐὰς ἀψι, his grace was more, or over-abundant, one Paul ob-
tained as much grace, even so whole and compleat a ransom
without diminishing, as would have saved a world. Rom. 5. Overawings.
15. If through the offence of one, many bee dead, much more of grace.
the grace of God, and the gift by grace, which is by one man
Jesu Christ, hath abounded unto many. ἐκκβετεύωμε, the word
is exceedingly to abound, and borrowed from fountains
and rivers which have flowed with waters since the creation;
but there is a higher word, Verf. 12. Where some abounded,
grace farremore, or exceedingly over-abounded, or more then
over-abounded. ὑπερπλοώτατος ἐὰς ἀψι. And Verf. 21, Sin
reigned unto death, that grace might reign unto life, βασίλευσιν,
that Chrits grace might play the King. The saving know-
ledge of God under the Kingdom of the Messiah, Elai 11. 9.
fills the earth, as the Sea is covered with waters. A Sea of
Faith, and a Earthfull of the grace of faving light, and a Sunne
sevenfold, as the light of seven days, Elai 30. 26. hold forth
to us a large measure of grace, and righteousnes, and peace, like
a river; and the waves of the sea, Elai 48. 18. All these say
Chrit is no niggard of grace.

And 4. can they not wear and out-spent their harps,
Christ is good and dexterous in drawing of sinners.

who fall downe before the Lambe, Revel. 14. and Revel. 5. 8.

Who with a loude voice, praise the grace of God. Ver. 12. For ever and ever? Consider if it must not be a loud voice, when ten thousand times ten thousand, and thousand thousands, all joyne in one song to extoll grace; if we be not in word and deed obliged to express the vertues and praifes of him, who hath called us from darkenesse to his marvelous light.

Ver. 32. And I, if I be lifted up from the earth, will draw all men to me.

Article I I.
The next thing we consider is the person that drawes. I (fayes Christ) I will draw all men to me.

There is a peculiar aptitude in Jesus Christ to drawe sinners to himselfe.

1. As concerning his person he is fit, for neither is the Father, nor the Holy Ghost, in person, Lord Redeemer, but Christ; as in the deep of God's wisdome, the Sonne was thought fittest to make Sonnes, Galat. 4. 4. the heire to communicate the right of heire-ship to the neerest of the bloud, to his brethen to make them joynt-heires with him; so is Christ a fit person, as Lord Saviour, to rescue captives, and to draw them to the state of Sonne-ship, which I speake not to exclude the other two persons; for Joh. 6. 44. The Father drawes to the Son; and the Spirit of grace in the worke of conversion, must be a speciall agent, but Christ is made in a personall consideration, a drawer of sinners; God works and caries on all his state-designes of heaven by Christ, Hebr. 2. 10. He brings or drives many Sonnes to glory.

2. Christ by office is a congregating and uniting Mediater, Col. 1. 20. He makes heaven and earth one, Hee is our peace, and made of twaine ou, Ephes. 2. 14. The Shepherd that gathers the Sonnes of God in one, Joh. 11. 52. And hee by the merit of his bloud maketh sinners Legally one with God; he is Emmanuel, God with us: fit to draw us in a Law-union to God. We were banished out of Paradise, the Sonne by office, was sent out to bring in the out-law sonnes.

3. God hath laid downe, (in a manner) his compassion, mercy, gentlenesse, to sinners in Christ, and Christ hath taken off infinite wrath, and satisfied justice in his nature and office.
Christ is good and dexterous at drawing of sinners.

God is no where (to speake so) to much mercy, graciousness, kindnesse, tender compassion to sinners, such a Sea of love as in the Lord Jesus. O but he is a most lovely, desirable compassionate God in Christ. The sinner findeth all that God can have in him, or doe for loving, in the Mediator Christ; there can nothing come out of God to the sinner, but through Christ. There is no golden pipe, no channell but this; all God, and whole God is in Christ, and all God as communicable to the creature; and were God unseen in his lovelyness, his beauty would be strong cords and chains to draw hell up to heaven. Love, grace, mercy, are fostering and uniting attributes in God; now though those same essential attributes that are in one, bee in all the three persons; yet the Mediator manifestation of love, grace, and free mercy is onely in the Sonne; so as Christ is the treasurie, store-house, and magazene of the free goodness and mercy of the Godhead. As the Sea is a congregation of waters, fo is Christ a confluence of these lovely and drawing attributes that are in the Godhead. Christ is the face of God, 2 Cor. 4. 6.

The beauty and lovelyness of the person, much of the majestic and glory of the man is in the face; now the beauty, and majesty and glory of God is manifested in Christ; so Hebr. 1. 3. He is the brightness of his glory; the Father is as it were all Sunne, and all pearle, the Sonne Christ is the substantiall rays, light-shining, the eternall, and essentiall irradiation of this Sunne of glory; the Sunnes glory is manifested to the world, in the light and beames that it sends out to the world; and if the Sunne should keep its beames and light within its body, we should see nothing of the Sunnes beauty and glory. No Man no Angel, could see any thing of God, if God had not had a confubstantial Sonne begotten of himselfe by an eternall generation; but Christ is the beames, and splendor, and the shining, but the confubstantial shining of the infinite pearle, and outs God, as the seale doth the stampe; and as God incarnate he reveales the excellency, glory, and beauty of God. The pearle is a drawing and an alluring creature from its shining beauty; so Christ is the drawing lovelyness of God, yee cannot see the creatures beauty, or the mans face, but yee see the creature and the man; so faies Christ to Philip, Joh. 14. 9. Hee that hath seen me, hath seen the Father. I am as like the Father, as God

How the on- ing of Gods lovelyness is in the Sonne.
is like himselfe; there is a perfect, indivisible, essentiall unity betwenee the Father and me. I and the Father are one; one
very God; he the begetter, I the begotten. So God hath laid
downe and empawned all his beauty, his lovelynesse, and his
drawing vertue in Christ the load-stone of heaven; he is the
substantiall rose, that grew out of the Father from eternity.
A mans wisdome makes his face to shine. Wisdome is a faire,
lovely, and an alluring beauty. Now Christ is the essentiall
wisdome of God; were your eyes once fastened upon that
dainty lovely thing Christ, that uncreated golden Arke, the
eternal, that infinite flour and Lilie, that sprang out of the ef-
fence, and beautifull nature of God, with eternall infinite green-
ness, fairenesse, smell, vigour, life, never to fade, that essentiall
wisdome, and substantiall word, the intellectuall birth of the
Lords infinite understanding, if your eyes were once on him in
a vision of glory, it should be impossible to get your eyes off
him againe, there would come such drawing rayes, and visu-
all lines of lovely beauty, and glory, from his face to your
eyes, and should dart in through these created windowes, to
the understanding, heart, and affection, such arrowes and darts
of love, as yee shall be a captive of glory for ever and ever.
Psalm,16.11. In thy presence is fullnesse of joy. Revel.22.4.
They shall see his face,—its a Kings face, and a kingly glory
to see it. —— Ver.5. And they shall raigne for ever and ever.

4. Then there is so much warmenesse of heart, and such
a fire of love, such a stock of free grace, so wide, so ten-
der, so large bowels of mercy and compassion toward fin-
ners, as he would put himselfe into a posture of mercy, and
in such a station of clay, as he might conveniently get a strong
pull of sinners to draw them, a large and wide handfull, or his
armes full of sinners, as he would be a man for us, to get all
the organs of lovely drawing of sinners to him: a mans heart
to love man; a mans bowels to compassionate man, a mans hands
to touch the foule leapers skin, a mans mouth and tongue to
pray for man, to preach to men, and in our nature to publish
the everlafting Gospel; a mans legs to bee the good Shep-
heard to goe over mountaine and wilderness, to seek or to fave
lost sheepe; a mans foule to sigh and groane for man; a mans
eyes to weepe for sinners, his nature to lay downe his life for
his poore friends, hee would bee a created clay-tent of free-
grace,
grace, a shop, and an office-house of compassion towards us, he would borrow the wombe of a sinner to be borne, sucke the breasts of a woman that needed a Saviour, eat and drinke with sinners and publicans, came to seek and to save lost sinners, was nimbred with sinners, dyed between two sinners; made his grave with sinners, (faith Esaias, Esai 53.9) borrowed a sinners tomb to be buried in. And now he keeps the old relation with sinners, when hee is in heaven, honour hath not changed him, as he hath forgotten his old friends, Hebr. 4.15. For we have not a high Priest that cannot bee touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sinne. CHRIST cannot now fight, but he can feele fighting, he cannot weepe, he hath a mans heart to compassionate our weeping, in such a way as is futable to his glorified condition; the head is in heaven, but hee hath left his heart in earth with sinners: there can bee nothing dearer to CHRIST, then the holy SPIRIT; he hath sent us downe that companioner, the SPIRIT, to abide with us.

Vse 1. O that men would come and look into this Ark, and that CHRIST would draw the curtain? Doe but hear himself crying to the Cities of Judah, Isai. 40.9. Behold your God.Isai.65.1. I said to a Nation that was not called by my Name, Behold me, Behold me: The doubling of the word faith, CHRIST desires to out his beauty, Shall your farme, and your five yeal of Oxen keep you from him? Men will not be drawn to him to satisfie their love.  

Vse 2. CHRIST is a drawing and a uniting SPIRIT, then all that are in CHRIST should be united; certainly the divisions now in BRITANNIA cannot be of God: The wolf and the good Shepherd are contrary in this; the good Shepherd loves to have the flock gathered in one, and to save them, that they may finde pasture and the flock may be saved: The wolf scatters the flock, or if the Wolfe would have the flock gathered together, it is that they may be destroyed, then it would be considered, if a bloody intention of warre between two Protestant Kingdomes for carnall ends, and upon forced and groundleffe jealouesies be from an uniting SPIRIT, and not rather from him, who was a Murthrer from the beginning.

Vse 3. Jewes and Turks and civill men, that are but Mordil Pagans, are not in CHRIST, nor can they have any communion with BeNold CHRIST's lovelinesse.

Divisions and was not from congregating Christ.

White civill-ly dangerous.
with God, nor be drawn to Christ, because no man can be in
love with God, except he see God as opened and made lovely to
the soul in Christ: Morall civility and Pharisaical holinesse is one
of the most heaven-like, and whitest wayes to hell that Satan
can devise; Many morall men go, by theft, to hell, Satan by o-
pen violence pulleth the prophane and openly wicked men to
perdition; but he stealeth millions of civill Saints, honest mar-
rried men that have whereon to live in the world plentifully,
to hell in their whites, as if they were Saints, because civill and
clean in the Morals of the second Table, yet not being borne
againe, they cannot see the Kingdom of God; and most men
deceive themselves with courtrey Religion and Morallties, but
such be but civill honest Antichrists, and deny there is any need
that Christ should come in the flesh to die for sinners, for they
can live honestly for sinners, and save themselves and not be be-
holding to Christ for heaven, or mortification, or faith.

Verse 32. And if I be lifted up from the earth, I will draw
all men.

This drawing of sinners to Christ, is bottomed on Christ's dy-
ing on the Croffe, and his dying on the Croffe, is an act of ex-
tream and highest love, Joh. 3. 16. Joh. 15. 13. 1 Joh. 4. 9, 10.
Hence let us consider a little further what drawing and alluring
power is in the love of God, and what way we may come to the
sweet fruit of the strongest pull of Christ, Which may be consi-
dered in

1. The revelation of the drawing lovelinesse of Christ's dying.

2. The loveliness of this loveliness.

For the former, Christ openeth himselfe to us, we cannot dis-
cover him first; and there be two Acts of this. 1. Christ open
taketh away the thick vail, that is over the heart, 2 Cor. 3. 15, 16.
and rendereth the Medium, the Aire (as it were) thin, cleare,
visible, as when the Sun expelleth night-shadowes, and thick
clouds, so David's key, That openeth, and no man shutteth, Rev.
3. 7. removeth the doore, and the scale that the first Adams sin
putteth on the heart, Joh. 14. 21. He that loveth me shall be lo-
ed of my Father, and I will love him, and will manifest my
selfe to him. And Christ can show the Father, The Lord Jesus
cometh out of his depth and Ocean of glory, and Ivory chamber,
as it were, and the Son of God revealeth the Son of God, as
\textit{Gal. 1. v. 12.} compared with \textit{v. 15, 16.} sheweth. He would not
say, \textit{Behold me, behold me, Isai. 65. 1.} and then get into a thick
cloud and hide himself; if he had not had a mind to reveal his glo-
ry, and to show himself, \textit{The King in his beauty, Isai. 33. 17.}
all his lovelinesse, the mysteries of his love, the rofiness, white-
ness, redness, comliness of his face, \textit{Cant. 5. 10.} Nor would the
Spoufe pray for a noon-day sight of Christ, \textit{Cant. 1. 7.} If he
could not offer himselfe to be seen in his loveliness of beauty.
Thus Christ doth make manifest the favour of his knowledge, in
the Ministry of the Gospel, \textit{2 Cor. 2. 14.} When he letteth
out to the soul the smell of Myrrhe, Aloes, of all the sweet oint-
ments of his death, and wounds; that the soul feeth, smelleth ta-
steth the Apples of love, in the beleived mercy, free grace, satis-
fied justice, peace reconciled with righteousnesse, purchased re-
demption in his blood, and he standeth behind the wall of our
flesh, and so is called, \textit{Our wall.} \textit{Cant. 2. 9. Behold he standeth
behind our wall, Or, Behold that is he standing behind our wall,
he looketh forth at the window, shewing himself, \textit{-by bewray-
ing himselfe through the latetf.} Yet this is not a perfect vi-
sion of God attainable in this life, as the \textit{Author of the Bright Bright Star,}
\textit{Star dreameth,} I see a man more distinctly in the field and \textit{c. 5. p. 38.}
before the Sun, then when he looks out \textit{at the grates or lattetfes}
of a window, and a window \textit{behind} a wall, for so we but see
Christ in this life.

\textit{The compleatnesse of the lovelinesse is, 1.} In that there is
no spot in Christ crucified when he is seen spiritually, no ble-
mish, no lamenessse, no defect, for an eternall and infinite Re-
demption, and an absolute righteousnesse, more cannot be re-
quired, nay, not by God. \textit{2. Nothing that the desiring facul-
ty and appetite can stumble at; Paul's determination, the last re-
solved judgement of his minde; and his ripest resolution and pur-
pose was to know nothing save Jesus Christ and him crucified,}
\textit{1 Cor. 2. 2.} Christ's beauty can fill all the corners and emp-
tiness of the wide desires of the soule. \textit{3. There is an actual
fullnesse of God spoken of, Ephes. 3. Paul praying that the E-
phesians may comprehend the great love of God. v. 19. faith,
That yee may know the love of God that passeth knowledge,
that yee may be filled with all the fulnesse of God. This is a fa-
\textit{X. x 3}}
tisifying fulness, and is an admirable expression. To be filled with God must be a soul-delighting fill. But 2. To be filled with the fulnesse of God is more, for there is unspeakable fulness in God. 3. The expression is yet higher, That ye may be filled with all the fulnesse of God.

Of this fulness, 1. A word of the measure of it. 2. Of the means of it. 3. Of the sufficiency of it in the kind and nature. Randall in his Epistle before the Treatise called, The Bright Star, I have therefore observed the ever to be bemoaned Non-proficiency of many ingenious Spirits, who through the policy of others, and too much modesty and temerity of themselves, have precluded the way of progress to the top and pitch of rest and perfection against themselves, as being altogether unattainable, and have shortned the cut with a Non datur ultra, and are become such who are ever learning and never come to the knowledge of the truth. But for the measure, sure it is not as Antinomians and Familists dream, compleat and full in this life.

1. Because according to the manner and measure of the manifestation of Christ, and knowledge; so is love and the perfection of believers. This is a truth in its self undeniable, and granted by the Author of the Bright Star, cap. 5. p. 52. For Christ's excellency and drawing beauty in love goeth in to the soul by the port and eye of knowledge. But 1 Cor. 13. 9. We know in part, and we prophesie in part.

2. Paul disclaimereth perfection as being but in the way and journeying toward it, Phil. 3. 12. Not although I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Jesus Christ. Now this perfection which Paul protesteth he wanteth, is opposed v. 13. 14. To his pressing toward the garland, For the price of the high calling of God in Jesus Christ, Heb. 11. 40.

3. Perfection, such as we expect in heaven, is in no capacity to receive any farther addition, or accession of grace or glory; nor is there a growing in grace, and in the knowledge of our Lord and Saviour Jesus Christ, enjoyned us there, as is expressly here in the way to our Countrey, 2 Pet. 3. 14. and to runne our race to the end, Heb. 12. 1. and be carried on to perfection, Heb. 6. 1. Its true, our good works are washed in the Fountaine opened
pened for Davids house, in which our persons are washed; but that washing removeth the sinfull guilt, and Law-obligation from them, but not the inherent blot and sinfull imperfection of our works, to make them perfect; for then might wee be justified by our good workes, if Christes bloud make them to leave off to be sins; but that bloud hindereth them to be impu-
ted to us only, but removeth not their sinfull imperfections, as Antinomians say, that so they may make us perfect in this life: nor doth that bloud (as Papists say) add a meriting dignity and vertue to them, by which we are justified by workes made white and meritorious in Christes bloud and merits. God hath so portrayed and chalked the way to heaven, that all the most supernaturall acts, even those that have immediate bordering with the vision of glory, should need a passe of pardoning grace; and to beleve that Christes grace shall work in us acts voyd of sin, is not faith. Therefore wee are to beleve the pardon of such ere they have being, and not sanctifying grace to eschew them. It seemeth to me unbeleevings murmuring to be cast down at these sins, in such a way as to imagine wee can eschew them, or that grace sanctifying is wanting to us in these; for grace is not due to sinkeffe acts. Nor doth the growing in grace which lieth on us, by an obligation of a command, stop the way to the journeying toward perfection and heaven, nor shorten the cut to heaven, because heaven is not attainable in this life; but by the contrary, if perfection were attainable in this life, the man that attaineth it might sit down, rest there, and goe not one step farther; for except hee should goe beyond the crown, and to the other side of heaven, and over-journey Christ at the right hand of God, whither should hee goe? And those that are ever learning, and never come to the knowledge of the truth, are, 2 Tim. 3.5. lovers of pleasures more then lovers of God; such as wee are to torne away from; as have a forme of godlineffe, and have denied the power thereof; and are led away with divers lusts; and are never entered into one onely degree or step of the way of the saving knowledge of the truth, of which Paul speakeoth, and not the truly regenerate, who beleve, with Paul and the Scriptures, that our greatest perfection is to sweat and contend for the highest pitch of perfection, even that which is beyond time.

4. Those that are perfected, as wee hope we shall be in hea-
ven, feed not with the Beloved among the lilies till the day break, and the shadowes fly away; but the perfectest, the Spoufe of Christ, so feedeth on Church-ordinances, Cant. 2.17. The perfect ones have the fulleffe pitch of the noon-day Sun of glory; it shall never be afternoon, nor the evening or twy-light sky with them; nor shall any night-shaddow, nor cloud goe over their Sun.

5. In the Kingdom of perfection there shall be no in-dwelling of a body of sin, no sin, no uncleanness of heart, no turning of the love and liking of the soule off God; but the perfectest in this life sin, and carry an in-dwelling body of sin with them; Pro. 20.9. Eccles. 7.20. Job faith, chap. 14.4. The perfectest that beget children are unclean. Rom. 7.17, 18, 19, 20, 21, 22, 23. 1 Job. 1.8, 9, 10. 1 Job. 2.1. All that have need of an High Priest at the right hand of God to intercede for them, have sin, and in so far are unperfect, as all the Saints are, Heb. 7. 25. & 4.15. & 1.17, 18. & 8. 1, 2, 3. & 9. 23, 24, 25, 26. And 1 Cor. 13.8. Love never faileth: There the soule drinketh abundantly, and is filled to satisfaction, that the vessell can containe no more of God; and is transformed into the sea of transcendent light, and highest love, as it were loft in the deep fountain of univerfall and immenfurble love, and light; and the creatures soule and love liveth and breatheth, resteth in the bottome, in the heart, in the bowels of him who is an infinite masse of love; is wrapped in the sugared fluids, in the honey-brooks, and over-flowing waves and rivers of pure and unmixed joy; sleepeth and solaceth it selfe in the innocent embraces of the glory that thineth, rayeth, and darteth, world without end, out of Chrift, exalted farre above all heavens, all principalities, and powers, the soules there are sweetned, more then sweetned, over-solaced with the noone-day-light of the Bridegromes glory, having in it the sweetest perfecctons of the Morning-Sun; they flee with Doves-wings of beauty after the Lambe, they never want the actual breathings of the Spirit of glory, they can never have enough of the chaffe fruition of the glorious Prince Immanuell, and they never want his inmost presence to the full; they suck the honey, the flouds of milke of eternall con-folations, and fill all empty desires; and as if the soule were without bottome, affresh they suck againe, in acts for eternity continued, there be no such thing here in this life. Yet hath Chrift crucified
crucified in his bosom, the promise and full purchase of this
life on the cross, and holds it out to sinners to draw them.

5. We have not yet attained to the resurrection of our bo-
dies, but carry about such clods of death, as the worms must
sweetly feed on, and have a feed, and subject of distempers
in our clay-tabernacles; all which we are uncapable of in the
state of perfection, when the body shall bee more naturally
clothed with immortality, then the greenest and most delitious
Rose, or floure, which we could suppose were growing fresh,
greene, and beautifull for ever, in such a happy soyle, as the
fields that lye on the banks, and within the drawings of sap from
the river of life.

6. We are not masters of the invasion, at least, of tempta-
tions of devils, of men, here.

7. Perfection maketh the generall assembly of all the Sons
of Sion, the heavenly family is never convened, but in place,
country, condition separated, some borne, some not borne,
some waking, some sleeping in the dust, some in their country,
some in the way to their country.

8. There is no Temple, no Ordinances in our country of
perfection, Revel. 21. 2. I Cor. 13. 8.

9. There is no Angel-life here without marriage, eating,
cannot live, remaining earthly, up above the clouds, and visible
heavens, till this corruptible shall put on incorruption, I Cor. 15.

Now for the means of attaining this fulness, wee have no
other knowne and revealed to us in this life, but the Scriptures,
and Faith; the one without, and externall, and the other with-
in. Under these, I comprehend all the ordinances of God. Fa-
milists rejecting Scripture, terming it an humane devile of
Inke and Letters, as Antichrist did before them, they call
their perfect ones, from all acting, praying, hearing the word;
yea, from knowing, apprehending, willing; to a resting on God
as meere patients; God as their forme and Spirit immediately
acting on them. The active annihilation (faith the Bright-
starre, Chap. 11. pag. i06.) is a ceasing from all acts, vani-
ishing of Images, a doing of nothing, and a resting of all mo-
tion, or from doing the exterior will of God, express'd in the
Law and Gospel in their letter. Pag. 107. Passive annihila-
tion is when the man himselfe, and all other things (Medita-

The Scriptures and ordinan-
ces are the
means of at-
taining the
fulneffe of
Christ, so far
as we can, in
this life.

Familists
place their per-
fected ones a-
bove all use of
Ordinances.
The drawing loveliness of Christ.

The active and passive annihilation of Familiasts.

To visit from Monkish contemplation and to return to a practicall life, so Familiasts, is a work of the old man.

What it is to put off the old man, and to be poor in spirit according to the divine of Familiasts.

tion, knowing, desiring of God, praying, and the practife of holy life) are cast asleep, and are made nothing. The active annihilation is when the man himselfe, and all other things are annihilated, not only sufferingly, as in the passive; but doingly, I mean by light in the understanding, as well natural, as supernaturall: wherein be see, and most infallibly knowes, that all these things are nothing, and rests upon this knowledge in despite of feeling. Pag. 140. It is not best to forsake the passive annihilation, and the fruitive love, (the loving of God, as our last injoyed end) depending thereupon, to take in hand by acts to practise the active annihilation; provided that by simple remembrance shee stand to her part. For there it is, (Pag. 141.) that the soule is so transported, enlarged, lightned, and united to God. There shee tastes the chaste embraces, sweet intercourses, and divine kisses; there shee seeth her selfe sublimed, innobled, and glorified with Angels, at the celestial table. There shee relisheth the fruits of her mortification, the treasures of her repentance, and the comforts of all her selfedenules. Pag. 144. 145. To forsake such an experimental union with God, and that men should leape backe to themselves, and re-betake themselves to their owne acts, refuse to endure this emptinesse, povertie of Spirit, this will of God, and all Spiritly entercourse, super-celestiall, or essentiall illumination, though indeed the true undivine Wisdom and naked seeing of God. — So that by their flying back and returning to themselves, (that is leaving the contemplative life of Monks, and returne to a practicall walking with God) they doe no other but farre estrange themselves from all poor and empyreall knowledge, and from all union and transformation into God, and so hide alwaies straightned within themselves, and their own bowels, and in the feters of the old man. Now if you aske what it is to put off the old man; the Theologia Germanica saith, Cap. 5. Pag. 9. 10. It is to ascribe neither being, action, knowledge, nor goodnesse to your selfe, but to God the eternall wisdom, — and thus Man, and the Creature evanisheth, thus ought man to become void of all things; that is, not to arrogate them to himselfe; and the lesse knowledge the creature doth arrogate to it selfe, it bocometh the more perfect: the like we must conceive of Love, Will, Desire, and all such things, for the lesse that man doth arrogant these things to himselfe, the nobler,
The drawing lovelinesse of Christ.

nobler, excelleter, and diviner he becommeth, and the more he doth assume these things to himselfe, so much is he made the more blockish, base and imperfect. Theologia, Germanica. cap. 14. pag. 32. that a man die to himselfe, it is as much as if you would say as himselfe, or egoity should die. Saint Paul faith, put off the old man with his works. pag. 24. If it could come to passe that any man might wholly and absolutely cast off himself; so as that he lived without all things in true obedience, as the humanitie of Christ was, then he should be void of himself, and one with Christ, and should bee the same by grace, that Christ was by nature. Pag. 35. This also is written, the more selfe-ends and egoity, the more there is of sinne and unrighteousnesse; and the lesser there is of the one, the greater want there is of the other. This also is written, the more that my selfe doth decreas (that is egoity or selfienesse) the more doth GOD in mee encrease. Hence GOD is a Spirit acting, and all in all men, and for men to ascribe the good to God, and the ill to themselves is obedience, and to arrogate being, or good to themselves, is sinne. So Theologia Germanica taketh away the incarnation of Christ thus, Chap. 22. pag. 52. 53. Yet are there maies to the life of Christ, as we have already said; when, and wherein God and man are joined together, so that it may be truly said, and truth it selfe may acknowledge it; that the true and perfect God, and true and perfect man are one; and man doth so yeeld, and give place to God, that where God himselfe is, there is man, and that God also be there present, and work alone, and doe, and leave any thing undone, without any I, to me, mine, or the like; where these things are, and exist, there is true Christ, and no where else. It is the property of God to consist, and to bee without this or that, without selfinesse, egoity, or the like, but it is the property of the creature to seeke and will, (in all things which it doth, or leaveth undone) it selfe; and those things which are its owne, and this or that, here or there; Theologia Germanica Cap. 39. pag. 109. 110. Here who is illuminated with the eternal and divine love, is a divine and deified man. Theolog.Ger. cap. 28. pag. 71. Those who are led by the Spirit of God, are the Sonnes of God, and not subject to the Law, the sense of duties, which words is, they are not to be taught what they should doe, or leave undone, seeing the Spirit of God which is their in- fruitor.
For he that teacheth them, commandeth them, — they need no law, by means thereof to get profit to themselves, for they have obtained all already; and thus Pag. 70. Christ needed no Law, but was above Law, and removes Ordinances, &c. Theol. German. cap. 11. pag. 23. The soul of Christ was to descend to Hell, before it could ascend to heaven, and the same must befall the soul of man, and this commeth to passe, when he knoweth, and beholdeth, and findeth himselfe so evil, that he supposeth it to be just; he should suffer all, even bee damned for ever; and when he neither will, nor can desire deliverance and comfort, but doth beare damnation neither waywardly, nor unwillingly, but loveth damnation and paine, because it is just and agreeable to Gods will. And (pag. 25.) when man desireth in this hell, nothing but the eternall good, and understandeth the eternall good, to bee above measure good, and this is his peace, joy, rest, satisfaction to him; — this good becommeth mans, and so man is in the kingdom of heaven, — this hell hath an end, this heaven shall never end; — Man in this hell cannot thinke that ever bee shall bee comforted againe, or delivered; and when he is in this heaven, nothing can hurt him, — neither can he beleve, that hee can bee hurt or discomforted, and yet after this hell, bee is comforted, and delivered; and after this heaven, he is troubled and deprived of comfort. — Man can doe or omit nothing, by his owne meanes, whereby this heaven should come to him, or this hell depart from him. — For the Wind bloweth, where it lifteth, &c. and when man is in either of these, he is in good case, and he may be as safe in hell as in heaven; and so long as man is in this life, he may often passe from the one to the other.

In opposition to these wicked fooleries, and for further clearing of the truths formerly proposed, let these Positons for the unfolding of the drawing lovelinesse of Christ be considered.

Posit. 1. The Scriptures are given by divine inspiration, able to make the man of God perfect, throughly furnished unto all good works, 2 Tim. 3. 16, 17. the onely mean to find Christ, for they bear witnesse of him, 7. o. 5, 39. And are written that we might beleue, and in beleevings have life eternall, Joh. 20. 31. And all that
that Christ Jesus heard of his Father, he made known to his Apo-
stles, Joh. 15. 15. And of these one Apostle Paul who also re-
ceived the Gospel, not from flesh and blood, but by revelation from
Jesus Christ, Gal. 1. 12. 2 Per. 3. 15. 16. Acts 9, 1, 2, &c.
did declare to the Ephesians the whole counsell of God, Acts
20. 27. and yet believed and preached no other things then these
that are written in the Law, or in Moses and the Prophets, Acts
24. 14. Acts 26. 22. And the Majestie, divinity, power, har-
mony, doctrine, above the reach of flesh and blood, the end
which is not in this side of time and death but beyond both,
(as the places in the Margin witness) doe demonstrate that the
one Book of the Old and New Testament can be fathered upon
none, but on God only.

Position 2. The Scripture and all the ordinances are but cre-
ated things, and not the ultimate object of our faith, and high-
eft and compleatet love, that is referred to God in Jesus Christ,
yea, the most perfect we read of, Paul a chosen vessel stood in
need of comfort from Titus, 2 Cor. 7. 5, 6. and the Saints at
Rome, Rom. 1. 11, 12. and Peter of a rebuke, Gal. 2. and the
beloved Disciple John of the joy and comfort of the walking of
the children of Gains in the truth, Ep. 3. v. 45. And of a
commandment of the Law which forbiddeth Idolatry, and An-
gel-worship, Rev. 19. 16. Rev. 22. 8, 9. and of an Evangelike
precept to believe, and not to fear, Rev. 1. 17. and the ex-
cellentest and perfectest member of the body hath need of
counsell, exhortations from the lowest member, Rom. 12. 3, 4,
5, 6, 7, 8. Gal. 6. 2. 1 Cor. 12. 14, &c. and all the Saints to
whom Paul, Peter, James, John wrote, amongst whom there
were that had the anointing, that teacheth them all things,
must hear and obey many exhortations, precepts and command-
ments out of the Law, as Evangelized, then the most per-
f'ect are not above the Law, the Gospel and Ordinances, as
Familists say, else all the New Testament and Canonicall E-
pistles were written to the Saints for no purpose. But that we
may understand this the better, we are to remember that
1. There is a twofold happiness of the Saints, one formall,
and another obfervive. 2. That there is a mediate seeing of
God, one by ordinances and meanes; another immediate.
3. That there is a two-fold will of God; one that is revealed
in Scripture, or the Law of Nature, and that is the Morall good.
that God approveth and injoyeth to us, rather then the will of
God; this the Familists call the exterior or accidental will of
God, because God's will, as his essence, should have been en-
tire and selfe-sufficient, though God had never revealed any
such will to Men or Angels, yea though he had never made the
World, or Men, or Angel. There is another will essential in
God, which is not the thing willed, but the essential faculty of
deifying, or willing in God. Now to come neerer the point, the
formal blessednesse of the Saints is in the act of seeing, know-
ing, loving, enjoying God, which on our part are created things,
and so empty nothing, and are not essentially the happinesse of
man, but means by the which we enjoy God; our happinesse, so
the using of all the means and ordinances are not our happi-
nessse. Its true, our Saviour faith, Its life eternall to know God,
and his Sonne Christ, Joh. 17. But he meaneth, it is the way
and necessary means to happinesse, and life eternall. God in
Christ, and in the in-commings, and out-flowings of the Spirit
of glory, or the Blessed one God, in three persons, is the ob-
ject and happinesse of the Saints, and therefore we are to preferre
Christ himselfe, to all the knifeles, visions, out-flowings of glory,
and all our acts of seeing, loving, and enjoying of God; we
may love ordinances, and prize highly, the vision of God, but
God himselfe, and Jesus Christ, we must not onely prize, but be
ravished, overcharged with himselfe; as the Bridgrome is farre
more excellent then his bracelets, chains, rings. In this sense
I would in my heart, and esteeme, make away all ordinances,
yea, all the honey-combes, all the apples, all the created roses
that grow on Christ, all the sweet results, and out-flowings
of glory, yea, whole created heaven for Christ; Christ God
himselfe; the bulke, the body, the stalk of the tree of life, is
infinity to be valued above an apple; yea all the created apples
and sweet blossomes, and soule-delighting floweres that grow-
eth on the tree. Now here on earth, we are happy as heirs, not
as Lords and possessors, and in an union with the exterior, and
revealed will of God, in believing, fearing, serving God,
in Christ, in a practicall union with God, but all this is but the
way to the well, not the well it selfe, and the union with, or
vision of God is mediate, farre off, in a mirrour, in the image,
forme, characters, elements, or looking-glass, of Word, Sacra-
ments, Ministry, Ordinances, of hearing, praying, praying,
but in heaven wee see God face to face, that is without means, or the intervention of messengers, or ordinances, I cannot determine whether, when we shall know, and see the Lord, in an immediate vision of glory, our understanding shall receive created formes, intellectual species, images, characters of the lovely essence, the white, ruddy, pleasant, lovely countenance, of that desirable Prince, the Lord Jesus; its a nicety not for our edification, sure Christ shall infinite and pour into every fell of glory, so much of himselfe, his presence, lovely image, beauty, as from bottome to brimme, the soule shall be full, and who knoweth what the eternall milking, the everlasting intellectual suckings of the glorified ones are, by which they draw in, and drinke from the honey-combe of uncreated glory, and the deepe, deepe fountaine and river of endless life, the streames of joy, consolation, love, fruition of Jehovah, the soule being the channell, whole bankes are eternally greene with glory? what are the emanations, the out-flowings of blessedness, from the pure essence, and bright face of him that sitteth on the throne? and what can these in-commings, and the eternall flowings of the tyde of that Sea of matchless felicitie bee? who knoweth? Come up and see, can best resolve; come up and drinke, be drunken and giddy, and satiated with glory, and move no curious question of that fruition of God. Christ will solve all these doubts, to the quieting of your minde, when yee come up thither; nor is it needfull to say, that there is a vision of God in this life, which is heaven, and all the heaven we erect, ever have, and this vision is without receiving any images, formes, characters of God, because it is purely spiritual, and abstracted from all acts of imagination, and in it we are more patients, not agents. God knowing the immediate brillinenesse of his owne essence in us: truely, this is to be wise above what is written, and I crave leave to doubt, if Familists have the images and species of this opinion from the Spirit of God. For that spirit is a Spirit of sobriety, and the most spiritual and extaticall visions that the Prophets, the men of God were taken up with; in them all, to me, there seems to be visions of formes, images, characters, a Throne, Angels with six wings, smoake, a Woman cloathed with the Sunne, &c. A pot toward the North, a cloud and a fire infolding it selfe; — a colour of Amber out of the midst of the fire; but a vision of God
God immediate in this life, and that ordinary, without fome, images, without Word, Sacraments, Ordinances, I know not, I understand it not:

Ps. 3. The Monkish conceit of the excellency of a contemplative life separated from all obligation to duties of the second Table, above the practical life hath been the first seed of wicked Familism; the Authors of both these books called Theologia Germanica, and The Bright Star being professed Papists, though Mr. Randall extoll both as peeces of rare price, and Doctrines suitting only for the perfect (as the Scripture were not such a pece) yet professed grosse Idolatry and the adoring of the wood of the Cross, is in The Bright Star, cap. 19, and divers other Popish principles are in both.

Ps. 4. There is a twofold fulnes of lovelinesse in Christ; one attainable in this life, the other referwed for the life to come. The full and highest pitch of the drawing lovelinesse of Christ, I thinke excludes all Ordinances, Scripture, Sacraments, and means we now use. Because Old Monks and late Familists make no heaven, but in this life only (as if a Monks coul were the very crown of eternall glory) and say the Resurrection is past; as their Fathers Hymenus and Phylem said, and doubt of the immortality of the Soule; therefore they, that they may be true to their own principles, must say that there be a number of perfect men, that are above and higher then Law, dutys, ordinances, teaching of men, miniftery, because these are for the unperfect and unregenerate, (and the Monks and Familists are not such, but doe already enjoy God, in a fruition of Glory.) But the Scripture faith, That means, ordinances, are ever in use in this life, and only excluded from the life to come. 1 Cor. 13. 8. Charity never faileth: But whether there be prophecies, they shall fail, whether there be tongues, they shall cease, whether there be knowledge, it shall vanish away. Ver. 9. For we know in part, and we prophecy in part. 10. But when that which is perfect is come, then that which is in part shall be done away. 

For now (in this life) we fee through a glasse darkly. But then (in the life to come) we fee face to face: Now I know in part, but then I shall know, even as also I am known. And that this is a Paraller between this life and the life to come, is clear from the 1 Job. 3. 2. Behold now we are the Sons of God, and it doth not yet appear what we shall be; but we know when he shall appear.
appeare, we shall be like him, for we shall see him, as he is.
2. The life to come is holden forth Rev. 21, 22, to want all
Ordinances. And I saw no Temple therein, (saith 10m when
he saw the New Jerusalem) for the Lord God Almighty, and
the Lambe are the Temple of it. Nor is there any ignorance
there, Rev. 22. 5. And there shall be no night there, and they
need no Candle, neither light of the Sun, for the Lord God giveth
them light, and they shall reign for ever and ever. What ever a-
ny say of a personall reign of Christ on earth, the words prove
that while that life come, all the regenerate here have need of
a Temple, and Ordinances, so long as there is night and dark-
ness, and use for Sun and Moon ; so the date of Church ordi-
nances is holden forth, Cant. 2. 16. My well-beloved is mine,
and I am his, he feedeth among the Lillies. 17. Untill the day
breake, and the shadowes flee away. Then there is a night on
the Church, and need of the Moon light of Ordinances, so
long, as Christ by his Ministry remaines in the Shepherds
tenes, feeding his flock in the strength of the Lord, and holding
forth, his presence to his justifie\d ones, spotless and fair through
the impure righteousness of Christ; as Lillies, while the far-
reft and, most desirable day of that illustrious and glorious
appearance of Christ dawn, and Paul clearly expoundeth these
words, Ephes. 4. shewing the term day of Christ's raigne,
in his Saints, by the Ministry of the Gospel, and that the
Saints and body of Christ, are but in the way to be perfected
and edified, by, Pastors and Teachers, verse 13. Till we all
come to the unity of the faith, and of the knowledge of the Son
of God, unto a perfect man, unto the measure of the stature of
the fulnesse of Christ. Hence Saints are not perfected till
that day. 2. The body of Christ is low of stature, capable of
growing, the brides hair growth, she is not of a perfect tall
stature, but like a yong girl, not yet fit for Marriage to the Lamb,
Till we meet all in the unity of Faith; So I know no active
annihilation, no vanishing of, and ceasing from, all acts of the
will of God revealed in the Law and Gospel; that is, from
praying, hearing, meditating, loving, desiring, longing after
Christ, till the day that the shadowes flee away: Then I con-
feffe I shall have no leasure to read on the book of the Old and
New Testament, or to attend Preaching, Sacraments, or other
ordinances, because I need no mirror, no portrait of Christ,
no message of Ministers, when I see and enjoy himself. 3. All who have God for their Father, and need daily bread, and are clothed with a body of clay, are to pray for remission of sins, not to be led into temptation, or sinfull omitting of duties; all for whom the blood of Jesus is shed, are to declare the Lord's death till he come again. What ceasing then from duties of Law, Love, the Spirit, and Christ is this? where is this fancied annihilation to be dreamed of? Scripture know-eth it not.

Pos. 5. There is a fulness of lovelinesse in Christ, that is begun in us, by possession and title in this life, but never perfect till the life to come, in which there be these 1. Union. 2. Fruition. 3. Rest. 4. Satisfaction. 5. Sense. 6. Living and acting in Christ. 7. Loving and solacing of the soule, of which to hold forth more of the drawing of Christ, we say.

Pos. 6. Christ's inviting us to come to him, and that before we can invite him, speaketh union. 1. Such an union as faith can make, which ariseth not to the pitch of light, and immediate fruition, for its the union of those that are absent one from another, in regard of fulnesse of presence. 2 Cor. 5. 6. Knowing that whilst we are at home in the body, we are absent from the Lord, John 16. 7. Nevertheless I tell you the truth it is expedient that I goe away. Luke 19. 12. He said therefore a certain Nobleman went into a farre countrey, to receive for himself a Kingdom, and to return. Yet it is the union of those that are so near as the house and the guest, or as two friends that tables together, Ephes. 3. 17. Joh. 14. 23. Rev. 3. 21. 2. Its an union of fruition, for Christ in some measure is injoyed in this life, yet so, as the fruition is in part, not compleat and full in degrees as it shall be in the life to come; it is there for both a fruition of rest and of motion; of rest, in regard of the present fruition; of motion, in regard of advancing in the way to a compleat fruition; so as is in a journey, in regard of practical love, and at its home in regard of love and union of fruition; so the soule is both satisfied with bread, and hungers no more, Isai. 55. 2. but delighteth it selfe in fatnesse and thirsteth no more, having a present sense of complacency and content in the water of life, Joh. 4. 14. and also the soule is so farre forth not satisfied,
and its thirst not quenched, but that it hungereth and thirsteth for a fuller union and an immediate fruition, in which regard the soule is both abroad in its way and motion to have more of Christ, and at home, and at rest, in regard it is fully satisfied exclusively, not inclusively; because this satisfaction excludes and annihilateth all choice of another lover then Christ, and denies all deliberate comparing of Christ with any other lover, as holding and prizing him the chiefe of ten thousand, and resolving never to fixe the desire on another Husband or Lover but Christ, as Cant. 3. 4. It was but a little, that I passed from the watchmen, but I found him whom my soule loveth; I held him, and would not let him go, untill I had brought him into my mothers house, and the chamber of her that conceived me. Finding and holding of Christ, is as much as there is satisfaction and rest in the fruition of him; and yet the Spoufes aime to go hand in hand on a journey to the house of the high Jerusalem the mother of us all; which with submission I conceive the Spoufe calleth her Mothers house, doth clearly prove that she is not perfect, but in a motion; not yet at her journeys end, till she come with Christ to the Palace of the Princess daughter, the Bride the LAMBE'S wife, Revel. 21. 10, 11, 12. Hence we see how true that is, that the desires are swallowed up into the bofome of infinite Jesus Christ, as a little brook is swallowed up when it comes into the Ocean, and yet the desires remaine: They are swallowed up in Christ in that the soule is at home, being quieted and perfected in Christ, and are no more restleffe and pained in the journey toward Christ; but as heaven is begun on earth, so hath David quietness of mind, and breaketh forth in praises, That the Lord gave him counsel to chufe God himselfe for his portion, Psal. 16. 5, 6, 7. So goodly and pleasant is the heritage; And now there is no more desire for Christ as a thing absent, and the thirst is swallowed up in Christ, the soule thirsteth no more, Ioh. 4. 14. And yet the desire remaineth both in the sweet complacency and liking of the Saints, delighting in present fruition, and also in an act of longing for the highest pitch of degrees of union, just as in the act of drinking, thirst is halfe swallowed up in begun satisfaction, and thirst remaineth in a liking, and a farther desire of a perfect cooling, and refreshing overcomming of a full quenching of the appetite.

Z 7 2

Pof. 7.
The abundant satisfaction for the soul in Christ, illustrated in five expressions.

**Ps. 7.** Yet can it not be said, but here is a begun satisfaction, for _Job_ 4.14. Christ enjoyed is a draught of the water of life freely given. _Revel._ 22.17. That whosoever will, may drink of the water of life freely. _Joh._ 7.37. In the last, and great day of the feast, Jesus stood, and cried, saying: If any man thirst, let him come to me, and drink. 2. Not a drink onely is offered, but a well, a fountain. _Psa._ 56.9. For with thee is the fountain of life; a fountain is more then a drink, because the whole is more than the part. But 3. every thirsty man cannot have a fountain within him, but yet it is so here, _Job._ 4.14. But the water that I shall give him, shall be in him a well of water, springing up to life eternal. And 4. the Scripture rifieth higher, even to a river, and abundance of fatnese. _Psa._ 36.8. They shall be abundantly satisfied with the fatnese of thy house, _Hebr._ 4.2.

They shall be drank with the fatnese of thy house. Its a river of sweet oyle and fatnese, that over-joyeth the soule; thou wilt give them to drank of the river of thy pleasures. A river of which every drop is joy, and a whole well of pleasures must be a Sea of delights. But grace must make the soule a capacious vessel, when not a fountain, but a whole river; yea rivers of life are within the soule: So Christ, _Job._ 7.38. He that beleeveth on me, as the Scripture hath said, _Out of his belly shall flow rivers of living waters._ Yea, 5. That no expression might be wanting, The peace and righteousness of believers, is as the waves of the Sea; the Sea is more then a River, its the lodging that receives all fountains and rivers in it, _Isai._ 48.18.

**Ps. 8.** There must bee much sense of God, in the fruition of Christ; because beleeving, though we see him not, (as wee hope to see him) causeth joy unspeakeable and full of glory. _1 Pet._ 1.8. Thus a high tide, a flout of joy and glory, a rich portion of an antedated heaven, cometh downe on the heires of heaven before hand. _Psa._ 63.5. _My soule shall be satisfied as with marrow and fatnes;_ a rich feast of only marrow and fatnes, and a satisifying table holdeth forth a great banquet, abundant and glorious; such as is made at the mariage of a great Kings Son.

**Ps.31.** 9. And this is not a ceasing from all actings of the soule, because there is an acting and living in Christ: _2 Cor._ 3.18. _But we all with open face, beholding as in a glasse;_
The glory of the Lord, are changed into the same image from glory to glory, as it were by the Spirit of the Lord. 1. The vaile, that by the laws ministrée, which can darken, but not inlighten, in the gospel is removed; and we with uncovered face see God revealed in Christ, in the brightness of the gospel day. 2. We see, behold, and enjoy glorie: heaven darteth in the rays, and beames of God in Christ, at our soule. 3. This is a changing glorie: precious stones in the night-darkenesse call our light, but bring them before the Sunne, and the beames and light of the Sunne, changeth them into a greater measure of resplendencie, and shining irradiation: we seeing the unspeakeable resplendencie, and heavenly glancing of divine majeftie, in the mediatour Christ, are transformed and changed, into the Lord Jesu, his beautie of holinesse; the Gospel-light maketh us holy, as he is holy; as there is beautie in the feathers of a Dove; but when the Sunne illuminateth, and shineth on them; they carie the glanceing of silver and golden feathers, yet it is but a show: And so red and white roses of themselves have excellent beautie; but far them between you and the Sun, and they are far more beautifull; And the eastern skie of it selfe, is but a darke thin formeless air, that yee can scarcely behold and fee; but when the Sunne riseth, and shineth upon that skie, it doth create and beget the fairest and most beautifull colour of red, and azure, that is possible; for no bodily creature, casteth afairet and a sweeter resplendencie, and colour, then the morning-red and purple-skie: So when the glorious Son of righteousness Christ, shineth on Saints, in the morning day-light of the Gospel, he createth the image of the glory of God in the soule, and changeth them into a luster and beautie fairest to Christ's eye, then the Sun, or the red morning skie; now the Sun, by beholding any creature cannot change that creature into another Sun; but Christ beholding his bride, and the bride beholding with the eye of knowledge, and faith, in the rayes and beames of the Gospel-light, is changed into the glorious image of Christ. Cant. 6. 10. Who is he that looketh forth as the morning, as Aurora, the first birth of the young day, when the Sunne casteth golden beames, faire as the Moon, cleare as the Sunne. 4. We live and act in Christ, and are changed from glory to glory; its but a growing change by degrees. Then the kingdome of heaven and glory is not in this life, nor hell in this life, as these dreamers say; the conditions
The drawing loveliness of Christ.

We loose not ourselves in enjoying Christ.

God is not the being of things as Familists say.

A holy man is not God incarnate or deified, as Familists blasphemously say.

of happiness, and misery, that followeth Lazarus, and the rich gluton, after they die, and are buried. Luke 16. 22, 23, 24, 25 say the contrary. 2. There is such a gulf between heaven and hell, that there is no passage, no saying, nor posture between the one and the other. Luke 16. 26. as Familists imagine. 3. That Saints should believe they can never be delivered, nor comforted; in the hell they are pained with all in this life, when yet God hath promised to them in their sadders nights, deliverance and comfort; is against the faith and lively hope of the Saints, and a sinfull unbelief; and the man in sin cannot be as safe in a hell of sin, as he were in heaven. 4. Hell is a condition of sinning and blaspheming of God, but to desire nothing, but the eternall good, and to understand the eternall good to be above measure good, is not a condition of sinning, but of happiness, and holiness, and so cannot be hell. 5. These two conditions, fort not with the everlasting fire prepared for the Devil and his Angels; and life eternall prepared for the blessed of the Father. Mat. 25. But to return, if life be the greatest perfection of being, the believer in Christ must enjoy an intellectual life, in Christ, and live, see, know, enjoy God; and though the enjoying of Christ, bee the highest degree of selfe-denial, and the man loose himself in Christ; that is, his sinfull and fleshly, I, egoitie, and selfe, in Christ, yet he loseth not, but findeth in Christ, his selfe, created selfe, his selfe perfected, with that high and supernaturall ornament of Christ living in him. It is also most true, selfe, as all created beings are but mere dependencies on God: as the beams of the Sun are but fluxes, relucts, and issues, that have no being; but in the Sun, sure creatures depend more in their being, and working on God; then accidents depend on their subject: but it is nothing less then blasphemy, against all reason and common sense, and subverteth all the Scriptures of God, to say that God is formally all things, that God is man, that God is the Spirit and forme that affeth in all, that a holy man is God incarnate, and Christ Godman, and that Christ the Mediator is nothing; but God humanized, and man Godded, and deified, and that Christ dwelling in a believer by faith, and the inhabitation of the holy Ghost, is but God manifested in the flesh of every man. This destroyeth many articles of Faith (as Familists care not boldly to subvert all Scriptures) for Christ then is not true man, borne of the seed of David, and he
is not God blessed for ever, in one person. All creatures and created beings compared with God, the first being of himselfe subsisting, and the infinite God may be denied, to bee beings comparatively: And so our created selfe is nothing, to wit, nothing in dignitie, or excellencie beside God, or nothing in the kinde of a being that essentially is of it selfe: as God is in generis per essentiam, yet man is a being in the kinde of being by participation, in generis per participationem; man compared with God, is a poore, worthlesse, sorry, little-nothing, a weeping, melting, evanishing Cifer. Yes, sweepest ordinances, because its but created sweeptness that is in them, are neare of blood to nothing, and in comparison of God meere shaddows; that cannot bottome the immortall soule; and nothing, and partake of vanitie common to all creatures. So the Scripture faith, Man at his best state is altogether vanitie. Psal. 39. 5. Behold, thou haft made my dayes as a hand breadth, and mine age is nothing before thee: verily every man at his best state is altogether vanitie. Esai. 40. 17. All nations before him are nothing, and lesse then nothing, and vanitie. Yet a heathen may say and think, and demonstrate by reason, that selfe, and man, and all the world are lesse in comparifon of the infinite God, then nothing to all things, a droppe of water to the Sea, the shadow to the body, a peny-torch to the light of ten thousand millions of Suns in one; and yet be as farre from selfe-denyall, from putting off the old man, and mortifying the lusts of the flesh, as light is from darknesse. It is most vaine to say as its the property of the creature to seeke and will it selfe, and its own, and this or that, here or there: as it is the property of God to bee without this or that, without selfisness, egoity, or the like. Because every thing created, even worms, frogs, trees, elements, such creatures as beget creatures like themselves; they have such a sweet and naturall interest in being, that without sin or deviation from law, or rule, or any leading, or directing principle of nature, they desire themselves, their owne being: and when they cannot keepe being in themselves, they desire to keep it in the kind, by propagation, and will fight it out againstall contraries, and enemies, to preserve their owne being, though but borrowed from God, and I know no sin they are guilty of, in so doing; nor was Christ's conditional desire of life, and deprecating death, any whit contrary to innocent selfe-denyall. 2. The Lord seekd
The drawing lovelinesse of Christ.

God seeth himselfe and his owne glory, and made all things for himselfe, even the wicked for the evil d.y. Prov. 16.4. And that is a most holy and pure act, which God ascribeth to himselfe. Esai. 43, 21. This people have I formed for myselfe, they shall show forth my praise.

Now in all dwelling in Christ, there is a continual act of life, by believing, joying, resting in God. As Philep faith, John 14. 8. Lord, shew us the father and it sufficeth us. Here life seeks a soule-satisfying union with life, for life is only a satisfactorie object to life. Living things seeke no dead things as such, to be their happiness, if reason doe rightly act them, and God as revealed in Jesus Christ, is that in which the Saints find a soule sufficiency for themselves; and the act of seeing God in Christ whether in this life, or in the life to come, is an act of life, for the soule liveth in the Ocean, Sea, and bosome of a fair eternall truth. But doth it act there? yea, it doth, and the Scripture expresseth its acting; by seeing God, drinking the fountain of life. Then the soule thus in Christ dranketh in love, and milketh and sucketh in the soule-rejoycing irradiations of Christ, and Christ letting out the breathings of the sweetness of his excellency on the face of the soule draweth and sucketh in reciprocally acts of admiration and wondering, Cant. 2.8. The voice of my beloved, behold he cometh leaping upon the mountaine, and skipping on the hills; behold is a word of wonder, I Job. 3.1. Behold what manner of love the father hath bestowed on us. Not love onely, but the manner and the kinde of the Fathers love in Christ, is a worlds wonder; and 2 Thess. 1.10. Christ when he cometh shall be wondered in them that beleefe. 2. Then again when wee see, and enjoy the drawing lovelinesse of Christ; see as the fountaine and well of life, powreth in, in our intellectual love, and in the glancings, and rayes of our understanding, acts of divine light, lumpes of fresh love from the spring of heavens love, and the soule openeth its mouth wide, and taketh in the streames of Christs nectar, hony, and milke, his consolations, and love breathings; and in his light we seeing light, and in his love, feeling love, he maketh our light and love (as it were) coeternall with borrowed eternitie; and we goe along with the out-thining of Christs bright countenance, to shine in borrowed light; to flame in borrowed coals of love; and as Christ is
is said, to feed his flock among the Lilies, the garden of Christ, his Church being the common pasture for the lambs of the flock; so he feeds the foules of the saints that enjoyeth him, with the marrow, farnets, and dainties of his light, and love that shine in his face, even as the oyle feeds the lampe; but with this difference, Christs dainties are not littened, because we feed upon them, as the oyle is consumed with burning.

Paf. 10. There is a living and solacing of the soule in Christ, even to societie in this enjoying of Christ.

Hence, 1. Love giveth strong legs, and swift wings to the soule, to perfue an union with Christ. Love putteth the hand to the bottome of the desire, and draweth with strong coards, the lover to it; we have heard of Christs invitation, Come to me. But suppose Christ had never oured his love, in such a love-expression, Come to me. Christ himselfe is such a drawing object, that beauty, the smell of his garments, his mountain of myrthe, and hill of Frankincense, the Sea and rivers of salvation, that capacious and wide heaven of redemption are intrinsically, and of themselves crying, drawing, and ravishing objects: as gold is dumbe and cannot speake, yet the beauty and gaine of it, cryeth, Come hither poore, and bee made rich.

2. Loves wings move sweetly, Open my siter, &c. My head is full of dew, and my locks with the drops of the night; there is no dumbe and silent violence so strong, so piercing as Christs love.

3. When the soule in any measure comprehendeth this love, the Soule is filled with all the fulnesse of God, Ephes. 3.19. Hence must follow a stretching out of the soule to its widest capacity and circumference, being filled with God, and the fulnesse of Christ, that all created objects, because of their littlenesse and lownesse, and the soules stretched out and wide capacity, Loose proportion with the soule; as if a man were in the top of a Caste higher then the third region of the ayre, or neere the sphere of the Moone, should hee looke downe to the fairest and sweetest meddowes, and to a garden rich with roses and flours, of all sweet colours, delitious smels, he should not see any sweetnesse in them all; yea, the pleasantnesse, colour, and smell of all these, could never reach his senses, because he is so farre above them. So the soule filled with

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the love of Christ is high above all created lovers, and they so farre below the soules eye, that their lovelinesse cannot reach or ascend to the high and large capacity of a spiritualized soule; as the light of a penny-candle put in a house of some miles in length, in breadth, and height, in a darke night, should not be able to illuminate all the house, and render the ayre of a mile in quantity, lightsome and transparent, as the day-light Sunne would doe.

4. Because the glory of Christ's beauty seen and loved, changeth the soule into a globe or maie of divine love and glory, as it were by the Spirit of the Lord. 2 Cor. 3. 18. Therefore the soule seeth Christ so neere in his love embracements, and close in chaining of Christ's left arm under the soules head, and the right hand embracing it, that it cannot see it selfe, it cannot see another lover, it can see nothing but Christ's faireness, heare nothing but the beloved's voice, taste nothing but his Aples of love, his Flagons of wine, can finel nothing but his Spicknard, and precious oynments; so that the soule is clothed with Christ, and his love, and can but breath out love to him againe; and Christ infufeth himselfe in his sweetenesse and excellencie, so as the beleever is apprehended by Jesus Christ, Phil. 3. 12. violently, but sweetly and strongly drawne in and holden in the Kings house of Wine, Cant. 2. 4. Sickned and overcome with love, Cant. 2. 5. Cant. 5. 8. chained and compelled, 2 Cor. 5. 14. wounded with the arrows of love; so as death, the grave, Hells, Angels, things present, or to come, cannot lice these wounds, nor embaile, or bind them up, or cure them, Psal. 45. 5. Revel. 6. 1. 2. Cant. 8. 6. 7. Rom. 8. 38. 39. Yea, the soule must yeeld over it selfe; as a Spoufe under the power of her husband, and lose her self, and her fathers house, in such a deepe Ocean of delights of Love's stronger then wine, Psal. 45. 10. Cant. 5. 1. Cant. 1. 2. As melted, dissolved, and fallen a swoune in Christ, Cant. 5. 6. and therefore needeth in that swoune, to be recovered with the flagons of the wine and aples of his consolations, Cant. 2. 4.

5. Nor can Jesus Christ but tenderly, lovingly, and compassionately deal with his beloved; for Christ must draw them, Job. 6. 44. sweetly allure them, Hos. 2. 14. Esai 40. 1. Take them by the two armes, and teach them to walke, as the mother doth the young childe, who hath not yet leggs to walke alone.

Hos.
Hos. ii. 3. Beareth them in his armes, and dandleth them on his knee, Esai 46. 3, 4. Exod. 19. 4. They are carried on Christ's warme wings, as the young Eagles by the Mother, Deut 32. 11. they are laid in Christ's bosome, and nourished with the warmnes and the heate of life that commeth from Christ's heart, Esai 40. 11. caried on the shoulders of Christ, the good Shepherd, Luk. 15. 5. and yet neerer Christ, as a bracelet about Christ's armes; so hee weares his Church as a favour, and a love-token, Jer. 22. 24. Cant. 8. 6. and ingraven in letters of bloud upon Christ's flesh, stamped and printed on the palmes of his hands, Esai 49. 16. and yet neerer him, set as a seale upon the heart of Christ, so precious to him, as to lodge in his bowelles and heart, Cant. 8. 6. and they dwell in Christ, i Jub. 4. 13. and dwell in God, and God is love, and so they dwell in the love of Christ, i Jub. 4. 16. are kissed with the kisses of Christ's mouth, Cant. 1. 2. and lye betweene the right and left arme of Christ, Cant. 2. 6. Yet all these taketh not the soule off, but inflameth it to duties, for Christ's sake who is so highly loved; nor are these raptures inconsistent with sinfull infirmities.

6. As love moveth swiftly to the soule, as a Roe, or a young Hart, (for that is Christ's pace to his Church, Cant. 2.) so it acts upon the soule co-naturally, as being a price to it selfe, apprehending the dignity and excellency of Christ the beloved. Love is not irrational as a fury, and a fit of madness, that hath no reason, but its owne fire. Therefore the secrets of Christ, the deepe and hidden things of his treasures of love and wisdom, must be opened up to the soule. The soule feeth new gold mines, newfound-out Jewels, never known to be in the world before, opened and unfolded in Christ. Here is the in-commings of the beames of light inaccesible, the veins of the unsearchoable riches of Christ, as if ye saw every moment a new heaven, a new treasure of love, the deepe bottomlesse bottomes of an ocean of delights, and rivers of pleasures; the bosome of Christ is opened, new breathings and spirations of love that passeth knowledge, Ephes. 3. 19. are manifested; nor hath the eye seene, nor the eare heard, nor hath it entered in the heart of man to conceive the things that God hath prepared for them that love him, i Cor. 2. 9. yet are they revealed, in some measure, in this life.
7. And it is most considerable, how the soule in loving Christ is not her owne; and in regard of loving, Christ is not his owne, but every one makes over it selfe to another, and propriety or interest to it selfe in both sides (as it were) ceaseth, 

Hos. 3. 3. And I said unto her, thou shalt abide for me many dayes, thou shalt not play the harlot, and thou shalt not bee for another man, so will I also be for thee; so the Mariage covenant of grace faith: I will be your God, and ye shall be my people. And the Spoufe, Cant. 2. 16. My well-beloved is mine, and I am his. It is true, Christ leaveth not off to be his owne, or to be a free God when hee becomes ours; but hee demeaneth himselfe, as if he were not his owne, and putteth on relations, and assumeth offices of engagement; a Saviour, an Anointed, a Redeemer, a King, a Priest, a Prophet, a Shepherd, a Husband, a Ransomer, a Friend, a Head, a guide, and leader of the people, all which are for us: and the soule injoying Christ, possesseth Christ, and not it selfe; loveth Christ, not it selfe; liveth in Christ, not in it selfe; injoyeth Christ, not it selfe; solaceth it selfe in Christ, not in it selfe; beholdeth Christ and his beauty, not it selfe, nor his owne beauty; so that mind, will, love, desire, hope, joy, sight, wondering, delighting, are all over in Christ, not in it selfe. And all this further confirmeth the point in hand, that Christ crucified, and laid hold on by faith, is a desirably and a drawing lower.

Part. III.

I will draw all men. The parties drawne to Christ, is the third Article in the doctrine of Christ's drawing; and they are here called whereas, All men. It is a great question betweene us, and such as are for univerfall attonement, and grace univerfall, as many Anabaptists in England now are; what is meant by All men, in which these are to be observed.

1. The state of the question.
2. The mind of the Adversaries.
3. Our minde.
4. The clearing of places alleged by the Adversaries.
5. The answering of that principall doubt, what faith
The state of the Question, &c.

is required of all within the visible Church.

6. The uses of the Doctrine.

Of all these shortly.

The state of the Question.

The Question toucheth, 1. Gods intention and purpose to save man. 2. In choosing some to salvation, not others. 3. Gods purpose in sending Christ to dye for some, not for others.

The first Article is called universal grace, the second conditionall; or which to me is all one, universal election to glory, and so no Election. The third is, the question touching the universalitie of Christs death, or a fancied universal attonement made by Christ for all. I cannot particularly handle all the three.

For the first: God ingageth all men as Christs debtors thus far; that it is mercy that they live or have any opportunity of seeking God, whatsoever be the means natural or super-natural; whereas for the sin of Adam, God might by a like justice have destroyed the world and all mankind, vanity is penally inflicted on all the servants, for treason of the Master against the King of Heaven and earth, but in Christ there be two mitigations. 1. One is, that the servants are not defrocked for the sin of the Master. 2. That as the fore-sated Lord is restored, so the sick servants groaning under vanity shall be delivered from that bondage they come under for the sinne of man, Rom. 8. 20, 21, 22. Hence it is, though we be out-laws by nature, that now by a privalidge of grace from the Mediator, the Tenents receive and lodge the Master, because Christ hath taken off the Statute and Act of forfeiture. 2. No man living on earth, but he is beholding to Christ (though many know him not) for common helps of providence, and experiences do teach him some more of God by nature. 3. The sound of Christ, God revealed in the Gospel, in the Apostles ministrity is declared, and is gone to the ends of the earth, and to the Nations, Psal. 19. 4. Rom. 10. 18. But some say these words, Have they not heard, have relation to v. 14. the hearing of the Gospel, or the publishing of the glad tidings of the Gospel to all and every one of mankind, and must be means of that same hearing.

Ans. It relates to hearing of God revealing himselfe in the meanes of salvation, say the Adversaries. But then the questi-
on is, Whether these means be the preaching of the Gospel, or of the same God revealed as Creator, by the Sun, Moon, and Stars, who is revealed in the Gospel, and salvation by him. Now the Sun, and Stars, and heaven declare the glory of God, and sound forth his praises and salvation through Christ, by this sense, to all and every Nation, and to every single person without exception; not only when Paul wrote this to the Romans, but when David penned the 19. Psalm, what difference then between the twoes to whom God revealed his Testimonies, and the Gentiles to whom God made no such revelation? Psal. 147. 19, 20. Dem. 4. 33, 34, &c. Dem. 5. 25, 26. Psal. 78. 1, 2, &c. Psal. 81. 4, 5. and this found, if it be the Gospel preached to as many as see the Sun, and ever when they see the Sun; then at that time, and to this day, the Sun and Moone, must be sent Apostles and Preachers, by whose words and Ministry all, and every man, that seeth the Sun, then and now, and to Christs second comming are obliged to pray to God in Christ, and to believe, and Faith comes by hearing; the Sun, Stars, night and day preach Christ, for sure the same hearing of the Gospel, v. 18. must be understood which is spoken, v. 14, 15. for if the one be an hearing of the Gospel, by the Apostles, which produceth faith and salvation, and the other a hearing of Sun and Stars in the book of the Creation. This produceth not faith and salvation, by the confession of the Adversaries. 2. The Apostle shall not answer his own Objection: Ver. 18. If all both Jew and Gentile have not heard the Gospel, its impossible they can beleive, for faith cometh by hearing the Gospel from their mouth who are sent of God; and if they hear not, they must be excused, because they beleive not in Christ, of whom they never heard. The Apostle must answer, yea, but they have heard the Gospel. Why? they heard the Sun, and the Stars preach Christ, and salvation by him, to the farthest ends of the earth, for sure David in the literal and native sense of that 19. Psalm speaketh of such dumbe Preachers. Now this is no answer at all, for Sun and Stars are not sent of God to preach salvation by Christ. 2. Faith comes not by hearing the creatures preach Christ. 3. The Prophets and Apostles, not the dumbe and liveless creatures have pleasant feet on the Mountains to preach peace, as it is verse 14, 15, 16. cited from Isa. 52. 7. Nah. 1. 15. But
But the native sense of the words, v. 18, is but a mere allusion in Scripture phrase, to **David's words Psal. 19.** It is neither citation nor exposition of them, but an using of Scripture language in comparing the Gospel to the Sun, the sound of the Gospel preached to the sound of the glory of the Creator in the works of heaven and earth, to show how ample the preaching of the Gospel under the **New Testament** is; to wit, that it is not preached to one Nation of the Jews only, as of old; but to all nations, to the Jews, and to the foolish people, by whom the Lord provokes the Jews to jealousy, as is clear, v. 19, 20. and that voice ὄφθαλμος συνων; their voice is gone to the ends of the earth, is the voice of the twelve Apostles, of the Lambe, who preached the Gospel to Nations of all kinds, to Jews and Gentiles, its not the voice of the creatures, the heaven and earth, but a mere allusion to that voice, Psal. 19. for the words have no sense otherwise, for the Apostle avoucheth the Gospel is preached, the promise of salvation published to all that call on the Lord's Name, v. 12. Be they Jews or Grecians, that is, Gentiles, and believe they must, or else they cannot pray, and needs they must heare, or then they cannot believe, and hear they cannot except God send Preachers. But God hath sent Preachers with pleasant feet to both Jews and Gentiles, as the Prophets Isaiah and Nahum feretold, v. 13, 14, 15. and they have not all obeyed, v. 16, 17, 18. But it may be said, They have not all heard the Gospel preached, this must certainly excuse the Gentiles if they believe not, having never heard of Christ, how can they believe, as it is v. 14. Its a rationall excuse, I cannot sin in not believing, the Gospel, faith the Gentile; yea, and Christ frees them from the sin of unbelief also, Ioh. 15. 22. If I had not come, and spoken unto them (and so if they had not had a Lord Speaker from Heaven) they had not had sin. That is, they should have been free of the Gospel-sin of unbelief; but now they have no cloak for their sin. Now they cannot say, Lord, we cannot believe a Gospel, never spoken to us by any, nor heard of, by us. But sure the Jews heard these creatures and works of God that preached his glory, Psal. 19. 6. And if they preach Christ objectively, as Amyracl, and other Arminians fance; then the not hearing, and not obeying the Gospel thus preached, had been their sin, though Christ, or his Apostles, had never spoken the
the Gospel, which is contrary to Christ's word, *Ioh. 15. 22.*
And contrary to *Paul,* how shall they believe in him of whom they have not heard, by the preaching of a sent Minister, who subjectively, and vocally must preach the Gospel.

But to return to the state of the question. 4. So much of God is revealed to all, even to those who never heard of Christ, as serves to make all unexcusable for that knowing willingly, and knowingly, they glorifie not God as God, *Rom. 1. 19, 20,* 21.
5. All within the visible *Church,* have means sufficient in their kinde, *in genere mediorum externorum,* to save them.

6. As none can be saved by the light of nature, nor ever any used, or could use it so far forth, as to improve it for their sufficient preparation, to receive the tidings of the Gospel, either from *Men,* or *Angels* sent to preach to them; or by any inspiration, bringing the sense, or things signified in the *Gospel:* so saved they cannot bee, *by any name under heaven,* but *by the Name of Christ,* that is, *Christ* named, preached, and revealed in the *Gospel.* *Act. 4. 10, 11, 12.* *Ioh. 14. 6.* *Heb. 11. 6.* *Ioh. 5. 40.* and *I 1* *Ioh. 5. 12.* *He* *that hath the Son, hath life,* and *hee that hath not the Son, hath not life.*

7. The question is, whether or no *God* so farre forth willeth, desireth, intendeth, that all and every one, within, and without the visible *Church,* *Tartarians,* and *Indians* (who never by any rumor, hard of Christ) not excepted, that hee giveth them sufficient meanes and helps of a common and univerfall grace; which if they would use well, the *Lord* should so reward, promote, or increase, whether out of decencie, or a congruous disposition of goodness, or of equity, or of free promise, or any obligation, so farre as to send the *Gospel* to them, and bestow on them a larger measure of saving and internall grace; by which they should, if they so would, bee converted to the Faith of Christ, and saved? *We deny,* *Arminians* affirm.

2. Whether the *Lord* from eternity (late *Arminians* are for time-election) hath absolutely, without any provision in, or prevision, or fore-knowledge of good works; *Faith,* perseverance in both, or of condition, reason, cause, merit, qualification in some certaine and definite persons; rather then others predestinated, and chosen them to glory and life eternall. And all the means conducing to this end, and that of meere free grace;
universal attonement.

because he so willeth, or if the Lord passe no definite, compleat, peremptorie, and irrevocable decree, to save some certain persons while he forsees them expiring, and dying, in faith and holy conversation? Arminians hold, that the Lords decree of election of men to glory; is generall, conditionall, incompleat, changeable, while he forsees they have ended their course in the Faith, and then peremptorily, and irrevocably, he passeth a fixed decree to save such, and not others; we deny any such loose decrees in the Almighty, and believe that of free grace; he chooseth some absolutely without conditions in them, or respect to any good for-seene to be in them, rather then in others, because He hath mercy on whom hee will, and hardens whom he will. Rom. 9. 17. 18.

3. Upon this generall, indefinite, revocable, and conditionall good will and intention of God, to save all, and every one, whether or no did the Father give his Sonne, and the Sonne dye for all, and every one; intending absolutely to impetrare and obtaine to all, and every one of mankinde, remission of sinnes, and especially, expiation of sinne original, and all sins against the covenant of works; and salvation to them all, both within, and without the visible Church, and the opening of the gates of heaven; so as God hath laid aside his anger for all these sins, hath made all favable, reconciliable, that notwithstanding of divine Justices plea against men, all and every one, may according to the intention of God bee saved in his bloud, so they would, as they may, and can, beleeve in Christ; we deny, Arminians here affirm.

2. The mind of Arminians. Arminians runne upon six Universalities.

1. They say God beareth to all, and every man, of what kind forever, an equall, universal, and Catholike good will; yea, to Esau, Pharaoh, Judas, as to Jacob, Moses, and Peter, to save them all, so as this love is not stinted to any certaine persons, precisely, and absolutely; loved and chosen, to salvation.

2. That there is a Catholike price, an universal ransom, given by Christ, dying on the Cross, for all and every one, an Attonement made, and a Redemption purchased in Christs bloud; by which, all and every one, Pharaoh, Judas, Cain, all the heathens, Tartarians, Americans, Virginians, that never heard
heard of Christ, are made savable, and reconciliable, and God made placable and exorable to them, so a, though they be lost in the first Adam, yet have they a new venture of heaven; and in Christ's death, the Lord hath a general antecedent, and primary intention to save all without exception; yet no more to save Moses and Peter, then Judas and Pharaoh; Yea, that the fruit of Christ's death, and the effect of it may stand, though all, and every one of mankind, were eternally lost, and not one person saved.

3. As there was a Catholicke forfeiture of all, so there is a second covenant of free grace made with all, and every one of Adam's sinnes, with promises of free grace, a new heart, righteousness, and eternall life to all and every one, upon faire conditions, if their free will play the game of salvation and damnation handsomely; as if Christ were not free wills choi-

4. All and every man are received in this covenant, in the new state of reconciliation, grace, and favour; and justification from any breach of the Law, or the first covenant; all are once fairely delivered, both young and old from damnation and wrath, all the heathen are reconciled and justified by Christ; in his blood; and all sinnes now, are against the 1. Co-
vendant of grace, Christ and all mankinde now, beginne to reckon on a new score. 2. Though the ship be broken, and all mankinde sent to Sea to die there, yet so are they cast over board, as Christ the surety of a better Covenant, is made the great vessell, that ship-broken men, may, if it seeme good to Lord free will, swimme unto, and so come safe, the second time, to land. 3. So as there be two Redemptions in Christ: two Justifications by grace. 4. Yet neither the tydings of this new covenant made with all men, nor this state of reconciliation, or justification, are ever revealed to the thousand part of mankind; and though all and every one be under this Law of Faith, and Covenant of Grace; yet is this obliging and supernaturall Law never promulgate to millions of man-
kind, whom it obligeth to obedience, so farre forth as by the good industry, and improving of common gifts of nature, or rather the hire and merit of men out of Christ, to make a con-
quelt of the preached Gospell, and Christ, free will doing its best.

5. All
5. All and every Mothers sonne, and children of Adam, are called and invited; yea, and Christ by our Text, draweth all and every man, though they will not be drawn; say they, the sole cause of election, reprobation, of salvation, damnation, lying on mans free will.

6. All and every one are furnished with all externall means of salvation, with sufficient grace, and absolute indifference and power of free will to say ay, or no, to the drawing of Christ, and purchase, by industrious improvement, and careful husbanding of the common gifts, or reliefs of nature, and their new sufficient grace, (if they could give it a name tous) a farther degree of grace, while they consecrate the Preaching of the Gospel, and the grace of conversion. Yet so are they, (let Christ doe his best) as all may be converted, or not any one at all, but all lost, and all may persevere in grace and be saved, as not one man shall be damned, and all may so totally and finally fall away from grace, as not one man may persevere, but all be eternally lost, if free will use his owne liberty, notwithstanding the Lords eternall decrees of Election or Reprobation, or of Christs death, the strength of free grace, the intercession of Christ, at the right hand of God, the unchangeable love of God; for all these can doe nothing to move the absolute, and independent free will of men, to worke as it listeth, for either ways.

Propos. 1. Election is the decree of free grace, setting apart certaine definite, individuall, and particular men to glory.

1. The men chosen and drawne, are by head designed. Jacob, not Elan, before the children had done good or evil; though Elan be elder, Isaak must be the Sonne of the promise: father and mother were free grace, rather than the seed of Abraham and Sarah, now pulld nature date; not Israel: Peter and John, not Judas the Sonne of perdition. Abraham, and his house, worshipping Idols beyond the river, is singled out, not any other; the Lord sets his love on the Jews, because he loved them, Deut. 7.7. When their Father was an Amorite, and their mother an Hittite, and they dying in their blind, Ezch. 16.3.4.5.6.7. not any one of the rest of the Canaanites; the Tribes of Juda is the King by Tribe, not any of the rest of the Families. Low Josephs Family, not any of the rest of the sonnes of that Family. None of the seven sonnes, 

B b b 2 but
but the despised shepheard, the ruddy Boy singing after the Ew’s, David forgotten by all, as none of the number.

2. They are pointed out with the finger, with pronounes.

Psal. 87. 5. And of Sion its said, this man, Hebr, ישראל שבענק man and man shall be born in Sion, Esai 49. 1. The Lord hath called me from the womb, from the bowels of my mother hath he made mention of my name. Thou art (head, or member, or of which the Prophet spake, its all one) in the mouth of God, by name from eternity, John, Anna, &c. Esai 43. 1. O Israel fear not, for I have redeemed thee, I have called thee by thy name thou art mine. So the Lord points them out with the finger, Es.

Esai 49. 12. Behold these shall come from farre, and behold these from the North. (North-land men) and from the Sea, (Ilanders) or from the West (West-land men) so it may be read, and these from the land of Shimin, Ezech. 36. 20. These are the people of the Lord. Hebr. 11. 13. All these doth the wiles, died in the Faith, they are named and told by the head. Revel. 14. 4. These are the three in one Verse. These are they that are not defiled with women,—these are they that follow the Lambe, whithersoever he goeth, These were redeemed from amongst men.

3. They are defined by their countrey. Esai 19. 18. Five Cities of the land of Egypt shall speake the Language of Canaan. Ver. 24. In that day Israel shall see the third part with Egypt and Assyria, even a blessing in the midst of the Land. Ver. 25. Whom the Lord of Hosts shall bless, saying, blessed be Egypt my people, and Assyria the worke of my hand, Zephan. 3. 10. From beyond the river of Ethiopia, my suppliants, even the daughters of my dispersed shall come.

4. Their names are particularly inrolled in the Lambe booke of life, Luk. 10. 20. Revel. 13. 8. Revel. 20. 15. As Citizens of some famous incorporation, or Senators that governes a Citie are written in the booke of Records of the King or Citie; so these that are to follow the Lambe, clothed in white, are booked in the publike Register of heaven, in the minde of God, to be members of the heavenly Society.

5. It was no blind bargaine that Christ made; hee knew what he gave, hee knew what he got. Christ told downe a
definite and certaine Ransome, as a told summe of money, every penny reckoned and layed, and he knew who was his own, and whom, and how many, by the head and name, he bought; there is no hazard that one come in, in the lieu and room of another. Job. 10. 14. *I am the good Shepherd, how is that made good?* He hath particular care of all the flock, by the head he knowes how many, and who are his; if any bee not his, if any bee sicke, or lost, or wandered away, that proves a good Shepherd, *I know my sheepe, and am known of mine. I know them, and they know mee.* Sure it is Relative to that. 

2 Tim. 2. 19. *Nevertheless, the foundation of God stands sure, having this seale, the Lord knoweth them that are his.* Sure, the sheep that Christ dyeth for, Job. 10. are the sheepe that hee giveth his life for, ver. 11. and dyes for; and these 1. ver. 10. That have life in abundance. 2. The sheep known in the Lords eternall Predestination, and known by Christ in time. 3. Such as he mindinges to call in, that there may be one Shepherd, and one sheepe-fold, ver. 16. (4) *Such as are his owne sheepe, as hee goeth before, and they follow him, and know his voice,* ver. 4. and will not follow a stranger, ver. 5. (5) *Such as heare not a stranger,* ver. 5. but ver. 27 heare and know the voice of Christ, are known of him, and follow Christ. (6) *Such sheep as are gifted with life eternall, and shall never perish; and cannot fall away, no more then there can be a greater then the Father, that can plucke them out of the hands of Christ;* for ver. 28. 29. the standing of these that shall not be plucked out of the Fathers hand, depends on the greatness and power of Christs Father. *None can plucke them out of my hand,* (faith Christ) Why? *The Father, that gave them mee, is greater then all.* Then he must be greater then Christs Father, who plucks one of the Sheep of Christ out of his hand; and where dwells he who is greater then the Father? Neither in heaven, nor hell. And for such Christ dyed.

6. Hee dyed for such sheepe, as infallibly beleeves, because he faith, ver. 26. *Ye beleev not. Why? Because yee are not of my sheepe; then certainly they should beleev, if they were of such sheepe, as Christ dyed for.* I shall never beleev that this Reply can stand. David faith, and Job faith, Thou, Lord, formedst me in the wombe; and the Church, Esai 64. Thou art the Potter, and we the clay; but it will never fol-
low; therefore God hath created none but David, Job, and his chosen Church, so it follows not here. Christ dyed for his sheep, therefore he dyed for no other, but his sheep.

1. Because dying of sinners is a work of mere grace, bestowed only on some, as all the Texts that ever Papists, Jesuits, Arminians, allledge, Restraint ever these that Christ dyed for, to some certaine persones, to beleevers, the sheepe of Christ, these for whom Christ is an Advocate at the right hand of God, &c. And there is not a Text in Scripture, in Old or New Testament, in which, wee may not limit the persons, on whom grace univerſall; and redemption in Christs bloud, are pretended to be bestowed, to the elect and beleevers only; these places I except, in which some are said to be Redeemed in profession only, as may be demonstrated; and therefore this answer of Arminians is pericio principii, & a begging of what they cannot prove. And ver. 2. upon the same reason, because God created man on the earth, and dyed for men, and for the world (as the Scripture faith) they might inferre; as God created not men only, but Angels, beasts, birds, fishes, trees, Sunne, Moone, so Christ dyed not for men only, but for Angels, Devils, beasts, birds, fishes, trees; yea, for worms, creeping things, and all, and every creature; for if wee regard the free decree of God, Devils are as capable of Redemption by Christ, as men; if so God had purposed from eternity; and in regard of the same decree, the Reprobate can no more bee saved, and beleeve of their owne strength, then stones of themselves can be fones of Abraham, except God elevate them above their nature and Omnipotency effectuate the same.

2. There be some certaine men oppignorated, and laid in pledge in Christs hand. 2 Tim. 2. 12. Now all are not so, but certaine definite persons only.

3. These whom the Lord hath chosen to life, are given of the Father to Christ. Joh. 10. 26. Job. 6. 37. Joh. 17. 2. 6. 8. 9. 12. 24. And all such are raised up at the last day and saved. Job. 6. 37. 39. and Christ cannot lose one of them. Joh. 17. 9. yea hee can lose nothing of them, neither soule nor body, neither a legge nor a piece of an ear of his sheepe, as he spakeeth, Amos 3. to Christ speaketh, Joh. 6. 39. yea, 1 Cor. 15. 23. Every man shall be raised in his owne order ver. 24. Then someth the end,
end, when he shall have delivered up the kingdom to the Father: He presents his conquered ones, not one lad, or the mulct defpised girls, fall by, or are miscounted in the telling; we have often groundless jealousies touching Christ, O bee Election and redemption are of the same phrase and extortion, so as they are commendable.

Thus there can be none Redeemed, but such as are chosen and saved. Matter Moores universal attonement pag. 4. 5. Tells us of a twofold reconciliation or redemption, on which Christ effected in his own body with God for men. This is perfect and accomplished fully, so as the Father is well pleased with his Sonne, Matth. 3. 17. and this is done by shedding of blood. There is a Reconciliation, Redemption, and Salvation which Christ effected, by the Spirit, in men to God, and this is by washing and blood-sprinkling; his proofs after shall be heard. Thus the belgick Arminians, explain the matter Script. Sino
dal, ar. 2. They say the former redemption, and reconciliation, is the pacifying of the offended partie; or such an action, or passion, by which satisfaction, so farre forth is made to the offended partie, that he is willing to returne in favour, and grace, with the offender; and the effect of this reconciliation is the obtaining of the favour of God, that is the restoring of 

Remonstr. Script. Sinod. ar. 2. Re
demption seu 
reconciliation, nihil aliud est quam partis offend
eae placatio, sine actio sine passio ralis, qui offenso alciui satiastit hastenus, ut in grati
am cum eo qui offendit, redire velit.

Reconciliations hujus effectus est divina gratiae imperatio, id est restitutionum talem flautum, in quo deus nobis non obstante amplius justicia vindicatrice, secundum misericordiae tua affectum, de novo sua beneficia communicare, & poete, & vult, ea lege & modo, quomodo videtur per eam enim, salvandi effectus, qui fuit in deo ex misericordiae instinctu (naturali) atla: impedimento in plenarium voluntatis propostum quasi exit.

Remonstr. Necessitas definitionis inter imperationem & applicationem apparet, quod imperatio ex natura reiipsius (etiam si alter futurum esse certo Deus noverit) posset sara recta manere, etiam si nulli essent, quibus applicaretur, aut qui fructum mortis Christi, sua culpæ, perciperent.
men to such a state, in which God without impeachment of revenging justice, according to the tender affection of his mercy, of new, may, and will bestow his benefits; and transact with man touching his salvation, and the conditions thereof, after the way, and manner, seemeth good to God; whether by a covenant of works, or of grace, or of commanding faith in God, or faith in an Angel, if so it seeme good to him. And by his law, the affection of saving man, which is in God from a natural instinct of mercy, doth break forth, as it were, in a full and compleat purpose of God's will to save: now when the impediment is removed, by satisfaction given to justice; And when Christ hath compleatly performed the former redemption, and by his death hath obtained this redemption; yet it may fall out, that not one man be saved. But as we deny not this distinction of salvation purchased, or the purchased redemption, and the applied redemption, as our Divines acknowledge Christ to be a Saviour by merit, and efficacie; so that the members of the distinction are different, but that they are separated, we deny: yea, the distinction, in the Arminian sense, we deny.

1. Because, Christ Redeemer, is a relative person, there is a full redemption in Christ, but not for Christ, but that he might make over that Redemption to his poor brethren; there is a purchased salvation in Christ, not to lye by him like a treasure of silver roafted through not using; but they were so many heavens and salvations, and so much grace and gracious redemptions to be made away, as now purchased, and all these Christ disbursed; he was not a Treasurer who kept from sinners the pensions of grace and glory, that the Father and King of the Church allowed on his people. What Christ bought with his blood, that he gave out, and so much the places allowed by Mr. Moor the Arminian, proveth jult contrary to himself, Job. 4. 42. he is the Saviour, not of himself to save God, and justice, and the Law; but the Saviour of the world, of poor sinners, not of the Jews only, but of the Samaritans and Gentiles, as Isa. 49. 6. I will also give thee for a light to the Gentiles, that thou maist be my salvation to the ends of the earth. This is the mystery hidden from the beginning of the world, that Christ should be preached among the Gentiles, Eph. 3. 8, 9. Now this is not a Magazine, and treasure of Redemption.
demption to remain within the corners of Christ's heart and his bowels, but it is the mystery of the New Covenant to be made out to the world of Gentiles, heirs of the same promise. This heritage Christ never purchased to keep to himselfe, and where- as Mr. Moor will have Christ to be 1 Joh. 2, a propitiation for the sins of the whole world, by obtaining of reconciliation of God to men; he is farre wide, for that place clearly speaketh of reconciliation of this whole world, the New Testament world, if I may so speak; or Christ's new conquest of the world of Gentiles; so is Christ the Saviour and Redeemer of the world of Gentiles in opposition to Moses, the Judges who were Savioirs and Redeemers of the people of Israel, who were but a spot and a poore fragment of the world in comparision of Christ's large world, God redeemed Israel by the hand of Moses, but never the world; so is Christ a propitiation for the sins of the whole world, in opposition to the propitiatory sacrifices of Aaron and the Levitical Priests (for to these he alludeth) which were propitiations only for the sins of a bit of the world; but sure as the Levitical Sacrifices were offered only in faith for the true Israel of God, otherwise they were no better then the cutting off of a dogs necke, in a Sacrifice which was abomination, so were they types of that Sacrifice which was to be offered for the elect world, which is a whole world of Jews and Gentiles, in comparision of little India. And by what Scripture is a propitiation for the sins of the world, which is onely an acquiring of a new power to Christ to tranf-act with men on what can be a power to tranf-act with men, for remission of sins in a God-way, or a Law-way.

A propitiati-on for the sins of the world by no scrip-ture or reason, terms he thinketh best to pardon sins; this or that way, for faith or good works, a Redemption of men? Or how is it a taking away the sins of the world, an everlasting Redemption, a suf-fering all that men should have suffered, a bearing of our sins on the Tree; an answerung as Surety for the debts of broken men.

Objeft. But if Christ purchased no salvation for me, how can I sin in not resting on Christ for a ShadoW, for a salvation not purchased to me, is no salvation at all, but a very no-thing.

Ans. If you were to believe first a salvation purchased to you by name, this Objection were strong, but you are at first and immediately to believe no such thing, but only that Christ is able to save to the utmost all that come, that is, that believeth, and

you
you, if ye believe. 2. A salvation purchased by Christ without an efficacious intention in God to apply it to all, and every one is no more a shadow and a very nothing, then the salvation purchased to all and every one, and this maketh as much against Arminians, as against us. Now sure salvation is purchased with an efficacious intention in God to apply it to those only who shall be saved, and the smallest part of mankind. 3. This way sendeth me at first to believe God's secret and efficacious good-will to save me by name, before ever I believe the Gospel, That Jesus Christ came to save all believers, which is no Gospel-order of believing, and raifeth in my mind jealousies against Christ, that he out of his love died for me, but putteeth mee on a ground of doubting, if he will apply his death to me, except I begin first to love him and with free-will apply Christ, so Christ first extendeth raw wisdom to save me, but I must extend to him real deeds of applying, by faith, his wishing and halfe-love to me, and the most real kindness begins at me, not at Christ.

But say I by what Scripture is a naked power to justify, pardon, wash, sprinkle sinners, and such a power which may consist with the eternal perishing of all men, (faith Moor p. 5. with the Arminians) an eternal perfect Redemption, a perfect satisfaction of justice and the Law of God? Are not the sins of the world taken away, and yet they remain? Doth not Christ bear the sins of all the world; yet it may fall out, that all the world bear their own sins, and not one man be saved; yea, as it is, the greatest part of mankind bear their own iniquities, die in these same sins that were imputed to Christ, suffer the curses of the Law which Christ suffered for them.

Yea, Mr. Moor faith, God's reconciling of the world, and his not imputing their sins to them, is the reconciling of all Adams sins in Christ's bodie before God; yet Paul and David both say, Blessed are they to whom the Lord imputes no sin. Moor faith, a whole world to whom the Lord imputeth no sin, may be under the curse of the second death. 2. To put reconciling of the world to God, as Paul doth 2 Cor. 5. for the reconciling of Christ in his owne bodie with God, as M. Moor doth, is strange divinity; for it is reconciling of God to man, in stead of a reconciling of man to God, Heb. 9. 14. and cannot be meant of only reconciling of God in Christ's body, or of obtaining only of redemption.
demption without application. 1. Because the blood of Christ is compared with the blood of Bulls and Goats, which was offered for the reconciling of men to God, not of God to men. 2. Because that blood is said to sanctifie and purge the conscience from dead works to serve the living God, which cannot be said of God, but clearly holdeth forth, that Christ having offered himselfe without spot to God, through the eternal Spirit, those for whom he offereth himself, cannot eternally perish, as M. Moor faith. p. 5. but that their consciences, by this blood are purged from dead works to serve the living God.

And the place 1 Pet. 2. 24. doth not prove that Christ bare the sinnes of many, on the tree, who are not actually saved by his death. 1. The place faith the contrary, and no such thing, as that the Lord layd on Christ the iniquities of all, and every one of mankinde. 1 Peter reftraines it to beleevers, elect according to the fore-knowledge of God the Father, through the sanctification of the Spirit: begotten again unto a lively hope— who are kept through the power of God by faith, unto salvation. 1 Pet. 1, 2, 3, 4, 5. And there is no colour that Peter speaketh of all Adams sonnes, of all the heathen, because hee faith, Christ bare our sinnes. Which bee there? The sinnes of these that be called to patient sufferinge, for well doing, who are to follow Christ, who left us an example of patient sufferinge; who when he was, veri. 23. reviled, reviled not again. Now what? is this the Indians and Tartarians, patient sufferinge, after Christs example; to whose eares the name of Christ, and his sufferinge never came by a dream, or imagination? 2. The sinnes of these, which Christ bare on his own bodie, on the tree, are thefethat are healed with Christs strips, and these that are returned to the Shepherd, and Bishop of their soules; and are to live to righteousness, being dead to sin by the death of Christ, who bare their sinnes. v. 24, 25. now these are the All that Isai speaketh of, c. 53. when he faith 53. 6. The Lord layd on him the iniquities of us all. That is, (if we beleive Arminians) of all Moab, Ammon, Egypt, Philistims, Caldeans, Ethiopians, and all Adams Children, who never heard of Christ; for the thousand part of Adams Sons never heard of Christ, then are they not obliged to beleive in him of whom they never heard, nor is it their sinne, that they beleive not, Rom. 10. 14. Ioh. 15. 22. Ergo, they...
are not obliged to live to righteousness, because they never heard of Christ's death, for less are all Adams sons healed with Christ's stripes, and returned to the shepherd, and Bishop of souls: nor was the chastisement of all the heathens, peace upon Christ.

And Esaiab expoundeth who be these all whose iniquities were laid upon Christ, v. 8. for the transgressions of my people was he stricken, and v. 12. he bare the sins of many, as Matth. 20. 28. and 26. 28. The blood which is shed for many, and he made intercession for sinners. What? doth he bear stripes for all the heathen? and is he entred as High Priest for all Adams sons into the Holy of Holies, to plead and Advocate for such, as Cicero, Regulus, Scipio, Cato, such as Pharoah, Cain, Judas, Julian? If he bare their iniquities, he must bear their apostacie, and fall infidelity: or doth he intercede for all and every one of mankind. I J oh. 1. 2. compared with 1 J oh. 1. 6, 7, 8, 9, 10. and Hebrew. 9. He appeareth for us, ver. 24. for those that are sprinkled, 13, 14, 15, 16, 17. and look for him the second time ver. 28. He maketh intercession for them that come to God through him, Heb. 7. 25. Who have a High Priest over the house of God, Hebrew. 10. 20, 21, 22. All these and many other places sheweth the contrary. And the redemption that is in Jesus Christ, Rom. 3. 24. is not a Redemption which might have been confined within Christ to reconcile God to himself, and which might consist with the final, total and utter perishing of all mankind. 1. We are justified through this redemption, and not by the works of the law. V. 25. God sent forth Christ this redeemer to be a propitiation, through faith in his blood. 3. That Christ might appeare the justifier of the ungodly. vers. 26. and exclude boasting, by the law of faith. vers. 27. and bee the God of Jews and Gentiles vers. 30. 31. so that it was never Gods minde to imprison a reconciliation, within the Father and the Sonne: and leave our heaven at such a dead and cold venture, as the discretion of indifferent free will; so as it might fall out, if men pleased, that the suretie Christ should die, and all his poore broken friends die eternally, and suffer the second death also. Arminians turne the Gospel in the saddest, and bloodiest bargaine that ever was, and yet the new English Arminians worfe
worse then their fathers: say they preach not the Gospel of grace, nor Christ who preach not their universal atonement, for 1. Arminians durst not say Christ died vice, loco omnium & singularum, sed tantum in bonum eorum; he died not in the person, place, and room of all mankind, but only for their good, as Socinus taught them: But Matter Moore faith this right downe. pag. 3. 2. Arminians durst not say, Christ died and rose again, and pleadeth as high Priest and Advocate for all, but only for believers, Mr. Moore faith, that for all he rose, and acquiteth us of all our sins. pag. 4.

The place, 2 Cor. 5. 14. 15. doth not prove a Reconciliation of all, within God, as Mr. Moore dreameth. 1. The All that Christ died for, (if one died for all, then were all dead) by no reason must bee in number equivalent to all that died in the first Adam. Nor is there any reason, in the text to make all those that are actually made alive in Christ, and live not to themselves; but to Christ, equall in number, to all that died in Adam. 1. God gave not Christ to die for heathen, who were never to hear of Christ, that they might live to Christ. 2. These words, hence forth know we no man, not Christ after the flesh nor for the outward priviledge of Jewish dignity, circumcision, or a temporall kindgome, which fleshlie dignity the Apostles sometime knew Christ for, and expected in him; but now this is taken away, and Christ hath died for all: that is, for Jews and Gentiles, without respect of any such difference, for Christ gave his life for the Gentiles, as well as for the Jews. 3. iver for all is a word of efficacie, and holds forth the Lords effectuall intention; but if Mr. Moors glossle stand, there is no effectuall intention in Christ to save all and every one.

Nor doth the place, 1 Tim. 2. 4. 6. significat any reconciliation, not applied to persons, for his being given a ransom for all, a ransom for noteth clearly an interest and propriety in these, for whom all.

de gave himself a ransom, as Luk. 22, 20. for many, Matth. 20. 28. Matth. 26. 28. So iver, iver, &li, doth in all Greek Authors insinuate, Joh. 6. 51. Joh. 10. 11. Rom. 5. 6. such an interest. 1 Tim. 2. 4.

Object. 1. But the reason were frivolous; we are to pray moved, for all, except we know that God willeth salvation to all, bow
can we with the certainty of faith pray for all? It must be a
doubting faith, and so no faith at all.

Answ. But seeing God will not have Nero, Persecutors,
Apostates, Rebellious unbelievers, men obstinate against the
Gospel, such as Paul was before his conversion, to be excluded
out of our prayers. What certainty of faith have Arminians
to pray for all? Or for the twenty, or hundredth part of all
mankind? This therefore is denied. Christ gave himselfe for
as many, as we are to pray for, but we are to pray for all with-
out exception. The proposition and the assumption both are
false, nor doth our prayers for men, depend on the certitude
of God's decree of election of men to glory, which is God's
secret will not knowne to us, to whom the Lambs booke of
life is not opened, but on the revealed will of God, command-
ing us to pray for all, that sinne not to death, but conditionally,
and with a special reserve of the Lords decrees of Election,
and Reprobation; and this in effect, is to pray for the Elect
only; nor am I warranted, by the Word of God, the rule of
my prayers, to pray for any others. Nor is there promise,
precept, or practise in Scripture to pray for all, and every one
of man-kind; Therefore I retort the Argument thus; wee
are to think God willeth so many to be saved, and his Sonne
to give himselfe a ransome for so many, as wee are warranted
to pray for, that they may be saved, but we are not warranted
to pray for all, and every one that they may be saved, but only
for the Elect. Ergo, God will have them only to be saved and
his Son to give himselfe a ransome for them only.

Object. 2. Judgement of charity is no ground of our prays-
ers. We have no charity to beleive all, and every one shall be sa-
vied, nor have wee any faith or certainty in these prayers.

Answ. I may have judgement of charity touching this or
that man, to pray for him; but this judgement is a motive to
my affection, not a foundation to my faith. My faith is bot-
tomed on a word of precept, to pray for the salvation of all,
conditionally, but not for the salvation of any, but for my owne
only, absolutely.

Object. 3. God will have as many to be saved, as hee will
have to come to the knowledge of the truth; But he will have all
to come to the knowledge of the truth.

Answ. The argument is strong for us; the Apostle speaketh
of the Gospel truth; but he will not have the Gospel preached to Samaritans, Mat. 10, to Bithynians, and thousands others.


Objec. 4. Its uncertaine whether yee pray for Magistrats as such, or for vulgar men as such, and uncertaine, whether yee pray for this or that ranke.

Ans. It is certaine we are to pray for Kings, Subjects, Men, Women, Jews, Gentiles, reserving the Lords decrees to his owne Soveraigne liberty.

Objec. If we are to pray but for some, because God willeth the salvation of some, he should have said, we are to pray for no man, for the farre largest part of the world are lost.

Ans. This is to confute the Holy Ghosts speaking, not us. Upon the same ground, a Phisitian in a Citie cannot bee called the healer of all diseased; nor a Professer, a teacher of Philofophy to all in the Citie, because many in the City dye of the Pest, and the twentieth person remaine ignorant of Philosophie; if God will have all to be saved, that he predestinate to life, hee is rightly said to will all men to bee saved, and in that sense, wee are to pray that all may bee saved. 2. God, by his consequent will, desirith the farre greatest part of the world to be damned. Ergo, By the Arminian way, hee should say, God willeth not any man to bee saved, nor any to come to the knowledge of the truth, but that all may be damned: and because they say, there is in the Almighty an Antecedent natural affection and desire, that justice may be satified in Men and Angels, which affection is in order of nature prior, and before Gods full, peremptory, and deliberate will of damning all, that are finally obstinate; as there is a natural antecedent will in God, to call, invite to repentance, offer Christ to all, and will the salvation of all and every one, which is afore and precedent to his peremptory, compleat, and irrevocable decree of electing to glory, all that God foreseeth shall dye in the faith of Christ. Upon the same ground, it may well bee said, GOD willeth the damnation of all, and every one of mankind, and the salvation and repentance of none at all, and that Christ dyed upon no intention natural to redeeme,

or
or save any, but upon a conditionall and naturall desire, that ju-
justice might be declared in the just destruction of all; for sure
all God's naturall affections and desires of justice, are as naturall
and essentiall to him, and so as universally extended toward the
creature, as his desires and antecedent natural affections of mercy.

Object. 5. The sense of the word All, appears to be of A-
dam, and all that come by propagation of him. 1. The word
Men is used for Adam, and all his Sons, Hebr. 9. 27. (2.) Of-
ten in the fullest sense, not regenerated, nor wholly reprobated,
are called Men, Job 11. 11, 12. Psal. 12. 1. and 4. 2. and 53.
2. (3) Beleevers are called Men, Acts 1. 11. 1 Cor. 3. 21,
22. In regard of passions, Acts 14. 15. Of carnall walking,
1 Cor. 3. 3. Yet they are called something more, Sonnes of
God. Job 1. 12. 1 Job. 3. 1. Saints, 1 Cor. 1. 1. Brethren,
have heardne their heart, are called Men, but something
more, reprobate, Jer. 6. 28, 30. Seed of the Serpent, Gen. 3.
15. Children of Belial, Deut. 1. 3. Of the Devil, Job 8. 4.
and with an Emphais, the wicked, Psal. 9. 17.

Answ. In these Grammatications M. Moor sheweth how
weake his cause is, and how dubious from the word men, and
all; for Heb. 9. 27. Its said, its appointed for all men to die,
and the Holy Ghost insinuateth clearly, that Christ died for all
men that die, in the very next words, v. 28. So Christ was once
offered to hear the sins of many; he faith not all men: Observe
the change of words. 2. We deny not but all men in Scrip-
ture signifieth all descended of the first Adam by propagation.

Ergo, It signifieth so here? This is to be proved. 3. What Mr.
Moor meaneth by some not wholly reprobated, I know not,
except he make in God answerable thereunto a whole and
compleat decree of Reprobation, and so of Election, and a half,
and incompleat decree of both, as Arminians doe. Which
Scripture knoweth not, and removeth all certainty of salvation,
of perseverance, joy, comfort, earnest of the Spirit, seal of Spi-
rit. 4. We contend not that by all men here must be meant
beleevers and regenerated persons only, and so he fighteth
with his own shadow. 5. He granteth beeleevers are called
men, and I hope to prove that the elect and beeleevers, are
called all, and all flesh, and us all, &c. though it be true, be-
leevers are called men, because of their humane passions and
carnall
carnall walking, and some more, to wit, Sons of God, Saints, faithfull Christians; it followeth not, that here they should be called Sons of God, Saints, because Christ died not for them as Saints, but as men, and sinners chosen to life: Else Paul should not say, Ephes. 2. 1. God hath quickned you who were dead in sins, &c. for those whom God quickneth are something more then dead in sin; sure they are chosen Saints, new creatures, &c. after they are converted.

Object. 6. All men here 1 Tim. 2. 6. intentionally, expressely, principally and especially is meant of the first sort, for natural men, sons of Adam, sinners, unbelievers. 1. Because this sense includeth all, at first all men, having some in which they are such, and neither better nor worse then such before they be borne of God, Eph. 2. 1, 2, 3. Tit. 3. 3. Rom. 3. 9. 20.

Answ. We deny not but all men includeth unregenerate men, but Master Moor proveth idem per idem, the same thing by the same thing. All men must be meant of all Adams sons, Why? because all includeth all, at first, all men; That is, all includeth all, but not all men distributively, all and every one without exception. 2. Its denied that all men includeth all as unregenerate, or under that reduplication, it is meant of all men unregenerate as fallen under the good will of GODS Election of Grace, and as stated in his eye as objects of speciall favour and grace. Nor doth the Lord quicken men as dead in sins, Ephes. 2. 1. as foolish and disobedient, Tit. 3. 3. as under sin, Rom. 3. 9. for then he should quicken all dead in sin, all foolish and disobedient, all under sin, and this will prove the conversion and salvation of all and every Son of Adam, the Lord quickneth dead sinners, as they lie under his free choice of election to glory.

Object. 7. Because Christ died to make a propitiation for them, as they are sinners.

Answ. That is denied, he died for them as they were sinners, but as within the pale and under the covering of the fair and sweet shadow of eternally choosing love, otherwise, if Christ died for sinners as sinners; he died for all sinners; and for those that are finally obstinate, for these with the first come under the reduplication of sinners as sinners.

Object. 8. It is no where said Christ died for good men, for

God quickneth not men dead in sins, as they are such, but as they are chosen of him.

Christ died not for sinners as sinners, nor for the righteous as righteous, but for sinners as chosen to glory.

Mr. Moor ib.
righteous for believers, neither when they were such, nor as they were such; but for the unjust, ungodly, his enemies, Rom. 5, 6, 8. 1 Pet. 3. 18. Gal. 1. 14.

Answ. Christ neither died for sinners as sinners, nor for sinners as righteous, as Jacob neither served for his wife as a wife, nor for his wife as a sinful woman, dat or tertium. This is an imperfect enumeration, Christ died for the ungodly, the unjust, his enemies; as freely chosen to be made righteous, and the friends of Christ; as Jacob served for a wife, that is, for Rachel, whom he freely chose before Leah, that he might make her his wife; neither when she was his wife, nor as she was his wife; and as the Scripture faith, Christ died for the ungodly, the unjust, his enemies, so also for his friends, Joh. 15. 13. his sheep, Joh. 10. 11. his beloved Church and Spouse, Ephel. 5. 25, 26. And the places cited, Rom. 5. Gal. 1. 4. 1 Pet. 3. 18. are all restrictive of these for whom Christ died, as Rom. 5. he died for us who are justified by faith, have peace with God, access by faith, who glory in tribulation, rejoice in hope, Gal. 1. 4. He gave himself for us. The Churches of Galatia, to whom Paul prays, Grace and peace. 1 Pet. 3. 18. for those that he was to bring to God, and in no place of Scripture, nor yet 1 Tim. 1. 15. is it said, Christ died for sinners, as sinners, but only for those that were sinners, which can never prove the Arminian conclusion, That he died for all sinners.

Moor p. 57. Object. 8. He saith not, pray for some of all sorts, but for all men, and nameth but one sort.

Answ. His naming one sort, inferreth, we should exclude no sort out of our prayers; seeing this one sort were persecuters, that may seem farthest from our prayers.

Moor. We are not to pray for such as are known to sin against the Holy Ghost, because they cast aside the sacrifice and ransom of Christ’s blood, and there is no more sacrifice for them, and so they are blotted out of the hopefull book of life, and separated from all men of which they were once, being now reprobated of God, Jer. 16. 5. 1 Joh. 5. 16.

Answ. But either Christ did bear on his body on the tree, that sin of casting aside the sacrifice of Christ, or not; if the first be said, Christ died for them, and we are to pray for them, and further such as sin against the Holy Ghost, as such must come under the reduplication of God’s enemies, the ungodly sinners.
The belly-bleatings of God, the匹配

Object. 9. Praying for their brethren could not be doubted of, but the doubt was to pray for opposers and persecuters; The Apostle saith, thus to pray for all men was good according to Matth. 5. 44, 48.

Answ. To pray for all rankes of men, Nero and others was the doubt; but Matth. 5. Which faith, we must pray for, and bless our enemies, with submission to God's decree, and in imitation of God, who causeth the Sun to shine on the unjust, cannot infer that we are to pray for all and every one, absolutely, as Arminians dream, That Christ died for all absolutely.

Object. 10. The motives to pray for all men are from only Gods good will to man, and what Christ hath done to ransom, like Matth. 5. 44, 45. Motives to pray for believers are sweeter, as their uprightness with God, faith in Christ, love in the Saints, fellowship to the Gospel.

Answ. The thing in question is not concluded; we say not we are to pray for the salvation of none but believers only, and that Christ died for none but those that already believed: We are to pray for all ranks, believers or unbelievers, as Christ died for thousands of both, but ever in order to faith, and election to glory. 2. It's a blasphemous comparison to lay the gracious good will of God to chuse men to glory, and the highest and most matchless love of Christ, 1 Thes. 3. 16, and 15, 13. Ephes. 5. 25, 6, 27. Acts 20. 28. Tit. 3. 3, 4. is but a common motive to induce us to pray for all men, and such belly-blessings as a shining Sun, and raining clouds, which God bestoweth on blasphemers, apostates, and crucifiers of the Lord Jesus, Psal. 73, 1, 2, &c. Jer. 12. 1, 2. Job 21. 1, 2, 3, 4, 5, 6. Yea, the giving of Christ to die for sinners, is an argu-
argument to prove that far more Christ will give us all other things, Rom. 8. 32. even righteousness, faith, love, and all graces, and therefore there can be no sweeter motive to move us to pray for all men conditionally, then because for any thing our charity is to deem on the contrary; they may even though persecuters, be within the circumference and sweet lift of God's free love, and greatest good will, and affection of Election and Redemption, Rom. 9. 11, 12, 13. Ephes. 1. 9. Joh. 15. 13. and 3. 16. Gal. 2. 20. and we are to pray for them under this reduplication and notion, as freely loved of God, and redeemed of his rich grace, and in no other consideration, which is the far sweeter motive then any inherent uprightness, faith, or love that can be in us.

Object. 11. We are to pray without wrath, ver. 8. which is incident, when we pray for those that crofe and persecute us, not when we pray for believers.

Anfw. Non conclusitur negatum; Ergo, We are to pray for all, and every man, because we can hardly pray without wrath and grudging for such as Nero. 2. It believers injure us (as they often doe now adayes) hee knowes not his owne heart, who is not tempted to wrath in praying for them. 3. Ver. 8. All prayers in generall must be without wrath, and with pure hands, and not prayers onely for persecuters.

Ob. 12. The thing prayed for, is that wee may lead a quiet and peaceable life, that so the Gospel might runne and be glorified. 2 Thes. 3. 1. Joh. 17. 22, 23. But things to bee prayed for to the believers are higher, as increase of love, sincerity, filling with the fruits of Righteousness, Phil. 1. 9, &c.

Anfw. All these prove this place will prove onely, wee are to pray for Magistrates under whom we have peace, and the Gospel, nor for believers, and so not for all Adams sonnes; as the next words, Pag. 59. prove.

Moore p 59.

Object. 13. Here is a ground to preach the Gospel to all men, to every Creature, Matth. 28. 20. Mark 16. 15. And bowseare to all men, Job. 16. 12. 1 Cor. 3. 12. Hebr. 5. 12. even though they hate and persecute us.

Anfw. If every creature be no Semachdoche, it must warrant us to preach to Devils. 2. Its evident by the story of the Acts that the Apostles, obeyed not this command, in the letter, as Master Moore preffeth it; there bee many Nations, and thounsands
thousands of people, to whom the Apostles never preached the Gospel, neither to fathers, nor sons; 3. God's decree is no warrant to the to preach the Gospel, except God confer miraculously the gift of tongues, and this strongly proveth the contrary; the Lord never yet sent the means of the knowledge of the truth to all and every Son of Adam, then he cannot will all, and every Son of Adam to be saved, and Christ dyed not for all and every creature, then he commanded not to preach the Gospel to all & every creature, but onely to every creature, that is, to all Nations, Jews, and Gentiles: now when the partition wall is broken down.

Object. 14. He sheweth the will of God touching the Mediator to save and ransome all. 2. To bring all to the knowledge of the truth. 3. By this knowledge sinne is removed, death abolished, enmity slain, peace obtained, so farre for all men, that God hath given all over to the dispose of Christ, and made him Lord and Judge of all. 4. The other part of God's will, Jesus Christ performeth, to wit, to preach the Gospel to all, and will performe it in due time. 5. The Gospel may be preached to all, ver.7. 6. Prayers made for all, v. 1,2,3,4, and here is no more then Christ doth to all men.

Answ. Here be faire Positions, but not a word to prove that this is God's will concerning all and every sonne of Adam. He supposeth all this as granted, because he faith, not because the Text faith it, and therefore we deny what he proveth not.

Master Moore alledged, that Joh. 1. 29. Behold the Lambe of God that takes away the sinnes of the world.

Answ. The word World, is the Nations and Gentiles, and beleevers are elect of both Jews and Gentiles, Joh. 3, 16. God so loved the world. Rom. 11. 12. If the fall of them bee the riches of the world; if the casting away of them bee the recompence of the world; of the Gentiles, and especially of Jews and Gentiles. Math. 24. 14, And this Gospel of the kingdome shall be preached in all the world, for a wittnesse to all Nations; that is, Jews and Gentiles. A personall witnesse to every single man it cannot be, except every single man heard it. Rom. 10. 14. How shall they believe in him of whom they have not heard? Job. 15. 22. Rom 2. 12. So is the world all Nations, taken, Mar. 14. 9, 10. and the word World, Mark. 16. 15. (2) Taking away of sinne is the actual free compleat pardoning of sinne; so as Judas sin is sought, and not found, Jer. D 3 50.20.
The sines of the saved world, pardoned.

50. 20. As 2 Sam. 24. 10. David having numbred the people, prayeth, O Lord take away the iniquity of thy servant; any Arminian in conscience answere, Did David pray for no more, then is due to Iudas, Cain, and all mankind, of whom many never, in faith, can pray, as David here doth? Or doth he not sekke the effectuall pardon of his numbreg the people? Job 7. 21. And why doest thou not pardon mine iniquity, and take away my transgression? Esai 27. 9. This is all the fruit, to take away his sinnen; this cannot be the potentiall, and ineffe-
tuall removing of sinnen, common to all the world, but pro-
per to the Church, and brought to passe by particular afflictions on the Church. Rom. 11. 27. This is my covenant with them, when I shall take away their sinnen. These words are not fulfilled, till all Israel be saved, both elect Iewes and Gentiles, and the Iewes converted. But Arminians say, Though the Iewes were never converted, and not a man of Israel saved, yet the Lambe of God, taketh away the sinnen of the world; So E-

Esai 6. 7. Thine iniquity is taken away, and thy sinnen purged; this is no halfe pardon, such as Esaiiah had before the Lord touched his lips. 1. Joh. 3. 5. And yee know that he was man-
ised to take away our sinnen. John speaketh of the taking away of the sinnen of us, John and the Saints, who were loved, Ver. 1. with a wonderful love to bee called the Sonnes of God, us whom the world knoweth not; ver. 2. us who shall be, like Christ, when he appeareth. Arminians are obliged to give us parallel places, where the redemption of all, and every man, and Christes naked power and desire to be friends with all men, and to make any covenant, of grace, or works, as he pleaseth, is called the taking away the sinnen of the world; and yet the whole world may possibly dye in their sinnen, and not a man be saved; the taking away of the worlds sinnen to us, is the compleat pardoning of them. Remission of sinnen in his bloud, Ephes. 1. 7. Col. 1. 14. Blotting out of transgressions, Esai 43. 25. as a thicke cloud, Esai 44. 22. a not remember-
ing of sinnen, Esai 43. 25. Lex. 31. 4. Such a taking away of sinnen, as is promis'd in the covenant of grace to the house of Iudah, to the Church under the Messiah, that heareth the Gospel, Lex. 31. 4. Hebr. 8. 8, 9, 10, 11, 12. Rom. 11. 26, 27. Esai 59. 20. This is the taking away of the sinnen of the world, a new world, in whose inner parts the Lord writeth
his Law, and with whom the Lord maketh an everlasting covenant, never to turne away from them, Jer. 31. 33, 34, 35, 36, 37. in whom the Lord putteth his Spirit, and in whose mouth, he putteth his Word, and in the mouth of their seed, and their seeds seedes, Esai 59. 20, 21. The Arminian taking away of sins is of all, and every one of Adams seed, of such as never heard of a Covenant, of a Word, of a Spirit, of a Seed, a holy Seed, of a new heart. Finally the taking away of the sinnes of the world, is the removing of them as farre from us, as the East is from the West, Psal. 103. 12. bestowed on these that fear the Lord, veri. 11. and are pitied of the Lord, as the Father pititeth the Sonne; and the subduing of our iniquities, and the casting of our sinnes in the depths of the Sea, Mich. 7. 19. 20. a mercy bestowed only on the remnant of the Lords inheritance. The Arminian taking away of sins, is a broad pardon of sins to all the world: let them shew Scripture for theirs, as we doe for ours, and carry it with them.

Object. 15. Though Reconciliation bee purchased to all and every one, yet it is not necessary, that it bee preached to all, and every one: but onely it is required that God bee willing, it bee preached to all; now it is free to God before he be willing to make offer of the purchased reconciliation to all; to require afore hand, such acts of obedience, and duties, which being performed, bee may publish the Gospel to them; or being not performed, bee may bee unwilling to publish the Gospel to them. Yea, though reconciliation be purchased to all, yet its free to God, to communicate the benefits of his death, upon what terms, bee thinketh good: And Christ died (saith Master Moore) to obtaine a lordship over all, and a power to save beleevers, and destroy such as will not have him to reigne over them, as wee heard before.

Ans. 1. We have in this Doctrin that Argument yeelded. God commanded to preach to all and every one: Ergo, Christ died for all, and every one. For 1. The consequence is true absolutely, by the Arminians doctrine, Christ absolutely died for all, and every one, without prescribing any condition to those for whom he dies; he faith not, my Sonne dieth to purchase reconciliation to all, upon condition all beleev, or perform some other dutie; but beleev they, or beleev they not, the price is payed, and salvation purchased for all, without excepti-
on: but the antecedent is not true, but upon condition. God is not willing the Gospel bee preached to all, but to such as perform such conditions.

2. If they perform not the condition, Christ should have said, preach not the Gospel to all nations, nor to every creature; but only to such as ye finde fit hearers of the Gospel, and have performed such acts of obedience, as I require; for conditionall threatenings are set downe in the Gospel, as well as conditionall promises: he that beleeveth shall be saved, he that beleeveth not shall be damned. But in Old or New Testament, Arminians never shew us where the preaching of the word of Grace is referred to our free will: Doe this, O Ammonits, O Indians, and the glad tidings shall come to you; if ye doe not this, ye shall never heare the Gospel. Arminians say, God sendeth his Grace and Gospel, both genti minis digna, & indigniori negat, to the unworthy Nation, and denyeth both to the worthier.

3. Arminians say, in Script. Synod. Dordr. pag. 6. Lex non latet, aut non intellige, cum intelligi non poffit, non obligar, a law not made, or not understood, when it cannot be understood, doth not oblige, then God cannot deny a salvation, and the benefit of a preached Gospel to Indians; though both were purchased in Christ, if they never heard (as hundredths of Nations could by no rumor, heart, or dreame of Christ and the Gospel) of Christ.

4. How can God with the same naturall, and half-will; equally will that all bee saved; when hee absolutely, without merit, or condition, willeth the meanes of salvation to some, and denyeth the meanes of salvation, to the farre largest part of mankinde, for want of a condition-unpossible; because it neither was, nor could be known to them.

5. By the Arminian way, some originall, is no sin, it bringeth wrath and condemnation on no man. God beginneth upon a new score, and the reckoning of the covenant of Grace, to count with all men: and God is so reconciled to all mortall men, and transacteth with them, in such a way of free grace; that hee will punish no man, for any new breach, except committed actually by such as are come to age, as have the use of reason; and are obliged to beleive in Christ. pag. 285, 286, 287. Dordr. Scrip. Synod. Yet hath God decreed never to reveale any such gracious transactions, to millions of men, that better deserve
Arminian's preaching of the Gospel examined.

deserve to heare these secrets of grace, then thousands, to whom they are proclaimed in their ears; ere they can discern the right hand, by the left: This Arminians say was God's dispensation, Mat. 21. with Capernaum, and Tyrus, and Sidon. But it will bee found, that Arminians deny the prescience, and foreknowledge of God.

6. Most abominable, and comfortleffe, must the doctrine of the death of our Lord Jesus be; if Christ died onely to bee a Lord, and such a Lord, as hee might have power; without impeachment of revenging justice, to save men upon a new transaction, either of grace or works; and to destroy his enemies that would not accept of that new transaction, yet so as when Christ hath dyed, and taken away the sines of all, and is made Lord and King of dead and quick; all mankinde may freely reject all covenants Christ maketh, or can make, and be eternally lost, and perished.

For 1. Christ's Princedome and Dominion, that hee hath acquired by death, is not a free-will-power or possibility, by which, he may, upon such and such conditions, kill, or save, though all may eternally perish. But Christ is made Lord of quick and dead, by dying, Rom. 1. 4. 9. that he might be judge of all; but so, that we should live and dye to our selves, but that when nation of all ther we live or dye, we should be Christ's; though we change conditions, yet not Masters in both, we should be the Lords, v. 7. 8.

as Christ lived againe after death, that hee might bee the husband of his owne wife, the Church, that hee dyed of love for.

2. Upon what termes Christ was by death, made a Lord, and acquired a Princedome, upon these termes he was made a Prince over his Church; for Lord, and Prince, and King, are all one. But the Lord maketh David, that is Jesus the Sonne of David, Prince over his people, not with power to save or destroy his redeemed flocke, and so as all the flock may eternally perish. Ezek. 34. 22. Therefore shall I save my flocke, and they shall no more be a prey.—Ver. 23. And I will set one Shepherd over them, and he shall feed them, and my servant David bee shall feed them, and he shall be their Shepherd. Ver. 24. And I the Lord will be their God, and my servant David a Prince among them, I the Lord have spoken it. Ver. 25. And I will make with them a covenant of peace.

Eee

Now,
Now was Christ by the blood of the eternall covenant, brought back from the death, and made a Shepherd of soules, to the end he might have power to destroy all the flock? Ezekiel faith, to feed them, the Apostle, to make the Saints perfect in every good worke, working in them (actually and efficaciously) that which is well-pleasing in his sight, Heb. 13. 20, 21. Its true, Christ obtaineth by his death a mediatory power to crush as a Potters clay vessell, with a rod of yron, all his rebellious enemies. But 1. this is not a power to crush any enemies, but such as have heard of the Gospel, and will not have Christ to raigne over them, in his Gospel-government; but not to crush all his enemies, that never heard of the Gospel, and so are not Evangelically guilty in sinning against the Lord Jesus, as Mediator, for they cannot be guilty of any such sinne. Rom. 10. 14. Job. 15. 22. Hee had, and hath power as God, equal with the Father, to judge and punish all such as have sinned without the Law. 2. Its not merit, or acquired by way of merit of Christs death, that a Crown is given to Jesus Christ, for this end, to destroy such enemies as are not capable of sinning against his Mediatorie Crowne, especially, when as God, he had power to destroy them, as his enemies, though hee had never been Mediator.

Yea, Act. 5. 31. Its said, him (whom yee flew, and hanged on a tree) hath God exalted, with his right hand, to bee a Prince and Saviour, (not to destroy all his subjects, upon foreseen condition of rebellion, to which they were, through corruption of nature, inclinable) but that he might by his Spirit, subdue corruption of nature, and give repentance to Israel and forgiveness of sinnes.

3. By what title Christ is made a King and Lord, by the same he is made head of the body the Church. For Ephes. 1. 20, 21, 22, 23. By raising him from the dead, God conferred a headship upon him. Now he was not made head of the body, that he might destroy all the members, or most of them, as Arminians must say; but his headship is for this end, that the whole body, by his Spirit fitly joined together might grow up in love, Ephes. 4. 16. and that the members might receive life and Spirit from him.

4. By the same title he is made Lord, by which he is made King, Governor, and Leader of the people; for power of
of Dominion and Lordship is nothing but Royall power, now he was made King, not on such terms, as hee might destroy all his Subjects, (for all mankind are his Subjects to Arminians.) But he is made King, Psal. 72. 11. That all Nations may serve him; that hee should deliver the poore, needy, and helpleffe; and redeem their soules from violence, and steeme their death precious, and he reigneth and prospereth as a King, that in his dayes Judah may be saved, and Israel dwell safely, Jer. 23. 7. 8. and God raiseth the horse of David, Luk. 1. And so setteth Christ on the throne to performe his mercy promised to our Fathers, and remember his holy covenant. Ver. 69. 7. That wee might serve him in holyneffe and righteousness. Now by the Arminian way, he is set upon the throne of David to execute vengeance on all his Subjects, and that he may utterly destroy all, if all rebell, and not to save one of Judah and Israel; for he may be a King without any Subject; suppose all his Subjects were cast in hell; yea, hee groweth out of the root of Jesse, a Royall branch of King Davids house; not that these Warses may bee perpetuated betweene God and all the children of men; but that the Wolfe should dwell with the Lambe, and the Leopard lye down with the Kid, and the Calfe, and the young Lyon together, and a little Child should lead them, and the earth should be filled with the knowledge of the Lord, as the waters cover the Sea, Isai 11. 1, 2.—6, 7, 8, 9. And Christ is given for a guide and leader of the people; Sure, for the good of the flock, and that he may carry the lambs in his bosome. Isai 40. 11. That they should not hunger nor thirst, that neither the heat nor the Sunne should smite them: because he that hath mercy on them, doth lead them, and by the springs of water doth he guide them, Isai 49. 10. Salvation is ingraven on the Crowne of Christ: by office, Christ must be a destroyer, and a Lord, cruisher of his people, as a Jesus, and a Saviour; by this conceit.

5. And what more contrary to the intrinsicall end of Christ's death, then that he should obtaine no other end, by dying, but a placability, a possible salvation, a softening onely of Gods minde, whereby justice should onely stand by, and a doore be opened, by which God might be willing, if hee pleased, to conferre salvation, by this or that Law, a covenant of grace, or of works, or a mixt way, or by exacting faith in an Angel,
The end of Christ's dying, not a possible, he and Titus I which jealousy of the intrinsically call of Christ's death, actual reconciliation, sanctification, and salvation of his redeemed ones.

gell, or an holy man, and this possible salvation, this virtuall, or halfe reconciliation doth consist with the eternall damnation of all the world, whereas the genuine con-natural end of Christ's death is, John 10.10. That his sheepe may have life, and have it more abundantly; he suffered, the just for the unjust, that he might bring us to God, 1 Peter 3.18. and in the very act of suffering (to speake so) or in that he was stripped and dyed. The chastisement of our peace was on him, Isaiah 53.5. This cannot bee such a possible heaven, a towle fleeting in the aire, a (may be) as farre off as a (never may be) which may consist with an inevitable hell. So as Christ dyed not, but on a poore hopelesse venture, and a forlorn contingency, that might as soone fill Hell, with the damned soules of all the world, as grace Paradise with redeemed ones.

6. His comming in the world hath no such Arminian end, that we reade of, as a possible saving, or an obtained salvation, that thousands, yea, not one in the world may ever enjoy; but he came to seeke, and actually, and intentionally, to save that which was lost, Luke 19.10. to save sinners, 1 Timothy 1.15. and Paul the first of sinners; and not for wrath, but that we might obtaine salvation, by our Lord Jesus Christ, 1 Thessalonians 5.9.

7. Nor did he so die, that we should not live to ourselves, but unto Righteousnesse, but that we might be 1 Peter 1.24. redeemed from this present evil world. Galatians 1.4. from our vain conversation; 1 Peter 1.18. That hee might redeem us from all iniquitie, and purifie to himselfe a peculiar people, zealous of good works, Titus 2.14. That wee should glorifie God in our bodies and Spirits, which are Gods, 1 Corinthians 6.20. That hee might present to himselfe, a glorious Church, not having spot or wrinkle, or any such thing: but that it should bee holy and without blemish, Ephesians 5.27. Now Christ may obtaine the native and intrinsically call of his death; though all the Redeemed ones (say the Arminians) Live to themselves, and never be redeemed from the present evil world, nor from their vain conversation, and live and die to themselves, and walking in their lusts.

8. And upon what ground Christ is made Lord, hee is made also a husband to the Church; for the husband as an husband is made head of the wife. Now the intrinsically call end, and
and so the specifick acts of this husband, who is joyned to us, by the marriage-covenant of free grace, must bee free love to his Spouse; as Paul expoundeth it, Ephe. 5. 25. and the native fruit, and end of Marriage, is that the Spouse might have interest in the righteousness, glory, spirit, wildome, and sanctification, the kingdom and throne of the Husband and Lord, not that hee might condemne and destroy his Spouse.

9. It is a reasonleffe conceit, that after Christ dyed, hee hath a freedome to tranfarc for our actuall saveing and glorifying in what termes he will, Law, or Gospel, Grace or Works; because he dyed the surety of the covenant of grace, Hebr. 7. 2. and made his Testament, and last will, and confirmed it by his death as our friend, and bequeathed to his poor friends the promife of an eternall inheritance, Heb. 9. 15. and so he died as the Mediator of the New Testament, and sealed the Covenant with his blood, which is therefore called the blood of the eternall covenant, Heb. 13. 20. Zach. 9. 11. And therefore neither the first Testament was dedicated without blood, Heb. 9. 18, 19, 20, 21. and Christ by his blood entred into heaven, as a Priest to intercede for us, v. 23, 24. And this Arminian way over-turneth the whole Gospel, which is a bargaine of blood, between the Father and the son Christ, and Christ dying and justifying, pardoning the iniquities of his people, making them heires of the same Covenant and Kingdom with himselfe, is in this Indenture of free Grace, the chiefe man: Now unpossible it is that this can be an effect of Christs death, that he may set up a covenant of grace, and a Gospel-way to Heaven, or set up another way; when as by the Gospel-covenant only God gave Christ a body, indented with him to doe the worke, to make his soule an offering for sin; and God promised to him if he would die, a seed; and that the pleasure of the Lord should prosper in his hand, that his soule should be satisfied, that he should justify many, intercede for many, Isai. 53. 10, 11, 12, 13. Now if all might eternally perish, notwithstanding that Christ died for them, and it were free to Christ to make such a Covenant after his death, in which not one man possibly may be saved. Christ then should doe his work, and yet not have his wages, nor have a seed, nor justify his people, nor have a willing people to serve him; yea, then should Christ offer:
The end of dmfts death not *

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offer the facrificeofhis body, as our Prieft on earth, in fheding his blood, and yet not enter into Heaven, and the Holy of
Holieft to intercede for us, as our Hi^h Prieft there aifo.

10. All the offices and relations of Chriftand comfortable
promifes
or the Gofpelh\i\\ be overturned, for it ism the free
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thus inQbriji, will of man, that Chrift be King, or no King j Head, or no Head
as Kw£,Head of the Church 5 a Husband or no Husband : Clear it is, ChriQ;
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Kingdome of Grace, the fruits whereof are righteoufne(fe,joy

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falvation to his people (landing only in

of the Holy Ghoft y and peace, Rom. 14. 1 7. He is a King,
bat Tuddjfjall never be favedin his day es ; there fhallbeno
righteoufnefle, no peace, no joy in his Kingdome, he is a Redeemer and a Saviour; but his people all are eternally loft, and
die in bondage and mifery, and in their fine ; he is a Saviour,
but faves not his people from their fins, he is the chief corner
on him ; he hkhead,
ft one ^ but no other living ft ones are built
but hath not a living body quickned^ his Spirit ; nor zbody
that is, thefalxejfe of Chrift ; he is a Husband, but the eiTence
of his maritall and husbandly power ftandethin that he hath
power to deltroy his Spoufe eternally, That he hateth his own
fle/b, he is a Shepherd, and a good Shepherd, and layeth do wne
his life for his Sheepe ; but the roaring Lyon devoureth all his
Flocke., he carriethtf^ the lambes in his bofome 3 hefeedeth them
not in. the ftrength of the Lord, he caufeth them not lye dawne
fafely, he leadeth them not to the living waters, they hanger
And ftarve eternally ; he is the vine-tree, but no man bringeth
forth fruit in him- He is an eternall Prieft, but the fins of all
he offer eth for remainein heaven before the Lord for ever, hee
is the promifed feed, and by death, triumpheth over Devils and
Principalities and powers ; but the Serpents head is not bruifed, S^atan U not caft out, Satan reigncth and ruleth in ail mankinde He hath much in Chrift y a\l the world of Elect and Re1

probate; all Adams Sons live and die in &£aridtefBtag*riMd
with the Devtliand his Angels eternally, fuch a thing as life
eternall and the Kkigdome or' heaven is for no die offered or
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but an actual reconciliation.

house, the Church; but he hath no Church, but that which cannot be called a Church: I know no Article of the Gospel, that this new and wicked Religion of universal atonement doth not contradict.

11. To believe in Christ is to believe that omnipotency can save Judas, Pharaoh and all, every mortal man, so they believe in Christ; but Christ hath purchased sufficient grace to no mortal man, because in the obtaining of eternal life to all the world, as Arminians say, neither faith, repentance or grace to believe and repent hath any place. God might after Christ's death have required nothing for our actual salvation, but abstain from eating the fruit of such a tree, and ye have life eternal in Christ.

12. How can Christ's satisfaction be imputed to any man, seeing it is a meer possible salvation, or a power to save, that may, and doth stand, with the damnation of millions that Christ died for?

13. Christ's dying had in his eye the Sanctification, the giving of the Spirit, the raising to life, the eternal glory of not one man more then another, not of Peter, of Moses, more then of Cain, or Judas; though he said, John 17. 19. For their sakes sanctifie myself. And v. 24. Father I will that those whom thou hast given me, should be where I am; that they may behold the glory that thou hast given me. 9. I pray not for the world, but for them that thou hast given me.

14. Christ hath died, yet he must by the Arminian way, make no Testament, appoint no certaine heirs, but win the dead mans Legacy by free will, and have it who will.

15. Christ obtained by his death that the Gospel should no more be preached then the Law, or faith in an Angel, that men may be saved.

Use All the doctrine contrary to universal atonement, doth highly advance Christ, for by it the Lord Jesus as Mediator, and our High Priest must be essentially grace, and essentially an Ambassador of Grace. It is kindly to Christ to save, salvation belongeth to Christ as Christ; injoy him as a Saviour, and ye cannot perish; be joined to him as a Husband, and he cannot but love and save his Spouse; submit to him as a King, and ye must share with him in his Throne, his Kings royall Crown was never ordained for another end, but that the luster of the precious stones.
The end of Christ's death not a possibility,

stones in that Crown, should shine on the face and souls of his Redeemed ones; Christ came not to destroy but to seek and to save the lost, get in union with Christ by faith and the Spirit of the Lord Jesus, and he will save you (to speak so) whether you will or no; yea, complain of corruption, he is a King over the body of sin, he is a Priest to sacrifice; to preach Christ a dying Redeemer of all and every one of mankind, when millions redeemed do eternally perish, is to steal away Christ from the people, as thieves in Jeremiah's days did steal the word of the Lord; it is to make the Lord Jesus as weak and powerless a Priest, as ever any son of Aaron, for his blood no more can take away their sins, then the blood of Bullocks or Goats could do it, its to enthrone free will, and dethrone the grace of Christ, and to put shame on the Lord Jesus and his blood; and though these enemies of the cross of Christ, now crowd in, in England, under the Name of the Godly party; yet it was a good Observation of that Learned and gracious servant of Christ Doctor Ames who conversed with Arminians, that he could never see a proof of the grace of Christ, in the conversation of such men, as in doctrine, were declared enemies of the grace of Christ.

Now for the world, All, and the World, and all Nations, it may be demonstrated from Christ's will in the Scriptures, that if universal atonement and Redemption of all and every one, can be proved from these Grammatications: Then with the like strength I can prove, 1. The conversion of all and every mortal man to saving Faith. 2. The eternall salvation of all and every man. 3. The eternall perishing of all and every one, which must be infinitely absurd and blasphemous: And if the good will of God cannot be extended to the end, and the efficacious and onely saving means tending to this end, which are salvation and saving Faith; with no colour of reason can it be extended to one means of redeeming all and every one, rather then to another.

1. There is an universal conversion, and saving illumination, which is called in the Text, A drawing of all. And I, when I am lifted up, on the cross, will draw all men to me. Here is a drawing of all men, and so an effectual conversion, but not of all and every man, as Mr Den faith, 1. Because v. 33. This drawing is by the power of Christ, lifted up on the
the Croife, and by the Holy Spirit given by Chrift, 

it can bee no Gospel-truth that Chrift draweth by the
lifting of himfelfe on the Croffe, and by his death, all and e-
very man to himfelfe, even thousands and millions of the sons
of Adam, that never heard one letter or the leaft found of the
Gospel, or of his lifting up on the Croffe; for fure, Chrifl's
death-drawing muft be by proposing the beauty and loveli-
nes of Chrift crucified, which thousands never heard of.

2. This drawing muft be all one with the drawing which ef-
fectually produceth running Cant. 1. 4. after Chrift. And
which is Joh. 6. 44. Now when Chrift faith, No man can come,
except be be drawn: He clearly fheweth that the drawing of the
Father is a peculiär priviledge of fome, and not common to all,
as the other two expressions beside of being taught of God, and
hearing and learning of the Father. 3. Because all the drawn
are raifed up, by Chrift their life and head at the laft day, v. 44.

4. The Adverfary cannot shew any drawing of Chrift, or to
Chrift, that is common to all, and every one of mankind.

So, All Ifrael fhall know the Lord, as its Heb. 8. 10. for this
is the covenant that I will make with the house of Ifrael ( faith
the Lord) I will put my lames into their minde, and write them
in their hearts: and I will bee to them a God, and they fhall bee
to mee a people. verf. 11. And they fhall not teach every one his
neighbour, and every man his brother, on paffe μη διδονοι με.
They fhall all know me from the leaft of them, even to the grea-
teft: When was this covenant made? under the Mefiah, when
both the Jews to whom this Apostle wrote, and the Gentiles
came in. After thofe dayes, Arminians cannot deny, but the
putting of the law in the minde, and writing it in their hearts;
and this knowing of the Lord, not by the minifterie of men; but
by the inward teaching of the Spirit, muft be faving conver-
sion: and there is no more reason to expound Ifrael, all Ifrael, both
Jews and Gentiles, of all of every kinde, and fome few ( except
they flee to our univerfalitie of the elect) in the matter of con-
version, then in the matter of redemption by Chrift, when it is
faid, Chrift gave himfelfe a ransome for all. 1 Tim. 2. Because
it is their contant doctrine to make all and every one of Adams
Somes, as many as Chrift died for, to be the parties with whom
the covenant is made: fo in the fame covenant, it is faid, Joh. 6.
45. **Kal exoulan avles. They shall be all taught of God as Ie-**

**remiah faith Chap. 31. 34. Because they shall**

all know me, for I will forgive their iniquity, and remember their sinne no more: except they admit an universalitie of the redeemed of God, then as they contend for an universal redemption, and all and every one of mankinde, in Christ to bee taken in, within the covenant of grace (for they expound all those of the visible Church) there is as good reason, that wee prove from the Grammar of ה and וו נו: All. An universal Regeneration, and an universal justification of all, as they can prove an universal redemption: so is the same promise Isai. 54. 11. and clearly Rom. 11. 26. All Israel shall bee saved. He meaneth Jews and Gentiles, when the fulnesse of the Gentiles shall come in, here is universal salvation of all.

So by John Baptists minisitry, all and every one of his hearers must bee converted, why? As Arminians expound many that Christ died for, Matth. 20. 28. To bee all and every man without exception. 1 Tim. 2. 6. Heb. 2. 9. 1 Joh. 2. 1. so they are debtors to us for the same liberty, Mal. 4. He shall turne the hearts of the fathers to the children, Luke 1. 16. Many of the children of Israel shall bee turne to the Lord their God: these wee must expound by the Arminian Grammar of the conversion of all and every one, that heard John preach contrary to Luke 7. 29. 30. for Pharisees and Lawyers were not converted. Yea, it is said Isai. 40. Every valley shall bee exalted, and every mountaine shall bee made low, and the crooked shall bee made straight, and the rough places plain, and the glory of the Lord shall bee revealed, and all flesh shall see it together. Matth. 3. expounddeth it of the preaching of repentance, and the coming of the kingdom of God, by the ministrie of John: so doth Mark 2. 3. and John 1. 23. And the filling of valleyes, and making straight crooked things; is sure the humbling of the proud, and the exalting of the humble, and the conversion of the disobedient: But who can say that all and every mountaine was made low? and by Johns ministrie, or Christ either: Was the Gos- pel preached to all and every man? or the heart of every sone, converted to the father, or did all flesh see, or enjoy the sal- vation of God? Then they must flee to our exposition: yea,
the seeing of the salvation of God is no less the saving of all, which Arminians cannot say. Mr. Den faith, That the seeing of God, is in that when they know God, they glorified him not as God, Rom. i. 21. And they liked not to retain God in their knowledge, as that is, they have both seen and hated both me and my Father, and Mar. 13. 13. And seeing they see not, but (faith he) it is not to bee understood of saving knowledge.

Answ. i. This is contrary to the scope of the Prophet Isaiah and of the Evangelists, who aime at holding forth the fruits of the Gospel in John Baptist his Ministry, which was the conversion of soules, as Malachy faith, and the bringing down the proud and in turning many of the children of Israel to the Lord their God; and in going before Christ in the Spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wise: and the just, and to make ready a people prepared for the Lord, Luke i. 16, 17. Which is a clear Exposition of laying every proud Mountain levell to Christ, and of fitting soules for the Messiah. Which no man can say, by teaching such a knowledge of Christ, as Idolatrous Heathen had of God as Creator, or blinde and obstinate Pharisees had of Christ and his Father, whom they both saw and hated, Job 15. Rom. 21. That seeing of the salvation of God, is neither conversion, nor preparation of a people for Christ. 2. The phrase of seeing God, and the salvation of God, being set downe as a powerfull fruit of the Gospel, hath never in Scripture follow a meaning as is not wanting to natural men, and Atheists, and Pharisees: But is meant of an effectuall knowledge of God, and the injoying of God, as Job 19. 25. I shall see God. Psal. 106. 5. That I may see, that is injoy, the good of thy chosen, Hia. 33. 17. Thine eyes shall see the King in his beauty. Hia. 52. 10. The ends of the earth shall see the salvation of our God. Matth. 5. 8. Blessed are the pure in heart, for they shall see God. Joh. 3. 3. Except a man be born againe, he cannot see the Kingdom of God. Acts 22. 14. Then Ananias said to Saul the God of our Fathers hath chosen thee, that thou shouldest know his will, and see that just one Heb. 12. 14. Follow holinesse, without which no man shall see the Lord. But if Mr. Den and others will contend that this seeing of the salvation of God, is the revelation of the literall knowledge of Christ.
Christ, that saving thing which is bestowed on the Nations by the Ministry of John, and the coming of the Messiah, they must with us confess a large Synecdoche and figure in this, when it is said, All flesh shall see the salvation of God, because there are thousands that live and die in the region and shadow of death, to whom the least taste of literal knowledge of Christ, or of his Name never came. Psal. 29.9. In his Temple shall every one speak of his glory, not every one, but converts only can utter the glory of God layingly, in the Temple of the Lord, otherwise many speak and doe in his Temple, to his dishonour, Jer. 7. 4, 10, 11. Ezec. 23. 38, 39. Acts 2. 4. They were all filled with the Holy Ghost. 17. And it shall come to passe in the last days (faith GOD) I will pour out my Spirit upon all flesh. Now it is clear, This is a prophecying of all flesh within the Church: Your sons and your daughters shall prophesie, your young men shall dream dreams, &c. Now all flesh did never prophecy, nor was the Holy Ghost on Ananias and Saphira. Rom. 4. Abraham is called the father of us all, A spirituall father by faith, he is to those that are of the faith of Abraham: Now Arminians will not suffer us to expound us all in the matter of Redemption of us all, the elect of God, and believers; but of all and every one within the visible Church, Joh. 1. 16. And of his fulnesse have all we received, and grace for grace. There is as good ground for saving grace given to all in Christ, as for Universal Redemption, except the words be restriceted. For Arminians have ground from the words to alledge, All we among whom Christ dwelt have received grace, all we who saw his glory, as the only begotten Son of God, v. 14, which sight is the sight of saving faith, not given to all and every Son of Adam. 14. And he dwelt personally in the flesh and nature of all Adams Sons. So is it said, 1 Cor. 12. 13. For by one Spirit we are all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink unto one Spirit in one Spirit. How can Arminians decourt from a spirituall communion, in both Sacraments; all Jews and Gentiles in the visible body of Christ, except they restrict all things, as we doe? And 2 Cor. 3. 18. But we all with open face, beholding as in a glasse the glory of the Lord, are changed into the same image from glory to glory, even as
by the Spirit of the Lord. Now Paul speaketh of all under the Gospel, and under the glorious ministration of the Spirit, opposite to the condition of the children of Israel, who were under the Law, which was the ministration of death, v. 6, 7, 8. Whose minds are blinded, through the veil that was, and yet is over the hearts of that stiffnecked people in reading of the Old Testament, whereas this veil is taken away in Christ, and wee all under the Gospel have the Spirit and are free, and see the glory of the Lord, and are changed into the same glory, being in the Suburbs of Heaven; all of us having our faces shining with the rayes and beames of the glory of the Gospel, in the face of God, in a more glorious manner then the face of Moses did shine when he came downe from the Mount, with a glory that was to be done away, whereas this is eternall, v. 9, 10, 11, 12. compared with v. 17, 18. Now let Arminians speak, if they thinke all, and every one that heareth the Gospel are partakers of this vision of God in the Kingdom of Grace? And Ephes 4. Christ ascending on high gifted his Church with a Miniftery, v. 13. Till we all come in the unitie of the faith, and of the knowledge of the Son of God into a perfect man, unto the measure of the stature of the fulnes of Christ. When we to decline the absolute universality of the redemption of all and every one, doe fay, We all, and he tasted death for all men, and Christ gave himselfe a ransom for all. All must be restricted according to the Scope, the antecedent and consequent of the Text, we cannot be heard: Mafter Moore fait, we make the Holy Ghost to speake untruth, because we expound, all men, to be few men, yet must they either use the same restriction, and acknowledge an universality of converted and saved men, and so expound, All, to be few, as we doe, or they can no more decline the universall salvation of all, and every one, then we can decline the Catholike redemption of all, and every one. So they must fay, that the number of the perfected Saints, that attaine to the fulnesse of grace and glory, and to a perfect man in Christ, is equall to that visible body, the Church, gifted with Apostles, Evangelfists, Prophets, and Pastors, and Teachers. For all the like places Arminians expound of the body, of the whole body of the visible Church, externally called; now this is most absurd, that all and every one should bee saved, to whom
Apostles, and Pastors were sent to preach the Gospel; then need force. All must be rescribed to the chosen flocke only. So Luke 16. 16. The kingdom of God is preached, καὶ πᾶς εἷς ἄνθρωπος δικαιωθεὶς, and every man predesteth violently to it. The meaning is not, as Master Denne faith, that every one is prested by command, and Gospel-exhortation to repent. For 1. from John Baptist's time, all and every one heareth not the Gospel, Matth. 10. 5. (2) Matth. 11. ver. 12. is clearly expounded by an Active verbe, these that take heaven violently, ἀναστασιν ἀνάλυσις, take it by force; but doe all, and every Sonne of Adam, take heaven by force? No, then there must be an All, and a Catholique company of converted and saved persons, by this conceit. And 1 Thess. 5. 5. Ye are all τέκνα τοῦ θεοῦ, the children of light, and the children of the day; we are not of the night, nor of the darknesse; these All that are called the children of the day, are opposed in the foregoing Verfes, to the children of darknesse, on whom the last day commeth suddenly, as child-birth paines on a woman. 2. All these are the children of light, who are exhorteth to be sober, not to sleep, Verf. 6. 7. 8. And whom God hath not appointed for wrath, but for salvation, by the means of our Lord Jesus. But these bee all the visible Church of Theffalonica. Ergo, there were no children of darknesse among them, which is absurd; and will be denied by Arminians. When Christ speaketh to the multitude, he faith, Matth. 25. 8. All yee are brethren: they must be brethren, by the new birth. Verf. 8. Call no man your Father on earth, &c. Philip. 1. 7 Yee are all partakers of my grace. Now he speaketh of these in whom Christ had begunne the good worke, and would perfect it into the day of Christ, Verf. 6. Such the Arminians doe say, were all the visible Saints at Philippi. Then by this, all and every one of them were converted, 1 Cor. 11. 4. The head was δικαιωθεὶς, of every man is Christ, of every man without exception? No, these of whom Christ is head, these are his body, the Church, that have life from him, and are knit to him by the Spirit, and among themselves by spiritual ligatures, Ephes. 1. 22. 23. and Christ's fulnesse, Ephes. 4. 16. Col. 1. 18. Gen. 21. 6. All that beares shall laugh with me; Sarah meaneth the laughter of faith; then must all that heare of Sarahs bearing of Isaac, in her old age, beleive in Christ, as Sarah did? Psalm 65. 2. O them
then universal attonement.

...that hearest prayer, unto thee shall all flesh come; a figure there must be in the word flesh; and if there be no figure in the particle, then must all flesh, and all Adams Sonses put up prayers to God, contrary to experience, and to Scripture, Psalm. 14. 4. Psal. 53. 4. Jer. 10. 25. So Psal. 72. 12. All Nations, ... shall serve him, its meant of Christ, and

in the letter cannot be true, if many refuse him to be their King, Psalm. 2. 9. 2. 3. Luk. 19. 14. Psal. 110. 1. So is it said, Psal. 22. 27. All the ends of the world shall remember, and turne to the Lord: and all the kindreds of the Nations shall worship before thee. Now that he meaneth of spirituall turning to God, and of Repentance is cleare. Ver. 18. For the Kingdome is the Lords, and he is the Governour among the Nations. Ver. 13. A seed shall serve him, it shall be counted to the Lord for a Generation. Except there be a restriuction of this (All) how will Arminians eschew this, that all, and every man of the heathen, shall repent, and be a holy seed, devoted to the Lord, as his Righteous ones? For sure the same expression of all Nations, Efai 40. 16. are taken for all and every one of mankind. Psalm. 66. 9. All Nations, whom thou hast made, shall come and worship before thee, O Lord, and shall glorifie thy name. Efai. 66. 23. And it shall come to passe, that from one new Moone to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord. Let Arminians speake, if all flesh, that commeth before God, from Sabbath to Sabbath, under the New Testament to worship, be as large and comprehensive as the same expression, Efai 40. 6. All flesh is grasse. Sure the latter comprehendeth all Adams Sonses, without exception, even including infants; the former cannot beare so wide a sense. So Gen. 12. 3. In thee shall all the Families of the earth be blessed. Gen. 22. 18. If the meaning be that, without any figure or exception, all and every family be blessed in Christ, then shall I inferre that, all the families of the earth, without exception, are justified by faith in Christ, Gal. 3. 10, 11, 12, 13, 14. And that the Nations of the earth, without exception, are heires of the promise, have right to strong consolation, are fled for refuge to lay hold on the hope laid before them, and have anchored their hope up within the veile, whither the fore-runner Christ hast entred; for
for of these Nations the Apostle expoundeth the promise, Hebr. 6. 13, 14, 15, 16, 17, 18, 19, 20. So Esai 27. 6. Israel shall blossom and bud, and fill the face of the world with fruit; then shall there bee none on earth, but the blossoming Israel of God? Rom. 11. 26. And so all Israel shall be saved, as it is written, there shall come out of Sion a deliverer, &c. These that Paul calleth all Israel, Esai 69. 20, 21. calleth Jacob and the seed, and the seeds seed. Esai 59. 19. So shall they fear the name of the Lord from the West, and his glory from the rising of the Sunne. Mal. 1. 11. For from the rising of the Sunne, even to the going downe of the same, my name shall be great among the Gentiles, and in every place, incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, faith the Lord of Hosts; If from the东 to the West, and in all places of the Gentiles, men fear the name of the Lord; then sure, the whole inhabitants of the earth, between the rising of the Sunne to the going downe of the same, must bee converted to Christ, and offer prayers, prayles, spiritual service to Christ, except some restricton be made, the most part from the East to the West are enemies to the Gospel; And how would Arminians triumph, if so much were said for univerfall Redemption, as here is said for univerfall Regeneration and Conversion of all, except we say there must be a figure; a Senechdoche, of All, for many? Or Christ's all, and univerfalitie of conver ted ones must bee here meant? Joh. 1. 9. That was the true light that inlighteneth every one that commeth into the world. What? Even infants who come into the world? and all, and every one of Adams Sonnes; it cannot bee true, in any senfe; except it be meant of the light of the Gospel, that yet never came to the halfe part of the world; For Ver. 10. The world knew him not, and Ver. 6. There was a man sent from God, whose name was John, ver. 7. the same came for a witnesse, to beare witnesse of the light, that all men through him might beleue. Can any divinity teach that God intended, that all and every mortall man should beleue by him, that is, by the Ministrity of John; the morning starre which was to fall, and disappeare, and shine no more at the rising of Christ, the Sunne of righteousness? 1 Joh. 2. 27. Ye need not that any teach you, but the anointing that yee have received teachehth you all things. Why
Why should then fewer have the Spirit of holy unction in them, then the world for whom Christ is a propitiation, and all the visible Saints that John writeth unto? I John 1, 2. & 2. I. 2. & All ordinarily 4. 9. God sent his only begotten Sonne to the world, that it is put for name through him might live; nor need we flee to that exposition in Scripture dyed for all, that is, all ranks of men. For All, is put in Scripture ordinarily for many; as Deut. 1. 21. Psal. 71. 18. Ier. 15. 10. and 19. 9. and 20. 7. and 23. 30. and 49. 7. Ezech. 16. 27. Exod. 3. 10. Col. 1. 28. Isai. 61. 9. Gen. 41. 7. Mark 14. 4. Joh. 3. 26. Acts 17. 31. and 10. 8. Mark. 1. 37. 2 Cor. 7. 2. Luke 24. 47. and 4. 15. Isai 2. 2. 3. Otherwife I could say Christ died for no man, because the Scripture ascribeth an universality to the wicked, Jer. 6. 28. c. 9. 2. Mic. 1. 7. 1 John 2. 15. 16. and 1 John 5. 19.

And surely that election and redemption, move both in the same sphere, and orbe of the free love of God, is cleare to me; from that place Joh. 3. 16. on which Arminians confide much, for Gods love to save mankinde, by the death of Christ is the very love of election to glory, of such certaine persons, as the Lord therefore gives grace to beleive; because they are ordained to life eternall: so that the 60: as many, and the number of beleivers, and of the chosen to life are equal. Acts 13. 48. 1 John. 10. 26. Rom. 8. 29. 30.

1. That love cannot bee a generall, confused, antecedent, conditionall love, offered to all the world, on condition they beleive; for that the Scripture freeth thousands of the sinne of unbelieve of that love, if Christ come not to them, and speake not, Joh. 15. 22. and Paul faith Rom. 1. 14. How shall they beleive in him, of whom they have not heard? Now the loved world, Joh. 3. 16. is obliged to beleive.

2. That love that is the cause of Christ’s death, is Joh. 15. 13. the greatest love that is; it is sucha giving love, whereby The place Christ gives his Sonne, that with him hee cannot but give his Iohn 3. 16. Holy Spirit, faith and salvation, yea, and all things, Rom. 8. 32. discusst, that love is a particular love proper to the elect known and beleived love of God in sending his Son to die for us is proper to the beleiever, I Joh. 4. 16. 9. 10. We have known G g g and
and beleevd the love God hath to us, God is love, and he that
dwelletb in love, ( its a noble Princely pallegg to lodge in) dwell-
leth in God, and God in him. This cannot be saied of the love
that God beareth to the Reprobate, yea, and to the fallen An-
gels; for Arminians say that God loved them with such a love;
but that love to Devils, is now dried up long agoe, and so that
to Pharaoh, Judas, Cain, now in hell, but this love is gone; so
dream they, that love in God is like summer brooks that go dry in
time of drought; but the truth is, Gods generall love to Armini-
ans, is a faint desire, and a with that all and every one, men and
Angels be saved, and a bestowing on them means, 1. Which the
Lord knowes shall plunge them deeper in hell, and make their
everlafting chains heavier and more fiery; better he love them
not. 2. Such means as can be demonstrated free will with-
out God, or any determination or bowing to one hand, rather
then to another, can, and may absolutely master and over-master
equally to conversion, or obstinacy, or to finall rebellion, to sal-
vation, or damnation, to make themselves free Princes and
Lords of the book of life, and the writing pen of eternall Ele-
ction, and Artifts, causes, and masters of the decrees of Ele-
ction, or Reprobation. For, 1. Let God doe what he can,
or omnipotency, or sweetnesse of free grace, all that is possible,
free will hath the free and absolute calting of the ballance to
will, receive Christ, open to the King of glory, and be conver-
ted, or to the contrary. 2. In Election and Reprobation from
eternity, ( as Arminians in their last Apology goe no higher then
time, capra est in tempore electio, contra quam creditum est,
&c.) God doth no more in his generall decree for chusing of
Jacob or Peter, then of Pharaoh, Esau or Judas; but chuseth
all indefinitely who shall beleive. But for the Assumption that
Peter, John, Pharaoh, Judas, Esau, beleive, or not beleive, the
eternall decree of God does nothing, his means, Gospel, his in-
ward grace ( such grace as they can grant ) doe no more, nor
can doe any more to determine the will to either side, to be-
leaving, or not beleaving; then he can work contradictions,
or make free will, and free obedience to be no free will, and
no obedience, for its repugnant (fay they) to the nature of free-
will that it should be determined by God; And obedience,
such as is required of us now who are under commandements,
threatnings, promises, were no obedience at all, for if the Lord
should
Should determine the will (say they) and therefore Gods last decree of chusing those to life, whom he foresees shall expire in faith, and persevere to the end, and of rejecting such, as he foresees shall goe on, in small obstinacy against the Gospel, is not any Scripturall decree of Election or Reprobation, nor hath God any liberty in this, to chuse this man, not this man, but all men chuse God, and are foreseen finally to beleeve, or not beleeve, before, and without any free decree of God; so that the number of chosen Angels or men is in the power of the creatures free will; not in the liberty of the former of all things; so as we chuse God, but God chuseth not us. But 2. So none are within the compasse of Election or Reprobation, but such as hear the Gospel; and so all the Heathen are saved or damned by chance, or without any will or decree of God, or they must be neither capable of salvation, nor damnation, contrary to Scripture and experience, for terrible judgements temporall, and great externall favours befall Indians, Americans, and such as never heard of Chrift, and not without the counfell of Gods will, if there be a providence that rules the world. 2. God doth nothing in the Election of Peter, more then of Judas; nor can grace and mercy have place in the chusing of the one, rather then the other; but as free will is foreseen to play the game ill, or well, so goe the eternall decrees of Election and Reprobation, and there can be no such thing as that grace and the free pleasure of God, who hath mercy on whom he will, or because he will, and hardens whom he will, can have any place here.

4. The Scripture no where speakes of any love of God in Christ to man, but such as is efficacious in saving; any other love is lip-love, not reall; and so to alledge this one place, without authoritie of the Word, is petitio principii, a begging of the question; for the love Ezek. 16.8. Called the time of loves, was such as saved, all that were to be saved, amongst the people of God; and cannot be understood of such a love as God did bear to the Heathen, and the Cannanits, for it seperates them from all the world: so Deut. 7. 7. Psal. 146. 19. 20. Isai. 51. 1, 2, 3. Isai. 52. 3, 4. Psal. 132. 1. Psal. 135. 4. Zech. 3. 2. 1 King. 11. 13. 2 Chron. 6. 6. Isai. 41. 8, 9. Deut. 14. 2. Isai. 43. 20. Dan. 11. 15. 1 Chron. 16. 13. Ezek. 20. 5. Act. 13. 17. Yee shall not finde that the love of God in Christ can confit.
with Reprobation, or Damnation, in all the Scripture; but by the contrary, it is a love that Christ hath to his wife, in giving himselfe for her; sanctifying, washing and presenting her, without spot or wrinkle before God, and a husband-love, Ephes. 5. 25, 26. a love saving, by the washing of Regeneration, and renewing of the Holy Ghost Titus 3. 4, 5, 6. a great love, quickening us together with Christ, saving us by grace, raising us up, and making us fit together with Jesus Christ, in heavenly places. Ephes. 2. 4, 5. a love causing washing of us, and advancing us to see Kings and Priests to God, Rev. 1. 5, 6. a love to Paul in particular, and working life in Paul, Gal. 2. 20. I live no more, but Christ liveth in me, and the life which I now live in the flesh; I live by the faith of the Sonne of God, who loved me, and gave himselfe for me. It is the love of God our Father, who hath loved us, and hath given us everlasting consolation, and good hope through grace. 2 Thes. 2. 16. an everlasting love. Jer. 31. 3. a love before the foundation of the world, Ephes. 1. 3, 4, before we doe good or evil, Rom. 9. 11. Not a love that fals to nothing; by a consequent act of hatred, nor a love to which the hatred of reprobation may succeed every hour, and out of which wee may bee decourted; a love that puts the honour of sones on us, 1 Ioh. 3. 1. It is a saving and a pitying love Isa. 63. 9. a love which the Lord resteth in, Zeph. 3. 17. a love continuing to the end, Ioh. 1. 3. 1. a love that makes us more then conquerors. Rom. 8. 37. It is a separating love that differenceth the loved of God, from all others, Psal. 87. 2. Psal. 1. 6, 8. otherwise all the world, should in regard of this generall, and antecedent, and conditionall love of God, bee so the beloved of God; as Christ in the song of Solomon, esteemeth the Spoufe his love, his wellbeloved: Its a love better then life, Psal. 63. 3. and the dowrie Christ bestoweth on his Spoufe, Hos. 2. 19. now the Scripture nowhere speaketh of that conditionall love, which the Lord beareth to Heathens, Reprobates, and to all Men and Angels.

5. Such as the Lord doth loved, as hee hath redeemed them from perishing, he hath redeemed them from sinne and Gentilisme; to wit, from this present evil world, Gal. 1. 4. yea, the blood of the Lambe, unsported, and undefiled, hath bought them from their vaine conversation, received by tradition, from their fathers, 1 Pet. 1. 18. yea, from fornication, that they should
The love of God in Christ peculiar to the elect.

20. yea, Christ bare their sinnes in his owne body on the tree; that they should live to righteousness. Now all and every one of mankinde, Heathen and Turks, are not thus bought with a price, and delivered from idolatry, blasphemy, killing of children to their god, from the world of Gentilisme. 1. They live in these sinnes, as serving God in them; the Gospel never forbade them any such sinnes, in regard they never heard the Gospel. 2. They cannot sinne on a new score, or a new reckning; these being to them, no sinnes against the Gospel; but against the law written in their heart. 3. There is a price then given: for all the reprobate vice reproborum, it is as good as they had payed the price to redeeme them from sinne, and unbelief; yea, from finall impenitencie against the Gospel. If this bee a sinne, as it is the sinne of sinnes, Christ must beeare it on the tree; 1 Pet. i. 24. The lambe of God must take it away, Joh. i. 29. Except it were possible finall unbelief were pardonable without shedding of blood. Heb. 10. Now here the ranfome payed, but the captive is never delivered, for the reprobate die in their sinnes Joh. 8. 21. There bee some say, there is a ranfome given for these Gospel-sinnes of the reprobate, conditionally, so they beleue.

Answ. That is, they are freed from finall impenitencie, so they bee freed from finall impenitencie: is this a wise bar-
gain? 2. Where is there in all the Word, a warrant that Christ layd downe his life for his sheep conditionally; so he foresaw they would be his sheep; so they would beleve and repent? Now this hee could not doe: for Christ out of deliberation, and his Fathers eternall counsell, absolutely, gratis, freely died for these; he died not for those, that he foresaw would never fulfill the condition, nunquam posta conditio, nunquam penitus conditionatum.

6. Christ bought by his blood of the eternall Covenant, all the Jewels of the Covenant, all things that belong to life and godlinessse, and all spirituall blessings, 2 Pet. i. 3. Ephef. i. 3. A new heart and a new Spirit, Ezek. 36. 26. Jer. 31. 33,34, 35, 36. Ezek. 11, 19, 20. He bought all that God giveth to us, then he must have purchased faith, Phil. i. 29. 10. 6. 29, and if he was made a Prince to give repentance and remission, then to give faith, for it is a grace above nature, and out of this fountain.
fountain, we have grace for grace, John 1.14. Now this is not given to all men.

7. All these graces are particular, 1. Election to glory is particular, Few are chosen, Matthew 22.14. John 10.26. 29. Ephesians 1.4. Romans 9.11. The promise is particular to the sons of the promise, Romans 9.8, 9. made to Christ, and his seed only, Galatians 3.16, 17, 18. Galatians 4.22, 23, &c. the calling particular, Isaiah 55.1, 2. Matthew 11.27, 28. Acts 2.39. the Covenant particular, and takes in only the House of Judah, the elect and such as cannot fall away, Jeremiah 31.34, 35, &c. and 32.39, 40. Isaiah 54.10 and 59.19, 20. The certainty of the Covenant, Christ, Hebrews 7.22. promised to be King over the House of David, over his people only; the intention of God particular to a foreknown people only, Romans 11.1. The circumference and extent of Grace then cannot be so wide, as to take in all, nor can Redemption be universal, because conditionall. For 1. Arminians make Election conditionall, but they deny it in words to be universal; further glorification is conditionall, justification conditionall, upon condition of Faith, but because the condition never is, all men have not faith; therefore glorification and justification is particular, and redemption on the same ground must be particular; none are actually redeemed but the believers, so as glorification actual (the decree of glorifying is another thing, and absolute) and Election to glory are commensurable, the one not larger than the other, Romans 8.29, 30. how can Redemption, which is a mid-linke between both, be of a wider Sphere to take in all? for 1 Thessalonians 5.9. Gods counsell let us on Christ as Redeemer, and gives us to Christ.

8. These two (Christ redeemeth all) and (Christ intendeth to redeem all) are most different: Now Gods intention to redeem all if they beleive, suspendeth either redemption, or the intention of God to redeem: If the former be said, redemption of all, is no Redemption, except all beleive, but all doe not beleive: If the latter, God must wave and hang by his intention in millions of soules, and cannot fixe his foot to be peremptory in his intentions except they beleive, and he seeth they shall never beleive; for he knoweth what is in man, and beholdeth the thoughts of a far off.

Yea, as I said elsewhere, if we speak properly in reference to God
God, the very promises of the Gospel are not conditionall; because both the condition, and the thing that falls under the condition, depend on his owne absolute will, and free gift; if a father promise to his child an inheritance upon condition the child pay him ten thousand crowns, and the Father only doth give, and can give the child these ten thousand crownes; we cannot say, this is a bargain between the father and the son, that leans upon conditions, especially if we suppose, as the cafe is between God and the creature, that this father can and doth indeclinably determine the will of his son to consent, and to give back againe to his father this sum of money, and to consent to the bargain; there is here no condition relating to the father, but he does all freely. Believing is a condition, and life eternall is conditionarum, a thing that falleth under promise, but both depend upon the absolute, free and irrefiffible will of the Lord; as there is no condition here properly so called, either laid upon the will, or limiting the external action of God.

9. Hence the promises of the Gospel are indefinite, not universal, and in the Lords purpose and intention made with the Elect onely, not with the Reprobate at all, for when God faith, if Judas, Cain, Pharaoh, believe they shall be saved, the Lords purpose being to deny to them the grace of believing, without which it is unpossible they can beleve, the promise in Gods purpose is not made with them: He that so willeth what he promiseth upon a condition, which he that so willeth, only can doe and work, and yet will not do or work the condition, he doth indeed not will to the party, what is so promised, if John send Peter to work in his garden upon condition, that if he worke, he shall give him a talent a day, and in the mean while John onely can give to Peter strength of legs, and armes, and body to work, can determine his consent to the work, and yet refuse to give strength, and to win his consent to the work; Sure he never willed either to give him a talent for his work, nor intended hee should work at all. Hence I argue, it is against the wise-dome of God to intend and will that the Reprobate be redeemed, pardoned, saved, upon a condition, which he himself only can work by his grace, and absolutely and irrefiffibly will not work. Now in Scripture such a thing is argued not to bee done, because the Scripture must be fulfilled; and the decree of God and his will fulfilled, as Christ's bones upon this ground, could.
The revealed will of God calls volun-
tas signis, is not simply God's will, but onely so called by a figure.

The Law of God in Christ peculiar to the Elect.

could not be broken, and such a thing is done that the Scripture, and so the will and decree of God might be fulfilled, so that which is never done, is simply God's will it shall never be done; that which is done is simply God's will it must be; I mean either his permissive or approving will; and the will of God revealing, what is the duty of Reprobates though it never be done, argues it was not simply the will of God; hence that voluntas signi, in which God reveals what is our duty, and what we ought to doe; not what is his decree, or what he either will, or ought to doe, is not Gods will properly, but by a figure only, for commands, and promises, and threatenings revealed, argue not the will and purpose, decree or intention of God, which are properly his will.

10. It is against the wisdome of God to intend the actual Redemption and salvation of all, and every one, and not to will, nor work such conditions, which onely he himself can work, and are in his power only, and without the which the creature cannot be redeemed and saved, but he neither will, nor doth work faith in all; then he never intended the actual redemption and salvation of all and every one.

Hence what ever wanton and lascivious reason can object against absolute Reprobation, the absolute Redemption of some few, a particular attenement of some few, equally lighteth with the opinion of adversaries, as against ours, they say;

1. God intends the eternall destruction of the innocent sin-
lefe and greatest part of mankind.

2. Mercie, bowels of compassion, by your particular, absolute Redemption is extended to few; and all the rest of the lost world, left to sincke eternally, notwithstanding the infinite and bound-
lefe love and man-kindnesse of God. Its answered, these fall with equal strength of wanton reason, upon conditionall and universall Redemption, or Gods conditionall and universall will to save all, and every one; for say that a father did fore-
see, if he beget twenty sones, that eighteen of them shall be cast in a river of fire, to be burnt quick, where they shall bee tor-
mented ten thousand yeares, ever dying, and not able to finde death, to end their miseries, and that they may be Kings in great riches and honour, upon a condition of such and such a carriage of them in their education, and young yeares, which this father can easily worke with one word; yet hee willingly begets
begets these children, hee can worke such a condition in them, as they may all be kings, yet deliberately this he will not doe, but acts so upon the will of these children, as he knowes indeclivably the greatest part of them all shall be tormented for ten thousand yeares in this extreme fire. Who can say, 1. that this father, quantum in se, as farre as he can, hath redeemed all, and every one of his children from ten thousand yeares paine? Who can say, this father intended and willed the life and honour of these eighteen children, when as hee might with no paine to himselfe, most easily have wrought the condition in them, which he wrought in others, and would not? Hence, if there must bee a mystery in the Gospel, and the Lords waies and thoughts must be above ours, as farre as the heaven is above the earth, if the Lord did foresee the greatest part of mankind, and many legions of Angels should be cast in chaines of darkness, and in a lake of fire and brimstone for ever and ever. 1. Vaine reason would say, why did hee create them? if hee fore-saw their misery would bee so deplorable; and how can he earnestly and ardently, with prayers, obestations, wishes, threatenings, precepts, promises, desire their eternall salvation? 2. If he could have hindered them to sinne (as no question he could) without hurting Adams freewill, and without strangling the nature of free obedience, in reference to threatning of ill, and promising of good, and life, as wee see all Angels, being equally under one law, he kept some from sinne, of free grace, and permitted others to fall in eternall misery; if he could have hindered them to sinne, how created he them, and gave them a law, which he saw, they would violate, and make themselves eternally miserable? 3. When the same Gospel was preached to some, yea, and to a huge multitude within the visible Church, if the Lord willed all and every one to be saved, and gave his Sonne to redeeme all and every one; was there not an eternall and absolute will most unlike and disporous to some, beside others, when as he tooke a way of working with the Gospel, preached on some, which hee saw would eternally, indeclivably, and inevitably save them, and a contrary way of working with others, which hee fore-saw would be fruitlesse, ineffectuall, and null, and tend to their fadders condemnation; now can he will both the redemption and salvation of these that he moveth ineffectually to obey, and
also efficaciously to obey? Corvinus faith in this, He willeth all, ex æquo, equally to be saved, in regard of his affection, and will to all; but he willeth not all equally to be saved, ex parte boni volitii, in regard of the thing willed; for he willeth the Gospel to be preached to some, and of these that heare the Gospel he gives more grace; yea more grace actu secundo, efficaciously effectuall, and denieth both to other Nations and people, and with this distinction, he willeth, and willeth not; equally, ex æquo, the salvation of all. But this is Petito principii, the disparitie of favours bestowed on persons and Nations, doe argue in Scripture, disparitie of good-wills in the Lord; as because God lent his Law and Testimonies to Israel and Jaakov, and dealt not so with every nation, Psal. 147. 19, 20. Every Page almost in the old Testament, and the Lords Spirit, and all Divines argue, that the Lord chose Israel, and loved them and saved them, and with a higher and more peculiar love, as his chosen people, then he loved all the Nations, Deut. 7. 7. Psal. 132. 12. 13. 14. Psal. 135. 3, 4. Because he bestowed on them the means of salvation; his Law and his Testimonies which he denied to the Nations, then the Nations were not his beloved and chosen ones.

10. That will of God, called voluntas signi, the revealed will of God, that precepts, promises, and threatenings hold forth, do not expresse to us the decree, intention and purpose of God, that he willeth the thing commanded to be, but onely that he approves of the thing commanded, as just and good, whether it be, or be not, what ever the event bee: then Gods revealed will is no more formally, but his approbation of the morall goodness and obedience, of elect and reprobate, whether they obey, or not.

11. These that Christ offered his body for, as a Priest, for these as a Priest he intercedes and prays; for these two cannot be separated; but he prays not for all, not for the world, Job. 17. 9. I pray for them, I pray not for the world.

12. These for whom Christ is a Priest to offer his body, for them, he is a King to make them Kings, and to save them, and a Prophet to teach them; but he is not King and Prophet to any but to his people, kingdom, conquest, discipes, feed, children, subjects.

13. These that Christ dyed for cannot be condemned, Rom. 8. 33.
8. 33, 34. but are chosen, and cannot be impeached; but the reprobate can be condemned and impeached.

14. Those whom God wills to save, and whom he redeemed, to these he willed the means of salvation; but he wills not the means, not that the Gospel be preached to the Gentiles, Math. 10. 5. Nor to Asia, nor Bithynia, Acts 16. 6, 7.

15. All that Christ dyed for, are justified and reconciled by his death, and shall much more be saved by his life, Rom. 5. 9. 1 John 1. 7. And God requireth not one debt twice; if Christ sustained the person of all the elect, as he dyed for his friends, 1 John 15. 13. For his sheep, 1 John 10. 11. For his Church, Ephes. 5. 25. For many, Matt. 20. 28. For his enemies, Rom. 5. 10. For the ungodly, and unjust; 1 Pet. 3. 18. For his brethren, Hebr. 2. 1 John 3. 16. and not for their good only, so as they might all and every one have perished eternally, that Christ dyed for; then cannot they dye eternally, for then Christ should first have payed their debt, and they must pay for that debt over againe, eternally in hell; then might Christ be a Redeemer, a King, a Priest, a Husband, a Saviour, and head, and have no ransomed ones, no subjects, no Israel that he intercedes for, and offers his soule, no Spoule, no saved people, no members, no Church.

Artic. 4. Places of Scripture seeming to favour universal atonement, vindicated.

For the fourth particular, and the clearing of places alleged:
We are 1. to consider if the place John 3. 16. prove any thing against us. 2. If all men, and all the world that are said to be redeemed, be concludent against us. 3. There be some particular places to be considered.

1. The word κόσμος, World, must bee a figurative speach, the whole for the part, otherwise in its latitude it comprehends the Angels, Acts 17. 24. Rom. 3. 6. 1 Cor. 6. 2. Rom. 1. 20. 1 John 17. 5. Now its certaine, God hath not so loved, Angels, good and bad, that he hath given his onely begotten Sonne for them, Hebr. 2. 16. therefore it must sometime signifie, a great part of the world; as John 12. 19. The world goes after him. 1 John 5. 19. The whole world lyes in evil; The Adversary yeldeth, that the (world) here, is not all, and every one of mankind, without exception. I deny not but it signifies so, Rom. (h b b 2)
3. 13. That all the world may become guilty before God. But the Arminians take on them a hard task, dura proviciam; to prove that it is so taken here. For 1. the word ἔργα, God so loved the world, is the highest love that ever was, above Gods love to the Angels, Heb. 2. 16. So God must carry the most superlative love; that is, then which there is none greater, John 15. 13. Such a love as is manifested to us, to the beloved John the Apostle, and all the Saints, i Joh. 4. 9. to Cain, Judas, and all the heathen; and God love giving his Sonne, difference men from Angels, but not one man from another; the contrary of which Paul faith, Gal. 2. 20 and must Paul say no more? Who loved me, and gave himselfe for me, then Judas, Pharaoh, all the loft heathen, who never heard of Christ; can, and may say? beleive it who will, it sounds not like Christs love.

2. They have two sorts of love in Christs dying for men, to make out two Redemptions, one general, one potential, or halfe a Redemption; where life is purchased, never applyed, standing with the eternall destruction of the greatest part of mankind; another special, in which men are Redeemed from sinne, preached to few, applyed to farre fewer.

3. Two Reconciliations; two non-imputations of sinne; one 2 Cor. 5. another Rom. 4. and so two justifications; one Rom 5. and two blessednesses, and two salvations, or deliveries from wrath, and the curse of the Law.

4. This giving love, with which God must give all other things, faith, the Gospel, Rom. 8. 32. must bee bestowed on heathen that never heard such a thing.

5. God by this must intend life eternall, as an end to all the heathen; Faith as a meane, which are clearely intended to this loved world; and yet God forbids Paul and his Apostles to preach the word of faith to them, Acts 16. 6. 7. Math. 10. 5. and contrives businesse so, that the hearing of the word of faith, and of this highest love, and rarest gift, and given Redeemer, shall be simply unpossible to them.

6. Therefore better by the (World) understand the elect of Jews and Gentiles, opposed every where in the New Testament, to the narrow Church of Judea; the Gospel-world, the Messiahs-world, larger then the little world of Moses; yea, all Nations, Math. 28. 19. Every creature, that is molt of all
all the *Nations*, Mark. 16. 15. *all the world*, the hearing world, almost all the Nations *Colos.* 1. 6. *sure not* every individual person; as they would have this loved world to include.

Ob. *But was that every one that believeth &c.* these words, *limit, and draw narrow the world, and so divides it in believ-ers, and not believ-ers, and by your exposition, some of the elect world believ-ers, and are saved; some believ-ers not, and perishes, which is absurd; therefore the* (world) *must bee com-prehensive of all, elect, and reprobate.*

**Ans.** 1. I shall deny that *was whosoever, is here a di-**tributive or dividing particle: If hee had said *was* or *w* *as* as Gal. 5. 4. *1 Cor.* 11. 27. There had been some colour for this; but I deny that *was* or *w* *as* all must bee restrictive here, more then. 2 *Theff.* 2. 11. 12. *God gave them over to the effi-cacie of error to believ-ee a lie, that I* *va* *rr* *es* that all thoe might bee damned, that believ-not the truth; but have pleasure in unrighteousnesse. It follows not that *va* *rr* *es* here, that all or who ever believ-not the truth; should bee fewer in number then those that are given over to the efficacie of error: yea, the number of the one and the other is equall, so *Joh.* 5. 22. *The Father judgeth no man, but hath committed all judgement to the Sonne,* verf. 23. *Iva* *va* *rr* *es* that all men should honour the Sonne, as they honour the Father who sent him. I see no ground to say, that some may honour the Father, and bee raised from the dead and quickened, as ver. 21. *who doe not honour the Sonne.* And therefore it ought not to bee translated, *God so loved the world, &c.* *That whosoever believeth should not pe-rish; but farre more agreeably to the original, God so loved the world, that every one believ-ee should not perish:* as in multitude of places it is translated, *nusquisque,* *non quicquique*; and therefore faith is not set downe here to much *ad modum conditionis,* as *ad modum medij,* as a condition, as a meanes to bring this loved world to glory: as if yee would say, hee so loveth letters, as all learned are dear to him; so God so loved his chosen world, that he gave his Sonne to die for them, (now this love is eternall) that all these believ-ing in their own time, might never bee loit, but have eternall life. Nor can *Arminians* take the word (world) for all and every one of mankinde, for they exclude all infants dying so, as uncapable of faith; and they say these words containe *Gods speciall decree of election,*

(3 3 3 3)
and reprobation; to wit, Joh. 3, 16. God decreed to save all that believe, and God decreed all that believe not should perish. Now from Election, and Reprobation, they exclude all the Heathen, and all their infants, and all infants whatsoever, and such as never heard the Gospel: so I fear they make as narrow a world here; as wee doe, let them see to it: Whereas Arminians say that the word world, never signifieth in Scripture the elect only; what then? Let mee answere. 1. Their world of elect and reprobate, excluding the best part of mankind, all infants, all that never heard the Gospel; sure is not in the Scripture, nor speaks it of such a world. 2. This is a begging of the question, for Joh. 1. 29. The world whose sins the Lamb of God takes away; the Reconciled world to whom the Lord imputes no sinne, Μη λογίζομαι αυτῶς τα σοφάγαλα, its the same word that is ascribed to Abrahams believing, Rom. 4. 3. verf. 4. And that David speaks of Psal. 32. 2. Rom. 4. 6. The imputing of righteousness, and of Faith to righteousness; that in which blessedness coming through Christ confieth, Rom. 4. 8, 9, 10, 11. This world is the onely believing elect world, the loved world Joh. 3, 16. the world saved, verf. 17. the world of which Christ is Saviour, Joh. 4. 42. the world that Christ giveth his life unto, Joh. 6. 33. and for whose life, he giveth his life, v. 55. the world of which Abraham; but much more, Christ is heire, Rom. 4. 13. The reconciled world, occasioned by the Jews falling off Christ, Rom. 11. 15. all these are the elect believing, and Redeemed world, this they can never disprove.

The other ground of our answer to all the places on the contrary, is that the word ἡ λατρεία, and ἀλληλάν; Christ died for all: doth never signifieth all and every one of mankinde, by neither Scripture, nor the doctrine of adversaries: But is as all Divines say, to be expounded according to the subject in hand, secundum materiam substantiam.

Hence our 1. Rule, All; often signifieth, the most part, Marke 1. 64. whereas they all condemned him to bee guilty of death ὅλον, the whole counsell, Matth. 26. 59. yet Joseph of Arimathea, consented nor to his death, Luke 23. 51. and the flood destroyed & saved them all Luke 17. 27. yet eight persons were saved; so all Judah, Jer. 13. 19. μέτα was carried into captivity,
captivity, ⁿ All is often the same with many, all the sheep of Kedar shall be gathered to thee, ⁿ that is many, and Gen.

41. ⁿ and all the land came to Egypt, when the matter beares a clear exception, and other Scriptures expound it; then sure Christs dying for all, must bee expounded for his giving himselfe a ransom for many. Matth. 20. 28, compared with ⁿ Tim. 2. 6. ἀναλύτρον ὑπὲρ τῶν ἀνθρώπων is here, and there λύτρον ἀυτοῦ τῶν ἀνθρώπων. So the Law faith all doe that which the most part doe; mens will doth not limit what God speaks, but let the text itselfe be diligently considered, Exod. 9. 6. All the cattle of Egypt died, that was in the field. Christ gave himselfe a ransom for all, capable of a ransom; Arminians say that the finally obdured, those that sinne against the Holy Ghost, and infants of Heathen, or any dying infants, cannot bee ransomed by Christ, Exod. 32. 26. All the sonses of Levi came to Moses; not all without exception. Many adhered to Aaron in his idolatry, v. 29. Deut. 33. 9. to Matt. 3. 5. Then went out to him Jerusalem, and all Judea, and all the countrey near to Jordan. Now this signification being applied to our use, Christ giving himselfe a ransom for all men, his dying for all, can bee no larger then the saving of all, the believing of all flesh, and the blessing of all nations in Christ; but Gen. 18. 18, all in him ⁿ ⁿ, all the nations of the earth shall be blessed Gen. 22. 18. In thy seed shall all the nations of the earth bee blessed, the whole world that faith Christ is a propitiation for, ⁿ Job. 2. 1. cannot be larger then this; now this cannot carry any tolerable sense, that all and every man of the Nations are actually blessed in Christ, more then all and every one are redeemed, reconciled, received in favour, within the Covenant of Grace: And therefore Arminians have as good reason from ⁿ ⁿ and swana, all that are said to bee ransomed, are all actuallysaved; and hell shall bee empty and to no purpose, as to contend for a universal Redemption. As a wicked pamphlet printed of late faith, all the Creation of God, Men, and Angels are redeemed, and shall at length bee saved in Christ. Now we can undeniably prove, that all and every Nation, and all and every man descended of Abraham, are not blessed in Christ. (1.) Rom.
9. 7. Because they that are the seed of Abraham, they are not all children, but in Isaac shall they seed be called. v. 8. They which are the children of the flesh, are not the children of God, but the children of the promise are counted for the seed. Now Christ hath a spirituall seed of a more narrow compass, then all the Nations of the earth. Isaiah 53. 10. He shall see his seed. Christ marrieth not with the curfed seed, and many Nations such as for many Generations never heard of Christ, are under the Law and under a curse; but the Nations are blessed, and all Nations (say they) quantum ad Deum, in Gods intention, in the Covenant of Grace that God made with all the Nations, if they would embrace and receive Christ, but that they are not actually blessed, fully redeemed, and saved in Christ is their fault.

Ans. The Scripture expounds Scripture better then Arminians, and the Apostle Hebr. 6. resolveth us that All the Nations of the earth, v. 17. are the heires of promise, those who have fled for refuge to lay hold on the hope set before them, who have anchored their soules by hope within the vail; and hath Jesu for their forerunner, v. 17, 18, 19, 20. 2. He expounds the blessing of Abraham and of his seed, not of any conditionall and far-off intention of God, but of Gods actual blessing of Abraham and his spirituall seed whom the Lord multiplied, v. 14. Nor was it ever fulfilled in all the Nations of the earth, they were never heires of the promise; our Exposition is made good, and by it the promise and oath of God fullfilled, and his Covenant accomplished; not by the Arminian gloss. 3. Paul expoundeth Abrahams seed, Gal. 3. 16. to be Christ and his seed, Rom. 11. 26. So all Israel shall be saved. This was the Israel to whom the Covenant by oath and promise was made. For the Redeemer shall come out of Zion, and shall turne away ungodlineffe from Iacob. 27. For this is my covenant unto them, when I shall take away their sins. Acts 4. 33. Great grace was on them all, yet not on Ananias and Saphira who were of that visible number, Isa. 40. 5. And the glory of the Lord shall be revealed, and all flesh shall see it, Psal. 86. 9. All Nations whom thou hast made, shall come and worship before thee, and shall glorifie thy Name, O Lord: That is expounded, Isa. 2. 1. All Nations shall bow to the mountain of the Lords house. What? All nations without exception? No, v. 2.
How to expound the all that Christ dyed for.

Many people shall say, Come yee, and let us goe to the mountain of the Lords House, Hag. 2. 7. And the desire of all Nations shall come; did all Nations quantum in se, fo farre as lay in them desire Christ? no such thing.

2. All skilled in the Mother languages, and all Divines say that the Particle All is taken pro singulis generum, vel pro generibus singularum; all and every one of kinds, and for the kinds of all, though not absolutely excluding any kind.

1. The word All is, in materia necessaria, in a necessary matter, taken for all, and every one. God made all Nations of one blood, Acts 17. 26. He knowes the hearts of all men, Acts 1. 24. Rom. 3. 12. All have sinned, Rom. 5. 12. 2 Cor. 5. 10. 1 Tim. 4. 10. Jam. 1. 5. Phil. 2. 10, 11.


3. When all is spoken of Gods works for men, or in men, especially works of meer grace opposite to mens works: All men, then is not taken in the largest sense, as M. Moor imagines: So our Text; I when I am lifted up from the earth, will draw all men to me, cannot be meant of all men without exception. 1. Because its a clear restriction of calling of multitudes, under the Messiahs Kingdome after his death, and cannot but speak against an universall drawing in the times of the Old Testament. 2. Christ draws not all to himself by the Gospel, because thousands hear not of him: not virtually, for we read of no calling or drawing of Christ, lifted up on the Cross, and crucified by the works of Nature: So God blesth all Nations, not all and every one; God saveth all Israel, and turneth away iniquity from Jacob, and forgiveth the sins of Israel; and God only saveth, and only pardoneth beleevers. But will Mr. Moor say, God saveth and pardoneth all, and every man in Israel?

Rule (3). There is hence a third Rule, that many is placed for all the elect, as Matth. 10. 28. He gave himselfe a ransom for many. Mark. 14. 14. This is my blood of the New Testament, that is shed for many, as Rom. 5. 15. Through the offence of one, many were dead, that is, all were dead: So the sheep of Christ, Job. 10. 11. The scattered sons of God, Job. 11. 52. His peo...
Rules to expound the all that Christ died for.

*ple, Matth. 1. 21. His brethren, Hebr. 2. That he died, for, must be exclusive of those that are not his sheep, not his brethren, not his people, not the Sons of God. When there is mention of a singular privilege bestowed on friends, whom Christ is to make friends, Iob. 15. 13. though it be bestowed on them in regard of their present ill deserving, when they are enemies, Rom. 5. 10. sinners, 1 Tim. 1. 15. unjust, 1 Pet. 3. 18. lost, Luke 19. 10. As the necessity of the prerogative of redemption and ransom of free grace cleareth; As, In thy seed shall all the Nations of the earth be blessed. Paul expoundeth it exclusively in thy seed only, Gal. 3. 16. So Deut. 30. 20. Thou shalt fear the Lord thy God, and serve him. Christ expoundeth it, Luke 4. 8. exclusively, Thou shalt serve only the Lord, because its the prerogative of God, to be worshipped, as its a prerogative of grace, to be the ransomed and redeemed of God, Deut. 21. 8. and 7. 8. Exod. 15. 15. Luke 1. 68. Gal. 3. 13. 1 Pet. 1. 18. Rev. 5. 9. and Rev. 14. 4. Isai. 1. 24. and 44. 23. and 35. 10. and 51. 10. Jer. 31. 11. and the manner of Christ's dying in regard of application is exclusive by confession of party, and as is clear, Luke 2. 11. and 1. 68, 69, 70. Luke 2. 50, 31. Heb. 2. 17. Rom. 8. 34. Rev. 5. 9.

Rule 4. In the matter of our Redemption, especially in the New Testament, and prophecies of the Old of the same subject, Christ died for all pro generibus singularum, for men of all Nations, some of all kinds. 1. Because God speaks so of our salvation, as Joel 3. 28. which was fulfilled, Acts 2. 17. And it shall come to passe in the last daies, (faith God) I will pour out my Spirit on all flesh; that is, people of all Nations, as v. 9. Parthians, and Medes and Elamites, and the dwellers in Mesopotamia, and Judea, Cappadoia, &c. And of all Sexes, v. 17. Sons and daughters. Of all ages, young and old. All conditions, servants and handmaids. Verse 5. And there were dwelling at Jerusalem, Jews, devout men, out of every Nation under heaven; nor will this include all and every Nation without exception. Erasimus would aske of those that will not admit an Hyperbole in Scripture, if there were English and Scots there. Ye tisse every herbe, that is, Herbs of all kinds. Luke 11. 42. Christ cured every disease, Matth. 4.
23. Ye shall eat of every tree of the garden, Gen. 2. 16.

Now thus God will have all to be saved, and Christ is the Mediator of all men, 1 Tim. 2. which is not to be understood of all and every man, but of Kings and low men, and all conditions of men; the word was is thrice used in the Text. We are no where, but in this place only commanded to pray for all men, but if for the eternall salvation of all and every one without exception, is the doubt. You shall not finde a warrant in the Word to pray that all mankinde may be saved absolutely, for God hath revealed in his Word, that he hath decrees of Election and Reprobation of men. 2. And hath expressly forbidden to pray for their salvation, that sinne to death, 1 John 5. 16. And what Faith have we to pray for such; for the salvation of Magistrates in that notion only we may pray; for the peace of Babylon, and for peace of Heathen Princes, the Church being under them. 3. God will have all men to be saved, no other waies then he will have all to come to the knowledge of the truth, that is, of the Gospel. Now how he will have all men without exception to come to the knowledge of the Gospel, since this natural Antecedent and conditionall will to save all was in God toward the fallen Angels and the Gentiles in the time of the Old Testament, when the Law of God and his will touching salvation, through the Messiah to come was only revealed to the Jewes, Deut. 7. 7. Psal. 147. 19, 20. Let Arminians fee, for sure the Gospel is not, and hath never been preached to all and every rationall creature, and to all men, yet he wills all men (by Arminians grounds) to come to the knowledge of the Gospel. Now we know not how God who hath this naturall will eternally in him, as they say, willeth the heathens to come to the knowledge of the Gospel, except he send Apostles with the miraculous gift of tongues, to them to preach in their language. 4. He instances in a specie of the all he spoke of v. 1. in Magistrates though Heathen. Thanksgiving here for all and every man must also be commanded as well as prayer, even for Julian and the greatest scourges and bloody Scorpions, that lay heaviest stripes on the back of the Church; Sure we have no faith to beleeve this in reference to their salvation.
5. **Paul** must here speak of the **Lord's** effectual will, whereby he saveth, and will have to be saved, and to heare the Gospel, they must be saved. So the **Apostle**, 2 Pet. 3. 9. (8.) **The Lord is long-suffering**, ἵνα μὴ ἐκβουλομένος τινὰς ἀπὸ λαλᾶ τοιαύτῃ λαλά τοιαύτης, **to us, willing none (of us to whom he is long-suffering)** to perish, but will have all us, to whom he extendeth this long-suffering, to come to repentance. For he gives a reason why the day of judgement comes not so quickly, but is so delayed, that lultfull men scoffes at it; because **God** waits till all the elect be gathered in; they should perish, and should not come to the knowledge of the truth, if the **Lord** should hasten that day, as Matth. 24. For the Elects sake, the ill dadies are shortened, not for the reprobate. So to this ranfome, Paul ver. 7. is appointed a **Preacher of the Gentiles in faith and truth**; this must be the **Gentiles** that believe and come to the knowledge of the truth; not did Paul beare this testimony to all, and every one of the **Gentiles**, yet Arminians say, God will have all and every one of **Jewes** and **Gentiles** saved and ranfomed; as also he restricthes the peaceable and godly life to the Church, taking in himselfe, νεποδομούντες, &c. that we may lead, &c.

6. His reason; **There is one God**; so much as of all orders in the Christian Church, there is one God: the King and Magistrate, as touching his office hath not one God, and the poore another God, the **Jewes** have not one God, and these I preach to, the **Gentiles** ver. 7. another; the husband hath not one God, and the wife another: for these three orders, **Magistrates**, and these that are under them, J ewes, Gentiles, Husband, Wives, are in the Text; and if that poore argument of Master Moores had bloud or nerves; because there is one God; and because he names ἀνθρώπων, Men, therefore **God** will save all, and the Ranfome must be as wide and spacious as the reason, **God is God to all, and every one, and all and every man is a man**; it may prove that these that blaspheme and sinne to death; these of Bythinia, and Samaria, and all the Gentiles, that the **Lord** winked at, and did not invite to repentance, Act. 14. 17. they left off to be men; and **God** was not a **God** in relation to them, as to the worke of his hands; for sure **God** is not in covenant with all and every one of mankind, for thousands that are men, are without the covenant. I demand of this univerfall will of **God**, to save all and every one, and the.
the ransome for all and every one, was it ever heard of, in one letter in the Old Testament, except, by prophesying what was to be under the New? Never. Now was there not one God, and one Mediator, in the Old, as in the New? And natural and universal desires and wils in God, to save men as men, and that God should save men as one God, doe not rise and fall in God; but sure his will called his command, and revealed in the Gospel is larger under the Gospel, nor it was before the Messiah's time; otherwise God no otherwise willed all men to be saved, amongst the Jews, as their God, in covenant with them, then hee willed all the Gentiles, and every man of the heathen to be saved, which contradicts Old and New Testament broadly; for in the time of the Old Testament, God willed not, Moab, Ammon, Tyre, Sidon, Philistims, Egyptians, to come to the knowledge of the truth, and Gospel;

2 Sam. 7. 23. Dent. 4. 34. Psalm. 147. 19.

7. God no more wils all, and every man to be saved, and come to beleev; so they will all, and every one believ; then he wills all and every one to bee damned; so they believ not and refuse the Gospel: the one will is as univerfall as the other.

8. It is no justice, that the ransome should be payd for all, and every one, and the captives remaine in prison eternally; its against the law, Exod. 21. 50. Exod. 30. 12, 15. Yee the Lords Ransomed, Esai 35. 9, 10. Muft obtaine everlasting joy in Sion. Esai. 51. 10, 11. They shall obtaine joy and gladnesse, and sorrow and mourning shall fly away; And Hof. 13. 14. 1 Cor. 15. 54. They are ransomed from the grave. Let them find in all the Old or New Testament, any ransomed of the Lord, and ransomed from the grave, cast in outer darkness, where there is weeping and gnashing of teeth; they are redeemed from all iniquity, prouided as a peculiar people, Tit. 2. 14;


9. This ransome is to be testified in due time, or as 1 Pet. 1. 20, 21. was manifest in these last last times, ἐκθεσὶ τῆς ἀγαθῆς ἐκδόσεως; For you (the chiefe of God) that believ by him.

Rule. 5. 6, 7, or 6, is undeniably expounded of all that Rule. 58. are saved only, and is restrictive; such a Phylistian cured all the Citie; that is, no man is cured but by him. Ex. 28. 14. "Etho" faith (i i i 3)
to Moses, What is this that thou doest? thou sittest alone.

and all the people stand by thee, from morning till evening, (for judgement:) the scope of Jethro is to condemn Moses, in wearing out his Spirit, and taking the burthen of judging all the people himself alone, Num 11,13 and his words beare not, that all the people without exception came for judgement, that had beene unpossible; but because there was then no other Judge, but Moses; the sense is cleare, all that were to be judged, they were to be judged by no other, but by Moses only. Rev. 13,8. And all that dwell in the earth worshipped the beast, that is, all seduced to Popish Idolatry, were seduced by the beastly Vicar of Christ, and his limbes. Joh.11,48. If we let him alone, all will beleive in him; that is, none will beleive in us, nor follow us; and all seduced men, shall be seduced by him. Joh.3,26. John's disciples a little emulous, that Christ drew all the water from their Masters Mill; say, Behold he baptizeth, and watereth all men come to him; that is, there be now no comers, nor followers of men, but such as follow this Jesus. That Christ in this sense should be the Saviour of all men, that he should have a negative voice in the salvation of all, that all the ransomed ones should come through his hands, is no other thing then Peter faith, Act.4,11. That there is no other Name under heaven, by which men may be saved, and none comes to the Father, but by him, Joh.14,6. then all that come to God, come by him only. Christ is the heire of blessings, and in him all the kindreds of the earth be blessed, Act.3,25. But it follows as well all, and every mortal man, are glorified, as redeemed, by this Logick; Out of his fulnesse, we All, waues, all that receive, doe receive from him, Joh.1,16.

Upon this is grounded the common nature of all that Christ assumed, that no man should be saved, but by a man. Hence (say Arminians) Lookc how far the nature of man extends the ransome extendeth as farre: But (faith Master Moore) the nature is common to Adams Sonsnes, all, and every one, as Men contra-distinguished from Angels, Hebr.2,9,16. But there is a wide difference between the finenesse and aptitude that man should dye for man, not an Angel for a man, and the intention and good will of God, that Christ should either take on him the nature of man to dye for mankind, rather then for Angel-kind, Hebr 2,16. And why he should dye for this man, Peter, or
John, not that man Pharaoh or Judas; the reason of the former was the infinite wisdom of God, seeing a congruity of justice in it, that the nature that finnes should suffer for finne. Whether Christ having a soule of a spiritual nature as Angels, might have fitly beene a suffering Saviour for them, (which may be thought possible) is another question. But the reason of the other is onely the grace of God, who could give a hire, or a price to Christ, to move him to die for you, and effectually, and savingly, by gifting you with faith, and not for another? All the Jesuits, Arminians, Papists, Socinians, for their selves if provoked, shall not answer, except there bee a Fountaine-will, that solveth all, touching Men and Angels, Hee hath mercy on whom he will, and hardens whom he will: and who hath given to him first, and it shall be recompenced? And with as good reason; Because Christ is glorified at the right hand of God, in mans nature, common to all Adams sons, may they inferre, that all, and every man, is risen againe from the dead with Christ. As Col. 3. 1, 2. and all, and every man, is set with Christ in heavenly places, Ephes. 2. 6. and so all and every man must be glorified with Christ. For as Christ dyed, in a nature common to all men; so in a nature common to all, he rose again, ascended to heaven, is glorified at the right hand of God. But the truth is, Christ assumed that nature that is common to all men, but not as common to all men, but as the seed of Abraham, Hebr. 2. 16. as the flesh and blond of the children, ver. 14. of his brethren, not according to the flesh, but according to the Spirit, that are, or were to be borne againe.

And it is true, Jesuit, Hebr. 2. 9. is made a little lower then the Angels. I hope the comparison is not with all and every one of the Angels: he was never made a little lower then all Angels, even evill Angels. Nor (2) hath bee tasted of death for every man; that is, for all and every sonne of Adam. 1. We know no grace as common to all and every one of Adams sons, as nature. 2. Because the Scripture makes nature, wrath, sin, death, common to all. Rom. 5. 14, 15, 16, 17, 18, 19, 20, 21. Rom. 3. 9, 10, 11, 12, 13, 14, 15. Job 14. 4. Psal. 51. 5. Ephes. 2. 1, 2, 3. Hebr. 9. 27. But for grace, the word of the covenant, a covenant of grace, Reconciliation into grace and favour with God; justification, we know no such things common.
mon to all, and every one of Adam's sons, for then all must be borne, the covenantant, justified, reconciled, beloved with the greatest love that is, John 15. 13. ransomed, redeemed, in Christ's blood, a people, never in the beloved, chosen as peculiar to God, as well as heires of wrath. (2) That some sins against the first covenant are taken away in Christ, and not all, as 1 John 1. 8. or some half-redeemed in Christ's blood, not wholly, we know not. (3) That Christ should taste death for all, it being as good, as if all in person, had not only sipped, but drunken death out to the bottom, and yet that the greatest part must drink death to the bottom again, is no Gospel-truth. (4) Nor is the Apostles argument of weight, to exalt Christ, as he entendeeth, Hebrews 2. to say, Christ to tasted death for all; as all and every one, notwithstanding many never have, either saving faith, or fruit of his death, but eternally perish: whereas cleare it is, that these waves, all that he dyed for, are the many sons he actually brings to glory, verse 10. these who are one with him, as the Sanctifier Christ, and the Sanctified, verse 11. His brethren, whom he is not ashamed to own, verse 11. the Church, verse 12. the children that God hath given him, verse 13. the children partakers of flesh and blood, verse 14. these for whom he through death, which he tasted for all, and for whom he destroyed him that had the power of death, that is, the devill; if the devill reigne in the sons of disobedience, Ephes. 2. 2. If they be borne of the devill, John 8. 44. Taken captives at his will, 2 Timothy 2. 26. Let Arminians see how Christ by tasting death for them, as they phancie, Hebrews 2. 9. hath for them by death, Destroyed the Devill, verse 14. Loosed his works, 1 John 3. 8. Triumphed over devils, Col. 2. 15. Judged and cast out the devill, John 12. 31. John 14. 30. Yea, thefe all, thefe are delivered from bondage of death, Hebrews 2. 15. The seed of Abraham, verse 16. His brethren that he is made like to in all things, except sinne. Hebrews 2. 17. His people, verse 17. The tempted that Christ succoureth, verse 18. I defie any Divine to make sense of that Chapter, as Arminians expound, tasting of death for all men.

And the second Adam must come short of the first Adam, Romans 5. by the Arminian exposition; and the comparison must bee as the legs of a cripple, both here, and 1 Corinthians 15. for by the
the first Adam many bee dead. What bee these many? All and every one of mankind, that are the natural heires coming forth of the loynes of the first Adam: Then who be the many to whom the grace of God hath abounded? ver. 15. sure the second Adam is no drie tree, no Bunch; the Scripture faith, He hath a seed, Isai. 53, 10. many sons, Heb. 2, 10. children that God hath given him, that are for signes and wonders, Isai. 8, 18. Heb. 2, 13. a seed in covenant with God, Davids spiritual seed, who shall never fall away, Psal. 89, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37. Then as all the first Adams sons, and heires were through his offence dead; so all Christs spiritual seed, and heires, have grace communicated to them, ver. 15. this is farre from grace, abounding to all and every one of the heires of the first Adam; then as the first Adam killed none but heires naturally descended of him; so the second Adam derives grace, and the gift of life to none, but to his spiritual heirs, make an union by birth, between the first Adam and all his, and between the second Adam and all his; and stretch the comparison no farther then Paul, and let Arminians enjoy their gaine by this Argument.

2. Ver. 16. Sinne and judgement to condemnation not intended onely; but reall and efficacious came on all by the first Adam, for all that live, incurre sinne, and actual condemnation by the first Adam; but the free gift is of many unto justification; then justification not intended onely, which may never fall out, but reall, not virtual, or potential, or conditionall, if their forsfathers have not rejected the covenant; but efficacious and actual, came upon all the heires, and seed, of the second Adam.

3. Paul compareth ver. 15. the offence to of one, the first sinne of Adam that came on all, with the justification of from many offences. The justification spoken of here, which wee have in the second Adam, is not a pardon of sinne originall, and of a breach of the first covenant; so as we begin to sin, and God reckons with us on a new score, but the justification here is from many offences, and the blood of Jesus, purges us from all sinnes. Joh. 1, 8. This justification runnes not up from the wombe, as the offence of Adam doth. For, 1. Where are there two justifications in Christs blood?
one, a justification in Christ's blood, by nature or from the belly, and that of Turks, Indians, Americans, and their seed, and of all infants, in all the Scripture?

4. Vers. 17. By one man's offence there was a cruel King, Death the King of terrors, who hath a black scepter, set over all and every man without exception. Here we grant an universal King the first and second death; As when a Conqueror subdues a Land, he setteth over them a little King, a Lieutenant in his place: now the other part of the similitude, and the antitype is so much more, they that receive abundance of grace, and of the gift of righteousness shall reign, shall be Kings in life (eternal) through one Jesus Christ. ver. 17. See the heirs and sons of the second Adam, are not all and every one of the mortal stock of Adam, redeemed, reconciled, saved; but of λαμβανότες τὴν ἁμαρτίαν τίς, χάριτος, these that receive abundance of grace, and of the gift of righteousness; only I appeal to the conscience of Arminians, if Turks, Jews, Tartarians, Americans, Indians, all Heathen, and all infants come in as λαμβανότες, and as these that for the present, are under the fat drops of the second Adam, and receive abundance of grace and righteousness. For their universal righteousness is poor and thin, and may bee augmented. 2. If they receive it conditionally, so they believe, then its not universal. 3. Then they are not λαμβανότες, all are not believers by nature, all are not by this, within the new covenant actually: They have but a farre off venture, and a cast off abundance of grace. Farther, Paul by this makes glory as well as grace universal, and all and every one must bee borne heirs of Heaven; for Paul faith of the heires of the second Adam: εἰς τὴν ζωὴν τοῖς ἄνθρωποις ὑπὲρ τῶν ἀνθρώπων; but there bee heires of the second Adam, made Kings of life and glory through Jesus Christ. ver. 18. If it bee said, its life conditionally, if they believe; consider then, if the second Adam bee not weaker then the first; the first indeclinably, really, without a misle transmitted death to all his; the second Adam cannot transmit life to the thousand part of his; but as he misleth in the farre greatest part of his heires (if all mortal men be his heires) he may misle in all, it free will so thinke good. Arminius faith, confurse point in integer fructus mortis, &c. The fruit of the
second Adams death might stand entire, through all and every one of mankind were damned; If this bee a potential justification: its good, its not Pauls justification, Rom. 8. Whom be justified, them bee also glorified, nor speaketh the Scripture of any such justification, but of such as makes the party justified, blessed, Rom. 4.6,7. as hath faith joined with it, Rom. 3.26. Rom. 5.1. as cleanseth us from all our sinnes. I John 1.8.

(5.) The Reconciled shall much more be saved, Rom. 5.10. they are friends, not enemies, (enemies and reconciled are opposed in the text) and then they cannot be strangers, nor farre off; but built upon the foundation of the Prophets, and Apostles, who of enemies are reconciled, Ephes. 2. Col. 1.19.20. And so shall farre more bee saved, by the life of Christ; but all and every one of mankind, shall not much more bee saved by the life of Christ. 6. There is an (all men) under condemnation, and an (all men) justified: Let any of common sense judge, if yee ought not in equity, to compare the Heires, Sonnes, Seed, of the first and second Adam together, and then let the two Alls runne on equall wheeles, and see what Arminians gaine by this; for if yee compare all in the loynes of the first Adam on the one side, with all in the loynes of the second, and yet never in the second Adam; but as great strangers to Christ, as those that are out of Christ, enemies, sones of the bondwoman, strangers to Christ, without God and Christ in the world; on the other side, the sides are unequall, and beside the holy Ghosts minde; except yee shew us a second birth, a communion supernaturall of justification, of free grace, of sonnes-ship, of redemption of mercy, between Jesus Christ, and all and every one of mankind, Heathens, Jews, Gentiles; This I feare must send all the Arminians in Europe to their Booke, to seeke what cannot bee found.

And its as ease to answer, 1 Cor. 15. for as many in number as die in Adam, are not by that Text, made alive in the second Adam; for every noteth not equality of number. But as the heires of the first Adam have death in heritage by him, so the heires of the second Adam have life by him, and all in each, noteth all of each quality, not of each number; for
in vain, and are not in their sins, v. 17. 3. The all that have not hope in this life only, but in the life to come, verse 19.

4. Such as are the first fruits, of the same kind of dead with Christ; for Christ and all his, are as one corn-field of wheat gathered into one barn, v. 23. 5. They are quickened with the same Spirit, that Christ was quickened withall, but in their own order, life cometh to the head first; and if Paul's mind be that Christ as Head and Redeemer raiseth all the Elect and Reprobate by this Text, then sure the Reprobate must be a part of the field, whereof Christ is the first sheafe, else the Text shall not run; but for Paul's purpose it was enough to prove the resurrection of believers principally.

The place 1 John 2. 1. the world and the whole world, is the world that hath an Advocate established in heaven, for if we sin, we have an advocate, who is a propitiation not for us Jews only to whom I write, but for the sins of the whole world both of Jews and Gentiles, for the propitiation and the Advocation are of the same circumference, and sphere; else the Argument should be null; but the Advocation of our High Priest in the holy of holies, at the right hand of God is for the people of God, only Hebr. 9. 24. for us, as the High Priest carried, only the iniquity of the people of Israel, and their names engraven on his breast, for those for whom he hath purchased an everlasting Redemption, with the sprinkling of blood to purge the conscience from dead works to serve the living God, v. 12, 13, 14. For those to whom he left peace in his Testament, and the promise of everlastall inheritance, v. 15, 16, 17. And for those that look for Christ's second appearing to salvation, and for those to whom he prays, Luke 22. 31, 32, 33.; and for whom he prays the Father, that he may send the holy Spirit, John 14, 16, 17. and 16. 7. For all these Christ doth as our High Priest Hebr. 9. 10. intercede.

2. It is clear the persons cannot be so changed, if we sinne we have a propitiation; if we confess, the blood of Jesus shall cleanse us from all sins: And by the sinnes of the whole world, he understandeth all that did, or should believe, of Jew or Gentile; Romans 11. 15; 2 Corinthians 5. 19; John 1. 29, and 1. 16. the whole world, loved, pardoned, reconciled, to whom sins are not imputed, and in blessed and justified; Psalm 32. 1, 2, 3, 4.; and whereas the Apostle ascendeth, and not for our sins only,
of Christ's death opened.

&c. it is not to extend propitiation, further then 
advection, confession, knowing that we know him; that is, petitio principii, for John doth not conclude a comfort of Christ's 
advection, which is undeniably peculiar and proper only to those that have 
fellowship with the Father and Son, and have beleived in the 
Word of life, are purged from all their sins, from a generall 
propitiation common to those that are eternally damned, and 
which may have its full and intire fruit, though all the world 
were eternally damned: It were a poor comfort to weak ones, 
who sin daily, and are liars, if they should say they have no sin, 
that there is no better false in heaven for their sin, then such a 
one, as they may no lesse perish eternally having it, then Phar- 
aoh, Cain, Indas, it were better for them to want it, as have it. 

2 Pet. 2. 1. Some false Teachers deny the Lord that bought them, which is not fo to be taken, as if Christ had redeemed 
those from their vain conversation, 1 Pet. 1. 18. and from the 
present evil world, Gal. 1. 4. for then he should have redee- 
med them from Apostacy, and the power of damnable heresies, 
which he did not, but in their profession they were bought, and 
so the Apostle more sharply convince them, for they were 
teachers in profession, but really wolves that devoured the 
flocke, but professed themselves to be Shepherds sent to seek 
the loft. 2. They were Hereticall Teachers, and brought in 
damnable Heresies, and therefore Christians and professed Christ 
to be their Lord; for if they had been without and open ene- 
emies, they could not bring in Heresies. 3. They did it covert- 
ly and privily, teaching and doing one thing, and professing 
another; they professed the Lord to be their Redeemer who 
bought them, but that they were Hypocrites is clear, verse 1. 
Patriarch, they shall bring in heresies in the by, at a 
side, privily. 2. By reason of them the way of truth shall be 
blasphemed; enemies shall speak ill of the Gofpel, because these 
men profess the Redeemer who bought them, but yet they are 
covetous men, v. 3. (3.) They buy and sell you ωδαναίας λόγοις 
with decked up and well kamm'd fair words. O our Redeemer 
that bought us, our Saviour! O free grace! O free Redem- 
tion! as Libertines now doe, and yet they that deny sanctifi- 
ation, deny Christ who in their profession bought them; and 
its ordinary for Scripture to affirm things of men, they speak 
and profess; as the Scripture calleth wolves, Reipre, 23, Jer. 23.
because they so profess themselves; Christ called Judas friend, but he was but a base friend, and a real enemie, so Pharisees are stiled by the Holy Ghost, Matt. 9. 12, 13. whole and righteous, just persons that need no repentance, Luke 15. 7. such as need not the Phisician, Marke 2. 17. because they are such only in their own conceit and vain opinion, not really; if any man say Christ bought these, in regard that by his death, he purchased a dominion over Elect and Reprobate, that all knees should bow to him, Men and Angels, Rom. 14. 8, 9, &c. 
Isai. 45. 23. Phil. 2. 9, 10, 11. Job. 5. 27. Acts 17. 31. So that there is a difference between buying as conquerours, and buying from our vain conversation; I think it hath truth in it, Christ by his death hath acquired a dominion; but I much doubt, if in that sense Scripture say, Christ hath bought the Reprobate by his blood; for so by his blood he hath bought Angels, Devils, all things, and all knees in heaven and earth, and under the earth, for by his death and resurrection he hath acquired this dominion, Rom. 14. God is the Saviour of all men, 1 Tim. 4. 10. Its not spoken of Christ as Mediator, but of the living God the Saviour of all men, Psal. 106. 8. 

and the living God is given indefinitely to God as one with all the three, but God in Christ is specially the Saviour of believers. Other places for Univerfally grace, and the Apostacy of the Saints, I passe here.

**Article 5.**

The fifth Particular is touching the Faith required of the Elect, and of the Reprobate, within the visible Church: which ere I enter in, let this one necessary doctrine clearing that point much, be observed; That if Christ draw all men to him.

Doct. He must have a singular and special good will and liking to save Sinners, in that strongly and seriously, he draweth all sorts of men to himself.

1. The promises and good will of Christ are not concluded or locked up, as touching the revealed damnation of any sort of persons; Christ is no ingrosser, and never loved to make a Monopoly of Graced ones; he sets down his will in positive comfortable politicians, John. 3. 16. This is the Father's will which hath sent me, that
of Christ's death opened.

that of all which he hath given me, I should loose nothing, but raise it up at the last day. Joh. 5. 24. Verily, verily, I say unto you, he that heareth my word and believeth in him that hath sent me, hath everlasting life, and shall never come to condemnation.

2. Christ had so good mind to save, -That 1. He did not send only, but the King came in person, 1 Tim. 1. 15. Luke How low and near Christ came to save.

19. 10. The Son of man came to seek and to save, &c. 2. He cryed not afar off, but came near hand to draw, he came so near as within the reach of his arme to save us. 3. When a rope is cast downe to prisoners in a pit, if it come not within the compass of their reach, and if it bee too farre for a short arme, it can doe no good for the helpe of the prisoner; therefore he came below us, and under all our infirmities, to put his shoulders under the lost sheep, Luke 15. 5. Love must flee, and stoop low to save.

3. Christ's good will is held forth in as large termes, saving the Lords liberty of Election and Reprobation, as can be; and that in soe wide expressiouns, that no man should complaine. Oh, I am a dry tree, because we are inclined to forge forced quarrels against the Lambe of God, as if he loved not us; and its an answer to those that naturally complain of absolute Election; As I. The weakest are readiest to move doubts.

Object. 1. I am full, and full; and I have jealousy.

Anf. The Phyfitian came to force himselfe on the sick, Mat. 9. 12. 13. sick of body, are often sick of mind, and passions of the soule rise with humours of the body; the sick are soon angry and jealous. Christ faith, he hath a tender soule for a sickinner.

Object. 2. But I have little grace or goodness?

Anf. I, can ye have leffe (faith Christ) then a reed? its far below a Tree and a Cedar; and I will not break a reed, but a broken reed is out of hope, it cannot doe any more good, a reed is weak, but a broken reed, sure, can never grow: yea, but he cannot break the bruised reed, but powres in oyle at the root of the broken reed, and makes it green and causeth it to bloome. So the fire or light in flaxe must be leffe then the fire in timber or wood; but he will not throw water on flaxe that hath
Object. 3. A broken bone in a living man may be splinted and cured; but the heart is, ultimium moriens, the last thing of life; if it be broken, the man is gone; he dies, when the last seat of life the heart is broken. Yea but faith Christ, I can bind up the broken in heart, Elai. 61. 1. Psal. 147. 3.

Object. 4. If the man be dead and buried, then farewell he, there is an end, no more of him. Yea, but Christ 2 Cor. 1. 9. Iob. 5. 25. raiseth the dead, and giveth life to drie bones, Ezech. 37.

2. Some feare they have nothing but an empty profession.

Answ. Then the Scripture holdeth forth the promises to visible Saints, 2 Cor. 7. 1. Can ye come in among the crowd of visible Saints? this is preached to all within the wide Gospel-Nett, and Christ's visible court; Whosoever believeth, shall be saved, Joh. 2. 16. Rom. 10. 9. Iob. 5. 24.

3. Say thou canst not come so neere as visible Professors, but thou art nothing but a Publican and a sinner, and that may be thought to be without Christ's line of mercy. Yet 1. Tim. 1. 15. This is a faithfull saying, and worthy of all acceptance, that Christ Jesus came into the world to save Sinners. Bee what thou wilt, as unbeliefe estrangeth a sinner farre enough from Christ, thou maist claime bloud and kinne to a sinner; then Christ came to call sinners, and to save sinners, canst thou deny thy selfe to be a sinner.

4. Canst thou crowd in amongst the (we) that are the godly party; there is here roome for thee, not to cast off Christ, but that thou maist let out a warme looke, and halfe an hope thou maist bee one of his; the Gospel-grammar, is faire and sweet; art not thou amongst an (Us) that there may be hope. 1 Iob. 4. 9. In this was the love of God toward us, because God sent his onely begotten Sonne into the world, that wee might live through him.

5. The Scripture calls out a longer rope yet, that thou mayest reach to Christ; art thou not a Man; if thou be not a sinner, nor a visible Saint, nor a bruised Reed; thou art one of mankinde; fee the Gospel will not have thee to despair, or to foment and harbour strange, and far-off thoughts of Christ, Tit. 3. 4. But after that the kindnesse and love of God our Saviour, to man appeared—be saved us. 1 Tim. 2. 3. God
our Saviour will have ὄνας ἀνθρώπον ὅμως, all men to be saved.

6. The farthest from Christ, must be creatures that are nothing, but bits of the world; now the name World, is a frameder and a farther-off word, then the name of Man, or Sinners, its the fairest off-word; for fallen Angels are members and citizens of the World, therefore the Gospel is preached to the World, Christ is brought in in the Gospel, as a World-lover; as if he were a whole World-Saviour, he takes away the sinnnes of the world, Joh. 1. 29. He so loves the world, Joh. 3. 16. He giveth his flesh for the life of the world, Joh. 6. 51.

In this Grammar of the Holy Ghost, observe wee, by the way, for resolvtion, the wildome of God, in framing the words of the Gospel. It cannot be said that God loved all the world in Christ, his beloved, and all, and every sinner, and all the race of mankinde. Yet laying downe this ground, that God keepeth up in his minde, the secrets of Election and Reprobation, till he, in his owne time, be pleased to reveale them, the Lord hath framed the Gospel-offer of Christ in such inde-finite words, and so generall (yet without all double dealing, lying, or equivocating, for his owne good pleasure is a rule both of his doings and speaches,) As 1. Seldome doth the Lord open Election and Reprobation to men, till they, by grace, or in the order of his justice, open both the one and the other, in their owne waies; and therefore he holdeth out the offer of Christ, so as none may cavell at the Gospel, or begin a plea with Christ. 2. Seldome doth the Gospel speake, who they be that are Elect, who Reprobate; yet doth the Gospel offer no ground of presuming on the one hand, or of despai-ring on the other. For if thou bee not a believer, nor a weake reed, nor a Saint, yet thou art a sinner, if not that, thou art a man, if not that, thou art one of the world; and though the Affirmative conclude not; I am a sinner, I am a man, I am one of the world, but it followeth not, therefore I am elected to glory, or, Ergo, I am ransomed of the Lord. Yet the Negative, touching Reprobation, holdeth. I am a Sinner, I am of the World, I am a man; hence it followeth not, therefore I am a reprobate, and therefore I have warrant to refuse the promise, and Christ offered in the Gospel. It followeth well therefore
therefore, I must be humbled for sinne, and beleve in Christ, there is roome left for all the Elect, that they have no ground of standing aloofe from Christ, (and the rest never come, and most willingly refuse to come) nor have the Reprobate ground to quarrell at the decrees of God, though they bee not chofen, yet they are called, as if they were chosen, and they have no cause to quarrell at conjectures, they have as faire a revealed warrant to beleive, as the Elect have; they are men, sinners of the world, to whom Christ is offered, why refuse they him upon an unrevealed warrant?

4. The fourth ground of Christ's good will to draw all men, is that Christ goeth as farre in the dispensation of free grace, as sinners, as the chief of sinners; Grace journeys all along, and can goe no farther then Hell and Damnation. Luk. 10. The Sonne of man came to seeke, and to save that which is lost; as if Christ would say, is any man a sinner; (and who are not) and a lost sinner; see and behold, I am a Saviour for that man. Christ went as low downe to Hell, in the freedome of grace, to save, as Zacheus, in evill doing, to destroy; Mary Magdalen, went as farre on toward Hell, as seven Devils. Grace in Christ went as farre on, as to redeeme from seven Devils. Manasseh, as if he had intended to make sure worke of Hell, runnes on to empawnd soule and salvation, and gives himselfe to witchcraft, observing of times, to caufe the streets of Hierusalem, runne with bloud, to all abominable idolatry: mercy in the Lord went as neere hell to save him. Paul goeth to farre on the mouth of the furnace, as to waste the Church of God, and ημαλαιν, Acts 8.3. to make heapes of dead men in the Church, and there came nothing out of his nostrils for breathing and respiration, Acts 9.1. but threatnings, that is ripe purposes of bloud; yea, murthering of the Saints came out of his mouth, with every word hee spoke, but Christs free grace pursues him hard, and out-runnes him. Christ's grace came as it were a step below Paul and saved him. 1 Tim. 1.14. And the grace of our Lord (faith he) was more, or over-abundant in me through faith and love. Jer. 3.1. And thou hast played the harlot with many companions, or lovers, yet returne to me, faith the Lord. Its here, as if Christs rich grace; and our extreme wickednesse should strive, who should descend to the lowest roome in Hell, the latter to destroy, the former to save; and here Christ defies the
The sorrow of Christ's love
that we come not to him.

5. Christ in the Gospel, as a great Conqueror, sends out Writs signed under his Excellencies hand, come and meet me, who will, and be saved, as farre as graced will, can goe, as farre goeth the good will of the conquering Prince, **Rev. 22. 17.** Its much worthy of observation, how that sweet Evangelicke invitation is conceived, **Esa. 55. 1.** Ho, every one that thirsts, **Jer. 22. 18.** They shall not say of Jehojachim, ho, or alas, or woe, to my brother, or Sister; It exprefteth two things, **1.** A vehemencie, and a serious and unfained ardency of desire, that we doe what is our duty, and the concatenation of these two, extremely desired of God, our comming to Christ, and our salvation; this morall connexion between faith and salvation, is desired of God, with his will of approbation, complacency, and morall liking, without all dissimulation, most unfainedly; and whereas Arminians say, we make counterfeit, fained, and hypocritically desires in God, they calumniate and cavill egregiously, as their custome is. **2.** The other thing expressed in these invitations, is a sort of dislike, griefe, or sorrow; **(its a speach borrowed from man, for there is no dispointing of the Lords will, nor sorrow in him for the not fulfilling of it) or an earnest miling and hating dislike, that these two should not goe along, as approved effectually by us, to wit, the creatures obedience of Faith, and life eternall. God loveth, approveth the believing of Hierusalem, and of her children, as a morall duty, as the **(1 1 1 2)**
hence doth love to warme and nourish her chickens; and he hateth, with an exceeding and unfained dislike of improbation and hatred, their rebellious disobedience, and refusing to be gathered; but there is no purpose, intention, or decree of God, holden forth in these invitations called his revealed will, by which he faith, he intendeth and willeth that all he maketh the offer unto, shall obey and be saved. But its to bee observed, that the revealed will of God, holden forth to all, called voluntas signi, doth not hold forth formally, that God intendeth, decreeth, or purposeth in his eternall counsell, that any man shall actually obey, either elect or reprobate; it formally is the expression only of the good liking of that morall and duty-conjunction betweene the obedience of the creature, and the reward, but holdeth forth not any intention or decree of God, that any shall obey, or that all shall obey, or that none at all shall obey; and what Arminians say of Christ's intention to die for all, and every one; and of the Lords intention and Catholike good will, to save all and every one; to wit, that these desires may be in God, though not any be saved at all, but all eternally perish, which maketh the Lords desires irrational, unwise, and frustraneous, that we say with good reason of God's good will, called voluntas signi, it might have its compleat and intire end and effect, though not any one of men or Angel obey, if there were not going along with this will of God, another will, and eternall decree and purpose in God, of working by free grace in some choisen ones, what the Lord willeth in his approving will; and another decree in the which the Lord purposeth to deny his saving grace, upon his absolute liberty to others, that being left to the hardnesse of their own hearts, they may freely disobey, and bee the sole Authors of their owne damnation. Now because Arminians deny any such two decrees in God, but assert only such as depend wholly in their fulfilling, on the free will of Men and Angels, and all the decrees of God may be frustrated and disappointed by Men and Angels; as if the poore short-sighted creature, not the Sovereigne Creator were carver, and Lord of the decrees, and Matter of worke in fulfilling of these counsels. Wee reject their Catholike intentions and decrees, to save and redeeme...
deeme all and every one, which they vainely fancy to bee in God, as repugnant to his will, which is irrefistible, and cannot misle its end. 2. To his immutability, which cannot be compelled to take a second port, whereas hee cannot faile the first. 3. To his Omnipotencie, who cannot be refilit, 4. To his happinesse, who cannot come short of what his soule defires. 5. To his wisdome, who cannot ayme at an end, and desire it with his soule, and goe about it, by such meanes, as hee seeth shall bee utterly uneffectuall, and never produce his end, and not use these meanes, which hee knoweth may, and infallibly doth, produce the same end in others. Now this desire of approbation is an abundantly sufficient closing of the mouth, of such as stumble at the Gospel, being appointed thereunto, and an expression of Christ's good liking to save sinners. Expresed in his borrowed wishes, Deut. 5. 29. O that there were such a heart in them, that they would feare me, and keepe my commandements. Psal. 81. 13. O that my people had hearkened unto me, and Israel walked in my waies. Which wish, as relating to disobeying Israel, is a Figure, or Metaphore borrowed from men, but otherwise sheweth how acceptable the duty is to God, how obligatory to the creature.

2. By the Lords expostulations, Ezek. 18. 31. Why will ye seelie, dye, O house of Israel. Verse 32. For I have no pleasure in the death of him that dyes. 3. In the Lords crying to sinners. Prov. 1. 20. Wisdom cries, See, uttereth her voice in the streets. The Word is to cry with strong shouting, either for joy, Psalm. 81. 2, or sorrow, Lament. 2. 19. which expresseth Christ's desire to save sinners.

6. For the ground and warrant of Christ's willingnesse to save and draw sinners, doe but consider. 1. The words of the text, I will draw all men to mee: It is as if he would say, I will baulk no Nation, nor any man, upon a rationall respect; the first covenant to the Jews, suffered a mighty exception. How Christ What is God, the God of the Jews onely? Have all the Nations draweth All of the earth done with their part of Heaven, and salvation; but onely the narrow trinket, and bit of the earth, in poore little Isaia? This made the Gospel despised, and liable, to sad and heavy
Christ hath a good will to the faith

heavie calumnies. Christ must have narrow bowels, and must bee ebbe, short, and thin, in free grace; if the matter bee so. Nay but, Christ hath mercy for all men; I will draw all men, that is, multitudes of Jews and Gentiles: for that Christ draweth all and every one without exception, and that by his death, is against Scripture, and experience; but hee hath an all that he drawes, Tit. 2. 11. The grace of God hath appeared to all men wοσιν ἀνθρώποις: what grace? the teaching grace of God, that teacheth us to waite for the blessed hope, and the appearance of the glory, and of our Saviour Jesus Christ: sure, this must bee the preached Gospel; now the Gospel by Scripture experience, content of Arminians never appeared, in the left found, to all and every sonne of Adam; then Christ must have another all, a faire and numerous multitude, whom he faves and drawes, and this faith hee, had a good will to fave all, and that his elect ones beleive, Revel. 5. 11. And I beheld, and I heard the voice of many Angels round about the Throne, and the beasts, and the Elders, and the number of them was ten thousand times ten thousand, and thousands of thousands, v. 12. Saying worthy is the Lambe. Revel. 7. 9. After this, I beheld, and loe, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the Throne, and before the Lambe, clothed in white robes, and palms in their hands. It is true in civill assembyes, and judicatures, Christ hath a few number; yet hee hath a faire and numerous offspring of children, and when they are gathered together, they are a faire beloved world: In the Hebrew many and great, are often one and the same. As one Rubie is worth ten hundreth, one Saphir worth thousands of common stones; so one Saint, is more then ten thousand wicked men; then all together they must be an All, a world, a whole world of ransomed ones, hidden ones, Psal. 83. 4. of the Lords jewels, Mal. 3. 17. and of Christs precious ones, Isai. 43. 4. they are the floure, and the choise of mankinde.

2. Christ is willing to take away all heart exceptions of unbeliefe from men. As. 1. Can God bee borne of a woman to save men, not Angels? Beleeve it, faith the Lords Spirit, with
with a sort of oath, Heb. 2. 16. Verily hee tooke on him the
seede of Abraham, not the nature of Angels. Halfe not at Christs
man-kindnesse, and not Angel-love, to the excellenter childe
by nature, the Angel when he fell: and its to remove our
doubts, that God is brought in promising, and swearing the
covenant; Christs is a sworne covenanter, Heb. 6. 13. When
God made promise to Abraham; because hee could sweare by
no greater, he sware by himselfe. Ezek. 33. The people flan-
dred the Lord, he delighted so to have the people pine away
in their iniquities, that hee would punish them for no fault;
but the childrens teeth should be set on edge, for the sinnes of
the father, and the grapes that they eate not themselves. The place
The Lord answereth that calamitie, Ezek. 18. And here, as
I live, I delight not so (as you flanderously, and blasphe-
mouly say) in the death of a sinner, by my life, I desire you may
repent and live, nor have I pleasure to punish innocent men,
for no sinne at all.

And the second Exception is, But Christs heart is not inga-
ged with a heart-burning purpose, or desire to save man; the
that it was
purpose of saving came upon him but yesterday; yea, but (faith that fore-
Christ) it was not a yesterdays businesse, but was contrived
from eternity, Proverb. 8. before the Lord made Sea, or Land,
vers. 30. I was by him as one brought up (as a sonne nourishe
with him) I was daily (when there was neither night nor day)
his delights, rejoicing in the habitable earth, and my delights
were with the sinnes of men. Two words express Christs old,
and eternall love to men, his delights was with the sinnes of
men, as Christ was his Fathers delight, from eternitie; so was
Christ feasting himselfe on the thoughts of love, delight, and
free grace to men; sure not to Pharoah, Judas, and all the race
of the wicked, and with such a love as (if free will please)
should never injoy one sonne of Adam. 2. I was (faith
Christ) playing, and sporting, in the habitable earth, the word opened.

is to play in a dance, it is, 2 Sam. 6. 21. spoken of Davids
dancing before the Ark, and 1 Sam. 18. 7. The women in Is-
raels playing, answered one another in their songs. It holds
forth.
forth this, that it resolves the question, that Augustine loosed to a curious head, asking what the Lord was doing before the world was, he was delighting in his sonne Christ, and the thoughts of the Lord Iesus, in that long and endless age, were folacing him; and they were skipping, and passing time, in loving and longing for the fellowship of lost men, and since God was God (O boundless duration) the Lord Iesus, in a manner, was loving, and longing, for the dawning of the day of Creation, and his second coming againe to judgement; the marriage day of union with sinners. Christ was (as it were) from eternity with child of infinite love to man, and in time in the fulness of time, it bloomed forth, and the birth came out, in a high expression of love; the man-child, the love of Christ was borne, and saw the light, Gal. 4. 4. Tit. 3. 4. when Christ was ripe of love, to bring forth free salvation; glory, glory to the Wombe and the Birth.

And a third Exception is, But sinners dis-obliged Christ, and provoked him as his enemies, can it be that in time, seeing how undeserving we were, he could heartily and seriously die for man, offer himselfe to all? God may have mercy on the work of his hand, but he cannot have mercy on sinners?

The difficulty of believing the Gospel.

Answ. 1. Its true the Gospel is contrary to nature, and not one Article more thwarteth and crosseth carnall wisedome, then that of imputed righteousness; That crosseth Morall Philosophy so much, as we can more easily beleive the rising of the dead, or any the greatest miracle, the drying up of the red Sea, then beleive the Gospel; for we beleive the Gospel for miracles as motives, not as causes of Faith, not Miracles for the Gospel, and if at the first we beleive the Gospel for Miracles, then we naturally rather beleive Miracles, and the dividing of the Red Sea, and the raising of the dead, then we can beleive that Christ came to die for sinners.

2. Christ had a strong good will to die for sinners.

2. Consider with what a strong good will Christ died, Luke 9. 51. And it came to passe when his time was come that he should be received up, he steadfastly set his face to goe to Jerusalem.
lem. He hardned his face, he emboldned himself to goe to Jerusalem to suffer, he mended his pace, and went more swiftly with a strong fire of love to expend his blood. Luke 12. 50. I have a baptism to be baptized with & ὄψεν οὐρανοῦν; how am I fettered or besieged (as the word is used Luke 19:43.) till it be perfected?

3. What could move Christ to lie and fanie? were his weeping and tears counterfeit? were his dying, bleeding, swearing, pain, sorrow, shame, but all these for the market, and to take the people, Isa. 53. 44. Surely, really, he bare our sorrows.

4. His offer must be real, John 7. 37. for with vehemency he speaks εἰσίντο Ὠά σπατίζε. He stood and shouted in the Temple, if any man thirst, let him come to me and drink. Here is a dear fountain to all thirsty soules and most free: Christ thirsteth and longeth to have thirsty sinners come gratis and drink.

But I doubts be beares not me in particular at good will, are the promises made for me? Did he love me before the world was? Did Christ dying intend salvation for me?

This doubt draweth us to the fift particular, (that so I may hasten to the uses) which is what sort of Faith it is that God requireth of all within the visible Church, for the want whereof Reprobates are condemned.

Assertion 1. Saving Faith required of all within the visible Church, is not as Antinomians conceive, the apprehension of Gods everlasting love of Election to glory of all and every one that are charged to beleive. Saltmarsh, in an ignorant, and confused Treatise tells us, To beleive now is the only worke of the on of the e-Gospel—that is, that ye be persuaded of such a thing that Christ was crucified for sins, and for your sins;—so as salvation is not a businesse of our working and doing, it was done by Christ with the Father,—all our work is no work of salvation, but in sal-

vation we receive all, not doing any thing, that we may receive more; but doing because we receive so much, and because we are saved, and yet we are to work as much, as if we were to be saved by what we doe, because we shou'd doe as much by what is done already for us, and to our hands, as if we were to re-

ceive
Faith is not an apprehension of

ceive it, for what we did our selves : So here is short worke (faith the man) Beleeve and be saved---there are yet these grounds why salvation is so soon done. 1. Because it was done before by Christ, but not beleevd on before, by thee till now.
2. Because it is the Gospel-way of dispensation, to assure and passe over salvation in Christ, to any that will beleev it.
3. There needs no more on our sides to worke or warrant salvation to us, but to be perswawed that Iesus Christ died for us, because Christ hath suffered, and God is satisfied, now suffering and satisfaction is that great worke of salvation. And the man taking on him to determine controversys of Arminians touching the extent of free Grace, whether Christ died for all, (in which questions I dare make Apology for his innocency, that he is not guilty of wading too deep in them) he would fater on the Reformed Churches of Protestant Divines, that we make this a rationall way of justice, That God will merely and arbitrarily damnre men, because he will, so as God hath put every one under a state of Redemption and power of salvation; and they are damned not from their own will, but from Gods. The opinion by Arminians is fathered upon that Apoftolick light of the Church of Chrifi, Eminent and divine Calvaine, and Saltmarsh will but fecound them, that he may appear a star in the Firmament, with others of some great magnitude.

But (faith he) the other way is, Christ died only for his, but is offered to all, that his who are amongst this all might beleive, and though he died not for all, yet none are excepted (that is as he faith, all and every one to whom Christ is preached, elect or reprobate, are to be perswawed that Christ died for them in particular) and yet none are excepted but they that beleive, and none beleive, but they to whom it is given : And having shown some dreames of his owne touching these controversys, he concludes with a Truth I beleve easily. Thus have I openned, though weakly the mystery : Weakly, but wilfully and daringly.

But Faith is formally no such perfwasion, as to be perfwawed, Every man is loved with an everlasting love, choosen and redeemed in Christ; for it changeth the whole Gospel in a lie, Christ
Christ obligeth no man to believe an untruth: Now all are charged to believe in the Son of God, and Elect and Reprobate (as there be of both sorts within the net of the Kingdom) are not loved with an everlasting love, nor did Christ die for them all.

2. Its mere presumption, not Faith, that all Hypocrites, fleshly men, slaves to their lusts, idolaters, covetous men, remaining such, never broken with any Law-work; should immediately believe Christ is their Saviour, died for them, and the Father loved them to salvation, before the world was. True it is, before a sinner believe, he is an unpardoned, an ungodly and guilty sinner; but that he is unbroken, yea, or unconverted before he believe; (I speak of order of Nature) it is impossible, as that a thistle can bring forth figs, for then he should believe having no new heart in him, which is the only principle of Faith.

3. Its a more ingenuous opinion that Christ died for all and every one, though it have no truth in it selfe, then to hold that he died for the Elect only, and yet oblige men (as Antinomians doe) against their conscience to believe he died for all and every one that are ingaged in the practise of believing.

4. He that believeth not, maketh God a liar, then that which is to be believed must be an Evangelike truth.

5. Faith layeth bands on all within the visible Church, to be knit together in love, unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ, Col. 2. 1, 2. to be persuaded that nothing can separate us from the love of God in Christ, Rom. 8. 37, 38, 39. To full assurance, Heb. 10. without waivering or declining, or bowing like a tottering wall. Now sure all and every one within the visible Church, to whom the command of believing comes, Reprobate or Elect, are not holden to have a full assurance that they are chosen in Christ to salvation, and redeemed in his blood.

Assertion 2. The object of saving Faith, required of all within.
The faithfulnesse of God in saving one of the objects of saving faith.

The second object of faith is God's mercy in saving all that believe.

Election of some persons to glory is a divine truth, but its neither precept, promise, nor threatening of the Gospel.

within the visible Church is, 1. Christ's faithfulnesse to save believers, Heb. 10. 23. Let us hold fast the profession of our faith without wavering; and the Apostle backs it with an Argument, that saving faith must lean upon, (for he is faithful that hath promised) And Paul 1 Cor. 1. 9. preseth the same, God is faithful, by whom yee were called, unto the fellowship of his Son Jesus Christ our Lord.

2. We do not read in the Old or New Testament, that the decree, purpose, or intention of God to save, and redeem persons in particular is the object of that saving Faith required in the Gospel. For the second object of this Faith is the truth and goodness of that Mother promise of the Gospel, Ioh. 3. 16. and 5. 25. that Gospel-record 1 John 5. 10, 11, 12. He that believeth hath life eternal, and Jesus Christ came into the world to save sinners, 1 Tim. 1. 15. To seek and to save the lost, Luke 19. 10. that he came to save me in particular is apprehended by sense, not by faith; for the Election of me by name to glory, and the Lords intention to die for me, is neither promise, nor precept, nor threatening; if it be a History that I must believe its good, shew me Histories of particular men; now to be believe except of the Antichrist, the second comming of Jesus Christ to judge the world. Election to glory is not held forth as a promise; If ye doe this, ye shall be elected to glory, nor is the contrary holden forth as a threatening; If ye believe not, ye shall be reprobated, nor does the Lord command me to be chosen in Christ to salvation, before the foundation of the world, nor doth he command all men within the visible Church to believe they are chosen to salvation, or that any one Elect person, should believe a thing as revealed, which is not revealed; when he is pleased to give to any Elect person the white stone, and the new name, and to give him Faith, by which he chooseth Christ for his portion, he is then, and never till then to believe; or rather by spiritual sense to apprehend that he is chosen to salvation from eternity, so Election is neither precept, nor promise, but a truth of Gods gracious good will and pleasure hid in Gods mind, till he be pleased to reveal it, by the fruits thereof.
There can bee no such imaginable double dealing in the world, as Arminians lay upon God: For they make the Lord to say thus, as imagine a King should speak to twenty thousand captives, I have a good will, purpose, hearty intention, and earnest desire to make you all and every one free Princes; and I pray, wish, obtest, and beseech you subscribe such a writ of grace for that end, but I only can lead your hand at the pen, and give you eyes to see, and a willing heart to consent to your own happiness, and if you refuse to signe the Bill of grace, you shall be tormented for ever and ever in a river of fire and brimstone: Again, I have a like good will to my own justice, and purpose so to carry on the designe as that sixteen thousand of you shall not have the benefit of my hand, or of one finger to lead your hand at the pen, nor any efficacious motion to act upon your will, to obtain your consent to subscribe the Writ, yea by the contrary though of exceeding great free love, will, intend, decree, and purpose you bee all Princes of glory; yet I purpose that these sixteen thousand whose salvation and happiness I extremly desire shall for their former rebellion, which I with the like desire of spirit could, and I only might have removed, never be moved to consent to this Bill of grace. Now were not this the outside of a good will, and should not this Prince bee said rather to will and desire the destruction of these sixteen thousand, and not their honour and happiness?

After. 3. This is the mystery of the Gospel, in which I must profess ignorance, and that the Lord's thoughts are not as our thoughts, nor his ways as our ways: he hath by the preaching of the gospel ingaged thousand thousands within the visible Church, to the duty of their fiduciiall adherence and heart resting on Christ, as they would be saved; and yet hath the Lord never purposed to work their hearts (and he only can do it) to this heart resting on Christ by faith, nor hath he purchased either remission of sinnnes, or pardon for them. If any object, how can Christ in equitie judge and condemn them for not believing pardon and salvation in his blood, when as neither pardon nor salvation are purchased in this blood to them, nor purposeth he to give them faith? Yes we may plead for the Lord: we conceive of the decree of God as of a deep policie and a stratagem and snare laid for us: whereas the Lord lies not in wait for our ruine, nor carries he on a secret designe in
the gospel to destroy men: If Christ should say in the Gospel—precepts, promises, or threatenings, I decree purpose and intend to redeem all and every man, but I purpose to carry on the design so, as the far greatest part of mankind inevitably shall be lost, it should be a stratagem; but the gospel as the gospel revealeth not any decree or intention of God, touching the salvation or damnation of men intended from eternity: Indeed, the gospel as obeyed or disobeyed, reveals God's intentions and decrees, the gospel revealeth nothing but the Lords complacency, approbation, and good-liking of the sweet connexion between faith and salvation; the just concatenation between unbelief, disobedience, and eternall damnation: So the gospel reveals duties, but not the persons saved, or damned; the Lords working with the gospel or the efficacie of the gospel (which is a far other thing) reveals the persons.

Now the difficulty is, how the Lord can command the reprobate to beleve life and salvation in Christ, when there is no life and salvation either intended to them, or purchased for them.

To which I answer, 1. God gave a law to all the angels created in the truth, If ye abide in the truth, ye shall be eternally happy; ye cannot say that the devils in that instante were to beleve that God intended and decreed them for eternall happiness, and to give them efficacious grace, by which they should abide in the truth, as their fellow-Angels did; Gods command and promise did reveal no such intention of God. So the Lord said to Adam and to all his seed, If ye keep the law perfectly, ye shall have life eternall; according to that Doth this and live: yet was not Adam then, far less these that are now under the Law, to beleve that God ordained them from eternity, to eternall life, legally purchased; or that any flesh should be justified by the works of the Law.

Arminians tell us that there be numbers judicially blinded and hardned within the visible Church, who cannot beleve, and whom the Lord hath destined for destruction, yet the word is preached to them, they hear and read the promises of the gospel, and the precepts; Whither are they to beleve that God intended from eternity to them salvation and grace to beleve? I think not, For they teach that Christ neither prayeth for, nor intendeth to die for the unbelieving and obstinate world.
world as such, nor decreed their salvation, and except men may fancies fences on the words of God's Spirit: where learned they to expound the word world, (when it makes for them) for all and every one of mankind; and when it makes against them, for the least part of mankind, and that either within the visible Church only, or yet without the visible Church? for in both, Satan's world of disobedient ones is the far greatest part, being the whole world lies in sin, as John faith. Let it be also remembered when Arminians say, the Lamb of God taketh away the sines of the world, that is of all and every mortal man, they mean Christ takes not away, nor shedeth he his blood for the sines of the rebellious world; so the worlds rebellion, contumacie and infidelitie against Christ must be pardoned without shedding of blood, and if Christ did bear all the sines of the world on the cross; conditionally, and none of them absolutely: Then our act of believing must be the only nearest cause of satisfaction for sines: but why then, if Christ satisfied on the cross for the sinfull impenitencie and unbelief of the rebellious world conditionally, so they believe and be not rebellious; but Arminians should say right downe Christ died for the rebellious and contumacious world, and he prays for the contumacious world as such, but conditionally; for he prays and dieth for the not rebellious world of all mortal men, not absolutely, but conditionally, so they believe in Christ; if they believe not, neither the prayers of Christ nor his death; are more effectuall for them, then for Devils.

To all these wee may adde, that the Lord in commanding reprobates to rest in Christ for salvation, though no salvation be purchased for them, deals sincerely & candidly with them: for first he commands them to believe no intention in God to save them by the death of his Son, nor faith he any such thing to them, but only commandeth them to rely on Christ as an allsufficient Saviour. Secondly, God commands all the reprobate, even by their way, to believe that Christ in his death intended their salvation, justification, conversion, and yet whereas God taketh wayses effectuall, and such as he foreseeth shall be effectuall for the efficacious working of justification and conversion, and actual glorification of some few, yet he taketh wayses which he knoweth shall be utterly ineffectuall for the salvation, justification, and conversion of all these reprobates.

Arminians expound the word word as fiteth most for their own ends in contrary fences.

How Christ dies for the world, and the rebellious world conditionally.

How God dealeth sincerely with all whom he commandeth to believe.
probates, and yet commandeth them to believe that he decrees and intendeth their salvation and conversion with no less ar- dency and vehemency of serious affection, then he doth intend the salvation and conversion of all that shall be glorified. Sure this we would call double-dealing in men, and the Scripture faith he is a God of truth, Deut. 32. and the Lord who cannot lie.

**Object.** If a rich Inne-keeper should dig a Fountain in his Field for all passengers, thirsty and diseased, which were able to sure them, and quench their thirst; and invite them all to come and drink and be cured, upon condition they come and believe the virtue of the water to be such; and yet should intend and decree absolutely and irresistibly the tenth man invited, should never be cured; this Inne-keeper should not deal sincerely with them. So you make God to deal with sinners in the Gospel. He doth all, inviting only sinners to come and drink life and salvation at Christ the Fountain of life, which expresseth with men who speak as they think, their sincere intention, but he intendeth no such thing.

**Answer.** Make the comparison run as it should doe, and it maketh more against Arminians; say that this Inne-keeper had dominion over the heart and will, as the Lord hath, Prov. 21. 1. Psal. 119. 36, 37. Hebr. 13. 20, 21. Matth. 6. 13. and that he could and doth without straining of the heart, work in all the passengers, a sense of their disease, grace actually to come and drink, and yet he taketh a dealing with the soules of some few, and causeth them come to the waters and drink, and healeth them, and he useth such meanes and so acts upon the will of the farre most part that they shall never come, never be sensible of their disease, and yet he invites them to come to the waters and drink; its clear this Inne-keeper never intended the health of all and every one of the passengers, but only of these few that come and drink; nor doth invitations with men upon condition, which the party invited is obliged to perform, but doth never perform, and which the inviter only of grace can work in the invited, but doth not work them, as being not obliged thereunto, speak any such intention.

Again, let it be considered, that here 1 God lies in wait for no mans destruction. 2 God is not obliged to reveal his eternal purpose and intentions touching mens salvation and damnation, but in the way and manner seemes best to him. 3 God never
never faith in all the Gospel, that from eternity he hath pass'd a
resolve to save all mankinde, if they will, and to yeld them
the bridle on their own necks, that they may bee indiffer-
ent and absolute Lords of Heaven and Hell. 4. Nor should
the Gospel be framed in such wisdome, if the Lord had set down
particularly the names of all the Elect and Reprobate in the
world, and have proposed salvation upon condition of obei-
dence and faith to some few, it should evidently have rais'd a
hard opinion in the minds of thousands touching Christ.

After. 4. The third object of Faith is the sufficiency and
power of Christ to save. 1 The Scripture makest the object of
comming which is believing, 1oh. 5. 40. 1oh. 6. 35. Matth. 11.
27. to be Christ's ability and power, Hebr. 7. 25. to save them
to the uttermost, that come unto God by him, seeing he ever li-
veth to make intercession for them. What the Scripture pressteth
us to beleve savingly, that we must be inclined to misbeleeve,
and for the misbeleeving thereof, the reprobate are condem-
med, and not because they beleve not the Lord's intention to
save all, or his decrees of election and reprobation. But the
Scripture presupsteth faith in the power of mercy, Rom. 4. 21. A-
braham staggered not, but was strong in the faith, giving glory
to God, being fully persuaded that what he had promised, he was
able also to perform. Now Abraham is commended for that he
savingly and for his justification, beleaved the power of
God in the Gospel promise that God was able of his mercy to
give him the fonne of promise in his old age; otherwise to be-
leeve simply the power of God to give a child to a mother who
is past the naturall date of bearing children, is but the faith
of miracles, which of it selfe is not saving, and may bee in
workers of iniquity, Matth. 7. 21, 22. for this power then is the
power of saving conjointly with the mercy and good will of
Christ. 2 The Scripture holds forth to our faith the power
of God to graffe in the Jews again in Christ, Rom. 11. 23. to
make a weak beleever stand, Rom. 14. 4. to keep the Saints from
falling, and to present them faftile, e. b. fore the presence of his glo-
ry with exceeding joy, Jude v. 24. 3 The good Land was a
type of the heavenly rest, Heb 4. 1. and Heb. 3. 19. some entred
not in through unbeleeve: why, what unbeleeve? the Story
of the power of God, and beleieved the report of the unbeleeving.
Spies, who said, The people be strong that dwell in the Land; the Cities are walled, and very great, and moreover we saw the children of Anak there. Joshua and Caleb chap. 14.9. said they should not be bread for them, and their strength was gone; then the question was, whether God was able to give them that good Land. So then men enter not into the heavenly rest because they believe not that Jesus is able to save to the uttermost those that come through him to God, Heb.7.23. 4 The Scripture is as much in proving the all-sufficiency, power, and perfection of Christ our Saviour, to save, as in demonstrating his tenderness of mercy and good will to save; as in the Epistle to the Hebrews the Apostle laboureth much for to prove the Godhead of Christ, his excellency above Angels, and that the Angels were to adore him, his dignity and greatness above Moses and all the mortall and dying Priests, the virtue of his blood above all the bloods of Bulls and Goats, to purge the conscience from dead works, to expiate sinne, to sanctifie his people, to open a way, a new and living way to the holy of holies; by his blood, that we with full assurance may draw near to God, that he with one Sacrifice, never to bee repeated, did that which all the thousands of reiterated Sacrifices were never able to doe; that he is no dying Priest, but lives for ever to intercede for us at the right hand of God. And for what is all this, but that we should believe the all-sufficiency of Christ to save? and because we have too low thoughts of Christ, as conceiving him to bee but a man, or lest he then an Angel, or a common Priest that can do no more by his blood as touching remission of sinnes, then dying Priests could do with the blood of beasts, and that he is dead, and now when we sinne, he cannot advocate for us at the right hand of God, that his redemption he brings in is not eternal, yea all this faith that saving faith rests upon Christ as God, as able and compleatly perfect and sufficient to save, though sinners doe not in the formal act of faith believe his good will, decree, and intention to redeem and save them by name. 5 I should think that these who have high and precious thoughts of the grace, tender mercy, perfection and sufficiency of Christ to save all that beleve, and fiducially rely on Christ as a Saviour sealed for the work of Redemption, though they know not Gods minde touching their own salvation in particular, have such a faith as the Gospel
pall speaks of, and doe savingly believe that Christ came to seek, and to save that which is lost, to save sinners, that Christ is the Son of the living God, the Saviour of mankind; and this no Divell, no temporary believer, no hypocrite can attain unto.

Obj. 1. But I believe not then that I am in particular redeemed, and without that I am a stranger to Christ; for Devils and Reprobates may believe all the general promisses of the Gospel.

Answ. 1. Its true, in that acting formally you believe not you are redeemed in particular; yet virtually and by good consequence you believe your own redemption in particular, and so you are not a stranger to Christ. 2. Its true, Devils and Reprobates may yeeld an assent of mind to the general promises, as true, but its denied that they can rest on them as good, as worthy by all means to be embraced; or that in heart and affections they can intufts the weight and burthen of their soule on these general promises, or that there is any taste of the honey and sweetness of Christ in these promises to their soule, as it is with the soules that fiducially rest upon Christ in these promises.

Obj. 2. Suppose I know of a ship offering to carry all to a land of life, where people are never sick, never die, have Summer and day light, and peace and plenty for ever, upon condition, I should believe the good will of the Ship-master to carry me to that land; if I know nothing of his good will to me in particular, I have no ground to believe I shall ever enjoy that good land; so here if I know nothing of Christ’s good will to me, how can I believe he shall carry me to the heavenly Canaan?

Answ. Yea suppose, what is in question, that to be persuaded of the good will of Christ the owner of the ship to carry you in particular is the condition upon which he must carry you, but that is to be proved; there is no other condition, but that you rest on his good will to carry all who so rest on him, and that is all.

Obj. 3. But I cannot believe:

Answ. You are to believe you cannot believe of your self; and of your own strength; but you are not farther from Christ; that you are farre from your self.

Obj. 4. Its comfortable that Christ the Physician came to heal the sick; but what is that to me, who am not sick, nor of the number.
number of these sick, that Christ came to heal for any thing I know?

**Ans.** It's true, its nothing to you that Christ came to heal the sick, cure the distemper of sin is on you; you want nothing but that the Spirit working with the Law, let you see your lost condition, and the Gospel-offer be considered, and compared with your estate. But whether you be of the number of these sick that Christ came to heal, is no lawfull doubt and comes not from God; for what that number is, or whether you be one of that number or no, is a secret of the hid counsel of election to glory, a negative certainty, that for any thing ye know you are not of the contrary number, nor are ye excluded out of that number, is enough for you to father kindness upon Christ, though he should say, from heaven, thou art not a Son.

**Object. 5.** I shall never have ground of assurance to believe Christ's good will, nor either hope or comfort in the Gospel, covenant or promises, if Christ dyed for a few elected and chosen absolutely to glory, for all must be resolved on doughtsome, hopeless, sad and comfortlesse grounds by your way thus.

These for whom Christ laid down his life, and have ground of assurance of hope, and comfort in Christ's death and in the Gospel promises, are not all men and all sinners but only some few handful of chosen ones, by name, such as Abraham, David, Peter, Mary, Hannah, &c. and not one more, not any other.

But I am one of these few handful of chosen ones by name, I am, Abraham, David, Peter, Mary, Hanna, &c. and of no other number; therefore I have ground of assurance of hope, and comfort in Christ's death and in the Gospel-promises.

Now the Proposition is poor, comfortlesse, and a very hopelesse field to all within the visible Church; and the assumption to the greatest part of mankind evidently false, because many are called but few are chosen, and so the syllogism shall suggest a field of comfortlesse, and hopelesse unbelief and doubting, yea, of despairing to the farre largest part of mankind, whereas the doctrine of the Lords good will to save all and every one of mankind, and of redeeming all, and covenanting in Christ with all, removes all ground of unbelief and doubting, from any; offereth grounds of faith, hope, and comfort in the Gospel, of peace to all.

**Ans. 1.** We shall consider what certainty and assurance of
of faith Arminians furnish to all and every one from the Gospel.

2. What the Scripture speaks of the assurance, hope and comfort of all and every one; and

3. The argument shortly shall be answered: as for the first, that Arminians may make their syllogism of assurance, hope, and comfort in Christ's death as large as Christ's death, they must extend the Gospel-comfort and hope to the heathen, who never heard of these comforts; now how this can be, let us judge; a very learned and eminent Divine, (a) Frew from the matter itself, and confession of Amayrald an Arminian, that twelve Apostles could not in so short a time have gone through the whole world, yea, they must have passed many particular Nations who never by any sound heard of the Gospel; and Arminians yield us that this was done accord. and dispersion, by the secret and unsearchable providence of God; they would say, if they would speak truth, by the Lords absolute, highest, independent and unsearchable good pleasure in his decrees of absolute election and reprobation. 2. Again, they are made unexecusable and freed from all guiltiness of unbelief, and hopelessness of comfort or ground of comfort in the Gospel promises, who never heard of the Gospel; yea, even those who heard the Gospel as the Athenians, Acts 17, who judged Paul to be a babler, and Festus who thought him mad, and the Grecians who esteemed the preaching of the Gospel foolishness, 1 Cor. 1. And so must have heard the Gospel, yet are not condemned so much for doubting of the sufficiency of Christ's death, seeing they believed Christ to be a falie Prophet, as for their not hearing men sent of God, Christ and the Apostles, speaking with the power of God, and endured with the power of working Miracles.

3. But what assurance, hope and comfort of salvation do Arminians give? One Thomas Moore has written a book intitled, The Universal of God's free grace in Christ to mankind; that all might be comforted, encouraged, every one confirmed and assured of the propitiation and death of Christ for the whole race of mankind, and so for himself in particular: Hear then what Arminius, and Mr Moore faith, Comfort ye, comfort ye my people faith the Lord; comfort and encourage with the joy of the holy Ghost, with the lively hope of eternal life, with the comforts of the Scripture, Scipio, Aristotle, Cato, Regulus, Seneca, all the I i i Turks,Univer-

(a) Frew, Spandemius a Protetor in Leyden 103.

(b) Amayrald, ch. 12, defen. de Reprobation.

The Title of Thomas Moore's book, heathen, and suggest comfort and hope of salvation in Christ's death to all Turks, Indians, Turks and Pagans, whomever hard of Christ's death.
The object of Faith is not Gods

Turks, Americans, Indians, Virginians, such as worship the Devils, the Sunne and Moone; such as have no hope, and are without God, and without Christ in the world; bid them be assured Christ dyed for them, prays and intercedes for them, intends and wills their salvation upon good condition, no lesse then the salvation of his chosen people.

But I. The object of this faith, hope, and comfort, may stand and consist, though all and every one of the race of mankind should believe it, with no lesse certainty of eternall damnation then Indians, all the reprobate and condemned Devils are under; now saving faith removeth all hazard of damnation, Iob.3.16. Iob.5.25. Iob.11.26. I Tim.1.15.16. Gal 2.10. but thousands believe, yea, the damned Devils who attend to the letter of the Gospel, and gave testimony that Jesus is the Sonne of the living God, by the judgement of the Arminians believe that Christ dyed for all and every one of the race of mankind. Ergo all the Reprobates may have this faith, assurance, comfort and hope.

2. Saving faith bringing peace, justification, rejoicing in tribulation, purifieth the heart: But I am not a whit nearer peace, that I believe that Christ intendeth to redeem, save, justify all and every one of mankind, upon condition they believe; for this remaineth ever a hole in the heart; God either efficaciously intendeth to save all, or inefficaciously committing the event to the good guiding of free will which once lost all mankind; now the former neither can be known to any living; its a doubt to Arminians, if it be known to God himselfe: Arminius faith, Deus possit excidere sine suo, quia non semper intendit fines secundum praeventiam; God may fail and come short of his end, because he doth not, efficaciously in events that fall out freely, and may not fall out, intend the end according to fore-knowledge; See then here the Arminian courage, hope and comfort; God intendeth to redeem and save me in Christ; but ah it is as the blind man casteth his club, or shooteth his arrow, he winks and draws the string, it may come up to the white, but it runs a hazard to fall short and wide; Again, its false that God intendeth efficaciously to save all; therefore Bellarmine and Arminius say, the Lord doth here as Polititians, who have two strings in their bow; for God (say they) lyeth at the wait between two ends, and intendeth either the obedience, conversion and salvation.
intention to save me in particular.

salvation of all, or if he miss, he has another string in his bow, and intends the declaration of the glory of his justice; if free-will shall thwart and cross the former intention of God, and this is the latter intention, all and every man is to believe that God intends his conversion and salvation ineffectually; but ah this is cold comfort and dubious, hazardous and farre off hope; the poore man is here between hope to be saved, (if the fortune or loose contingency of free-will be lucky) and feare to be eternally thrice more miserable then if God had never born him any good will (if free-will miscarrie, as it doth in the farre greatest part of mankinde) for Arminians doe not say, one man is more saved by their pendulous and venturous good wishes and doubtful intentions to save all and every one, then we doe by the Lords most wife, Haid, poyfed, fixed, and absolute decrees; so it is but a toome and an empty spoon, they thrust in the mouths of the whole race of mankinde, when they will them thus to hope for salvation.

2. By this means God intending two ends, either the salvation or damnation of all and every one, he puts all mankinde upon large as great fear and despair, as upon comfort and hope, and hee intends and wils the destruction of all mankinde more efficaciously and with farre greater success, then he wills their salvation; only here is a comfort men may take to Hell with them, and an East-winde hope they may feed on; God primarily, antecedently, and first wils my salvation, but secundarily and with better certainty of the black event, he wils in justice, my damnation and the eternall destruction of the farre greatest part of mankinde; and this is the Arminian comfort, and where hopes that the Tenent of Arminian univerfall grace, liberally bestowes on all, much good doe it them.

3. The, and not to make God to fluctuate between two ends; either this or this, justice or mercy; mercy is the port God desires to fail to, and to carry all to heaven; but because he cannot be master of yde and winde, and free-will bloweth out of the East, when God expecteth a faire West wind, the Lord is compelled to arrive with a second wind, as a crossed Sea-man must doe, and to land his Vessell in the sad port of revenging justice, as against the heart of God (what will ye say of the destiny of free-

Arminians hope and comfort is that all mankinde must hang between hope and despair.

Arminians fancy God to be expelled from his far best end, and compelled against his will to a worse end, in the farre largest part of mankinde.
Faith cannot rest on a common general good.

Saving Faith the first dawning of election to glory.

The Arminian hope and comfort not in Scripture.

The Arminian hope and comfort

free-wills ill luck?) must cast the far greatest part of mankind, as ship-broken men into eternal damnation, and except God would have strangled free-will and destroyed the nature of that obedience which is obnoxious to threatenings and rewards, he could not for his soul mend the matter; and here good Reader, you have the Arminian hope and consolations, if you lift to harken to the Arminians of England now risen to comfort all mankind in these sad times. 3. Saving faith layeth hold on salvation, righteousness and everlasting redemption as proper heritage, faith being a supernatural instinct in the lamb claimeth the mother; its property that faith persueth; let experience speak, if there be not a peculiar warmth of heart in a believer at the sight of Christ; now to believe a common salvation hanging in the air, the heaven of Turks and Armenians, and the righteousness and redemption of Indians, of Seneca, and Catiline, Cloidius, and Camillus, I confess must be farre from such a property.

4. Saving faith is the first dawning, the morning sky and the first day light of the appearance of election to glory, Act. 13:48. The man never hath a fair venture of heaven, nor commeth in handy-gripes with eternal love revealed, till he believe, because the poore mans believing is his act of choosing God for his portion, and so cannot be an assent to a common good, general to all men, Heathens, Pagans, Jews, Turks, and believers; faith maketh him say, I have now found a ransom, I have found a pearl of great price, I make no other choyse, my lot is well fallen upon Christ; whether Christ cast his love or his lot on me from eternity, I cannot dispute; but sure, I have chosen him in time. Now for the second, The Scripture shewes us of an hope of righteousness by faith, this we wait for through the spirit, Gal. 5:5, and of the hope laid up for the Saints in heaven, Col. 1:15, and Christ in the Saints the hope of glory, v. 27, and of the hope of the appearing of our life Christ, Tit. 2:13, Which hope maketh a man to purge himself & to be holy, 1 Joh. 3:3, and of a rejoicing in hope in the glory of God, Rom. 5:2 Rom 12:12, the hope to come, for the which the Twelve Tribes of Israel serve God instantly, Act. 26:7, and that lively hope, unto which we are regenerated by the resurrection of Jesus Christ from the dead, 1 Pet. 1:5, and the hope that we have through patience & comfort,
comfort of the Scripture, Rom. 15. 4. and the hope which is not confined within the narrow sphere and Region of time and this corruptible life, 1 Cor. 15. 19. the hope which experience bringeth forth, Heb. 5. 4. Now whether we take hope for the object of hope, the thing hoped for, or the supernatural or gracious faculty of hoping, in neither respects have Seneca, Scipio, Regulus, Jews, Turks, Americans, and such as never by any rumour heard of Christ any hope from Scripture; Paul faith of them, and of the Ephesians in their condition, Ephes. 2. 12. At that time ye were without Christ, being Aliens from the Common-wealth of Israel, and Strangers from the covenants of promise, having no hope, and without God in the world; and for the grace of hope the Scripture faith, its an Anchor cast in heaven by these who upon life and death make Jesus their City of refuge, Heb. 6. 19. 20. it is a fruit of the Spirit, Gal. 5. 5. where ever it is, it makes a man purifie himselfe, 1 lob. 3. 2. its a lively hope and a fruit of predestination and of the sprinkling of the blood of Jesus, 1 Pet. 1, 3, 4, 5. Now such a hope as Arminians allow to Heathen and Indians, to Reprobates, who believe that Christ dyed for all and every one, and such as perish eternally, we gladly leave to themselves; and if our doctrine of particular redemption furnish ground of despaire as oppp. to this hope, we profess it. But let Arminians answer this of their own way; So God must speak to the most part of the Christian world. Be of good courage, hope for salvation in Christ, be comforted in this that Christ dyed for you all without exception, and be fully assured and believe there is a perfect ransom given for you, and salvation and righteousness purchased to you in Christ's blood; but I have decreed so to all upon the wills of the farre greatest part of you, that you shall have no more share in that redemption and purchased salvation then the damned Devils, whereas if I had so drawn you as I have done others, as sinful by nature as you are, you should certainly have been eternally saved in Christ's blood; and the like, and farre more. I could say, of the dreame of the middle science and knowledge of God; for Arminians spoyle the Almighty of all grace, compassion, mercy, or power to save; for this is the Gospel and no other, that God must utter by their doctrine: I have chosen out of grace and mercy all to salvation, who shall believe, and have given my Son, to give his life and blood a ransom

The Arminian Divinity, their faith & hope, &c.
some for all and every one; and I will desire and wish, that all mankind were with me in eternall glory, and that my revenging justice had never been experimentally known to Men or Angels, and that death, hell, sin, had never had being in the world; but the farre greatest part of mankind were to sin, and finally and obstinately to resist, both my generall-universal grace given to all, and my speciall and Evangelick calling, and that they were to doe before any act of my knowledge, free decree, strong grace, or tender mercy; and I cannot bow their wills indeclamably to final obedience, nor could I so powerfully by morall swasion, draw them to constant faith and perseverance, except I would alt against that which is decent and convenient for a Law-Giver to doe, and destroy the nature of that free obedience that lyeth under the sweet droppings of free reward, which must be earned by sweating, and under the lab and hazard of eternall punishments to be inflicted, (which I will not doe) yea, though in all things even done by free agents, as translations of Kingdoms from one Prince to another, and bringing enemies against a land, which are done by free agents, I doe what ever I will, and my decree stands and cannot be recalled Dan. 4. 35. Eia. 14. 24, 25, 26, 27. chap. 46. 10, 11. Plal. 115. 3. Plal. 135. 6. Yet in matters of salvation or damnation, or of turning the hearts and free actions of men and Angels that most highly concern my glory above all; I cannot but bring all the arrows of my Decrees, to the bow of that pery contingent indifferency of the up and down free-will of Men and Angels; and here am fast fettered, that I can but dance as free-will please and say amen to created will in all things good or bad. I cannot out of the abundance of my rich grace and free mercy (though earnestly and vehemently I desire it) save one person more then are saved, or damn one more then are damned, or write one man more in the book of life, and beslow them the fruits of my dear Sons death, then such as in order of nature were finally to believe before any all of my middle science, or my conditionall free Decree, or drawing grace; therefore am I compelled as a Merchant who against his will casts his goods in the Sea, to save his own life, because the winds and storms over-master his desire, to take a second course, contrary to my natural desire, and gracious and mild inclination to mercy, to decree and ordain that all who before the acts also of my middle science, free decree, and just will were finally to resist my calling shall eternally
nally perish, and to will that Pharaoh should not at the first or second command obey my will, and let my people go: and therefore with a consequent or constrained will to suffer myself to be, to appoint death and hell, and the eternal destruction of the greatest part of mankind, to be in the world, for the declaration of my revenging justice, because I could not hinder the entrance of sin into the world, not Master free will as free: if my dispensation of the first covenant made with Adam in Paradise should stand: Whereupon I was compelled to take a second herbie, and a second wind, like a Sea-man, whose with a stronger cross winde, driven from his first wished part, and to send my Son in Jesus Christ into the world, to die for sinners, for that I could not better doe, and out of love to save all, offer him to all, one way or other, though I did foresee my desire and natural kindness to save all should be far more thwarted and crossed by this way; because force my consequent will must need: prepare a far hotter furnace in hell, for the greatest part of mankind, since thousands of them, must reject Christ, in resisting the light of nature, and the universal sufficient grace, given to all; which if free will should use well, would have procured to them more grace, and the benefit of the preached Gospel. But a heavier plague of hardines of heart, and farre greater torments of fire, then these, I foresee must be the doome of such, within the visible Church as rest in my calling, or having once obeyed, may according to the liberty of independent free-will persevere: if they will; & not with standing of the power of God, by which they are kept to salvation, the promises of the eternall covenant, the efficacie of Christ per, etual intercession of the in-dwelling of the holy Ghost, that everlasting fountain of life, &c. may fully and finally fall away, and some Apostats; and therefore all their hope of eternall life, their assurance of glory, their joy, their consolation and comforts in any claim to life eternall, and the state of adoption is not bestowed on my power to keep them, my eternall covenant, my Sons intercession. I can do no more then I can, but upon their own free will, if they please (and its too pleasant to many) they may all fall away, and perish eternally, and leave my Son a widowe, without a wife, a head without members, a king without subjects.

And if Arminians will be so liberall or lavish of the comforts of God proper to the lords people, Esa. 40. 1. c. 49. 13. the proper work of the holy Ghost the comforter. Iob. 14. 16. c. 15. 26. c. 16. 7. the consolations of Christ, Phil. 2. 1. the everlasting
The gracious good will of election

The comforts of Arminians not in Scripture.

The general good will of God to save all comfortless.

The fountain Good will of God separate elected persons from others.

The fountain of grace, the strong consolations 2. Thess. 2. 16. Heb. 6. 18; the heart comforts, Col. 2. 2. where with the Apostles and Saints are comforted, 1. Cor. 1. 4. 6. 7 coming from the God of all comfort, the Lord that comforteth Zion, Isai. 51. 3. 2. Cor. 1. 3. Isai. 51. 12. blessing promised to the mourners, Matth. 5. 4. We desire Mr. Moore, and other Arminians to enjoy them; but for us, we allow neither assurance, courage hope, nor comforts in Christ or his death, but on the regenerate and believers; and this makes the doctrine of universal redemption more suspicious to us as not coming from God, that they allow to all, (even dogs and swine) the holy Ghost and the precious privilege of the Saints. Therefore thirdly, we answer, that the assumption is not ours, but theirs, let the assumption be, But I believe, and the proposition be corrected thus. These for whom Christ laid down his life, are some few chosen believers. But I am chosen and a believer: Ergo &c. and we grant all, so the assumption be made sure.

But I have no assurance, hope, nor comfort to rest on a general good will that God beareth to all, to Judas, Pharaoh, Cain, and to all mankind, no lese then to me. For I am of the same very mettall, and by nature am heir of wrath, as well as they.

2. That far off Good will, that all be saved, and that all obey: the Lord from eternity did bear it to the fallen devils, as well as to me. O cold comfort! and it works nothing in order to my actual salvation, more then to the actual salvation of Judas the Traitor: it sets on moving no wheels, no causes, no effectual means to procure the powerfull application of the purchased Redemption to me, more then to all that are now spitting out blasphemous against eternall justice, and are in fire chains of wrath, cursing this Lord, and his generall good will to save them.

But the fountain good will of God, to save the elect, runneth in another channel of free grace, that separates person from person, Jacob from Esau, and sets the heart of God from eternitie, and the tender bowels of Christ, both from everlasting : and as touching the execution of this good will, and in time, upon this man, not this man, without hire, money or price. 1. because Angels or Men, can never answer that of Rom. 9. 13. 14. 15. as it is written, I have loved Jacob, and have hated Esau, and
that before the one, or the other had done good or evil. Then the natural Arminian objecteth, what our Arminian does this day, that must be unrighteousness to have men absolutely, and cast them off when they are not born, and have neither done good nor evil. Paul answereth, it followeth in no sort that there is unrighteousness with God, because verse 15: all is resolved on the will of God, because it is his will; for hee faith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion: and upon this hee inferres then the businesse of separating Iaakob from Esau, runnes not upon such wheelees as running and willing, sweating and hunting by good endeavours; Iaakob did here lesse, and Esau more; but all goes on this, on Gods free goodness and mercy; all the difference between person and person, is, God has mercy, because he will, not because men will. Now because Arminians say, this is not meant of election and reprobation, but of temporary favours bestowed on Iaakob, not on Esau, he alreadgeth the example of Pharaoh a cruell Atheift and a Tyrant, who never sought justification by the works of the Law; the reason why Pharaoh obtained not the mercy that others obtained: I said the Lord, verse 17: told Pharaoh to his face, for this purpose I raised thee up, that I might make an example of the glory of my power, and name, that is, the glory of justice in thee, to all the world who heares of thee: and then verse 18. hee returnes to the Lords free will, and unhired and absolute liberty, in differencing person from person. Why has hee mercy upon this man, and not on this man, if there had been such a conceit as a generall catholick good will in God, to Pharaoh, to Esau, the Apostle should now have denied any absolute will in God, to separate one person from another. Arminians can instruct the spirit of the Lord, and the Apostle to say, he has an equall generall good will and desire to save all and every one; Esau as well as Iaakob; Ismael as Isaac, the son of promise, Pharaoh as Moses, or any other man; but then two great doubts should remain: How then hated he Esau, when he was not yet born, and had not done good or evil? All the Arminians on earth answer that. 2. But the doubt is not removed: How is it, that God loves Iaacob, blesseth, and hath mercy on him, and hateth Esau, and yet Esau has neither done good nor ill? Arminians
minians answer, in an antecedent general good will; God indeed loved Esau, as well as Jacob, Pharaoh as well as another man: but here is the thing that makes the separation, Jacob runneth, and willeth, Esau is a wicked man; Pharaoh and others like him, bloody tyrants; and God showeth mercy with another posterity, and consequent will on Jacob, because he runneth, and willeth, and has mercy on him, because he pays well for mercy; and has not mercy on Esau, because he neither runs, nor wills. Now this is to contradict God; therefore we must bear with it, that men of corrupt minde, destitute of the truth, rising up to plead for universal atonement, contradict us. But Paul resolves all the mercy bestowed on this man, not on this man, v. 18. on this saying theiel, he will: Therefore hath he mercy on whom he will have mercy, and hardeneth whom he will (2) impossible it is that conversion should be grace and matter of the praise of the glory of the Lords grace, to Peter rather then to Judas; except the grace of God separate Peter from Judas, by moving effectually the one to believe, and not moving the other. All the wit of men cannot say, but I may glory in my own free will, that I am efficaciously redeemed and saved, rather than another; except grace efficaciously move me in a way of separating me from another, if hee had alike good will to save me, and Judas and all the world; but he committed the calling of the ballance in differenting the one from the other, to free will, so as the creatures free will made the consequent will of God different toward the one, and toward the other.

3. The God who is willing to shew his wrath, and to make his power known, in enduring with much long suffering the vessels of wrath fitted to destruction, that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared to glory, Rom. 9. 22, 23, is also willing because he is willing to declare these two ends equally; in some because he will; the glory of power justice and long suffering; in others the glory of grace and mercy, because he will; not did I ever see a reason wherefore God should carry on the two great state designs of justice and mercy, in such an order as he should incline more to declare and bring to passe the design of mercy then the design of justice; for out of the freedom of high and deep lovesaignly he most freely intended both these.
these glorious ends. Now as the attaining of his freely intended end of manifested mercy in some, both Angels and Men, makes visible in an eminent manner the glory of justice in other some, so the attaining of his freely intended end of pure grace in the Elect, doth highly indeare Jesus Christ that we should prize the blood of the Covenant, the riches of free-grace to us whom he hath freely chosen, leaving others as good as we to perish everlastingly. And as Arminians cannot deny, but that the Lord might have contrived the business, as all that are saved, and to pray the Lord that fits one the Thron in heaven, might have been damned and so could blaspheme eternally in hell the holy just Judge of the world: as he can make a revolution of all things in heaven and in earth, to a providence contrary to that which is now; so they cannot deny an eminent sovereignty, deliberate and fixed free-will in God before any of the Elect and Reprobate were placed in such a condition of providence in which he foresaw all that are saved or damned, should bee saved or damned, and that this will was the prime fountain of cause of election and reprobation.

4. Paul shewing, Rom. 11. That God concludes all in unbelief that he might have mercy on all, and shewing a reason why the Lord was pleased to cast off his ancient people for a time, and to engraffe the Gentiles, the wilde Olive, in their place, saith O the depth; and another reason he cannot find, but bottomless and unsearchable freedome of grace and free dispensation to some people and persons, and not to others. I confesse it had been no such depth, if the Lord from eternity had equally loved all to salvation, but through the running & willing, or not running & not willing of the creature had been put upon later, wiser and riper thoughts and a consequent will to save or not save, as Men and Angels in the high and indifferent court of their free-will shall think good; there had been no other depth then is in earthly Judges, who reward well doers, and punish ill doers, or in a Lord of a Vine-yard, who gives wages to him that labours, and no wages to him that stands idle and doth nothing; this is the Law of nature, of Nations, and no depth, its but God rewarding men according to their works, and God shewing mercy in such as co-operate with, and improve well the benefit of Gods
The gracious good will of election,

antecedent will, and not shewing mercy on such as doe not co-operate therewith, but out of the absolutenesse of indifferent free-will are wanting thereunto. But the great and unsearchable depth, is, how God should so carry on the great designes of the declaration of the glory of pardoning mercy and punishing justice, as their should be some persons and Nations, the Jews first and not the Gentiles, as of old, and now the Gentiles taken into Christ, and the Jews cast off; and again, the Jews with the riches of the world of Elect both Jews and Gentiles who are chosen and must obey the Gospel, and be called without any respect to works, but of grace, Rom. xi. 5, 6, 7, and when the children had neither done good nor evil and were not born, Rom. 9. 11, and these who were nearest to Christ, and did work more for the attaining righteousness and life, then other strangers to Christ and Gentiles, Rom. 9. 30, 31, 32, 33. Rom. 10. 1, 2, 3, 4. Rom. 11. 1, 2, 3, 4, 5, 6, 7, 8, &c. rejected, and there should be others as good as these by nature, that the Lord should have mercy on; now in both these; first, God is free in his grace; secondly, just in his judgements, though he neither call, nor chuse according to works; thirdly, the damned creature most guilty; and fourthly, the Lord both justly severe, and graciously merciful; fifthly, none have cause to complain or quarrel with God; and yet God might have carried the matter a farre other way; sixthly, the head cause of this various administration, with Nations and persons, is the deep, high, sovereign, innocent, holy, independent will of the great Potter and Former of all things who has mercy on whom he will, & hardneth whom he will, and this is the depth without a bottom; no creature Angel, or Men can so behave themselves to their fellow-creatures, & yet be free, just, holy, wise, &c. but sure one creature can deal with his fellow creature according to the rules and road-way of an antecedent & consequent will; so may the King deal with his people, the Governour with those he governes, the Father with his children, the Commander with his soldiers, the Lord of a Vine-yard with his hired servants, all these may order their goodness, mercy, rewards, punishments in a way levill with the use, industry improvement of free-will, or the rebellion, unjustice, wickedness and slothfulnesse of their underlings; but no Master nor Lord can call Labourers to his Vine-yard, and exhort,
exhort, obteft, befeech them all to labour and promise them hire, and yet keep from the greatest part of them the power of stirring arms or legs, of free consenting to labour, and suspend his acting on the greatest part of them, as they shall willingly be carried on to wittfull disobedience, and to be the passive objects of his revenging justice according to the determine counsell of the Lord of this Vine-yard, because so he willed out of his absolute sovereignty to deal with some, and deale a just contrary way with the least part of the labourers, because hee purposed to declare the glory of his grace on them; either there is here an unsearchable depth, or Paul knew nothing, and this calmes my minde and answereth all that reason can say for univerfell atonement: and the

1. Use. I aym at, is, that no Doctrine so endareth Christ to a soule, as this of particular redemption and free-grace separating one from another, Psal. 147. 12. Prayse the Lord, O Jerusalem; and amongst many grounds here is one, ver. 19. he sheweth his word unto Jacob, his Statutes and his judgements to Israel, ver. 20. he hath not dealt so with any Nation; and he spake not of the meafure, as if God had revealed the same grace in nature, but in an inferior degree to other Nations; for hee faith, as for his judgements they have not known them; and then being full of God, for this separating mercy, he addeth, prayse yee the Lord; Christ eftreams this the flour of grace, the grace, of grace and blesseth his Father for it; Math. 11. 25. I bleffe thee O Father Lord of Heaven and Earth, because thou haft hid these things from the wise and prudent, and haft revealed them to babes; now because Arminians lay, the pride of the self-witte, and the humilitie of babes, are the causes separating the one from the other, and so free will is to share with the Father in the praise of the revealed glory of the Goffel, and the discovered excellency of Christ to babes, rather then to wise men; a literal revelation no doubt was common to all babes and prudent, the veiled Pharisees, and humbled sinners; Christ praise the eminency, the blossom of grace, the bloom of free-love in that the free-will of the humble and the proud made not the separation, but the good pleasure of God, ver. 27. No man knowes the Son but the Father, and he to whom the Son will reveale him.

2. That which is common to all, shall never leave an impreffion.
Grace falleth, one pronouns such as (I) and (we),

prestation of wonder and thankfull admiration. (I) and (we)
are swelled, lofty and proud things, and the Spirit of God
commends grace highly in that it falls upon pronouns and
persons, and not on others. 1 Cor. 15. 9. "I am the least of
of the Apostles—ver. 10. By the grace of God, I am that I
am, and his grace is upon me was not in vaine; but I
laboured more abundantly then they all. Jno 2, 9, but not I, but
the grace of God, in ow 2ub is in me, Tit. 3. 3. y 2ubis for we our
selves also were sometime out of our wits, disobedient, &c. ver. 4.
but when the kindness and man-love of God our Saviour appeare-
der, ver. 5.— 10 v 4ub he saved us, 1 Tim. 1. 15. 1 I am
the chief of sinners, ver. 16. but for this cause I obtained mercy,
Iva 2v 20 4w o, that in me first Jesus Christ might shew forth
all long suffering, Gal. 2. 20. I am crucified with Christ, but I
live, 0va e 61 y 20 yet not I, but Christ lives in me. 2v 20. and
the life that I now live in the flesh, I live by the faith of the Son
of God, who has loved me, and given himself for me; 2v 20 y 20
Ephes. 2. 1. y 2ubis and ye who were dead in sins and trespasses,
Bath he quickned, ver. 4. for his great love wherewith he loved
us 2ubis, even when we were dead in sins and trespasses he hath
quickned us, 2ubis together with Christ, ver. 13. But now in
Christ Jesus, ye who sometimes were farre off, are made neare
by the blood of Christ: the passing by my Father and mother,
and brother and sister, neighbour and friend; and taking me,
is a most indering favour.

3. Of all in Scotland and England, all in Europe, all Adams
seed, that ever were masters of a living soule in the womb or
out of it; the Lord passed by so many thousands and millions,
and the lot of free-grace fell upon me precisely by name, and
upon us, and not upon thousands, besides no leaffe eligible then
I was; what thoughts will you have of the free lot of love
that fell upon you ever since God was God, when Christ shall
lay such a load of love, such a high weight and masse of love
on you; ye shall then think, O how came I hither to sit in
heavenly places with Christ! that body that is trimmed,
clothed, and doubly embroidered with pure and unmixed
glory, is just made of the same lump of earth, with the body of
Judas or Cain, that are now flaming and sinking to the bottom
of the black and sad river of brimstone; the Lord saith, Ezek.
18. 4. behold all souls are mine; and when your soule shall be
loaden
Free Grace separateth one from another.

Jo sted with glory and thousands of souls blowing and spitting out blathemies on the Majesty of God, out of the sense of the torment of the gnawing worm that never dies; and yee consider the soule of Judas might have been in my soules stead, and my soule in the same place of torment that his is now in, what wonder then John cry out, behold what love!

4. How much love for extention, and intention: for one man, and every one in covenant, Psal. 106. 45. multitudes of mercies: and 1 f. 120. 7. plentious redemption; one David must have multitude of tender mercies Psal. 51. 1. Psal. 69. 13. 16. It is not one love, but loves, many loves, Ezek. 16. 8. Cant. 1. 2. He gives many salvations to one, as if one heaven, and one crown of glory, were not enough; Ephes. 2. 4. he is rich in mercy: and he quickned us when we were dead in sins. 2 Thess. 2. 16. For his multiplied love: every man has a particular act of love, a particular act of atonement bestowed on him: can ye multiply figures with a pen, and write from the east to the west, and then begin again, and make the heaven of heavens, all circular lines, of figures; it should wearie the arm of Angels to write the multiplied loves of Christ. Christ's love desires to engage many; how many millions be there of elect Angels and men? every one of them, for his own part, must have a heaven of love; and Christ thinks it little enough that the first-bornes love, be on the small, and that they all be first-born: Col. 1. 20. It pleased the Father by Christ to reconcile all things in heaven, and in earth, to himself: All the Angels are Christ's vassals, and he is their head; Col. 2. 10. then Christ must have two eyes; you seven eyes, to see for every one, and two legs for every Angel to walk withall; Christ must have a huge hoast, and numerous troops in his familie. (2) Who then can number the sums of all the debts of free grace, that Angels and men owe Christ, and when they shall be paid? though sinnes shall be acquitted, yet debts of undeserved love shall stand for ever and ever. O how unsarcheable is the riches of Christ's grace! Know ye, O Angels, O glorified Spirits, where is the Prim. or where is the bottom of free grace? Yet not one sinne can have lesse grace then hee has, hee has need of all, hee has no yel to spare, to lend to his neighbour: Matth. 25. Our deep diseases, and sestered wounds could have no lesse to cure them, then infinite love, and free grace, passing all.
all knowledge. It was a broad wound, that required a plaster as long and broad, as infinite less Christ.

Paul bows his knee to the Master of the families of heaven and earth, for this act of grace, to weigh the love of Christ: Ephes. 3. 18. I pray (faith he) that ye may comprehend, or overtake the love of God.

2. How many are set on work to compass that love? as if one man could not be able to do it: Yet I pray, that ye with all the Saints may comprehend what is the breadth; its broader then the Sea, or the earth: and what is the length of it? its longer then between East and West; though ye could measure between the extremity of the highest circle of the heaven of heavens, and then it hath depth and height more then from the center of the earth to the circle of the Moon and up through all the orbs of the seven Planets, and to the orb of Starrres, and highest heavens: who can comprehend either the diameter or circumference of so great a love? Love is an Element that all the Elect, Men and Angels, swim in; the banks of the river swell above the circle of the Sunne, to the highest of the highest heavens.

Christ's love in the Gospel takes all alive, as a mighty Conqueror; his seed for multitude is like the drops of dew that come out of the womb of the morning, Psal. 110, and they are the dew of the youth of Christ; for Christ as a strong and vigorous young man full of strength, who never fails through old age, brings in the forces of the Gentiles like the flocks of Kedar, Esai. 40. 5. 6.

5 Christ's love outworks Hell and Devils. Can yee scale up the Sunne that it cannot rise? or can yee hinder the flowing of the Sea? or lay a Law upon the Windes that they blow not? faire leste can ye hinder Christ's wilderness to blossom as a Rose, or his grace to blow, to flow over banks, or to flee with Eagles wings. O how strong an agent is Christ's love, that beares the sinnes of the world! Ioh. 1. 29. It works as fire doth by nature, rather then by will, and none can bind up Christ's heart or restraine his bowels, but he must work all to heaven that he has loved.

Ufe 2. We are hence taught to acknowledge no love to be in God, which is not effectuall in doing good to the creature; there is no lip love, no raw well-wishing to the creature which God
God doth not make good: we know but three sorts of love, that God has to the creature, all the three are like the fruitful womb; there is no miscarriage, no barrenness in the womb of divine love; he loves all that he has made; so farre as to give them a being, to conserve them in being as long as he pleaseth: hee had a desire to have Sunne, Moone, Starres, Earth, Heaven, Sea, Clouds, Ayr; hee created them out of the womb of love and out of goodnesse, and keeps them in being; hee can hate nothing that hee made, now according to Arminians, he wished a being to many things in their seed and causes, as he wished the earth to be more fruitful before the fall then now it is, so that against Gods will, and his good will to the creatures, he comes short of that natural antecedent love, that he beareth to creatures; he could have wished death never to be, nor hickness, nor old age, (say Arminians) not barrenness of the earth, nor corruption. Nay, but though these have causes by rule of justice, in the sins of men, yet we have no cause to say God falls short of his love, and wished and desired such and such a good to the creature; but things miscarried in his hand; his love was like a mother that conceiveth with many children, but they die in the womb; so God willed and loved the being of many things; but they could not be, the love of God was like the miscarrying womb that parts with the dead child, we cannot acknowledge any such love in God.

2. There is a second love, and mercy in God, by which he loves all Men and Angels; yea, even his enemies, makes the Sun to shine on the unjust man, as well as the just, and causeth dew and raine to fall on the orchard and fields of the bloody and deceitfull man, whom the Lord abhors; as Christ teacheth us, Matth. 5. 43, 44, 45, 46, 47, 48. nor doth God miscarry in this love, he desires the eternall being of damned Angels and Men; he sends the Gospel to many Reprobates, and invites them to repentance and with longanimity and forbearance, suffereth pieces of froward duft to fill the measure of their iniquity, yet does not the Lords generall love fall short of what he willeth to them.

3. There is a love of speciall election to glory; far lesse can God come short in the end of this love: For 1. the work of redemption prospereth in the hands of Christ, even to the satisfaction of Christ's love of election can-
satisfaction of his soule; saving of sinnes, (all glory to the Lamb) is a thriving work and successfull in Christs hands, Esa. 53, 10, 11. He shall see of the travell of his soule and be satisfied. 2. Christ cannot shoot at the rovers and misse his marke: I should desire no more, but to be once in Christs chariot paved with love, Cant. 3. Were I once assured I am within the circle and compasse of that love of Election; I should not be affrayed that the chariot can be broken or turned off its Wheels; Christs chariot can goe through the red Sea, though not dryed up: hee shoots arrows of love and cannot misse, he rides through hell and the grave, and makes the dead his living captives and prisoners. 3. This love is natively of it self active; Ezechiahs faith in his song, Esa. 38, 17. Behold for peace I had bitterness, but thou hast in love to my soule (delivered) me from the pit of corruption, but in hebrew it is, thou hast loved my soule out of off the pit of corruption, because thou hast cast all my sinnes behind thy back: he speaketh of Gods love, as if it were a living man with flesh and bones, armes, hands, and feet, went down to the pit, and lifted up Ezechiahs soul out of the pit; so has the love of Christ loved us out of hell, or loved hell away to hell, and loved death down to the grave, and loved sinnes away, and loved us out of the armes of the Devill; Christs love is a pershing and a conquering thing; I shall never believe that this love of redemption stands so many hundreth miles aloof on the shoare; and the bank of the river, and lake of fire and brimstone, and yeas afar off and witheth all mankinde may come to land & shoar, and casteth to them, being so many hundreth miles from them, words of milk, wine and honey, out of the Gospel, and cryeth that Christ loveth all and every one to salvation; and if wishes could make men happy, Christ earnestly wishes and desires, if all men were alike well minded to their own salvation, that all and every one might be saved, that there were not a Hell; but he will not put the top of his little finger in their heart to bow and incline their will, and Christ cryeth to the whole world perishing in sin, I have shed my blood for you all, and wish you much happinesse; but if ye will not come to me to believe: I purpose not to passe over the line of Arminian decency or Jesuitical congruity, nor can I come to you to draw your hearts, by way of efficacious determination.
Discouragements of believing removed.

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determination, if ye will do for your selves and your own salvation, the greatest part of the work, which is to apply redemption, by your own free will (though I know you cannot be matters of your felves, of one good thought, and are dead in sins, as I have done the other letter part, purchased salvation for you, or made you all reconcilable and favorable, its well; other wise I love the salvations of you and every one; but I will not procure it, but leave that to your free will; chose fire or water, heaven or hell as the counsels of your own heart shall lead you; and I have done with you; Oh such a love as this could never save me! If the young heire had wife dom, he should pray that the wife Tutor lay not the falling or the standing of the house on his green head and raw glassie and weather cock free will; we shall cast down our crowns at the feet of him that sitte on the throne, because he has redeemed us out of all nations, tongues and languages; and left these nations to perish in their own wicked way; sure in heaven I shall have no Arminian thoughts as now I have, through corruption of nature. I shall not then divide the song of free redemption between the lamb and free will; and give the largest share to free will; my soule enter not into their counsels or secrets, who thus black Christ and shame that fairest and excellent grace of God.

Use 3. Here is excellent ground of encouragements to the Elect to the believe; for the fear of reprobation from eternity is no ground that thou shouldst not believe.

Object. 1. I fear that I am a reprobate.

Answ. If thou wilt know the neede that a Reprobate man has of that saying Saviour Jesus Christ, thou wouldst upon any termes, cast thy soule upon Christ; which if thou doe, now thou haft answered the question and removed the fear that thou art a reprobate; for a reprobate cannot believe.

Object. 2. But sinne and unworthinesse inclines more to reprobation, then to be loved eternally of God.

Answ. Not a whit, except the Lord had revealed reprobation to thee; sinfull clay, nothing but the great Potter may wash the clay and frame thee a vessell of honour.

Object. 3. But sinne continued in, such as my sinne is, is the first morning dawning of reprobation, as faith and sorrow for sin is the first opening of election to glory.

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Answ.

Sin proveth not reprobation.

Sin continued is no argument why I should not believe.
Discouragements of believing removed.

**Ans.** Sinne finally and obstinately continued in is a sign of reprobation; but say you had obstinately gone on in sinne (as I love not to cure spiritual wounds by smoothing and lessening them) yet your duty lies on you in a sense of your need of Christ, to come to Christ; the event is Christ's, you may say; its fitting, Lord, I be a reprobate, but many thousands of bad deserving as I am, are singing the praises of free-grace before the Throne.

**Obj. 4.** But if my sinne evidence to me reprobation, its a cold comfort to goe to Christ, and believe; for sure I have obstinately gone on against Christ, and resisted his call.

**Ans.** Though we are not to lessen the sins of any, yet a Physician may say, its not so desperate a disease as yee say it is; so may we say, its a strong disease that overcomes the art of Christ; though it falls seldom out never to my observing, that any finally obstinate can attain to wide, broad and auxious wishes to enjoy Christ, with some scene and acknowledged need of Christ.

**Obj. 5.** But what encouraging comfort have I to believe, since I have gone farther on in obstinacy then any?

**Ans.** There cannot be such an encouraging comfort in a non-convert as is satisfactory; no work can be in a non-convert of that straine with such as are in converts; ye are not to look for so much in your selfe as in others; but he is farre behind, who may not follow.

**Obj. 6.** Nay, I finde nothing in me that may qualifie me for Christ.

**Ans.** Fit and sufficient qualifications for Christ is the hire of merit, that we naturally seek in ourselves. Antinomians do not a little injure us, because we teach that obstinate sinners as obstinate and proud are not immediately to believe; nor that it is not their duty to believe, but because believing is physically incompatible with these persons that are to believe; since believing is the going of the sinner out off himself to Christ; and a proud obstinate, and rebellious sinner never broken, nor in no sort humbled under that reduplication, stayes in himself. But we are farre from exhorting any to stand aloof and asfarre off from Christ, because they cannot be prepared sufficiently for him, or because they have not a present to bring the King. Yea come, as yee are bidden, kiss the
Discouragements of believing removed.

the sonne, but tremble and stoop, faith is a lowly thing; merit or hire sufficient, in halfe or in whole, penny, or penny worth, to give to Christ, before a sinner come to Christ, or after, we utterly disclaim.

Ob. 7. But I have low thoughts of Christ, and am afraid he will cast mee away; how then can I have low thoughts of myself and be humbled, ere I believe?

Answ. There be not any of us who teach that saving humility goeth before faith. It is one thing to be broken, and plowed; another to be humble and harrowed: the law must break the rockie ground, ere ye believe. But Christ must break the clods, and harrow, and soften the sole; true humiliation followeth faith.

Ob. 8. But base thoughts of Christ, which I finde in myself are most contrarie to faith: I think Christ not so meek a lamb, as to put a Wolfe, a Tyr, or a Leopard in his bosome.

Answ. Not any, but they have too low thoughts of Christ, ere they can come to him; for the Gospel in whole and in part, is medicine. Christ has a healing tongue; medicine is relative to sickness: Christ would never have said to unbelievers, John, 6. 39. him that commeth, I will in no wise cast away: If men had not naturally had such thoughts of Christ, as hee is rough, and strange, and Lordly, and so far from meekness, that he carreth thousands of poore sinners out that come to him; so Christ's tongue in speaking these words, is good physic: all of us have jealous and strange thoughts of Christ; Ye may know the disease by the physic: contraria contrariis curantur. The wearie and loaden sinners take Christ to bee rough, and not meek; therefore faith Christ, come unto me, all ye that are wearie, and laden; and I will ease you: If hee bee a shepherd, we naturally think, if wee cannot goe on our owne feet, he has a club to beat us: Therefore Esai. 40. 11. The Lord saith, Not so, he will not beat those that want legs of their own, to follow him: but he shall carry the Lambs in his bosome, and gently lead those that are with young: yea, if converts and weak ones had not jealousies, Ah, Christ is above us, and so lordly, so just, that if we bee not as strong as others, he will break us, it had not been prophesied of him, Esai. 42. a bruised reed shall he not break, a smoking flax shall he not quench: Now precious thoughts of Christ ye cannot have till ye cometo Christ,

L.11 3
and buy from him a new minde, and new thoughts, without money.

Ob. 9. But believing is fruitlesse, and impossible, if I be excluded from the number of those that Christ died for; for then I am to believe remission of sins without shedding of blood; and Christ shed no blood for me.

Answ. You are neither to lay such a supposition down, that either you are excluded from the number of those that Christ died for, or included in that number: neither of the two are revealed to you, and secret things belong to the Lord. It is enough to you, that (1.) you are not excluded, for any thing that is revealed to you. 2. That thou hast need of Christ, and art a guilty sinner. 3. That thou art commanded to believe: As for Christ's not shedding of his blood for thee, say it were so: its no more absurd that you are obliged to believe on Christ, as an al sufficient Redeemer for remission of sins, (though remission be not purchased to you in Christ's blood) then that you are obliged to believe that God will infallibly save you, when as God has peremptorily reprobated you, upon foreseen sinfull impenitentie; and has decreed not to work in you to believe, and has not purchased by his blood, the grace of believing; without the which, hee seeth believing is impossible. Let Arminians answer the one doubt, and we can answer the other; onely, their way maketh God to say, he willth the salvation of reprobats; which in very truth, hee willeth not; for its protestatio facto contraria: a will contrary to his dispensation toward them, and so no will; whereas wee acknowledge God in his promises, commands, charges to be most sincere, and that the promises belong onely to the children of the promise, not to the reprobate.

Ob. 10. But its impossible I can be fitted with sorrow for sinne or repentance, before I believe in Christ. Answ. We teach not that you must first repent, then believe; or first believe, then repent; but that some legal acts of sorrow, and bruishings of Spirit, and self-spiritual despair go before faith, then acts of believing, and then evangelical repentance, in seeing by faith, him whom ye have pierced with your sinnes, and the mourning for piercing of him. Zach. 12.10. But your neede, beggarliness, sinfulness may well be a spur to chase you to Christ: seeing Christ had...
heighteneth his fair grace by occasion of your black sins, Rom. 3. 5. 20. 2. Rom. 3. 24. 25.

If Christ have such a good will to draw all men; ah! shall he draw all men, and such a fair number of all ranks, and not draw me? Lord Jesus, what ails thee at me? when offices of estate are distributed, and livings and pensions given to men, there be some male-contents; this man is preferred, not I. It were good there were spiritual male-contentedness, with self-discontent, at our own rebellion, and no envying of others: O that Christ who drawes all men, would draw me, and hee that has love for so many, would out of his love cause me say, whether is thy beloved gone, O thou fairest among women? whether is thy beloved turned aside, that we may seek him with thee? say there were a free gold myne in India, that loadeth with gold all ships, and enriches multitudes that goethither, and it has never drawn thee to make a journey thither, blame thy self, if thou be poor, when many are enriched. 1. Hath not Christ knocked at the doore of thy soule, with a rainie head, and frozen locks, and thou hadst rather he should fall into a swoone, in the streets, as open to him, and lodge him; and hast had open back doores for harlot lovers: O bee ashamed of slighting free love. 2. Dispifed love turneth into a flame of Gospel-vengeance: a Gospel-hell is a hotter furnance, then a law-hell.

No man spinneth hell to himself, out of the wool of unbelieving despair: If Christ be so willing to redeeme and draw his own all, and can goe as neer hell as seven devils: Have noble and broad thoughts of the sufficiency of Jesus to save. 1. Consider and say with feeling and warmnesse of bowels to Christ, all the redeemed family that are standing up before the throne, now in white, and are fair and clean and without spot, were once as Black-mores on earth, as I am now: some of them were stables of uncleanness to Sathan; now they are chaste virgins, who defiled not themselves with women, before the Lamb; the mouths that sometimes blasphemed, are now singing the new song of the Lamb, of Mosesthe servant of the Lord. 2. What love is that, that there is a hole in the rock, for ravens of hell to fly into, as doves of heaven? and a chalmer of love in the heart of Christ, for pieces of finfull clay? 3. Fair Jesus Christ can love the black daughter of Pharoah; he has found in his heart...
heart to melt in love and tender compassion, toward a forlorn Amorite, a polished Hittite; it breaks his heart to see the naked foundling cast out into the open fields, dying in gore of blood: Christ can love, where all do loath; its much hee can love a sinner, thou art but a sinner; hee has not blotted thy name out of the New Testament; imagine thou heard him say, sinner come to me: Lost man, suffer me to love thee, and to cast my skirt of love over thee: Doe but give him an hearty (ay Lord) consent, and take him at his word; Never rest, till thou bear such a nick of the way to heaven, as no backslider can attain to: We are too soon satisfied with our own Godliness, and goe not one steppe beyond thee that has cast out of themselves, one Devil, and the next day take in seven new fresh devils, and the end of these men is worse then their beginning; they are redeemed, and bought and washed in profession, and righteous in themselves; those that have no more, must fall away: a Sheep in the eyes of men, and a Sow at the heart, must to the mire again, fit not down, till ye come (r.) to bee willing to fell all, and buy the pearle: Till ye attain to some real and personall mortification, that is a subduing of lusts, a bringing under the body of sinne, a heart deadness to the world, (from this) because your Lord died for you, and has crucified the old man; I mean not a motall mortification of Antinomians, to believe Christ has crucified your lusts for you, as if you were obliged by command of the letter of Law and Gospel, to no personall mortification, that ye may be saved: never think ye are redeemed, till yee bee redeemed from the walking in the ways of the present evil world, from all iniquitie, from your vain conversation: draw not breath, rest not, till ye come to this, as ye would not turne back sliders in heart.

Redemption beleev'd, maketh men crown Christ as their King; and such to whom Christ is made redemption, must af-fer and confess Christ a perfect Redeemer, the King of his Church: Those that are unpatient of his yoke of Government, would set another king over Christ, a Magistrate who by office ruleth, not by the word, but by civil Laws, tellifie they are unwilling to have Christ their Lord, in their life, who will not have him their Lord in the Church, and his ordinances: the great controversy that God has with England, is light of Religion, the not building the Temple, the increase of blaspheemies
pheemies and heresies; fear that Christ reign over them, 3 
If 
be lifted up from the earth, I will draw all men unto me.

The fourth considerable article in the drawing, is the termi-
minus ad quum, the person to whom all men are drawn. It is (faith
Christ) ἃπασιν ἐκαθιστάν, to me: This is not a word which might
have been spared, as there is no redundance, nothing more
then enough in the Gospel, so Christ is no person who may bee
spared; but who ever bee one, Christ must be the first person;
take away Christ out of the Gospel, and there remaineth noth-
thing but words, and remove him from the work of redemption,
it is but an empty shadow; Yea, remove Christ out of
heaven, I should not seek to be there; this is a noble and di-
vine (to me) I will draw all men to mee. 1. It concerneth us
much what wee leave. If wee leave the earth, it is but a clay
foot-stool, and a mortall perishing flage, and the house of sor-
row, and my dying fellow-creature: if we leave sinne we leave
hell, the worm that never dieth; vengeance and eternall ven-
geance is in the womb of sinne; to leave father and mother, and
all the idol; of a fancied happiness is nothing; But to whom
we go; to Christ, or not, to such an one as God, the substanti-
all and eternall delight of God, 0 that is of high concern-
ment.

2. This (to me) coming out of the mouth of Iesus Chrift, is
all and all, its heaven, its glory, its salvation, its new paradise,
its the new city, its the new life, its the new precious elect stone
laid on Zion, the new glory, the new kingdome: There is a
greater emphasis, an edge and marrow of words and things, in
this (to me) then in all the scripture, in all earth and heaven, and
all possible and imaginable heavens. 1. Why is Israel loosed?
hear the cause, Psal. 81. 11. Israel would none of mee. Why
drink they rotten waters, and Cisterns of hell? Oh here is the
cause, Ier. 2. 13. Be astonished O heavens, why? for my people
have committed two evils: (Ah, these two are hundreds, and
millions) they have forsaken me, the fountain of living waters.
Is not Christ crying in all the Gospel, who will have mee? who
will receive mee? Is not this the Gospel-quarrell, John 5. 40?
Yee will not come to me, that yee might have life; its no sport to
die in sinne, its a sad fall to fall into hell, Joh. 8. 21. Then said
Jesus again unto them, I go my way, and yee shall seek me, and shall
die in your sinnes; whether I goe ye cannot come.
3. If ye look to any other, it cannot save you, but one look on him would make you eternally happy, and you have it, Esa. 45. 22. Look unto me, and be saved, all the ends of the Earth, for I am God, and there is none else; come and have heaven for one look, for one turning of your eye; and when destruction cometh, that the Church shall be like two or three olive berries left, and all the rest destroyed; what shall save the remnant? Esa. 17. 7. At that day shall a man look to his maker, and when Jerusalem is saved, and the Spirit of grace and supplication is poured on the house of David, Zach. 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.

4. You are poor and naked; then faith Christ, lean and hungry, and ye that want bread, and ye that sweat, and give out money, Esa. 5. 2. Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness, ver. 3. Incline your ear to me, and hear, and your soul shall live, and I will make an everlasting Cov'nant with you even the sure mercies of David; Then a soul dies a soul's death, he is lean, hee eateth ditt, hee has no bread, while he comes to Christ, Revel. 3. 18. I counsel thee to buy of me. O this noble mee! this brave, celebrious, this glorious mee; I counsel thee to buy of me (and not of others who are but cozening hucksters) gold tried in the fire; gold buyeth all things, and is not bought; but this is not a common Merchant; and buy of me white ra ment that thou mayest be clothed. But thou mayst have a burthen on thee heavier then thy back or bones canst stand under; then hear him, Matth. 11. 28. Come unto me, all yee that labour and are laden, and I will give you rest: and because all are thirsty for some happinesse, the desires are gaping for some heaven, Christ cryeth at Jerusalem with a loud voyce, with a good will to save, Ioh. 7. 37. If any man thirst let him come to me, and drink, Ioh. 11. 26. He that liveth and believeth in me, shall never die.

5. What greater reason then to heare this, Cant. 5. 2. O, en me, my sister, my dove, my love, my undefiled; and woodland's voyce is sweet, Prov. 7. 14. Hearken unto me therefore, O yee children, and attend to the words of my mouth, Esa. 49. 1. Lisen O isles to me, so he speaketh to his redeemed, Esa. 48. 16. Come yee neare to me: and

6. There is nothing more fitting then that his oath stand, that
that the knee that will not bow to him shall break, 

Eze. 45. 13

I have sworn by myself, Rom. 14. 11. For it is written, as I live (saith the Lord) every knee shall bow to me, and every tongue shall confess to God.

7. What greater honour can be then such alliance? then that Christ speak so to his bride, Hos. 3. 3. And I said unto her, thou shalt abide for me many days, thou shalt not play the harlot, and thou shalt not be for another man, so will I be for thee: and Hos. 2. 19. And I will betroth thee unto me for ever; yea I will betroth thee unto me, ver. 20. I will even betroth thee unto me in faithfulness.

8. In him is that which may be ground of faith and confidence, Luk. 10. 21. All things are delivered to me of my Father, Math. 28. 19. All power is given to me in Heaven and in earth; there is a great trust put upon Christ, Joh. 17. 5. These they were, and thou gavest them me, Heb. 2. 13. Behold I and the child on that God hath given me. Luk. 22. 29. The father has appointed a Kingdom to me.

This, hence hath yet a greater edge and fulnesse of Christ's soul-taking and drawing expressions: 1. To Christ, we are drawn as to a friend; approaching to Christ is expressed by comming to him; 1. We come to him as to our home, the man that comineth to Christ is in a friends house; Christ will not call him out, Joh. 6. 39. The man may throw down his loads and burthens, and cast him selfe and his burthen on him, and finde rest for his soule; he doth not stand, nor runne any more, but sit down under the shadow of the tree of life, Cant. 2. 3. I sate down under his shadow with great delight; Heb. I lusted or desired him, and sate down and his fruit was sweet in my mouth. And how did Christ take with the soul? O most kindly! v. 4. He led me into a house of wine. What do you think of a house of joy? every stone, every rafter, every piece of covering, wall, and floor is the cheering consolation of the holy Ghost, and what farther? his banner over me is love, the collours and ensigne of this Chieftaine, is the love of Christ. 6. And what love-reft is here? his left hand is under my head, and his right hand doth embrace me. What a bed of love must that be, to lye in a corner, in a circle intwined in the two everlasting armes? the left arm is nearest the heart, such a soule must lie with heart and head upon the breast.
breast and heart of Jesus Christ; and above, and underneath for pillow, for covering, for curtains, arms of everlasting love: an house all made, within and without, of eternall joy and consolations, is incomparable: such a chamber of a King, such cullours and hangings as love, such a bed as the embraces of Christ, you never heard of.

2. Life is the sweetest flower of any being, its a taking thing now, 1 Joh. 5. 12. He that hath the Son hath life; all out of Christ are dead men; so we come to Christ as our life, 1 Pet. 2. 4. To whom comming as to a living stone, disallowed indeed of men; but thats no matter; chosen of God, and precious: where we, but here, of a stone with life, and so noble a life as an intellectual life, and then the life of God: O death come to thy life, that is hid with Christ in God, Col. 3. 3. Here a breathing living stone, and then a chosen one, of great price; should all the crowned Kings, since Adam to the dissolving of this world tell themselves, their Globe of the earth, and all their precious stones, they should not buy a dayes glory in heaven; but say that they should sell the earth and the heavens, and oppignorate or lay in pledge Sun and Moone and Starres, if they were their moveable inheritance, and sell them all millions of times, they should be farre from any comparable buying of the elect precious stone that is digged out of Mount Sion, Job 22. 13. Man knoweth not the price of wisdome, of this wisdome, v. 18. no mention shall be made of coralls, or of pearls: for the price of wisdome is above Rubies, ver. 19. The Topaz of Ethiopia shall not equal it; neither shall it be valued with pure Gold; ther's no talking, no bidding in this market so precious is the stone, but its the stone living, and breathing out heaven, and God, infinitely more excellant then heaven.

3. To me (faith Christ) because no excellency can be comparable to him, who only can give God to the sinner, Job. 14. 6. No man commeth to the Father but by me; it must be an incomparable priviledge to come by Jesus Christ, to God; God, God is all in all, I cannot: savingly be drawn to any but to him, who can reveale God to me. Christ is the bosome, the heart, the only new and living way and door to God; all creatures, Angels, Men, Saints are strangers to God. The substantiall, the essentiall, the living intellectual Image, and being God must reveale God; Christ faith to Philip, Joh. 14. 9. He that...
4. To me] as to all perfection and compleatness of fulnesse; they are but all streams and shaddows, and emptiness while you come to Christ, poor nothing is an empty bottome to a sinner, Job. 1. 16. Out of his fulnesse have all we received even grace for grace; this is fountain fulnesse, God's fulnesse, Col. 2. 9. For in Christ is fulnesse it self: 2. Not fulnesse going and coming; there a fulnesse in the Sea, but it is ebbing and flowing; a fulnesse in the Moon, but decreasing and growing; an fulnesse in the creature, but going and comming up and and down; but in Christ there dwelleth a fulnesse; it is with Christ new Moon and full Moon, and dawning and noon-day all at once: 3. All fulnesse dwelleth in Christ, there is fulnesse of beauty in Absalom, but not of truth and sincerity; fulnesse of wisdom in Salemmon, but not fulnesse of constancy; he gave his heart to pleasure and folly; fulnesse of policy in Achitophel, but not fulnesse of holinesse and faithfulness to his Prince; yea, it was fulnesse of folly to hang himself; fulnesse of strength in Sampson, but not fulnesse of faith & foundness & courage of minde, he was strong in body, but soft and impotent in minde and was overcome by an woman; there is an hiatus, a hole, and some emptinesse in every creature: an Angels fulnesse fittest neighbour to pure nothing, the Angel may be turned into nothing, and is by nature capable of folly: But in Christ there is all fulnesse; 4. But as every fulnesse is not all fulnesse, so every fulnesse is not the fulnesse of the Godhead; then, to me] its as much as the Elect are drawn to Christ as the choyceest, the rarest amongst all.

2. So amongst all choise things and all relations, he is the first and most eminent and glorious, among Kings, Rev. 1. 5. The Prince of the kings of the earth, Rev. 19. 16. The King of kings, the Lord of lords; Among Prophets, the Prophet, raised out of the inward part of the Brethren, Deut. 18. 18. among Priests, the highest and great, the eternall Priest, after the order of Melchizedech; Heb. 3. 1. Heb. 7. 17. among gods, he stands, he's alone the only wise God; 1 Tim. 1. 17. Among Angels, the An-
freak. Christ, however, is the chief shepherd, among armies the standard-bearer, and Chief among ten thousand. Christ is the first born of every creature, among Heirs, the Heir of all things, among those that were dead, and is alive again, and the fruit that groweth out of death; Christ is the first born from the dead, and the first fruits of them that sleep. He is God's first begotten son, among Saviours none to be named a Saviour under heaven but he only. Christ is the first among brethren, the first among brethren. In a word, he is the choise and the first of the flock, the flower, the first glory, the standard-bearer of heaven, the heart, the rose, the prime delight of heaven, the choise of heaven and earth, the none such, the choise of all beloveds. Some have one single excellency, some another; Abraham was excellent in faith, Moses in his choice of Christ above all the treasures of Egypt; David in his sincerity, having a heart like God's heart. But Christ hath all excellency of grace in one. Some are Gods that shal die as men. Christ the Prince of life was dead, but can die no more. Some are wise, but he is wisdom itself; some are faire, but Christ is the beauty and brightness of the Fathers glory. Wee are apt to have low and creeping thoughts of Jesus Christ, and to undervalue Christ.

The singular excellency of Christ.

None can write or speak of Christ as he is.

3. There's need of an Angel-engine framed in heaven, of a tongue immediately created by God, and by the infinite Art of omnipotency, above other tongues to speak of the praises of Christ; and that Pen must be moulded of God, and the Ink made of the river of the water of life, and the Paper fairer than the body of the Sunne, and the heart as pure, as innocent and finlese Angels, who should write a Book of the vertue and supereminent excellency of Jesus Christ: All words even uttered by Prophets and Apostles, come short of Christ. Imagine
Imagine that Angels and Men, and millions of created heavens of more than now are should build a Temple and a high Seat or Throne of Glory, raised from the earth to the highest circumference of the heaven of heavens, and millions of miles above that highest of heavens, and let the timber not be Cedar or Almugge trees, nor the inside Gold of Ophir seven times refined, but such trees as should grow out of the banks of the pure River of water of Life, that runneth through the street of the New Jerusalem, and overlayd with a new sort of Gold that was found above the Sunne and Starres, many degrees above the Gold of Ophir; and let the stones not bee Marble, nor Sapphires, nor Rubies, nor digged out of the excellentest earth imaginable, but more refined then elementary nature can furnish; let every stone be a starre, or a piece of the body of the Sunne, and let the whole fabrick of the House exceed the glory of Solomons Temple as farre as all precious stones exceed the more in the streets, and let Jesus Christ sit above in the highest Seat of Glory in this Temple, as hee dwelt in Solomons Temple, the chair shoulde bee but a created shadow, too low and to base for him. This is not yet like the Lords expression by the Apostle, shewing how eminent and high Christ is, Phil. 2,9. Wherefore God also hath more then exalted him; hee faith not Θέου αυτον, τις ήξανθησας. God hath highted or exalted Christ; but God hath ὑπερ-ξανθησας over-highted and super-exalted him, and hath gifted to him ονομα το τω Χριστι, υπερωνομα, a name above all names that is reall honour, above all expression, above all thoughts; if such a temple and seat of Majesty might be named, it should not be above every name, nor a glory above every glory that can be named either in this world, or in the world to come. To me ] Conversion is the drawing of a sinner to Christ, its a supernaturall journey, its not a common way; to come to this eternall wisdom of God, as faith 10b 28.7. A path which no fowle knoweth and the vultures eye hath not seen; where is the place of understanding, ver. 21. seeing it is hidd from all living, and kept close from the fowls of the aire, v. 22. destruction and death say we, have heard the fame thereof with our eares, ver. 23. where is it then? Natures dark candle cannot show it, ver. 23. God understandeth the way thereof, and he knoweth the place thereof, Prov. 15. 24. The way of life is on high;
high; the way of the life of all excellent lives is an high and
exalted way, every man knows it not.

2. Christ faith, by way of exclusion, that hee getteth not
one soule to him, but by strong hand and violence; never man
comes to Christ on his owne clay-legges, and with the strength
of his owne good-will, Ioh. 6. 44. No man can come to me, ex-
cept the Father, which hath sent me, draw him.

3. There be other acts of God, of an high reach, in these
that come to Christ, as there must be resigning over, a making
over of the Father to the Sonne, v. 39. All that the Father gi-
geth me, shall come; The Fathers making over of any soule, or
his giving one to Christ, is not by way of alienation, as if the
man belonged no more to the Father, or were no more under
the tutorie, and guidance of the Father, but under the Sonne.
Familiests teach us (a) That there be distinct seasons of the work-
ing of the severall persons of the Trinitie, so as the soule may bee
said to be so long under the fathers, and not the Sonnes, and so
long under the Sonnes work, and not the Spirits.

Wee know no such distinct points to heaven, nor such shif-
ing from hand to hand; the Saints have many bouts, in their
way to glory, but all the three joyntly at the same season help
at the lifting of the dead out of the graves, Ioh. 6. 39. 44. 45.
Ioh. 5. 24. 25. All the three in one dead lift, openeth blinde eyes,
and converteth lost sinners, Matth. 11. 25. 26. 27. Eph. 1. 17. 18.
16. 7. 8. 9. 10. Ioh. 14. 16. Eph. 2. 1. 2. 3. 4. Ioh. 2. 27. Ioh. 5. 6. 7.
Grace, mercy and peace, cometh that the same season, to the seven
Churches, from all the three: From him which is, and which was,
and which is to come, and from the seven Spirits that is before the
throne, and from Iesus Christ, who is the faithfull witness, &c.
2 Cor. 13. 14. Rev. 1. 4. 5. Then the Father so giveth the e-

clect to the Sonne, as I should not desire to be out from under the
care and tutory of the Father; the Father maketh them over,
and keepeth them in his owne bowels, and in the truth, Ioh. 17.
2. 10. 11. So there is the Father's teaching, and the hearing
and learning from the Father, Ioh. 6. 45. It is written in the
Prophets, and they shall all be taught of God, Every man there-
fore that hath heard, and hath learned of the Father, cometh to
me.

In the uses of the doctrine, I have three things to speak of;
1. What
1. What a sinne they bee under, who refiit the right arm of the Father. 2. What free-will and morall honesty can do, or how nothing they are to work a communion with God. 3. These are to be refuted, who think we are neither to pray, nor to doe, nor to work out our salvation in fear and trembling, but when the Lord by saving Grace acteth in us, and draweth irresistibly. Now to the end that this common Gospel-sin may be the better seene in all its spots, consider, 1. What is in Christ the drawer. 2. What is in Grace, by which sinners are drawn.

1. In Christ the drawer: There bee many drawers suitit us: the world is the taile of the great red Dragon, and his taile drew the third part of the starres of heaven and did cast them downe to the earth, Revel. 12. 4. Glorious professours like glistening starres up in heaven, are drawn away, after the dirty world: should there bee no other power in Satans taile to draw own starres from heaven, then there is beauty and sweetnesse in Christs face to ravish hearts and Deut. 30. 17. Some turn away their hearts, and are drawn away, and worship other gods, and serve them; yet they are but bastard gods: Christ has a true, real God-head in himselfe. Why will you not be drawne after the smell of his precious ointments? and Act. 5. 37. Indas of Galilee arose, and drew away much people after him, and they were destroyed, and Lam. 1. 14. every tempted man (and who is not tempted?) is drawn away of his own lust; and this is a mother with child of death and hell: suppose goodnesse is an angle, a vast net, that drawes millions of soules to eternal perdition; every man has a soule-drawer about him, devils, and false teachers are pulling at, and hailing soules. O bee drawn by Christ; he is the rose without a thorne, the Sunne without a cloud, the beauty of the Godhead without a spot; hee drawes his Fathers heart to love him, and delight in him: Christs love and the art of free grace, are good at drawing of soules; there is not a soule-drawer comparable to him: Ah our hearts are as heavy as hell; suppose that hell were, of the bignesse of ten worlds, all of sand, yron, or the heaviest stones in the world, nay, all fancies that pretend lovelinesse are but lies, and Christ true: every pece of fair clay is hell, and Christ heaven; every beauty blacknesse, and he all loves, Cant. 5. 16.

2. For alluring soules in a morall way, nothing like Christ

What a sin it is to refist Christs drawing.

None so good at drawing of sinners as Christ.
Christ in the Gospel; David is called by the holy Ghost, the sweet finger of Israel; when Christ speaketh to hearts, he sings like heaven, and like the glory of a new unseen world, Deut. 33:16. Joseph was blessed of the Lord, for the good will of him that dwelt in the bush; its most alluring in Christ that he is the bird in the bush, the bird of Paradise, the Turtle in our Land, Can. 2, 12. that singeth the sweet Gospel-hymnes, and Psalms of good tidings from Sion, peace, peace from heaven to the broken-hearted mourners in Sion; all the Gospel is a love-song of Christ dying for love to enjoy sinners of clay, and to have them with him in heaven; are not these love-songs of the bird whose nest was in the bush? If any man thirst (faith Christ) let him come to me and drink; and whosoever will, let him take of the water of life freely; if this cannot draw to Christ: the law, curses, rewards, cannot draw; Christ pipeth a spring of joyfull newes, but few dance, Matth. 11:16.

3. The lower that high love descendeth, the sweeter and the more drawing, and the greatest guiltiness not to be drawn. Christ came down from a Godhead, and emptied himself for us to be a worme, and no man, Psal. 22:6. The last of men, Esa. 53:3. a doubt it was, if he were in the number of men, for the word importeth; and he dwelt in the bush; he made not his nest amongst Cedars, but in the bush נע a bush, whence commeth Sinab, or a desert and wilderness, such as was in Arabia; Christ taketh it hard, and weepeth for it, Matth. 23:37. Luke 19:42, that he came down as a hen in the bush; (O but Christ has broad wings, farre above the Eagle) and would have made sinners in Jerusalem his young ones, to nourish them with heart, from his own bosom and heart; but they would not be drawn: And when he appeareth in a time of captivity, Zach. 1, to save his people out of captivity, many would not be saved; he is seen; ver. 8. amongst the myrtle trees in the bottome. It is true, the myrtle tree is faire above the bryar and the thorn, Esa. 55:13, yet its as much, as Christ dwells amongst the bushes, and came down to the lowest plants, for the Myrtle is a bush rather then a tree, and growes in Vallies, Deserts, in the Sea; hoar: Christ is a young low Plant, and a root out of a dry ground; its a matter of challenge that none believed his report, and few weredrawn by
Christ good at drawing of sinners.

by the Lord Iesus, who is God's arm, all the strength of God and the drawing power of grace being in Christ, and in Christ who came down so low in his love to us; low-scooping love refused is a great deal of guiltiness; salvation itself cannot save, when love submitting itself to hell, to death, to shame, to the grave, cannot save: you think little to let a love song of the Gospel scour times a week pass by you; but you know not what a guiltiness it is.

4. The greater the happiness you are drawn to, the higher is the sinner: should Christ draw you to the Mount burning with fire, to the Law-curses, to the terrible sight of the fiery indignation of God, men would say it were lese sinner to refuse him; but he draws you, Heb. 12. 22. *To Mount Sion, to the City of the living God, the heavenly Jerusalem, and to an innumerable company of Angels, to the general assembly and Church of the first born which are written in Heaven, and to God the Judge of all, and to the spirits of just men made perfect; And to Jesus the Mediator of the new Covenant, and to the blood of sprinkling; and he addeth, dispite not this; he is a Speaker from heaven:* Its but one house, one family, which is in earth and heaven; they differ but as elder and younger brethren, Paul, Rom. 16. 7. putteth a note of respect on Andronicus and Junia, who (faith he) also were in Christ before me. There is more honour put on them that are in glory before us, then on us, as the first born of nature and grace; so the first born of glory are honoured before us {we should not weep for our friends crown and honour, when they die} yet they be all one house; then to be drawn to Christ is to be drawn to heaven; he should deservedly weep for ever; and gnash his teeth in hell, who in right down terms refuseth to be drawn to heaven.

There is another ground of shewing what a high provocation it is, to rest the Gospel-drawings of Christ's arme, and it is the way of restoring the operation of grace Interpreters. say on the Text that Christ's drawing, when he is lifted upon the cross, is a clear allusion to the manner of Christ's crucifying, for he with his two arms stretched out, holdeth out his breast, openeth his bosome and heart, & cryeth who will come and lodge in Christ's heart; And again, favours proffered by a great friend in his death, ought not to be refused; and the

Heaven and the Church on earth but one house.

It is an honour to die in the Lord young.

Christ dying and drawing sinners in his death-bed commends his love to un-
four tree of the Crossle was Christ's dead bed; here he made his last will, and which no dying friend doth, Christ dying left his heart, and bowels of tender love to his dear friends, he dyed drawing and pulling in sinners to his heart; What a sinne must it be to meet his love with hatred and disdain? 2. Grace moveth in a circle of life, the spring and fountaine is the heart of Christ, and it reflecteth back to Christ's heart; he reflecteth not with stretched out-arnmes, to pull, while he have his friends and Church in at his heart. 3. The motion of free-grace is a subdued and a conquering thing, and strong to captivate our love; when ye see Christ dying and leaping for joy to die for you, and when yee see him set to his head a cup of thick wrath, of death and hell, and see him smile and sing, and sigh and drink hell and death for you, it layeth bands of love on the heart. What yron bowels must he have who would break the cup on his face, and despise his love? Grace applied to the heart maketh it ingenuous, free, thankful; how can the sinner with-hold his love without the greatest guiltiness, that ever Devils committed? for they cannot resist Christ's drawing love: O what sweetness of strongest and captivating love to see Christ and the tear in his eye, and his face foule with weeping, and his visage more marred than any of the sounes of men, Esai. 52. 14, and a block of blood on his body, Luk. 22. 44, and yet good-will, and joy, and delight to doe and suffer Gods will for us, sitting on his browes, Psal. 40. 6. 7. 8. Heb. 20. 5, 6, 7. Now when Christ is burnt up with love, and sick of tender kindness; to cast water on this love, by resisting it, is the highest Gospel-sinne that can be, except despising of the holy Ghost; and a third ground of aggravating to the full, this sinne of resisting Christ's drawing, I take from the judgement and the plague and Gospel-vengeance on such as Christ draweth, and they will not be drawn, and is the sinne of the times; I referre these to two heads: 1. This Gospel despising of Christ now reining in the Age and Kingdoms that we live in, commeth neare to the borders of the sin against the holy Ghost; for the more men be convinced and enlightened, if they be not drawn to Christ, they are the nearer to this sinne, Heb. 6. 4. 5. chap. 10. 26. 27. now may we not think hardly of these who are convinced of
many Gospel-truths, and yet oppose them? doth not Christ's love come near them, and they flye from it? now but to neighbour or border on the coasts of a sinne, like to the sin against the holy Ghost, may cost men as dearer as the losse of their soule and the next furnace for torment and paine, to these that sinne against the holy Ghost.

2. The temporall plague that commeth nearest to eternall, is the judgement of God on the lewes that refused and resisted Christ; see what expression is put on the last judgement, that same is on the judgement of Jerusalem's destruction for resisting Christ: For its hell-like, when mothers shall with their children had never been born; and when they shall as damned in the day of judgement, pray, Mountaines fall on us, and Hilscover us, Luk. 23.29.30.

Use 2. If Christ draw all men to him, then they are farre wide who think that free-will and morall honesty can bring men to heaven; there be no Moralists in heaven who were pure Moralists on Earth, and had nothing of the Gospel-drawing and of supernaturall work in them; civill Saints can never be glorified Saints; thousands are deceived with this; they think their lamp can shew them light to know the Bride-groom chamber-doore; but take these for marks of deluded men.

1. Such men will shoot and cry at adultery, as he that took Abrahams Wife from him; and a Cain may be madded with murthering his brother; but was Cain touched for Gospel sins? is Judas wakened in conscience for that which is the speciall condemning gospel-sinne, the cause of condemnation and dying in sin, Joh. 3.36. Joh. 16.9. chap. 8.24. No, but for murthering his Master; its the light of the Spirit that seeth sins Spiritually.

2. Profession looketh like Paradise and the raine-Bow; its big in its own eyes, and the fairest for variety of coulors; but its a self-plague and doth carry millions of souls to hell without din and noise of feet; its Christ acting judicially on the hypocrite within pistol shot of a besieged soule, making fire-works under the earth; and when all within are sleeping, Christ springeth a powder-Mine, and burneth up all forward: Gospel-fire-works makoeth more then ordinary fury in the soule; open, open to Christ; multiplied fastings, and

Marks of meer Moralists never drawn to Christ.

Naked profession a vaine thing.
taking Christ's crown from him are dreadful.

3. They had never a sick-night for the want of Christ; Gospel profession is a light to let men see to sinne, a candle to let men see to goe to hell, and lye down in sorrow with art. Ah what comfort is it that I goe to hell, no man seeing me, and by stealth, and my back to the Pit? What a poor comfort to goe to eternall perdition, fasting and praying monthly, multiplying dayes of thanksgiving, and withholding Christ of his Royall Crown, following the finnes of Prelates whom God call out before us, exercising rapine, and injustice, giving new lawses to Christ, and planting plants, which God will root out? The manner of perishing is a poor accident of death. O but heart-boiling of love, a faint pulse, a pale and a lean sinner dying for the absence of Christ, no man but the Spirit and Physitian knowing what ails him, are sweet diseases; let the love of Christ abide in the mans soule a deep river: how sweet were it to be drowned in that river, and to die an hundredth deaths in one day, because he whom the soule loves, is gone away? O watchmen know you not where he is? O daughters of Jerusalem, can you tell him that I am sick of love? O shepherds, where is Christ's Tent? where dwells he? what is profession to this? a shadow, a straw, nothing, vanity.

4. What a deceitfull thing is it make free-will the great Idol, and to hire an house in heaven, for the income and rent of merit? can it be imagined that the love of Christ can be hired? so much as it should have of hire, so much it should want of free-love; how can the heart of God be taken with the merit of man? grace is the floure, and the freeness of grace like the beautifull bloome of the floure; and this freeness is so taking that it layes bands and chaines on the heart; were there a good desiring in the man to buy grace, the cord should be as a single and untwisted thread.

Vse 3. Christ so draws all men to him, that drawn mans will is not forced, as we have seene; and therefore Libertines errre fouly who make the drawn partie, blocks, and stones, and meerely patients; hence these positions of Familists and Libertines.

(a) 1. In the saying and gracious conversion of a sinner the faculties of the soule and working thereof, in things pertaining
to God, are destroyed, and made to cease.

2. And instead of these the holy Ghost doth come and take place, and doth all the works of these natural faculties, as the faculties of the humane nature of Christ do.

3. The new creature, or the new man mentioned in scripture, is not meant of grace, but of Christ.

4. Christ (d) worketh in the regenerate, as in those that are dead, and not as in those that are alive; or, the regenerate after conversion, are altogether dead to spiritual acts.

5. There is no inherent righteousness in the Saints, or grace, or graces are not in the souls of believers, but grace is Christ himself working in us; who are mere patients in all supernatural works.

6. Faith, repentance (f) new obedience, are gifts, not graces—all the elect are saved, and receive the kingdom as little children do their fathers inheritance passively. Mr Towne faith in sanctification as well as in justification, we are mere patients, and can doe nothing at all. Assertion of grace, p. 11. 68.

7. The Spirit (g) doth not work in Hypocrites by gifts and graces, but in God's children immediately.

8. We may not (h) pray for gifts and graces, but only for Christ.

9. The efficacy (i) of Christ's death is to kill all activity of graces in his members, that he might act all in all.

10. All the activity of a (k) believer is to act sine.

11. We are not bound (l) to keep a constant course of prayer in our families, or privately, unless the Spirit stirre us thereunto.

12. If Christ will (m) let me sinne, let him look to it, upon his honour be it.

13. The new heart and the walking in (n) God's commandments are no conditions of the Covenant of Grace; where is there one word, that God faith to man thou shalt doe this? If God had put man upon these things, then they were conditions indeed: but when God takes all upon himselfe, where are then the conditions on mans part?—If there be a condition, be that under- taketh all things in the covenant must needs be in the fault; if the Lord work not in us a cleane heart, and cause us not walk in his commandments, its then the Lords fault (abje blasphemia) if we sinne against the covenant.
Our activity in our first conversion none.

14. The (m) blessedness of a man, is only passive, not active in his holy, and unblameable walking. To the end that these errors may the more fully be discovered, we are to enquire in these Assertions, what activity we have in works of grace.

After 1. In the first moment of our conversion, called aus primus conversionis, we are meer patients.

1. Because the infusion of the new heart, Ezek. 36. 26. the pouring of the Spirit of Grace and supplication on the family of David, Zach. 12. 10. and of the Spirit on the thirsty ground, Ezek. 36. 3. is a work of creation, Eph. 2. 10. Psal. 51. 10. a quickning of the dead, Eph. 2. 1. 2. 3. 4. Joh. 5. 25. 2 Cor. 4. 6. and the wildernesse is not here a coagent for the causing roses to blossom out of the earth.

2. The effect is not wholly denied of the collateral cause, and ascribed wholly to another. If Peter and John draw a ship between them, with joy the strength, you cannot say, the one drew the ship, not the other. But Christ said flesh and blood makest no revelations of Christ, but his father only, Mat. 16. 17. Mat. 18. 18. Then neither blood, nor the will of man contribute any active influence to the first framing of the new birth; nor can they divide the glory of regeneration, with the God of grace, who maketh all things new.

After 2. The soul or its faculties are not destroyed in conversion: Peter will which he had when he was young, was the same when converted, but renewed, Joh. 21. 18. the Saints that Peter writeth to, are not to run to the same excess of riot as of old they wrought the will of the Gentiles, 1 Pet. 4. 3. 4. Paul and Titus were the same men, when disobedient and serving divers lusts, and when converted, and now washed, regenerated, and justified heirs, Tit. 2. 1. 2. 3. 4. Paul the same man, a persecuter, and an Apostle, but Grace made a change, 2 Cor. 5. 9. 10. the same minde and spirit remaineth in nature; but they are renewed in the spirit of the minde, Rom. 12. 2. Eph. 4. 23. It is the same heart, but turned to the Lord, 2 Cor. 3. 15. 16. Christ but removeth the scum, and the dross, and the vitious metal, and frames the man a new vessell of mercy.

After 3. The person of the holy Ghost is not united to the soul of the believer, nor are there two persons here united or made one: Spirit by union of person with person, but the person is said...
The holy Ghost dwells not personally in the Saints.

...to come to the Saints, and to dwell with them, and to be in them, 1 Cor. 13, 14, 16, 17. and God hath sent the Spirit of his Son in our hearts, crying, Abba Father, not that the holy Ghost, in proper person, doth in us formally, and immediately believe, pray, love, repent, &c. We being meet patients, in understanding, will, affections, memory, as Libertines teach. But the holy Ghost cometh to the Saints and dwelleth in them, in the spiritual gifts, and saving graces, and supernatural qualities created in us, by the holy Spirit, and acted, excited, and moved, as supernatural and heavenly habits, to act with the vital influence of our understanding, will, and affections.

I prove the former part: 1. Because such a union of the person of the holy Ghost in us, believing, loving, joying, praying, and immediately in us, were that blasphemous defying and Goding of the Saints, so as believing, loving, praying, were not our work, but the immediate acts of the holy Ghost, and either the faint manner of believing, or the cold flack'd loving, and praying of Saints, or their not believing, and sinfull misision of the acts of faith, love, praying rejoicing, could not be more imputed to Saints, as their sinfull defects, and transgressions, (but must be laid on the holy Ghosts score) then we can impute the splitting of a ship, to the ship itself and not to the negligent and willfull pilot who of purpose dashed the vessel on a rock; but we must not in reason blame the ship, but the Pilot; for the loss of the ship, is the only and proper fault of the man that stirred the ship, and the ship is innocent and harmless timber: Now what sinne can be in the Saints in these supernatural acts, if the holy Ghost immediately in his own person, stirreth the helme, and only, without us, act these in us? we might with as good reason say, the ship that a man worketh in doth make the portrait, which is a great untruth, since the artificer in the ship doth it, as say that the Saints doe pray, beleive, rejoyce, if the holy Ghost immediately do all these in them, as in a shop.

2. Upon the same ground the Lords coming down and filling John Baptist from his mother womb, and the Apostles and Steven full of the holy Ghost, should be the holy Ghosts personal filling of them, and his immediate acting in them, without any action of them, in preaching, praying, and their heavenly bold confessing of Christ before men; and there should be...
be no difference betwene the Ark and Temple of Jerusalem, filled with the immediate presence of God, in the Lords manifestation of his glory there, and these Saints filled with God, in these works of free grace. I shall not beleve that the person of God, can be said to be united to either Ark, Temple, Apostle, or Martyr; all the union is in the effects and manifestations of graces, or tokens of Divine presence, which are creatures rising and falling with time.

3. That excellent and living ark, the most glorious and admirable thing that heaven hath, the Lord Jesus, is God and man, two natures united in one person. But both the word of God making that He, that same Holy thing, borne of the virgin Mary, the Son of God, Luke 1. 35. and that same He, and person who came of the Jewes, according to the flesh, to be God blessed for ever. Rom. 9. 5. Hebr. 7. 3. Matth. 16. 13. 16, and the third general Council, called that of Ephesus, and after the counfell of Chalcedone, ver. 4. and 5. doe evidence to us that Christ cannot be two persons as Nestorius dreamed, and one person. Paul spread the Gospel from Jerusalem to Iliricum, about ten hundredth miles. I know not he, but the Grace of God that was with him, 1 Cor. 15. 9. 10. not hee, but the Lord: True, but the question now is whether Paul and the holy Ghost in all these works of grace, were two persons become one Spirit by union, as some dreamers affirm; because both did the work; I beleve not: God and clouds rained down Manna to Israel; O but Christs father, Joh. 6. gave the Manna, but the question is if the person of God were united with the clouds or any second cases producing Manna, so the Lord maketh rich and poor, killet, and maketh alive, maketh snow, froast, fair weather, drouth, and raine, the Sunne to rise, and go downe, and that in his owne person, Father, Sonne, and Spirit; He, he onely made Heaven, Earth, Sea, and all creatures, and the world; Acts 17. 25. and Psal. 33. 9. doe prove him to be a person who doth all these. But we cannot say that the person of God must be united with Clouds, Ship, Sea, Sunne, Heavens, Menfighting, and Men Saving, and Killing; and that God personally filleth all creatures, only God in the immensitie of of his nature, is all these and every where, and is in them by his operation, so the holy Ghost is with the Saints, and dwelleth in them, not by union of his person to them or the immensitie of his
his essence, which is, as David saith, every where, Ps. 139. 7. Where shall I go from thy Spirit? but so he is in Heaven, in Hell, in the Sea. 2. But he dwelleth in the Saints, in regard of the works, operations, gifts, and graces of the Holy Ghost.

1. Because the Holy Spirit is in them, in that they have in them the fruits of the Spirit, Gal. 5. 22. such as love, joy, peace, long suffering, gentleness, goodness, faith; now these are not the Holy Ghost, who is eternal, and God uncreated, but are created in time, out of mere nothing, not out of the potency of the subject, but are God produce grace, so knotty and so rocky are we, and so contrary to grace, that he must fall upon a new and second creation, Eph. 2. 10. Col. 2. 10. Psal. 51. 10. the same word that is used for creating heaven and earth, Gen. 1.1. is here used; it is not like the repairing of a fallen house, where the same timber and stones may doe the work, or the repairing of decayed nature, when a healthy body recovereth out of a feaver, Grace is a rare and curious workmanship.

2. We are said to grow in grace, 2 Pet. 3. 18. and by grace to increase to the edifying of the body in love, Ephes. 4. 16. and to the measure of the stature of the fullness of Christ, 3. and to add grace to grace, 2 Pet. 1. 5. 6. 7. and to goe on to perfection, Heb. 6. 1. Phil. 3. 12. But the person of the Holy Ghost, is no: capable of growing, or addition, nor like the morning light, or the New Moone, that can grow and advance in perfection, being God blessed for ever.

3. If there be an union of the person of the Holy Ghost with the soule, and not an in-dwelling by graces, the beleever as a beleever, must live by the uncreated and eternall life of the Holy Ghost, or a created life. Creatum vel increatum dividunt omne ens immediatae, sicut finitum & infinitum: Not the former, neither any man, nor the man Christ can in any capacity be elevated so above it selfe, as to partake of the infinite life of God; how the manhood of Christ partaketh of the personal subsistence of the Godhead, is incomprehensible to me, except that it is not by such a union as my singular nature standeth under personality created, and is by assumption rather then union, how ever if there be an union of the person of the Holy Ghost to our soules, it cannot be conceived, nor doth Scripture speak of it; if the Saints live the life of God, it must be by created Graces, and this is that we conceive.
4. The person of the Holy Ghost immediately acting in the Saints, without them or any act in and vital influence of the natural faculties, cannot be guilty of sin, because David and Christ are absolved of sin in this. They lay to my charge things that I knew not, that is, things I never acted, crimes in which I had no action or hand: but we are blamed in the word, for all the omissions of holy duties; and the Holy Ghost cannot be blamed, for he bloweth when, and where he listeth, and is under no Law, in his motions of free grace; then he who cannot be blamed in not acting, cannot bee united as one spirit, person with person, with him who is justly to be blamed in not acting.

After. 4. It must evidently follow that there is in the Saints a grace created that is neither Christ, nor the Holy Ghost in person; for what reason any hath to phancy an union of the person of Christ or the Holy Ghost in the Saints, the same reason have they to say that all the three are united to the person of the believer in all supernatural actions, for the Father is said to draw men to the Sonne, John 6.44 and Christ to reveal the Father, and to draw men, John 14.18. John 12.32 and the Holy Ghost to reveal the deep things of God, 1 Cor. 2.10,11. now all the three in person do these, but all the three persons are not united to believers in person; this were a mystery greater then God manifested in the flesh, and unknown to Scripture.

2. If Christ be all the grace of believers, faith in Christ, and the love of Christ, it could be Christ.

3. Then should a believer having a new heart, and a new Spirit, be Christed, or Godded; and God should be incarnate in every believer, and how many Christs should there be? and the new heart in one Saint, and the grace given to Paul, should be the new heart given to Peter, whereas God hath given grace to every man, according to his measure, and there are diversities of gifts, but one Spirit, 2 Pet. 3.15. Phil. 1.9. Eph. 3.7. 4.5. 1Cor. 12.7. 5.6. Eph. 4.16.

After. 5. The Grace of God and our free will are said to act together in a four-fold sense may be said to concur in the same works of Grace.

1. When free-will receiveth no more from Grace and the Lords drawing, but only literal instruction, and if by our industry an habite of the knowledge of the letter of the word be
be acquired, its necessary only to the easier believing, as Pelagius said, I may believe without Preaching the Gospel, by Reading, but more easily by faire and powerfull preaching, and by grace helping and assisting preaching, but yet without grace, but with greater difficulty, as I may go a journey on foot, but more easily on horse-back; then a horse is not simply necessary for the journey; and a ship may fail more easily and expeditely with failures, yet also without failures with the help of Oars though with more difficulty; thus Christ and his Grace may be spared, we may fail to heaven by nature sweateing and free-wils industry, though the fails of grace could more expeditely promote our journey. Now we think not that Christ draweth when men speak, but the bare letter of the Gospel; and softly request the dead with only found of words and syllables to live, and Orators with golden words doe pray and persuade the blind to see, and the creeples to walk; but its long erre words fetch a soule to dry bones that they may live, or tye the broken eye-strings, or adde vital power and life to eyes and ankle-bones.

2. Grace and free-will (as Bellarmine and the rest of the T'fuiies with Arminians teach) may be thought to be two joynt causes, the one not depending on the other, as two carrying one stone or burthen, neither he helpeth him, nor he him, but both joyne their independent strength to one common effect. Bellarmine and Grevinchevius with the like comparisons do prove that we may form heaven, by the strenght of free-will, without dependence on Christ; for three untruths are here taught: 1. That Grace determineth not free-will; a saying destructive to providence; if God determine not all second causes, he is not Master of all events, nor hath he a dominion of providence in all things that fall out, good and evil: 2. Grace doth not begin in all things that concern salvation, nor doth the Lord work in us to will and to doe; if we will not doe without any prior dependence on the influence of the grace of God, we as much work in our selves willing and doing, as the Lord doth, and the Lord in his grace shall follow, and not lead our will. 3. Grace doth not conferre any help on the will to actuate it, and to strengthen it in doing good, in believing, repenting, loving God, hoping, (as Grevinchevius faith) but will and grace doe both joyntly meet.

Grace is simply necessary in all supernaturall actions.

Golden words and moral salvation cannot give life.

Grace and free-will are not two collaterall, but dependent causes in the same supernaturall act, as two men drawing a boat.
meet in one and the same effect, in which 4 Free-will divide the spoyle with Christ; and what need we say, worthy is the Lamb who has redeemed us, if free-will in the application of redemption share equally with the Grace of Christ?

3. The third way is that free-will is said to believe, repent, love God, by a meer extrinsical denomination, because it carieth that grace which formally and only doth perform all these supernaturall actions; so Grace doth all, and free-will is a meer-patient that conferreth no vitall subordinate and active influence in these acts; as we say, the Apothecaries glasse healeth the wound, because the oy l in the glasse worketh the cure; when the glasse doth actively contribute nothing to the cure; or the Asse maketh rich, when it carieth the gold that enricheth only; this sense Antinomians hold forth, and make us meer patients, and blocks in the way to heaven, and this sense Jesuites, especially Martinez de Ripalda, falsely chargeth upon Luther and Calvin; and the Council of Trent, inspired with the same laying Spirit faith the same.

4. The fourth sense is that Grace and free will doth work, for as Grace is the principal, first inspiring and fountaine cause: 1. It being a new supernaturall disposition and habite in the soule, Joh. 14. 13. 1 Joh. 2. 27. 1 Joh. 3. 9. Joh. 4. 14. Esai. 44. 3. 4. Ezech. 26. 26. 27. Deut. 30. 6. A good treaure or flock of grace, Matth. 12. 35. Luk. 6. 45. And also actually it determineth, sweetly enclineth and stirreth the will to these acts; yet so as free-will will moveth actively, freely, and conferreth a radicall, vitall, & subordinate influence & is not a meer patient in all these, as Antinomians dream, Psal. 119. 32. I will run the way of thy Commandements, when thou shalt enlarge my heart, Joh. 14. 12. he that believeth in me, the works that I doe, he shall doe, and greater then these, Matth. 13. 50. He that doth the will of my heavenly Father, the same is my brother, &c. 1 Cor. 9. 24. So runne, that ye may obtaine, Revel. 2. 2. I know thy works and thy labour, 1 Theff. 1. 3. Remembering without ceasing your work of faith, and labour of love, and patience of Hope: 2. We are not dead in supernaturall works, and meer blocks, Rom. 6. 11. We are alive unto God in Jesus Christ, Ephes. 2. 1. He hath quickned us, Revel. 2. 3. For my names sake thou hast laboured, and had not fained, 1 Cor. 15. 58. Be ye stead-
in supernaturall actions.

fast, unmoveable, alwayes abundant in the work of the Lord; there is activity in the Spirit to lust against the flesh, Gal. 5.17. Rom. 7.15. Nor is the blessedness of the Saints only passive in receiving; though to be justified and receive Christ's righteousness, be the fountain blessedness, Psal. 32.1. Rom. 4.6.7. Gal. 3.13. But the Scripture speaketh of a true and solid blessedness in action, Psal. 119.1. Blessed are they that keep judgement, Revel. 22.14. Blessed are they that keep testimonies, Psal. 106.3. Blessed are they that do his Commandements, Math. 5. Blessed are they that observe the conditions of grace; that endure temptation; Then there must be a part of blessedness in sanctification, as in justification; though the one be the cause, the other the effect.

After 6. The Lords working in us the condition of the Covenant of Grace, such as faith is, by his efficacious grace, doth not free us from sinne, when we believe not, nor involve God in the fault, when he worketh not in us to believe, as Chrispe imagineth; Here let me by the way remove the argument of Dr. Chrispe by the which he imagineth, that there is no condition at all in the covenant of grace.

Argum. 1. The Covenant should not be everlasting, if it depended on a condition of faith to be performed by us; for we faile in our performances daily, and the Covenant is annulled and broken so soon as the condition is broken.

Ans. 1. We speak not so, that the Covenant of grace depends on a condition in us; dependency includes a causality in that of which the thing has dependency; we know nothing in us, either faith, or any other thing that is the cause of the covenant of grace, or of the fulfilling of it: a cause is one thing, a condition caused by grace is another thing; for the perpetuity of the covenant there is not required a condition always in act. 1. If at the eleventh or at the twelfth hour, you come to Christ, the nature of this covenant promiseth you welcome. 2. Particular failings and acts of unbelief, doe well consist with the habite and stock of faith that remaineth in him that is borne of God, nor is the act stroyed to a time. But 3. There is, by tenure of the Covenant, a Privilege getwofold here. 1. If by the Law a man step a haire-breath wide off
There is a Condition of the New Covenant.

Dr. Clarke, Aug.

2. Arg. All the tie of the covenant lyeth on God, not any on man, as bond or obligation for the fulfilling of the covenant, or partaking of the benefits thereof, Heb. 8. 10. Ezech. 36. 25. 26. Jer. 31. the Lord promises to doe all, and the new heart is but a consequent of the covenant; where is there in all this covenant, one word that God says to man, Thou must do this? If God had put man on these conditions, then they were conditions indeed. But when God takes all upon himself, where are then the conditions on Man's part? Give me leave, suppose there should be a fault of performing in this covenant: whose were the fault? must not the fault or failing be in him who is eyed and bound to every thing in the covenant, and faith, he will do it? If there bee a condition, and there should be a failing in the condition, he that undertaketh all things in the covenant must needs be in the fault, — God's faith nor
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not, make your selves cleane; get you the Law of God in your mind, get you power to walk in my Statutes, and when you doe this, then I will be your God, and enter in Covenant with you.

Ans. 1. We never teach that the making to our selves a new heart is an antecedent condition required before the Lord can make the New-Covenant with us, as this man would charge Protestant Divines, but that it is a condition required in the party covenancing; which is "conditio federarum, nonfederis," and such a condition without which its impossible they can fulfill the other condition which is to believe and so lay hold on the Covenant: but it is clear, Antinomians think the new heart no inherent grace in us, but that Christ is grace working immediately in us as in stones, and the new heart is justification, without us in Christ only: let Crispe shew where the making of a new heart is commanded to us as a consequent and an effect of the Covenant; surely the new heart, the washing of us with clean water, be it an antecedent, or be it a consequent of the Covenant of Grace, it is a promise that God doth freely and of meere grace undertake to perform in us, Ezek. 36. 26. A new heart will I give you, so Jer. 32. 39, 40. Jer. 31. 33. Ezek. 11. 19, 20. Esa. 54. 13. 10b. 6. 45. Ezek. 36. 32. Not for your sakes, doe I this, saith the Lord God, be it known unto you; be ashamed and confounded for your own ways, O house of Israel, ver. 22. I doe not this for your sakes, O house of Israel, but for mine holy names sake, which yee have profaned amongst the heathen, whether ye went; and Crispe saith the Covenant in the old Testament had annexed to it divers conditions, of legal washing and sacrifices, whereas the New Covenant under the New Testament is every way of free grace: He is farre wide; conditions wrought in us by grace, such as we affirm, take not one jot or title of the freedom of Grace away, and though there be major gratia a larger measure of grace under the New Testament, yet there is not magis gratia, there is no more of the efflence of free-grace in the one, then in the other; for all was free-grace to them, as to us; why did the Lord enter in Covenant with the lewes more then with other Nations? Deut. 7. 7. The Lord loved you because he loved you. Was Jerusalem, Ezek. 16. holier then the Ephesians, Eph. 2. No, their nativity was of the land of Canaan, their Father an Amorite, their Mother an Hittite, Ezek. 16. 5. Thou wast
There is a condition of the Covenant of Grace.

cast out in the open field, to the loathing of thy person, in the day that thou wast borne, ver. 6. And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee in thy blood, live; And to cause grace have a deeper impression and sinking down into the hearts bottome, he repeateth it againe, I said unto thee in thy blood, live; And will Crispe say, that this is not a history of free grace, as farre from bribe or hire of merit as in the world? or, will he say, it was Gods meaning, First, wash you with holy water, and sacrifice to me, and performe all these legal conditions to me while you are Amorites and Hittites by kinde, and that being done, Ile enter in Covenant with you, when yee have done your work, Ile pay your wages, and be your God.

2. This Argument militateth strongly against every Gospel duty, and the whole course of Sanctification. God must do be the cause & only cause of all our sinfull omissions, & sins under the Covenant of grace, in that he promiseth to work in us to will and to do, & to give us grace to abstain fro sin, but does not stand to his word as Antimonians teach, which is an Argument unanswerable to me, that its the minde of Antimonians that no justified person can sinne, but that they omit good, or commit ill, God is in the fault, not they; and that the justified are mere blocks in all the course of their sanctification; in all the sins they doe, they are patients; God should more carefully see to his own honour, and not suffer them to sinne; so they and the old Libertines goe on together. For say, that the new heart, that so will and to doe, to persevere steadfastly in the Grace of God, were no conditions of the Covenant (sure believing in the Lord Iesus is clearly a condition of the righteousness of faith, as doing is of the righteousness which is of the Law, Rom. 10.3,4,5,6,7,8. Gal. 4. 22, 23, 24, 25, 26, 27, 28) say that to repent, pray, love God, and serve him, were not from God through the tye of the New-Covenant, yet Gods promise, his single word when he faith he will doeth such and such things, is as strong a tye as his Covenant and oath, when he knoweth its unpossible these things that he faith he will doe, can be done, except he, of his meer grace, work, them in us. Now the Lord clearly promiseth, that he will give repentance, Act. 5. 31. Sorrow for sinne, the Spirit of grace and supplication, Zach. 12. 10. a circumcised heart to love and serve the Lord, Deut. 39. 6. Exech. 36. 26. perseverance in Grace, Jer.
The justified cannot sin, according to the doctrine of Libertines.

3. God takes all upon himself, in general cause gratiosæ, Libertima, independentis, prime, non obligand ad agendum ex ulla lege; in the kind of a cause that worketh by mere grace, freely, Independently, without any Law above him to oblige him to do otherwise with his own, then he freely willeth, decreeth, promiseth; for men carnally divide Gods decree, which is most free, from his promise which is as free as his decree, but it followeth in no sort, as Arminians and Jesuites object to us; therefore men who do not believe, pray, walk holy, are not in the fault, being under a Law to obey; for sinneful inability to obey can ransom no man from the obligation of obedience; and most blasphemous it is, that because, God undertaketh in the Covenant, that we shall walk in his commandements, as he doth promise, Ezch. 36. 27. and that we shall fear him, Jer. 32. 39. 40. That God should therefore be in the fault, and we free of all fault, when in many particulars we offend all. Lam. 3. 2. and we fear not God, in this or this sinne; as is possible and may be gathered from Ioseph's speech to his brethren; who sayes he would not wrong them, for he feared God; and Iobs word, that he durst not dispise the cause of his servant, because he was afraid of God. Yet God promiseth, that he will keep Ioseph, Iob and all the elect in the way of Gods Commandements, that they shall not fully fall away from him: God never by promise, covenant, oath, or word, undertaketh or keep his elect from this or this particular breach and act of unbelief, against the Covenant of grace.

4. The fault against the Gospel or any sin in a believer must justly be imputed to him, because he is tyed by the Evangelick Law not to sinne in any thing, the Gospel granteth pardons.  

* God never promised in his Covenant, to keep the Saints from these particular sins they fall in, nor are these such sins as break, farre left, annull the Covenant of grace.
There is a condition of the Covenant of Grace.

but not dispensations in any sins; and it can in no sort be imputed to God, because if any believer fall in a particular sin or act of unbelief against the covenant of grace, the Lord neither decreed, nor did ever undertake by Covenant or promise to keep him, by his effectual grace from falling in that sin; for the Lord would then certainly have kept him, as he did Peter, and doth all the Elect that are effectually called, that in mighty temptations their faith faile them not. Nor is the act of believing, that is wanting in that particular fall, such a condition of the Covenant as Christ either promised to work, or the necessary condition of the Covenant of Grace, or such a condition the want whereof doth annul and make void the eternal Covenant of grace.

5. I here smell in Antinomians, that God must bee in fault, as the author of our unbelief, our stony hearts, our walking in our fleshly ways, because God hath promised to give us faith and a heart of flesh, to walk in his ways, as the old Libertines said God was the principal and chief cause of sin, and that God did all things, both good and ill, the Creatures did nothing. So Calvin in instit. adversus Libertinos, chap. 14. in opus. pag. 416. Mr. Archer down right faith, God is the author of sin, what end is there of erring, if God leave us? It is true, the tie, and all the tie of giving a new heart, and the Spirit of grace and supplication lieth on the Lord who promised so to do, Deut. 30. 6. Ezech. 11. 19. 20. chap. 36. 26. 27. Jer. 31. 33. 34, 35, 36. But yet so that we are under the obligation of divine precepts to doe our part, Ezech. 18. 31. make you a new heart, and a new Spirit, for why will ye die, O house of Israel? Jer. 4. 4. Circumcise your selues to the Lord, and take away the fore-skinne of your heart, Ephes. 4. 23. be renewed in the Spirit of your mind, Rom. 12. 2. Rom. 13. 14. and 1 Thess. 5. 17. pray without ceasing, Psal. 50. 15. Call upon mee, Mark. 14. 41. Watch and pray: Therefore all the tie and obligation of what ever kind cannot so free us from sinfull omissions, nor can the eye of God; evangelick commandments are accompanied with grace to obey & grace lay eth a tie on us also to yeeld obedience.

6. It's a soule and ignorant mistake in Cribbe to make the Covenant nothing but that love of God to man, which hee cast on man before the Children had done good or evil, Rom. 9. 1. That love is eternall and hath no respect to faith as to a condition, but
its not the covenant it selfe, because it is the cause of the covenant. 2. To the love of election, there is no love, no work, no act of believing required on our part; Yea, no mediator, no shedding of blood; we are loved with an everlasting love, before all these; but the covenant though as decreed of God, it be everlasting, (as all the works of creation and divine providence which fall out in time, and have beginning and end are so everlasting,) for God decreed from eternity that they should be) yet it is not in being formally while it be preached to Adam after his fall, and there is required faith on all the Saints part, to lay hold on the Covenant, Elai. 56. 4. and to make it a covenant of peace to the Saints in particular. 2. Faith is the condition of the covenant. 3. Christ the mediator of it. 4. Christ's blood the seal of it. 5. The Spirit must write it in our heart: But the love of election is a compleat free, full love, before our faith, or shedding of blood, or a mediator bear all.

Object. We are not saved, nor justified, nor taken in Covenant by faith, as a work, (faith Christe) for then we should not be saved by grace; and grace should not be grace; but we are justified by faith, that is, by that Christ which faith knoweth, according to that, by his knowledge shall my righteous servant justifie many; therefore faith is no condition of this covenant.

Answ. The contrary rather followeth: 1. Seeing Christ doth say, none under heaven can be saved till they have believed; we are not taken in covenant by faith; neither we nor scripture speak so; taking us in covenant is before we can believe, but we lay hold on Christ, and righteousness by faith, not as a work, but a necessary condition required of us. 2. I leave it to the consideration of the Godly; if believing in him who justifieth the ungodly, be no condition, (a work justifying, I do not think it;) but only I believe and know that Christ justified me before I believed, from eternity, as some say; when I was conceived in the womb, as Christ's faith; and that the threatening, he that believeth not, is condemned already, carries this sense, he that believeth not that he is not condemned, he is already condemned: Who can believe such sayes?

2. Believing is a receiving of Christ, Luke 1. 30. Christ dwelleth in the heart Ephes. 3. 17. Then to believe, must be to know that Christ was in me, before I believed and that I received. The love of God is prior to our faith, to redemption, to a mediator, or a shedding of blood.
received him from eternity, or from my conception.

3. To believe maketh me a sonne borne, not of flesh and blood, Ioh. 1. 12. 13. and Gal. 3. 26. and by faith wee receive the Spirit: This then must be nothing else but I know by the light of faith, I was a sonne before, and had received the Spirit, before I beleved: What more absurd?

4. And by faith I live not, Chrift liveth in mee, and I am crucified and mortified; that is, by faith I know that I did live the life of God, and was crucified to the world; whereas I was dead in sinnes, before I beleved.

5. And because beleeving is somewhat more then a naked act of the mind, it being a fiduciall adherence unto, and an affiance, acquiescence, & heart-relyance, & relying on Chrift, or a rolling of our selves on God for salvation, as is clear in the original holy languages of scripture, Psal. 18. 18. Efai. 26. 3. Psal. 112. 8. Efai. 10. 21. Mich. 3. 11. Psal. 22. 8. Psal. 55. 22. 1Pet. 5. 7. Cant. 8. 5. Ioh. 1. 12. Itstoo hungry a notion of faith, to make it nothing but a knowing of that which really was before; for heart-adherence is not an act of the mind, and so not an act of knowledge, but of the will and affection, in which there is no act of knowledge formally, though it presuppose an act of knowledge.

6. Then wicked men must be in their sinnes, not justified in his blood, because they will not know that Christ dyed for them in particular, and that Christ bore their sinnes on the croffe, and justified and pardoned them long agoe, all which to beleve is to hold a lye in the right hand. But to returne.

After. 7. How the Lord worketh in us to will and to do, the power and the act, and yet we are guilty in our omissions of good, or in our sinfull and remiss manner of working with the grace of God, is a point more mysterious, then I dare undertake to expaline, if these may give light, I offer them to the Reader.

Posit. 1. Grace, free-grace, is the great and Master-wheele, that carrieth about heart, senses, foot, hand, & not that only, but feede and tree and fruit, the flower, the principle dependeth necessarily on free grace; and for a third, the state and condition is higher then either principle or feed, or fruit; so bee an heir of glory, is more then a supernatural principle of gift, and more
more than one single action above nature: Grace must make the principle gracious, and grace must inact and quicken the principle to bring forth, and grace's policy makes natural men, citizens of heaven, sons of God, heirs of life, Ioh. 1. 12. 13; Gal. 4. 4. 5.

**Positi. 2.** This must stand as a ground, that there is not any gracious act performed by the members, but the head Christ, is so interested in it, that as even the finger and toe, in the natural body, cannot move without the motion takes its beginning from life, and head, so neither can the mystical body or any joint or member of it, act or move in its supernatural or be of grace, but every individual act of grace must pay the rent of glory, to the mystical head, whose predetermining influence does act and stirre the ship; for Christ is not only the compasse, and day-Starre, according to which spiritual motions are directed, and hand and finger, foot, and all see with the visible power seated in the head, (for they have no facultie of seeing in themselves) and the Saints in these actions stirre with the light, in the two eyes, or seven eyes and lamps that are in the head Christ, but also the real motions of grace in their physical, as well as in their mortal sphere are shapen and acted by Christ: It is not much, (though it be a wonder) that a huge great ship made up of so many pieces of dry and dead timber can move regularly through so many circles, compasses, turnings of many coasts, countryes, change of windes, ten thousand miles, to a certain herbrie, when timber is acted and moved with the borrowed art and reason of a master of the helm, so there is a reason, a reason, a wisdom in him, who is made our wisdom, to act the Saints in their heavenward motions, that are carried through so many sea-circles, turnings, contrary windes of temptations, afflictions, various soule-dispensations of sweet and lowre, absence, presence, going and coming again, of Christ, to such a determinate home as heaven, for the Father must thank the first-born Christ, his Sonne, that the broken bark and all his poore friends are landed, with the borrowed art of Christ, and no more thanks and praise to us, then to dead timber. That we should be his to stand in us to the praise of his glory, Ep. 1. 12. as if our passive being (it is a borrowed expression, for we are conagents with, and under Christ, in the work) were destined to the praise of the glory of his grace.

The head of grace acteth in all the members, & moves their natural faculties.
Grace aseth in us, and with us.

Grace; but wee are so drawne as Christ is great Lord, moderator, and author, and God in the second and new world of grace, as God creator is in all actions of nature, 1. Th. 2. 5. without mee, (as your vine tree, in whom you grow, and a flock in whom you bring forth fruit, every blossom of life, every apple) yee can do nothing, Philip. 2. 13. For it is God that worketh in you to will and to doe, according to his good pleasure, 2 Cor. 1. 3. 3. Since ye seek a proof of Christ speaking in me, which to youward is not weak, but is mighty in you; then every word that Paul spoke, Christ in him spoke it not formally, as if Paul had been a meer patient, but efficaciously, Rom. 15. 18. for I will not dare to speak of any of these things which Christ hath wrought by me, to make the Gentiles obedient by word and deed, Esa. 27. 3. I the Lord doe keep (the Church in the garden of red wine) I will water it every moment, lest any hurt it, I will keep it night and day; keeping and watering every moment, is grace actual every moment to make his tender Vines grow, and preserving his own from succumbing under every temptation.

2. There were no ground for Adam's thankfulness and praise, that he fliould one moment or that he gave names to every thing according to their nature, or ever heard with patience the command of God, thou shalt not eat, if in every act of obedience, he had not need of the actual predetermining influence of God, nor were there ground for this prayer in faith, and in patient submission to God, as to one to whom we owe the prayses of the not failing of our faith, Lead us not into temptation; but deliver us from evil, nor were there any glory due to Christ's advocation and intercession, that we fall not fully; and finally off Christ and from Christ; and the state of Grace, when we are tempted, if free-will, not the actual influence of predetermining grace did keep the Saints, and stirre them to every act.

3. Who is the Author and finisher of our faith? Christ; and who perfecteth the good work once begun, but Christ? and who but hebringeth many children to glory? Not we, when the soule is distempered under desetration; the soule is tender and excellent a piece, love so curious and rare a work of Christ, that let all the Angels in heaven Seraphims, and Dominions, and Thrones set their shoulders and strength together, they cannot with Angel. tongues, (let them speak heaven, and Christ, and
and glory) call me a soul-feaver, and words of silk, and oyle dropped from the clouds, cannot command the love-sickness of a sad soul. Will ye look to heaven, while your fight faile, and weep out two eyes while Christ's time come, you cannot find ease for a broken spirit; when Christ breaketh, can Angels make whole? The conscience is a hell-feaver, the comforter is gone; can you with a nodde bring the phisitian back again? can golden words charme and calme a feaver of hell? can you with all the love-waters on earth quench a coale of fire that came from heaven? Send up to heaven a Mandate against the decree and dispensation of God, if you can; if the gates of death can open to thee; or if thou hast seene the doores of the shadow of death; or can doe such great works of creation, as to lay the corner-stone of the earth, or hang the world on nothing, which Job could not doe, chap. 37. chap. 38. But who can command soule-furies? onely one-ly Christ.

The soule is downe amongst the dead, wandering from one grave to another. Can you make a dead Spirit, a Gospel-harp to play on of the springs of Zion, the songs of the holy Ghost? Christ can doe it. Can you cry, and finde obedience to your call, O North, O South winde blow upon the Garden? Christ hath his owne winde at command; he is master of his owne mericies: Can you prophecie to the winde to come, and breathe on dead bones? Christ onely can: Can you breathe life, soule, and five senses on a coffin? could you make way for breathing in the narrow and deep grave, when elods of clay closeth the passage of the nostrils? Christ can; I sa. 26. 19. Thy dead men shall live, together with my body they shall arise: awake and sing, ye that dwell in dust, for thy dew is as the dew of herbs, and the earth shall cast out the dead. Can you draw the virgins after the strong and delitious smell of the ointments of Christ? but if he draw, the virgins runne after his love, Cant. 1. 3. Christ induceth warre, are you a creator to make peace? he cryes Hell, and wrath; can you speak joy, and consolation? are you an anty creator, to undo what Christ does? Christ commandeth fury against a people, or person; can men, can angels, can heaven countermand?

Position. 3. The Lords suspending of his grace cometh under a twofold consideration. 1. As the Lord denyeth it to his
own children. 2. As to wicked men also. As he withholdeth grace, especially actual and predeterminating: It falleth under a threefold respect; 1. As it is a work of the free and good pleasure and Sovereignty of God.

2. As it is a punishment of former sinnes.

3. As from it resulteth our sinne, even as the night hath its being from the absence of the Sunne; Death from the removal of life.

4. The Lords denyall of Grace, is seene most eminently in two cases: 1. In the parting asunder of the two decrees of election and reprobation.

2. In Gods, with drawing of himselfe and his assistance, in the case of trying the Saints.

In the former the Lord has put forth his sovereignty in his two excellentest creatures: Angels and men; if wee make any cause in the free-will of Angels: I speak of a separating and discriminating cause, why some Angels did stand, and never sinned, some fell, and become devils, wee must deny freedom of Gods grace in the predestination of Angels; now the Scripture calleth them Elect Angels; how then came it that they fell not? from fre-will? No; Angels are made of God, and for God, and to God; then by the Apostles reason, they could not give first to God, to ingage the Almighty to a recompence, they could not first let their free-will to work their owne standing in Court, before God did with his grace separate them from Angels that fell, Rom. 11. 36. Esai, 40. 13. 2. Make an election of Angels, as the Scripture doth, when some are called Elect Angels, and some not, then it must bee an Election of grace; an election of works it cannot be; because Angels must glory in the Lord, that they stand, when others fell, Rom 4. 2. as men do, Proverb. 16. 4. Sir. 9. 23, 24. 2 Cor. 10. 17. Rom. 11. 36, for no creature, Angels or Men, can glory in his sight; for Angels are for him, and of him, as their last end, and first Author, Rom. 11. 36, then they gave not first to God, to ingage the Lord in their debt, vs. 35. for if so, then glory should be to the Angels: but now upon this ground, that none can ingage the Lord in their debt, Paul, vs. 36. faith to him be glory for ever; because none can give to him first, and all are for him, and of him; then so are Angels.

3. Angels are associated in the Element and orbe of free grace.
The grace, or gracious freedome of free Grace.

grace to move as men, with graces wings, to fly over the Lake prepared for the divel and his Angels, whereas others fell in; otherwise Christ the Lord Treasurer of free grace, cannot bee the head of Angels, Col. 2. 9. as of men, Col. 1. 8. Ephes. 1. 20. 21. 22. 23. for as art, not nature, can prevent a dangerous feaver, by drawing blood, or some other way, even as the same art can recover a sick man out of a feaver, whereas another sick of that same disease, yet wanting the helpe of art, dieth: So the same free grace in nature, speeace, and kinde, not free will, hindered the elected Angels to fall, where as by constitution of nature and mutabilitie, being descended of that first common poor and base house, the first spring of all the creation of God, meere and simple Nothing; the mother of change and of all defects naturall, and morall, in every the most excellent creature; they were as an humorous grosse body, in which the vell-sells are full and in a neereft propension to the same feaver that devils fell into, evento the ill of the second death, if the grace of God had not prevented them.

2. In men, God has declared the deep Soveraignty and dominion of free grace in calling effectually one man, Iaakob, not Esau, Peter, not Judas, in having mercy, in time, on whom bee will, and hardening whom bee will; I humbly provoke all Arminians, all Libertines who dash themselves, the contrary way against the same stone, to show a reason why one obeyeth and actively joyneth with the draught and pull of the right arme of Iesus Christ, Ioh. 12. 32. and his father, Ioh. 6. 44. and another refuseth, and actively and wilfully withdraweth from the call of God, if the omnipotency of never enough praised grace, bee not the cause, the adequate, highest, and principal cause; I deny not but corrupt and rebellious will is the inferior, culpable, and onely culpable and morall cause why Judas denyeth obedience to the holy call of Christ.

It is a sweet contemplation that Angels and Men sing the same song and Psalme of free grace in heaven, to the Lamb, to him that sitteth on the Throne; and a question it is, if a more ingaging and obliging way to free grace could be devised, then that as many as are in the glorified Troops and triumphing armies in heaven clothed in white, shoulde bee also the sworne subjects, and the eternall debtors of the freest grace of him, who is the high Lord Redeemer, and head of Angels and Men.

Q q q 2

But
But in the engagement it selfe of the winde of the Spirit, for the tryall of the Saints there is great ground of admiration, as t. the blowing of the soft and pleasant breathings of the South-winde of free-grace lying under the only work of soveraignety, when, and where, and in the measure, the Lord pleaseth, is a high and deep expression of the freedome of grace, for in one and the same prayer (the like by proportion may bee said of the acts of faith, love, patience, hope) we often begin to pray, with sad and fleshly complaints of unbeliefs, as is evident in many Psalms and Prayers of the Saints in Scripture.

Jeremy, Lament. 3. of Job, of David; yet going on, the breathings of the holy Ghost will fill the sailes, and he returneth: therefore this is a ground, yea, a demonstration to me; then when I finde no motion of the holy Ghost, no spiritual disposition, but mere deadness, I am not to abstaine from praying, because I finde the Spirit not acting nor stirring in me, as Aminomians say; but 1. I am to act and dree, though the principle of motion be naturall; as if the first stroak on flint make not fire, we are to strike againe and againe: and if the fire blowing of the bellows kindle not the flacks let us be doing; and the Lord will be with us. A kindling and a flame may come from heaven; say that the Lord were wanting to me in a dead and low ebbbe; he will not once roll about the sight of his eye, nor let out one blast or stirring of aire and winde of the Spirit toward me; yet my deadness is my sin, and freeth not me from an obligation to pray and to seek to God; the doore is fast bolted, shall I not therefore knock? access is denied, and the Lord in anger shuteth out my prayer, Lam. 3. 8. May not I look and sigh and groane toward his holy Temple? deadness is not the Lords revealed will forbidding me to pray, because I am dead and indisposed.

2. Deadness and indisposition is a sinne, then must we confesse to God, and tell the Lord when we are indisposed to pray, that we cannot pray; and let the dead and the blind but bow his knee and lay a dead Spirit, and naked wretched soul, a pair of blinde eyes before God: for we are commanded to confesse this to God, as may be gathered from, Revel. 3. 17. 1 Joh. 1. 9. Prov. 28. 13. Psal. 32. 5.

3. We are expressly commanded in the day of trouble and of our temptation to pray, and seek help from God under our temp-
The grace, or gracious freedom of grace.

temptations, Psal. 50. 15. Matth. 6. 13. 1 Thess. 5. 17. As the Saints have done, Psal. 18. 6. Psal. 34. 6. Psal. 61. 2. 2 Cor. 12 ver. 7, 8, 9. If then wee judge the no breathing of the holy Ghost a temptation, and a cause of humiliation, as it is, and the Saints doe judge it, then are we to pray though most indisposed; why doth David complain that he was as a bottle in the smoak, and pray so often that God would quicken him, funder a dead disposition we were not to pray?

4. If often the Saints beginning to pray, 'doe speak words of unbeliefe and from a principle of nature, and if words flowing from the deadnesse and misgivings and rovings of the flesh intertwined in with the spirituall and heavenly ravishments of the Spirit of grace and supplication in one and the same complaint and prayer to God, as Psal. 38. Psal. 102. Psal 77. Psal. 88. Lament. 3. ver. 20. Job 8. ch. 16. ch. 19. and in many other passages, where the Spirit and the flesh have Dialogues and Speeches by verses, and by course, then may and ought the Saints to pray under deadnesse, and do as much as their present indisposition can permit them, and the Spirit is seen to come and blow, nor by obligation of Covenant or promise, on God's part, as Jesuie and Arminians with Pelagians have taught, but in his ordinary free practices of grace as Philip was commanded to come and preach Christ to the Eunuch while he was reading the Book of the Prophet Esay, not because he was reading Scripture, or because such a promise is made to those who read Scripture, as the Angels revealed the glad tidings of the birth of Christ, while the shepheards were attending their flocks in the field, not because they were so doing, as if a promise of the Gospel belonged to men because they wait one their calling; and Annamias is sent to preach Christ to Saul and open his eyes, while he was praying, not because he was praying, but of meer free-grace, which moveth in this ordinary current and sphere of free love congruously to the Lords freely intended end to save his people; even as the Lord joyneth his influence and blessing to give bread and a Harvest to the Tower, Esay 55. yet not that he hath tied himself by promise to give a good Harvest to every induritious husbandman; yet this ordinary practice of Grace with the Commandement of God is enough to set us on work to pray, to believe, to acts of love to Christ, in the faddest and deadest times. 5. It
5. It should be no sinfull omission in us, not to pray when the Spirit stirreth us not, if our deadnesse should free us from all sin, because we cannot run, when the Bridegroome doth not draw. Christ's drawing goeth along with the secret decree of Election, but is not to us a signification of the Lords revealed will, that we should not follow Christ, when he suspendeth the influence of his drawing power.

6. Now as in nature, men may so dare the Almighty in his face, that God in justice may deny his influence to natural causes: as when malice opposeth the Spirit of God in the Prophet of God, that the Lord refuseth to concurre with the yole in Iereboams withered arm, that he cannot pull it in againe to him. 2. When the Lord is put to a contest with falses, god's to work a miracle, as in his refusing to concurre with the fire in burning the three children; for in all causes natural, or morall, or whatever they be, God has a negative voyce and more. 3. When the axe or the saw boasteth it selfe against him that lifted it; the Lord may use his liberty. So (to come to the second consideration) when Peter proudly trusteth in himselfe: I will dye with thee ere I deny thee; the Lord to punifh his pride, must deny his affisting grace, when Peter is tempted, that he may know that nature is aerry undertaker; that the man rideth to heaven on a withered reed, who aymeth to clime that up-hill-city one his own fleshly and clay, strength; and God to shew a black spot on a faire face in heaven, will have it said, there standeth David before the Throne, who once committed adultery and to cover the shame of it from men, killed most treacherously an innocent godly man: God here out of the ashes of our sin will have a rose of free-grace, that filleth the fourer corners of heaven with its smell, to grow green up in the higher Paradise, for a summer of eternity; and will have no Tenants in heaven but the free-holders of grace; it is a question whither there be more grace or more glory in heaven; for the crown of glory is a crown of grace; that vaste sea of the redemption of grace issueth from under our sinfull falls.

Yea, upon this reafonlesse and fleshly ground, if we may omit praying, and so believing, loving, repenting, mortifying our lusts, when the Spirit stirres us not to these acts, and say, if God will suffer me to sinne, let him see to it, then upon the same ground
The grace or gracious freedom of grace.

ground all the justified Saints (I should think them Devils, not Saints) might sin, murder, blaspheme, whore, oppress, commit Sodomy, Incest as Lot, deny Jesus Christ, as Peter did, and say as we are not to pray, nor obliged to a constant course in prayer, when Christ draweth us not, and when the Spirit moveth us not (as Antimonians say (with Mr Crisp and others) error, 49, pag, 9, 10. Rise, Reign) so neither are we to abstain from murder, denying of Christ, blasphemy, Sodomy, when the Spirit of Christ draweth us not, and moveth & stirreth not our soul to abstinence and a holy fear and circumspection that we commit not such abominations, and Peter might say, I am not obliged to a constant course of confessing Christ before men, unless the Spirit stirre me thereunto, and David or any Saint might say, If the Lord will suffer me to murder the innocent, let him see to it; for the Lords drawing and the Spirits stirring is as necessary in a holy eschewing of sains of commission, as in sins of omission; and by as great, and an every way equal necessity, if the Lord withdraw himself and the Spirit stirre not, we must fall in such abominations, when tempted by Satan and the flesh, as in the sins of sinfull omission of praying, praying, believing, when the Spirit stirre us not thereunto; but the truth is, this necessity can neither lay the blame on the holy & spotlesse dispensation of God, nor free us from guiltiness, because between Gods withdrawing influence, and the sin, there doth intervene an obliging Law that forbids sin, and our free-will and reason acting the sin freely. But we are commanded, 2 Tim. 1. 6. To stirre up the grace of God in us, ενεργείας αὐτοῦ, its an allusion to the Priests, who were to keep in the fire that came from heaven; grace is resembled to fire under ashes, which with blowing of bellows is made to revive and burn again; it is the Prophets complaint, Esa. 64. 7. There is none that calleth upon thy name, or stirres up himselfe so lay hold on thee; the habit of grace may be warmed, blown upon, and kindled, that as fire makes fire, so grace may put forth itself, in acts of grace; and the seed of God, in the Saints, 1 Joh. 3. 9. may bring forth births like it selfe; motion here produceth heat.

Object, But the actual or predetermination of grace is not in your hand; and without this, acts of praying and believing, are impossible to me.
Answ. If this were a sufficient reason, then all works of nature, whatever the creature doth were impossible; for the plowman should not goe to till, sow, and reape, because, without the blessing of the common and natural influence of the first cause he could do nothing of these things.

2. Because the Saints know not the counsell and minde of God in his decree of joyning of his supernatural influence, or his suspending of the same, to this or this act of praying, believing, hoping, loving of Christ, &c. Therefore upon all occasions, the Saints, whatever be their present deadnesse and indisposition, are to pray, believe, and stirre up themselves to lay hold on God. 1. Because as in natural and moral actions, men are not to neglect plowing, caring, journeying, eating, drinking, sleeping, buying, and selling, upon this ground because they are ignorant, whether in the work, the Lord shall be pleased to joyn his influence, as the first cause without whom all inferior causes can doe nothing: So are not the Saints to neglect to pray, because they are dead and indisposed, upon the ground of their doubting and not knowing whether the Lord of grace will be pleased to adde his actuall assistance of grace, to worke in them to will, and to doe; for the Lord may be pleased to adde his supernatural influence in a moment, his winde bloweth when it listeth, his grace moveth swiftly, when, and where he pleaseth: our good disposition is neither rule, condition, worke, nor hire to move him to work.

2. It is all one, as if we willfully neglected to pray, and resisted the predetermining grace of God, when wee know not whether the Lord shall deny his influence or no; Yet we disobey the Lord commanding and so obliging us to pray; for as if wee had his influence at our elbow, attending us, so wee are to pray, and set to work: yea, our voluntarie refusing to pray, wee only conjecturing evil of God, and of his free grace, without ground, must come from sinnefull wickednesse, not from impertinency and weaknesse; for who told you that Christ would bee wanting in his influence? You knew it not from any word of God; and shall you fancy a jealousy against Christ's love, without any warrant? even as a servant commanded to lift a burthen, upon a sluggishnesse should say, it came thither in a Cart and two horses when hee would never move an arm to take a tryall what he could doe, though the burden...
The grace, and gracious freemome of Grace.

burthen were above his strength, when he will not doe as much as he can, his disobedience is willfull: Therefore wee may say, if wee speake of a voluntary, willfull and groundlesse forsaking of God, in order of time, we first for sake God ere hee doth us; but in order of nature, God first forsaketh us, that is, he withdraweth his heavenly influence from us, but so as before and after the act of withdrawing, we are willing that God should withdraw, and be gone; for we lovein all the acts of finning to have a world of our own.

3. Wee are to beleive in the generall, we being within the covenant, the Lord will keep his promise, Deut. 30. 6. And the Lord thy God, will circumcise thine heart, and the heart of thy seed, to love the Lord thy God, with all thy heart, and with all thy soule, that thou mayest live, Ezech. 11. 19. And I will give them one heart, and I will put a new Spirit within you,—20. that they may walke in my Statutes, Ezech. 36. 27. then are we so to set to these duties of walking in the Lords way, as wee are to believe he will not deny actual grace, necessary for our perseverance, because it is his express promise, Jer. 31. 33. 34. 35. 36. Ier. 32. 39. 40. Elai. 59. 19. 20 21. Elai. 54. 10. 11. Ezech 36. 26. 27. 1 Joh. 2. 1. 2. Matth. 16. 18. Luk. 22. 31. 32. though in acts notfundamental, and simply necessary for our being in the state of grace, the Lord hath reserved a latitude of independent Sovræignty to act the soule in these and these particular acts, as seemeth good to him, that every new breathing of the Spirit of Iesu, may bee a new debt, and obligation of free grace, to Christ.

We are absolutely to pray for the breathings of Christ's Spirit, to goe along with us, in all the particular acts of a gracious and spirituall walking; but we know the Lords absolute good pleasure is his rule hee walks by: so here our desires may bee absolute in seeking, where the Lord gives upon condition of his owne good will; not are our desires in prayer to bee conformed to Gods decree, or free pleasure, but to his revealed will.

Grace is the culours of the inhabitants and citizens of the house of the lower and higher rooms of the new Jerusalem; all the way, and all the home the Saints walk in this white; Christ keeps not his Spoue in a close chamber, it is not one great act of free grace onely, when all were in one day redeemed on the croffe, but dayly Christ wearseth his Church as a brace-
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Christ cannot be weary of being gracious.

let about his neck, as a seal on his heart, as his Royall diadem, and a crowne of glory on his head, as his love-ring on his hand; this day grace, tomorrow new and fresh supply of grace: the next hour grace; she has flrowed all the way to heaven with new grace, every day new wine, new Spinknard new perfume, new ointments.

When will Christ grow old, and gray-haired? Never: Will his heart ever grow cold of love? No: Will he tyre of love? will he wear out of delight in the Spouse that lyeth for eternity betwixt his breasts? No, no: The love of Christ is always Greene, as young-like, as fair, and white to day, as from eternity; this rose is not altered a whit. Who knowes how grace and love in Christ's breast solaced themselves in these infinite revolutions of ages, before the creation: how Christ's heart was cheering it selfe, and rejoicing to have the first day of the creation dawning, that he might enjoy the love of the sons of men, not then created, Proverb. 8. 30. 31. as if grace and love had thought long to finde a channell with wide banks to flow in; as if Christ having infinite love within him, in that long, long age (to borrow that expression) should say, when shall time begin? and sinfull men and my mysticall body, and desired Spouse my Church, have being in the world, that I may out that grace on her? I have love within me, and lying beside me; I rejoice to have a lover: as if grace in Christ, had been in too narrow banks, in the infinite act of the infinite minde of God and the heart of Christ, and longed to have Men and Angels to give a vent to his love.

And that long annum, the ages that were before the world was, brought it green to us, that long, long endless and vast duration, when time shall bee no more, cannot make Christ's love change the colour, or grow leffe, or root one Saint out of his heart; When God leaveth off to bee God, Grace will leave off to bee Grace: Make Christ repent of Grace, if you can; as Christ has washed his Spouse, and in regard of the guilt of sin, has made her all fair and spotlesse; so doth he dayly lick and purge, and cleanse her, in regard of the inherent blot, while shee bee faire as the Sunne, and all a new heaven.

After. 7. In the third consideration, from this suspensio of divine influence, cometh our Sinnen, as a necessary con-
Naturall men refuse Christ out of weak willfulness.

Sequent and result; yet so as the Lord's suspension, and our transgression fall both in the bosome of divine providence: The Lord knoweth why he withdraweth his grace, that we might know how weighty a thing great heaven is laid upon our poor shoulders, and that we would make foule work out of all wee have received, and the flock the second Adam has given us, if we had not Christ to stirre the ship, to lead the minors to heaven, to kepe the inheritance to the little heirs of Christ, should evanish to nothing.

Section 9. If wee consider the Lords denyall of Christ, from wicked men; they cannot turne to God, but that impotency lay in the wombe of will; it is not willfulness onely, but also willfulness, Matth. 2. verfe 37. I would have gathered you, (faith Christ) ye would not, Ioh. 5. 6. Christ faith to the sick man, wilt thou bee made whole? Then there was a stop in his will, as well as in his weaknesse, 1 Es. 4. 16. As for the word that Iohn has spoken to us, in the Name of the Lord, we will not bea ken to thee.

2. Love and delight to do ill, is from the strength and marrow of the will, not from weaknes only; the seruant that would not leave his master, because he loved him, is a slave for ever, through love to slaverie, rather then through impotency to bee free? In those that delight to doe evil, Will hath a strong influence in the evil they doe: every sinner esteemes his prison of hell, a heaven; his fetters offisne on his legs, as a gold chain about his neck.

3. It is a journey of a hundredth miles to Christ, it is impossible to the naturall man to compasse it, yet he may walk two of these hundredth miles, though not as a part of the way; he will not so much as cast a sad look after Christ, he will not beelow one figh after Christ, nor know his own weaknesse, nor despair of his own habilitie, nor lie at the waterside, and cry, Lord Jesus come carry me over; he positively hates Christ; were it possible that the unrenewed man had the two eyes of a renewed man, to see the beauty and high excellency of Jesus, though he had still his own lame legs, he would weep out his eyes for a Chariot to carry him to Christ, he would send sad love-challenges, after Christ; could these that are scortched in hell-fire and hear the howling of their fellow prisoners, and see the ugly Devils, the bloody Scorpions

R r r 2

Wicked men impotency to come to Christ essentially willfull.

Naturall men do not obtaine Christ, as they can doe.

If naturall men should see, they would be much affected with Christ.
with which Satan lasheth miserable souls, and the huge, deep, broad furnace of eternall vengeance, have but a window opened to see heaven, the thorne, the tree of life, the glory of the Troops clothed in white, and hear the musick of these that prays him that sitteth on the throne, or say but one of the apples of the tree of life were sent down to Hell, and that the damned had senses to taste and smell a graine weight of the glory that is in it, what thoughts would they have of Christ and heaven? It is like they would hate themselves, and send up sad wishes at least, for the continuance of that sight. O could but naturall men see Christ with his own light, it may be they would make out for him: but when all is said of this subject, the grace of God is a desirable thing, better have Christ's heart and love and soul toward you, then what else your thoughts could imagine above, or below heaven.

If I be lifted up from the earth, I will draw all men to me.

Artic. 5. I come now to the fifth Article, the condition of Christ's drawing. 

The condition of Christ's drawing.

If I be lifted up from the earth, this particle if (if) is not as in other places, a note of doubting or of a thing of a contingent and uncertain event; Yea, it signifieth here that Christ was not on any deliberation; Shall I die, or shall I not die, for losse man? Christ is not wavering, dubious and uncertain in his love; love in Christ is more fixed and resolved upon, then the Covenant of night and day, and the standing of mountains and hills, Jer. 31.35. Esai.54.10. in other places of Scripture, it is not a matter of debate; as Joh.14.7. If I go away ye shall sorrow, but after I am gone, you shall see me again. Christ made no question whither he would go to his father, Joh.2.1. If any man sinne, we have an Advocate; there is no doubt but the Saints sinne, and if we say we have no sinne, we deceive ourselves, and the truth is not in us, Joh.1.8.

To be lifted up from the earth, is expounded to be crucified, v.33, this is Christ's Metaphrase of the kinde of death which he suffered,

Crucifying was a cursed shamefull and base death, Deut.21.23, yet Christ expresseth it by a word of exaltation, Phil.2.9. lifting up from the earth: Christ's death is life, his shame glory.
Christ's lifting up from the earth.

glory; there be pearls and saphirs of heaven in Christ's hell; and Christ keepeth warm breath of life and hot blood in the cold grave; when he is in an agony, which materially was hell, a glorious Angell of Heaven is in that hell, with him to comfort him; when he is born a poore man on earth, and lies in a horses manger, there is a new bon-fire in Heaven for joy that a great Prince is born, a new starre appears; the weakness of Christ is stronger then men. The blacknesse of Christ's marred visage is faire; in Christ's poverty, when he has not to pay Tribute to the Emperour Cesar, the Sea payes Tribute to the King and Prince of Kings, Jesus; a fish yeelds him a piece of money; the lowest and basest reproaches of Christ, his Cross and sufferings drops the honey, the sweet smell of heaven; Christ's thorne is a rose, his sadnesse joy; O what most immediate rayes of glory that comes from his face be? the very second Table of Heaven must be exceeding fatnesse, the back parts of the glorious King that sitteth on the Throne must be desirable; the fragments and the broken meat of the Lords higher Table must be incomparably dainty; all the earth to these are husks; the reproaches of Christ must be not so sower as they are reported of. 2. He maketh it the cause of Christ's drawing all men to him. 1. The Holy Ghost will expresse the cursed and shamefull death of Christ, by a word of glory to be lifted up.

1. The dying of Christ is a leaving of the earth.

2. It is a matter of exaltation that Christ was thus abased; Of these two only in this place in the New Testament, and Job.3.15. is Christ's dying so expressed; It is considerable that in this manner of death, Christ will hold forth to us, that the dying of Christ is in a speciall manner a leaving of the earth; so Ezechiah, Esai. 37.11. I shall behold man no more with the inhabitants of the world, that is, I must leave the earth, and see the Sunne no more; and Christ, Job.13.4. Jesus knew that his hour was come, and that he should depart out of this world into the Father; Hence his own word to the repenting Theif, Luk.23.43. To day thou shalt be with me in Paradise, Job.8.21. I goe my way, and yee shall seek me, and shall die in your sinnes: whether I goe yee cannot come.

Doth Christ choose a kinde of death which was a visible leaving of the earth, and a going to heaven ere he camedown again.
again off the Cross; for that day his soul was in Paradise; as the Serpent was lifted up in the wilderness, John 3:15. Christ's motion in death is from the earth; Christ was tired of the earth, and had his fill of it, he desired no more of it. It is not a place much to be loved by you, Saints, for your dearest Saviour had but few and saddest days on the earth, he was served as a stranger here, and has now left the earth, and gone to the Father; consider but a few reasons to move you to leave the earth: 1. The earth was Christ's prison; he could not escape out of it, till he paid his sweet life for it; only two that we read of, Enoch and Elias left the earth, and went to heaven and saw not death; these that shall be changed and shall not die, at Christ's coming have this privilege; but otherwise all have a bruise in the heel, ere they go out of earth. 2. When Christ was on his journey, he was not so much in love with the earth, as to repent and turn back again; as Christ's head and face was toward heaven, so his heart and soul followed, hee went from the Cross straight way to Paradise. 3. What doth Christ leave? the earth. It is thy fellow-creature of God.

But 1. the footstool for the soles of Christ's feet, Ezek. 66:1. Math. 5:35.

2. A footstool of clay farre from the the throne of glory, the office-house of sin, Ezek. 24:5. The earth also is defiled under the Inhabitants thereof, chap. 26:21. For the Lord commeth out of his place, to punish the Inhabitants of the earth for their iniquity; It is Satan's walk, John 2:2. And the Lord said unto Satan from whence commeth thou? and Satan answered the Lord and said, from going too and fro in the earth, and from walking up and down in it.

3. Its the poore heritage of the Sonses of men, a clay patrimony, Psal. 115:16. The heaven even the heavens are Lords; but the earth hath been given to the children of men; and oppressors are the Land-lords of it. Psal. 10. God ariseth to judge, ver. 18. that the man of the earth may no more oppress, Job 9:24. The earth is given to the hand of the wicked.

4. Yea, it is not only the slaughter-house and shambles where Christ was slain, but all the Martyrs and witnesses of Jesus were butchered here; for its said of Babylon, Rev. 18:24; And in her was found the blood of Prophets and of the Saints, and
of all that were slain on the earth; then the earth is the scaffold of the Lambs of Christ where their throats have been cut.

5. Its a common Inne where bed and board is free to men, Devils, Sonnes, Bastards, Elect and Reprobate; yea, to beasts called from their Country, Gen. i. 25. beasts of the earth; an earthly minded man, is a fellow-citizen with beasts; it is a home to all but the Saints, its their Pilgrime-Innes; it is a strange land and the house of their Pilgrimage; Psal. 119. 19. I am a stranger in the earth; so David; so Abraham and his; though they had the heritage of a pleasant spot of the earth by promise, even the Land of Canaan; yet they sojourned in it as a strange Countrey; and Heb. xi. 13. Confessed they were strangers and Pilgrims on Earth, 2 Cor. 5. 6. While we are at home in the body we are absent from the Lord.

6. The first doomefal day fell upon the earth, for mans sinne, Genes. 3. 17. Cursed shall the earth be for thy sake, in sorrow shalt thou eat of it all thy dayes. Its a cursed table to man: And the other doomeful day is ripening for it, Revel. 14. 15. 16. Antichrist's seat, the Earth of the false Church, is a ripe harvest for the Lords sickle of destruction. The last doomeful day is approaching when this clay-stage shall be removed, 2 Pet. 3. 10. The earth and the works therein, the house and all the plentifuling shall be burnt with fire: Its no long time that we are here, if wee beleive, Job chap. 7. 1. Is there not an appointed time to man upon Earth? are not his dayes like the dayes of an hireling? Job 14. 2. Hee cometh forth as a flower, and is cut down, he fleeth also as a shadow, and continueth not. Many generations of hirelings have ended their dayes taskes, and have now their wages, many shaddows are gone downe, many Actors have closed their game, as it may be, and some have fulfilled their course with joy, and are now within the curture, since the creation.

7. It is a poore narrow room; Some, Esaie. 5. 8. make house to touch house, and lay field to field, till there bee want of place, that they only may be placed alone on the earth: if they report right of the earth, who make it one and twenty thousand miles in circuit, if new found Lands adde to this some poore akers, and the Weitene Beast have much of this, Revel. 13. 8. and the other Beast of the East, the Turke, the enemy of Iesus Christ, have eight thousand miles of the Land, and other eight thousand miles of Sea, making eftene thousand miles.
miles of the two little Globes, (I leave others to examine their Geographie) then it must be a base plea, and a poor lodging to contend for; it were a good use for us to argue, Was the earth my Saviours refuse, and his Inne, not his home, and if Christ left the earth long agoe, and was tired of it, then let us (Heb. 13. 13.) goe forth therefore unto him, without the camp, bearing his reproach: for here have we no continuing city, but we seeke one to come: We cannot lodge, for letfe can we dwell in a house that shall be burnt with fire; Nor is there roome for us here; there is a more excellent countrey above, where men have no winter, no night, no fighting, no sickness, no death, but they live for evermore: wee are thronged here for want of roome, and its a narrow tent; O what a large land is that above, in which we shall not strive for Akers, Land, Kingdomes? In my Fathers house (saith Christ) there are many dwelling places, houses, great and fair, and numerous; all these are holde forth to us; the earth is a creature neere of kin and blood to the half of us, and our body. When a Sonne of Adam dieth, he returneth to his owne earth; had he no free heritage on the world, though he were no landed man, yet when he goeth to his grave, he returneth to his owne free heritage, to his owne earth.

32. If I be lifted up from the earth, I will draw &c.

Here is a speciall condition of drawing sinners to Christ; the manner of Christs death, his being lifted up from the earth, holdeth forth a drawing of sinners up after him from the earth to heaven; hence Christs death is a speciall meanes of heavenly-mindnesse and mortification. So 1 Pet. 2. 24. Who his own selfe bare our sinnes in his own body on the tree, that we being dead to sin, should live unto righteousnesse, Col. 3. 2.

Set your affections on things above, not on things on the earth. 3.

For you are dead, and your life is hid with Christ in God, &c. 5.

Mortifie therefore your members, that are on earth, fornication, uncleanness, &c.

Beza, Piscator, and others think it probable that Christ uttered this prayer to his father, in the Syriack tongue, because the Evangelist used th word ינ, to bee lifted up from the earth, and the word ינ signifyth both to cut off, as 63 &c doth, as Daniel 8. 11. by him the daily sacrifice ינ was taken away; and to exalt and lift on high, 1 Sam. 2. 1. my horse is exalted.
a ground of mortification.

exalted, Psal. 99. 2. the Lord is high, above all the people, Psal. 18. 47. Let the Lord be exalted Numb. 24. 7. Psal. 46. 11. Esa. 49. 11. Gen. 14. 23. for he holdeth forth such an exalting of Christ, as is to cut off, and to slay; this doth come home to drawing of man from sinne, and the earth, by that Spirit purchased to us by Christ's death: Now Christ's dying, thus being a taking of him away from the earth, and from sinners, and that in a shamefull manner, hee being lifted up on the cross, and hee in this posture drawing us after him, its a clear working in us the death of sinne, and our deadnesse to the pleasures and glory of the world. 1. Christ dyed pulling his brethren out of hell and sinne, hee dyed, and his Spouse in his armes; and this showeth how definous Christ is to have an union with us: its a posture of love and grace, his head bowed downe to kiss sinners, his armes stretched out to embrace them, his bosome open to receive them, his sides pierced that the doves may fly into the holes of the rock, and lodge there; Christ on the cross, broached and pierced, as a full vessel, out of whom issueth blood and water, justification and redemption from the guilt of sinne, and sanctification, is a drawingower. 2 Here is fulnesse of power, to reconcile to himselfe all things, whether they bee things in heaven, or things on earth, by the blood of his cross; here we are made Christ's friends, to doe whatsoever hee commands us, Col. 1. 20 Ioh. 15. 15.

3. Nor is there a stronger band or cord to draw men from sinne, then the faith of Christ's death, Gal. 2. 20. I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me, and the life which I now live in the flesh, I live by the life of the Sonne of God, who loved me, and gave himselfe for me, Gal. 6. 14. But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified to me, and I unto the world; here is reciprocation of death's: Paul is crucified to the world, as a dead man, not in the world, nor one of the worlds number: A mortified Saint drawn up to heaven from the earth, is an odd person, not undertale, hee may bee spared well enough; the world and the Towne he lives in may be well without him; as Joseph was the odde ladde separated from his brethren, and David none of the seven, miscounted in the telling among the Ewes at the sheepfolds, and forgotten as a bastard, or as a deadman out of thought: And againe the world, To be crucified to the world, what it is.
is crucified to Paul, for it looks like a hanged man, it smell like a dead corps to a Saints fences. Now thus they have not eyes more affected with the world, nor eares more taken with their musick, nor a heart more overcome with the lufts of the world, nor a dead man set to a rich table is affected with all the dainties there, or with the harping of the sweetest musician; the man has escaped the μεταμορφος των πτωσεων του κόσμου, to him the world has footy fingers, and dirty and picky hands, it defiles washen soules but to the unmortified man the world smelleth like the garden of God: Luft caleteth in, and wellcometh to eye and heart and fancy, Granadoes and firebals of uncleannesse; sinfull pleasure has a rofire face, profit has golden fingers, Court and honour has a sweete breath, the world is not to him an ill smelled skinking corps, fit for nothing but for a hole under the earth; Nay but god-Mammon looks like heaven; the world a poore thing, yea the world of itself is but a bagge of empty winde, a fancy: (1.) It has no weight, as touching the part of it wee count most of, the earth, but so many pounds of clay, the dreggs, the earthie bottome of the creation: (2.) the flage that pceces of brittle clay comes upon, and weeps, and laughs, and lives, speaks and dies: (3.) The flowers of it, that we are most in love withall, the leaves of the eye, the lust of the flesh, the pride of life, are not of God, 1 Ioh. 3. 16. (4.) It is a house of glasse, or of Ice that stands for the fourth part of the yeere, for winter, but is removed in the Spring, and is never to be seene againe, for it passeth away like a figure written on the Sea-shoar, when the sea floweth, 1 Cor. 7. 31. (5.) the frenizes, or passements of it, pleasure, profit, honour, are all sick of vanity and change, to the Saints that are crucified, and buried with Christ, in whom luft is nailed to the cross of Christ, the world is a dead bagge of despised dust, and though a toe or a finger of a crucified Saint will make a motion and a ffire, and breake a wedge of the Cross, because of the indwelling of a body of death, yet hear his arguing, O vaine clay-god, dirty Earth, I ow thee no love, because my Lord was lifted up from the earth, and has drawne me after him. I care not for this bubble of a vaine life, this transient shaddow, seeing Christ could not brook it: What is the fancie of a plaftistered and faired worldly glory to mee, if Jesus his face was spitted on? what is this painted globe of an empty
empty perishing, and death-condemned world to my happiness, seeing my Saviour was a borrowed body, a stranger and slayer-tered in the world, and had all against him, and always the winde on his face?

Now let us consider what Antinomians say of mortification; What is mortification (faith (a) Mr Den) but the apprehension of sin slain by the body of Christ? what is crucifaction but our new life? The just shall live by faith, I may know (faith the Antinomian) (b) I am Christ, not because I do crucify the lusts of the flesh, but because I do not crucify them, but believe in Christ that crucified my lusts for me: Much of this lawless and carnall mortification is to be found in Saltmarsh's his unexperienced treatise of free Grace, in which he labours to make Protestant Divines Antichristian Legalists in the doctrine of mortification; for his way is (c) that we are to beleive our Repentance true in Christ, who hath repeated for us; our mortifying sinne true in him through whom we are more then conquerers; our new obedience true in him who hath obeyed the Law for us, and is the end of the Law to every one that beleeveth, our change of the whole man is true in him, who is righteousnesse and true holinesse; and thus without faith it is possible to please God, for there is (faith hee) (d) great decetfulness in mortification of sin, as it is commonly taken, (hee must point at Calvin, and other Protestant Divines, for as Papists and Arminians commonly speake and teach, wee are justified by works of penance and mortification) for the not acting of sinne, or conceivings of lust is not pure mortification; for then (e) children, and civilly morall men were mortified persons, &c. It is not in the meere absence of the body of sinne, for then dead or sick men were mortified persons.

Eatons Honey comb of justification, chap. 8. pag. 164. 165. Wee mortifie our selves one declaratively, to the fight of men— whereby the holy Ghost seeth not us properly mortifying our sinnes out of the fight of God; for then he should see us robbing Christ of that glory which his blood bath freely done, before wee begin; say but when the wedding garment bath freely purified us in the fight of God, then the Spirit enters in us to dwell, which otherwise hee would not do, and enableth us to walk holy and righteously, to avoide and purifie out of our owne sight, sense, and feeling, and out of the fight of other men, that sin which the wedding garment hath purified and abolished before out of the fight of God.

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(a) Denne his doctrine of John Baptish. pag. 48.

(b) Rise Peigne unsavory speeches, shr. 7. pag. 19.

(c) Antinomians fleshly doctrine of mortification.

(d) Free Grace chap. 3. observ. 5. pag. 60.

(e) pag. 66.
But this in name, and thing, is the doctrine of the old Libertines, in Calvin's time, as we may read, Calvin op. cit. instr. adversus Libertinus chap. 18. pag. 450. 451. The Libertines (faith Calvin) seem to bee of the same mind with us; and ex-toll Mortification and Regeneration, and say we cannot be the sons of God, except we be born againe, and if we belong to God, the old man must in us bee crucified, the old Adam must perish, and our flesh must be mortified; but they destroy all holiness, and transforme themselves into beasts, when they explaine to us their regeneration and Mortification; they say regeneration is the restitution of man, to that innocency in the which Adam was created.

And they expound it thus; This state of innocency was to know nothing, neither good nor ill, black nor white, not to know or feel sinne; because this was Adam's sinne to eat of the tree of knowledge of good and evil; so by the minde of Libertines, to crucifie old Adam is no other thing then to discerne nothing, not to feel sinne in our selves, as Mr Eaton faith, but all knowledge of sinne being removed, it is, according to the custome of children, to follow sense and natural inclination; hence they drew into their mortification all the places of Scripture in which the simplicity of children is commended; Eaton just so, Honeycomb, p. 165. unto natural reason (or sense) objecting, if we be perfectly holy in the sight of God, then we may live freely, as we lift in sinne; Paul Answers, Nay, that is impossible; for (faith he) how can we that are dead unto sinne, live? therien? that is, as if a man be by justification restor'd to the case of the first Adam or perfectly freed from all sin in the sight of God, as he is freed from the traffick and business of this life that is dead, which must needs be, if we be made perfectly hol in the sight of God from all spot of sinne? Nay, he cannot choose but shew and declare the same by holy and righteous living, to the sight of men, and mortifie them to himself and to his own feeling and sense, as he is by justification dead to them in the sight of God. Consider if Antinomians and Libertines doe not both joyn in this; that though sinne in our conversation and before men, as to walk after our lusts, we being once justified, is truly contrary to the Law of God, yet to mortifie sin to our sense is to attain to a sense and feeling that it is no sinne to us and before men, as it is no sin in the sight of God, and in the Court of Justice.
Old Libertines and Antinomians near of kinne.

Since, because its freely pardon'd; this is the currant Doctrine of Antinomians.

Parallel. 2.

When Libertines saw any man troubled in conscience with sinne, they said to him, O Adam, knowest thou somewhat yet? Is not the old man yet crucified in thee? If they saw any stricken with the fear of the judgement of God; hast thou yet (said they) a taste of the apple? beware that that morsell strangle thee not; sinne yet reignes in thee. So Mr Towne the Antinomian said, pag. 103. David confessed his sinne, not according to the truth and confession of faith, but from want and weakness of faith and effectual apprehension of forgiveynesse, pag. 97. I can look on my self my actions, yea, into my conscience, and my sins remaine (this is the sense of the old Adam, the unmortified flesh) but look into the records of Heaven, and Gods justice, and since the blood shed of Christ (why were no the fathers pardon'd before Christ shed his blood?) I can finde there nothing against me, but the band by my surety is satisfied, and cancelled, and even these present sinnes, which so fearfully stare in my face, are there blotted out, and become a nullity with the Lord; I need not cite Mr Denne, Eaton, Crispe, Saltmarsh; for Towne and all the Antinomian race teach that it is unbelief, a work of the flesh of the old Adam, and our weak sense, and want of mortification, that the justified person feeleth sinne; forroweth for sinne, complaines of the body of sinne, as Paul doth, Rom. 7. For in that Chapter (faith Crispe) he doth not act the person of a regenerate person, but of a scrupulous and doubting unbeliever: But for the justified person, its more then he ought to doe, if he confesseth sinne, crave pardon, mourn, fast, walk in sack cloth, he bas peace (faith Towne, pag. 34.) Security, consolation, joy, comfort and hope, except his flesh rob him of these: Its legall and bewrayeth the man to be under a Covenant of works, if upon the committing of Incest, or the greatest sinnes, he doubt whether God be his deare Father, Rite, reign, errore. And after the revelation of the Spirit, neither the Devill nor sin can make the soule to doubt. Error 32.

Parallel. 3.

Libertines said, sinne, the world, the flesh, the old man was nothing but an opinion or an imagination, and these were new creatures.
Antinomians come well necte fully up to Libertines in this, for in their writings they tell us, that what sinnes justified persons fall in, being once justified, are sinnes (faith H. Denne) of our conversation, and before men, not sinnes in the conscience and in the Court of Divine justice, or as Eaton faith, Honey-Combe, pag. 165, 166. Before God they are no sinnes, and in his sight they are perfectly abolished; yea, and become nullities, faith Mr Town Affer. of grace, pag. 97. But to our carnall sense and feeling faith Eaton, they are sinnes, till our sense be mortified, and when we look on our selves, our own actions, yea on our own conscience. Now the adulteries, murthers, denying of the Lord Jesus; that David and Peter and other Saints fall in after their justification, cannot be sinnes in themselves; but only in the opinion and sense and feeling of such as commit these sinnes, and in such a sense as is contrary to faith and the light of faith that believeth free justification in Chriis's death, and must be abolished and removed by perfect mortification, then all the justified are to believe what ever sinnes they commit in their conversation, and before men, are no sinnes in themselves, or the court of Divine Justice, or in relation to a Divine Law; but they are sinnes in their sense or erroneous opinion. If Joseph be only dead in the opinion and in his Fathers mistaking judgement, then hee is not really dead, but lives.

2. Vnder this head Libertines said mortification was not in
abstaining from fleshly lusts that warre against the soul; but in removing the opinion and sense of apprehending sinne to bee sinne; and so Saltmarsh forbiddeth: I. Any man to doubt whether his faith be true faith or no, and it is true faith, and will leth all within the visible Church to believe God loved them with an everlasting love, and its true they are all chosen to salvation and that Christ died for all, and that opinion makes it true, that Christ died for them all, and they are all justified in Christ blood; there is here strong power in opinions. 3. Saltmarsh, Den, Town, say mortification is not in personall abstinence from worldly lusts, but in faith apprehending that Christ dying on the Cross satisfied for the body of sinne; then if they abstaine from adultery, murder, perjury, being once justified, its of meer curtesie, and of no obligation to either Law or Gospel command, and if they commit such fleshly sinnes, they are only sinnes to their weak flesh and opinion, not in themselves; and if they lay aside that opinion and carnall sense, by the which they believe these to be sinnes, and believe that Christ has abolished them, then these sinnes are no sinnes, but perfectly mortified and abolished; that I doe them no wronge, I repeat Mr Eaton's words; Honey-Combe, chap. 8, pag. 165. The Holy Ghost seeth as not properly mortifying, cleansing and purifying our sinnes out of the sight of God our selves, for then he should see us robbing Christ of that glory which his blood hath freely done, before we begin; but when the wedding garment wrought by his blood, hath freely purified them out of God's sight, then the spirit (we being thus first clean in his sight) enters into us to dwell in us, which otherwise he would not doe; but being entered and dwelling in us, he inableth us by walking holily and righteously to avoid and purge out of our own sight, and out of the sight of other men, that sin which the wedding garment hath purified and abolished before out of the sight of God, and so we more clearly declare before the Spirit, that he himself and Christ's righteousness, have originally and properly cleansed and purifyed away and utterly abolished them out of God's sight freely. But this holy walking, they talk of is not opposed to sinning or walking after the flesh, it is but a removing of the sinfull sense and feeling or knowledge of unbelief, by which we apprehended sin pardon to be sinne, when it was no such thing; but our erroneous sense or opini
on as the taste of the forbidden apple remaining, could not
rightly judge of these sinnes, because our life of justification is
hid with Christ in God, and we apprehended our selves to be
under a Law, and our lying, adulteries, swearing, &c. to be
sinnes before God and contrary to his holy Law, when they
were no such thing; for we being justified, are under no
Law, and so as clean from sinne as Christ himselfe, but our
dreaming sense judged so, but erroneously and falsly; for abo-
lished sinnes are no sinnes.

Parallel. 4.

Libertines taught that regeneration was a cleane Angelicke
state in which they were voyde of sinne, and when they were re-
buked for sinne, they answered, non ego sum qui pecco, fed
asinus meus. Its not I, but my asse or sinne dwelling in me doth
the sinne; and they cited the same Text, that Antinomians doe
now, 1 Joh. 3. He that is borne of God, sinneth not. So Antino-
omians. Mr Eaton frequently, especially Honey. Combe, chap.6.
ch.7. faith, being justified we are made perfectly holy and righ-
teous from all spot of sinne in the sight of God. Saltmarsh flow-
ings, par.2.chap.29.pag.140. The Spirit of Christ sets a be-
liever as free from hell, the Law and bondage here on earth,
as if he were in heaven, nor wants he any thing to make him so,
but to make him believe he is so; for Satan sinfull flesh, and the
Law are all so neere, and about him in this life, that he cannot
so walk by sight or in the clear apprehension of it, but the just doe
live by faith. So Sal. abets nothings of what Libertines say,
he will not have sinne dwelling in the Saints, but will have
the justified as cleane from sinne, both the guilt and obligation
to eternall wrath (which we yeeld) and from the bondage and
in-dwelling of sinne, of which Paul complaineth so ladly,
Rom. 7. as the glorified in heaven. 2. If the justified sinne
only, he doth not really sinne, but only in the dreamings and
lying imaginations of his sinfull flesh; because, Sin, Satan
and the Law, are near him; so that it is the Devil, and the
living flesh, the ass; not Paul that makes him Rom. 7. com-
plaineth he was sold under sinne; Crisp faith, Paul lyed when he
faith so; If Peter walk by faith, then Peter shall see his deny all
of Christ, and David his adultery and murther to be no sinnes,
for they want nothing to make them as free from sinne, death,
as these that are now in heaven, but believe it is so, believe
Old Libertines and Antinomians neare of kinne.

adultery and murder in these justified persons to be no sins, and they are no sinners; this looketh as like the Devilish mortification of David Georgius, and Libertines, and the casting off of their sense of discerning good and ill, and the banishing common honesty, and the principles of a natural conscience, as milk is like milk. Yea, Mr Town contendeth for a compleat perfection, not only of persons justified in Christ, but also of performances, so that (faith he) pag.73, I believe there is no sinne, no malefaction, no death in the Church of God, for they that believe in Christ are no sinners; and hee will have a perfection not of parts, but also of degrees, pag.77. This he proveth from Luthers words perverted.

Parall. 5.

Libertines, (faith Calvines) because the Scripture saith we are freed from the curse of the Law, and made free in Christ, without all distinction, will have the whole Law abolished, and that we are to have no regard of the Law at all.

Now I need not cite Mr Town and others Antinomians, who will have believers freed not only from the curse & rigor of the Law, but from the Law as a rule of righteousness, its obvious to all that read their writings, to which Calvines Answers well, There is not (faith he) any Epistle of Paul, in which he doth not send believers to the Law, as to a rule of holy living, to the which they all must conform their life; Yet Antinomians are not ashamed to pretend, Calvines name and authority for their opinion, when Calvines in a learned Treatise refuting the Libertines of his time, doth clearly condemn the Antinomians of our time; and proveth from the necessity of sanctification, that we are not freed from the Law.

Some a little legally bruised (faith Saltmarsh (f)) are carried to mortise sinne by oves, promises, stunning occasions, removing temptations, strictness and severity in duties, (what aileth him at walking dawly, strictly, Ephel. 5.15. Psal. 16.4. Iud.v.23?) feare of hell and judgement, watchfulness, scarce rising so high for their mortification as Christ——but pure, spirituall, (g) mysticall mortification is being planted together in Christ's death, in our union with Christ. So as a believer is to consider himselfe dead to sinne only in the fellowship of Christ's death mystically, and to consider himselfe only dying to sinne in his own nature spiritually, so as in Christ he is only compleat; and in himselfe

Mr Town after,
of free grace,
pag.77. Calv. Instru. adver.
Libert. cap.19,
pag.455.

Primum cum Scripture offend- 
dant nos a legie 
udicialione 
exemplose sse, 
seq. in libertae 
causa indicato, 
&c. sublata 
ouvi distinctio 
one totam legem 
abolire volunt, 
inquietes nullam amplius e 
justificationem 
habendam, Calvi 
16. Deinque nulla extat 
(Pauli) Epistola 
qua non re 
mittit eò siedes, 
tanquam ad be 
viviendi reg 
gula, ad quam 
oones conformi 
mai decet. 
(f) Pag.68: 
(g) Pag.66,67.
himselfe imperfect at the best. I finde (saith Salmarsh) (h) no promise made against the never committing such a particular act or sinne which a man lived in, in his unregenerated condition; there are differences made, but it puzzles both Divines and the godlies; to finde a difference between sinnes committed before, and after regeneration; for take a man in the strenght of natural or common light, living under a powerfull word or preacher, by which his candle is better lighted then it was, such a man shall sinne against as seeming strong conviction, as the other, if not more; This to me is that which the Libertines of New-England (i) say, That there is no difference between the graces of hypocrites and believinges in their kind; And (k) now in the Covenant of works, a legalist may attaine the same righteousness for truth which Adam had in innocencie, before the fall; And (l) a living faith, that bath living fruits may grow from the living law. I see not but all these must follow, if a regenerate David, or Peter may commit the same act of relapse and falling in the same sinne of adultery and murther after conversion, which he committed before conversion: then he must commit the same sin with the like intension & hight of benfill of will after, as before conversion, & he must now after he is converted, fall again in the same act of murther, deny all of Christ, being now converted, which he committed before conversion, that is as the unconverted man with the rankest and highest strength of lust, & unrenewed will in his servor of strength and rebellion did murther & deny Christ, without any reluctancy and protestation on the contrary from the renewed will or the Spirit, he may, being converted, fall in the same sinne; yea, with a higher hand, and without any reluctancy from the regenerate part; this to me must inferre necessarily the Apostacy of the Saints, as that believers may fall againe in these same sinnes with as high and up-lifted hand against God, with as strong, full and high bended acts of the will after, as before conversion, so as the battell of the Spirit against the flesh in this wicked relapse does utterly cease: for Perkins who denyeth a man can fall in the same sinne, of which he once sincerly repented, and whom Salmarsh judgeth a Legalist and Anti-Christiian in this point, denyeth that a Convert may fall in the same sinne that he committed in his unregenerated state, or that a Convert can fall in the same sinne,
every way the same with the like strength of corruption that this Convert before acted in his unregenerated condition, yea, or regenerate, he having a further growth of habituall renovation in the second fall, and so a higher habituall reluctancy of the renewed part, then when he formerly fell in the same sinne, and so it cannot be the same sinne but a lesser, otherwise he never sincerely repented of the former sinne, if this bee more grievous and committed with a higher hand: Now Salinmarsh his ground is different from all Protestant Divines, to wit, (m) That the wound, pricking or sorrow for sinne in an enlightened soule leaveth no such habituall impression of remorse as the mandrake never adventure to commit the like again; for (faith he) the gales and breathings of the spirit of sorrow for sinne are like the windes that makes a thing move or tremble while the power of the aire is upon it, but as that slackens or breaths, so doth it.

But this is to say right down that the Spirit of Grace, that causeth sorrow according to God, and repentance which is never to be repented of, is but an evanishing and transient act like the blowing of the wind on a tree; the Scripture maketh the spirit that produceth mourning and remorse for sin, when the sinner seeth him whom he has pierced, an habituall in-dwelling Spirit, and calls him, Zach.12.10. The Spirit of grace and supplication; if then the Spirit of Adoption be not transient, but an habituall and in-biding grace, as is evident, Rom. 8.23, 24, 25, 26. It is a received spirit, abiding in us helping our infirmities, teaching us what to pray; it is Esa. 44.2, 45, 6. Water poured on the thirsty, making us confess and subscribe the Covenant, &c. If it be, as it is the New heart, Ezech. 36.26, 27. The Law in the inner parts, Jer. 31.33 the seed of God, I Joh. 3.9. the anointing abiding in us, 1 Joh. 2.27. A well of water of an everlasting spring within us, Ioh. 4.14. I see not how a Spirit groaning in us, when we pray, Rom. 8.26. sighing, sorrowing for the in-dwelling body of sin, Rom. 7.14. 23, 27. can be but a passing away motion like a blast of ayre; but this is the mystery of Libertines that there is no inherent grace in-biding in the Saints, no spring of sanctification; all grace is in Christ and his imputed righteousness, and so they destroy sanctification: 2. The ayme of Sal. is here, that if we sorrow once, and scarce that, at the beginning of conversion, we are never more to confess or

(m) Salinmarsh free-grace, p. 70.
The Antinomian mortification, vaine and fleshly.

forrow for sinne, when that transient motion, like a fireflaught in the ayre is gone. But for mortification against all contrary blasphemies we say.

Affer. I. Mortification is not as Mr Denne faith, An apprehension of sin slain by the body of Chrift: 1. Because this apprehension is an act of faith, in the understanding faculty, believing that Chrift has mortified sin for me, and so Mr Denne faith, vivification is to live by faith, that is to believe that I am justified and have life and righteousnes freely in Chrift. Now mortification is not formally any such apprehension, it doth flow from faith as the effect from the cause; but mortification denominates the man mortified not in his apprehending and knowing that Chrift was mortified and dyed for him; but in that he really himself is dead, when it is said, Col. 3: 3. for you are dead, Gal. 6: 14. by Chrift I am crucified to the world, and the world crucified to me: by this fancy, the world and the sinfull pleasures crucified must be the faith and apprehension that is in the fleshly pleasures and lawlesse lufts by which these lufts apprehend and know that Chrift dyed for them; for Paul faith, as well that the world is crucified to him, as he unto the world.

2. Mortification is a deadnesse in will and affections, and the abaiting, halfe death, the languor and dying of the power of our lufts to sinne; as a believer is dead to vaine-glory, when contentedly he can be despised, have his name trampled on, be called a Deceiver, a Samaritan, and when the Apostles went out from the Councell, Acts 5: 41. Rejoycing that they were counted worthy to suffer shame; and the Saints are persecuted, reviled, and men speak all manner of evil against them falsely, for the name of Chrift, Matt. 5: 11, 12, and yet are so farre from the boyling and rising of sinfull lufts in them, that as if their lufts were dead, they rejoyce under the hope of glory, then are they mortified to these lufts and the like, I say, of fleshly pleasures, of unlawfull gaine. 2. Mortification is when the heart runnes not out wantonly and whorishly upon the pleasures of the creature, we are too ready to take the creature in our bosome; but mortification is when the heart stands at a distance from creatures; as Job faith of himselfe, Chap. 31: 24. If I have made gold my hope, or said to the fine gold, thus are my confidence, yet 25. if I rejoyced because my wealth
Antinomian mortification rejected; the true asserted.

3. It is to be from under the power or bondage to the creature or the world, the believer is above the creature, and the world is under his feet as a drudge or servant; they have no Dominion over the heart; he has a wife as if he had no wife; the man buys and possesses not; because when he has bought houses, gardens, lands, they are no more in the center & heart of his love, then if they were the houses & lands of an other man; mortification is a Lord over the creature. But there is nothing more contrary to the Gospel and the grace of Christ, then that the Apostles rejoicing, when they were scourged & shamed for Christ, had nothing of reality of scourging of shame, nor of real joy & deadness to the world in their persons; only they believed and apprehended that Christ was scourged, shamed, crucified for their sins; this is but opinative, not real mortification; The Scripture knoweth nothing of impure mortification, as contra-distinguished from real personall and inherent mortification.

3. When Paul faith, Col. 3, 5. Mortifie therefore your members, which are upon earth, fornication, uncleanness, inordinate affection, evil concupiscence—for which things the wrath of God commeth on the children of disobedience; his tense must be, believe and apprehend that fornication, uncleanness, are mortified to your hand, and that Christ has slain the body of sin on the cross, and there is an end; now this is to annihilate sanctification, and to make justification all; whereas justification, it alone is no justification being separated from sanctification, as Libertines doe, and the Popish sanctification, or the morall acquiring of a new habit of holiness, and the infusion of supernaturall habits is not justification at all, yea, nor true sanctification, for they separate it from the free imputation of Christ's righteousness, to a believing sinner: The Libertine takes away sanctification and makes justification all; the Papist takes away justification by faith and the free grace of God, and in the place thereof substitutes a supposed morall, or civil sanctification; which to him is all in all; further if this (Mortifie your members and the body of sinne) be nothing but believe that Christ has mortified the body of sin already, then as we are justified from eternity, as some Libertines say, or as all say, before we believe remission of sins in Christ's blood: so to be mortified to our lusts, must
must be to believe we are mortified to our lufts long before we
believe. Paul thinks not so of the Colossians, for he saith, v. 7.
chap. 3. In which also ye walked some time, when ye lived in
them, v. 8. But now also put off all these, wrath, malice, &c. Then
before they were converted, and did believe, they were not
mortified nor freed from uncleanliness, fornication, because
then they walked in these; except Libertines say that they
were mortified and did not walk in uncleanliness, before they
believed, but were delivered in themselves from walking in
these lufts, only they were not in their own sense delivered,
but in their own sense, though not really, they did walk in
fornication and uncleanliness; this is not sober divinity; for
they say, before we believe wee are justified, though not to,
or in our own sense and feeling till we believe; and why are
we not also sanctified and effectually called before we believe?
for whom he called and predestinated them also he justified, Rom.
8. 30. And the Scripture never shewes us of a man in time justi-
fied, before hee bee sanctified, and mortified in some mea-
sure.

4. When Paul saith Col. 2. 6. As yee have therefore recei-
vied Christ, so walk in him, hee meanes so mortifie your lufts;
then he must intend this; walk in Christ, that is believe that
Christ walked in Christ for you; and put on love and broth-
ery kindnesse, and pray continually, in all things give thanks, abstaine
from worldly lufts, love one another, keep your selves from Idols,
seek the thinks that are above, &c. must have no other mea-
ning but believe that Christ hath put on love for you, that he
abstaines from fornication for you, gives thanks, abstains from
worldly lufts for you, keeps himselfe from Idols, seeks the
things that are above, mortifies his members that are on
earth, fornication, uncleanliness, inordinate affection, for you;
all which are blasphemies; or they can have this sense at the
best, love one another; that is, believe that Christ hath satis-
fied for your hating one another, and then yee love one another;
and keep your selves from Idols, that is, apprehend and believe
that Christ hath died for your Idolatry. Now this is a mocking
of sanctification, nor a commanding of it.

Then to doe all these and abstaine from fornication, must be
commanded and forbidden in some other Gospel, otherwise
we performe will-worship, and will-obedience to God, with-
out warrant of his word, and the grace of God in the Gospel doth not teach us to deny ungodliness and worldly lusts, in our own person, but only to believe that Jesus Christ has and doth deny ungodliness and worldly lusts, and performe active and personall obedience for us, and to our hand; for Libertines cannot expound one Gospel charge one way, and another Gospel command another way, and that we are obliged to personall active obedience in one precept, and to imputed active or fidei jufity, or mediatory obedience in Christ, in another; yea when we are in the Gospel to believe with a promise of life and righteousness, and that damnation is threatened, if we believe not, so are we commanded to mortifie our lusts, and seek the things that are above with promises, and forbidden to walk after our lusts, because for these things the wrath of God comes on the children of disobedience, then I may with equall strength of reason say that the sense of these passages, Believe in Jesus Christ who justifieth the ungodly, and believe the immediate testimonie of the holy Ghost witnessing to your hearts that ye are the sons of God, must bee not to believe in your own persons, but believe that Jesus Christ believeveth for you, on Christ that justifieth sinners and believe that the Spirit: witnesseth to Christ's Spirit, that ye are the sons of God. Now if the commands of the Gospel urge us not to personall obedience, but to believe that Christ (as his faith) has obeyed for us, and that in the Gospel way, they cannot oblige us in a law-way, as they teach, so by law and Gospel wee shall bee freed from all personall obedience and mortification, Saltmarsh and Libertines bid us bee merry, and believe that Christ has done all these for us.

5. A fleshly presumner walking after his lusts may believe that Christ mortified sin for him, obeyed the Law, *and* repented for him: so if a hypocrite as an hypocrite, a presumner vainly puffed up, void of all down-casting and conscience of sin, believe that Christ has repented and mortified sinne, and believed for him, though he live as the devil believing and trembling, hee is not to doubt his faith.

If they say, that men believing savingly and sincerely, cannot go on in a constant walking after their lusts, never humbled for sinne, never despairing in themselves, never out of love constraining them to please God and strive to walk in Christ
Antinomian mortification rejected, the true asserted.

Christ, as they have learned him, for if they be such, their faith is but wilde oats, and empty presumption: then they say, 1. Men know their faith to be found, by holy walking; 2. Men may call in question their faith, if their works belie their faith; 3. They deny that a fleshly man, as such, and never humbled, can believe, (this is our doctrine.)

After. 2. Never any of our Divines said that pure mortification is the not acting of sinne, or the not conceiving of lusts; nor that it is the meere absence of the body of sinne; this is a foul slander; which if willfull, Antinomians, though in their owne eyes perfectly holy, in the sight of God must answer to God for: nor is that any argument of weight to prove that mortification is not the absence of the body of sin, because then (faire hee) dead and sick men were mortified persons, except we admit such new vain divinitie that a bodily ague or fickenesse does extirpate the body of sinne out of the soule, which mad of franticke men would not say; and if it bee truth that the body of sinne dwelleth in us, in this life, this body of sinne is either sinne, or no sinne; if it bee no sinne, let Libertines speak plaine truth, wee deceive our selves, if wee have no sinne; If it bee sinne; Then let Libertines resolve us, how Crispe and Eaton and Denne say we are all as holy and, cleane from sinne, being once justified, as our surety Christ is, and as spotlesse on earth as the Angels and glorified that are in heaven that stand before the throne; now certaine, neither in Christ, nor in Angels, is there any spot of sinne, nor any indwelling body of lust: and Crispe gives this reason why sinne dwelling in the Saints, is no sinne; It cannot sink (faire he) into the head of any reasonable person, that sin should be taken away (by the Lambe of God, Joh. 1. 29) and yet be left behind; it is a flat 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 that place, when he hath taken it away? Mr Denne has a fine shift for this; hee faith, there is sin in the conscience, and sinne in the conversation: Christ hath taken away sin out of the conscience of his called people, 1. Pet. 3. 1. Heb. 10. 2. The white rayment wherewith the Saints are clad, signifieth not only cleanness before God, but also purity and cleanness of conscience consisting in the apprehension of that glorious estate and condusion in Christ's death; so there is no sin at all in the Saints, 1. Joh. 1. 8. and the blood of Jesus Christ.
Antinomian mortification rejefted, the true asserted.

Christ shall purge you from all sin: in the conscience does joy and gladness dwell, and there is no more place for sorrow and sighing; and there is sin in the conversation or hands: now a man may be strict in conversation, and yet not pure and clean in conscience: So its possible a man hath beene an exceeding sinner, and yet is not wholly cleansed from all wickednesse in conversation; if this seeme a mystery to you that sinne in the flesh (in the body, outward man or conversation) should stand with purtie of conscience, take these reasons; if purity of conscience could not be found, but where there is purity in the flesh, a pure conscience could not at all be found on earth, for there is none that doth good, no not one, Rom. 12. 2. Puritie of conscience ariseth not from purtie of conversation; but the original of purity of conversation is from the conscience apprehension that all our impurities and sins were laid on Christ; and in regard of sin in the conversation, if we say we have no sin, we deceive our selves, 1 Joh. 1. and 1 Joh. 3. 9. He that is born of God doth not commit sinne.

Answ. 1. Sinne in the conversation, and outward man is essentially sin; to kill my neighbour with my hands, to speak with an unbridled tongue, to the Apostle James, argueth a vain religion, and must be pardoned, else such sins condemn; for he that offends in one, is guilty of the breach of the whole law. Ergo, sinne in the conversation must be sinne in the conscience, and the distinction must be vaine; for the one member is essentially affirmed of the other.

Now when John saith, if we say we have no sin, we deceive our selves; hee must mean of sinne in the conscience, and of sinne before God, and not in the flesh and conversation only, because if sinne in the conversation be no sinne, then when we commit sinne in the conversation, we faile agaist no Law of God, and doe nothing that can bring us under eternall condemnation, and if in committing sinne in the conversation, we do nothing contrary to Gods Law, wee may well say wee sin not, and yet not lye in saying so.

2. John must understand sinne in the conscience, and in the sight of God, when he faith, if we say we have no sin, we lye, because that of that same sinne of conversation of which Mr. Den supposeth John to speake, he addeth in the next words, 1 Joh. 2. 1. If we sin, we have an advocate; but the sinne which has need of an advocate, has need also of a pardon, and

Mr. Dennis
Fleshly distinction of sin in the conscience and sin in the conversation refuted.
Isa sinne against the Law, and in the sight of God, and in the conscience.

3. By this wee may bee pardoned, pure in conscience, justified in Christ's blood, and yet before men, in the flesh, outward man, and conversation under sinne, and yet not bee guilty before God; so drunkennesse, murther, Sodomy, incest, denying of the Lord Jesus Christ before men, shall bee no sinnes before God; for that which is pardoned is no more sinne then if it never had been committed, as Libertines say, and is no more sin then any thing that ever our Saviour Christ did, or the elect Angels; now the sinnes which they call sinnes of conversation, and the Apostle Peters denyall of Christ, and all the sinnes of the Justified Saints, their Murthers, Adulteries, Parricides, &c. are pardoned, before they have the being or essence of sinne, ere they bee committed, ergo, when they are committed they are no more sinnes before God, and in the Court of Conscience, and no more capable of pardon, then they were before they had any being, and were not as yet committed at all: the murther that David is to commit some twenty yeers before ever he be King of Israel, and shall commit, it is no more his sinne to bee charged on him in the sight of God, then originall sinne can be charged on David before David or his father Ieffe bee borne; what may be charged as a sinne on David, in regard hee is not yet borne, is no more his guiltiness, as yet, then the guiltiness of any other man: Now Davids murther, Peters denyall, they being justified from these sinnes, and pardoned ere the sinnes have any being in the world, cannot bee sinnes at all, nor such as are charged on Mankinde, Rom. 3. Psal. 14. There is none that doth good, no not one; for this sinne stops the mouth of all the world, makes them silent, guiltie and under condemnation before God, v. 19. 20, and how Mr, Den can cite this to prove that there bee some sinnes of conversation distinct from sinnes in the conscience, let the Reader judge; Yea, to my best understanding by these reasons while I bee resolved, Otherwise Libertines must hold neither the elect before or after justification can sinne any at all.

4. It is most false that a man strie & upright in conversation, can have a soule and polluted conscience, if you speake of true sincere Arionnesses and uprightness of conversation, as the scripture speaketh, Psal. 59. 23. To him that ordereth his
conversation aright. I will shew the salvation of God, Psal. 37. 14. The wicked drawes his bow to slay such as bee of upright conversation; the principle of a sound conversation is the grace of God, 2 Cor. 1. 12. the sound conversation is heavenly mindednesse, Phil. 3. 20. and is in heaven, and must be, as become the Gospel of Christ, Phil. 1. 27. a good conversation, 1 Pet. 1. 15. and so even before men; God beholdesthe sins that we doe to men, no lesse then our secret sinnes wee commit against God, and the scripture requires in our conversation that it bee holy, 1 Pet. 1. 15. honest, 1 Pet. 2. 12. chaste, 1 Pet. 3. 2. without covetousnesse, Heb. 13. 5. not vain, 1 Pet. 3. 16. not as in times past in the lustes of the flesh, Ephes. 2. 3. But the putting off of the old man, Ephes 4. 22. In charitie, in Spirit, in Faith, in puritie, 1 Tim. 4. 12. Now every conversation contrary to this, argueth an unjustified and unpardoned man, and must bee an unpardoned and sinfull conversation, so as there is neither strictnesse nor uprightnesse, nor any thing but sinne and an unpardoned estate, where this conversation is not, what ever Antinomians say on the contrary, beeing in this, as in other points, declared enemies to the grace of sanctification. But if we speake of a strict and upright conversation, in an hypocriticallye side, Its true, many are as Paul was, strict Phariseer, precise Civilians, painted combes without, but within full of rottennesse and dead mens bones: But this way Sathanonely faith lob is a strict walker, and serveth God for hire, and the enemies of Christ joynt with Antinomians in this, to say, that the justified in Christ, have but sinne in their conversation, but wide consciences, because they study strictnesse of walking with God; but puritie of conversation, (as the places cited prove) must bee inseparably conjoinde with puritie of conscience; separate them who will, Christ hath joyned them.

Mr. Eaton and Mr. Town call the sinnes of justified persons sinnes according to their sence or the flesh, but in regard of faith they are cleane of all sin, and without spot in the sight of God. So Eaton Hony combe, chap. 5. page 87. God freeth us not of sins to our sence and feeling, till death, for the exercise of our faith, yet in his own sight he hath perfectly healed us, chap. 5. pag. 95. So Salmarsh Free grace, page 57. chap. 3. article 3. calls it the
Antinomian mortification rejected, the true asserted.

lust of sinne, the just (faith he) shall live by faith, which is not a life of sense and sanctification meere, but by beleevings of life in another.

I should gladly know, if sinne in the justified be sinne really and indeed, or against any Law? I beleevne not. 1. Eaton faith, sin hath lost its being in the justified: Salmafh part. 2. chap. 32. If a beleever live onely by sense, reason, experience of himselfe, as he lives to men, he lives both under the power and feeling of sin and the Law: Now hee should not live so; this is the life of unbeliefe; ergo, He ought to beleevethat he hath no sinne; and so hee hath no sinne, nor doth he sinne, onely the blinde flesh falsely thinketh that is sinne which is no sinne:

But faith is not to beleevethat a lie; then a beleever may say, he has no sin; John faith, that is a lie.

Assett. 3. Mortification essentially is in abstaining from worldly lusts, and in remisshe and slacked acts of sinning, and in begun walking with God, and acts of holy living, yet so as all these do flow from faith in Christ; another myttical or Gospel-mortification is unknown to the Gospel, Rom. 6. 4. Therefore we are buried with him by Baptism unto death, that like as Christ was raised up from the dead, by the glory of the Father, so we also (consider the formall acts of mortification) should walk in newnesse of life, ver. 5. For if we have been planted together in the likeness of his death; we shall be also in the likeness of his resurrection, ver. 6. knowing this that our oldman is crucified with him, that the body of sinne might be destroyed, that henceforth we should not serve sin; Then as it is one thing to sinne, and another thing to serve sinne; so acts of mortification must be in abstaining from greedy sinne, as hired servants make it their life and work to sin; and in remisshe and weakened acts of sinne, as a dying mans operation are leffe intended and hightned then of a strong man in vigor and health; as for the plenary mortification, expiring, and death of the body of sin, we think it cannot be, so long as we are in the body, Col. 3. 3. Ye are dead, ver. 5. mortifie therefore your members that are upon earth, fornication, uncleanness, &c. To mortifie fornication, must be the none-acting of fornication: 1. Because it is an abominable sense to imagine that we mortifie fornication, when we believe that Christ abstained from fornication for us: 2. Or to believe that Christ dyed for our fornicati-
And uncleanness; for both these may hold forth mortification of fornication and committing of fornication. 2. Because for not mortifying of fornication, the wrath of God comes on the children of disobedience, ver. 6. Now wrath comes not on wicked men because they believe not that Christ abhained from fornication for them; many walk in uncleanness, covetousness, who are therefore under wrath, who are not obliged to believe that, because they never heard the Gospel.

3. Such an abstinence from fornication is here commanded, as the Colossians and other Gentiles walked in, ver. 7. and which they had now put off with the old man, ver. 8. But the Colossians, while they were Gentiles, and heard not of the Gospel, did not walk in this as in a sin, that they believed not that Christ abhained from fornication for them and satisfied divine justice for their fornication; but their sin was, that in person, they committed these sines, 1 Pet. 2. 11. Dearer beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts that warre against the soul, ver. 24. Who his own self bare our sines in his own body on the tree, that we being dead to sinnes, should live to righteousness, Rom. 8. 11. And if the Spirit of him that raised Jesus from the dead, dwell in you, he that raised up Christ from the dead, shall also quicken your mortall bodies, ver. 12. Therefore brethren, we are debtors not to the flesh, to live after the flesh, ver. 13. for if ye live after the flesh, ye shall die: But if ye through the Spirit, do mortifie the deeds of the body, ye shall live, ver. 10. If Christ be in you, the body is dead because of sin, Gal. 5. 24. They that are Christ's, have crucified the flesh, with the affections & lusts, Gal. 2. 19. For I through the Law am dead to the Law, that I might live unto God; all Gospel-commands to subdue the lusts of flesh, not to serve the flesh as debtors paying rent therein unto: to mortifie the deeds of the body, not to live to our selves, &c. were meer precepts for justification, not for sanctification and mortification of lusts, and should turn the Saints into meer Solifidians, Grosticks, empty Professors and fruitless trees, if our mortification were not in the weakening of lusts, abstinence from sin-service, and living to him who is our ransomner. There is nothing more false then that ever our Divines taught to mortifie sinnes by vows, promises, strictnesse and severity of duties, watchfulness scarce rising so high for mortification as Christ: For its Christ and faith in his death
that is the spring and fountain of mortification; yet is mortification formally in holy walking, and not formally in believing, for then should we be justified by mortification, for sure we are justified by faith: 2. Faith is a duty of the first Table respecting God in Christ as its object; mortification to uncleanliness, vaine-glory or the like, is a duty of the second Table respecting men.

**Assert. 4.** The living of the just by faith, is as well the life of sanctification, as of justification; its true the life of justification is the cause, more compleat and perfect, and the other the effect and unperfect; but our spiritual condition is not only in sanctification, but also in justification. And only enemies of free-grace, separate the one from the other; and lighten the one to feed men on the East wind, and leffen the other, as if sanctification were an accident, and some indifferent Ceremony, that men walk after the flesh and believe, that Christ for them walked after the Spirit, and that is enough; nor doe we teach men to weigh their state of Grace in the scales of mortification or simple not acting of sin, as mortification commeth from moral and natural principles, but as it floweth from faith apprehending Christ crucified, and from the Spirit of the Father and the Son drawing the sinner to Christ, and our blessedness is no lese in that corruption is subdued, and the dominion removed, then in that the curse is taken away: Saltmarsh when he willeth the sinner as a sinner, a Parricide, a Man-slayer, a slave to his lufts, to believe and apply Christ as his Redeemer without any sense of sin or humiliation at all, and then faith the mans blessedness is more to have the curse of sin, then the corruption of sinne removed, clearly conclueth the sinner to the man that walks after his lufts in actual lufting against the Lord Jesus and the Gospel, proud, vaine, selfe-righteous, is as such a man to believe, and so blesse and may promise to himselfe peace, though he walk after the imaginations of his own heart.

Nor is arguing against the tentation with spiritual reason from the word as Ioseph did Gen. 39. 8. 9. and Job ch. 2. 9. 10. and David, 2 Sam. 16. 7. 8. 9. 10. 11. 12. 13. 14. our own power or contrary to the fighting by the shield of faith, the Word of God; as Saltmarsh imagineth.

**Assert. 5.** It is to be reputed as a most blasphemous assertion, that
that we know we are Christ's, not because we crucifie the lusts of the flesh, but because we do not crucifie them; For 1. Crucifying of our lusts is a mark of our being in Christ, Gal. 5.24 Rom. 8.13. This maketh walking after the Spirit, and departing from iniquity, and being pure in Spirit, and dying to sin, a mark of no interest in Christ, contrary to Rom.8.1, 2 Tim. 2.19.

Math. 5.8. 1 Pet. 24. Gal. 1.4. 1 Pet. 1.18. and contrary to the whole Gospel: which was that blasphemy of David George, who taught mortification was to act all uncleanness without shame or sense of sinne; and the more men are void of the common passion that follows sin, the more mortified and spirituall they are; and this is very like the Libertines way, who teach (a) That to take delight in the holy service of God is to goe a whooping from God; and that they are (b) legally biasled, that would mortifie the flesh by watchfulness and strictinesse of walking; whereas to put our duties on the Throne with Christ, and to put Christ crown on our mortification, as if we were thereby justified, is the Idolatry; But the delighting in the Law of the Lord, and taking of the Lords testimonies for our heritages, a serving the Lord with chearfulness and fervor of Spirit, Psal. 1.2. Psal. 119.111.262. Psal. 5.8.13. Psal. 122.1. Rom. 7.22. Rom. 12.8. 2 Cor. 9.7. Phil. 4.4. Acts. 20.24. 1am. 1.2. are marks of a blessed condition. If any teach that we mortifie the flesh by watchfulness and strictinesse of walking, as if these did merit mortification, we judge it curted doctrine; but if Libertines deny, as they doe, that acts of mortification doe formally consist in watchfull, strict, and accurate walking with God, in being not taken, nor madly drunken with the lusts of sin, but dead to pleasures, as these acts flow from the Spirit of Christ, we curse their fleshly doctrine also.

Its no consequent to say, because (c) Regeneration is not a work of nature, but of the Spirit of God, and the way of the Spirit is not grosser and carnall as the Divinity of former times, it being hard to trace and find the impressions of the Spirit, therefore we are not to take experience so low, and carnally, by the feelings of flesh and blood, and signs not infallible, as to write of Regeneration as Philosophers do of morall verities.

Answer. Regeneration is above nature every way, but in this its most suitable to nature. That as a man come to age doth not at all times, even when he is sick, in a swon, in a deep
Antinomian mortification rejected, the true asserted.

Antinomians have such new divinity not known in former ages; not we.

2. If Antinomians find out new Divinity less carnall, more spiritual, then in former times, how is it that Christians are to live from under all rule of life? and not to pray, forgive us our sinnes, when they pray for daily bread? and that none justified are to confess their sins and to sorrow for them: that new obedience, mortification, repentance, is to believe that Christ has done these for us; that we are not to pray continually, but only when the Spirit stirreth us? an hundredth of these false ways may be shown; is this more spiritual Divinity then in former ages? is it not the most carnall divinity that we read of? for when D. Taylor objecteth to Antinomians, as a limbe of their fleshly divinity, 'No action of the Believer after justification is sinne,' Mr Town answereth nothing at all but of the way, no action is sin, the disorder and ataxie of the action is the sin. But D. Taylor meanted that there is no disorder in the actions of a justified man by their way; to this Mr Town replyeth not one word, but faith unto faith there is no sin, because there is not one spot in a justified person; and he citeth Rev. 1. 5. Eph. 5. 26. Cant. 4. 7. and 6. 9. 1 Cor. 6. 11. because Christ hath washed Rev. 1. 5. purged, Heb. 10. 1. abolished, Heb. 9. 26. all our sinnes, and hath made us holy and unblamable and unreukable in the sight of God; we are like Christ void of sin; which is not the removall of sinne, but of the guilt, that is, of the obligation to eternall wrath and the curse of the Law; for if we say we (even though justified as John the Apostle was) have no sin, we are liars; can this be any but a divinity of the flesh that Antinomians teach?

3. Sanctification is a farre other thing then morall vertues: 1. A moralist that is temperate, chaste, is never so over-clouded in his faith, as to doubt, whether he be a temperate man or not; a sanctified soule will often doubt if he have any sanctification at all: 2. A sanctified man must have the use of the light of the Spirit to know his state, and these things that are freely given him of God, 1 Cor. 2. 12. A Moralist knoweth with the light of his own sparks, what he is; does Saltmarsh know of any defeptions or overcloudings of the Spirit, in a moral Seneca, Aristides, Plato? 3. The Moralist dreames of justifiction
Antinomian mortification rejected, the true asserted.

4. He needs only natural reason, not the breathings and stirring of the Spirit to act according to his moral habits.
5. Nor are his habits infused from heaven, but his own conquest.
6. Nor knows he an absence or a presence of the Spirit, all which are peculiar to sanctified and justified persons.

We are not compleatly (faith Saltmarsh) or perfectly mortified to sin, by our being planted into Christ, and the fellowship of his death.

Answ. But if mortification be the faith and apprehension that Christ mortified sinne for us, then as we are perfectly justified, so are we perfectly mortified; now Antinomians teach the former.

Let not (faith he) mortification of sin in Christ, tempt any to a neglect of mortification of sinne in the body, no more then the free-grace of God in forgivenesse of sinne ought to tempt any to take liberty to sinne.

Answ. 1. Surely as to add any thing to justification, so to advance in mortification must be as wicked and blasphemous, according to the way of Antinomians; for if mortification be the believing that Christ has slain the body of sin, as Mr Den faith (and Saltmarsh seconds him as a brother) then our neglecting of mortification is no sin, for we are to believe that Christ has removed all neglects of mortification, if mortification be faith and believe that Christ mortified sinne for us.

2. I cannot neglect justification or apprehension that Christ mortified sinne for me, any otherwise but by a remiss act of believing, or neglect of a higher measure, and a more intense and strong act of faith, and not by an abstinence from fleshly lusts; such an abstinence is no faith or apprehension that Christ has slain and mortified the body of sinne for me; for non-sinning cannot formally bee believing; that were nonsence.

3. If the meaning be that we are not to abstaine from fleshly lusts, that is from sinnes that the flesh or the body of sinne acteth in us, this is neither mortification nor any part thereof, to Antinomians. But I desire and provoke Antinomians to satisfie us in these; if Saltmarsh one of their Patrons can.

1. Whither or no sins of the body, or in the body, as Saltmarsh calles
Queries proposed to Antinomians.

Mr Town after, of grace, pag. 72.

Queries that Antinomians can never Answer.

calleth them here, or sin of conversation, as Mr Den faith, or
sinnas, as Mr Town speaketh, arising out of these earthly mem-
ers of our flesh, be sinnas against the Law of God; if so, they
involve the justified under a curse, and so they are sins for-
mally, and the justified either cannot sin at all, which I feare
is the fleshly way. of Libertines, a way that my soul abhors;
if I be not deceived, or then, the sinnas, the adultery of a
justified man, the martyr, the denyall of Christ in Peter, is no
lesse a breach of the Law of God, then the denyall of Christ in
Judas (it may be the one with a greater benfill of will denies
Christ, then the other; sed magis & minus non variant speci-
ems) and so the justified does truly and essentially sin against
the Law, as the unregenerate doth; then they are not as clean
from sin as Christ the Saviour is.

2. If murthers, adulteries committed by the justified be;
sinnas of their flesh and body, that is, such sinnas as they are
not by any Prophet or Nathan to be rebuked for; because
the Spirit that is not in their power, in his actions and moti-
ons did assist not them to abstaine, and they are under no other
Law, but the only irrefistible action of the Spirit to hinder
them physically in all sinnas, to abstaine from any sin, this must
be Antinomians' spiritual divinity; to make no Rule no Law
of ordering the life and conversation of an justified man;
but only the motions of a Spirit separated from the world.

3. Whither or not when Paul said, Rom. 7. 17, Now it is no
more I (that sinne) but sinne that dwelleth in me, ver. 18. I
know that in me, that is, in my flesh, dwelleth no good thing,
his meaning be according to the Antinomians' divinity, that no
regenerate man sinneth, but his flesh and sensitive part which
is not capable of any Law, sinneth: but he who acteth the sin
being above or from under Law, Rule, or direction, sinneth
not against God, or any Law?

4. Whither or no the Euthyfiafts Rule, which is the im-
mediate and irrefistible inspiration of a Spirit, which doth
preffe a brother to kill a brother, and has done it, as Bul-
lings faith of the practice of divers Anabatists, and some of
New England said, though they refilfed the Christian Magis-
trate, and fired the Churches of Christ there, yet they should
be miraculously delivered from the Court, as Daniel was from
the den of Lyons; whither or no this Rule of the Spirits im-
mediate
Queries proposed to Antinomians.

mediate acting without Law and Gospel be the only Law and Rule that the justified are under and led by?

5. Whither from this spring does not flow the rejecting of all the Scriptures or written Law or Gospel, as if they were but a covenant of works, and the walking by the Spirit separated from the word, and the denying any marks as love to the brethren sincerity, keeping of the commandements of God recommended in the word, 10b. 14. 15. 10b. 3. 4. 5. 10b. 3. 14? and if this be the spiritual divinity spoken of here?

6. Whither or no sinnes of the body and of the flesh or conversation (as Antinomians call them) be not sinnes against the Law of God, and make the justified truly guilty, if the Lord should enter in judgement with them, and though they that commit them be justified, and so absolved from obligation to eternall wrath, are not formally and inherently blotted, and sinfull in those sinfull acts?

7. If they are not to be said for them as offensive to the authority of the Law-Giver, and the love of Christ, though they be not to fear the eternall punishment of them? for sorrow for sin, and feare for sin, are most different to us.

8. Whither the free-grace of God doth not tempt men to sin moost kindly and from the nature of free-grace, according to the Antinomian way, if the free-grace of justification doe free the justified so from sinning; as their indulgence to the flesh and sinfull pleasure, can bee no sinne in Gods court, nor else then there can be sin in Christ; and if they be as free, notwithstanding of all the sin they doe, being once justified, as if they never had sinned, or as the sinlesse Angels; and if the essence of sinne and all they doe against the Law of God, be as clean removed as money taken away out of a place, which sure cannot be said without contradiction, to remaine in that place, as Dr Crispe speaketh, and that before the sin be committed? whither can a thing in its essence be wholly removed, as if it never had been, before it have any being at all; can a rose be said to be whithered and destroyed as if it had never been, before ever that same rose spring out of the earth? sure faith cannot phantasies and contradictions.

However it be, Christ's death teacheth us mortification of our lusts, it is a mortified like death, for he dyeth on a visible journey leaving the earth; his back was towards life, plea-
True mortification is in imitation of Christ.

Divers manifestations of Christ’s deadness to the world.

1. Christ minded heaven exceedingly in his race.

Christ dead to the gains and glory of the world.

Sure, profit, he is not dead to his lusts, wherever be his boastling who is not dead to, or with Christ to shine.

For 1. Christ’s death and his contempt of the world teacheth that we should follow him. 1. He looked even straight before him, neither to the right, nor left hand, nor behind him; the meadows, buildings, faire flowers and roses in the way of this passenger, did never allure him to stay in the way and fall in love with any thing on this side of heaven, Heb. 12.

2. as our 2. is the captain of our faith and of the souls of men for the joy that was set before him, he endured the cross; his heart was so upon the crown, and that which was his garden, his conquered Spouse, that he did runne his race with all his breath and wearied not; his heart was much upon the prize that he did runne for.

2. He was nothing beholding to the world, he came to the house of his friends, they refused him house-room, and lodging, Joh. I. 11. His own received him not, and therefore he was faine to lie with the birds of heaven, and the Foxes of the earth; Christ was no landed man on earth, he had never a free house of his own above his head; he had a purse, but no free rent, no income by year, Matth. 8. 20. he had not whereon to buy a grave when he dyed, Joh. 19. 41. The earth was his Fathers land; but he lodged in a borrowed grave; his coat was all his legacy, yet it could not buy a winding sheet to him; the soldiers thought it too little fee for their paines in crucifying him, and it was not of much worth, when they put it to the hazzard of lots, take it that wins it; his heart was never on the world, he refused a Kings Crown when it was offered to him, without it roak of sword, Joh. 6. 15. He had neither heart nor pleasure to enjoy the world, Joh. 4, when he wanted his dinner, he begged a drink of water from a stranger, and was weary with walking on foot, yet he was the one great Bishop, the head of the body of the Church, and had neither horse nor coach, and he could have made the clouds his chariot; he became poore that we might be made rich. Was sweet Jesus thy Saviour a poore man in the world? learn to be a stranger and to want, and to be content to borrow, and to lie in the fields, and to have a dead heart to the world: 1. O glory worldily, O all crownes, and gold, and stately Palaces, blush, be ashamed, take not such a wide lodging in the hearts of
of Saints, goe not with so broad and faire Peacock-wings, ye are too bigge in mens eyes, Chrift our dear Saviour refused you: 2. Rich Saints, drink at leaflure, use the world at the by, as if you used it not. Look with halfe an eye, the leaft halfe of your desire upon this borrowed shaddow: Let not thy heart water, nor itch after white and yellow clay: 3. Gold, thou art not God, Saints look over crowne and court; see, see what a Kingdome is above your hand; Pilgrims, drink, but lay not down your burthen and your staffe: let it be a standing drink, and bee gone; 4. Yee are longed for in heaven, Your King lodged with poverty and abasement, and shame; love the lodging the better that hee was there before you. Chrifts love is languishing to have you soon out of this passing tranitory world and to bee at your best home.

3. Chrift did never laugh on earth that we read of, but he wept: O what a sad world! Psal. 69. 11. I made sackcloth my garment; O precious Redeemer, cloth of gold is too course for thee, v. 20. Reproach hath broken my heart, I am full of heavinesse; he was a man made of sorrow, Es. 53. 3. and had experience and familiar acquaintance with grief; there be a multitude that goes laughing, harping, piping and dancinge to heaven, as whole and unbroken-hearted Christians mysticall mortification (lay they) is only faith, and joy; we have nothing to doe with weeping, confessing, sorrow for sinne, that is a dish of the Law, Vinegar and Gall, it belongs not to us; we are not under the Law, but under grace; that soure sauce is the due of carnall men under the bondage of the Law; but will Chrift wipe away teares from the eyes of laughing men, when they come to heaven? believe it, there goes no unbroken and whole professors to heaven; that is farre from mortification; heaven will no lodge whole soules, with their iron sinnew in the neck never cracked by the death of Chrift.

Object. But godliness is not melancholy, but joy of the bo-

ly Ghost.

Answ. 1. True; but whom does Chrift, with the bowels and hand of a Saviour binte up, but the broken-hearted mourners in Zion, and such as lie in ashes? Es. 61. 1. 2. 3. sorrow and joy may lodge in one soule.

2. Chrift feafts some in the way to heaven, and dyes them daintily; some feed ordinarily on the fat and marrow of the

Lord.
True mortification is in imitation of Christ.

Lords house, Psal. 63. 5. And there is a feast of fatted things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined Elai. 25. 6. and has not the King a banqueting house, a wine-celler (Cant. 2. 4.) for some? and doe they not feed upon the honie-comb, and the wine, the spiced wine and the milk? Cant. 5. 1. Cant. 8. 2. But these that drink wine at some time, must at another time bee glad of a drink of water.

2. And if there bee varieties of temperature of Saints, some rough and stiffe, some milde, some old men, and some babes, 1 Ioh. 2. 13. and as there be some Lambs, some fainting, weak and swooning tender things that Christ feeds like Kings sons, with wine of heaven: so there bee others that are under the care of the steward Christ, who are heifers and young bullocks, like Ephraim: not well broken yet. Jerem. 31. 18. 19. and there be hoping and waiting Saints, that must bear the yoke in their youth, Lament. 3. 26. 27. and sundry kinds and sizes of children; every one must have their owne portion and diet, 2 Tim. 2. 15. Matth. 24. 45. One mans meat is anothers poyson, and yet they are both the sonses of one Father.

3. Can every head that shall wear a crowne in heaven, bear this wine, on the earth, being clothed with such a nature? and must every one be taken into the Kings house of wine, and sit betwene the Fathers knees, at the high table, and eat marrow, and drink spiced wine? are there not some set at the by-board, that must bee content with browne-bread and small drink or water?

4. Though the word should be silent, it is easie to prove that Saints have not the like fare of Chrisfs dainties at all times; for the Church, Cant. 2. 4. is taken into the banqueting house, and feasts on fatnesse of free love; and yet againe, Cant. 3. cries hunger, and seeks and findes not; and Cant. 5. 1. feasts with Christ on wine and honey and milk; but vers. 5. 6. there is a dinner of gall, hunger, and swooning, my soule (faith the Spouse) went out of me.

5. How many Saints goe to heaven, and you never heard another word from them but complaints, want of access, straitning of Spirit, deadnesse, absence, withdrawings of the beloved, at every flippe, scourged, chastised every morning? their complaining cannot be praised; yea till they land, they are
are ever sea-sick, till they bee at home, never see a faire day, nor one joyfull houre, 1 Sa. 88. 15. I am afflicted and ready to die from my youth I suffer thy terrors, and am distressed, tor the Lords dispensation, we may lay, who hath been upon his counsels and who hath instructed him? Antinomians allow daily feasts and the strongest of the Gospel wine for daily food to all that are sinners; this we dare not doe; but we judge it a sinne to stand aloofe from free grace, because we have no money nor hire: so to fill out the wine of the the Gospel more largely and profusely then the King of the feaft allowes, even to sinners as sinners, and all unhumbled and highminded Pharisees, is to be rewards to mens lusts, and to turn the Gospel in to the doctrine of licence to the flesh and not to extoll Free grace.

4. Christ in his way had no reason to glory in friends, 1. How was hee despised of them? Esa. 53. 3. Wee did hide our faces from him; all his friends thought shame of him, and fled the way for him, they refuse to give him one looke of their eye, 2. Psal. 31. 11. I was reproach amongst all mine enemies, but especially among my neighbours, and a feare to mine acquaintance, they that see me without fled from me; this is more to be a reproach and a feare to neighbour and friend. 3. Nature and blood were against itself, Psal. 69. 8. I am become a stranger to my brethren, and an alien to my mothers children.

All the Saints Idols are broken, to the end God may be one for all; this is a good ground of mortification; men shall bee cruel breathen, and redeemed ones shall have the yron bowels of an Ostrich, a Lion to kill you and to consent to make war against you, that Christ's meekeness may appeare; friends must be soure, that Christ may bee sweet; and you may bee deadned in love to breathen and friends, yea to a forsaking father and mother, Psal. 27. 10. 5. No lust had any life or stirring in Christ, this cannot be in us; the old man that has lived five thousand yeres and above, is not so gray haired as to dye, in any Saint while he dy, his deceivable lusts at best come to a staffe and trembling, and gray hairs in the holiest and most mortified, but expire not till dust returne to dust.

If I be lifted up, I will draw. When Christ is weakest and bleeding to death on the cross, he is strongest, Col. 2. 15. he triumphed over principalities and powers; there is more of strength and
Infinite now but Christ's death.

1. Christ weak is strong. 

Christ's dying at his weakest was strong in drawing sinners.

and omnipotency in Christ's weakness, then in all the power and might of Men and Angels; the weakness of God is stronger than men, 1 Cor. 1. 25. there is more of life in Christ's death, then in all the world; he was a graine of wheat cast in the earth, and sown in the grave, and there sprung out of dead Christ a numerous off-spring of children, all the redeemed ones grew out of the womb of his grave, his Catholicke Church was formed out of the side of the second Adam, when he was fast asleep on the cross.

2. This makes the way of redemption so much the more admirable, that out of a way of weakness, of death and shame, the Lord should out-work sinne and the Devil, and rear up to himselfe out of dust and hell and death, glory, heaven and eternall life: Infinite glory made a chariot of shame, and from it highly honoured Christ: Omnipotency did ride upon death, and triumph over hell and devils, 1 Cor. 1. 27. God hath chosen the weak things of the world, to confound things that are mighty, 28. and though 

Christ now strong to save his Church.

Christ minded us much in death.

2. Christ had cause to minde himselfe, and forget us, being now lifted up to the cross under extreame paine and shame; but love has a sharpe memory, even in death.

Two things helpe our memory, and they were both in Christ: 1. Extreame love; the mothers memory cannot faile in minding her childe, because the childe is in her heart, and deepe in her love: the wretch cannot forget his treasure, his gold is in his heart; Christ loved his Church, both by will, and
Christ minded us much in death.

nature, and cannot forget her, she is Christ's gold, and his treasure, 
Ezra 49.14,15. Christ could not cast off nature, the husband cannot forget the wife of his youth; and the deeper love is rooted, the memory of the thing loved is the stronger. O but it is many yeares since Christ loved his redeemed ones: 2.Sense helpeth memory; a man cannot goe abroad in cold weather and forget to put on his cloaths; sense will teach him to doe that; a paining boyle will keep a man in minde of paine; the Church is a fragment and a piece of mysticall Christ; hee cannot forget his own body; the Church is bone of his bone; the head forgets not a wound in the hand.

Love did sweat upon a high and mighty mountaine with thousands on his back: 1. O what sweating for us even in death, and sweating of blood: 2. O what praying, and praying more earnestly; Lord help me up the mountaine with this burden; and all this time, he is drawing and carrying on his shoulders hell up to heaven. 3. When a sight was it to behold Christ dying, bleeding, pained, framed, tormented in soule, wretling in an agony with divine justice and wrath, receiving strouks and lathes from an angry God, and yet he kept fast in his boosome his redeemed ones, and said, death and hell, paine and wrath shall not part us. It pleased the Lord, to bruise him, to afflict his soule, not to spare him, to smite the shepheard, but it pleased him in that condition out of deep love to draw his redeemed ones from the earth up after him to heaven. Christ was a good servant, he always minded his work, even to his dying day.

Use. If he in his weakest condition draw all men.

1. How easily can he with one look, blast the beauty and strength of his enemies being a God of such majesty and glory? how weak is hell and all the iron gates of it? when Christ at the weakest, plucks his Church out of the jaws of death; and triumphs over death and hell.

2. It shall be nothing to him with a pull of his finger, when he appears the second time in power and great glory, to break the pillars that beare up heaven and earth, and to dissolve with the heat and sparkles of fire that comes from his angry face, the great Globe of the whole world, as a hot hand can melt a little snow-ball of some few ounces weight, and to loose with one shake of his arm, all the Starses in heaven, especially since

All weak, and Christ strong.

The world a weak thing to Christ.
There is power in Christ's Cross.

since the world is now but an old thread-bare-worn case, and the best jewel in the case is man, who is old and failed, and passes away like a figure; and it shall be but a case of dead bones, and of old broken earthen shards at Christ's coming, and Christ with no labour or pain, can crush down the Potter's house, make all the clay-vessels, and burn with fire all the work of the house, the Houses, Caffles, Towers, Cities, Aikers, Lands, Woods, Gold, Silver, Silks, and whatsoever is in it; glory not in the creatures, but glory in Christ.

3. Death and the cross are the weakest things in the world, but being on Christ's back they are the strongest things in the world, 2 Cor. 13:4. Though he was crucified through weakness, yet he liveth by the power of God: 1. The cross was Christ's triumphing Chariot; there is power and strength in Christ's tears, in his sighs, in the holes that the thorns made in his head, in the stone laid above him, when he is buried: 2. His shame, death, and burial, made the greatest turning of wheels in the earth and heaven that ever the cares of man heard; the more providence does concern God, his highness, his glory, the more special it is and accurate, not that infinite wisdom is not infinite in the care over a worm, as over an Angel; but because there is more art of seen and external visible providence in whole Kingdoms, in Kings, in the Church, then toward one man or one Saint; so providence must have more of the art, wisdom, special care of God toward his Catholic Church, and his own only begotten Son in redeeming the whole Catholic Church, then in caring for the Lilies of the field, and the worms of the earth, or some one particular Saint: What wonder then there be an eminent providence observed in the disposing of Christ's coat when he dyed, & in the borrowing of an Aflé for him to ride on, and in casting a garment on the Aflé for a Saddle, or a foot-mantell when he rode into Jerusalem? so in Christ's suffering there is much of God; there was a more noble work in his dying on the cross, then the creating of the world; and there were four things of the greatest baseness imaginable upon Christ, in this providence; for there were upon Christ, 1. The weakness of death. 2. Extreame paine. 3. The openest shame, Christ dying poore, despised, forsaken of all friend and unfriend. 4. The curse of the Law in the manner of his death; yet in
There is power in Christ's Cross.

All these he acted the part of a triumphing redeemer, Col. 1. 19. For it pleased the Father that in him all fulness should dwell, ver. 20. And (having made peace through the blood of his cross) by him, to reconcile all things to himself, whether they be things in earth, or things in heaven.

Use. Yea, we see Christ has never loosed any thing by the cross, but has gained much, Rom. 8. 37. In all these we are more than conquerors, in death we die not; a dead man is more then a conqueror, and if he should not live and triumph, he could not be capable of conquering, farre leffe could he be more then a conqueror, Rev. 12. 2. The Saints overcome, but its a bloody victory; They overcame by the blood of the Lamb, and by the word of their testimony; Then if the word be an overcomimg and prevailing thing, the cause overcame; but what if the persons be killed, then they are overcome? No; for the victory is personall, the followers of the Lamb, overcame by dying, because they loved not their lives unto death: Triumphing in the grave is admirable. Things work in a threefold consideration: 1. According to excellency of their being, modus operandi sequitur modum effendi, mens operations flowing from reason are more excellent then actions of beasts. And Angels excell men in their actions. Its a noble and excellent being that is in Christ, being the only begotten Son of God; what excellency of working is this, that not only the dead, but death should live? and shame should shine in glory? the dumb may speak, and the deaf hear; but that dumbnesse should speak, and deafnesse heare, is more then a miracle; here Christ causeth death, shame, cursing be immediate organs and instruments of life, glory, immortality and honour. 2. Christ was never weaker, and lower then now, and never more glorious in his working, Esai. 63. 2. Wherefore are thou red in thy apparel, and thy garments like one that treadeth in the wine fat? Rev. 19. 15. he himselfe was trodden on in the wine presses, and fiercenesse, and wrath of Almighty God? but Esai. 63. 1. he is glorious in his apparel and travelleth in the greatnesse of his strength; so in his lowest condition, when he is shamed, he is glorious; when he is weak and lying on his back, he walketh and walketh in the greatnesse of his strength; from the baseness of the instruments, in excellent works, we collect that there must be a high, noble and excell-

Yyy 2
What strength of love to draw the weight of so many sinners.

Christ in drawing sinners in his death, draweth, lovingly. 1. Suffering pains. 2. Strongly, completely. 3. Finally, dying and drawing.

1. Drawing when he is on the Cross, doth most excell Christ's love: death parteth company amongst men, and often parteth loves; but Christ dying draweth his Church into his bosom and heart, as not willing that the grave should part them and him, Job 14.1. Christ having loved his own, that were in the world, to the end he loved them: Christ dyed loving, and dyed drawing.

2. The cords of love with which he draweth sinners, were woven and spunne, in all their threads and twittings, out of the bowels and heart of Christ, out of his blood, death, and paine; though it be sweet to Christ to draw, yet its laborious and and painful to Christ. It cost Christ a pained back, and holed sides, and pierced hands and feet, an head harrowed with thornes and a bleeding body, and a bruised soule to draw sinners; he drew while hee did bleed againe, he dyed under the work.

3. All the bones of all mankinde that have been, are, or shall be, all the strength of Angels in one armie could not have drawn one sinner out of Hell. But O the strength of the merits of his lifting upon the Cross! one sinner is as heavie as hell, as a mountaine of Iron; what burthen must it be to Christ to have millions of soules and all their sins hanging on him? He carried on his body on the tree, so many millions of sinners, and drew up after him so many thousand redeemed ones, as would have made the world to crack, the whole earth to groan and cry for paine like a sick woman in child-birth paine.

4. The white and red in a flower or rose contemplated together, make up a beautifull colour and pleasant to the eye; 1. Love in Christ; 2. Lowliness; 3. And singular care to save, made up a sweet mixture in Jesus that sinner of Iesse, to draw strongly sinners to him. See 2. Father carrying seven or eight children on his back through a deep river, he binds them...
them all in his garment that none of them fall in the water, he leans on his staffe; how doth he with advis'd choyle and election order every step, that he seeme not too them to slip or fall? and he cries comfort over his shoulder to them, Fear not, be not dismayed, I will present you safe on dry land: so Christ with all his children, great Jesu Christ had his off-spring laped up in his merits, and did wade through the floods of death and hell and the curse of the Law with redeemed ones in his armes crying, Fear not worm Iacob, be not dismayed: I will help thee, the floods shall not drown thee; and for his own condition, his faith was that he should safely swim through the Sea, and the mighty waters of all his deepest sufferings, and that he and his mysticall body (for Christ was a publike surety, not one private man in this case) should soar on the land of prayers, and this is above all doubting, when he saith, Esa. 50. 7. For the Lord God will help me, therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed; and then Christ had a most watchfull and prudent care, Esa. 52. that not one pinne, not one wheele in the work of our salvation should miscarry, but all should goe right, nothing neglected, in doing, comforting, preaching, praying, suffering, sweaping, believing, hoping in patience, in being blamed, spit on, scourged, accu ced, raile on, traduced, condemned, byed, pained, crucified between two thieves, buried in sinners grave; there was not one hole, one want, one stumble, one slip in all or anything, but the work was whole entire and perfectly finished to God's satisfaction, Esa. 5. 11. Luk. 22. 7. Joh. 19. 30.

That drawing of sinners to Christ was his last work in his death-bed and departure out of this life, cryeth that he was desirous to lie in one grave with his Spouse the Lamb's wife, and dyed inclosed in an union with Saints; it saith also, O how admirable was his love! and that love was Christ's last work in this life, he dyed of no other sickness but love, love, love was Christ's death-work, Christ's Testament, Christ's winding sheet, Christ's grave, he took his Bride lapped in his love and hark to Paradise with him, his last breath was love. The myrrhe, when it is withered has the same smell (and a sweeter) that it had while it was green. Christ that bundle of myrrhe that layeth all the night between the Churches breads, when withered

Crist and all his in his bosome did wake strongly through all the floods of his sufferings.
Lifting up from the earth opened.

and dead, smelled of love, for he opened the graves and raised the dead, and took a repenting sinner to Paradise with him, which are acts of great love; its considerable that he is at one time a dying, a drawing and a loving Saviour; and ask what was Christ's last act on earth, its answered, he dyed in the very act of loving, and drawing sinners to his heart.

Ver. 33. Now this he spake signifying what death he should dye.

The last article in Christ's drawing of sinners, is the exposition of the Evangelist John, who openeth to us the sense of Christ's words, to wit, what was meant by Christ's lifting up from the earth; for it is not an ordinary phrase to express dying on the cross; therefore faith John hee meant by his lifting up from the earth, the kinde and manner of his death, to wit, that he should bee crucified, and dye the shamefull and ignominious death of the cross; it would seemeth that the exposition of John may be referred to the whole verse, 32. What is the sense of this? If Christ be lifted up hee will draw all men up to him, that is, if he be crucified, by that shamefull and painfull death and the merits thereof he will draw all men to him, and translate them from the kingdom of darkness to the state of saving grace, which is true in it self, but seemeth not to bee the sense of the words.

What it is to bee lifted up from the earth.
1. Because the Evangelists use to expound what may appeare ambiguous to the hearers, as Iob. 7. 8. 30. But this he spoke of the Spirit, Iob. 20. 23. Then went this saying abroad among the Brethren, that that disciple (John) should not dye: yet Jesus said not to him, bee shall not dye: So Matth. 2. 16. 17, 18. But that Christ draweth sinners by his death, was not so much controverted; for to come to Christ, to beleive in Christ, to bee drawn to Christ, were Phrases obvious enough, and known to all.

2. It is most pertinent to the text, that lifting up from the earth, which is ambiguous, and may seem to allude to Elias his being carried up to heaven, should bee expounded by Christ's manner of death, to wit, by crucifying.

3. Because the holy Ghost expoundeth not the connexion of the conditional proposition, if I be lifted up from the earth, I will draw all men after me, which he must doe, if the sense goe thus; but only speaketh of the kinde and nature of Christ's death, which was known to the Jews to bee both shameful and cursed; but in his exposition hee speakes nothing of the fruit of Christ's death, but of the kinde and manner of death.

Now that the Evangelist expoundeth the sense of Christ's words, what he meant, by being lifting up from the earth, it holdeth forth to us a necessity that the Lord speak plain language to us in scripture, and that one scripture expound another.

In finding the meaning of scripture, these considerations may give light.

1. The Scripture in the plainest expressions is dark, that is, high and deepe in regard of the matter which is deepe; high, above the reach of reason, and yet the language plain, obvious and easy, that a virgin shall bee a mother, the antient of days a young sucking infant; that through one man, death digged a hole in the world, and sinne past on all; through a second Man life and heaven entered again; are high and deepe mysteries, yet is not the Gospel obscure, as Papists say.

2. In mere historickal narrations and prophecies foretelling the wars of the Lamb, the Dragon and the Beast, the Antichrist, their pestling the woman in traveling in birth, to bring forth a man child, the matter subject is not profound, nor deepe, yet the expressions are dark and covered, while the works,
works of the Lord: be a key to open his word; Here's the
wisdom of God, that in deepe and high mysteries necessary
for salvation, the Lord is plaine, and lower and easier stories
are foretold more darkly; articles of faith are not set downe in
dark and enigmatical prophesies, but plainly, whereas histo-
ries of things to come are more mysteriously proposed.

3. The Scripture in no place is in the popish sense dark, that
is, that we are not to take any sense for the word of life, and
the object of our faith, but that which the Church giveth as
the sense, in regard the Scripture is a noise of wax, with equall
propension to contradictory senses, except the mistiris of our
faith, the witch of Babel expound it, and then it is for such
formally the word of God, as he expoundeth it.

4. The holy Ghost the Author of Scripture has concrea-
ted with the words, the true native sense, which all the powers
on earth cannot alter.

Then when we sweare a covenant with the Lord in plaine
casie countréy language, not devised of purpose to bee ambi-
guous or to hold forth that all sects, Antinomians, Socinians,
Arminians, Prelatieall balters; Ambaptists, Seekers, &c. may,
raise every one his owne way, and his quarles, what hee
thinks good: to obtrude any authoritative interpretation on this
covenant, which it holds not forth in its owne simple words,
to the reader, is the greatest tyranny and equivocating jugling
in the world, and we may easily distinguish and dispute out
of our good conscience, or rather confess wee had ne-
ver any intent to keep it, or acknowledge it was our sin we did
swear it, and because unlawfull, it obliges us not.

When wee accuse the Scripture of darknesse, wee would but
sun the Sun, and blow at it with a pair of bellowes, to cause
it shine more brightly. But the mischief is, that wee either
charge our foules beyond their fiant, thinking to compass the
world of the deepe wisdome of God, with our short fingers, or
we humble at the wisdome of the Scripture, because it is eccentric
trick to, and complest with our luffs; and here's a deep not
scene; God intends to carry Pharoah and blinded reprobates
to hell, through the wood of his mystical works and word,
being blinded and hardned, and they intend the same, but
in another notion; God aimes at the same end materially
with them, but God levels at the glory of his owne unviolable
justice;
Divers considerations in the death of Christ.

justice; they levell at the word, the works of God to flatter their lufts, and take up a plea with both from the womb.  
What death he should die.

Two things offer themselves to our consideration.

1. Christ's dying,

2. The kind of his death, what death he should dye.

Christ came into the world with as strong intention to dye as to live, and to be a pained, an afflicted man, as to bee a man. In Christ's dying these considerations have place.

1. The love of man can goe no farther then death, greater love then this hath no man, that a man should give his life for his friends, Ioh. 15. 13. For this Love can goe no farther then the living Lover; now bee cannot goe one flepe beyond death; Christ went on to the first and second death, so farre as to satisfaction: love is like lawfull necessity, neither of them can live, when God is dishonoured. Christ's love burnt and consumed him, till he dyed; love followed and persued his lost Spouse through the land of death, through Hell, the grave, the curses of an angry God, though Christ's love was both ancienter then his manhood, and survived his death; love was of longer life in Christ, then his life as man, this Sun of love burns hard down from heaven to this day.

2. It was a hard law that Christ subjected himself unto; that die he must; Heaven, Angels, the World could not save his life; This faire rose had life and greenesse in abundance, and yet it must wither; this fountaine of heaven had Sea's of waters, yet dryed up it must bee; this beauty of highest glory was full and vigorous, yet it must fade; the Lilly of the excellentest Paradise that cast Rayes of glory and Majesty over the foure corners of the Heaven of Heavens, and overshadowed Angels, Men, and the large circuit of the whole Creation, must finde its death-moneth, and must cast its faire and timely bloome: The love of loves must become pale and droup, that fire of love, that warmes Angels and men, must become cold; and there was strong and invincible necessity; thus it must be Δι, Matth. 26. 54. Christ must die, Mar. 8. 31. the Sonne of man must suffer many things, Luk. 22. 27. For I say unto you (faith Christ) that that which is written must have an end in me. Ioh. 3. 14. The Son of man must be lifted upon the Cross. Christ could not passe to heav-

Z z z z
Divers considerations of the death of Christ.

Christ behooved to take the only strait passe between Earth and Heaven.

3. Consideration.
A wondering in the creatures to see Christ their Creator in death suffer such hardship.

3. Might not the dead all wonder? there was never before nor after, nor never shall be such a Christ amongst the dead as the Lord of life; all these in the dust could say, O life, what dost thou here among the dead! the wormes and clay might say, O Creator canst thou lie neere to us! Would not the fountains be offended, that they could not have leave to furnish a draught of cold water to their Creator, who made the Seas and the Rivers, and divided Jordan with his Word? would not life it selfe grieve at such a dispensation, that it could stay and lodge no longer in the body of the Lord of life, but behoved to be gone and leave the Prince of life, to fall, that he could not stand on his own feet? was not bodily strength discontented, that sweet Jesus complained, Psal. 22. 15. My strength is dried up like a Potshard, ver. 17. I may tell all my bones. Would not joy and beauty take it ill that sweet Jesus was a sad Saviour, and his face soule with weeping, and his faire countenance that was like Lebanon, all marred, and our lovely Redeemer was put to his knees to pray with strong cries and teares? Esai. 52. 14. Heb. 7. 5. If there had been sense and reason, in all the Purples, Silks, Fleeces, woull, fine linens that ever the earth had, they would think themselves unhappy, that they could not cover the holy body of the Redeemer of men and their Creator, when he complained, Psal. 22. 18. They part my garments among them, and cast lots on my Vesture.

4. Consideration.
Reason would say Christ's body should be precious as the Sun.

4. It was to much in regard of our deserving, that the Lord of life should descend to a naturall life, to be under the lowly condition of base clay; but that this tent of clay, that the Lord was to dwell in, should be of the finest and most precious earth that can be, would seeme reason; it might be said, it were sitting for the glory of the God-head united in
a personall union with the Man Christ, that the body of the Son of God should be above paine, weaknesse or the Law of death, that it should be more glorious then all the pearlelesse and pretious stones of the earth; yea, then the Sunne in the Firmament; yea, but Esai. 53.2. he hath no forme, nor com-liness, and when we shall see him, there is no beauty that wee should desire him. But this was incomparable condiscension of love that the Lord would take his own death upon him, and assume the manhood of sick, weak, pained, sad, sighing and dying clay; Esai. 53.4. Surely he hath born our sicknesses, and carried our sorrowes.

5. If there be any that ever tasted the sweet of life, it being the most noble and desirable of created beings, if it were from a glorious Angel to a poore gnat or a base worm, they keep possession of life with all their desire; they will part with all things, men even with teeth and skin; ere they quit their life, Job 2.4. The more excellent life is, they struggle the more to keep it; a young man will doe more then an old man for it; and the old man who has but a chip of life, the dregs of it, or the hundredth part of an hand-breath, the twentieth part of an inch, yet holds it so long as there is so much as the fourth part of a dram of naturall vigor in him; Now Christ had cause to love his life, as any man els. It was about the flower of his age, the thirty three yeare of this life; and it must be a noble life, that dwelt personally with the God-head; yet when he was called to a treaty for rendring his life, he gave it not up, but upon princely and honourable quarters, even that he should see his seed, have a noble prize, and a ransomed spouse, a faire crown, a rich Kingdome to mystical Christ, but he parted with his noble and glorious life deliriously, intentionally, most willingly, Job 10.18. there was more will, more love in Christ dying, then in the dying of all men from the creation to the last judgement; O how he thirsted and longed to pay that Ransome, he had it by him, to give it out on demand; he did not first die, and bow his head, but he first bowed his head, and beckened with his hand, and called upon death, and then rendred his Spirit.

6. O what a wonder, this rose of life on the Cross witheth in his full beauty, the Sun of life would shine no more on it. The prime delight of the Sons of men, the second Adam
Divers considerations of the death of Christ.

from Heaven fades, and life can breath no more, and beauty shine no more, and greenesse blossome no more; and when most lowly and low, cloathed with a curse, most lovely, most Lordly and Princely, because in the act of Redeeming.

7. Christ's death must come under a threefold notion: 1. As a torment inflicted by God's enemies. 2. As a punishment inflicted of God for sinne, as a Ransome paid to justice. 3. As the crown and end of Christ's journey.

In the first notion, Christ's death as comming from wicked men, wanted three ingredients, that all the wicked world and Hell could not give it: 1. All the world cannot adde a curse to the death of any man, God only is the Master and Lord of cursing and blessing. God cast this in from heaven of his own, for 2 Cor. 5. 21. God made him saine, Esai. 53. 6. Jehovah, the Lord laid on him the iniquities of us all. Who said that, Cursed be every one that abideth not in all that is written in the Law to doe it, Gal. 3. 10. 13. Deut. 21. 23. 27. 26? the only Law-giver who can dispense curses, he made Christ's death a curse: One death has not a curse more then another, and Christ's death of the croffe had not a Ceremoniall curse only in it, for that was common to the deaths of all that hangeth on a tree, Deut. 21. 23. But the curse of the Morall Law which is upon the sinner, Deut. 27. 26. Gal. 3. 10. 13. was laid upon Christ; and this is heavier then ten millions of deaths of the croffe: O how many thousands and what millions of talents weight of gall, & vengeance did the Lord from heaven adde to the up of Christ? 2. Because Christ was made sin, he behoved to be made the sinner, and from Christ's person his death had the sweet perfume of infinite merit & a sweet smel of a favor of rest to God, above all sacrifices and offerings that ever were offered to God, infiniteness of merit, this Christ gave to his own death. 3. The Lord gave it a third ingredient, that it had acceptance even in point of Law and Iustice, which no man could give; to feele a smell of everlasting love, peace, reconciliation in bloud, is the sure mercies of David; O but it was white bloud to God, crying bloud, or rather singing blood that sings the sweet Gospel-song. Abels blood cryed a song of vengeance; ye are come to the bloud of sprinkling, that sounds better things then the bloud of Abel, Heb. 12. 24.
In the second notion that Christ came under the Law of dying (for it is appointed for all men to die) speaks much love. To come to sleep which is death’s brother, to come under paine, weakness, bleeding, that are the nearest blood-friends of death, is great love expression. But to die, the lowest, and the faddest and lowest of bodily infirmities, and then for other mens faults, it sets out the love of God.

In this respect Christ dying was a Ransome for justice; there be four of the saddest things in a ransome that are here.

1. To give person for person is the hardest bargain; by the Law of Nations they are meeker warres where money’s and gold may buy a captive. God in this bargain could send captives away for neither silver, nor gold, nor any corruptible thing; 1 Pet. i. 18. A gift a reward will not bow justice; Rubies, Saphires, let ten earths be turned into gold of Ophir, they cannot buy the offended Law of God; therefore it must be man for man, person for person or nothing, a man is more precious then gold.

2. If you must have man for man, then let proportion of common justice be kept; a souldier for a souldier, a servant for a servant, a free-man for a free-man, a master for a master; yee cannot demand a King to ransome a servant: Yea, (faith justice) but I will; they are but men and slaves, and servants of sinne; their Father Adam was indeed a King, but by Law, he is fallen from the crown and all his children are traytors and born servants; therefore justice would have no lesse ransome then one of the Kings line, one of the blood royall; and more, the only heir of the crown of heaven and earth, the King of Kings and the Lord of Lords; he is more then an over-ransome and over-summe; this is hard; but infinite wisdome cannot be against justice, but it was the strictest justice that ever was, the Kings Sonne for the Traytors sonne, the Prince for the Slave, the Lord of Lords for the poor ray-subject.

3. But the ransome King must have honourable conditions, like himself; if he must be a captive, let him have some freedom befitting his birth and condition; now because this bargain was to be stretched out to the utmost line and border of strict justice (as also it wanted not deepest mercy shining in glorious rayes through justice) therefore the King standing

Four ransome conditions which were in the ransome that Christ gave for sinners.

1. Gold for persons may be given in a ransome, but here person for person must be given.

In ransome a servant is given for a servant, but here a King for a servant.

Here a King is not serv’d as a King but as a servant.
a ransom was as farre below his place as a servant is below a King, Phil. 2:6,7. You have the lowest and the highest steps, who being in the forme of God, thought it not robbery to be equal with God, but made himselfe of no reputation, and took upon him the forme of a servant: a King and God made a servant, Math. 20:28. for even the Sonne of man came not to be served, but to serve, and to give his life a ransom for many: See here the Sonne of God, a ransom in his own person, and the lowest of ransomes, a servant, farre below a King.

4. It is not univerfall in these persons that are given to ransom others, but poor soules, if they be turned in servants, their life should be spared; but Christ was such a ransom as must lay down his life for the captives, Math. 20:28. No ransom can come lower then a man, and an innocent mans death: If the captive be wounded and sickly, the man that goes a ransom for him, by no Law, should be sickly and wounded also: 1. It is not ordinary that he that stands as a ransom for captives, should take their natural infirmities, their body, sighes, sadness, sorrow, wants, and be like them in all things, but Christ was like us in all things except sin: 2. And what greater hardship can you put on a ransom captive then death? all these Christ did undergoe for us.

The third and last consideration of Chrisfts death, is as it was the end of Chrisfts journey, and all his labours in the flesh, and this I desire to be considered in these respects.

1. As death is Chrisfts last enemy.
2. In the concomitants of it.
   1. As in his triumph of victory.
   2. His welcome to his Father.

1. As death was Chrisfts last enemy, dying was to him as to man the last day and moment of his week, when he entered into his Sabbath and rest, and dyed never to die againe; the world, and devils chased him into the grave, and when he was there, hee was in his own land, in Paradise, in a Kingdom: Death was the wearied way-faring mans home, the end of his race, and at this place was the fore-runners gold, his garland, and prize, even the glory set before him, for the which hee endured the Cross, and despised shame, he then sat down; it was Chrisfts landing port after his stormy failing. 2. He had no more to do: in the merit of redemption, in the way of
satisfying justice; for Christ's burial, or lying in the grave was but his \\
alas, his lodging all night with death or a continuation of his death; when he dyed, all was finished, the Law of God for satisfaction could crave no more: as the last enemy of the body is death, 1 Cor. 15, 26. so it was the head Christ's last enemy on earth: 3. Heaven was Christ's place of refuge, his sanctuary and his asylum; when Christ was in the other side of death and of time, he was in his castle, in his strong Fort; enemies can neither besiege him nor take him, he can; not now for the world's feud, or for death or the grave, 1. There was no more law against Christ after his soul was in Paradise; the believer has a perfect acquittance of all crosses, when he is once in the land of glory.

2. There be two considerable concomitants in Christ's death: 1. His victor: 2. His welcome: His victor was in his very act of dying, that death and the justice of a divine law had their will of Christ, and could demand no more of him for all engagements, and to answer the bill, but death and such a death it was a sort of over-plus and abundance of ransom to God, that death was put to the worse, and could in justice never arrest any believer or Saint after Christ. O death, what wouldst thou have more? Or, what canst thou demand in law? 2. Christ and all his, legally were crucified, and dyed, and Christ and all his were not destroyed under death, but Christ lived and all his with him, John 14, 19. when two strong enemies doe conflict, and put out their strength one against another to the full, and the one lives in his full strength, the other must be foiled. Christ after death lived and can die no more, and is strong and omnipotent; now death did all it could against Christ in that he dyed; then he must be the Victor, and death the vanquished party; death was Christ's Land-port, his shoar after sad Sea-sailing, his last stage in which he pottet to glory; and he came into Paradise and his Fathers Kingdom, in a sweat of bloud (and the Cross accompanied him in over the threshold of the gates of heaven) so he was welcomed, he, and all his seed (who then were legally in him) as one who had acquitted himselfe bravely and honourably in the businesse that most highly concerned the Lord, and the glory of all his blessed attributes, mercy, justice, grace, wisdom, power, sovereignty, &c. There was a most
most joyfull acclamation in heaven, a welcome and embracing, and a hand-shaking (as we say:) 1. Between the Father and the Sonne, and this is a sweet meditation, Dan. 7. 13. I saw in the night visions, and behold one like the Sonne of man, came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him, ver. 14. And there was given him dominion and glory, and a Kingdom, that all People and Nations and Languages should serve him: Now who be these that brought Christ to the Father when he ascended? who but the holy Angels his ministering Spirits or servants; they attend his ascension to heaven, as the Estates of a King wait on, and convey the Prince and Heire of a Crown, in his Coronation day, Heb. 1. 6, 14. the Disciples, Acts 1. 10. See two men in white apparell, at his ascension; goe up to heaven; sure there must have been a hoast of them, as there were at his birth, and shall be at his second comming, and its little enough that the Peeres of Heaven, such a glorious Parliament of the High House, beare the tale of his Robe Royall and attend to welcome to heaven their Lord Creator, and their head Christ by whom they stand in Court, they are the servants of the Bridegroome; it was much joy to them, when Christ returned a triumphing Lord to heaven, having done all gloriously and compleatly. The Father after his death made him a great Prince, and gave him a name above all names, and set him at the right hand of the Majesty of God: 2. And if the Lord shall say to sinfull men, Well done, good servant, enter into the joy of thy Lord; Farre more, being infinitely satisfied with the travels and service of his Sonne, he must say, Well done, well suffered, O Son of my love, enter into the joy of thy Fathers soul: For the Fathers soule ever delighted in him, Esa. 42. 1. 3. And to see the Father embrace his Sonne in his armes after the battels, and put the Crown on his Head, and set him down at his right hand and exalt him as an eternall Prince for evermore, and accept all his labours, and his faithfull and most successfull acquitting of himselfe, in all his offices, as Redeemer, King, Priest, and Prophet, must be a joyfull sight. 

Vse 1. No Believer take it ill to die; death slips at every bloud, noble or low, and would but drink the bloud of thiscelebrious and eminent Prince of the Kings of the earth: 1. For besides, that God has stinckt our moneths, and the
ship cannot passe farther then the length of the cable; here is the matter, Christ for imputed sinne, behoved to bleed to death: 2. Only Enoch and Elias were reprieved, by the prerogative of free-grace: we are by birth and sinne, but some ounces or pieces and fragments of death and its appointed for all men to die; there is more reason we should die then the Lord of life, for life was essential to the Prince of life, but life is a stranger to us; man is but man, but a handful of hot dust, a clay-vessel turned up with the breathing of warme wind that smokes in and out at his nostrils, for a inch of flieting away time. And sinne addes wings to the wheels of his life, and layes a Law of death on man, and if Christ had not come into this clay-city, he had been under no law of death; he dies for us; then we should farre rather have died, proper quod unnamquod, tale, &c. Now because your Redeemer laid his skin to death, and was willing to kisse death, believers are to esteeme of death as the crosse that Christ went through, love the winding sheet and the coffin the better, that they were the sleep-bed and night-clothes that your Saviour slepted in. 3. And Christ had the more cause to be willing to die, that he was little beholden to this life; it looked ever with a frowning face on Christ: 1. The first morning salutation of this life when Christ was now born, it boasted and threatened Christ with the cutting of his throat in the cradle, and banishment out of his own land to Egypt: 2. He had good hap all his life to sufferings, hee had ever the winde on his faire face, and the smoak blowing on his eyes, as if his whole day had been a feast of teares and sorrow; yea, life and the sad and glowing crosse parted both together with Christ, as if the world had sworn never to lend the Son of God a smile, or one glimpse of a glad houre. 3. Christ thought himselfe well away and out of the gate (as he fore-telleth, when the people mourned for his death, Luk. 23. ver. 28, 29, 30, 31.) before the destruction that came on the City of Jerusalem, that killed many of the Lord of the wine-yards servants, and last killed the righteous heir. 4. You may remember Christ message that he sent to Herod, Luk. 13. 32. I doe euers to day and to morrow, and the third day I shall be perfected, Heb. 2. 12. It became him from whom are all things, and by whom are all things, in bringing many sons to glory, to make the captain of
of their salvation perfect through sufferings, did παντοπληροῦσα πε
πετασμονία: Death made Christ perfect for the Lord put the faire
crown of Redemption on Christ's head with a very black hand;
it was a black boat-man that carried our Prince Jesus over
the water to Paradise, but sweet Jesus would have it his perfe-
tion, his crown, his glory to be swallowed up in deaths womb
for us. Its considerable that death perfecteth the head: 1. As a
Priest; he had been an unperfect sacrifice, if he had not dyed;
and being offered dead to God, Christ's dead corps had an
infinitely sweet smell in the nostrils of a just God; never sa-
crifice, never burnt offering like this which perfected all: 2. He
had not been a perfect King and Conqueror, had he not per-
sued the enemy to his own land, and made the enemies land
the seat of warre, and triumphed dead upon the crosse. 3. He
had not beene a perfect Redeemer, had he not dyed, and paid
life for life: no satisfaction without death, no remission of sines
without blood, Heb. 10. but it was the heart-blood, and blood
with the life that was shed to God. Now these same befall the
dying Saints: 1. While the Saints are here they are from
home, and not at their Fathers fire-side, and this world their
Step-Mother looks ever accordant on them, J oh.16.33. And
the crosse gets a charge from God concerning a Saint, wait on
him, as his keeper while he die, leave him not; the crosse fol-
lows the house of Christ and all the children of the house, its
kindly to all the second Adam's seed, it is an in-come by year
that follows the flock: every childemay in his suffering say
my father the Prince of ages even the head of the house, my
brother Jesus, and all our kine were sufferers: the sad crosse runs
in a blood to us, Psal. 34. 19. Matth. 19.24. This is not our
home, I would I were abroad, and at home, in my Fathers
house.

2. The Lord takes the righteous away from the ill to come,
E sa i. 57. When Christ was taken away, vengeance came to the
full on the Jewes, when he was in heaven. Christ's followers,
that die, out-runne many Crosses, as we see a man upon his
life chafed by his enemies, gets into a strong house and with
speed of foot wins his life; sad dayes persecue the Saints and
they escape to their Castle, before the affliction can reach or
overtake; there be some croses posthume late-borne crosse,
calamities and ill dayes that come on the posterity of the
godly.
godly, the Lord closeth their eyes that they never see them. The grave is a house the Devill and the World and affections cannot besiege; sure when a Saint is in heaven, he is beyond Doomesday, death, and tears, he defies the malignants of this world then, and the wars and bloud that his own brethren can raise against him.

3. What shall we say, that as Christ thought himselfe maimed, and he wanted a piece, or an arm or legge of a Saviour and a perfect Redeemer till he dyed, and then when he dyed he was perfected; indeed our redemption had been lame and unperfect, had not Christ dyed; and his escape through death and the land of darkness the grave to his Fathers old crown that hee had with him before the world was, was a perfecting of Christ: 1. So dying to a Saint is the Sun rising, the morning birth-day of eternity, the opening of the prizoners doore, the Coronation-day, the marriage-night: 2. He is ever a lame man, he wants incomparably his best halfe, so long as he wants Christ in a fruition of glory; all the travelling and way-fairing men in their journey toward heaven are but sick men, for sickness is but a lameness of life, a want of so many degrees as make up a perfect life (because good health is but the flower and perfection of life) and the only perfect life Col. 3. ver. 3, 4, is the life of glory; then all the Saints yet wanting the life of heaven, must be crazie, weak, groaning men, not healthy in a spirituall consideration, while they be in heaven: 3. When a Saint dies, he but takes an essay of the garment and robe of glory (though death make it seem strait and pinching) and enters in the joy of his Lord, Rev. 14, 13. There is both Word and Writ, and from a land where there can bee no lies, from heaven, blessed are the dead that die in the Lord, that they may rest from their labours, Isa. 26. 19 and that the travellers may over-rest, or exceedingly breath, and refresh or comfort themselves after much toyle and sweating in the way; therefore is death, 2 Tim. 4, 6. ανάπλωσις ουσίας an unfolding of the net, or of the tent, that the man may goe out, or a taking up the burthen and laying it down in another Inne, or a loosing the cables of ships to faile, or an untyming of cords of a tabernacle to goe to a choycer place.

Use 2. From Christs dying we learn to die to sinne, and live to him that dyed for us, 1 Pet. 2, 24. Rom. 6, 2, 6, 2 Cor. 5, 15.
Mortification to this goodly and God-like Idol the World, is a special lesson of the death of Christ, Gal. 6:14. It is a great distance and many miles about and off the road-way to heaven to go through such a thorny, thick, and bushy-wood of honours, riches, pleasures worldly, its a shorter and easier way to stand at a distance from the silken and golden creature, and despise the fairest created excellencies that fill both sides of the Sun. Antinomians would have us rest satisfied with a moral mortification, in the brim of the imagination, to believe that Christ dying, mortified sinne and the body thereof on the Cross, and there is an end, and that we are obliged by no command, no precept, no law to a personal mortifying of our lusts, to walk in new obedience, and that all that we doe is arbitrary and free to us, comming on us by the immediate Spirit's impulsion; for (a) Christ works in the Re-generate, as in these that are dead, not as in these that are alive, and that after conversion we are altogether dead to spiritual acts, saith they; contrary to 1 Cor. 15.10. Phil. 2:13. Rom. 6:11. Gal. 2:20. 1 Pet. 2:5.14. And (b) that it is the efficacy of Christ's death to kill all activity in his members, that he might act all in all; Yea, and that there is not any command in the Gospel, all is but promises, Christ is obliged to doe all in us, and if he suffer us to sin, let him see (c) to his own honour; Yea (d) to act by virtue of, or in obedience to a command, is a Law-way, and we have nothing to doe with the Law: But the Gospel teacheth us a real and personal mortification, and that we are to be holy as he is holy, perfect as he is perfect; that is, a new-covenant command, Gen.17:1. That we should walk before him and be perfect, that we should walk after the Lord, Deut. 13:4. walk in all his ways, Deut. 33:12. take diligent heed to walk in his way, 1 Jn. 2:6, Psal. 119:93. Prov. 2:7. 20. 1Jn. 2:3. walk in the steps of that faith of our Father Abraham, Rom. 4:12. according to this rule of the Gospel, Gal. 6:16. and worthy of the vocation, Eph. 4:1. worthy of the Lord, Col. 1:10. in light, 1 Jn. 1:7. even as he walked, 1 Jn. 2:6. after his commandments, 2 Jn. 6. honestly, as in the day, Rom. 12:13. in love, Eph. 5:8. as children of the light, v. 8. as we have received Christ, Col. 2:6. in wisdom, ver. 4. as wise men, Eph. 5:15. And the Gospel forbids and condemns walking as the Gentiles doe in the vanity of the minde, having the understanding darkned, being aliena-
from the life of God; but observe by Antinomians fleshly doctrine, no Gospel command under paine of eternall death, bee it a command of believing in him, that justifieth the sinner, or of holy walking as a fruit and witnesse of our faith and justification obligeth these that are in Christ, as if, in regard of any Scripturall command of law or Gospel, we might live as we list, and follow the inspiration and leading of a lawlesse spirit separated from all word either Law or Gospel, either commanding or conditionally promising or threatening. We are not so to live after flesh in lasciviousnesse, lusts, excess of wine, revellings, banquettings and abominable idolatries, 

1 Pet. 4. 3. Not after the flesh. 2 Pet. 2. 10. Rom. 8. 13. If ye live after this flesh, ye shall die. There is a Gospel threatening as a promise of life; yea, the aymes, colours, the badge of Gospel grace is to deny ungodliness, Tit. 2. 11. Not to walk in darknesse, nor hate our brother, 1 Joh. 2. 8. 9. For this is the new commandement; and that the Gospel has commandements is cleare, Math. 15. 3. 1oh. 15. 12. Rom. 16. 6. Eph. 6. 2. Tim. 1. 1. The holy commandement, 2 Pet. 2. 21. 1 Joh. 3. 23. Rev. 22. 14. Prov. 2. 1. Joh. 14. 21. 1 Thef. 4. 2. 1 Joh. 2. 4. 3. 24. And he that keepeth his Commandements, dwells in him, and he in him, 1 Joh. 14. 15. If ye love me, keep my Commandements, Math. 5. 3. 4. 5. 6. 7. 8. 9. 20. 21. 22. 24. Math. 7. 1. 2. 3. &c.

Use 3. We have rich consolation, from the Article of Christ's dying; the sinners debts are paid, his band and the hand-writting of blood, and eternall vengeance is cancelled, and taken out of the way; the gates of the prison broken, and the prisoners brought out, by the blood of the everlasting Covenant, 1 Pet. 2. 24. With his stripes we are healed. Elai. 53. 5. The chastisement of our peace, or treaties of peace, as the word beares were upon him, and with his stripes we are healed; The word of stripe in either languages, * is a mark of a wound where blood and humours are neighboured together, it leads us to this that the only medicine of sick and dead sinners, was that which is sicknesse, paine, swellings from, nailes in hands and feet to Jesus Christ. Christ the Physitian paine was our case, his wounds the healing and covering of our wounds with his skinne, and his death the life of sinners; to visit the sick and help him at his bedside with counsel and art is favour, but its phylick of grace, nor of nature, that the Physitian should

Comfort from remission of sins in Christ's death.

* יְהוּדָה

a blew swelling of a wound, or a while or a confluence of humors and blood associated, Psal. 38. 6. 요נソ Socinus, iunius suit; Gre. μικρός a wound from the rising of the skinne, and causing a greatnesse and mark appeare to the eye, that it may bee known there is a wound.
be the sick man, the pained, the groaning and dying Patient, and lye down in his bed, and make his life and blood, and medicine to cure our diseases and wounds; In a Law-challenge the believer is so freed from eternall wrath, that if Satan and conscience say, Thou art a sinner and under the curse of the Law, he can say, its true, I am a sinner, but I was hanged on a tree and dyed, and was made a curse in my head and Law-surety Christ, and his payment and suffering is my payment and suffering.

**Use 4.** Sinne is a sad debt, the Law is a severe craven: 1. Its pastime to a fool to sinne: it is no pastime nor sport to Christ to satisifie for sinne. 2. There is as much justice and vengeance in the Gospel, as in the Law; the Gospel-suffering for our sin was as sact and fowre to Christ as the Law vengeance would have been to us. The Lord never minded that any should beare sinne, either by acting or suffering gratis, and at an easie rate. 3. Will yee not read blody justice persuing sinne on the blew stripes and scarlet wounds, on innocent Jesus back and sides, his head and hands and feet? will ye young men, Ecclus. xi. 9, laugh and sinne, and must Christ weep and shouht and ery for paine, when he suffers for sinne? Sinners yee have merry dayes in your lusts, O but it was a dolefull and a wearisome time to Christ to pay for sinne. The drunkard sings and drinks, when Christ answers his bill he sighes, Solomon, Eccles. 2. in the dayes of his vanity, sought to give himself to wine, ver. 3. to lay hold on folly; and ver. 10. and what ever his eyes desired he with-held not from them, he kept no joy from his heart. But Christ had a sad night in the garden, O but he had a heavey soul, when with teares and strong cryes, he prayed, when justice squeezeth a sweat of blood out of Christs body, and hee looks like sorrow and sadnesse it selfe dying, and bleeding, and crying My God, why hast thou forsaken me: never mothers sonne after this, make a sport of sin, or sinnne with good will and delight.

What death, *oil savadia*, what quality or kinde of death, he was to dye.

The quality and kinde of Christs death is most remarkable; for three characters were printed and engraven on the death of the Crossse which Christ dyed.

The paine of Christ's death comes under a twofold consideration: 1. Naturally; 2. Legally; the nature of the death was painfull, for death of it self is painfull; no man pays that debt with ease and nature smiling and sporting: die who will, it will cost you of your flesh; when Asa dies, he cries, ah my feet; when David dies, he complains, O my cold body; the Shunamites child, ah my pained head; Vzzah, Oh my leprous skin; do not pamper nor idolize your body; if wicked men have not one band or coard in their death, but steal down to the grave in a moment beside deaths knowledge, yet they pay deare for it, Iob 24. 20. The worms shall feed sweetly on them; life is a great pearl. But there bee three things besides, that made the death of Christ painfull.

1. Violence.
2. Slownesse of dying:
3. Many degrees of life taken from him.

Violence, it is to die of any disease or of paine: 1. But when five or six deaths do all start equally at one land-port, and at one race, and strive which of them shall dispatch the poore man soonest, the paine is the more; yee know the complaint of our blessed Saviour, Psal. 22. 16. They pierced my hands and my feet, and Ioh. 19. 34. one of the Souldiers with a spear pierced his side, and forthwith came there out blood and water: here by Scripture, be five deaths, that invade a living man, death on every hand, and death on every legge, and death on his side; though this last came a little too late; the Soulediers had no law to pierce his side, but to make sure work he should be dead, by a sort of chance to men, which yet sweetly was subservient to the decree of God and the Prophecies; Christ was thus served. 2. Now a violent death it must be when strong and great nailes did pierce the most nervous parts of his body, his hands and his feet; one Iron wedge thrust in at his left pape, to pierce his heart, or to pierce through the temples of the head would quickly have dispatched him. 2. As for the slownesse of his death, foure leasurely and slow violent deaths to cause him to bleed to death were hard: the word faith the blood is the life of the living creature; then look how long his blood was comming out, his life was dropping out as long. They say, the death of the Crosse will keep a man aliv with his life in on the Crosse, above three or foure houres...
The paine of the death of the Crosse.

The lentness and slowness of death when it is on its journey increaseth paine.

1. The lentness of death is much when death is divided into foure quarters; death at every hand, and at every foot makes the paine greater; when the weight and trunk of Christ's living body lifted up from the earth, hangeth upon four paining and tormenting pillars, the Lord's pierced hands and feet; as if death had delighted to hold Christ long at Sea, and denied him the last sad service. 2. And Christ had been before dying a terrible death in the garden, when he had been feethed and boiled in a bloud of sweat, and two circumstances evidence that the two Theives death was nothing in slowness of torment comparable to Christ's death: 1. The sad and direfull Prefaces and preparatories to Christ's death, as he was in the night before in a foule death in the garden and in a sweat of bloud these trickled out of his body down upon the ground as it were drops great hailstones of blood frozen or hardened together as Stephanu thinks, through extreame terror; he was scourged against all Law and crowned with thornes: 2. And so was he weaken'd in body as he was not able to beare his own cross; it was his own complaint, Psal. 22. 17. I may tell all my bones, what ever the story of passion say, how Christ could have been so lean in twenty and foure houres, its evident he complains his strength was dried up like a pot-sherd, and that death was more painfull to Christ then to these that dyed the same death; yea, Christ began to die the night before; he was then under violent death of foule and body above the houres that he was on the Crosse, when others are long tormented with paine, that paine is rather the fore-runner of death, then death; for death stays but a moment in doing that sad service in bringing the foule out, but death all this time twenty foure houres was acting upon Christ, both the second death, the Lord's anger and curse being on him, and then bodily paine with the curse of the law all this time wrought upon him. Some say gall and vinegar were given to men to be crucified to make them lesse sensible of that extreame paine. And consider his death legally, may we not say, as Christ in bearing the paines of the second death

Christ did suffer many deaths.
death did suffer that which all the Elect should have sustained in their souls for ever so Christ did bear many millions of bodily deaths? it may be a question, if Christ's suffering for Peter be Christ's suffering for David, for sure Peter's sins and David's sins together, are more then David's sins alone; and if on Christ the Lord laid the iniquity of us all, Esai. 53. 6. it must be a greater punishment, then if the Lord had laid the iniquity of some few, one or two upon Christ; say that the Elect were three millions of redeemed ones, as we cannot determine the number, sure this must be a sadder death, then if Christ had dyed but for ten men; it is true, it was an infinite paine in regard of the one infinite person that did beare our iniquities, yea, and so subjective it was an infinite love with which in election and free redemption Christ followed all the Elect of God withall, but terminative as his love is bounded on sundry persons, Paul speaks of it as if there had been not one man loved but himselfe, Gal. 2. 20. Christ loved me, and gave himselfe for me. Though the Lord Jesus passed in one bill, the election and redemption of all the family of the first born, yet every soule has a white stone, and a new name, that no other elect man knowes, but he himselfe; as every flower, every rose, every medow and severall garden has its severall rayes, beams, and comfort, and vigor of heat from the Sunne, yet all these rayes and beams are but one in the Sunnes body; so though Christ dyed but on death for all the Elect, yet in the hight of paine it was many deaths to him.

3. Againe, consider how much of life Christ had, the removing of it by violence must be so much the more painfull; life naturall had in Christ a sweet and peaceable dwelling, the possession of life was with excellent delights, like a tree growing on the bank of a sweet river of oyl, wine and honey; it was planted beside the glorious Godhead personally, and had sweet company, and that made it pleasant; the more beautifull, pleasant, and green the flower of life was, the more violence and paine it was to hew down this delitious tree of life, and to cut him out of the land of the living; it had not been so much to cut down a thistle or a thorn tree, or to take away the life of a common man, whose life is not priviledged with grace and the grace of a personall union with God; yea, the destroying of the life of an Angel, could never have been such.

Many loves terminately from Christ on all the Elect, but one love in him subjectively.

The sweeter that Christ's life was, the losse of it was the more.
such violence. And then its considerable that Christ was not
suffered to goe to the grave without bloud, and that his skine,
his winding sheet, were bespotted with bloud. Christ paid not
this sum quickly, as many die; its true, there was more will
and love infinitely in his blood, then violence and paine, ev-er
stream of bloud flowing in a channell of love; and its
also sure the soule and the Godhead were not separated, but the
preetious life of Christ was expelled, and that by a bloudy
death, out of a sweet Paradise, and death was a rough, sad
and thorny journey to Christ; weapons of Iron on hands
and feet came against the Lord to fetch the soule out of the
body.

2. Shame.
The second character engraved on Chrifts death was shame
and reproach, in which consider
1. How shame could be on Chrifit dying.
2. What shame was on him.
3. How it stood with his honour as King.

1. Shame, is taken either fundamentally in the cause, or
formally; sinne and sinne acted by men against the Law of
God is the only foundation of shame, when the people fell
in idolatry, Exod. 32. 25, Aaron made the people naked to their
shame; so when Tamar disswads her brother from incest,
2 Sam. 13. 13, the faith, and I, whether shall I cause my shame to
go? and as for thee, thou shalt be as one of the foole of Israel,
Shame and sinne are of one bloud; for sinning is a shamefull
reproaching of the creature; and thus, Christ was no more
capable of shame, nor of fin; for he had done no violence,
neither was there any guile in his mouth. Christ-man came out
of the wombe cloathed with a precious white Robe of inno-
cency and abundance of grace, hee never contracred one
black spot on that faire Robe of the highest image of God,
from the wombe to the grave; and so there was no shame,
but fundamentally glory in Christ all his life; but there is
shameformally in sinne; and that: 1. Which we call thinking
of shame or being ashamed actively: 2. In bearing of
shame passively. In the former consideration; because sinne
is a shamefull thing in selfe, Jer. 11. 13. To set up Altars to
that shamefull thing, even Altars to burn incense to Baal; there
is an internall blushing and shame rising from sinne, when
the
The shame and reproach of Christ's death.

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the sinner, if the conscience through a habit of sinne be not turned brazen and hard, thinks ill of sinne and esteems it self base in doing ill; Rom. 6. 21. What fruit had yee then of these things whereof yee are now ashamed? Adam and Eve were not ashamed before they sinned: now Christ man had this ingenuity which Heathens called halfe a vertue; shamefastness or a power to think ill of sinne, Christ of himselfe (though he could not sinne, as Adam had a power, before the fall) to pity and commiserate the sick and miserable, though there was no formal object for that power afore men sinned) could think it of sinne. Christ (I say) thought ill of sinne, and esteemed the creature base in sinning; Heathens said vertue was of a red blushing colour; and the Scripture condemns the shamelesness of sinners that are not abased themselves, for sinne and cannot be ashamed; so the Lord burthened his people with this Jer. 3. 3. And thou hast a whores forehead, thou refusedst to ashamed, Heb. to blush, Esai. 3. 9. The shew of their countenance (that cannot blath at sinne) doth witness against them, and they declare their sin as Sodome, they hid it not. Zeph. 3. 5. But the unjust knoweth no shame. In this, Christ our Lord, (to come to the second point) being our surety though he could not be ashamed of any sinne he did himselfe, for that he never sinned, yet being made sinne for us, he did did beare the shame of our sinne. And so Christ was not free of shame passively, as it is a punishment of sinne; for it is penall evill of the creature, Dan. 12. 2. Many that sleep in the dust shall awake, some to shame and everlasting contempt. Ezek. 32. 24. Elam and all her multitude are slaine—they have born their shame, with them that goe down to the pit. That which is penall in shame, the Lord Jesus did beare; he faith of himselfe, Esai. 50. 6. I gave my back to the smiters, and my cheeks to them that plucked off the hair, I hid not my face from shame and spiting, Heb. 12. 2. Hee endured the crosse, despising the shame; in these respects he did beare our shame; 1. That hee being the Lord of glory, and thought it no robbery to bee equall with the father, hee abased himselfe to come so low as to be a man, and the lowest of men, a servant, Phil. 2. 6, 7, 8. Matth. 20. 28. & Esai. 49. 7. Thus saith the Lord, the Redeemer of Israel, and his holy One to him whom man despiseth, Hebr. to one despised in soule, a contemned soule,
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What tokens of shame were on Christ.

soul abhorred by the nation, to a servant of Lords: All the tokens of reproach and shame was on his suffering: As 
1. In gestures, the putting a crown of thornes on his head, and a Reed for a Scepter in his hand, to scorne his Kingly power, saluting him with mocking and bowing the knee to him: 
2. In words, saying, Haile King of the lewes; a scorning his Prophetical dignity, in blind-folding him and covering his face and saying, Prophecy who is he that smot thee? and to de- ride his Priesthood, they put a Roab on him, and when he is on the Croffe and offering himself as our Priest; in a sacri- fice to God, all that passed by wagged their head, and shout out the lip, saying he trusted in God, let God save him: then the spitting on his face, in the Law was great shame, Deut. 25.9. the wife of the brother that would not build his brothers house, did spit on his face; so Job complains, chap. 30. 10. that the children of fools and base men abhorred him, and spared not to spit on his face. O but there is now much glory and beauty of glory on that face, its more glorious then the Sunne. 3. His death had a special note of shame, the death of a robber and an ill doer; so it is called Christ's reproach, Heb. 13. 13. Let us goe forth therefore unto him, without the Camp; bearing his reproach, or bearing his croffe, which was a reproachfull thing; for it is a clear allusion to the manner of Christ's going out of the City of Jerusalem to Mount Calvary 
bearing his own Croffe; it was a reproachfull thing to see the Lord of glory beare shame on his back, and to behold Jesus going through the City, out at the Ports of Jerusalem with a shamefull Croffe between his shoulders, and all the children and boyes and base ones of the City wondering at him, and crying hue after him; O woe to Jerusalem when they shut Christ out at their Ports, and will lodge him no longer, and two to them that put that shame on him, as to lay the reproach- full and cursed Croffe on his back, and no man would beare it for him: And the suffering of Christ, Heb. 11. 26. is called the reproach and the shame of Christ, Psal. 22. 7. But I am a worme no man of note, the reproach, the manifest or published shame or reproach of Adam, of frail men; the con- tempt of the people, the publick disgrace or neglect of the people. Now the third particular is how could it consist with the glory of Christ as King to be shamed. It is, I must confe}
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Confesse, a strange expression, the Son of God shamed, yet its Scripture expression, Heb. 12.2. Esa. 50.7. But such a shame as they could put on Christ, may well stand with the personall union.

For 1. **Shame** as arising from the ill conscience of sinne, they could not put on Christ, Ier. 2.26. *As the Thief is ashamed, when hee is found, so is the house of Israel ashamed; They could not catch Christ in any sinne and so though they shamed him, he was not shamed, nor could he hide his face for confusion.*

2. **Shame** is a breaking of the hope and confidence of these who look for great things, as 2 Chron. 32.21. *The Lord sent an Angel which cut off all the mighty men of valour and the Leaders and Captaines in the Camp of the King of Assyria: So he returned, with shame of face, to his own land; and Esa. 30. Ye trust (faith the Lord) in the shadow of Egypt, ver. 3. Therefore shall the strength of Pharaoh be your shame, ver. 5. They are all ashamed of a people that could not profit them, nor be a help nor profit, but a shame and also a reproach: now thus the confidence that Christ had in God could not be broken. God could not faile Christ; his hope was ever green before the Sunne: he said it, and it was true Esa. 50.7. (Christ's faith and boldnesse in his father was as hard as flint) for the Lord God will help mee, therefore shall I not bee confounded, therefore have I set my face as flint, and I know that I shall not bee ashamed.*

3. But it is cleare, in pulling off his garments and scourging him, so they shamed him, as Ier. 13.26. *Therefore will I discover thy skirts on thy face, that thy shame may appear: they brought Jesus bound, as if he had been a common Thiefe, to Pilate, Mat. 26.2. And in regard of this, Esay prophesied 53.3. He was despised and rejected of men (the text will beare.) Christ was no body—and we hid as it were our faces from him; they put to much disgrace and shame on blessed Jesus, he was so basely handled, that we blushed and were ashamed to look upon him, all his friends thought shame of him. 1. But this was but the lying estimation of unbelieving men, who could not see his glory; but the repenting Thiefe, when they render him most shamefull and abased by faith, saw him a King who had the keyes of Paradise at his girdle, when he prayed, Lord*
remember me when thou comest to thy Kingdom; and he was most un-King-like at that time; and he had as much shame on him, as he was able to bear; he was branded as the greatest Thief of the three, dying a Thief's death, going out at the ports of life, bleeding, pained, cursed, shamed, forsaken, despised, mocked; all his glory was now under the ashes, and covered with shame; the Sunne seemed to be ashamed to see the Creator of the Sun in so painfull and so shamefull a condition, and therefore the Sunne runnes away and hides it selfe, and is not able to behold the Lord of glory hanged on a tree; the Rocks and Mountains, the stones and faire Temple, as if they would burst for sorrow; cannot indure to base a condition as the Creator was in now. And as if death and the graves were grieved and male content to serve the justice of God, for the sinne of man, they will lodge their prisoners the dead no longer; but the graves are opened: 2. Shame is but an opinion, and men can bestow their opinion amisse, and so did the world on Christ; there was glory and fulnesse, yea, infinite glory in Christ, but they saw it not; few see the worth, fewer can weigh the weight of Christs excellency; Mens glory is but a meere opinion, and often but a lie; and it took nothing of reall glory from Christ, whatever they esteemed him; say that the sense of a man would judge the Sunne no better then a two penny candle, this takes nothing from the excellency of the Sunne. 3. The Sunne is the Sunne when it hides its beames and rayes of light and heat; Christ was the Lord of glory, when he drew in all his majesty and caused the Rayes of glory and honour retire and hid themselves under all the shame, basenesse and disgrace that men could lay on him; a voluntary condiscension of Christ was all here.

3. A Curse.

The third Character engraven on Christs death, is the curse of God, in which consider

1. What a curse was on Christ dying.
2. How he was a curse, and the causes of it.

To curse in both languages, is to pray evill, to devote to destruction either in word or deed; now the curse that Christ was made; Was the Lords pronouncing him a curse: 2. The setting of him a part, as appointed for wrath and judgement.
3. The dishonor done to him, the nothinging or despising of Christ, was a part of his curse; now in the first of these three, we know, Deut. 21. 23. The Lord pronounceth him accursed that hangeth on a tree. Paul in Gal. 3. 10. 13. applies it to Christ; it was a Ceremoniall curse, I grant, Deut. 21. but had a special relation to Christ, who was under a reall and morall curse, for such a curse is upon the sinner for Idolatry, and the highest breaches of the morall Law, Deut. 27. as to set light by Father and Mother, to remove the neighbours land-mark, and by fraud or rapine, to take his Lands from him; such a curse was laid on Christ; an higher curse then to be hanged on a tree; to be hanged was a note of a temporall curse, but except the man dyed in sinne, no mark of the eternall displeasure of God, but as typicall and relative to Christ, for whose sake only this curse was put on the death of the Cross, it was in equivalency an eternall vengeance, and that wrath which all the Elect were for ever to suffer in hell; the Apostle faith, Gal. 3. 10, 11, 12, 13. Such a curse as is due to these that abide not in all that is written in the Law of God to doe it, was upon Christ; now this was a reall and morall curse; because first, due to the Gentiles who were not obliged to the Law of Ceremonies; and was, secondly, due to thousands that dyed not on the tree.

2. Christ was devoted and set apart, in the eternall counfell of God for suffering the punishment of sinne; when God first purposed (if there be order of first and second in the eternall decrees of God) the Lord devoted and set apart this Lamb, before the foundation of the world was laid, to bee a bloody sacrifice for sinne; He was separated from the flock to be killed, and for our sakes he devoted vowed and sanctified himself for that work; Christ was of all mankinde separated to be an atonement and an expiation for sinne; he was dieted for the race to runne, through death and hell, hee was fitted; to suffer, no man so furnished to undergoe the wrath of God, as hee.

3. As to be accursed comes under the third notion, to wit, to be dishonourd, so was Christ under a curse, Psal. 22. 7. no man, Esa. 53: 3. the last of men; the contempt and the refuse of men, Act. 4. 11. the stone rejected by you builders (faith Peter) i. e. i, e. is that Nothinged stone, not so much esteemed

What sort of curse was on Christ.

A morall not a Ceremoniall curse only on Christ.

The 70. rendereth the word ἀναθήματι in pihel antathemew to dishonor to count of no price, to misfortunegard.
Christ dying made a Curse.

... as an errand murtheter Barrabas; and this death of the Cross, now especially in the Christian world, is become most base; as the burial of an Asse, 1st. 22. was a sign of God's displeasure, so is hanging, Nations having not without God's providence, casten their consent together, that it should be the death of the poore and basest of men; so Peter, as it it had been only of mens chusing, Acts. 5. 30. The God of our Fathers raised up Jesus whom yee slew, and hanged on a tree; And Acts. 2. 23. whom by wicked hands ye have crucified and slain; hanging on a tree is more then flaying; to kill a man is all yee can doe, but to put him to a base death, that is cursed both of God and man, is farre worfe, its more then the worst; and that a King lineally descended of Kings and of the blood Royall, the Kingly Tribe of Iuda, the man on earth that only by birth, and law, had Title to the Crown of Iuda, should be put to so base a death, is the worst that wicked men and devils could doe.

I may add yet a fourth consideration, Gen. 3. 17. All the creatures are put under the curse of mans sinnes: Christ dyed such a death as took the creatures off the curse, and Col. 1. 20. Christ having made peace through the blood of his croffe reconciled all things to himself, whither they be things in earth, or things in heaven. 2. Now how Christ could be a curse is harder; there is a thing intrinsically and fundamentally cursed; and there is a thing extrinsically and effectively cursed; none, but he that sinneth, is intrinsically and fundamentally cursed; for in this regard its a personall evil. Christ was not intrinsically abominable, hateful and an execrable thing to God.

Object. But if Christ sufferd all that we was to suffer for our sinnes, then as God must in justice abhorre and hate with a hatred of abomination the sinner, and the sinner is such an one as God must let out his displeasure against him, so must God hate and abhorre his person; therefore God's displeasure not only persecuted Christ by way of punishment, that extrinsically he was cursed, but also the Lord in justice behoved to hate and abhorre the person of the Son of God with the hatred of abomination, that he intrinsically should be a curse, as well as the sinner, in whose person he stands.

Ans. Christ the surety behoved to suffer all and every punishment due to the Elect, either in the same kinde and
Christ dying made a Curse.

coyne, as death, or in the equivalency and in as good; for there were some punishments that may be well changed the one in the other: as death naturall, or by violence was changed in the death of the cross; we have no ground to think, if Christ had never come to die for us, that the death of all mankind must have been the death of the cross; so Gods hating and abominating the sinner must bee and was changed in Gods forsaking of Christ, when he complained, My God, my God, &c. in regard this was all as penall and sad to Christ, as the other, to wit, to be abominated and hated in our persons as cursed of God, not to say that it was not congruous to the condition of him who is the Son of the eternall God by nature, and by an unspeakable generation, to be in his person abominated and abhorted of God, as a man intrinsically cursed, as the sinner who sinneth in person is, and not to add also (which may be said) the kinde of punishment; this, not this is arbitrary to the Law-giver, now the Apostle saith not Christ was cursed, but Gal.3.1.c. ἐπεί οὐδεὶς ἀποκτήθη, he was made a curse for us, extrinsically a curse, as 2 Cor.5.21. God made him sinner for us, that is, what was penall in the curse and sinne, and whatever was congruous and futable to his holy person, that the Lord Jesu came under; sure as Christ took on him our nature, so he changed persons and names with us legally; he was made the sinner, and the sinner made the Sonne; there was reciprocation of imputation here. Christ was you legally and by law, and yee are Sonnes in him. The Law was a bloody bond and our names and soules were inked with the blood of the eternall curse; but blot out (faith Christ) my brethrens names out of the bloody bond, and writ in my name, for blood and the curse of God, and there was a white Gospel-bond drawn up and the Elects names therein. Then the two writes runne this in the new Covenant; Christ was made a curse and lyable to pay all our debts and law-penalties to the blood and death, and the poore sinner eternally blessed in Jesu Christ even to perfect imputed righteousness and everlasting life. Christ changed your bleeding even to the second death, and made it blessings for every more to new and everlasting life.

Vse 1. If Christ dyed such a violent and painful death; then death violent or natural is not much up or down.
Death naturall or violent, the indifferent accidents of death; but to die in Christ is all and some, and the right qualification of well dying.

(1) Sweet Jesus had it to his choice, hee would choose the lowest of deaths, to go to the grave in blood; Christ's winding-sheet was blooded; a good prince, a reformer of the house of God Josiah dyed in blood; Many of the worthieft that dyed in faith, dyed not in their beds, were (Heb. 11. 35. 36. 37.) tortured, had tryall of bonds and imprisonement, they were stoned, they were sawne asunder, were tempted, were flaine with the sword. The first witness in the Christian Church after the Lords ascension, Steven a man full of the holy Ghost and of faith, was stoned to death: Psal. 79. 2 The bodies of thy servants have they given to be meat to the foules of the heaven, the flesh of thy Saints to the beasts of the earth: Many thousand Martyrs have been burnt quick, extremly tormented with new devised most exquisite tormentes, as to be rosted on a brander, to be devoured with Lyons and wilde beasts.

2. Violence more or leffe is an accident of death, as it is the same hand folded in, or the fingers stretched out; violent death is but death on horse-back, and with wings, or a stroak with the fist, as the other death is a blow with the palmes of the hand; Naturall death is death going on foot, and creeping with a flower pace; violent death unites all its forces at once, and takes the Citty by storme, and comes with fower and blacker visage; Death naturall divides it selfe in many severall bits of deaths; old age being a long spun out death, and nature seemes to render the Citty more willingly, and death comes with a whiter and a milder visage; the one has a falter bite, and teeth of fleete and yron; the other has softer fingers, and takes asunder the boards of the clay-tabernacle more leisurely, softly, tenderly and with leffe din, as not willing that death should appeare death, but a sleep; the violent death is as when apples greene and raw are plucked off the tree, or when floweres in the budde, and young, are plucked up by the rootes; the other way of dying is, as when apples are ripened and are filled with well boyld summer-sap, and fall off the tree of their own accord in the eaters mouth: ord when flowers wither on the stalk: Some dying full of days have like banquetters, a surfeit of time, others are suddenly plucked away when they are greene; but which of the wayes you die, not to dye in the Lord is terrible; yee may know yee shall dye by the fields yee grow on, while ye live; a beleever on Christ, breaths in Christ, speaks.
speaks, walks, prays, believes, calleth, drinketh, fickens, dies in Christ; Christ is the sole he is planted in, hee groweth on the banks of the paradise of God; when hee falleth, hee cannot fall wrong; some are trees growing on the banks of the river of fire and brimstone; when God hews downe the tree, and death falls them, the tree can fall no otherwise then in hell; O how sweet to be in Christ, and to grow as a tree planted on the banks of the river of life, when such dye they fall in Christ's lap and in his bosome; be the death violent or naturall! its all one whether a strong gale and a rough stormie shoar the child of God on the new Jerusalem's dry land, or if a small calme blast even with rowing of oars bring the passenger to heaven, if once he be in that goodly land.

2. To dye in faith, (the righteous has hope in his death) is the essential qualification to be most regarded, that is the all and sum of well dying; make sure work of heaven, and let the way or manner, violent or natural, be as God will, its amongst the indifferents of death; Saints have dyed either way; to dye in Christ, in the hope of the resurrection is the fair and good death: to die in sinne, Ioh. 8. 21. that is the ill death, and the black death.

3. To dye ripened for eternity is all and some, its said of some, they dyed full of dayes.

Obj. How is a man full and ripe for death?

Ans. In these respects, 1. When the man is mortified to time, and is satisfied with dayes, he desires no more life, he lies at the water side, near by death, waiting for winde and tide, like a passenger who would fain be over the water; so dying Iacob in the midst of his testament, Gen. 49. 18. Lord I have waited for thy salvation, Lord, when shall I have fair passage? Job faith, chap. 14. 14. All the time I am on the sentinell, or the time of my warfare, I will wait till my last change come. So Paul faith, Phil. 1. 23. having a desire to be dissolved, and to be with Christ, which is farre better, the man desires not to stay here any longer.

2. He would goe to Sea, when all his land-busines is ended, the Courts are closed, and if the Sunne bee low and near his setting, loe the way ends with the day, see the lodging hard at hand, 2 Tim. 4. 7. I have finished my course, I have kept the faith, 8. henceforth is laid up for mee a crowne of righteousness; Cccc 2
Our errours and mis-judging touching the Cross.

Sweet Jesus ere he dyed, said *It is finished, all is done,* hee is on the scaffold, and nods on his executioner Death, friend, come doe your office, I pray you see your task be ended.

3. The man feeth the crowne, hee is come to the stone wall or the hedge of Paradise, and seeth the apples of life hanging on the tree, and hears the musick of heaven: *Steven Acts 7.50. I saw heaven opened.*

4. He goes not away pulled by the hair, but willingly, gladly, *Heb. 11. 8. 15. They desire a better country,* *Job 5. 26. Like a shocK of corne in his season;* it would bee the losse of the corne to bee longer out of the barne; death shall not come while it be welcome, *Job 7. 3.* As the hired servant panteth for the shaddow, so hee for death. All these four were in Jesus Christ.

Vfe 2.

Had Christ so much pain in his death, that his death and the crosse were all one, so as hee had five deaths on him at once, foure on his body, death on every hand, death on every foot, and a death on his soule, ten thousand millions of pounds weightier and fadder? then let us correct all our errours, and mis-judgings touching the crosse.

Errour 1. We love to go to Paradise through a Paradise of roses, and a land-way to heaven, and a dry fair white death; wee would have Christ and the crosse changed, which faith who ever would follow Christ let him take up his crosse and daily and follow him, *Luke 9. 23.*

2. We forget that heaven is fenced with a huge great wood of thornes, we must croud through, though our skinne be scratched even to blood and death; *life eternall is like a faire pleasant, rich and glorious Citie in the midst of a waste wildernesse,* and there lies round about this City, at all the corners of it, a Wood of Briars and Thorns, Scorpions and Serpents and Lyons abounding in it, and the Wood is ten thousand miles of bounds on all hands, of a journey of three score years at some parts, there no high road-way in the Wood, no back entry about; wise Prophets seek a way about the crosse; God has given wings to none to flie over the wood; or its like a fair Kings Pallassce in an Island of the Sea; its a most pleasant Isle for all kinde of delights, but there is no way to it by dry land. Would yee have valley ground, Summer meadows, fields and gardens of flowers and roses all your way?
Our Errors and mis-judging touching the Cross.

and how is it that the Lord will not give peace to his Church? nay, but there is not a way to heaven on this side of the crose, or on that side of the crose, but directly, straight through we must goe; when the Apostles went through the Churches confirming the brethren, Act. 14. 22. they preached that the crose was Gospel; and εἰς τὴν ἐνέσχον τῆς ἱερᾶς, through the midst of affliction, or under flailing and threshing we must goe, there is not a way about to shift the crose, but we must enter into the Kingdom of God, this very way and no other.

3. The blood was not dried off Christ's hands and feet, and his winding sheet, till he was in the flower of the higher Palace of his Fathers Kingdom and within the walls, and so his Church must not think hard of it, if she goe not a dry death to heaven.

Error 2. We tacitely condemn the wisdom of God in our murmuring under the crose; cannot Christ lead his people to heaven a better way, then through the swords, speares and teeth of malignants, and must new Armies of Irish murthers land on us againe? these would bee considered: 1. Paul encouraging the Thessalonians, saith, 2 Thess. 3.3. no man should be moved by these afflications; why, for your selves know we are appointed thereunto from eternity, the wise Lord did brew a cup of bloody sufferings for his Church, and did mould and shape every Saints crose in length and breadth for him; our afflications are not of yesterdays date and standing; before the Lord set up the world, as it now is, he had all the wheels, pinnes, wedges, works and every material by him, in his eternall minde; all your teares, your blood, all the ounces and pounds of gall and worm-wood yee now drink, they were an eternall design and plot of Gods wise decree before the world was, they were the lot God did appoint for your back, they are no sourer, no heavier this day, then they were in the Lords purpose before time; your grave, O Saints, is no deeper then of old the Lord digged it, your wound no nearer the bone then mercy made it; your death is no blacker, no more thorny and devouring then Christs soft hands framed it; ere God gave you flesh and skinne and heat in your blood, Christs doome and the Churches doome of the black crose was writ-
ten in Heaven: So Christ smiles and drinks with this word, 
Ioh. 18. 11. shall I not drink the cup that my Father hath given me?  
2. Rom. 8. Predestination is the first act of free grace, and ver. 29. in that act a communion with Christ in his cross is passed, this we consider not: will ye not think good to see your shoulders and bones under the same burden that was on Christ's back? we fear the cross lest at our heels and behind our back, then when its in our bosom; the Lord Jesus speaks of his suffering often afore-hand, and its wisdom to make it leste, by antidated patience & submission, before we suffer; it were good, would we give our thoughts and leade some words to death, as Christ here doth ere it come: Opinion which is the pencill that draws the face, arms and legs of death and sufferings, might honey our gall; if a Martyr judge a Prison a Pallace, and his Iron chains golden bracelets, sure his bonds are as good as liberty; if a Saint count death Christ's master, wher to make way to him for heaven, then death cannot be a Mill to grind the mans life to powder; if faith can oyl and sugar our worm-wood; and if Christ come with the cross, it has no strength; the believer has two skinnes on his face against the spittings of florme and haile-stones; Christ can make a Saint sing in hell, as impatient unbelief could cause a man sigh and weep in heaven. 3. We forget that the Church is the Vine-yard of the Lord of hosts, and that the owner of the Farm must hire Satan and wicked men to be his Vine-dressers and his Reapers; but the crop is the Lord's, not theirs, they are plowers; but they neither know the soyl, nor the husband-man, Psal. 129. 2. 

Error 3. When we see we must suffer, we tacitly are offended that Christ will not give us the first vote in our own jury, and that he would not seek our own advise in this kind of cross, not this; except to one man, David, God never referred the choise of a cross, but then grace made the choyle; sure Scotland would have chosen famine or the Pestilence, rather then the sword of a barbarous, unnatural enemy; but it must not bee referred to the wisdome of the sick, what should be his physic; we often lay any crosse but this; especially if there be any letter of reproach on the cross, a shamefull death, or distraction of mind; but the Lord seeth nothing out of heaven, or hell so good for you as that; that, and no other. 2. We would have
have the pound weights of affliction weighted in our balance: oh this is too heavy, hence *Davids*, and *Job* over-complaining. Oh *my calamity is heavier than the sand of the Sea, Job 6.3*, and am I a Sea or a Whale, that thou settest a watch over me? *chap.7.12*. Should God deal with a man as with a fish, or a beast? 3. Wee desire to be *creators* of such and such circumstances of our own griefe: So wee *forme* often at the circumstances, as at the very poison of the crosse, as if God had through forgetfulness, and a slip of wisdom, left that circumstance out of his decree, as the Painter that draws the whole body exactly, but forgetteth to draw one of the five fingers, and in the mean while, that circumstance which we wrestle most against in our thoughts, was specially intended of God: how often doth this fire our thoughts and burn them up with fretting? *Had I done this, I might have eschewed this heaviest and saddest calamity*: Had I gone to Sea when the winde and Sailers called me, but the fourth part of an houre sooner, I had not been in dry land, where I am now butchered to death; so had I but spoken a word, I might have saved all this losse and labour; had not this *man* come in with an ill counsell and one unhappy word, many hundreth thousands had not been killed in battell; and *Martha, Job.11.21.* is upon this distemper, for she faith to Iesus, *Lord, if thou hadst been here, my brother had not dyed*: She would say, it was an ill hap, Christ was unluckily in another place when *my brother dyed*; but the wise decree of God had carved these circumstances so; that Christ's absence was especially decreed in that affliction, *ver.15.* *Iesus said plainly, Lazarus is dead, and I am glad for your sakes, that I was not there, (to the intent that ye may believe,)* &c. Look up in the affliction to the saddest and blackest circumstances in the crosse, infinite wicdome was not sleeping, but from eternity with understanding and counsell; the Lord decreed and framed that saddest circumstance, even that *Schemes a subjeckt shold curse David his Prince*; and that he should charge him with blood against *Saul* of which he was most free, and at that time, and no other time, when he was flying, for his life from his Son *Absalom*; but all these sad circumstances, were moulded and framed on the wheels of the decree of him who devieth all, shapes our woes, according to the counsell of his will. *We would have our Lord to remove*
remove the gall, the worm-wood, and the fire-edge out of our cross, and we lust for some more honey and sugar of consolation to be mixed with it; it were good if we could by grace, desire three ills to be removed from our cross: 1. That of its nature, it be not sinfull; such as hardness of heart; we may in our election and choyce, pray that it be not both a sinfull plague of God on the soule and a judgement to us: 2. We may pray that the affliction may be circumstanced, and honeyed with the consolations of Christ, and with faith and patience, and a spiritual use of the affliction: 3. We may pray, it may not be a burthen above our back, and such as we are not able to bear; and this we may as lawfully chuse and pray, as say, 

Lord lead us not into temptation.

Use 3. Was there shame and reproach on Christ's cross? See on all the glory of the world; let us not think, too much of this piece, airy, windy, vaine opinion of mensesteele and the applause; its but a shore living, hungry Hosanna, when your name is carried through a spot or bit of this clay-stage, for a day or two, they'll wonder at you but nine nights. Christ's fame spread abroad through all the countrey, and now he is shamed and reproached man; now the whole people cry out away with him, away with him, crucifie him; the ground of mans glory is his goodlinesse or gracionnesse, his 1 Sam, all his endowments and brave parts, and all this glory, Esa. 40. 6. is as the flower of the field, his glory has a moneth, and lives the poore twelfth part of a year, and Herod is gone to the worms, and his filks rotten and gone, and Shebna is tossed like a ball in a large place, and must hear this, Esa. 22. 18. Thou shalt die (in a strange land) and there the chariots of thy glory shall be the shame of thy Lords house: its an earthly thing, Phil. 3. 19. Whose glory is their shame, who minde earthly things, Hos. 4. 7. I'll change their glory into shame; and when Epharim glories in children, God sews wings to that glory, and it flies away, Hos. 9. 11. As for Ephraim, their glory shall flee away as a bird. The tenne Tribes boasted of their strength and multitude; but the Lord faith, Esa. 17. 4. The glory of Jacob shall be made thin: 2. God in a speciall manner sets himself in person against this glory; Esa. 22. 9. The Lord of Hoasts has purposed to slaine the pride of all glory, and to bring into contempt all the honourable of the earth, Esa. 10. 12. I'll punish the glory of
of the high, looks of the King of Assyria; Habac. 2. 16. The Lord lays a right curse on Chaldees glory; the cup of the Lords right hand shall be turned into thee, and shamesfull spewing shall be on thy glory: 3. Its the sweet fruit of Christs death and abasement, that we learn to lay down our credit under the Lords feet, Phil. 2. Let the same minde be in you, that was in Christ Jesus: O that must be a high and aspiring mind, for he was the high and lofty one; in, he teaches all his to be abased, ver. 6. who being in the form of God, thought it no robbery to be equal with God, ver. 7. but he emptied himselfe; he was full of majesty and glory, but he made himselfe of no reputation, & an empty thing, and took upon him the form of servant, and was made in the likeness of mans — and humbled himself: all let never man go with high fancies, nor count much of worlds glory, after Jesus Christ; ab out reputation & name, as tender to us as paper, as our skin; a scratch in it, or a rub is a provocation cannot be expiated; as if we minded, in the airy cloud of mens fame, to fly up to heaven, and frothy fame were as good to lay hold on Christ as fervent faith; breach of our privileges of State is more now then blasphemy against God.

Vif. 4. Now if Christ was made a curse for us, that we might be delivered from the curse, we are comforted in Christs being made a curse for us in regard of,

1. Extreme love.
2. Perfection of blessedness.

For this act of love; we are assured he that will be made the curse of God for us, will be any thing; four great steps of love were here, every one of them greater than another:

1. To be a man.
2. To be a dying man.
3. To be as a sinning man.
4. To be a cursed man.

Consider these foure as they grow out of the root of love; A Spirit infinite, and holy is a happy thing; the Sonne of God being God, is a Spirit, and so in another condition then man, he was above bones and clay, and the motion of hot fary going in and out at the nostrils; its a sort of cumber to carry about a piece of dust of more then a hundreth and fifty bits of clay organs, five senses, two hands, two legsges, head, tongue, lips, throat, shoulders, breast, back, so many fingers, toes, lithes, D d d d.
The use of Christ's being made a curse for us.

The joints, veins, muscles, then belly, stomach, heart, liver, bowels, and a number of cumbersome vessels, let them be a hundredth and fifty fragments of warm, red and bloody clay, they require more then a hundredth and fifty servants of clay, of meat, raiment, medicine, to serve them, and the more needy a creature is, the more miserable; a Spirit is above all these, and needs not senses, nor servants to serve the senses and life; O but Christ was happy from eternity, and consider what a low lowe of love was this, the Word made flesh? God manifested in the flesh, is the greatest mystery of love in the world: here God an infinite Spirit made man, has need of two eyes of clay, two ears, two legs, two hands, he must come under the necessities of all these hundredth and fifty organs; can ye tell what secrets of love are here? God looks out at two clay windows, the two eyes of a Man; God walks with the two clay legs of a man, He dwelt amongst us (faith Iob. 1. 14) he pitched his clay tent with us, full of grace and glory; grace and glory dwelling in clay is one of the deep wonders of the World.

But 2. We would accept to be men; but if it were referred to our choice, we must die in paine and be tumbled in a cold hole of clay in the earth and see the Sunne no more it may be, we would take it to our advisement, ere we chused life: Christ knew on such terms, if he should be made a creature of clay, and if the high and lofty God should be cloathed with such ragges, a coat of clay, so farre below his beauty, he must die; yet he would bee a man a dying man; and we know what sad and sour accidents were in his death.

But 3. Yee will kill an honest hearted and ingenuous innocent man, ere yee move him to take with a fault, when he has done no fault: Iob was called an hypocrite by his friends, but he would never take with it, bee would maintaine his own righteousness, till hee dyed; the Martyrs, ere they would take sinne on them by acting it, and deny Iesus Christ, they would rather chuse the gallous, torture, the teeth of Lions, burning quick or any thing; but Christ Iesus takes it patiently to stand as the thiefs, the bloody man, the sally man, and as all the wicked men of the world; he could not act fin; but he said, Father, make me the sinner; I never stole, but let my face be blacked with theft, I never shed innocent blood, but
The use of Christ's being made a curse for us.

let the Staine, and blot off the murtherer be upon me; I never lied, but let me be as a lyar and fland so before justice; and God made him sin; 2 Cor. 5. 21. when a man willingly goeth to prison for a broken man, its a reall acknowledgement that he takes on him the broken mans debts: Its as good as if he had said, crave me for him; a morall blot to be put on an honest, holy, harmlesse man, is a high measure of selfe-denyall and love; Christ said, here am I, crave me Lord.

But this is nothing, Christ was a man: 2. A dying man: 3. Made as a sinner, and as a wicked and unhonest man; but God blessed him, he was made a blessing of God, and that is comfort enough; No, it was not so, God made him a curse, an execrable thing, all the broad curses written in the book of the Law came on him; see Christ made clay, dying clay, as sinning clay, cursed clay; what would yee have more; Christ is as if his Father abhorréd him, and would not once give him on cast of his eye.

2. All perfection of blessedness comes to us by this that Christ was made a curse for us, Gal. 3. 14. That the blessing of Abraham might come on the Gentiles, through Jesus Christ: that we might receive the promise of the Spirit, through faith: This is the true freedome from the Law, to be freed from the curse thereof, in believing Christ was made a curse for you, according to that Rom. 6. 14. For sinne shall not have dominion over you, for yee are not under the Law, but under grace, which doctrine is cleare, Rom. 7. where expressly we are told to bee freed from the dominion of the Law, as the wife is freed from the Law of subjection to her husband, if the husband be dead, which is a comparison, and holdeth not in all, but only in so farre as the two husbands, the Law and Christ, stand in opposition the one to the other; now the opposition is that the Law has dominion to justify the legall observers of it, and guide the wife to life eternall; but the conditions are hard, and now because of the flesh impossible; Christ againe, the better husband, leadeth his Bride to heaven in sweeter terms, by believing in him that justifieth the ungodly, who has satisfied for our breach of the Law.

2. The Law hath dominion over the wife that is in subjection to it, to condem her, if she break to this spirituall husband, in thought, word, or deed; but the two husbands both agree 

That a happy Spirit take on him to bee a sinner accursed of God, is farre more.
in this, that both command holy walking; as the Apostle excellently sheweth, 1 Cor. 9. 20. to them that are under the Law, I am as under the Law, that I might gain them that are under Law, ver. 21. to them that are without Law, as without Law (being not without Law to God, but under the Law to Christ,) that I might gain them that are without Law. Hence, we teach that the believer married to the second and better husband Christ, is not freed from the rule and directing power of the Law to lead us in the ways of sanctification and holiness, but we are freed from the dominion of the Law that it cannot justify us, nor condemn us, because in Christ we are justified by his imputed righteousness laid hold on by faith, and saved freely in him by his blood, hence give me leave to vindicate our doctrine in this, from the wicked aspersions cast on it, by Antinomians especially by Mr. Towne.

Mr. Towne's assertion of grace against Doctor Taylor, Pag. 3.

When it is said, we are not under the Law, but under grace, Rom. 6. by the word (Law) I understand the moral Law, or decalogue, with all its authority, dominion, offices and effects; and by grace is understood the Gospel of Christ; if ye were (faith he) under the power and teaching of the Law, its true, sin would, then lord it over you, in that the Law is the strength of sinne, 1 Cor. 15. But ye are translated unto another Kingdom, where the enemy yee so feare, is spoield of all his armor, and power whereon it dependeth; and your King you now live under, doth freely communicate abundant and effectual grace of justification and sanctification, so to fortifie you, that yee shall be more then Conquerours; therefore feare not, only be strong in the faith thereof.

Answ. 1. Not to minde Mr. Town that else-where he meaneth by the Law, that we are not under, not the Morall Law only, but the Ceremoniall also; if we be freed from all authority of the Law, then hath the sixth command no authority from God to teach that murthering of our brother is a sinne, that Idolatry is contrary to the second command; then all acts of holiness and worship performed by the believer, must be wil-service and wil-worship; for if the Law do not teach and direct us, what is holy walking; what sinne, the Gospel
by the Antinomian way, doth not teach any such thing in the letter; then its all unwritten wil-walking, that a believer doth; this is licence, not holiness we are called unto.

2. Then is it not the Lawes office to reveal sinne to us? Paul faith contrary, Rom. 3. 20. for by the Law is the knowledge of sinne, Rom. 7. 7. I had not known lust, except the Law had said, thou shalt not covet; free a believer from all the offices of the Law; Then the believer when he lies and whores, and murthers, is not obliged, to know or open his eyes, and see from the light of the Law that these be sins; for Mr Town looseth him from all the offices of the Law: Paul mistjudged himself, when in his believing condition, he faith, Rom. 7. 14. 15. for we know that the Law is spiritually, but I am carnall sold under sinne.

3. From the Lawes teaching of believers, to inferre that the Law lordeth it over a believer, is a great fallacy.

4. If the enemy sinne be spoyled of all power, even of indwelling and lufting against the Spirit, then the believer cannot faile against a Law; then he may say, he has no sin, which John faith is a lie.

5. If Christ communicate abundant effectual grace of sanctification, then is sanctification perfect; but the Scripture faith the contrary, in many things we offend all; and we are not perfect in this life, nor are we more then Conquerours in every act of sanctification, nor is that Pauls meaning, Rom. 8. that we are never foiled, and that lusts in some particular acts have not the better of us too often, but that finally in the strength of Christ, the Saints are so farre forth more then Conquerors, that nothing can work the Apostacy and separation of the Saints from the love God in Christ.

Mr Townes assertion of Grace, Pag. 45.

Mark three grounds of mistakes: 1. That justification and sanctification are separable, if not in the person, yet in regard of time and word of Ministration, as if the Gospel revealed justification; the Law were now become an effectual instrument of sanctification: 2. That to ease men of the Laws yoke, is to suffer them to range after the course of the world, and their own fleshly lusts, not considering that the righteousness of faith unites them to Christ their Lord, head and Governour.
that they may be led by his free Spirit, and swayed by the Scepter of his Kingdom: 3. That all zealous and strict conformity to the Law of works, though but in the letter, is right sanctification.

**Answer.** Not any of these are owned by Protestant Divines; they are Mr Townes forged calumnies; to the first, I cannot see that sanctification is any thing at all by Antinomian grounds but mere justification, and that he is an Antinomian faint that believeth Christ satisfied, and performed the Law for him, but no letter of Law or Gospel layeth any obligation on him to walk in holiness. But the Gospel only revealeth engraffing of the branch, in Christ the Vine-tree and Rock of life, and the bringing forth fruits, by the faith of Christ to be the only true sanctification; but if the apples be not of the right seed, & conforme to the directing rule of all righteousness the Law of God, they are but wilde grapes, we never made the Law the effectual instrument of sanctification; a help it is, being preached with the Gospel; but neither is the Gospel of it selfe the effectual instrument of sanctification, except the spirit of grace accompany it, nor the law itself.

2. The second is a calumny also; But we would desire to know how Antinomians can free themselves of it, for the righteousness of faith doth not so unite believers to Christ, as to their Governour, so as Christ governeth them by the Spirit and the Word, for the letter of the whole Word both Law and Gospel (say (a) they) holdeth forth nothing but a covenant of works, to search the Scripture (b) either Law or Gospel, is not a sure way of searching and finding of Christ; and Mr Towne passeth in silence all guidance of the Saints, by commandements of either Law or Gospel, and tells us of a leading by a free Spirit only. So that by Antinomians, we are no more under the Gospel as a directing and commanding rule, then we are under the Law; what hindereth then but Antinomian justification bids us live as we list; we think the Gospel commandeth every duty, and forbidden every sin as the Law doth, under damnation; what is sinne to the one, is to the other. But the Gospel forbiddeth nothing to a justified believer under the paine of damnation, more then to Jesus Christ: 2. A dead letter forbiddeth no sinne, commandeth no duty; but the Gospel of it selfe without the Spirit, is a dead letter, as well
as the Law; the major is the Antinomian doctrine, the assumption is undeniable.

3. Pharisaical conformity to the Law we disclaim, but if any could be strictly and perfectly conforme to the Law of works, as Christ was, we should think such a man perfectly sanctified; but, through the weakness of the flesh, that is impossible; I know not what Mr Towne means by a conformity to the Law though but in the Letter; if he means that the literal meaning and sense of the Law requireth no spiritual, inward, and compleatly perfect obedience; he is no good Doctor of the Law; and if it be not such an obedience, it is not zealous and strict obedience; but its ordinary to Antinomians now to term those whom the Prelaticall party of late called Puritans and strict Precifians, because they strive to walk closely with God, Pharises, and out-side Professors, who think to be justified and saved by their own righteousness, so farre are they at odds with sanctification; if by conformity to the Law in the Letter. Mr Towne means external obedience without faith in Jesus Christ, or union with him; he knows Protestant Divines acknowledge no found sanctification, but that which is the natural issue and fruit of justification, and flowes from faith which purifieth the heart; and such strict conformity to the Law as floweth from saving faith, we hold to be true sanctification, though all enemies so holy walking cry out against it, such as mockers of all religion, the Prelaticall and Antinomian party who mock strict walking, and long prayer, and humble confession of sinnes, and smiting of conscience for sinne.

Antinomians blame close walking with God as Pharisaical Puritanisme, as it relates did of old.

The law alone worketh not sanctification, nor did we ever teach it.

Towne, Page 5.

Blinde and sinister suspition, and carelesse fear inclined Doctor Taylor to this exposition, to say our Apostle lootheth no Christian from obedience and rule of the Law, but he dares not trust a believer to walk without his keeper, as if he judged no otherwise of him then of a Malefactor of New-gate, who would runne away, rob, kill, and play his former Pranks, if the jaylor, or his man be not with him, when he is abroad.

Answ. There is a twofold keeping in of sinners, one meerely legall, such as that of wicked men, Psal. 32 9. Who are like the horse or mule and have no understanding, whose mouth must be held in with bie and bridle, least they come neare unto How the law restraines men from sin.
Men naturally are not awed by the Law.

you; The Law hath not power over wicked men ever with terrors of hell and the curse of God, because often they be given up to a hard heart, and what cared Pharaoh, who was under the Law, for this keeper? and to a reprobate minde, and to any that commit sin with greedinesse, having the conscience burnt with a hot Iron, and being pasado feeling, Rom. 7. 28. 29. Ephes. 4. 17, 18, 19. 1 Tim. 4.: The Law is no keeper; they care no more for Mr Towne goale, that a Lyon doth for the crying of a shepheard, he will not abase himselfe for it: all the restraint that Law layes on a naturall man, is when the conscience is wakened, or some great plague is on Pharaoh, then he dare not keep the people captive; but Antinomians have a good opinion of slaves of Satan, who judge them to be civill and externally honest Devils, and make lims of hell of a good sweet calme nature, who stand naturally in awe of Gods Law, but Rom. 3. 9, 10, 11. among the whole Tribe and race of mankinde, Iewes and Gentiles see what they care for the Antinomian Goaler, the law, they believe not one word of the Law faith, ver. 11. there is none that understandeth, there is none that seeketh God, ver. 12. They are all gone out of the way (where is the keeper, now and his sword, and speare?) they are altogether become unprofitable, there is none that doth good, no not one, ver. 13. their throat is an open grave, with their tongues they have used deceit, the poison of Asps is under their lips, &c. The law layeth not naturally a bridle on the outer man; but observe that the conscience be restrained and awed by the Law, and under any naturall remorse for sinne committed or to bee committed, is a sinfull bondage that Christ must deliver us from. 1. Then stupefacon and deadnesse of conscience not to care for the law of God, more then a prisoner who has broken goale, and now is in hedges and high-wyes robbing and murthering, cares for his old keeper, is to Antinomians mortification, and a crucifying of old Adam. 2. So Jobs not daring to lift his arme against the fatherlesse, chap. 31. must be the power of old Adam in him; Davids bones broken for his adultery and murther, must be the power of old lusts in him. 3. Then the lesse tenderness of conscience and feare for sinne as sinne, the more mortification of lust. 4. Grace as grace stupiseth and deadeth conscience, so Antinomians must teach.
are more afraid to doe ill, for the Axe and the Gibbet of the Magistrate, then for any feare of Hell or Iudgement of the Law of God. Towne cannot speake of this keeper; there is a second restraint that the Law mixt with the love of Christ layeth on the godly and believer: and he has need of this keeper; so Joseph faith, Gen. 42. 18. this doe and love for I feare God: There was a keeper over Job, that he durst not lift up his hand against the Fatherlesse, cap. 31. why, ver. 23. For destruction from God was a terror to me, and by reason of his highnesse I could not endure: and this keeper in the conscience, smites Davids heart, when he renteth but the lap of Sauls garment, and keeps him that hee dare not kill him; this was not legall bondage; for Christ commandeth (Math. 10. 28. 29. Luk. 12. 5.) us to feare him that can cast both soule and body in Hell, rather ere we deny him before men who can but kill the body, & 1 Pet. 2. 17. Col. 3. 22. Act. 9. 31. Act. 13. 16. it is commanded to us: I grant the object of this feare is not so much Hell, as the offending of God, but it is commanded in the Law of God; but Mr Town will have the believer so free, so perfect, as the Law needeth not to teach and direct him in one step, he doth all without a keeper or one letter of a command, by the free impulsion of a Spirit separated from Scripture; that is right down, a believer is neither under Law nor Gospel; but a Spirit separated from the Gospel and all letter of it, and from the Law, guides him.

Towne, Page 5. 6.

But I muse why you omit to shew what it is to be under grace, which is the member opposite to being under the Law. Paul treateth of sanctification, and yet makest this contrariety of being under the Law, and under grace, the Law must be taken comprehensively, with all his offices and authority, and that the reason is firme that sinne shall not have dominion over him who liveth under the grace of the Gospel, because it hath a sanctifying virtue and power in it to subdue sinne.

Answ. Dr Taylor did not omit to expound what it is to be under grace, if you had not omitted to read his words, he is cleare to any unpartial Reader; but let your exposition stand; sin shall have no dominion over you, for yee are not under the Law, as teaching, directing regulating believers in the way of righteousness, but under grace; that is, under the Gospel which giveth...
How believers are freed from the Law.

power to subdue sinne, without any ruling, teaching or directing power of the Law: but what is the power of subduing sinne to Antinomious, I pray you? not sanctification, as in words they say, but justification, that is a power to believe Christ by doing and suffering has fulfilled and obeyed the Law for you, but yee are under no command to walk according to the rule of righteousness in the Law; so that to be under the Law is just contrary to personall and reall sanctification and walking in love and in Evangelick duties, even as to be under the Law; and to be under grace, are opposed by the Apostle; then as we are obliged, not to be under the Law, but under grace, so are we obliged to no personall sanctification or holy walking, but to objective and imputative sanctification only, that is, only to believe in Christ as made our righteousness and sanctification; now as we are not obliged to bee inherently righteous, so are we not obliged to be inherently and personallly sanctified and holy, for that is to be under the Law, as the rule of righteousness; now we are freed from the Law as our rule of righteousness and from the Law with all its offices and authority, faith Mr Towne; and to remaine under the Law as a rule of rightenesse and to walk holyly as being obliged, from the conscience of any command either of Law or Gospel, is legall bondage from which Christ has set us free; as to be circumcised is a part of the Law-yoke so they teach; then to be inherently holy is unlawfull to Antinomious.

Mr Towne, Pag. 6.

Yet I wish that I be not mistaken, for I never deny the Law to be an eternall and inviolable rule of righteousness: But yet affirm that it is the grace of the Gospel which effectually and truly conformeth us therunto.

Answ. 1. I wish Mr Towne doe mistake, for hee that teacheth that believers are freed from the Law, as a rule teaching, directing, and from the Law with all its offices and authority; he denyeth the Law to believers to be an eternall and inviolable rule of righteousness, or then he must speak contradictions, to wit, that the believer is not under the Law as a rule of righteousness, for so (faith Towne) he should not be under grace, which is contrary to the Apostle, Rom. 6.14. and yet he is under the Law as an eternall and inviolable rule of righteousness; for I ask to whom is the Law an eternall and inviolable rule
How believers are freed from the Law.

rule of justice? to the believer, or no? If to the believer, then he must be under it; but Antinomians say, that is Pharisaical and Popish; that is to put Christ's free man (faith Twoe) under his old keeper the Law, as if he were a malefactor; if the Law be no eternall and inviolable rule of righteousness, why doth Mr. Towne say so?

2. That rule to the which the grace of the Gospel doth conforme us, that rule we must be under; but Mr. Towne saith The grace of the Gospel truly conformeth us to the eternall and inviolable rule of righteousness, Ergo, &c.

3. An inviolable rule of justice cannot be violated and contravened by thefeto whom it is a rule without sinne, else its not an inviolable rule; then if believers cannot violate the Law, and murther, and commit adultery, but they must sinne, by violating the rule, then as believers are obliged not to murther, not to commit adultery, so must they be under the inviolable rule of righteousness, contrary to which Antinomians teach. All that Mr. Towne can say against us in this argument is a calumny, that we make the Law, not the Gospel to give power to subdue sinne; but the truth is neither Law nor Gospel giveth grace, but the God of grace hath promised in the Gospel grace and a new heart and a new spirit to the Elect, and grace goeth not along with the Gospel, as a favour of equall extension with the preached Gospel, but millions heare the Gospel who remaine voide of grace, and have no right to any promise or grace; the Law leaveth not off to be the rule of righteousness, though it cannot effectually make its disciples holy and conforme to the rule, no more then the Gospel should not be the Law and rule of faith, because without the influence of the Spirit of grace it can make no Disciples conforme to Jesus Christ and his image; for many Elect for a long time, heare the Gospel and have no grace to obey, while the time of conversion come, and many are more blinded and hardned that the Gospel is preached to them, and it were better they had never heard nor known the way of truth. Towne pag. 6, 7.

Rom. 7.6. The meaning is, through faith is bred assured confidence, lively hope, pure love toward God, invocation of his name, without all wavering or doubting or questionning his good-will, audience and acceptance, which could never be attained by all the

The Law leaveth not of to be a rule of righteousness, because it giveth not grace to obey, for then the Gospel should be on rule of faith because it giveth no grace to believe to all that hatch it.
How beleevers are freed from the Law.

zeal and conscience towards God according to the Law of works, and the knowledge of the glory of God, is given according to a covenant of meere grace, without addition or mixture of works and the opposition is plaine to be not so much betweene the grosse hypocrite (who is only brought to outward subjection, and correspondence to the Law) as betweene him that in good earnest and in downe uprightnesse of heart, giveth over himself wholly to the Law of God, Rom. 10. 2. (as the wife to the husband and guid of her youth) to be ordered in all things inwardly and outwardly after the minde of God therein, according to his legal conscience, which is never pacified with works, and the man who knoweth and worshippeth God alone according to the Gospel of Grace.

Answ. This is a close perverting of the word of truth.

1. The Antinomian faith may here be smelled, that by faith is bred assured confidence, without all wavering, feare or doubting, &c. Then whoever once doubt or waver, are yet under the Law of works; a doctrine of dispaire to broken reeds, who are not under the Law, but married to a new husband Christ, and yet cry, Lord, I beleue, help my unbelief; Why feare yee, O yee of little faith, is there not doubting here and a broken faith which Christ softly bindeth up?

2. The Covenant of Grace and Gospel commandeth faith, and also good works as witnesses of our faith; but Towne will have good works in any notion of an evangelick command to stand at defiance with a covenant of meere grace: when Grace is the fountaine and cause of our walking in Christ, 2 Cor. 1. 10. by the grace of God, wee had our conversation in the world, in simplicitie and godly sincerity, 1 Cor. 15. 10. I laboured more abundantly then they all, yet not I, but the grace of God, that is in meee. Its true, Holy walking by the grace of God, and Christ's righteousness in justification, is a wicked mixture, which we detest.

3. The opposition, Rom. 7. is betweene any unconverted man under the Law, be he hypocrite, or a civill devill, or be he any other man on the one part, and a beleever married to Christ, and dead to the Law on the other; for that which is common not to grosse hypocrites only, but to all natural men out of Christ, is ascribed to the man that is under the Law, by the Apostle, as 1. He is under the Lawes dominion and condemnation, vers. 1. 2. The Law has power over him, as
the living husband over the wife, ver. 2. 3. The poor man cannot look to Jesus to another lover and husband, the Law as a hard husband leads him, and cries, obey perfectly, or be eternally damned. (3) He is a man in the flesh, in whose members concupiscence and lust rageth, as a young vigorous mother bringeth forth children, lusts of the flesh to death, as married to hell and the second death, ver. 5. (4) He serves God according to the oldness of the letter, that is carnally, hypocritically, like an out-side of a rotten Pharisee, and not according to the newness of the Spirit, that is in a Spirituall manner.

Yet Mr. Towne extolls him, as one that in good earnest and downe-rightnesse of heart yeeldeth and giveth over himselfe to the Law of God, (as the wife to the husband) to be instructed and ordered in all things inwardly and outwardly after the minde of God; but no unconverted man can bee faine so to doe, except Antinomians be grosse Pelagians; But I think Antinomians, with Mr. Crispe think the person under the Law in all this chapter to bee the beleever personating or acting the person of a scrupulous beleever under a temptation of doubting; but cleare it is, Paul speaks of a man under the Law, in the flesh, and in opposition to him, of one under grace, of one married to the Law, and of one married to Christ; in the first part of the chapter, of one in the flesh, and so unrenewed, ver. 5. For when we were in the flesh, &c. and of one that is dead to the Law, married to Christ, and serves the Lord Spiritually; and its clear that the Apostle counteth it a part of deliverance from the Law, and a fruit of our marriage to God, that (ver. 4) we bring forth fruits to God, and walk holy. 2. That the motions of finnes bring forth wicked works, as children to the second death, ver. 5, (3) that wee serve the Lord (ver. 6) in newnesse of Spirit, and walk in Christ.

Now Mr. Towne as setting himselfe to contradict Paul, faith pag. 6. This is an addition and mixture of works and faith, and cannot stand with a covenant of meere grace.

Towne pag. 8.

How can Christ redeem us from the Law, being under the Law, for us, except beleevers be redeemed from the Law in that same very sense, and extenuate that Christ was under it as a mediator? But was not Christ under the Rule and obedience also as well
as under the Raigne to death, seeing he came to doe the will of his father, and fulfill all righteousnesse, Mar. 3. 15.

Answ. 1. Wee cannot every way be said to be redeemed from the Law, in that same sense that Christ was under it: For Christ was under the Law of Ceremonies to free the Jews from observing that Law; I hope we Gentiles are not that way freed from the Law of Ceremonies; for that Law did never obligeth: Gentiles except the Gentiles had adjoynd themselves in some profession, to the then visible Church.

2. If Christ was under the Law as the rule, to free us from the Law as the rule, then why did Christ command us to imitate him in doing his fathers will, and submitting to that same Rule, that hee submitted to, as is clear, Matth. 11. 29. learme of mee that am meek, Ioh. 15. 10. If ye keep my commandments, ye shall abide in my love, even as I have kept my fathers commandments, and abide in his love, Ioh. 14. 15. If ye love me, keep my commandments, Ioh. 13. 15. For I have given you example, that ye should doe as I have done unto you, Ephes. 5. 1. 2. Rev. 3. 21. Heb. 12. 1. 1 Pet. 2. 21. 22. Ioh. 15. 23. but Antinomians (a) say that these that be in Christ are not under the Law, or commands of the word, (even of the letter of the Gospel) as the rule of life, and that Christians are not bound to conforme themselves in their life to the directions of the word, contrary to Psal. 119. 9. Esai. 8. 20. and contrary to all the gospel exhortations given in the New Testament by Christ and his Apostles; and they say (b) that the example of Christ's life, (even in subjectioning himselfe to the law as a rule of righteousness) is not a paterne according to which we are to act and live: In a word, they will have the Spirit separated from the word, and from the example of Christ, and all the cloud of witnesses to be no rule to us; to which I oppose that one precious word of the beloved disciple, Ioh. 2. 26. He that faith he abideth in him, ought so to walk even as he hath walked. But observe, 1. All means that doe not efficaciously bow the will to obedience to God, and convert the soule, are rejected by them, as not obliging the conscience, such as are the Law, the letter of the Gospel, all the promises, exhortations and precepts of the Gospel, the example of the Lord, who commandethus, 1 Pet. 1. to be holy as he is holy, the example of Christ, of all the Pro-

(a) Rise, rainge cr. 4. 5.

(b) cr. 6.

A mysterie of Antinomians that all means not effectually moving the wil are not means laying bonds on the conscience.
How beleevers are freed from the Law.

prophets, Apostles, Martyrs and Saints, because all these are some other thing then grace, and may prove ineffectual: hence

1. The Gospel as contradistinguished from the Law, is not the Gospel written or preached, but the grace that ref- deth no where but in God and in Jesus Christ, is the Gos- pel; so say they (c) The faith that justifieth us is in Jesus Christ, and never had any actual being out of Christ.

2. There is no habituall grace inherent in beleevers, all such must bee a created thing, Grace is an uncreated favour only in God: for all that which is called habituall grace in us is in effectual to act graciously, and cannot produce supernatural acts, except the holy Ghost act and move it: Hence they say (d) that the new creature or the man, or the new heart, or new Spirit, the circumcised, the opened heart, the Law in the inward parts, the one heart, the renewed mind, the inner man, the Law of the mind, Christ dwelling in the heart by faith) mentioned in the Gospel, is not meant of Grace, but of Christ, and therefore (e) we must not pray for gifts and graces, but only for Christ: and (f) so a man may have all graces and poverty of Spirit, and yet want Christ.

2. We are patients in justification, sanctification, beleeving in Christ, and we are blocks all the way to heaven; minde, will, affection, memory, love, desir, joy, feare, and all in us act nothing in supernatural acts; there is not such a thing as grace, in any of the Saints, but Grace is nothing but Christ without us drawing us as blocks, as dead stones, in the way to heaven, having no activitie, but to sin, (g) even after we beleeve in Christ: and (h) Christ workes in the regenerate as in deadmen.

3. Omissions of duties commanded in the Gospel are no sins, for none are, (i) to be exhorted to beleeve, but such whom we know to be the elect of God, or to have his Spirit in them effectually, and (k) a man may not be exhorted to any duty, because he hath no power to do it; then Law, Gospel, exhortations, commands, promises, threatening, are to no purpose: these that want grace to obey, are not lyable to obey, nor guilty, nor under wrath, because they beleeve not in the Son of God, and these that are under grace are under obligation to no commands at all, and farewell all Scripture from henceforth;  

1. Mr. Town is frequent in this, we are not under the Law, as
No scripture ftreeth us from the Law as a rule of righteousness, but all that speak of our freedome from the Law, speak of our freedome from the rigor and curse thereof.

Faith loogeth us not from the Law and holy walking simply, but only in the matter of justification.

We cannot be (as Mr. Town imagineth) the same way freed from the Morall Law as we are freed from the Ceremoniall Law.

our rule; Why? because, (faith he) it cannot effectuallly work obedience in us; but so all the word of God, the Gospel without the Spirit must be no rule of obedience at all, because the Scripture, the Gospel and all the promises without the Spirit are just alike and uneffectuall to work us to obedience.

But not one word of old or new Testament frees us from the Law as our rule of righteousness, and all the scriptures that speak of our freedome from the Law, doe directly speak of our freedome from the curse and condemnation of it, because we cannot be justified thereby, as Gal. 3. 10. For as many as are of the works of the Law, are under the curse; for it is written, Cursed is every one that continueth not in all things that are written in the book of the Law to doe them: this must be to doe them in a legall way, 1. Hee must doe them all in thought, inclinations, motions of the heart, and all the strength of the soule, in all his actions, in all his words, and in a spiritual manner as the law charges, otherwise he is cursed; then all mankinde, both such as are in Christ, or out of Christ are cursed; now if the simple doing of the things of the law as its a rule of our life, did involve us in a curse, then to honour Father and mother which Paul certainly commandeth as a Gospel dutie, Ephes. 6. 1. 2. and the loving of our brother to which John 10. Epift. c. 2. c. 3. c. 4. c. 5. exhorteth us unto, should involve us in a curse; which is absurd.

2. He must continue to the end in doing all the Law; if ever he fail, he is under a curse: Now thus it is clear Paul faith we are freed in Christ, from a necessitie of justification by the works of the law: For Paul addeth in the next words, vers. 11. But that no man is justified by the Law in the sight of God, is evident, for the just shall live by faith; if the living by faith did exclude works, and keeping of the law in an respect at all, as the keeping of the law is a witness of the life of faith: then to doe the things of the law, as its an eternall rule of righteousness, should also involve us in the curse, and argue that we seek to be justified by the law, and so that we are fallen from Christ, even as to be circumcised doth involve a man to bee a debtor to the whole law, and argueth a falling from Christ and the grace of the Gospel; for Antinomians contend that we are the same way freed from the morall law, as it is a rule of Righteousness, that we are freed from the Ceremoniall law; But
But we are freed, under the paine of a curse, and of falling from Christ, and the grace of the Gospel, from the literal observing of circumcision, Acts 15. & Gal. 5. 1, 2, 2. 4. as the Ceremonial Law is a rule of righteousness; and if any should pretend the impulsion and leading of the Spirit, not any letter of the Law, and thereupon be circumcised, and should renounce the law of Ceremonies as a rule of righteous walking as Ananomians professe they obey father and mother and love their brother, and abstaine from Idolatry, not because the Law is their rule, or the letter of the Law swayeth their conscience, but because the Spirit of Christ leadeth them; if (I say) any upon this Spirit would be circumcised, and eat the pasleover, and sacrifice Lambs and blood to God now, this Spirit is no Gospel Spirit, but the spirit of Sathan leading such from Christ: If then we are not to obey the Morall Law, as a rule of life and righteousness; but are freed from it the same way, that we are freed from the Ceremonial Law; then to love God and our brethren in any notion should be sinned, as to be circumcised in any notion is to fall from Christ, Acts 15. Gal. 5.

Mr Towne has a strange evagination for this, Page 138.

The Spirit is free, why will ye controule and rule it by the Law, whereas the nature of the Spirit is freely to conforme the heart and life to the outward rule of the Law without the help of the Law, as a crooked thing is made straights according to the line and square, and not by them; and thus while a believer serveth in newness of the Spirit, the Spirit freely and cheerfully moving him and inclining him to keep the Law which is meere passive, herein they doe wickedly who hence take liberty to sinne.

Answ. 1. To doe the will of God meerely as commanded from the power of an outward commandement or precept in the word is but legall, and brings forth but mixt obedience or finer hypocriste (a) Saltmarsh and Mr Towne say that it is to controule the free Spirit; and to rule it by a Law; and Familiasts of new England (as the old Libertines) say all (b) verball Covenants; or covenants expressed in words are covenants of works and such as strike men off from Christ; and (c) the whole letter of the Scripture holdeth forth a covenant of works; and (d) its dangerous to close with Christ in a promise of the Gospel;
Obeying of God because of the direction of Law or Gospel, is to Antinomians a controuling of the free Spirit of God: because the promise is an externall created letter, and the Spirit is all; this is to make a battell, and contrariety between the Word of God and the Gospel as written or preached, and the Spirit, whereas that which the Scripture faith, the Spirit of God faith; the command and Gospel promise is the fenne and minde of the holy Spirit; for that the Scripture is quickned by the Spirit, 2 Tim.3.16, and the Word is the seed of God, and of the new birth, 1 Pet.1.23. and mighty in operation, and powerfull and harper then a two-edged sword, Hebr.8.12. nor is it possible that any can believe the report of the Gospel, because it is the Gospel-report, but the arme of the Lord and the power of God in the Gospel must be revealed to them: Esai.53.1. Job.12.37.38.39. For John faith, the not receiv- ing the report of the Gospel is judiciall blindnesse and unbeliev- ing: when Jofeph dare not oppresse his brethren, and Job dare not lift his arme against the Fatherlesse, because the sixth com- mand faith, thou shalt not murther; this is but finer hypocrifie in Jofeph and Job, and a controuling of the free Spirit; better be- lieve David, Psal.119.6. Then shall I not be ashamed when I have a respect to all thy Commandements; no doubt the Lord concurred freely with Adam in the act of obeying God in abaining from the fruit of the forbidden tree, if therefore Adam should obey God out of conscience to Gods command (eat not) he should either controule the free Lord in his work- ing, which none in conscience can say, or then Adam must have been loosed from obedience to that command, if yee eat, yee shall die, as we are now loosed from the Law and the second death, though we break the Law, according to the Antinomian way; yes, its unconceivable how these that are under grace, doe obey the Gospel enjoyning faith, because the Lord Jesus commandeth them, but they must sin in so doing because they controule the free Spirit of God, in not obeying for the free impulsion of the Spirit, but for the literal command of God; for sure to controule the free Spirit is sin, and to obey for the letter of the command, to Antinomians, is to controule the free Spirit; but its blasphemy to say that there is a contrariety between the letter of the Lords command either in Law or Gospel, and the free impulsion of the Spirit working in us by grace to will, doe, and obey the command: or to obey the voyce of the Lord in his Prophets and Apostles, and to obey the
the Lord himselfe are all one, in the word; but this is the er-
tor of old Anabaptists and Enthysists, to reject the word, and  
all teaching by men and the word, and to lean to the only  
immediate inspirations and free motions of the Holy Ghost;  
and to doe or obey, for any other teaching is the way of leg-
gall and law-men led by the letter, not by the Spirit. If any  
obey or doe Gods will out of by respects, or for fear of pun-
ishment or hope of reward, they doe not Gods will, nor obey  
they from the power of an outward command, nor doe they  
controule the free Spirit, because the very letter and outward  
commandment enjoyneth inward, spirituall sincere obedience  
farre from hypocrifie, and forbiddeth in the senfe of the let-
ter of it, all servile respects and service of God for hire.  
Aminowians believe that the Law as the law doth command  
men to obey for fear of hell, as a servant for beating obedient  
his Master, or that it commandeth perfect obedience for hire  
of life eternall. I doubt not to say this is not far from blas-
phemy; for the Law is spirituall and holy, and good, and most just,  
its a cleane and undefiled Law, Psal. 119. & Rom. 7. is the ex-
presse and image of the good, acceptable, and perfect will of God,  
Rom. 12. 2. then the Law as the Law can command no finer  
hypocrifie, no servile, no mercenary obedience for hire, for the  
Law cannot command sin; its true Luther faith, that the Law  
compelleth men to obey God, but he speaketh of the accidental ope-
ration & fruit of the Law, because of our sinfull disposition, and  
of the condemning Law as it works on our corruption, the  
holy Law commandeth no man to obey God wickedly.

2. The letter of the Gospel carrieth to us and holdeth forth  
free grace, openeth the bowels and heart of Christ, calleth on  
the weary and laden, to come to Christ, speaketh heaven, glory,  
and the promise in the wombe of it; though it be but the foolish-
nesse of preaching of men, yet its the power of God to salvation,  
and there is such a Majesty, so much of heaven, in the womb  
and bowels of the word, that as I never read or heard the  
like of it, so I shall hate that Religion that joyns with popery,  
to call it Ink-divinity, and a letter, and a legall servile thing;  
so did the Libertines, in Calvines time.

3. All tendeth to this, that we despise prophesying, negle-
the word, commands, promises, covenant of grace and all  
these inferior meanes, and so praying, experience, conference,  
FFff 2 hea-
Now what Town doth mean, that the Spirit freely conformeth the heart and life to the outward rule of the law, without the help of the Law, is heard to conjecture; for if the meaning be that the Spirit needeth the help of the Law to make us know our sins, to humble us and chase us to him who is the end of the Law: then surely the Spirit by the help of the Law worketh these in us, as God maketh cornes to grow by husbandry, taine, good soile and by nature his handmaide, no man can say God works here without the help of the Law; if the meaning be that the law of it selfe cannot convert a man to God. Antinomians father most falsely such a dream on us, nay, the Gospel of it selfe cannot effectuate this without the Spirit: But if the Spirit conforme us to the outward rule of the law; then must the law be yet a rule of our obedience: how are we then freed from the law as a rule of our obedience, if the Spirit led us back to this rule?

And Rom.3, Rom.7, Gal.3.&c 2 Cor.3, where the Aposle speaketh of our freedome from the law, he ever speaketh of our freedome from the law as it condemneth, as it worketh wrath, as it involveth us in a curse, as it can justifie us, or give life; never as it doth regulate, direct, teach, and lead us in the way of righteousnesse.

Mr Towne, Pag.9.

What freeth a believer from the curse, but because he is a new creature in Christ, and is made personally, perfectly and everlastingly righteous? and the principal debt is obedience, the failing wherein bindeth over to the curse and death.

Answ. That new creature is sanctification not justification, 2 Cor.5.17. If any man be in Christ, that is, if he
be justified, he is a new creature, that is, he is sanctified; else by the Antinomian gloss the meaning must be (if any man be justified in Christ, he is justified in Christ) Paul speaketh not so non-sense.

2. It is true, we owe active obedience to the law as a debt, but that is the debt of absolutely perfect obedience; how shall it follow that Christ has loosed us from all debt of active obedience, because he has loosed us from a necessity of perfect active obedience under the pain of damnation; but the Law as in the hand of Jesus the Mediator, or the law as spiritualized and lustred with Gospel law and free-grace, and drawn downe to a Covenant of free-grace, requireth not exact perfect obedience under paine of loosing salvation; yea, it requireth obedience as the poore man is able to give it, by the grace of God that the manenter in the possession of life eternall; but that he may have ransom-right by merit and conquest to heaven, or to free justification in Christ, the law cannot crave either legal or Evangelick obedience: This then is no more a good conquence, then to say Christ hath by his death freed us from death and suffering as they are cursed by the Law, and satisfactory to justice, therefore Christ hath freed us from death and sufferings in any respect.

Yea, Paul shewe what Law it is that we are freed from Rom. 8.2, it is the Law condemning and killing called the law of finne and death, and he faith expressly Christ dyed for this end, ver. 4. that the righteousness of the Law might be fulfilled in us, who walk not after the flesh, but after the Spirit. Hence I argue, these that ought to fulfill the righteousness of the Law, by walking after the Spirit, and mortifying the deeds of the flesh, are not freed from the Law as a rule of righteousness, but are obliged by vertue of command, to this rule; for Paul proveth that there is a commanding power enjoying righteous walking, above us, even when we are led by the Spirit. 1. Because we are obliged to minde the things of the Spirit, not of the flesh, ver. 5. 2. To be spiritually minded is life, as to be carnally minded is death eternall, ver. 6. 3. We are to be subject to the Law; then we must be spiritually, not carnally minded; for the carnall minde cannot come under such subjection, ver. 7. 4. We are to please God in our walking; then wee cannot walk in the flesh, ver. 8.

The Law requireth perfect obedience as the Law; but the Law a Evangelized requireth not perfect obedience that we may be Evangelically justified.
5. Because we are dead to sinne, v.9.10. We are not debtors, nor owe we to the flesh any service, v.10. But sure by a commandment, we owe service to Christ; againe the Apostle, Gal.5. treating of that common place of Christian liberty, especially moveth the Antinomian doubt, and faith ver.13. Christian liberty is not licentiousnesse, nor an occasion to the flesh; and commandeth, that we serve one another in love, ver.17. Now here was a fit place, if Paul had been an Antinomian to say, but ye are freed from the Law as a rule of righteounesse, and if I command you to love one another, I bring you back to bondage againe, I clap you up in gaole againe and deliver you to your old keeper; no faith he, But this is Liberty to serve one another in love; and its an Evangelick fulfilling of the law; for all the Law (faith he ver.14.) is fulfilled in this one word, thou shalt love thy neighbour as thy selfe, and ver.16. There is an expresse command walk in the Spirit: and ver.18. It might be said then we may live as we list, we are free from all Lords; its true (faith the Apostle, ver.18. yee are not under the Law to condemn you, but yet yee are not lawlesse, yee must be led by the Spirit, and ver.19. flie the works of the flesh, ver.19. such as adultery, fornication, &c. now the law expressly forbideth the works of the flesh. And Rom.7. the very Antinomian doctrine is obviated for ver.6. But now we are delivered from the Law; O then might some say, then we are free-men; he answers not so; we are delivered from the Law that wee should serve God in a Spirituall manner: But againe, ver.7. Paul proponeth the speciall objection of the Carnall Libertine, if we be freed from the Law, what shall we say then? is the Law sinne? this doubt ariseth both from ver.5. & ver.6. ver.5. he said the motions of sinne that were by the Law, did work in our members in full motions; he inferres then it may appeare to some that the Law is a factor and agent for sinne; is the Law sinne? by way of solicitation, ver.6. Wee are not under the Law; then it would appeare that the removed Law is not a dispensation to sinne, and so the law is sinne; if we be freed from it, we may sinne; Paul saith the Law is not so removed and dead, but there is a good and holy use of the law; it remaineth as a rule of righteounesse touching what we should doe, and what we should follow, thus the law is neither
neither a factor for sinne nor a dispensation to sinne; because it discovereth and forbiddeth sinne; for (faith he) I had not known lust to be sinne, but by the Law: and this the Antinomians moveth; we are freed from the law being once justified; what ever we doe, it is not against a law nor a rule, for we are under no law as a rule; and what we doe, though to our sense and feeling it be adultery and a debt against the seventh command, yet truly in the sight of God, it is no more sinne, then any thing Christ doth, is sinne, we are as cleane of it, ere we commit it as Christ or the glorified Spirits in heaven, and therefore the law gives us a dispensation to doe these things being justified, which the unjustified cannot doe, but they must in doing it, sinne, because the unjustified man is under the law as a rule of justice, which we are not under; and so we have a dispensation and an antidated one to sinne, before hand, but because we are under no rule of righteousness it is to us no sinne. Take two servants, the master commandeth one of them, eat all fruit of the garden; but I forbid you, the fellow servant, under a paine, eat not of this tree in the east end of the garden; to the other he giveth no such charge or command; the former servant eating of the tree in the east transgresses not his masters command, because he is under no law forbidding, the other eating of that same tree is a transgressor, because he is under a forbidding command; so here, if the justified be not under the tenne Commandements as a rule of life, though they swerve from all the tenne, yet they sinne not; for Saintmarsh faith, where there is no law, there is no sinne.

Mr Towne faith, Although the Spirit bring forth in the Saints the fruits of holinesse according to the law, Gal. 5.22. Ephes. 5.9. Yet without Christ we can doe nothing, unlese as the imp or branch we suck, and derive life and sap from him which is the Spirit of faith; what if it be affirmed even in true sancfification the law of works is a meere passive thing, as the Kings high way, which a Christian freely walketh in; you have not a face to deny it, Psal. 119.31.

Answ. If the Spirit of Grace bring forth in the Saints fruits of holinesse according to the law, then is the law to the Saints a rule of their walking, which the Antinomians deny: Its true, It may be the law to the holy Spirit in his person

Lex jubet, non juvat. Quad lex imperat, Evangelum imperat.

The Law hath an active power to teach, and is not merely passive; as Mr Towne faith.
acting immediately in the Saints, is passive, for the law cannot work on the holy Spirit; but that the Saints are mere patients, and blocks in all their holy walking, is grosse Libertinisme, and maketh God the Author of sin, as before is said, and this way also the Saints are freed from the Gospel, and the command of faith and all the promises no less then from the law; because neither law nor Gospel can be a rule to the person of the holy Ghost, in his immediate actions; the Spirit is free in his operations, and subjecteth both law and Gospel to his gracious breathings, but is subject to none.

2. Mr. Towne and Antinomians would lay upon Protestant Divines, that they teach the Saints may walk in holiness without the grace of Christ, because they will have the Saints under the law ruling and directing, and this law-ruling of it selfe giveth no grace to obey; but this is a calumnious consequence; the promises of the Gospel in the letter giveth no grace to obey; the Spirit bloweth when and where he listeth, and giveth grace freely to the gospel preached: yet we teach not that any can believe and obey the gospel without the grace of Christ.

3. The law so is passive of it selfe to Christ, to Adam in the state of innocency, in this sense, that the law, as the law, commandeth obedience to both, but containeth not any legall promise of giving grace to obey to either Adam or Christ; as the Gospel containeth a promise of bestowing grace to believe in all the elect. Now if this be the cause why the justified are freed from the law as a rule of Righteousnesse, because there is no legall promise made to them by which they are enabled to keep the law: then was Christ Jesus and Adam in his innocency freed from the law as a rule of Righteousnesse, which is most absurd; for the law as the law, commanded Christ to fulfill all righteousness, Matt. 2. 15. but so did it Adam; but show a legall promise made to Christ, by the law, that he should have grace to obey the law; indeed the Lord promised him the Spirit above measure, but this was no law promise: So God created Adam according to his own image, with perfect concreated strength and power to keep the law; but the law, as the law, made no promise to Adam, that he should be kept in obedience, but if this be called action, or activity in the law, to rule, guide, direct and command obedience
How believers are freed from the Law.

dience as a rule, then the law is no wise passive; its more then the Kings high way; No way cryeth to the conscience of the traveler, this is the way, no Kings way showeth the traveller his error, as the law, in its directing, ruling and teaching power, breaketh in upon the conscience, and declareth to the justified man the way he should walk in, and convinceth him of his unrighteousness, and dayly faults.

Towne pag. 10.

The Law wrappeth every man in sinne, for the least transgression; so that while a man remaineth a sinner, hee necessarily abideth under this fearfull curse.

Ans. Still Antinomians bewray their engine; If wee say, even being justified we have no sinne, we lye; and who can say, I have cleansed my heart, I am pure from sinne? and There is not a just man on earth, that sinneth not: 1 Ioh. 1. 10. Prov. 20. 9. Eccles. 7. 20. Then there cannot bee a man on earth, but he is under the curse of God, but Antinomians say, and that truly, that the justified persons are freed from the curse, then they have no sinne, nay they cannot sinne, by their arguing, for they will have the curse essentially and unseparably to follow sinne, which is most false, sinne dwelleth in all the justified so long as they are here, but they are here delivered from the curse.

Our deliverance from misery and the bondage of the law is two fold, as our misery is twofold. 1. There is a guilt of sin, or our obligation to eternall wrath, and all the punishments of sinne according to the order of justice by the law of God; The other misery is the blot of internall guilt of sin, by which sin dwelleth in us by nature, as a King and lord, Tyrant, awing us by the law of sinne.

In regard of the former Christ is our Saviour, meriti by the merit of his death; in regard of the latter Christ is our Saviour, efficacia, by giving us the holy Ghost, and faith to lay hold on Righteousnesse in Christ, and grace to walk holily before him.

In regard of the former, wee are freely and perfectly justified and pardoned at once, from all sinnes, in our person and state, through the offence of this, and in regard of deliverance from temporall judgements and doubtings, and fears of eternall
How believers are freed from the Law.

eternal wrath, every day while we seek daily bread, we desire that our sins may be forgiven; nor is this prayer a temporary pattern that perished with Christ, as some pervertly lay; for Peter after the Lord's ascension faith to Simon Magus, Act. 8. 22. pray God, if perhaps the thought of thine heart may be forgiven thee.

In regard of the latter, we are sanctified by degrees never perfectly in this life; the dominion of sin is removed in sanctification, as the damnation thereof, in justification; only sin dwelleth in us, while we are here.

In regard of the former misery, faith in Christ is the only means, and way to get out of our bondage and misery; in regard of the latter, Repentance and the whole trace of our new obedience, are the the means to escape out of this misery; nor do we make acts of sanctification companions and joint causes or conditions in the work of justification; for this is from Christ alone, solely, immediately; as by looking on the brazen serpent onely, the flung Israelites were cured: Nor doth weeping or acts of mens obedience move the Lord to wash, justifie and pardon our sinnes; but repentance and new obedience are means tending to our escaping out of the latter bondage; as the rising of the sunne is a way to the full noone-light day; though we can attaine to no Meridian nor full noone day of sanctifications, while the body of sinkepeth lodging in us, in this life; but the Law of works is not so unwrapt and entwined together (as Mr. Towne dreameth) that if a man lay hands on any, even the least linke, he inevitably pulleth the whole chaine on himselfe, as heebeth is circumcised, Gal. 5. made himselfe debtor to the whole Law; for circumcision, not only in the matter of justification, but also of sanctification is now unlawfull; So to repent and love the brethren, to obey our parents, as looking thereby for remission of sinnes, should be unlawfull and a falling from Christ, but in the matter of sanctification, and of testifying our thankfulness to Christ for the work of our redemption, and as the way to the possession of the kingdom, they are not unlawfull, but commanded as necessary duties, by which an entrance is ministered to us into the heavenly kingdom.

Yea our holy walking, since it is no merit, but a fruit of grace; and a condition required in such as are saved, and have opportunity
How believers are freed from the Law.

To honour Christ that way, taketh not away the freedom of Grace, for where the Scripture saith, wee are saved by Grace, without works, as Tit. 3. Ephes. 2. salvation is spoken of there in regard of the title, right, jus, or claim the Saints have to heaven excluding all merits of works; our obedience is not full, compleat and perfect; only they are counted so, and accepted in Christ, Phil. 4. 18. Heb. 13. 15. 16. Col. 3. 17.

Mr. Towne answereth with other Antinomians; The just and wise God who accepteth every thing by due weight and measure, as it is found to bee, hee doth not, nay cannot account that which is but incert and partial for full and compleat obedience; nor can it stand with justice to accept any thing which is not perfectly perfect, seeing that perfection and absoluteness is the ground of acceptance, both of our persons and performances; yee must make both the tree and the fruit perfectly good before God.

2. What God (saith he) hath manifested to be detestable and accursed, that he cannot accept: but hee hath manifested by scripture, that whatever is not absolutely perfect, is detestable and accursed, Gal. 3. 10. Hab. 1. 13. Rom. 1. 18. The proposition is grounded on the immutableness of Gods nature, who cannot deny himselfe, 1 N. 1. 18 and his exact justice, who will not suffer the lesse of the least title of his righteousness, Mat. 5. 18. God is no respecter of persons, his Law inviolable, and can suffer no abatement.

Answ. God in justification accounts us righteous in Christ, and positively guiltlesse, as freed from obligation to eternall wrath, and cloathed with Chrifts righteousness; but hee accounts not us non-sinners and free from indwelling sinne, that should be an unjust account, for wee are not so; but God accounteth our works perfect only negatively, that is, such they are before God, as he will not enter in judgement with us for them, but graciously pardoneth the sinnes of these works, but God doth not account these works positively worthy of life eternall, even in Christ, as hee accounteth our persons, for lesse doth he judge them meritorious: hence there is a twofold acceptation; one of Good will to our persons in Christ; that is that Good will of free election, by which he rendereth us accepted in his beloved; there is another acceptance of complacencie,
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adultery

to

bee

an

act

of

chastity;

This

is

the

Papists

argument

against

the

imputed

righteousness

of

Chrift,

which

Antinomians

being

utterly

ignorant

of

the

nature

of

justification,

bring

against

us;

the

other

part

of

the

distinction

is,

That

which

is

sinful

and

defective

in

itself,

and

inherently,

or

really

and

physically,

that

God

cannot

account

perfect,

that

is,

God

cannot

account

it

and

the

doer,

legally

free

from

obligation
to

eternal

wrath,

for

the

satisfaction

of

another,

the

safety

of

sinners,

who

has

payd

and

suffered

for

it;

that

is

most

false,

and

should

destroy

the

Protestant

justification,

when

we

say

God

accounteth

the

good

works

of

believers

good

and

perfect;

so

as

the

imperfection

and

sinne

of

them

is

removed;

we

mean

not

by

removing

of

the

sinne

of

these

works,

the

total

annihilation

of

sinne,

in

its

essence,
root and branch: it dwelleth in us in its compleat essence; while we are here, Rom. 7. 17. 13. Prov. 20. 9. 1 Joh. 1. 8. 10. only the dominion, by sanctification, is abated, and the guilt or obligation to eternal wrath is removed in justification; and this Argument may well be retorted: Who ever is a sinner, the righteous and immutable God whose judgment is according to verity, and cannot suffer the losse of the least title of his righteousness, Matth. 5. 18. cannot esteem him just, and perfectly righteous: But all men even the regenerate, are sinners: No answer, no distinction can be accommodated to this Argument, which may not be applied to their argument; for God is no leffe, just, righteous, immutable, true, no respecter of persons, and his Law inviolable in his accounting of persons righteous and perfect, then in accounting of works righteous and perfect. Now that the fruits and the tree are both good, and simply perfect and all the works of the justified perfect in Christ, is a point of new divinity very contrary, first to Scripture which faith Law 3. 2. in many things we offend all, 1 Joh. 1. 8. If we say wee have no sinne, we deceive our selves, ver. 10. If we say we have not sinned, we make him a lyer, and his word is not in us. Antinomians say, John speaking of a mixt multitude, is to bee meant to speak of the unregenerate mixed with the justified.

Answ. 1. John takes in himselfe. 2. He speaketh of such as confess their sinnes and are pardoned, ver. 9. (2) of such as have an Advocate in heaven, if they sinne, chap. 2. 1. and these are the justified, and regenerate, and Prov. 30. 9. Who can say I have made my heart cleane, I am pure from my sinne? hee speaks not there of a mixed multitude, but tendeth a Law defiance to all mankind, justified, or not justified; yea, Eccles. 7. 20. There is not a just-man on earth, that doth good and sinneth, no; these words are so wisely framed, that they exclude not the justified in Christ, who undoubtedly do good, but they do not so good (faith Salomon) but they sinne; so Paul complaineth, of sinne dwelling in him, Rom. 7. (2) Sinne originall after justification, to Antinomians must be no sinne, as to Papists its no sinne, after baptism: (3) If our works bee perfect in the sight of God,
then wee may be justified by our works; for Antinomians say, if Christ esteem our works perfect, he may account us righteous for them and we may bee said to be justified both by works and by grace, because its free grace that the Lord accounts our works Righteous: (4) Wee constantly deny that Christ by his death, hath given to our good works a power of merit ing heaven, but if God in Christ, count then simply perfect, there is no reason to deny this, because our works are simply perfect by Antinomians way; this is more Pharisaicall then Popish justification.

FINIS.