

SELECTED SERMONS OF JONATHAN EDWARDS

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Prophecy Insights Ministries
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OF JONATHAN EDWARDS

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SINNERS IN THE HANDS OF AN ANGRY GOD

ENFIELD, CONNECTICUT JULY 8, 1741

“Their foot shall slide in due time.” Deuteronomy 32:35

IN this verse is threatened the vengeance of God on the wicked unbelieving Israelites, who were God’s visible people, and who lived under the means of grace; but who, notwithstanding all God’s wonderful works towards them, remained (as verse 28.) void of counsel, having no understanding in them. Under all the cultivations of heaven, they brought forth bitter and poisonous fruit; as in the two verses next preceding the text. — The expression I have chosen for my text, their foot shall slide in due time, seems to imply the following things, relating to the punishment and destruction to which these wicked Israelites were exposed.

1. That they were always exposed to destruction; as one that stands or walks in slippery places is always exposed to fall. This is implied in the manner of their destruction coming upon them, being represented by their foot sliding. The same is expressed, Psalm 72:18.

“Surely thou didst set them in slippery places;
thou castedst them down into destruction.”

2. It implies, that they were always exposed to sudden unexpected destruction. As he that walks in slippery places is every moment liable to fall, he cannot foresee one moment whether he shall stand or fall the next; and when he does fall, he falls at once without warning: Which is also expressed in Psalm 73:18, 19.

“Surely thou didst set them in slippery places;
thou castedst them down into destruction:
How are they brought into desolation as in a moment!”

3. Another thing implied is, that they are liable to fall of themselves, without being thrown down by the hand of another; as he that stands or walks on slippery ground needs nothing but his own weight to throw him down.

4. That the reason why they are not fallen already and do not fall now is only that God's appointed time is not come. For it is said, that when that due time, or appointed time comes, their foot shall slide. Then they shall be left to fall, as they are inclined by their own weight. God will not hold them up in these slippery places any longer, but will let them go; and then, at that very instant, they shall fall into destruction; as he that stands on such slippery declining ground, on the edge of a pit, he cannot stand alone, when he is let go he immediately falls and is lost.

The observation from the words that I would now insist upon is this. — “There is nothing that keeps wicked men at any one moment out of hell, but the mere pleasure of God.” — By the mere pleasure of God, I mean his sovereign pleasure, his arbitrary will, restrained by no obligation, hindered by no manner of difficulty, any more than if nothing else but God's mere will had in the least degree, or in any respect whatsoever, any hand in the preservation of wicked men one moment. — The truth of this observation may appear by the following considerations.

1. There is no want of power in God to cast wicked men into hell at any moment. Men's hands cannot be strong when God rises up. The strongest have no power to resist him, nor can any deliver out of his hands. — He is not only able to cast wicked men into hell, but he can most easily do it. Sometimes an earthly prince meets with a great deal of difficulty to subdue a rebel, who has found means to fortify himself, and has made himself strong by the numbers of his followers. But it is not so with God. There is no fortress that is any defense from the power of God. Though hand join in hand, and vast multitudes of God's enemies combine and associate themselves, they are easily broken in pieces. They are as great heaps of light chaff before the whirlwind; or large quantities of dry stubble before devouring flames. We find it easy to tread on and crush a worm that we see crawling on the earth; so it is easy for us to cut or singe a slender thread that any thing hangs by: thus easy is it for God, when he pleases, to cast his enemies down to hell. What are we, that we should think to

stand before him, at whose rebuke the earth trembles, and before whom the rocks are thrown down?

2. They deserve to be cast into hell; so that divine justice never stands in the way, it makes no objection against God's using his power at any moment to destroy them. Yea, on the contrary, justice calls aloud for an infinite punishment of their sins. Divine justice says of the tree that brings forth such grapes of Sodom, "Cut it down, why cumbereth it the ground?" Luke 13:7. The sword of divine justice is every moment brandished over their heads, and it is nothing but the hand of arbitrary mercy, and God's mere will, that holds it back.

3. They are already under a sentence of condemnation to hell. They do not only justly deserve to be cast down thither, but the sentence of the law of God, that eternal and immutable rule of righteousness that God has fixed between him and mankind, is gone out against them, and stands against them; so that they are bound over already to hell. John 3:18. "He that believeth not is condemned already." So that every unconverted man properly belongs to hell; that is his place; from thence he is, John 8:23. "Ye are from beneath:" And thither he is bound; it is the place that justice, and God's word, and the sentence of his unchangeable law assign to him.

4. They are now the objects of that very same anger and wrath of God, that is expressed in the torments of hell. And the reason why they do not go down to hell at each moment, is not because God, in whose power they are, is not then very angry with them; as he is with many miserable creatures now tormented in hell, who there feel and bear the fierceness of his wrath. Yea, God is a great deal more angry with great numbers that are now on earth: yea, doubtless, with many that are now in this congregation, who it may be are at ease, than he is with many of those who are now in the flames of hell.

So that it is not because God is unmindful of their wickedness, and does not resent it, that he does not let loose his hand and cut them off. God is not altogether such an one as themselves, though they may imagine him to be so. The wrath of God bums against them, their damnation does not slumber; the pit is prepared, the fire is made ready, the furnace is now hot, ready to receive them; the flames do now rage and glow. The glittering

sword is whet, and held over them, and the pit hath opened its mouth under them.

5. The devil stands ready to fall upon them, and seize them as his own, at what moment God shall permit him. They belong to him; he has their souls in his possession, and under his dominion. The scripture represents them as his goods, Luke 11:12. The devils watch them; they are ever by them at their right hand; they stand waiting for them, like greedy hungry lions that see their prey, and expect to have it, but are for the present kept back. If God should withdraw his hand, by which they are restrained, they would in one moment fly upon their poor souls. The old serpent is gaping for them; hell opens its mouth wide to receive them; and if God should permit it, they would be hastily swallowed up and lost.

6. There are in the souls of wicked men those hellish principles reigning, that would presently kindle and flame out into hell fire, if it were not for God's restraints. There is laid in the very nature of carnal men, a foundation for the torments of hell. There are those corrupt principles, in reigning power in them, and in full possession of them, that are seeds of hell fire. These principles are active and powerful, exceeding violent in their nature, and if it were not for the restraining hand of God upon them, they would soon break out, they would flame out after the same manner as the same corruptions, the same enmity does in the hearts of damned souls, and would beget the same torments as they do in them. The souls of the wicked are in scripture compared to the troubled sea, Isaiah 57:20. For the present, God restrains their wickedness by his mighty power, as he does the raging waves of the troubled sea, saying, "Hitherto shalt thou come, but no further;" but if God should withdraw that restraining power, it would soon carry all before it. Sin is the ruin and misery of the soul; it is destructive in its nature; and if God should leave it without restraint, there would need nothing else to make the soul perfectly miserable. The corruption of the heart of man is immoderate and boundless in its fury; and while wicked men live here, it is like fire pent up by God's restraints, whereas if it were let loose, it would set on fire the course of nature; and as the heart is now a sink of sin, so if sin was not restrained, it would immediately turn the soul into fiery oven, or a furnace of fire and brimstone.

7. It is no security to wicked men for one moment, that there are no visible means of death at hand. It is no security to a natural man, that he is now in health, and that he does not see which way he should now immediately go out of the world by any accident, and that there is no visible danger in any respect in his circumstances. The manifold and continual experience of the world in all ages, shows this is no evidence, that a man is not on the very brink of eternity, and that the next step will not be into another world. The unseen, unthought of ways and means of persons going suddenly out of the world are innumerable and inconceivable. Unconverted men walk over the pit of hell on a rotten covering, and there are innumerable places in this covering so weak that they will not bear their weight, and these places are not seen. The arrows of death fly unseen at noon-day; the sharpest sight cannot discern them. God has so many different unsearchable ways of taking wicked men out of the world and sending them to hell, that there is nothing to make it appear, that God had need to be at the expense of a miracle, or go out of the ordinary course of his providence, to destroy any wicked man, at any moment. All the means that there are of sinners going out of the world, are so in God's hands, and so universally and absolutely subject to his power and determination, that it does not depend at all the less on the mere will of God, whether sinners shall at any moment go to hell, than if means were never made use of, or at all concerned in the case.

8. Natural men's prudence and care to preserve their own lives, or the care of others to preserve them, do not secure them a moment. To this, divine providence and universal experience do also bear testimony. There is this clear evidence that men's own wisdom is no security to them from death; that if it were otherwise we should see some difference between the wise and politic men of the world, and others, with regard to their liableness to early and unexpected death: but how is it in fact? Ecclesiastes 2:16. "How dieth the wise man? even as the fool."

9. All wicked men's pains and contrivance which they use to escape hell, while they continue to reject Christ, and so remain wicked men, do not secure them from hell one moment. Almost every natural man that hears of hell, flatters himself that he shall escape it; he depends upon himself for his own security; he flatters himself in what he has done, in what he is now doing, or what he intends to do. Every one lays out matters in his

own mind how he shall avoid damnation, and flatters himself that he contrives well for himself, and that his schemes will not fail. They hear indeed that there are but few saved, and that the greater part of men that have died heretofore are gone to hell; but each one imagines that he lays out matters better for his own escape than others have done. He does not intend to come to that place of torment; he says within himself, that he intends to take effectual care, and to order matters so for himself as not to fail.

But the foolish children of men miserably delude themselves in their own schemes, and in confidence in their own strength and wisdom; they trust to nothing but a shadow. The greater part of those who heretofore have lived under the same means of grace, and are now dead, are undoubtedly gone to hell; and it was not because they were not as wise as those who are now alive: it was not because they did not lay out matters as well for themselves to secure their own escape. If we could speak with them, and inquire of them, one by one, whether they expected, when alive, and when they used to hear about hell, ever to be the subjects of misery: we doubtless, should hear one and another reply, “No, I never intended to come here: I had laid out matters otherwise in my mind; I thought I should contrive well for myself — I thought my scheme good. I intended to take effectual care; but it came upon me unexpected; I did not look for it at that time, and in that manner; it came as a thief — Death outwitted me: God’s wrath was too quick for me. Oh, my cursed foolishness! I was flattering myself, and pleasing myself with vain dreams of what I would do hereafter; and when I was saying, Peace and safety, then sudden destruction came upon me.”

10. God has laid himself under no obligation, by any promise to keep any natural man out of hell one moment. God certainly has made no promises either of eternal life, or of any deliverance or preservation from eternal death, but what are contained in the covenant of grace, the promises that are given in Christ, in whom all the promises are yea and amen. But surely they have no interest in the promises of the covenant of grace who are not the children of the covenant, who do not believe in any of the promises, and have no interest in the Mediator of the covenant.

So that, whatever some have imagined and pretended about promises made to natural men's earnest seeking and knocking, it is plain and manifest, that whatever pains a natural man takes in religion, whatever prayers he makes, till he believes in Christ, God is under no manner of obligation to keep him a moment from eternal destruction.

So that, thus it is that natural men are held in the hand of God, over the pit of hell; they have deserved the fiery pit, and are already sentenced to it; and God is dreadfully provoked, his anger is as great towards them as to those that are actually suffering the executions of the fierceness of his wrath in hell, and they have done nothing in the least to appease or abate that anger, neither is God in the least bound by any promise to hold them up one moment; the devil is waiting for them, hell is gaping for them, the flames gather and flash about them, and would fain lay hold on them, and swallow them up; the fire pent up in their own hearts is struggling to break out: and they have no interest in any Mediator, there are no means within reach that can be any security to them. In short, they have no refuge, nothing to take hold of; all that preserves them every moment is the mere arbitrary will, and uncovenanted, unobliged forbearance of an incensed God.

APPLICATION

The use of this awful subject may be for awakening unconverted persons in this congregation. This that you have heard is the case of every one of you that are out of Christ. — That world of misery, that take of burning brimstone, is extended abroad under you. There is the dreadful pit of the glowing flames of the wrath of God; there is hell's wide gaping mouth open; and you have nothing to stand upon, nor any thing to take hold of; there is nothing between you and hell but the air; it is only the power and mere pleasure of God that holds you up.

You probably are not sensible of this; you find you are kept out of hell, but do not see the hand of God in it; but look at other things, as the good state of your bodily constitution, your care of your own life, and the means you use for your own preservation. But indeed these things are nothing; if God should withdraw his hand, they would avail no more to

keep you from falling, than the thin air to hold up a person that is suspended in it.

Your wickedness makes you as it were heavy as lead, and to tend downwards with great weight and pressure towards hell; and if God should let you go, you would immediately sink and swiftly descend and plunge into the bottomless gulf, and your healthy constitution, and your own care and prudence, and best contrivance, and all your righteousness, would have no more influence to uphold you and keep you out of hell, than a spider's web would have to stop a falling rock. Were it not for the sovereign pleasure of God, the earth would not bear you one moment; for you are a burden to it; the creation groans with you; the creature is made subject to the bondage of your corruption, not willingly; the sun does not willingly shine upon you to give you light to serve sin and Satan; the earth does not willingly yield her increase to satisfy your lusts; nor is it willingly a stage for your wickedness to be acted upon; the air does not willingly serve you for breath to maintain the flame of life in your vitals, while you spend your life in the service of God's enemies. God's creatures are good, and were made for men to serve God with, and do not willingly subserve to any other purpose, and groan when they are abused to purposes so directly contrary to their nature and end. And the world would spew you out, were it not for the sovereign hand of him who hath subjected it in hope. There are the black clouds of God's wrath now hanging directly over your heads, full of the dreadful storm, and big with thunder; and were it not for the restraining hand of God, it would immediately burst forth upon you. The sovereign pleasure of God, for the present, stays his rough wind; otherwise it would come with fury, and your destruction would come like a whirlwind, and you would be like the chaff of the summer threshing floor.

The wrath of God is like great waters that are dammed for the present; they increase more and more, and rise higher and higher, till an outlet is given; and the longer the stream is stopped, the more rapid and mighty is its course, when once it is let loose. It is true, that judgment against your evil works has not been executed hitherto; the floods of God's vengeance have been withheld; but your guilt in the mean time is constantly increasing, and you are every day treasuring up more wrath; the waters are constantly rising, and waxing more and more mighty; and there is nothing

but the mere pleasure of God, that holds the waters back, that are unwilling to be stopped, and press hard to go forward. If God should only withdraw his hand from the flood-gate, it would immediately fly open, and the fiery floods of the fierceness and wrath of God, would rush forth with inconceivable fury, and would come upon you with omnipotent power; and if your strength were ten thousand times greater than it is, yea, ten thousand times greater than the strength of the stoutest, sturdiest devil in hell, it would be nothing to withstand or endure it.

The bow of God's wrath is bent, and the arrow made ready on the string, and justice bends the arrow at your heart, and strains the bow, and it is nothing but the mere pleasure of God, and that of an angry God, without any promise or obligation at all, that keeps the arrow one moment from being made drunk with your blood. Thus all you that never passed under a great change of heart, by the mighty power of the Spirit of God upon your souls; all you that were never born again, and made new creatures, and raised from being dead in sin, to a state of new, and before altogether unexperienced light and life, are in the hands of an angry God. However you may have reformed your life in many things, and may have had religious affections, and may keep up a form of religion in your families and closets, and in the house of God, it is nothing but his mere pleasure that keeps you from being this moment swallowed up in everlasting destruction. However unconvinced you may now be of the truth of what you hear, by and by you will be fully convinced of it. Those that are gone from being in the like circumstances with you, see that it was so with them; for destruction came suddenly upon most of them; when they expected nothing of it, and while they were saying, Peace and safety: now they see, that those things on which they depended for peace and safety, were nothing but thin air and empty shadows.

The God that holds you over the pit of hell, much as one holds a spider, or some loathsome insect over the fire, abhors you, and is dreadfully provoked: his wrath towards you burns like fire; he looks upon you as worthy of nothing else, but to be cast into the fire; he is of purer eyes than to bear to have you in his sight; you are ten thousand times more abominable in his eyes, than the most hateful venomous serpent is in ours. You have offended him infinitely more than ever a stubborn rebel did his prince; and yet it is nothing but his hand that holds you from falling into

the fire every moment. It is to be ascribed to nothing else, that you did not go to hell the last night; that you were suffered to awake again in this world, after you closed your eyes to sleep. And there is no other reason to be given, why you have not dropped into hell since you arose in the morning, but that God's hand has held you up. There is no other reason to be given why you have not gone to hell, since you have sat here in the house of God, provoking his pure eyes by your sinful wicked manner of attending his solemn worship. Yea, there is nothing else that is to be given as a reason why you do not this very moment drop down into hell.

O sinner! Consider the fearful danger you are in: it is a great furnace of wrath, a wide and bottomless pit, full of the fire of wrath, that you are held over in the hand of that God, whose wrath is provoked and incensed as much against you, as against many of the damned in hell. You hang by a slender thread, with the flames of divine wrath flashing about it, and ready every moment to singe it, and burn it asunder; and you have no interest in any Mediator, and nothing to lay hold of to save yourself, nothing to keep off the flames of wrath, nothing of your own, nothing that you ever have done, nothing that you can do, to induce God to spare you one moment. — And consider here more particularly,

1. Whose wrath it is: it is the wrath of the infinite God. If it were only the wrath of man, though it were of the most potent prince, it would be comparatively little to be regarded. The wrath of kings is very much dreaded, especially of absolute monarchs, who have the possessions and lives of their subjects wholly in their power, to be disposed of at their mere will. Proverbs 20:2.

“The fear of a king is as the roaring of a lion: Whoso provoketh him to anger, sinneth against his own soul.”

The subject that very much enrages an arbitrary prince, is liable to suffer the most extreme torments that human art can invent, or human power can inflict. But the greatest earthly potentates in their greatest majesty and strength, and when clothed in their greatest terrors, are but feeble, despicable worms of the dust, in comparison of the great and almighty Creator and King of heaven and earth. It is but little that they can do, when most enraged, and when they have exerted the utmost of their fury. All the kings of the earth, before God, are as grasshoppers; they are

nothing, and less than nothing: both their love and their hatred is to be despised. The wrath of the great King of kings, is as much more terrible than theirs, as his majesty is greater. Luke 12:4, 5.

“And I say unto you, my friends, Be not afraid of them that kill the body, and after that, have no more that they can do. But I will forewarn you whom you shall fear: fear him, which after he hath killed, hath power to cast into hell: yea, I say unto you, Fear him.”

2. It is the fierceness of his wrath that you are exposed to. We often read of the fury of God; as in Isaiah 59:18.

“According to their deeds,
accordingly he will repay fury to his adversaries.”

So Isaiah 66:15.

“For behold, the Lord will come with fire,
and with his chariots like a whirlwind,
to render his anger with fury,
and his rebuke with flames of fire.”

nd in many other places. So, Revelation 19:15, we read of “the wine press of the fierceness and wrath of Almighty God.” The words are exceeding terrible. If it had only been said, “the wrath of God,” the words would have implied that which is infinitely dreadful: but it is “the fierceness and wrath of God.” The fury of God! the fierceness of Jehovah! Oh, how dreadful that must be! Who can utter or conceive what such expressions carry in them! But it is also “the fierceness and wrath of almighty God.” As though there would be a very great manifestation of his almighty power in what the fierceness of his wrath should inflict, as though omnipotence should be as it were enraged, and exerted, as men are wont to exert their strength in the fierceness of their wrath. Oh! then, what will be the consequence! What will become of the poor worms that shall suffer it! Whose hands can be strong? And whose heart can endure? To what a dreadful, inexpressible, inconceivable depth of misery must the poor creature be sunk who shall be the subject of this!

Consider this, you that are here present, that yet remain in an unregenerate state. That God will execute the fierceness of his anger, implies, that he

will inflict wrath without any pity. When God beholds the ineffable extremity of your case, and sees your torment to be so fastly disproportioned to your strength, and sees how your poor soul is crushed, and sinks down, as it were, into an infinite gloom; he will have no compassion upon you, he will not forbear the executions of his wrath, or in the least lighten his hand; there shall be no moderation or mercy, nor will God then at all stay his rough wind; he will have no regard to your welfare, nor be at all careful lest you should suffer too much in any other sense, than only that you shall not suffer beyond what strict justice requires. Nothing shall be withheld, because it is so hard for you to bear. Ezekiel 8:18.

“Therefore will I also deal in fury: mine eye shall not spare,
neither will I have pity; and though they cry in mine ears with a
loud voice, yet I will not hear them.”

Now God stands ready to pity you; this is a day of mercy; you may cry now with some encouragement of obtaining mercy. But when once the day of mercy is past, your most lamentable and dolorous cries and shrieks will be in vain; you will be wholly lost and thrown away of God, as to any regard to your welfare. God will have no other use to put you to, but to suffer misery; you shall be continued in being to no other end; for you will be a vessel of wrath fitted to destruction; and there will be no other use of this vessel, but to be filled full of wrath. God will be so far from pitying you when you cry to him, that it is said he will only “laugh and mock,” Proverbs 1:25, 26, etc.

How awful are those words, Isaiah 63:3, which are the words of the great God. “I will tread them in mine anger, and will trample them in my fury, and their blood shall be sprinkled upon my garments, and I will stain all my raiment.” It is perhaps impossible to conceive of words that carry in them greater manifestations of these three things, viz. contempt, and hatred, and fierceness of indignation. If you cry to God to pity you, he will be so far from pitying you in your doleful case, or showing you the least regard or favor, that instead of that, he will only tread you under foot. And though he will know that you cannot bear the weight of omnipotence treading upon you, yet he will not regard that, but he will crush you under his feet without mercy; he will crush out your blood, and

make it fly, and it shall be sprinkled on his garments, so as to stain all his raiment. He will not only hate you, but he will have you in the utmost contempt: no place shall be thought fit for you, but under his feet to be trodden down as the mire of the streets.

3. The misery you are exposed to is that which God will inflict to that end, that he might show what that wrath of Jehovah is. God hath had it on his heart to show to angels and men, both how excellent his love is, and also how terrible his wrath is. Sometimes earthly kings have a mind to show how terrible their wrath is, by the extreme punishments they would execute on those that would provoke them. Nebuchadnezzar, that mighty and haughty monarch of the Chaldean empire, was willing to show his wrath when enraged with Shadrach, Meshach, and Abednego; and accordingly gave orders that the burning fiery furnace should be heated seven times hotter than it was before; doubtless, it was raised to the utmost degree of fierceness that human art could raise it. But the great God is also willing to show his wrath, and magnify his awful majesty and mighty power in the extreme sufferings of his enemies. Romans 9:22.

“What if God, willing to show his wrath,
and to make his power known, endured with much long-suffering
the vessels of wrath fitted to destruction?”

And seeing this is his design, and what he has determined, even to show how terrible the unrestrained wrath, the fury and fierceness of Jehovah is, he will do it to effect. There will be something accomplished and brought to pass that will be dreadful with a witness. When the great and angry God hath risen up and executed his awful vengeance on the poor sinner, and the wretch is actually suffering the infinite weight and power of his indignation, then will God call upon the whole universe to behold that awful majesty and mighty power that is to be seen in it. Isaiah 33:12-14.

“And the people shall be as the burnings of lime, as thorns cut up
shall they be burnt in the fire. Hear ye that are far off, what I have
done; and ye that are near, acknowledge my might. The sinners in
Zion are afraid; fearfulness hath surprised the hypocrites, ”

etc.

Thus it will be with you that are in an unconverted state, if you continue in it; the infinite might, and majesty, and terribleness of the omnipotent God shall be magnified upon you, in the ineffable strength of your torments. You shall be tormented in the presence of the holy angels, and in the presence of the Lamb; and when you shall be in this state of suffering, the glorious inhabitants of heaven shall go forth and look on the awful spectacle, that they may see what the wrath and fierceness of the Almighty is; and when they have seen it, they will fall down and adore that great power and majesty. Isaiah 66:23, 24.

“And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord. And they shall go forth and look upon the carcasses of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched, and they shall be an abhorring unto all flesh.”

4. It is everlasting wrath. It would be dreadful to suffer this fierceness and wrath of Almighty God one moment; but you must suffer it to all eternity. There will be no end to this exquisite horrible misery. When you look forward, you shall see a long for ever, a boundless duration before you, which will swallow up your thoughts, and amaze your soul; and you will absolutely despair of ever having any deliverance, any end, any mitigation, any rest at all. You will know certainly that you must wear out long ages, millions of millions of ages, in wrestling and conflicting with this almighty merciless vengeance; and then when you have so done, when so many ages have actually been spent by you in this manner, you will know that all is but a point to what remains. So that your punishment will indeed be infinite. Oh, who can express what the state of a soul in such circumstances is! All that we can possibly say about it, gives but a very feeble, faint representation of it; it is inexpressible and inconceivable: For “who knows the power of God’s anger?”

How dreadful is the state of those that are daily and hourly in the danger of this great wrath and infinite misery! But this is the dismal case of every soul in this congregation that has not been born again, however moral and strict, sober and religious, they may otherwise be. Oh that you would consider it, whether you be young or old! There is reason to think, that

there are many in this congregation now hearing this discourse, that will actually be the subjects of this very misery to all eternity. We know not who they are, or in what seats they sit, or what thoughts they now have. It may be they are now at ease, and hear all these things without much disturbance, and are now flattering themselves that they are not the persons, promising themselves that they shall escape. If we knew that there was one person, and but one, in the whole congregation, that was to be the subject of this misery, what an awful thing would it be to think of! If we knew who it was, what an awful sight would it be to see such a person! How might all the rest of the congregation lift up a lamentable and bitter cry over him! But, alas! instead of one, how many is it likely will remember this discourse in hell? And it would be a wonder, if some that are now present should not be in hell in a very short time, even before this year is out. And it would be no wonder if some persons, that now sit here, in some seats of this meeting-house, in health, quiet and secure, should be there before tomorrow morning. Those of you that finally continue in a natural condition, that shall keep out of hell longest will be there in a little time! your damnation does not slumber; it will come swiftly, and, in all probability, very suddenly upon many of you. You have reason to wonder that you are not already in hell. It is doubtless the case of some whom you have seen and known, that never deserved hell more than you, and that heretofore appeared as likely to have been now alive as you. Their case is past all hope; they are crying in extreme misery and perfect despair; but here you are in the land of the living and in the house of God, and have an opportunity to obtain salvation. What would not those poor damned hopeless souls give for one day's opportunity such as you now enjoy!

And now you have an extraordinary opportunity, a day wherein Christ has thrown the door of mercy wide open, and stands in calling and crying with a loud voice to poor sinners; a day wherein many are flocking to him, and pressing into the kingdom of God. Many are daily coming from the east, west, north and south; many that were very lately in the same miserable condition that you are in, are now in a happy state, with their hearts filled with love to him who has loved them, and washed them from their sins in his own blood, and rejoicing in hope of the glory of God. How awful is it to be left behind at such a day! To see so many others feasting, while you are pining and perishing! To see so many rejoicing and singing

for joy of heart, while you have cause to mourn for sorrow of heart, and howl for vexation of spirit! How can you rest one moment in such a condition? Are not your souls as precious as the souls of the people at Suffield, where they are flocking from day to day to Christ?

Are there not many here who have lived long in the world, and are not to this day born again? and so are aliens from the commonwealth of Israel, and have done nothing ever since they have lived, but treasure up wrath against the day of wrath? Oh, sirs, your case, in an especial manner, is extremely dangerous. Your guilt and hardness of heart is extremely great. Do you not see how generaity persons of your years are passed over and left, in the present remarkable and wonderful dispensation of God's mercy? You had need to consider yourselves, and awake thoroughly out of sleep. You cannot bear the fierceness and wrath of the infinite God. — And you, young men, and young women, will you neglect this precious season which you now enjoy, when so many others of your age are renouncing all youthful vanities, and flocking to Christ? You especially have now an extraordinary opportunity; but if you neglect it, it will soon be with you as with those persons who spent all the precious days of youth in sin, and are now come to such a dreadful pass in blindness and hardness. — And you, children, who are unconverted, do not you know that you are going down to hell, to bear the dreadful wrath of that God, who is now angry with you every day and every night? Will you be content to be the children of the devil, when so many other children in the land are converted, and are become the holy and happy children of the King of kings?

And let every one that is yet out of Christ, and hanging over the pit of hell, whether they be old men and women, or middle aged, or young people, or little children, now hearken to the loud calls of God's word and providence. This acceptable year of the Lord, a day of such great favor to some, will doubtless be a day of as remarkable vengeance to others. Men's hearts harden, and their guilt increases apace at such a day as this, if they neglect their souls; and never was there so great danger of such persons being given up to hardness of heart and blindness of mind. God seems now to be hastily gathering in his elect in all parts of the land; and probably the greater part of adult persons that ever shall be saved, will be brought in now in a little time, and that it will be as it was on the great out-pouring of

the Spirit upon the Jews in the apostles' days; the election will obtain, and the rest will be blinded. If this should be the case with you, you will eternally curse this day, and will curse the day that ever you was born, to see such a season of the pouring out of God's Spirit, and will wish that you had died and gone to hell before you had seen it. Now undoubtedly it is, as it was in the days of John the Baptist, the ax is in an extraordinary manner laid at the root of the trees, that every tree which brings not forth good fruit, may be hewn down and cast into the fire.

Therefore, let every one that is out of Christ, now awake and fly from the wrath to come. The wrath of Almighty God is now undoubtedly hanging over a great part of this congregation. Let every one fly out of Sodom: "Haste and escape for your lives, look not behind you, escape to the mountain, lest you be consumed."

A DIVINE AND SUPERNATURAL LIGHT

**IMMEDIATELY IMPARTED TO THE SOUL
BY THE SPIRIT OF GOD, SHOWN TO BE
BOTH SCRIPTURAL AND RATIONAL DOCTRINE**

**PREACHED AT NORTHAMPTON, AND
PUBLISHED AT THE DESIRE OF SOME OF THE
HEARERS, IN THE YEAR 1734.**

“And Jesus answered and said unto him, Blessed art thou Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. Matthew 16:17

CHRIST says these words to Peter upon occasion of his professing his faith in him as the Son of God. Our Lord was inquiring of his disciples, who men said he was; not that he needed to be informed, but only to introduce and give occasion to what follows. They answer, that some said he was John the Baptist, and some Elias, and others Jeremias, or one of the Prophets. When they had thus given an account who others said he was, Christ asks them, who they said he was? Simon Peter, whom we find always zealous and forward, was the first to answer: he readily replied to the question, Thou art Christ, the Son of the living God.

Upon this occasion, Christ says as he does to him, and of him in the text: in which we may observe,

1. That Peter is pronounced blessed on this account. Blessed art thou — “Thou art a happy man, that thou art not ignorant of this, that I am Christ, the Son of the living God. Thou art distinguishingly happy. Others are blinded, and have dark and deluded apprehensions, as you have now given an account, some thinking that I am Elias, and some that I am Jeremias, and some one thing, and some another; but none of them thinking

right, all of them misled. Happy art thou, that art so distinguished as to know the truth in this matter.”

2. The evidence of this his happiness declared; viz., that God, and he only, had revealed it to him. This is an evidence of his being blessed.

First, As it shows how peculiarly favored he was of God above others; q.d., “How highly favored art thou, that others that are wise and great men, the Scribes, Pharisees, and Rulers, and the nation in general, are left in darkness, to follow their own misguided apprehensions; and that thou shouldst be singled out, as it were, by name, that my Heavenly Father should thus set his love, on thee, Simon Bar-jona. This argues thee blessed, that thou shouldst thus be the object of God’s distinguishing love.”

Secondly, It evidences his blessedness also, as it intimates that this knowledge is above any that flesh and blood can reveal. “This is such knowledge as only my Father which is in heaven can give: it is too high and excellent to be communicated by such means as other knowledge is. Thou art blessed, that thou knowest that which God alone can teach thee.”

The original of this knowledge is here declared, both negatively and positively. Positively, as God is here declared the author of it. Negatively, as it is declared, that flesh and blood had not revealed it. God is the author of all knowledge and understanding whatsoever. He is the author of the knowledge that is obtained by human learning: he is the author of all moral prudence, and of the knowledge and skill that men have in their secular business. Thus it is said of all in Israel that were wise-hearted, and skilled in embroidering, that God had filled them with the spirit of wisdom, Exodus 28:3.

God is the author of such knowledge; but yet not so but that flesh and blood reveals it. Mortal men are capable of imparting the knowledge of human arts and sciences, and skill in temporal affairs. God is the author of such knowledge by those means: flesh and blood is employed as the mediate or second cause of it; he conveys it by the power and influence of natural means. But this spiritual knowledge, spoken of in the text, is what God is the author of, and none else: he reveals it, and flesh and blood reveals it not. He imparts this knowledge immediately, not making use of any intermediate natural causes, as he does in other knowledge.

What had passed in the preceding discourse naturally occasioned Christ to observe this; because the disciples had been telling how others did not know him, but were generally mistaken about him, and divided and confounded in their opinions of him: but Peter had declared his assured faith, that he was the Son of God. Now it was natural to observe, how it was not flesh and blood that had revealed it to him, but God: for if this knowledge were dependent on natural causes or means, how came it to pass that they, a company of poor fishermen, illiterate men, and persons of low education, attained to the knowledge of the truth; while the Scribes and Pharisees, men of vastly higher advantages, and greater knowledge and sagacity in other matters, remained in ignorance? This could be owing only to the gracious distinguishing influence and revelation of the Spirit of God. Hence, what I would make the subject of my present discourse from these words, is this

DOCTRINE

That there is such a thing as a spiritual and divine light immediately imparted to the soul by God, of a different nature from any that is obtained by natural means. — And on this subject I would,

I. Show what this divine light is.

II. How it is given immediately by God, and not obtained by natural means.

III. Show the truth of the doctrine. And then conclude with a brief improvement.

I. I would show what this spiritual and divine light is. And in order to it, would show,

FIRST, IN A FEW THINGS WHAT IT IS NOT. AND HERE,

1. Those convictions that natural men may have of their sin and misery, is not this spiritual and divine light. Men in a natural condition may have convictions of the guilt that lies upon them, and of the anger of God, and their danger of divine vengeance. Such convictions are from light or sensibleness of truth. That some sinners have a greater conviction of their guilt and misery than others, is because some have more light, or more of

an apprehension of truth than others. And this light and conviction may be from the Spirit of God; the Spirit convinces men of sin: but yet nature is much more concerned in it than in the communication of that spiritual and divine light that is spoken of in the doctrine; it is from the Spirit of God only as assisting natural principles, and not as infusing any new principles. Common grace differs from special, in that it influences only by assisting of nature; and not by imparting grace, or bestowing any thing above nature. The light that is obtained is wholly natural, or of no superior kind to what mere nature attains to, though more of that kind be obtained than would be obtained if men were left wholly to themselves: or, in other words, common grace only assists the faculties of the soul to do that more fully which they do by nature, as natural conscience or reason will, by mere nature, make a man sensible of guilt, and will accuse and condemn him when he has done amiss. Conscience is a principle natural to men; and the work that it doth naturally, or of itself, is to give an apprehension of right and wrong, and to suggest to the mind the relation that there is between right and wrong, and a retribution. The Spirit of God, in those convictions which unregenerate men sometimes have, assists conscience to do this work in a further degree than it would do if they were left to themselves: he helps it against those things that tend to stupify it, and obstruct its exercise. But in the renewing and sanctifying work of the Holy Ghost, those things are wrought in the soul that are above nature, and of which there is nothing of the like kind in the soul by nature; and they are caused to exist in the soul habitually, and according to such a stated constitution or law that lays such a foundation for exercises in a continued course, as is called a principle of nature. Not only are remaining principles assisted to do their work more freely and fully, but those principles are restored that were utterly destroyed by the fall; and the mind thence forward habitually exerts those acts that the dominion of sin had made it as wholly destitute of, as a dead body is of vital acts.

The Spirit of God acts in a very different manner in the one case, from what he doth in the other. He may indeed act upon the mind of a natural man, but he acts in the mind of a saint as an indwelling vital principle. He acts upon the mind of an unregenerate person as an extrinsic, occasional agent; for in acting upon them, he doth not unite himself to them; for notwithstanding all his influences that they may be the subjects of, they

are still sensual, having not the Spirit, Jude 19. But he unites himself with the mind of a saint, takes him for his temple, actuates and influences him as a new supernatural principle of life and action. There is this difference, that the Spirit of God, in acting in the soul of a godly man, exerts and communicates himself there in his own proper nature. Holiness is the proper nature of the Spirit of God. The Holy Spirit operates in the minds of the godly, by uniting himself to them, and living in them, and exerting his own nature in the exercise of their faculties. The Spirit of God may act upon a creature, and yet not in acting communicate himself. The Spirit of God may act upon inanimate creatures; as, the Spirit moved upon the face of the waters, in the beginning of the creation; so the Spirit of God may act upon the minds of men many ways, and communicate himself no more than when he acts upon an inanimate creature. For instance, he may excite thoughts in them, may assist their natural reason and understanding, or may assist other natural principles, and this without any union with the soul, but may act, as it were, as upon an external object. But as he acts in his holy influences and spiritual operations, he acts in a way of peculiar communication of himself; so that the subject is thence denominated spiritual.

2. This spiritual and divine light does not consist in any impression made upon the imagination. It is no impression upon the mind, as though one saw any thing with the bodily eyes: it is no imagination or idea of an outward light or glory, or any beauty of form or countenance, or a visible luster or brightness of any object. The imagination may be strongly impressed with such things; but this is not spiritual light. Indeed when the mind has a lively discovery of spiritual things, and is greatly affected by the power of divine light, it may, and probably very commonly doth, much affect the imagination; so that impressions of an outward beauty or brightness may accompany those spiritual discoveries. But spiritual light is not that impression upon the imagination, but an exceeding different thing from it. Natural men may have lively impressions on their imaginations; and we cannot determine but the devil, who transforms himself into an angel of light, may cause imaginations of an outward beauty, or visible glory, and of sounds and speeches, and other such things; but these are things of a vastly inferior nature to spiritual light.

3. This spiritual light is not the suggesting of any new truths or propositions not contained in the word of God. This suggesting of new truths or doctrines to the mind, independent of any antecedent revelation of those propositions, either in word or writing, is inspiration; such as the prophets and apostles had, and such as some enthusiasts pretend to. But this spiritual light that I am speaking of, is quite a different thing from inspiration: it reveals no new doctrine, it suggests no new proposition to the mind, it teaches no new thing of God, or Christ, or another world, not taught in the Bible, but only gives a due apprehension of those things that are taught in the word of God.

4. It is not every affecting view that men have of the things of religion that is this spiritual and divine light. Men by mere principles of nature are capable of being affected with things that have a special relation to religion as well as other things. A person by mere nature, for instance, may be liable to be affected with the story of Jesus Christ, and the sufferings he underwent, as well as by any other tragical story: he may be the more affected with it from the interest he conceives mankind to have in it: yea, he may be affected with it without believing it; as well as a man may be affected with what he reads in a romance, or sees acted in a stage play. He may be affected with a lively and eloquent description of many pleasant things that attend the state of the blessed in heaven, as well as his imagination be entertained by a romantic description of the pleasantness of fairy land, or the like. And that common belief of the truth of the things of religion, that persons may have from education or otherwise, may help forward their affection. We read in Scripture of many that were greatly affected with things of a religious nature, who yet are there represented as wholly graceless, and many of them very ill men. A person therefore may have affecting views of the things of religion, and yet be very destitute of spiritual light. Flesh and blood may be the author of this: one man may give another an affecting view of divine things with but common assistance: but God alone can give a spiritual discovery of them. — But I proceed to show,

SECONDLY, POSITIVELY WHAT THIS SPIRITUAL AND DIVINE LIGHT IS.

And it may be thus described: a true sense of the divine excellency of the things revealed in the word of God, and a conviction of the truth and reality of them thence arising. This spiritual light primarily consists in the former of these, viz., a real sense and apprehension of the divine excellency of things revealed in the word of God. A spiritual and saving conviction of the truth and reality of these things, arises from such a sight of their divine excellency and glory; so that this conviction of their truth is an effect and natural consequence of this sight of their divine glory. There is therefore in this spiritual light,

1. A true sense of the divine and superlative excellency of the things of religion; a real sense of the excellency of God and Jesus Christ, and of the work of redemption, and the ways and works of God revealed in the gospel. There is a divine and superlative glory in these things; an excellency that is of a vastly higher kind, and more sublime nature than in other things; a glory greatly distinguishing them from all that is earthly and temporal. He that is spiritually enlightened truly apprehends and sees it, or has a sense of it. He does not merely rationally believe that God is glorious, but he has a sense of the gloriousness of God in his heart. There is not only a rational belief that God is holy, and that holiness is a good thing, but there is a sense of the loveliness of God's holiness. There is not only a speculatively judging that God is gracious, but a sense how amiable God is upon that account, or a sense of the beauty of this divine attribute.

There is a twofold understanding or knowledge of good that God has made the mind of man capable of. The first, that which is merely speculative and notional; as when a person only speculatively judges that any thing is, which, by the agreement of mankind, is called good or excellent, viz., that which is most to general advantage, and between which and a reward there is a suitableness, and the like. And the other is, that which consists in the sense of the heart: as when there is a sense of the beauty, amiableness, or sweetness of a thing; so that the heart is sensible of pleasure and delight in the presence of the idea of it. In the former is exercised merely the speculative faculty, or the understanding, strictly so called, or as spoken

of in distinction from the will or disposition of the soul. In the latter, the will, or inclination, or heart, are mainly concerned.

Thus there is a difference between having an opinion, that God is holy and gracious, and having a sense of the loveliness and beauty of that holiness and grace. There is a difference between having a rational judgment that honey is sweet, and having a sense of its sweetness. A man may have the former, that knows not how honey tastes; but a man cannot have the latter unless he has an idea of the taste of honey in his mind. So there is a difference between believing that a person is beautiful, and having a sense of his beauty. The former may be obtained by hearsay, but the latter only by seeing the countenance. There is a wide difference between mere speculative rational judging any thing to be excellent, and having a sense of its sweetness and beauty. The former rests only in the head, speculation only is concerned in it; but the heart is concerned in the latter. When the heart is sensible of the beauty and amiableness of a thing, it necessarily feels pleasure in the apprehension. It is implied in a person's being heartily sensible of the loveliness of a thing, that the idea of it is sweet and pleasant to his soul; which is a far different thing from having a rational opinion that it is excellent.

2. There arises from this sense of divine excellency of things contained in the word of God, a conviction of the truth and reality of them; and that either directly or indirectly.

FIRST, INDIRECTLY, AND THAT TWO WAYS.

1. As the prejudices that are in the heart, against the truth of divine things, are hereby removed; so that the mind becomes susceptible of the due force of rational arguments for their truth. The mind of man is naturally full of prejudices against the truth of divine things: it is full of enmity against the doctrines of the gospel; which is a disadvantage to those arguments that prove their truth, and causes them to lose their force upon the mind. But when a person has discovered to him the divine excellency of Christian doctrines, this destroys the enmity, removes those prejudices, and sanctifies the reason, and causes it to lie open to the force of arguments for their truth.

Hence was the different effect that Christ's miracles had to convince the disciples from what they had to convince the Scribes and Pharisees. Not that they had a stronger reason, or had their reason more improved; but their reason was sanctified, and those blinding prejudices, that the Scribes and Pharisees were under, were removed by the sense they had of the excellency of Christ and his doctrine.

2. It not only removes the hindrances of reason, but positively helps reason. It makes even the speculative notions the more lively. It engages the attention of the mind, with the fixedness and intenseness to that kind of objects; which causes it to have a clearer view of them, and enables it more clearly to see their mutual relations, and occasions it to take more notice of them. The ideas themselves that otherwise are dim and obscure, are by this means impressed with the greater strength, and have a light cast upon them; so that the mind can better judge of them. As he that beholds the objects on the face of the earth, when the light of the sun is cast upon them; so that the mind can better judge of them. As he that beholds the objects on the face of the earth, when the light of the sun is cast upon them, is under greater advantage to discern them in their true forms and mutual relations, than he that sees them in a dim starlight or twilight.

The mind having a sensibleness of the excellency of divine objects, dwells upon them with delight; and the powers of the soul are more awakened and enlivened to employ themselves in the contemplation of them, and exert themselves more fully and much more to the purpose. The beauty and sweetness of the objects draws on the faculties, and draws forth their exercises: so that reason itself is under far greater advantages for its proper and free exercises, and to attain its proper end, free of darkness and delusion. — But,

SECONDLY,

A true sense of the divine excellency of the things of God's word doth more directly and immediately convince of the truth of them; and that because the excellency of these things is so superlative. There is a beauty in them that is so divine and godlike, that is greatly and evidently distinguishing of them from things merely human, or that men are the inventors and authors of; a glory that is so high and great, that when

clearly seen, commands assent to their divinity and reality. When there is an actual and lively discovery of this beauty and excellency, it will not allow of any such thought as that it is a human work, or the fruit of men's invention. This evidence that they that are spiritually enlightened have of the truth of the things of religion, is a kind of intuitive and immediate evidence. They believe the doctrines of God's word to be divine, because they see divinity in them; *i.e.*, they see a divine, and transcendent, and most evidently distinguishing glory in them; such a glory as, if clearly seen, does not leave room to doubt of their being of God, and not of men.

Such a conviction of the truth of religion as this, arising, these ways, from a sense of the divine excellency of them, is that true spiritual conviction that there is in saving faith. And this original of it, is that by which it is most essentially distinguished from that common assent, which unregenerate men are capable of.

II. I proceed now to the second thing proposed, viz., to show how this light is immediately given by God, and not obtained by natural means. And here,

1. It is not intended that the natural faculties are not made use of in it. The natural faculties are the subject of this light: and they are the subject in such a manner, that they are not merely passive, but active in it; the acts and exercises of man's understanding are concerned and made use of in it. God, in letting in this light into the soul, deals with man according to his nature, or as a rational creature; and makes use of his human faculties. But yet this light is not the less immediately from God for that; though the faculties are made use of, it is as the subject and not as the cause; and that acting of the faculties in it, is not the cause, but is either implied in the thing itself (in the light that is imparted) or is the consequence of it. As the use that we make of our eyes in beholding various objects, when the sun arises, is not the cause of the light that discovers those objects to us.

2. It is not intended that outward means have no concern in this affair. As I have observed already, it is not in this affair, as it is in inspiration, where new truths are suggested: for here is by this light only given a due apprehension of the same truths that are revealed in the word of God; and therefore it is not given without the word. The gospel is made use of in this affair: this light is the "light of the glorious gospel of Christ", 2

Corinthians 4:4. The gospel is as a glass by which this light is conveyed to us, 1 Corinthians 13:12. “Now we see through a glass.” — But,

3. When it is said that this light is given immediately by God, and not obtained by natural means, hereby is intended, that it is given by God without making use of any means that operate by their own power, or a natural force God makes use of means; but it is not as mediate causes to produce this effect. There are not truly any second causes of it; but it is produced by God immediately. The word of God is no proper cause of this effect: it does not operate by any natural force in it. The word of God is only made use of to convey to the mind the subject matter of this saving instruction: and this indeed it doth convey to us by natural force or influence. It conveys to our minds these and those doctrines; it is the cause of the notion of them in our heads, but not of the sense of the divine excellency of them in our hearts. Indeed a person cannot have spiritual light without the word. But that does not argue, that the word properly causes that light. The mind cannot see the excellency of any doctrine, unless that doctrine be first in the mind; but the seeing of the excellency of the doctrine may be immediately from the Spirit of God; though the conveying of the doctrine or proposition itself may be by the word. So that the notions that are the subject matter of this light, are conveyed to the mind by the word of God; but that due sense of the heart, wherein this light formally consists, is immediately by the Spirit of God. As for instance, that notion that there is a Christ, and that Christ is holy and gracious, is conveyed to the mind by the word of God: but the sense of the excellency of Christ by reason of that holiness and grace, is nevertheless immediately the work of the Holy Spirit. — I come now,

III. To show the truth of the doctrine; that is, to show that there is such a thing as that spiritual light that has been described, thus immediately let into the mind by God. And here I would show briefly, that this doctrine is both scriptural and rational.

FIRST, IT IS SCRIPTURAL.

My text is not only full to the purpose, but it is a doctrine that the Scripture abounds in. We are there abundantly taught, that the saints differ from the ungodly in this, that they have the knowledge of God, and a sight

of God, and of Jesus Christ. I shall mention but few texts of many. 1 John 3:6, “Whosoever sinneth, has not seen him, nor known him.” 3 John 11, “He that doth good, is of God: but he that doth evil, hath not seen God.” John 14:19, “The world seeth me no more; but ye see me.” John 17:3,

“And this is eternal life, that they might know thee,
the only true God, and Jesus Christ whom thou hast sent.”

This knowledge, or sight of God and Christ, cannot be a mere speculative knowledge; because it is spoken of as a seeing and knowing, wherein they differ from the ungodly. And by these Scriptures it must not only be a different knowledge in degree and circumstances, and different in its effects; but it must be entirely different in nature and kind.

And this light and knowledge is always spoken of as immediately given of God, Matthew 11:25-27:

“At that time Jesus answered and said, I thank thee O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight. All things are delivered unto me of my Father: and no man knoweth the Son but the Father: neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.”

Here this effect is ascribed alone to the arbitrary operation, and gift of God, bestowing this knowledge on whom he will, and distinguishing those with it, that have the least natural advantage or means for knowledge, even babes, when it is denied to the wise and prudent. And the imparting of the knowledge of God is here appropriated to the Son of God, as his sole prerogative. And again, 2 Corinthians 4:6,

“For God, who commanded the light to shine out of darkness,
hath shined in our hearts, to give the light of the knowledge of the
glory of God, in the face of Jesus Christ.”

This plainly shows, that there is such a thing as a discovery of the divine superlative glory and excellency of God and Christ, and that peculiar to the saints: and also, that it is as immediately from God, as light from the sun: and that it is the immediate effect of his power and will; for it is

compared to God's creating the light by his powerful word in the beginning of the creation; and is said to be by the Spirit of the Lord, in the 18th verse of the preceding chapter. God is spoken of as giving the knowledge of Christ in conversion, as of what before was hidden and unseen in that. Galatians 1:15, 16, "But when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me." The Scripture also speaks plainly of such a knowledge of the word of God, as has been described, as the immediate gift of God, Psalm 119:18: "Open thou mine eyes, that I may behold wondrous things out of thy law." What could the Psalmist mean when he begged of God to open his eyes? Was he ever blind? Might he not have resort to the law and see every word and sentence in it when he pleased? and what could he mean by those wondrous things? Was it the wonderful stories of the creation, and deluge, and Israel's passing through the Red Sea, and the like? Were not his eyes open to read these strange things when he would? Doubtless by wondrous things in God's law, he had respect to those distinguishing and wonderful excellencies, and marvelous manifestations of the divine perfections, and glory, that there was in the commands and doctrines of the word, and those works and counsels of God that were there revealed. So the Scripture speaks of a knowledge of God's dispensation, and covenant of mercy, and way of grace towards his people, as peculiar to the saints, and given only by God, Psalm 25:14: "The secret of the Lord is with them that fear him; and he will show them his covenant."

And that a true and saving belief of the truth of religion is that which arises from such a discovery, is also what the Scripture teaches. As John 6:40, "And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life;" where it is plain that a true faith is what arises from a spiritual sight of Christ. and John 17:6, 7, 8,

"I have manifested thy name unto the men which thou gavest me out of the world. Now they have known that all things whatsoever thou hast given me, are of thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me;"

where Christ's manifesting God's name to the disciples, or giving them the knowledge of God, was that whereby they knew that Christ's doctrine was of God, and that Christ himself was of him, proceeded from him, and was sent by him. Again, John 12:44, 45, 46,

“Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me. And he that seeth me, seeth him that sent me. I am come a light into the world, that whosoever believeth on me, should not abide in darkness.”

Their believing in Christ, and spiritually seeing him, are spoken of as running parallel.

Christ condemns the Jews that they did not know that he was the Messiah, and that his doctrine was true, from an inward distinguishing taste and relish of what was divine, in Luke 12:56, 57. He having there blamed the Jews, that though they could discern the face of the sky and of the earth, and signs of the weather, that yet they could not discern those times; or as it is expressed in Matthew, the signs of those times; he adds, yea, and why even of your own selves, judge ye not what is right? *i.e.*, without extrinsic signs. Why have ye not that sense of true excellency, whereby ye may distinguish that which is holy and divine? Why have ye not that savor of the things of God, by which you may see the distinguishing glory, and evident divinity of me and my doctrine?

The Apostle Peter mentions it as what gave them (the apostles) good and well grounded assurance of the truth of the gospel, that they had seen the divine glory of Christ. 2 Peter 1:16,

“For we have not followed cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty.”

The apostle has respect to that visible glory of Christ which they saw in his transfiguration: that glory was so divine, having such an ineffable appearance and semblance of divine holiness, majesty and grace, that it evidently denoted him to be a divine person. But if a sight of Christ's outward glory might give a rational assurance of his divinity, why may not an apprehension of his spiritual glory do so too? Doubtless Christ's spiritual glory is in itself as distinguishing, and as plainly showing his

divinity, as his outward glory, and a great deal more: for his spiritual glory is that wherein his divinity consists; and the outward glory of his transfiguration showed him to be divine, only as it was a remarkable image or representation of that spiritual glory. Doubtless, therefore, he that has had a clear sight of the spiritual glory of Christ, may say, I have not followed cunningly devised fables, but have been an eyewitness of his majesty, upon as good grounds as the apostle, when he had respect to the outward glory of Christ that he had seen. — But this brings me to what was proposed next, viz., to show that,

SECONDLY, THIS DOCTRINE IS RATIONAL.

1. It is rational to suppose, that there is really such an excellency in divine things, that is so transcendent and exceedingly different from what is in other things, that, if it were seen, would most evidently distinguish them. We cannot rationally doubt but that things that are divine, that appertain to the Supreme Being, are vastly different from things that are human; that there is that godlike, high and glorious excellency in them, that does most remarkably difference them from the things that are of men; insomuch that if the difference were but seen, it would have a convincing, satisfying influence upon any one, that they are what they are, viz., divine. What reason can be offered against it? Unless we would argue, that God is not remarkably distinguished in glory from men.

If Christ should now appear to any one as he did on the mount at his transfiguration; or if he should appear to the world in the glory that he now appears in, as he will do at the day of judgment; without doubt, the glory and majesty that he would appear in, would be such as would satisfy every one that he was a divine person, and that religion was true: and it would be a most reasonable, and well grounded conviction too. And why may there not be that stamp of divinity, or divine glory on the word of God, on the scheme and doctrine of the gospel, that may be in like manner distinguishing and as rationally convincing, provided it be but seen? It is rational to suppose, that when God speaks to the world, there should be something in his word or speech vastly different from man's word. Supposing that God never had spoken to the world, but we had noticed that he was about to do it; that he was about to reveal himself from heaven, and speak to us immediately himself, in divine speeches or

discourses, as it were from his own mouth, or that he should give us a book of his own inditing; after what manner should we expect that he would speak? Would it not be rational to suppose, that his speech would be exceeding different from man's speech, that he should speak like a God; that is, that there should be such an excellency and sublimity in his speech or word, such a stamp of wisdom, holiness, majesty and other divine perfections, that the word of man, yea of the wisest of men, should appear mean and base in comparison of it? Doubtless it would be thought rational to expect this, and unreasonable to think otherwise. When a wise man speaks in the exercise of his wisdom, there is something in every thing he says, that is very distinguishable from the talk of a little child. So, without doubt, and much more, is the speech of God (if there be any such thing as the speech of God) to be distinguished from that of the wisest of men; agreeably to Jeremiah 23:28, 29. God having there been reprovng the false prophets that prophesied in his name, and pretended that what they spake was his word, when indeed it was their own word, says,

“The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully: what is the chaff to the wheat? saith the Lord. Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?”

2. If there be such a distinguishing excellency in divine things; it is rational to suppose that there may be such a thing as seeing it. What should hinder but that it may be seen? It is no argument, that there is no such thing as such a distinguishing excellency, or that, if there be, that it cannot be seen, that some do not see it, though they may be discerning men in temporal matters. It is not rational to suppose, if there be any such excellency in divine things, that wicked men should see it. It is not rational to suppose, that those whose minds are full of spiritual pollution, and under the power of filthy lusts, should have any relish or sense of divine beauty or excellency; or that their minds should be susceptible of that light that is in its own nature so pure and heavenly. It need not seem at all strange, that sin should so blind the mind, seeing that men's particular natural tempers and dispositions will so much blind them in secular matters; as when men's natural temper is melancholy, jealous, fearful, proud, or the like.

3. It is rational to suppose, that this knowledge should be given immediately by God, and not be obtained by natural means. Upon what account should it seem unreasonable, that there should be any immediate communication between God and the creature? It is strange that men should make any matter of difficulty of it. Why should not he that made all things, still have something immediately to do with the things that he has made? Where lies the great difficulty, if we own the being of a God, and that he created all things out of nothing, of allowing some immediate influence of God on the creation still? And if it be reasonable to suppose it with respect to any part of the creation, it is especially so with respect to reasonable, intelligent creatures; who are next to God in the gradation of the different orders of beings, and whose business is most immediately with God; who were made on purpose for those exercises that do respect God and wherein they have nextly to do with God: for reason teaches, that man was made to serve and glorify his Creator. And if it be rational to suppose that God immediately communicates himself to man in any affair, it is in this. It is rational to suppose that God would reserve that knowledge and wisdom, that is of such a divine and excellent nature, to be bestowed immediately by himself, and that it should not be left in the power of second causes. Spiritual wisdom and grace is that highest and most excellent gift that ever God bestows on any creature: in this the highest excellency and perfection of a rational creature consists. It is also immensely the most important of all divine gifts: it is that wherein man's happiness consists, and on which his everlasting welfare depends. How rational is it to suppose that God, however he has left meaner goods and lower gifts to second causes, and in some sort in their power, yet should reserve this most excellent, divine, and important of all divine communications, in his own hands, to be bestowed immediately by himself, as a thing too great for second causes to be concerned in!

It is rational to suppose, that this blessing should be immediately from God; for there is no gift or benefit that is in itself so nearly related to the divine nature, there is nothing the creature receives that is so much of God, of his nature, so much a participation of the deity: it is a kind of emanation of God's beauty, and is related to God as the light is to the sun. It is therefore congruous and fit, that when it is given of God, it should be nextly from himself, and by himself, according to his own sovereign will.

It is rational to suppose, that it should be beyond a man's power to obtain this knowledge and light by the mere strength of natural reason; for it is not a thing that belongs to reason, to see the beauty and loveliness of spiritual things; it is not a speculative thing, but depends on the sense of the heart. Reason indeed is necessary in order to it, as it is by reason only that we are become the subjects of the means of it; which means I have already shown to be necessary in order to it, though they have no proper causal in the affair. It is by reason that we become possessed of a notion of those doctrines that are the subject matter of this divine light; and reason may many ways be indirectly and remotely an advantage to it. And reason has also to do in the acts that are immediately consequent on this discovery: a seeing the truth of religion from hence, is by reason; though it be but by one step, and the inference be immediate. So reason has to do in that accepting of, and trusting in Christ, that is consequent on it. But if we take reason strictly — not for the faculty of mental perception in general, but for ratiocination, or a power of inferring by arguments — the perceiving of spiritual beauty and excellency no more belongs to reason, than it belongs to the sense of feeling to perceive colors, or to the power of seeing to perceive the sweetness of food. It is out of reason's province to perceive the beauty or loveliness of any thing: such a perception does not belong to that faculty. Reason's work is to perceive truth and not excellency. It is not ratiocination that gives men the perception of the beauty and amiableness of a countenance, though it may be many ways indirectly an advantage to it; yet it is no more reason that immediately perceives it, than it is reason that perceives the sweetness of honey: it depends on the sense of the heart. — Reason may determine that a countenance is beautiful to others, it may determine that honey is sweet to others; but it will never give me a perception of its sweetness.

I will conclude with a very brief improvement of what has been said.

FIRST,

This doctrine may lead us to reflect on the goodness of God, that has so ordered it, that a saving evidence of the truth of the gospel is such, as is attainable by persons of mean capacities and advantages, as well as those that are of the greatest parts and learning. If the evidence of the gospel depended only on history, and such reasonings as learned men only are

capable of, it would be above the reach of far the greatest part of mankind. But persons with but an ordinary degree of knowledge, are capable, without a long and subtle train of reasoning, to see the divine excellency of the things of religion: they are capable of being taught by the Spirit of God, as well as learned men. The evidence that is this way obtained, is vastly better and more satisfying, than all that can be obtained by the arguings of those that are most learned, and greatest masters of reason. And babes are as capable of knowing these things, as the wise and prudent; and they are often hid from these things, as the wise and prudent; and they are often hid from these when they are revealed to those. 1 Corinthians 1:26, 27,

“For ye see your calling, brethren, how that not many wise men, after the flesh, not many mighty, not many noble are called. But God hath chosen the foolish things of the world.”

SECONDLY,

This doctrine may well put us upon examining ourselves, whether we have ever had this divine light, that has been described, let into our souls. If there be such a thing indeed, and it be not only a notion or whimsy of persons of weak and distempered brains, then doubtless it is a thing of great importance, whether we have thus been taught by the Spirit of God; whether the light of the glorious gospel of Christ, who is the image of God, hath shined unto us, giving us the light of the knowledge of the glory of God in the face of Jesus Christ; whether we have seen the Son, and believed on him, or have that faith of gospel doctrines which arises from a spiritual sight of Christ.

THIRDLY,

All may hence be exhorted earnestly to seek this spiritual light. To influence and move to it, the following things may be considered.

1. This is the most excellent and divine wisdom that any creature is capable of. It is more excellent than any human learning; it is far more excellent than all the knowledge of the greatest philosophers or statesmen. Yea, the least glimpse of the glory of God in the face of Christ doth more exalt and ennoble the soul, than all the knowledge of those that have the

greatest speculative understanding in divinity without grace. This knowledge has the most noble object that is or can be, viz., the divine glory or excellency of God and Christ. The knowledge of these objects is that wherein consists the most excellent knowledge of the angels, yea, of God himself.

2. This knowledge is that which is above all others sweet and joyful. Men have a great deal of pleasure in human knowledge, in studies of natural things; but this is nothing to that joy which arises from this divine light shining into the soul. This light gives a view of those things that are immensely the most exquisitely beautiful, and capable of delighting the eye of the understanding. This spiritual light is the dawning of the light of glory in the heart. There is nothing so powerful as this to support persons in affliction, and to give the mind peace and brightness in this stormy and dark world.

3. This light is such as effectually influences the inclination, and changes the nature of the soul. It assimilates the nature to the divine nature, and changes the soul into an image of the same glory that is beheld. 2 Corinthians 3:18,

“But we all with open face, beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord.”

This knowledge will wean from the world, and raise the inclination to heavenly things. It will turn the heart to God as the fountain of good, and to choose him for the only portion. This light, and this only, will bring the soul to a saving close with Christ. It conforms the heart to the gospel, mortifies its enmity and opposition against the scheme of salvation therein revealed: it causes the heart to embrace the joyful tidings, and entirely to adhere to, and acquiesce in the revelation of Christ as our Savior: it causes the whole soul to accord and symphonize with it, admitting it with entire credit and respect cleaving to it with full inclination and affection; and it effectually disposes the soul to give up itself entirely to Christ.

4. This light, and this only, has its fruit in a universal holiness of life. No merely notional or speculative understanding of the doctrines of religion will ever bring to this. But this light, as it reaches the bottom of the heart,

and changes the nature, so it will effectually dispose to a universal obedience. It shows God's worthiness to be obeyed and served. It draws forth the heart in a sincere love to God, which is the only principle of a true, gracious, and universal obedience; and it convinces of the reality of those glorious rewards that God has promised to them that obey him.

CHRIST'S AGONY

A SERMON BY JONATHAN EDWARDS

“And being in an agony he prayed more earnestly, and his sweat was as it were great drops of blood falling down to the ground.” Luke 22:44

OUR Lord Jesus Christ, in his original nature, was infinitely above all suffering, for he was “God over all, blessed for evermore;” but, when he became man, he was not only capable of suffering, but partook of that nature that is remarkably feeble and exposed to suffering. The human nature, on account of its weakness, is in Scripture compared to the grass of the field, which easily withers and decays. So it is compared to a leaf; and to the dry stubble; and to a blast of wind: and the nature of feeble man is said to be but dust and ashes, to have its foundation in the dust, and to be crushed before the moth. It was this nature, with all its weakness and exposedness to sufferings, which Christ, who is the Lord God omnipotent, took upon him. He did not take the human nature on him in its first, most perfect and vigorous state, but in that feeble forlorn state which it is in since the fall; and therefore Christ is called “a tender plant,” and “a root out of a dry ground.” Isaiah 53:2.

“For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.”

Thus, as Christ's principal errand into the world was suffering, so, agreeably to that errand, he came with such a nature and in such circumstances, as most made way for his suffering; so his whole life was filled up with suffering, he began to suffer in his infancy, but his suffering increased the more he drew near to the close of his life. His suffering after his public ministry began, was probably much greater than before; and the latter part of the time of his public ministry seems to have been distinguished by suffering. The longer Christ lived in the world, the more men saw and heard of him, the more they hated him. His enemies were more and more enraged by the continuance of the opposition that he made

to their lusts; and the devil having been often baffled by him, grew more and more enraged, and strengthened the battle more and more against him: so that the cloud over Christ's head grew darker and darker, as long as he lived in the world, till it was in its greatest blackness when he hung upon the cross and cried out, My God, my God, why hast thou forsaken me! Before this, it was exceedingly dark, in the time of his agony in the garden; of which we have an account in the words now read; and which I propose to make the subject of my present discourse. The word agony properly signifies an earnest strife, such as is witnessed in wrestling, running, or fighting. And therefore in Luke 13:24.

“Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able;”

the word in the original, translated strive, is agwnizesqe. “Agonize, to enter in at the strait gate.” The word is especially used for that sort of strife, which in those days was exhibited in the Olympic games, in which men strove for the mastery in running, wrestling, and other such kinds of exercises; and a prize was set up that was bestowed on the conqueror. Those, who thus contended, were, in the language then in use, said to agonize. Thus the apostle in his epistle to the Christians of Corinthiansinth, a city of Greece, where such games were annually exhibited, says in allusion to the strivings of the combatants, “And every man that striveth for the mastery,” in the original, every one that agonizeth, “is temperate in all things.” The place where those games were held was called Agwn, or the place of agony; and the word is particularly used in Scripture for that striving in earnest prayer wherein persons wrestle with God: they are said to agonize, or to be in agony, in prayer. So the word is used Romans 15:30.

“Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me:”

in the original συναγωνιζεσθαι μοι, that ye agonize together with me. So Colossians 4:12. “Always laboring fervently for you in prayer, that ye may stand perfect and complete in all the will of God:” in the original agwnizwn agonizing for you. So that when it is said in the text that Christ

was in an agony, the meaning is, that his soul was in a great and earnest strife and conflict. It was so in two respects:

- 1.** As his soul was in a great and sore conflict with those terrible and amazing views and apprehensions which he then had.
- 2.** As he was at the same time in great labor and earnest strife with God in prayer.

I propose therefore, in discoursing on the subject of Christ's agony, distinctly to unfold it, under these two propositions,

I. That the soul of Christ in his agony in the garden had a sore conflict with those terrible and amazing views and apprehensions, of which he was then the subject.

II. That the soul of Christ in his agony in the garden had a great and earnest labor and struggle with God in prayer.

I. The soul of Christ in his agony in the garden had a sore conflict with those terrible amazing views and apprehensions, of which he was then the subject.

In illustrating this proposition I shall endeavor to show,

- 1.** What those views and apprehensions were.
- 2.** That the conflict or agony of Christ's soul was occasioned by those views and apprehensions.
- 3.** That this conflict was peculiarly great and distressing; and,
- 4.** What we may suppose to be the special design of God in giving Christ those terrible views and apprehensions, and causing him to suffer that dreadful conflict, before he was crucified.

I proposed to show,

First, What were those terrible views and amazing apprehensions which Christ had in his agony. This may be explained by considering,

- 1.** The cause of those views and apprehensions; and,
- 2.** The manner in which they were then experienced.

1. The cause of those views and apprehensions, which Christ had in his agony in the garden, was the bitter cup which he was soon after to drink on the cross. The sufferings which Christ underwent in his agony in the garden, were not his greatest sufferings; though they were so very great. But his last sufferings upon the cross were his principal sufferings; and therefore they are called “the cup that he had to drink.” The sufferings of the cross, under which he was slain, are always in the Scriptures represented as the main sufferings of Christ; those in which especially “he bare our sins in his own body,” and made atonement for sin. His enduring the cross, his humbling himself, and becoming obedient unto death, even the death of the cross, is spoken of as the main thing wherein his sufferings appeared. This is the cup that Christ had set before him in his agony. It is manifest that Christ had this in view at this time, from the prayers which he then offered. According to Matthew, Christ made three prayers that evening while in the garden of Gethsemane, and all on this one subject, the bitter cup that he was to drink. Of the first, we have an account in Matthew 26:39.

“And he went a little farther, and fell on his face and prayed, saying, O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will but as thou wilt:”

of the second in the 42d verse,

“He went away again the second time and prayed, saying, O my Father, if this cup may not pass from me, except I drink it, thy will be done:”

and of the third in the 44th verse,

“And he left them, and went away again, and prayed the third time, saying the same words.”

From this it plainly appears what it was of which Christ had such terrible views and apprehensions at that time. What he thus insists on in his prayers, shows on what his mind was so deeply intent. It was his sufferings on the cross, which were to be endured the next day, when there should be darkness over all the earth, and at the same time a deeper darkness over the soul of Christ, of which he had now such lively views and distressing apprehensions.

2. The manner in which this bitter cup was now set in Christ's view.

(1.) He had a lively apprehension of it impressed at that time on his mind. He had an apprehension of the cup that he was to drink before. His principal errand into the world was to drink that cup, and he therefore was never unthoughtful of it, but always bore it in his mind, and often spoke of it to his disciples. Thus Matthew 16:21.

“From that time forth began Jesus to show unto his disciples how that he must go unto Jerusalem, and suffer many things of the elders, and chief priests, and scribes, and be killed, and be raised again the third day.”

Again ch. 20:17, 18, 19.

“And Jesus going up to Jerusalem, took the twelve disciples apart in the way, and said unto them, Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests, and unto the scribes, and they shall condemn him to death. And shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again.”

The same thing was the subject of conversation on the mount with Moses and Elias when he was transfigured. So he speaks of his bloody baptism, Luke 12:50. “But I have a baptism to be baptized with; and how am I straitened till it be accomplished!” He speaks of it again to Zebedee's children, Matthew 20:22. “Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able.” He spake of his being lifted up. John 8:28.

“Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things.”

John 12:34.

“The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? Who is this Son of man?”

So he spake of destroying the temple of his body, John 2:19.

“Jesus answered and said unto them, Destroy this temple,
and in three days I will raise it up.”

And he was very much in speaking of it a little before his agony, in his dying counsels to his disciples in the 12th and 13th ch. of John. Thus this was not the first time that Christ had this bitter cup in his view. On the contrary, he seems always to have had it in view. But it seems that at this time God gave him an extraordinary view of it. A sense of that wrath that was to be poured out upon him, and of those amazing sufferings that he was to undergo, was strongly impressed on his mind by the immediate power of God; so that he had far more full and lively apprehensions of the bitterness of the cup which he was to drink than he ever had before, and these apprehensions were so terrible, that his feeble human nature shrunk at the sight, and was ready to sink.

2. The cup of bitterness was now represented as just at hand. He had not only a more clear and lively view of it than before; but it was now set directly before him, that he might without delay take it up and drink it; for then, within that same hour, Judas was to come with his band of men, and he was then to deliver up himself into their hands to the end that he might drink this cup the next day; unless indeed he refused to take it, and so made his escape from that place where Judas would come; which he had opportunity enough to do if he had been so minded. Having thus shown what those terrible views and apprehensions were which Christ had in the time of his agony; I shall endeavor to show,

II. That the conflict which the soul of Christ then endured was occasioned by those views and apprehensions. The sorrow and distress which his soul then suffered, arose from that lively, and full, and immediate view which he had then given him of that cup of wrath; by which God the Father did as it were set the cup down before him, for him to take it and drink it. Some have inquired, what was the occasion of that distress and agony, and many speculations there have been about it, but the account which the Scripture itself gives us is sufficiently full in this matter, and does not leave room for speculation or doubt. The thing that Christ's mind was so full of at that time was, without doubt, the same with that which his mouth was so full of: it was the dread which his feeble

human nature had of that dreadful cup, which was vastly more terrible than Nebuchadnezzar's fiery furnace. He had then a near view of that furnace of wrath, into which he was to be cast; he was brought to the mouth of the furnace that he might look into it, and stand and view its raging flames, and see the glowings of its heat, that he might know where he was going and what he was about to suffer. This was the thing that filled his soul with sorrow and darkness, this terrible sight as it were overwhelmed him. For what was that human nature of Christ to such mighty wrath as this? it was in itself, without the supports of God, but a feeble worm of the dust, a thing that was crushed before the moth, none of God's children ever had such a cup set before them, as this first being of every creature had. But not to dwell any longer on this, I hasten to show,

III. That the conflict in Christ's soul, in this view of his last sufferings, was dreadful, beyond all expression or conception. This will appear,

1. From what is said of its dreadfulfulness in the history. By one evangelist we are told, (Matthew 26:37.) "He began to be sorrowful and very heavy; and by another, (Mark 14:33.)

"And he taketh with him Peter, and James, and John,
and began to be sore amazed, and to be very heavy."

These expressions hold forth the intense and overwhelming distress that his soul was in. Luke's expression in the text of his being in an agony, according to the signification of that word in the original, implies no common degree of sorrow, but such extreme distress that his nature had a most violent conflict with it, as a man that wrestles with all his might with a strong man, who labors and exerts his utmost strength to gain a conquest over him.

2. From what Christ himself says of it, who was not wont to magnify things beyond the truth. He says, "My soul is exceeding sorrowful even unto death." Matthew 26:38. What language can more strongly express the most extreme degree of sorrow? His soul was not only "sorrowful," but "exceeding sorrowful;" and not only so, but because that did not fully express the degree of his sorrow, he adds, "even unto death;" which seems to intimate that the very pains and sorrows of hell, of eternal death, had got hold upon him. The Hebrews were wont to express the utmost degree

of sorrow that any creature could be liable to by the phrase, the shadow of death. Christ had now, as it were, the shadow of death brought over his soul by the near view which he had of that bitter cup that was now set before him.

3. From the effect which it had on his body, in causing that bloody sweat that we read of in the text. In our translation it is said, that “his sweat was, as it were, great drops of blood, falling down to the ground.” The word rendered great drops, is in the original qromboi, which properly signifies lumps or clots; for we may suppose that the blood that was pressed out through the pores of his skin by the violence of that inward struggle and conflict that there was, when it came to be exposed to the cool air of the night, congealed and stiffened, as is the nature of blood, and so fell off from him not in drops, but in clots. If the suffering of Christ had occasioned merely a violent sweat, it would have shown that he was in great agony; for it must be an extraordinary grief and exercise of mind that causes the body to be all of a sweat abroad in the open air, in a cold night as that was, as is evident from John 18:18.

“And the servants and officers stood there, who had made a fire of coals, (for it was cold,) and they warmed themselves; and Peter stood with them, and warmed himself.”

This was the same night in which Christ had his agony in the garden. But Christ’s inward distress and grief was not merely such as caused him to be in a violent and universal sweat, but such as caused him to sweat blood. The distress and anguish of his mind was so unspeakably extreme as to force his blood through the pores of his skin, and that so plentifully as to fall in great clots or drops from his body to the ground. I come now to show,

IV. What may be supposed to be the special end of God’s giving Christ beforehand these terrible views of his last sufferings; in other words, why it was needful that he should have a more full and extraordinary view of the cup that he was to drink, a little before he drank it, than ever he had before; or why he must have such a foretaste of the wrath of God to be endured on the cross, before the time came that he was actually to endure it.

Answer. It was needful, in order that he might take the cup and drink it, as knowing what he did. Unless the human nature of Christ had had an extraordinary view given him beforehand of what he was to suffer, he could not, as man, fully know beforehand what he was going to suffer, and therefore could not, as man, know what he did when he took the cup to drink it, because he would not fully have known what the cup was — it being a cup that he never drank before. If Christ had plunged himself into those dreadful sufferings, without being fully sensible beforehand of their bitterness and dreadfulness, he must have done he knew not what. As man, he would have plunged himself into sufferings of the amount of which he was ignorant, and so have acted blindfold; and of course his taking upon him these sufferings could not have been so fully his own act. Christ, as God, perfectly knew what these sufferings were; but it was more needful also that he should know as man; for he was to suffer as man, and the act of Christ in taking that cup was the act of Christ as God man. But the man Christ Jesus hitherto never had had experience of any such sufferings as he was now to endure on the cross; and therefore he could not fully know what they were beforehand, but by having an extraordinary view of them set before him, and an extraordinary sense of them impressed on his mind. We have heard of tortures that others have undergone, but we do not fully know what they were, because we never experienced them; and it is impossible that we should fully know what they were but in one of these two ways, either by experiencing them, or by having a view given of them, or a sense of them impressed in an extraordinary way. Such a sense was impressed on the mind of the man Christ Jesus, in the garden of Gethsemane, of his last sufferings, and that caused his agony. When he had a full sight given him what that wrath of God was that he was to suffer, the sight was overwhelming to him; it made his soul exceeding sorrowful, even unto death. Christ was going to be cast into a dreadful furnace of wrath, and it was not proper that he should plunge himself into it blindfold, as not knowing how dreadful the furnace was. Therefore that he might not do so, God first brought him and set him at the mouth of the furnace, that he might look in, and stand and view its fierce and raging flames, and might see where he was going, and might voluntarily enter into it and bear it for sinners, as knowing what it was. This view Christ had in his agony. Then God brought the cup that he was to drink, and set it down before him, that he might have a full view of it,

and see what it was before he took it and drank it. If Christ had not fully known what the dreadfulness of these sufferings was, before he took them upon him, his taking them upon him could not have been fully his own act as man; there could have been no explicit act of his will about that which he was ignorant of; there could have been no proper trial, whether he would be willing to undergo such dreadful sufferings or not, unless he had known beforehand how dreadful they were; but when he had seen what they were, by having an extraordinary view given him of them, and then undertaken to endure them afterwards; then he acted as knowing what he did; then his taking that cup, and bearing such dreadful sufferings, was properly his own act by an explicit choice; and so his love to sinners, in that choice of his, was the more wonderful, as also his obedience to God in it. And it was necessary that this extraordinary view that Christ had of the cup he was to drink should be given at that time, just before he was apprehended. This was the most proper season for it, just before he took the cup, and while he yet had opportunity to refuse the cup; for before he was apprehended by the company led by Judas, he had opportunity to make his escape at pleasure. For the place where he was, was without the city, where he was not at all confined, and was a lonesome, solitary place; and it was the night season; so that he might have gone from that place where he would, and his enemies not have known where to have found him. This view that he had of the bitter cup was given him while he was yet fully at liberty, before he was given into the hands of his enemies. Christ's delivering himself up into the hands of his enemies, as he did when Judas came, which was just after his agony, was properly his act of taking the cup in order to drink; for Christ knew that the issue of that would be his crucifixion the next day. These things may show us the end of Christ's agony, and the necessity there was of such an agony before his last sufferings.

APPLICATION

1. Hence we may learn how dreadful Christ's last sufferings were. We learn it from the dreadful effect which the bare foresight of them had upon him in his agony. His last sufferings were so dreadful, that the view which Christ had of them before overwhelmed him and amazed him, as it is said he began to be sore amazed. The very sight of these last sufferings was so

very dreadful as to sink his soul down into the dark shadow of death; yea, so dreadful was it, that in the sore conflict which his nature had with it, he was all in a sweat of blood, his body all over was covered with clotted blood, and not only his body, but the very ground under him with the blood that fell from him, which had been forced through his pores through the violence of his agony. And if only the foresight of the cup was so dreadful, how dreadful was the cup itself, how far beyond all that can be uttered or conceived! Many of the martyrs have endured extreme tortures, but from what has been said, there is all reason to think those all were a mere nothing to the last sufferings of Christ on the cross. And what has been said affords a convincing argument that the sufferings which Christ endured in his body on the cross, though they were very dreadful, were yet the least part of his last sufferings; and that beside those, he endured sufferings in his soul which were vastly greater. For if it had been only the sufferings which he endured in his body, though they were very dreadful, we cannot conceive that the mere anticipation of them would have such an effect on Christ. Many of the martyrs, for ought we know, have endured as severe tortures in their bodies as Christ did. Many of the martyrs have been crucified, as Christ was; and yet their souls have not been so overwhelmed. There has been no appearance of such amazing sorrow and distress of mind either at the anticipation of their sufferings, or in the actual enduring of them.

2. From what has been said, we may see the wonderful strength of the love of Christ to sinners. What has been said shows the strength of Christ's love two ways.

1. That it was so strong as to carry him through that agony that he was then in. The suffering that he then was actually subject to, was dreadful and amazing, as has been shown; and how wonderful was his love that lasted and was upheld still! The love of any mere man or angel would doubtless have sunk under such a weight, and never would have endured such a conflict in such a bloody sweat as that of Jesus Christ. The anguish of Christ's soul at that time was so strong as to cause that wonderful effect on his body. But his love to his enemies, poor and unworthy as they were, was stronger still. The heart of Christ at that time was full of distress, but it was fuller of love to vile worms: his sorrows abounded, but his love did much more abound. Christ's soul was overwhelmed with a

deluge of grief, but this was from a deluge of love to sinners in his heart sufficient to overflow the world, and overwhelm the highest mountains of its sins. Those great drops of blood that fell down to the ground were a manifestation of an ocean of love in Christ's heart.

2. The strength of Christ's love more especially appears in this, that when he had such a full view of the dreadfulness of the cup that he was to drink, that so amazed him, he would notwithstanding even then take it up, and drink it. Then seems to have been the greatest and most peculiar trial of the strength of the love of Christ, when God set down the bitter portion before him, and let him see what he had to drink, if he persisted in his love to sinners; and brought him to the mouth of the furnace that he might see its fierceness, and have a full view of it, and have time then to consider whether he would go in and suffer the flames of this furnace for such unworthy creatures, or not. This was as it were proposing it to Christ's last consideration what he would do; as much as if it had then been said to him, 'Here is the cup that you are to drink, unless you will give up your undertaking for sinners, and even leave them to perish as they deserve. Will you take this cup, and drink it for them, or not? There is the furnace into which you are to be cast, if they are to be saved; either they must perish, or you must endure this for them. There you see how terrible the heat of the furnace is; you see what pain and anguish you must endure on the morrow, unless you give up the cause of sinners. What will you do? is your love such that you will go on? Will you cast yourself into this dreadful furnace of wrath?' Christ's soul was overwhelmed with the thought; his feeble human nature shrunk at the dismal sight. It put him into this dreadful agony which you have heard described; but his love to sinners held out. Christ would not undergo these sufferings needlessly, if sinners could be saved without. If there was not an absolute necessity of his suffering them in order to their salvation, he desired that the cup might pass from him. But if sinners, on whom he had set his love, could not, agreeably to the will of God, be saved without his drinking it, he chose that the will of God should be done. He chose to go on and endure the suffering, awful as it appeared to him. And this was his final conclusion, after the dismal conflict of his poor feeble human nature, after he had had the cup in view, and for at least the space of one hour, had seen how amazing it was. Still he finally resolved that he would bear it, rather than

those poor sinners whom he had loved from all eternity should perish. When the dreadful cup was before him, he did not say within himself, why should I, who am so great and glorious a person, infinitely more honorable than all the angels of heaven, Why should I go to plunge myself into such dreadful, amazing torments for worthless wretched worms that cannot be profitable to God, or me, and that deserve to be hated by me, and not to be loved? Why should I, who have been living from all eternity in the enjoyment of the Father's love, go to cast myself into such a furnace for them that never can requite me for it? Why should I yield myself to be thus crushed by the weight of divine wrath, for them who have no love to me, and are my enemies? they do not deserve any union with me, and never did, and never will do, any thing to recommend themselves to me. What shall I be the richer for having saved a number of miserable haters of God and me, who deserve to have divine justice glorified in their destruction? Such, however, was not the language of Christ's heart, in these circumstances; but on the contrary, his love held out, and he resolved even then, in the midst of his agony, to yield himself up to the will of God, and to take the cup and drink it. He would not flee to get out of the way of Judas and those that were with him, though he knew they were coming, but that same hour delivered himself voluntarily into their hands. When they came with swords and staves to apprehend him, and he could have called upon his Father, who would immediately have sent many legions of angels to repel his enemies, and have delivered him, he would not do it; and when his disciples would have made resistance, he would not suffer them, as you may see in Matthew 26:51, and onward:

“And, behold, one of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear. Then said Jesus unto him, Put up again thy sword into its place: for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he will presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be? In that same hour said Jesus to the multitudes, Are ye come out as against a thief, with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me. But all this was done that the scriptures of the prophets might be fulfilled.”

And Christ, instead of hiding himself from Judas and the soldiers, told them, when they seemed to be at a loss whether he was the person whom they sought; and when they seemed still somewhat to hesitate, being seized with some terror in their minds, he told them so again, and so yielded himself up into their hands, to be bound by them, after he had shown them that he could easily resist them if he pleased, when a single word spoken by him, threw them backwards to the ground, as you may see in John 18:3, etc.

“Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns, and torches, and weapons. Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus said unto them, I am he. As soon then as he had said unto them, I am he, they went backward and fell to the ground.”

Thus powerful, constant, and violent was the love of Christ; and the special trial of his love above all others in his whole life seems to have been in the time of his agony. For though his sufferings were greater afterwards, when he was on the cross, yet he saw clearly what those sufferings were to be, in the time of his agony; and that seems to have been the first time that ever Christ Jesus had a clear view what these sufferings were; and after this the trial was not so great, because the conflict was over. His human nature had been in a struggle with his love to sinners, but his love had got the victory. The thing, upon a full view of his sufferings, had been resolved on and concluded; and accordingly, when the moment arrived, he actually went through with those sufferings.

But there are two circumstances of Christ's agony that do still make the strength and constancy of his love to sinners the more conspicuous.

1. That at the same time that he had such a view of the dreadfulness of his sufferings, he had also an extraordinary view of the hatefulness of the wickedness of those for whom those sufferings were to make atonement.

There are two things that render Christ's love wonderful:

(1.) That he should be willing to endure sufferings that were so great; and

(2.) That he should be willing to endure them to make atonement for wickedness that was so great. But in order to its being properly said,

Christ of his own act and choice endured sufferings that were so great, to make atonement for wickedness that was so great, two things were necessary.

(1.) That he should have an extraordinary sense how great these sufferings were to be, before he endured them. This was given in his agony. And

(2.) That he should also at the same time have an extraordinary sense how great and hateful was the wickedness of men for which he suffered to make atonement; or how unworthy those were for whom he died.

And both these were given at the same time. When Christ had such an extraordinary sense how bitter his cup was to be, he had much to make him sensible how unworthy and hateful that wickedness of mankind was for which he suffered; because the hateful and malignant nature of that corruption never appeared more fully than in the spite and cruelty of men in these sufferings; and yet his love was such that he went on notwithstanding to suffer for them who were full of such hateful corruption.

It was the corruption and wickedness of men that contrived and effected his death; it was the wickedness of men that agreed with Judas, it was the wickedness of men that betrayed him, and that apprehended him, and bound him, and led him away like a malefactor; it was by men's corruption and wickedness that he was arraigned, and falsely accused, and unjustly judged. It was by men's wickedness that he was reproached, mocked, buffeted, and spit upon. It was by men's wickedness that Barabbas was preferred before him. It was men's wickedness that laid the cross upon him to bear, and that nailed him to it, and put him to so cruel and ignominious a death. This tended to give Christ an extraordinary sense of the greatness and hatefulness of the depravity of mankind.

1. Because hereby in the time of his sufferings he had that depravity set before him as it is, without disguise. When it killed Christ, it appeared in its proper colors. Here Christ saw it in its true nature, which is the utmost

hatred and contempt of God; in its ultimate tendency and desire, which is to kill God; and in its greatest aggravation and highest act, which is killing a person that was God.

2. Because in these sufferings he felt the fruits of that wickedness. It was then directly leveled against himself, and exerted itself against him to work his reproach and torment, which tended to impress a stronger sense of its hatefulness on the human nature of Christ. But yet at the same time, so wonderful was the love of Christ to those who exhibited this hateful corruption, that he endured those very sufferings to deliver them from the punishment of that very corruption. The wonderfulness of Christ's dying love appears partly in that he died for those that were so unworthy in themselves, as all mankind have the same kind of corruptions in their hearts, and partly in that he died for those who were not only so wicked, but whose wickedness consists in being enemies to him; so that he did not only die for the wicked, but for his own enemies; and partly in that he was willing to die for his enemies at the same time that he was feeling the fruits of their enmity, while he felt the utmost effects and exertions of their spite against him in the greatest possible contempt and cruelty towards him in his own greatest ignominy, torments, and death; and partly in that he was willing to atone for their being his enemies in these very sufferings, and by that very ignominy, torment, and death that was the fruit of it. The sin and wickedness of men, for which Christ suffered to make atonement, was, as it were, set before Christ in his view.

1. In that this wickedness was but a sample of the wickedness of mankind; for the corruption of all mankind is of the same nature, and the wickedness that is in one man's heart is of the same nature and tendency as in another's. As in water, face answereth to face, so the heart of man to man.

2. It is probable that Christ died to make atonement for that individual actual wickedness that wrought his sufferings, that reproached, mocked, buffeted, and crucified him. Some of his crucifiers, for whom he prayed that they might be forgiven, while they were in the very act of crucifying him, were afterwards, in answer to his prayer, converted, by the preaching of Peter; as we have an account of in the 2d chapter of Acts.

3. Another circumstance of Christ's agony that shows the strength of his love, is the ungrateful carriage of his disciples at that time. Christ's

disciples were among those for whom he endured this agony, and among those for whom he was going to endure those last sufferings, of which he now had such dreadful apprehensions. Yet Christ had already given them an interest in the benefits of those sufferings. Their sins had already been forgiven them through that blood that he was going to shed, and they had been infinite gainers already by that dying pity and love which he had to them, and had through his sufferings been distinguished from all the world besides. Christ had put greater honor upon them than any other, by making them his disciples in a more honorable sense than he had done any other. And yet now, when he had that dreadful cup set before him which he was going to drink for them, and was in such an agony at the sight of it, he saw no return on their part but indifference and ingratitude. When he only desired them to watch with him, that he might be comforted in their company, now at this sorrowful moment they fell asleep; and showed that they had not concern enough about it to induce them to keep awake with him even for one hour, though he desired it of them once and again. But yet this ungrateful treatment of theirs, for whom he was to drink the cup of wrath which God had set before him, did not discourage him from taking it, and drinking it for them. His love held out to them; having loved his own, he loved them to the end. He did not say within himself when this cup of trembling was before him, Why should I endure so much for those that are so ungrateful; why should I here wrestle with the expectation of the terrible wrath of God to be borne by me tomorrow, for them that in the mean time have not so much concern for me as to keep awake with me when I desire it of them even for one hour? But on the contrary, with tender and fatherly compassions he excuses this ingratitude of his disciples, and says, Matthew 26:41. "Watch and pray, that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak;" and went and was apprehended, and mocked, and scourged, and crucified, and poured out his soul unto death, under the heavy weight of God's dreadful wrath on the cross for them.

3d Inference. From what has been said, we may learn the wonderfulness of Christ's submission to the will of God. Christ, as he was a divine person, was the absolute sovereign of heaven and earth, but yet he was the most wonderful instance of submission to God's sovereignty that ever was. When he had such a view of the terribleness of his last sufferings, and

prayed if it were possible that that cup might pass from him, *i.e.* if there was not an absolute necessity of it in order to the salvation of sinners, yet it was with a perfect submission to the will of God. He adds, “Nevertheless, not my will, but thine be done.” He chose rather that the inclination of his human nature, which so much dreaded such exquisite torments, should be crossed, than that God’s will should not take place. He delighted in the thought of God’s will being done; and when he went and prayed the second time, he had nothing else to say but, “O my Father, if this cup may not pass from me except I drink it, thy will be done;” and so the third time. What are such trials of submission as any of us sometimes have in the afflictions that we suffer in comparison of this? If God does but in his providence signify it to be his will that we should part with a child, how hardly are we brought to yield to it, how ready to be unsubmitive and froward! Or if God lays his hand upon us in some acute pain of body, how ready are we to be discontented and impatient; when the innocent Son of God, who deserved no suffering could quietly submit to sufferings inconceivably great, and say it over and over, God’s will be done! When he was brought and set before that dreadful furnace of wrath into which he was to be cast, in order that he might look into it and have a full view of its fierceness, when his flesh shrunk at it, and his nature was in such a conflict, that his body was all covered with a sweat of blood falling in great drops to the ground, yet his soul quietly yielded that the will of God should be done, rather than the will or inclination of his human nature.

4th Inference. What has been said on this subject also shows us the glory of Christ’s obedience. Christ was subject to the moral law as Adam was, and he was also subject to the ceremonial and judicial laws of Moses; but the principal command that he had received of the Father was, that he should lay down his life, that he should voluntarily yield up himself to those terrible sufferings on the cross. To do this was his principal errand into the world; and doubtless the principal command that he received, was about that which was the principal errand on which he was sent. The Father, when he sent him into the world, sent him with commands concerning what he should do in the world; and his chief command of all was about that, which was the errand he was chiefly sent upon, which was to lay down his life. And therefore this command was the principal trial of

his obedience. It was the greatest trial of his obedience, because it was by far the most difficult command: all the rest were easy in comparison of this. And the main trial that Christ had, whether he would obey this command, was in the time of his agony; for that was within an hour before he was apprehended in order to his sufferings, when he must either yield himself up to them, or fly from them. And then it was the first time that Christ had a full view of the difficulty of this command; which appeared so great as to cause that bloody sweat. Then was the conflict of weak human nature with the difficulty, then was the sore struggles and wrestling with the heavy trial he had, and then Christ got the victory over the temptation, from the dread of his human nature. His obedience held out through the conflict. Then we may suppose that Satan was especially let loose to set in with the natural dread that the human nature had of such torments, and to strive to his utmost to dissuade Christ from going on to drink the bitter cup; for about that time, towards the close of Christ's life, was he especially delivered up into the hands of Satan to be tempted of him, more than he was immediately after his baptism; for Christ says, speaking of that time, Luke 22:53.

“When I was daily with you in the temple, ye stretched forth no hands against me; but this is your hour, and the power of darkness.”

So that Christ, in the time of his agony, was wrestling not only with overwhelming views of his last sufferings, but he also wrestled, in that bloody sweat, with principalities and powers — he contended at that time with the great leviathan that labored to his utmost to tempt him to disobedience. So that then Christ had temptations every way to draw him off from obedience to God. He had temptations from his feeble human nature, that exceedingly dreaded such torments; and he had temptations from men, who were his enemies; and he had temptations from the ungrateful carriage of his own disciples; and he had temptations from the devil. He had also an overwhelming trial from the manifestation of God's own wrath; when, in the words of Isaiah, it pleased the Lord to bruise him and put him to grief. But yet he failed not, but got the victory over all, and performed that great act of obedience at that time to that same God that hid himself from him, and was showing his wrath to him for men's sins, which he must presently suffer. Nothing could move him away from his steadfast obedience to God, but he persisted in saying, “Thy will be

done:” expressing not only his submission, but his obedience; not only his compliance with the disposing will of God, but also with his preceptive will. God had given him this cup to drink, and had commanded him to drink it, and that was reason enough with him to drink it; hence he says, at the conclusion of his agony, when Judas came with his band, “The cup which my Father giveth me to drink, shall I not drink it?” John 18:11. Christ, at the time of his agony, had an inconceivably greater trial of obedience than any man or any angel ever had. How much was this trial of the obedience of the second Adam beyond the trial of the obedience of the first Adam! How light was our first father’s temptation in comparison of this! And yet our first surety failed, and our second failed not, but obtained a glorious victory, and went and became obedient unto death, even the death of the cross. Thus wonderful and glorious was the obedience of Christ, by which he wrought out righteousness for believers, and which obedience is imputed to them. No wonder that it is a sweet penalty sown, and that God stands ready to bestow heaven as its reward on all that believe on him.

5. What has been said shows us the sottishness of secure sinners in being so fearless of the wrath of God. If the wrath of God was so dreadful, that, when Christ only expected it, his human nature was nearly overwhelmed with the fear of it, and his soul was amazed, and his body all over in a bloody sweat; then how sottish are sinners, who are under the threatening of the same wrath of God, and are condemned to it, and are every moment exposed to it; and yet, instead of manifesting intense apprehension, are quiet and easy, and unconcerned; instead of being sorrowful and very heavy, go about with a light and careless heart; instead of crying out in bitter agony, are often gay and cheerful, and eat and drink, and sleep quietly, and go on in sin, provoking the wrath of God more and more, without any great matter of concern! How stupid and sottish are such persons! Let such senseless sinners consider, that that misery, of which they are in danger from the wrath of God, is infinitely more terrible than that, the fear of which occasioned in Christ his agony and bloody sweat. It is more terrible, both as it differs both in its nature and degree, and also as it differs in its duration. It is more terrible in its nature and degree. Christ suffered that which, as it upheld the honor of the divine law, was fully equivalent to the misery of the damned; and in some respect it was the

same suffering; for it was the wrath of the same God; but yet in other respects it vastly differed. The difference does not arise from the difference in the wrath poured out on one and the other, for it is the same wrath, but from the difference of the subject, which may be best illustrated from Christ's own comparison. Luke 23:31. "For if they do these things in a green tree, what shall be done in the dry?" Here he calls himself the green tree, and wicked men the dry, intimating that the misery that will come on wicked men will be far more dreadful than those sufferings which came on him, and the difference arises from the different nature of the subject. The green tree and the dry are both cast into the fire; but the flames seize and kindle on the dry tree much more fiercely than on the green. The sufferings that Christ endured differ from the misery of the wicked in hell in nature and degree in the following respects.

- 1.** Christ felt not the gnawings of a guilty, condemning conscience.
- 2.** He felt no torment from the reigning of inward corruptions and lusts as the damned do. The wicked in hell are their own tormentors, their lusts are their tormentors, and being without restraint, (for there is no restraining grace in hell,) their lusts will rage like raging flames in their hearts. They shall be tormented with the unrestrained violence of a spirit of envy and malice against God, and against the angels and saints in heaven, and against one another. Now Christ suffered nothing of this.
- 3.** Christ had not to consider that God hated him. The wicked in hell have this to make their misery perfect, they know that God perfectly hates them without the least pity or regard to them, which will fill their souls with inexpressible misery. But it was not so with Christ. God withdrew his comfortable presence from Christ, and hid his face from him, and so poured out his wrath upon him, as made him feel its terrible effects in his soul; but yet he knew at the same time that God did not hate him, but infinitely loved him. He cried out of God's forsaking him, but yet at the same time calls him "My God, my God!" knowing that he was his God still, though he had forsaken him. But the wicked in hell will know that he is not their God, but their judge and irreconcilable enemy.
- 4.** Christ did not suffer despair, as the wicked do in hell. He knew that there would be an end to his sufferings in a few hours; and that after that he should enter into eternal glory. But it will be far otherwise with you

that are impenitent; if you die in your present condition, you will be in perfect despair. On these accounts, the misery of the wicked in hell will be immensely more dreadful in nature and degree, than those sufferings with the fears of which Christ's soul was so much overwhelmed.

2. It will infinitely differ in duration. Christ's sufferings lasted but a few hours, and there was an eternal end to them, and eternal glory succeeded. But you that are a secure, senseless sinner, are every day exposed to be cast into everlasting misery, a fire that never shall be quenched. If then the Son of God was in such amazement, in the expectation of what he was to suffer for a few hours, how sottish are you who are continually exposed to sufferings, immensely more dreadful in nature and degree, and that are to be without any end, but which must be endured without any rest day or night for ever and ever! If you had a full sense of the greatness of that misery to which you are exposed, and how dreadful your present condition is on that account, it would this moment put you into as dreadful an agony as that which Christ underwent; yea, if your nature could endure it, one much more dreadful. We should now see you fall down in a bloody sweat, wallowing in your gore, and crying out in terrible amazement.

Having thus endeavored to explain and illustrate the former of the two propositions mentioned in the commencement of this discourse, I shall now proceed to show,

II. That the soul of Christ in his agony in the garden was in a great and earnest strife and conflict in his prayer to God. The labor and striving of Christ's soul in prayer was a part of his agony, and was without doubt a part of what is intended in the text, when it is said that Christ was in an agony; for, as we have shown, the word is especially used in Scripture in other places for striving or wrestling with God in prayer. From this fact, and from the evangelist mentioning his being in agony, and his praying earnestly in the same sentence, we may well understand him as mentioning his striving in prayer as part of his agony. The words of the text seem to hold forth as much as that Christ was in an agony in prayer: "Being in an agony, he prayed more earnestly; and his sweat was, as it were, great drops of blood falling to the ground." This language seems to imply thus much, that the labor and earnestness of Christ's soul was so great in his

wrestling with God in prayer, that he was in a mere agony, and all over in a sweat of blood.

What I propose now, in this second proposition, is by the help of God to explain this part of Christ's agony which consisted in the agonizing and wrestling of his soul in prayer; which is the more worthy of a particular inquiry, being that which probably is but little understood; though, as may appear in the sequel, the right understanding of it is of great use and consequence in divinity. It is not as I conceive ordinarily well understood what is meant when it is said in the text that Christ prayed more earnestly; or what was the thing that he wrestled with God for, or what was the subject matter of this earnest prayer, or what was the reason of his being so very earnest in prayer at this time. And therefore, to set this whole matter in a clear light, I would particularly inquire,

1. Of what nature this prayer was;
2. What was the subject matter of this earnest prayer of Christ to the Father;
3. In what capacity Christ offered up this prayer to God;
4. Why he was so earnest in his prayer;
5. What was the success of this his earnest wrestling with God in prayer; and then make some improvement.

I. Of what nature this prayer of Christ was.

Addresses that are made to God may be of various kinds. Some are confessions on the part of the individual, or expressions of his sense of his own unworthiness before God, and are thus penitential addresses to God. Others are doxologies or prayers intended to express the sense which the person has of God's greatness and glory. Such are many of the psalms of David. Others are gratulatory addresses, or expressions of thanksgiving and praise for mercies received. Others are submissive addresses, or expressions of submission and resignation to the will of God, whereby he that addresses the Majesty of heaven, expresses the compliance of his will with the sovereign will of God; saying, "Thy will, O Lord, be done!" as David, 2 Samuel 15:26. "But if he thus say, I have no delight in thee; behold, here am I; let him do to me as seemeth good unto him." Others are

petitory or supplicatory; whereby the person that prays, begs of God and cries to him for some favor desired of him.

Hence the inquiry is, of which of these kinds was the prayer of Christ, that we read of in the text.

Answer. It was chiefly supplicatory. It was not penitential or confessional; for Christ had no sin or unworthiness to confess. Nor was it a doxology or a thanksgiving or merely an expression of submission; for none of these agree with what is said in the text, viz. that he prayed more earnestly. When any one is said to pray earnestly, it implies an earnest request for some benefit, or favor desired; and not merely a confession, or submission, or gratulation. So what the apostle says of this prayer, in Hebrews 5:7.

“Who in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death, and was heard, in that he feared, ”

shows that it was petitory, or an earnest supplication for some desired benefit. They are not confessions, or doxologies, or thanksgivings, or resignations, that are called “supplications” and “strong cryings,” but petitions for some benefit earnestly desired. And having thus resolved the first inquiry, and shown that this earnest prayer of Christ -was of the nature of a supplication for some benefit or favor which Christ earnestly desired, I come to inquire,

II. What was the subject matter of this supplication; or what favor and benefit that was for which Christ so earnestly supplicated in this prayer of which we have an account in the text. Now the words of the text are not express on this matter. It is said that Christ, “being in an agony, prayed more earnestly;” but yet it is not said what he prayed so earnestly for. And here is the greatest difficulty attending this account: even what that was which Christ so earnestly desired, for which he so wrestled with God at that time. And though we are not expressly told in the text, yet the Scriptures have not left us without sufficient light in this matter. And the more effectually to avoid mistakes, I would answer,

1. Negatively, the thing that Christ so earnestly prayed for at this time, was not that the bitter cup which he had to drink might pass from him.

Christ had before prayed for this, as in the next verse but one before the text, saying “Father, if thou be willing, remove this cup from me! nevertheless, not my will, but thine be done!” It is after this that we have an account that Christ being in an agony, prayed more earnestly; but we are not to understand that he prayed more earnestly than he had done before, that the cup might pass from him. That this was not the thing that he so earnestly prayed for in this second prayer, the following things seem to prove:

1. This second prayer was after the angel had appeared to him from heaven, strengthening him, the more cheerfully to take the cup and drink it. The evangelists inform us that when Christ came into the garden, he began to be sorrowful, and very heavy, and that he said his soul was exceeding sorrowful, even unto death, and that then he went and prayed to God, that if it were possible the cup might pass from him. Luke says in the 41st and 42nd verses, “that being withdrawn from his disciples about a stone’s cast, he kneeled down and prayed, saying, Father, if thou be willing, remove this cup from me; nevertheless, not my will, but thine be done!” And then, after this, it is said in the next verse, that there appeared an angel from heaven unto him strengthening him. Now this can be understood no otherwise than that the angel appeared to him, strengthening him and encouraging him to go through his great and difficult work, to take the cup and drink it. Accordingly we must suppose, that now Christ was more strengthened and encouraged to go through with his sufferings: and therefore we cannot suppose that after this he would pray more earnestly than before to be delivered from his sufferings; and of course that it was something else that Christ more earnestly prayed for, after that strengthening of the angel, and not that the cup might pass from him. Though Christ seems to have a greater sight of his sufferings given him after this strengthening of the angel than before, that caused such an agony, yet he was more strengthened to fit him for a greater sight of them, he had greater strength and courage to grapple with these awful apprehensions, than before. His strength to bear sufferings is increased with the sense of his sufferings.

2. Christ, before his second prayer, had had an intimation from the Father, that it was not his will that the cup should pass from him. The angel’s coming from heaven to strengthen him must be so understood. Christ first

prays, that if it may be the will of the Father, the cup might pass; but not, if it was not his will; and then God immediately upon this sends an angel to strengthen, and encourage him to take the cup, which was a plain intimation to Christ that it was the Father's will that he should take it, and that it should not pass from him. And so Christ received it; as appears from the account which Matthew gives of this second prayer. Matthew 26:42.

“He went away again the second time and prayed, saying,
O my Father, if this cup may not pass away from me
except I drink it, thy will be done.”

He speaks as one that now had had an intimation, since he prayed before, that it was not the will of God. And Luke tells us how, viz. by God's sending an angel. Matthew informs us, as Luke does, that in his first prayer, he prayed that if it were possible the cup might pass from him; but then God sends an angel to signify that it was not his will, and to encourage him to take it. And then Christ having received this plain intimation that it was not the will of God that the cup should pass from him, yields to the message he had received, and says, O my Father, if it be so as thou hast now signified, thy will be done. Therefore we may surely conclude that what Christ prayed more earnestly for after this, was not that the cup might pass from him, but something else; for he would not go to pray more earnestly that the cup might pass from him, after God had signified that it was not his will that it should pass from him, than he did before; that would be blasphemous to suppose. And then,

3dly, The language of the second prayer, as recited by Matthew, “O my Father, if this cup may not pass from me except I drink it, thy will be done,” shows that Christ did not then pray that the cup might pass from him. This certainly is not praying more earnestly that the cup might pass: it is rather a yielding that point, and ceasing any more to urge it, and submitting to it as a thing now determined by the will of God, made known by the angel. And,

4. From the apostle's account of this prayer in the 5th ch. of Hebrews, the words of the apostle are these,

“Who in the days of his flesh, when he had offered up his prayers and supplications, with strong crying and tears, unto him that was able to save him from death, and was heard in that he feared.”

The strong crying and tears of which the apostle speaks, are doubtless the same that Luke speaks of in the text, when he says, “he being in an agony, prayed more earnestly;” for this was the sharpest and most earnest crying of Christ, of which we have any where any account. But according to the apostle’s account, that which Christ feared, and that for which he so strongly cried to God in this prayer, was something that he was heard in, something that God granted him his request in, and therefore it was not that the cup might pass from him. Having thus shown what it was not that Christ prayed for in this earnest prayer, I proceed to show,

2nd, What it was that Christ so earnestly sought of God in this prayer.

I answer in one word, it was, That God’s will might be done, in what related to his sufferings. Matthew gives this express account of it, in the very language of the prayer which has been recited several times already, “O my Father, if this cup may not pass from me, except I drink it, thy will be done!” This is a yielding, and an expression of submission; but it is not merely that. Such words, “The will of the Lord be done,” as they are most commonly used, are not understood as a supplication or request, but only as an expression of submission. But the words are not always to be understood in that sense in Scripture, but sometimes are to be understood as a request. So they are to be understood in the third petition of the Lord’s prayer, “Thy will be done in earth as in heaven.” There the words are to be understood both as an expression of submission, and also a request, as they are explained in the Assembly’s Catechism, and so the words are to be understood here. The evangelist Mark says that Christ went away again and spake the same words that he had done in his first prayer. Mark 14:39. But then we must understand it as of the same words with the latter part of his first prayer, “nevertheless not my will but thine be done,” as Matthew’s more full and particular account shows. So that the thing mentioned in the text, for which Christ was wrestling with God in this prayer, was, that God’s will might be done in what related to his sufferings.

But then here another inquiry may arise, viz. What is implied in Christ's praying that God's will might be done in what related to his sufferings? To this I answer,

1. This implies a request that he might be strengthened and supported, and enabled to do God's will, by going through with these sufferings. The same as when he says, "Lo, I come, in the volume of the book it is written of me, to do thy will, O God." It was the preceptive will of God that he should take that cup and drink it: it was the Father's command to him. The Father had given him the cup, and as it were set it down before him with the command that he should drink it. This was the greatest act of obedience that Christ was to perform. He prays for strength and help, that his poor feeble human nature might be supported, that he might not fail in this great trial, that he might not sink and be swallowed up, and his strength so overcome that he should not hold out, and finish the appointed obedience. This was the thing that he feared, of which the apostle speaks in the 5th of Hebrews, when he says, "he was heard in that he feared." When he had such an extraordinary sense of the dreadfulness of his sufferings impressed on his mind, the fearfulness of it amazed him. He was afraid lest his poor feeble strength should be overcome, and that he should fail in so great a trial, that he should be swallowed up by that death that he was to die, and so should not be saved from death; and therefore he offered up strong crying and tears unto him that was able to strengthen him, and support, and save him from death, that the death he was to suffer might not overcome his love and obedience, but that he might overcome death, and so be saved from it. If Christ's courage had failed in the trial, and he had not held out under his dying sufferings, he never would have been saved from death, but he would have sunk in the deep mire; he never would have risen from the dead, for his rising from the dead was a reward of his victory. If his courage had failed, and he had given up, he would have remained from under the power of death, and so we should all have perished, we should have remained yet in our sins. If he had failed, all would have failed. If he had not overcome in that sore conflict, neither he nor we could have been freed from death, we all must have perished together. Therefore this was the saving from death that the apostle speaks of, that Christ feared and prayed for with strong crying and tears. His being overcome of death was the thing that he feared, and so he was heard

in that he feared. This Christ prayed, that the will of God might be done in his sufferings, even that he might not fail of obeying God's will in his sufferings; and therefore it follows in the next verse in that passage of Hebrews, "Though he were a Son, yet learned he obedience by the things which he suffered." That it was in this respect that Christ in his agony so earnestly prayed that the will of God might be done, viz. that he might have strength to do his will, and might not sink and fail in such great sufferings; is confirmed from the scriptures of the Old Testament, as particularly from the 69th Psalm. The psalmist represents Christ in that psalm, as is evident from the fact that the words of that psalm are represented as Christ's words in many places of the New Testament. That psalm is represented as Christ's prayer to God when his soul was overwhelmed with sorrow and amazement, as it was in his agony; as you may see in the 1st and 2nd verses,

"Save me, O God, for the waters are come in unto my soul: I sink
in deep mire, where there is no standing: I am come into deep
waters, where the floods overflow me."

But then the thing that is represented as being the thing that he feared, was failing, and being overwhelmed, in this great trial: verses 14 and 15.

"Deliver me out of the mire, and let me not sink: let me be
delivered from them that hate me, and out of the deep waters. Let
not the water- flood overflow me, neither let the deep swallow me
up, and let not the pit shut her mouth upon me."

So again in the 22d Psalm, which is also represented as the prayer of Christ under his dreadful sorrow and sufferings, verses 19, 20, 21.

"But be not thou far from me, O Lord; O my Strength, haste thee
to help me. Deliver my soul from the sword; my darling from the
power of the dog. Save me from the lion's mouth."

It was meet and suitable that Christ, when about to engage in that terrible conflict, should thus earnestly seek help from God to enable him to do his will; for he needed God's help — the strength of his human nature, without divine help, was not sufficient to carry him through. This was, without doubt, that in which the first Adam failed in his first trial, that when the trial came he was not sensible of his own weakness and

dependence. If he had been, and had leaned on God, and cried to him for his assistance and strength against the temptation, in all likelihood we should have remained innocent and happy creatures to this day.

2. It implies a request that God's will and purpose might be obtained in the effects and fruits of his sufferings, in the glory to his name, that was his design in them; and particularly in the glory of his grace, in the eternal salvation and happiness of his elect. This is confirmed by John 12:27, 28.

“Now is my soul troubled; and what shall I say? — Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified, and will glorify it again.”

There the first request is the same with the first request of Christ here in like trouble: “Now is my soul troubled; and what shall I say? Father, save me from this hour.” He first prays, as he does here, that he might be saved from his last sufferings. Then, after he was determined within himself that the will of God must be otherwise, that he should not be saved from that hour, “but for this cause,” says he, “came I to this hour;” and then his second request after this is, “Father, glorify thy name!” So this is doubtless the purport of the second request in his agony, when he prayed that God's will might be done. It is that God's will might be done in that glory to his own name that he intended in the effects and fruits of his sufferings, that seeing that it was his will that he should suffer, he earnestly prays that the end of his suffering, in the glory of God and the salvation of the elect, may not fail. And these things are what Christ so earnestly wrestled with God for in his prayer, of which we have an account in the text, and we have no reason to think that they were not expressed in prayer as well as implied. It is not reasonable to suppose that the evangelist in his other account of things mentions all the words of Christ's prayer. He only mentions the substance.

III. In what capacity did Christ offer up those earnest prayers to God in his agony?

In answer to this inquiry, I observe that he offered them up not as a private person, but as high priest. The apostle speaks of the strong crying and tears, as what Christ offered up as high priest. Hebrews 5:6-7.

“As he says also in another place, Thou art a priest for ever, after the order of Melchisedek: who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears, ”

etc. The things that Christ prayed for in those strong cryings, were things not of a private nature, but of common concern to the whole church of which he was the high priest. That the will of God should be done in his obedience unto death, that his strength and courage should not fail, but that he should hold out, was of common concern; for, if he had failed, all would have failed and perished for ever. And of course, that God’s name should be glorified in the effects and fruits of his sufferings, and in the salvation and glory of all his elect, was a thing of common concern. Christ offered up these strong cries with his flesh in the same manner as the priests of old were wont to offer up prayers with their sacrifices. Christ mixed strong crying and tears with his blood, and so offered up his blood and his prayers together, that the effect and success of his blood might be obtained. Such earnest agonizing prayers were offered with his blood, and his infinitely precious and meritorious blood was offered with his prayers.

IV. Why was Christ so earnest in those supplications? Luke speaks of them as very earnest; the apostle speaks of them as strong crying; and his agony partly consisted in this earnestness: and the account that Luke gives us, seems to imply that his bloody sweat was partly at least with the great labor and earnest sense of his soul in wrestling with God in prayer. There were three things that concurred at that time, especially to cause Christ to be thus earnest and engaged.

1. He had then an extraordinary sense how dreadful the consequence would be, if God’s will should fail of being done. He had then an extraordinary sense of his own last suffering under the wrath of God, and if he had failed in those sufferings, he knew the consequence must be dreadful. He having now such an extraordinary view of the terribleness of the wrath of God, his love to the elect tended to make him more than ordinarily earnest that they might be delivered from suffering that wrath to all eternity, which could not have been if he had failed of doing God’s will, or if the will of God in the effect of his suffering had failed.

2. No wonder that that extraordinary sense that Christ then had of the costliness of the means of sinners' salvation, made him very earnest for the success of those means, as you have already heard.

3. Christ had an extraordinary sense of his dependence on God, and his need of his help to enable him to do God's will in this great trial. Though he was innocent, yet he needed divine help. He was dependent on God, as man, and therefore we read that he trusted in God. Matthew 27:43. "He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God." And when he had such an extraordinary sight of the dreadfulness of that wrath he was to suffer, he saw how much it was beyond the strength of his human nature alone.

V. What was the success of this prayer of Christ?

To this I answer, He obtained all his requests. The apostle says, "He was heard in that he feared;" in all that he feared. He obtained strength and help from God, all that he needed, and was carried through. He was enabled to do and to suffer the whole will of God; and he obtained the whole of the end of his sufferings — a full atonement for the sins of the whole world, and the full salvation of every one of those who were given him in the covenant of redemption, and all that glory to the name of God, which his mediation was designed to accomplish, not one jot or tittle hath failed. Herein Christ in his agony was above all others Jacob's antitype, in his wrestling with God for a blessing; which Jacob did, not as a private person, but as the head of his posterity, the nation of Israel, and by which he obtained that commendation of God, "As a prince thou hast power with God;" and therein was a type of him who was the Prince of princes.

APPLICATION

Great improvement may be made of the consideration of the strong crying and tears of Christ in the days of his flesh, many ways for our benefit.

1. This may teach us after what manner we should pray to God, not in a cold and careless manner, but with great earnestness and engagedness of spirit, and especially when we are praying to God for those things that are of infinite importance, such as spiritual and eternal blessings. Such were the benefits that Christ prayed for with such strong crying and tears, that

he might be enabled to do God's will in that great and difficult work that God had appointed him, that he might not sink and fail, but might get the victory, and so finally be delivered from death, and that God's will and end might be obtained as the fruit of his sufferings, in the glory of God, and the salvation of the elect.

When we go before God in prayer with a cold, dull heart, and in a lifeless and listless manner pray to him for eternal blessings, and those of infinite import to our souls, we should think of Christ's earnest prayers that he poured out to God, with tears and a bloody sweat. The consideration of it may well make us ashamed of our dull, lifeless prayers to God, wherein, indeed, we rather ask a denial than ask to be heard; for the language of such a manner of praying to God, is, that we do not look upon the benefit that we pray for as of any great importance, that we are indifferent whether God answers us or not. The example of Jacob in wrestling with God for the blessing, should teach us earnestness in our prayers, but more especially the example of Jesus Christ, who wrestled with God in a bloody sweat. If we were sensible as Christ was of the great importance of those benefits that are of eternal consequence, our prayers to God for such benefits would be after another manner than now they are. Our souls also would with earnest labor and strife be engaged in this duty.

There are many benefits that we ask of God in our prayers, which are every whit of as great importance to us as those benefits which Christ asked of God in his agony were to him. It is of as great importance to us that we should be enabled to do the will of God, and perform a sincere, universal, and persevering obedience to his commands, as it was to Christ that he should not fail of doing God's will in his great work. It is of as great importance to us to be saved from death, as it was to Christ that he should get the victory over death, and so be saved from it. It is of as great, and infinitely greater, importance to us, that Christ's redemption should be successful in us, as it was to him that God's will should be done, in the fruits and success of his redemption.

Christ recommended earnest watchfulness and prayerfulness to his disciples, by prayer and example, both at the same time. When Christ was in his agony, and came and found his disciples asleep, he bid them watch and pray, Matthew 26:41. "Watch and pray, that ye enter not into

temptation: the spirit indeed is willing, but the flesh is weak.” At the same time he set them an example of that which he commanded them, for though they slept he watched, and poured out his soul in those earnest prayers that you have heard of; and Christ has elsewhere taught us to ask those blessings of God that are of infinite importance, as those that will take no denial. We have another example of the great conflicts and engagedness of Christ’s spirit in this duty. Luke 6:12.

“And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.”

And he was often recommending earnestness in crying to God in prayers. In the parable of the unjust judge, Luke 18 at the beginning;

“And he spake a parable unto them to this end, that men ought always to pray, and not to faint; saying There was in a city a judge, which feared not God, neither regarded man; and there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. And he would not for awhile: but afterwards he saith within himself, Though I fear not God nor regard man, yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. And the Lord said, Hear what the unjust judge saith.”

Luke 6:5, etc.

“And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him? And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee. I say unto you, though he will not rise and give him because he is his friend, yet because of his importunity, he will rise and give him as many as he needeth.”

He taught it in his own way of answering prayer, as in answering the woman of Canaan, Matthew 15:22, etc.

“And behold a woman of Canaan came out of the coasts, and cried unto him, saying, Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil. But he answered her

not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. But he answered and said, I am not sent but unto the lost sheep of the house of Israel. Then came she and worshipped him, saying, Lord, help me. But he answered and said, It is not meet to take the children's bread and cast it to dogs. And she said, Truth, Lord; yet the dogs eat of the crumbs which fall from their master's table. Then Jesus answered and said unto her, O woman, great is thy faith; be it unto thee even as thou wilt. And her daughter was made whole from that very hour."

And as Christ prayed in his agony, so I have already mentioned several texts of Scripture wherein we are directed to agonize in our prayers to God.

2. These earnest prayers and strong cries of Christ to the Father in his agony, show the greatness of his love to sinners. For, as has been shown, these strong cries of Jesus Christ were what he offered up to God as a public person, in the capacity of high priest, and in the behalf of those whose priest he was. When he offered up his sacrifice for sinners whom he had loved from eternity, he withal offered up earnest prayers. His strong cries, his tears, and his blood, were all offered up together to God, and they were all offered up for the same end, for the glory of God in the salvation of the elect. They were all offered up for the same persons, viz. for his people. For them he shed his blood and that bloody sweat, when it fell down in clotted lumps to the ground; and for them he so earnestly cried to God at the same time. It was that the will of God might be done in the success of his sufferings, in the success of that blood, in the salvation of those for whom that blood was shed, and therefore this strong crying shows his strong love; it shows how greatly he desired the salvation of sinners. He cried to God that he might not sink and fail in that great undertaking, because if he did so, sinners could not be saved, but all must perish. He prayed that he might get the victory over death, because if he did not get the victory, his people could never obtain that victory, and they can conquer no otherwise than by his conquest. If the Captain of our salvation had not conquered in this sore conflict, none of us could have conquered, but we must have all sunk with him. He cried to God that he might be saved from death, and if he had not been saved from death in his resurrection, none of us could ever have been saved from death. It was a

great sight to see Christ in that great conflict that he was in his agony, but every thing in it was from love, that strong love that was in his heart. His tears that flowed from his eyes were from love; his great sweat was from love; his blood, his prostrating himself on the ground before the Father, was from love; his earnest crying to God was from the strength and ardency of his love. It is looked upon as one principal way wherein true love and good will is shown in Christian friends one towards another, heartily to pray one for another; and it is one way wherein Christ directs us to show our love to our enemies, even praying for them. Matthew 5:44. “But I say unto you, Love your enemies, bless them that curse you, and pray for them which despitefully use you, and persecute you.” But was there ever any prayer that manifested love to enemies to such a degree, as those strong cries and tears of the Son of God for the success of his blood in the salvation of his enemies; the strife and conflict of whose soul in prayer was such as to produce his agony and his bloody sweat?

3. If Christ was thus earnest in prayer to God, that the end of his sufferings might be obtained in the salvation of sinners, then how much ought those sinners to be reprov'd that do not earnestly seek their own salvation! If Christ offered up such strong cries for sinners as their high priest, that bought their salvation, who stood in no need of sinners, who had been happy from all eternity without them, and could not be made happier by them; then how great is the sottishness of those sinners that seek their own salvation in a dull and lifeless manner; that content themselves with a formal attendance on the duties of religion, with their hearts in the mean time much more earnestly set after other things! They after a sort attend on the duty of social prayer, wherein they pray to God that he would have mercy on them and save them; but after what a poor dull way is it that they do it! they do not apply their heart unto wisdom, nor incline their ear to understanding; they do not cry after wisdom, nor lift up their voice for understanding; they do not seek it as silver, nor search for it as for hidden treasures. Christ's earnest cries in his agony may convince us that it was not without reason that he insisted upon it, in Luke 13:24. that we should strive to enter in at the strait gate, which, as I have already observed to you, is, in the original, **Ἀγωνιζέσθε**, “Agonize to enter in at the strait gate.” If sinners would be in a hopeful way to obtain

their salvation, they should agonize in that great concern as men that are taking a city by violence, as Matthew 11:12.

“And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.”

When a body of resolute soldiers are attempting to take a strong city in which they meet with great opposition, what violent conflicts are there before the city is taken! How do the soldiers press on against the very mouths of the enemies' cannon, and upon the points of their swords! When the soldiers are scaling the walls, and making their first entrance into the city, what a violent struggle is there between them and their enemies that strive to keep them out! How do they, as it were, agonize with all their strength! So ought we to seek our salvation, if we would be in a likely way to obtain it. How great is the folly then of those who content themselves with seeking with a cold and lifeless frame of spirit, and so continue from month to month, and from year to year, and yet flatter themselves that they shall be successful!

How much more still are they to be reproved, who are not in a way of seeking their salvation at all, but wholly neglect their precious souls, and attend the duties of religion no further than is just necessary to keep up their credit among men; and instead of pressing into the kingdom of God, are rather violently pressing on towards their own destruction and ruin, being hurried on by their many head strong lusts, as the herd of swine were hurried on by the legion of devils, and ran violently down a steep place into the sea, and perished in the waters! Matthew 8:32.

4. From what has been said under this proposition, we may learn after what manner Christians ought to go through the work that is before them. Christ had a great work before him when that took place, of which we have an account in the text. Though it was very near the close of his life, yet he then, when his agony began, had the chief part of the work before him that he came into the world to do; which was to offer up that sacrifice which he offered in his last sufferings, and therein to perform the greatest act of his obedience to God. And so the Christians have a great work to do, a service they are to perform to God, that is attended with great difficulty. They have a race set before them that they have to run, a warfare that is appointed them. Christ was the subject of a very great trial

in the time of his agony; so God is wont to exercise his people with great trials. Christ met with great opposition in that work that he had to do; so believers are like to meet with great opposition in running the race that is set before them. Christ, as man, had a feeble nature, that was in itself very insufficient to sustain such a conflict, or to support such a load as was coming upon him. So the saints have the same weak human nature, and beside that, great sinful infirmities that Christ had not, which lay them under great disadvantages, and greatly enhance the difficulty of their work. Those great tribulations and difficulties that were before Christ, were the way in which he was to enter into the kingdom of heaven; so his followers must expect, “through much tribulation to enter into the kingdom of heaven.” The cross was to Christ the way to the crown of glory, and so it is to his disciples. The circumstances of Christ and of his followers in those things are alike, their case, therefore, is the same; and therefore Christ’s behavior under those circumstances, was a fit example for them to follow. They should look to their Captain, and observe after what manner he went through his great work, and the great tribulations which he endured. They should observe after what manner he entered into the kingdom of heaven, and obtained the crown of glory, and so they also should run the race that is set before them. “Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us. Looking unto Jesus, the author and finisher of our faith; who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God.” Particularly,

(1.) When others are asleep they should be awake, as it was with Christ. The time of Christ’s agony was the night season, the time wherein persons were wont to be asleep: it was the time wherein the disciples that were about Christ were asleep; but Christ then had something else to do than to sleep; he had a great work to do; he kept awake, with his heart engaged in this work. So should it be with the believers of Christ; when the souls of their neighbors are asleep in their sins, and under the power of a lethargic insensibility and sloth, they should watch and pray, and maintain a lively sense of the infinite importance of their spiritual concerns. 1

Thessalonians 5:6. “Therefore let us not sleep, as do others, but let us watch and be sober.”

(2.) They should go through their work with earnest labor, as Christ did. The time when others were asleep was a time when Christ was about his great work, and was engaged in it with all his might, agonizing in it; conflicting and wrestling, in tears, and in blood. So should Christians with the utmost earnestness improve their time with souls engaged in this work, pushing through the opposition they meet with in it, pushing through all difficulties and sufferings there are in the way, running with patience the race set before them, conflicting with the enemies of their souls with all their might; as those that wrestle not with flesh and blood, but with principalities and powers, and the rulers of the darkness of this world, and spiritual wickedness in high places.

(3.) This labor and strife should be, that God may be glorified, and their own eternal happiness obtained in a way of doing God’s will. Thus it was with Christ: what he so earnestly strove for was, that he might do the will of God, that he might keep his command, his difficult command, without failing in it, and that in this way God’s will might be done, in that glory to his ever great name, and that salvation to his elect that he intended by his sufferings. Here is an example for the saints to follow in that holy strife, and race, and warfare, which God has appointed them; they should strive to do the will of their heavenly Father, that they may, as the apostle expresses it, Romans 12:2. “Prove what is that good, and acceptable, and perfect will of God,” and that in this way they may glorify God, and may come at last to be happy for ever in the enjoyment of God.

(4.) In all the great work they have to do, their eye should be to God for his help to enable them to overcome. Thus did the man Christ Jesus: he strove in his work even to such an agony and bloody sweat. But how did he strive? It was not in his own strength, but his eyes were to God, he cries unto him for his help and strength to uphold him, that he might not fail; he watched and prayed, as he desired his disciples to do; he wrestled with his enemies and with his great sufferings, but at the same time wrestled with God to obtain his help, to enable him to get the victory. Thus the saints should use their strength in their Christian course to the

utmost, but not as depending on their own strength, but crying mightily to God for his strength to make them conquerors.

(5.) In this way they should hold out to the end as Christ did. Christ in this way was successful, and obtained the victory, and won the prize; he overcame, and is set down with the Father in his throne. So Christians should persevere and hold out in their great work to the end; they should continue to run their race till they have come to the end of it; they should be faithful unto the death as Christ was; and then, when they have overcome, they shall sit down with him in his throne. Revelation 3:21.

“To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.”

5. Hence burdened and distressed sinners, if any such are here present, may have abundant ground of encouragement to come to Christ for salvation. Here is great encouragement to sinners to come to this high priest that offered up such strong crying and tears with his blood, for the success of his sufferings in the salvation of sinners. For,

1. Here is great ground of assurance that Christ stands ready to accept of sinners, and bestow salvation upon them; for those strong cries of his that he offered up in the capacity of our high priest, show how earnestly desirous he was of it. If he was not willing that sinners should be saved, be they ever so unworthy of it, then why would he so wrestle with God for it in such a bloody sweat? Would any one so earnestly cry to God with such costly cries, in such great labor and travail of soul, for that, that he did not desire that God should bestow? No, surely! but this shows how greatly his heart was set on the success of his redemption; and therefore since he has by such earnest prayers, and by such a bloody sweat, obtained salvation of the Father to bestow on sinners, he will surely be ready to bestow it upon them, if they come to him for it; otherwise he will frustrate his own design; and he that so earnestly cried to God that his design might not be frustrated, will not, after all, frustrate it himself.

2. Here is the strongest ground of assurance that God stands ready to accept of all those that come to him for mercy through Christ, for this is what Christ prayed for in those earnest prayers, whose prayers were always heard, as Christ says, John 11:42. “And I knew that thou hearest

me always." And especially may they conclude, that heard their high priest in those strong cries that he offered up with his blood, and that especially on the following account.

(1.) They were the most earnest prayers that ever were made. Jacob was very earnest when he wrestled with God; and many others have wrestled with God with many tears; yea, doubtless, many of the saints have wrestled with God with such inward labor and strife as to produce powerful effects on the body. But so earnest was Christ, so strong was the labor and fervency of his heart, that he cried to God in a sweat of blood; so that if any earnestness and importunity in prayer ever prevailed with God, we may conclude that that prevailed.

(2.) He who then prayed was the most worthy person that ever put up a prayer. He had more worthiness than ever men or angels had in the sight of God, according as by inheritance he has obtained a more excellent name than they; for he was the only-begotten Son of God, infinitely lovely in his sight, the Son in whom he declared once and again he was well-pleased. He was infinitely near and dear to God, and had more worthiness in his eyes ten thousand times than all men and angels put together. And can we suppose any other than that such a person was heard when he cried to God with such earnestness? Did Jacob, a poor sinful man, when he had wrestled with God, obtain of God the name of ISRAEL, and that encomium, that as a prince he had power with God, and prevailed? And did Elijah, who was a man of like passions, and of like corruptions with us, when he prayed, earnestly prevail on God to work such great wonders? And shall not the only-begotten Son of God, when wrestling with God in tears and blood, prevail, and have his request granted him?

Surely there is no room to suppose any such thing; and therefore, there is no room to doubt whether God will bestow salvation on those that believe in him, at his request.

(3.) Christ offered up these earnest prayers with the best plea for an answer that ever was offered to God, viz. his own blood; which was an equivalent for the thing that he asked. He not only offered up strong cries, but he offered them up with a price fully sufficient to purchase the benefit he asked.

(4.) Christ offered this price and those strong cries both together; for at the same time that he was pouring out these earnest requests for the success of his redemption in the salvation of sinners, he also shed his blood. His blood fell down to the ground at the same instant that his cries went up to heaven. Let burdened and distressed sinners, that are ready to doubt of the efficacy of Christ's intercession for such unworthy creatures as they, and to call in question God's readiness to accept them for Christ's sake, consider these things. Go to the garden where the Son of God was in an agony, and where he cried to God so earnestly, and where his sweat was, as it were, great drops of blood, and then see what a conclusion you will draw up from such a wonderful sight.

6. The godly may take great comfort in this, that Christ has as their high priest offered up such strong cries to God. You that have good evidence of your being believers in Christ, and his true followers and servants, may comfort yourselves in this, that Christ Jesus is your high priest, that that blood, which Christ shed in his agony, fell down to the ground for you, and that those earnest cries were sent up to God for you, for the success of his labors and sufferings in all that good you stood in need of in this world, and in your everlasting happiness in the world to come. This may be a comfort to you in all losses, and under all difficulties, that you may encourage your faith, and strengthen your hope, and cause you greatly to rejoice. If you were under any remarkable difficulties, it would be a great comfort to you to have the prayers of some man that you looked upon to be a man of eminent piety, and one that had a great interest at the throne of grace, and especially if you knew that he was very earnest and greatly engaged in prayer for you. But how much more may you be comforted in it, that you have an interest in the prayers and cries of the only-begotten and infinitely worthy Son of God, and that he was so earnest in his prayers for you, as you have heard!

7. Hence we may learn how earnest Christians ought to be in their prayers and endeavors for the salvation of others. Christians are the followers of Christ, and they should follow him in this. We see from what we have heard, how great the labor and travail of Christ's soul was for others' salvation, and what earnest and strong cries to God accompanied his labors. Here he hath set us an example. Herein he hath set an example for

ministers, who should as co-workers with Christ travail in birth with them till Christ be found in them. Galatians 4:19. "My little children, of whom I travail in birth again, until Christ be formed in you." They should be willing to spend and be spent for them. They should not only labor for them, and pray earnestly for them, but should, if occasion required, be ready to suffer for them, and to spend not only their strength, but their blood for them. 2 Corinthians 12:15.

"And I will very gladly spend and be spent for you, though the more abundantly I love you, the less I be loved."

Here is an example for parents, showing how they ought to labor and cry to God for the spiritual good of their children. You see how Christ labored and strove and cried to God for the salvation of his spiritual children; and will not you earnestly seek and cry to God for your natural children?

Here is an example for neighbors one towards another how they should seek and cry for the good of one another's souls, for this is the command of Christ, that they should love one another as Christ loved them. John 15:12. Here is an example for us, showing how we should earnestly seek and pray for the spiritual and eternal good of our enemies, for Christ did all this for his enemies, and when some of those enemies were at that very instant plotting his death, and busily contriving to satiate their malice and cruelty, in his most extreme torments, and most ignominious destruction.

GOD'S SOVEREIGNTY

IN THE SALVATION OF MEN

*“Therefore hath he mercy on whom he will have mercy,
and whom he will he hardeneth.” Romans 9:18*

THE apostle, in the beginning of this chapter, expresses his great concern and sorrow of heart for the nation of the Jews, who were rejected of God. This leads him to observe the difference which God made by election between some of the Jews and others, and between the bulk of that people and the Christian Gentiles. In speaking of this he enters into a more minute discussion of the sovereignty of God in electing some to eternal life, and rejecting others, than is found in any other part of the Bible; in the course of which he quotes several passages from the Old Testament, confirming and illustrating this doctrine. In the ninth verse he refers us to what God said to Abraham, showing his election of Isaac before Ishmael — “For this is the word of promise; At this time will I come, and Sarah shall have a son:” then to what God had said to Rebecca, showing his election of Jacob before Esau; “The elder shall serve the younger:” in the thirteenth verse, to a passage from Malachi, “Jacob have I loved, but Esau have I hated:” in the fifteenth verse, to what God said to Moses, “I will have mercy on whom I will have mercy; and I will have compassion on whom I will have compassion:” and the verse preceding the text, to what God says to Pharaoh, “For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth.” In what the apostle says in the text, he seems to have respect especially to the two last cited passages: to what God said to Moses in the fifteenth verse, and to what he said to Pharaoh in the verse immediately preceding. God said to Moses, “I will have mercy on whom I will have mercy.” To this the apostle refers in the former part of the text. And we know how often it is said of Pharaoh, that God hardened his heart. And to this the apostle seems to have respect in the latter part of the text; “and whom he will he hardeneth.” We may observe in the text,

1. God's different dealing with men. He hath mercy on some, and hardeneth others. When God is here spoken of as hardening some of the children of men, it is not to be understood that God by any positive efficiency hardens any man's heart. There is no positive act in God, as though he put forth any power to harden the heart. To suppose any such thing would be to make God the immediate author of sin. God is said to harden men in two ways: by withholding the powerful influences of his Spirit, without which their hearts will remain hardened, and grow harder and harder; in this sense he hardens them, as he leaves them to hardness. And again, by ordering those things in his providence which, through the abuse of their corruption, become the occasion of their hardening. Thus God sends his word and ordinances to men which, by their abuse, prove an occasion of their hardening. So the apostle said, that he was unto some "a savor of death unto death." So God is represented as sending Isaiah on this errand, to make the hearts of the people fat, and to make their ears heavy, and to shut their eyes; lest they should see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed. Isaiah 6:10. Isaiah's preaching was, in itself, of a contrary tendency, to make them better. But their abuse of it rendered it an occasion of their hardening. As God is here said to harden men, so he is said to put a lying spirit in the mouth of the false prophets. 2 Chronicles 18:22. That is, he suffered a lying spirit to enter into them. And thus he is said to have bid Shimei curse David. 2 Samuel 16:10. Not that he properly commanded him; for it is contrary to God's commands. God expressly forbids cursing the ruler of the people. Exodus 22:28. But he suffered corruption at that time so to work in Shimei, and ordered that occasion of stirring it up, as a manifestation of his displeasure against David.

2. The foundation of his different dealing with mankind; viz. his sovereign will and pleasure. "He hath mercy on whom he will have mercy, and whom he will he hardeneth." This does not imply, merely, that God never shows mercy or denies it against his will, or that he is always willing to do it when he does it. A willing subject or servant, when he obeys his lord's commands, may never do any thing against his will, nothing but what he can do cheerfully and with delight; and yet he cannot be said to do what he wills in the sense of the text. But the expression implies that it is God's

mere will and sovereign pleasure, which supremely orders this affair. It is the divine will without restraint, or constraint, or obligation.

DOCTRINE

God exercises his sovereignty in the eternal salvation of men.

He not only is sovereign, and has a sovereign right to dispose and order in that affair; and he not only might proceed in a sovereign way, if he would, and nobody could charge him with exceeding his right; but he actually does so; he exercises the right which he has. In the following discourse, I propose to show,

- I. What is God's sovereignty.
- II. What God's sovereignty in the salvation of men implies.
- III. That God actually doth exercise his sovereignty in this matter.
- IV. The reasons for this exercise.

I. I would show what is God's sovereignty.

The sovereignty of God is his absolute, independent right of disposing of all creatures according to his own pleasure. I will consider this definition by the parts of it.

The will of God is called his mere pleasure,

1. In opposition to any constraint. Men may do things voluntarily, and yet there may be a degree of constraint. A man may be said to do a thing voluntarily, that is, he himself does it; and, all things considered, he may choose to do it; yet he may do it out of fear, and the thing in itself considered be irksome to him, and sorely against his inclination. When men do things thus, they cannot be said to do them according to their mere pleasure.

2. In opposition to its being under the will of another. A servant may fulfill his master's commands, and may do it willingly, and cheerfully, and may delight to do his master's will; yet when he does so, he does not do it of his own mere pleasure. The saints do the will of God freely. They choose to do it; it is their meat and drink. Yet they do not do it of their

mere pleasure and arbitrary will; because their will is under the direction of a superior will.

3. In opposition to any proper obligation. A man may do a thing which he is obliged to do, very freely; but he cannot be said to act from his own mere will and pleasure. He who acts from his own mere pleasure, is at full liberty; but he who is under any proper obligation, is not at liberty, but is bound. Now the sovereignty of God supposes, that he has a right to dispose of all his creatures according to his mere pleasure in the sense explained. And his right is absolute and independent. Men may have a right to dispose of some things according to their pleasure. But their right is not absolute and unlimited. Men may be said to have a right to dispose of their own goods as they please. But their right is not absolute; it has limits and bounds. They have a right to dispose of their own goods as they please, provided they do not do it contrary to the law of the state to which they are subject, or contrary to the law of God. Men's right to dispose of their things as they will, is not absolute, because it is not independent. They have not an independent right to what they have, but in some things depend on the community to which they belong, for the right they have; and in every thing depend on God. They receive all the right they have to any thing from God. But the sovereignty of God imports that he has an absolute, and unlimited, and independent right of disposing of his creatures as he will. I proposed to inquire,

II. What God's sovereignty in the salvation of men implies. In answer to this inquiry, I observe, it implies that God can either bestow salvation on any of the children of men, or refuse it, without any prejudice to the glory of any of his attributes, except where he has been pleased to declare, that he will or will not bestow it. It cannot be said absolutely, as the case now stands, that God can, without any prejudice to the honor of any of his attributes, bestow salvation on any of the children of men, or refuse it; because, concerning some, God has been pleased to declare either that he will or that he will not bestow salvation on them; and thus to bind himself by his own promise. And concerning some he has been pleased to declare, that he never will bestow salvation upon them; viz. those who have committed the sin against the Holy Ghost. Hence, as the case now stands, he is obliged; he cannot bestow salvation in one case, or refuse it in the other, without prejudice to the honor of his truth. But God exercised his

sovereignty in making these declarations. God was not obliged to promise that he would save all who believe in Christ; nor was he obliged to declare, that he who committed the sin against the Holy Ghost should never be forgiven. But it pleased him so to declare. And had it not been so that God had been pleased to oblige himself in these cases, he might still have either bestowed salvation, or refused it, without prejudice to any of his attributes. If it would in itself be prejudicial to any of his attributes to bestow or refuse salvation, then God would not in that matter act as absolutely sovereign. Because it then ceases to be a merely arbitrary thing. It ceases to be a matter of absolute liberty, and is become a matter of necessity or obligation. For God cannot do any thing to the prejudice of any of his attributes, or contrary to what is in itself excellent and glorious. Therefore,

1. God can, without prejudice to the glory of any of his attributes, bestow salvation on any of the children of men, except on those who have committed the sin against the Holy Ghost. The case was thus when man fell, and before God revealed his eternal purpose and plan for redeeming men by Jesus Christ. It was probably looked upon by the angels as a thing utterly inconsistent with God's attributes to save any of the children of men. It was utterly inconsistent with the honor of the divine attributes to save any one of the fallen children of men, as they were in themselves. It could not have been done had not God contrived a way consistent with the honor of his holiness, majesty, justice, and truth. But since God in the gospel has revealed that nothing is too hard for him to do, nothing beyond the reach of his power, and wisdom, and sufficiency; and since Christ has wrought out the work of redemption, and fulfilled the law by obeying, there is none of mankind whom he may not save without any prejudice to any of his attributes, excepting those who have committed the sin against the Holy Ghost. And those he might have saved without going contrary to any of his attributes, had he not been pleased to declare that he would not. It was not because he could not have saved them consistently with his justice, and consistently with his law, or because his attribute of mercy was not great enough, or the blood of Christ not sufficient to cleanse from that sin. But it has pleased him for wise reasons to declare that that sin shall never be forgiven in this world, or in the world to come. And so now it is contrary to God's truth to save such. But otherwise there is no sinner,

let him be ever so great, but God can save him without prejudice to any attribute; if he has been a murderer, adulterer, or perjurer, or idolater, or blasphemer, God may save him if he pleases, and in no respect injure his glory. Though persons have sinned long, have been obstinate, have committed heinous sins a thousand times, even till they have grown old in sin, and have sinned under great aggravations: let the aggravations be what they may; if they have sinned under ever so great light; if they have been backsliders, and have sinned against ever so numerous and solemn warnings and strivings of the Spirit, and mercies of his common providence: though the danger of such is much greater than of other sinners, yet God can save them if he pleases, for the sake of Christ, without any prejudice to any of his attributes. He may have mercy on whom he will have mercy. He may have mercy on the greatest of sinners, if he pleases, and the glory of none of his attributes will be in the least sullied. Such is the sufficiency of the satisfaction and righteousness of Christ, that none of the divine attributes stand in the way of the salvation of any of them. Thus the glory of any attribute did not at all suffer by Christ's saving some of his crucifiers.

1. God may save any of them without prejudice to the honor of his holiness. God is an infinitely holy being. The heavens are not pure in his sight. He is of purer eyes than to behold evil, and cannot look on iniquity. And if God should in any way countenance sin, and should not give proper testimonies of his hatred of it, and displeasure at it, it would be a prejudice to the honor of his holiness. But God can save the greatest sinner without giving the least countenance to sin. If he saves one, who for a long time has stood out under the calls of the gospel, and has sinned under dreadful aggravations; if he saves one who, against light, has been a pirate or blasphemer, he may do it without giving any countenance to their wickedness; because his abhorrence of it and displeasure against it have been already sufficiently manifested in the sufferings of Christ. It was a sufficient testimony of God's abhorrence against even the greatest wickedness, that Christ, the eternal Son of God, died for it. Nothing can show God's infinite abhorrence of any wickedness more than this. If the wicked man himself should be thrust into hell, and should endure the most extreme torments which are ever suffered there, it would not be a greater

manifestation of God's abhorrence of it, than the sufferings of the Son of God for it.

2. God may save any of the children of men without prejudice to the honor of his majesty. If men have affronted God, and that ever so much, if they have cast ever so much contempt on his authority; yet God can save them, if he pleases, and the honor of his majesty not suffer in the least. If God should save those who have affronted him, without satisfaction, the honor of his majesty would suffer. For when contempt is cast upon infinite majesty, its honor suffers, and the contempt leaves an obscurity upon the honor of the divine majesty, if the injury is not repaired. But the sufferings of Christ do fully repair the injury. Let the contempt be ever so great, yet if so honorable a person as Christ undertakes to be a Mediator for the offender, and in the mediation suffer in his stead, it fully repairs the injury done to the majesty of heaven by the greatest sinner.

3. God may save any sinner whatsoever consistently with his justice. The justice of God requires the punishment of sin. God is the Supreme Judge of the world, and he is to judge the world according to the rules of justice. It is not the part of a judge to show favor to the person judged; but he is to determine according to a rule of justice without departing to the right hand or left. God does not show mercy as a judge, but as a sovereign. And therefore when mercy sought the salvation of sinners, the inquiry was how to make the exercise of the mercy of God as a sovereign, and of his strict justice as a judge, agree together. And this is done by the sufferings of Christ, in which sin is punished fully, and justice answered. Christ suffered enough for the punishment of the sins of the greatest sinner that ever lived. So that God, when he judges, may act according to a rule of strict justice, and yet acquit the sinner, if he be in Christ. Justice cannot require any more for any man's sins, than those sufferings of one of the persons in the Trinity, which Christ suffered. Romans 3:25, 26.

“Whom God hath set forth to be a propitiation through faith in his blood; to declare his righteousness, that he might be just, and the justifier of him which believeth in Christ.”

4. God can save any sinner whatsoever, without any prejudice to the honor of his truth. God passed his word, that sin should be punished with death, which is to be understood not only of the first, but of the second

death. God can save the greatest sinner consistently with his truth in this threatening. For sin is punished in the sufferings of Christ, inasmuch as he is our surety, and so is legally the same person, and sustained our guilt, and in his sufferings bore our punishment. It may be objected, that God said, If thou eatest, thou shalt die; as though the same person that sinned must suffer; and therefore why does not God's truth oblige him to that? I answer, that the word then was not intended to be restrained to him, that in his own person sinned. Adam probably understood that his posterity were included, whether they sinned in their own person or not. If they sinned in Adam, their surety, those words, "if thou eatest," meant, if thou eatest in thyself, or in thy surety. And therefore, the latter words, "thou shalt die," do also fairly allow of such a construction as, thou shalt die in thyself, or in thy surety. Isaiah 42:21. "The Lord is well pleased for his righteousness' sake, he will magnify the law and make it honorable." But,

II. God may refuse salvation to any sinner whatsoever, without prejudice to the honor of any of his attributes.

There is no person whatever in a natural condition, upon whom God may not refuse to bestow salvation without prejudice to any part of his glory. Let a natural person be wise or unwise, of a good or ill natural temper, of mean or honorable parentage, whether born of wicked or godly parents; let him be a moral or immoral person, whatever good he may have done, however religious he has been, how many prayers soever he has made, and whatever pains he has taken that he may be saved; whatever concern and distress he may have for fear he shall be damned; or whatever circumstances he may be in; God can deny him salvation without the least disparagement to any of his perfections. His glory will not in any instance be the least obscured by it.

1. God may deny salvation to any natural person without any injury to the honor of his righteousness. If he does so, there is no injustice nor unfairness in it. There is no natural man living, let his case be what it will, but God may deny him salvation, and cast him down to hell, and yet not be chargeable with the least unrighteous or unfair dealing in any respect whatsoever. This is evident, because they all have deserved hell: and it is no injustice for a proper judge to inflict on any man what he deserves. And as he has deserved condemnation, so he has never done any thing to

remove the liability, or to atone for the sin. He never has done any thing whereby he has laid any obligations on God not to punish him as he deserved.

2. God may deny salvation to any unconverted person whatever without any prejudice to the honor of his goodness. Sinners are sometimes ready to flatter themselves, that though it may not be contrary to the justice of God to condemn them, yet it will not consist with the glory of his mercy. They think it will be dishonorable to God's mercy to cast them into hell, and have no pity or compassion upon them. They think it will be very hard and severe, and not becoming a God of infinite grace and tender compassion. But God can deny salvation to any natural person without any disparagement to his mercy and goodness. That, which is not contrary to God's justice, is not contrary to his mercy. If damnation be justice, then mercy may choose its own object. They mistake the nature of the mercy of God, who think that it is an attribute, which, in some cases, is contrary to justice. Nay, God's mercy is illustrated by it, as in the twenty-third verse of the context. "That he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory."

3. It is in no way prejudicial to the honor of God's faithfulness. For God has in no way obliged himself to any natural man by his word to bestow salvation upon him. Men in a natural condition are not the children of promise; but lie open to the curse of the law, which would not be the case if they had any promise to lay hold of.

III. God does actually exercise his sovereignty in men's salvation.

We shall show how he exercises this right in several particulars.

1. In calling one people or nation, and giving them the means of grace, and leaving others without them. According to the divine appointment, salvation is bestowed in connection with the means of grace. God may sometimes make use of very unlikely means, and bestow salvation on men who are under very great disadvantages; but he does not bestow grace wholly without any means. But God exercises his sovereignty in bestowing those means. All mankind are by nature in like circumstances towards God. Yet God greatly distinguishes some from others by the means and advantages which he bestows upon them. The savages, who

live in the remote parts of this continent, and are under the grossest heathenish darkness, as well as the inhabitants of Africa, are naturally in exactly similar circumstances towards God with us in this land. They are no more alienated or estranged from God in their natures than we; and God has no more to charge them with. And yet what a vast difference has God made between us and them! In this he has exercised his sovereignty. He did this of old, when he chose but one people, to make them his covenant people, and to give them the means of grace, and left all others, and gave them over to heathenish darkness and the tyranny of the devil, to perish from generation to generation for many hundreds of years. The earth in that time was peopled with many great and mighty nations. There were the Egyptians, a people famed for their wisdom. There were also the Assyrians and Chaldeans, who were great, and wise, and powerful nations. There were the Persians, who by their strength and policy subdued a great part of the world. There were the renowned nations of the Greeks and Romans, who were famed over the whole world for their excellent civil governments, for their wisdom and skill in the arts of peace and war, and who by their military prowess in their turns subdued and reigned over the world. Those were rejected. God did not choose them for his people, but left them for many ages under gross heathenish darkness, to perish for lack of vision; and chose one only people, the posterity of Jacob, to be his own people, and to give them the means of grace. Psalm 147:19, 20.

“He showeth his word unto Jacob, his statutes and his judgments unto Israel. He hath not dealt so with any nation; and as for his judgments, they have not known them.”

This nation were a small, inconsiderable people in comparison with many other people. Deuteronomy 7:7.

“The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people.”

So neither was it for their righteousness; for they had no more of that than other people. Deuteronomy 9:6.

“Understand therefore, that the Lord thy God giveth thee not this good land to possess it for thy righteousness; for thou art a stiff-necked people.”

God gives them to understand, that it was from no other cause but his free electing love, that he chose them to be his people. That reason is given why God loved them; it was because he loved them. Deuteronomy 7:8. Which is as much as to say, it was agreeable to his sovereign pleasure, to set his love upon you.

God also showed his sovereignty in choosing that people, when other nations were rejected, who came of the same progenitors. Thus the children of Isaac were chosen, when the posterity of Ishmael and other sons of Abraham were rejected. So the children of Jacob were chosen, when the posterity of Esau were rejected: as the apostle observes in the seventh verse,

“Neither because they are the seed of Abraham,
are they all children; but in Isaac shall thy seed be called:”

and again in verses 10, 11, 12, 13.

“And not only this; but when Rebekah also had conceived by one, even by our father Isaac; the children moreover being not yet born, neither having done any good or evil, that the promise of God according to election might stand, not of works, but of him that calleth; it was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated.”

The apostle has not respect merely to the election of the persons of Isaac and Jacob before Ishmael and Esau; but of their posterity. In the passage, already quoted from Malachi, God has respect to the nations, which were the posterity of Esau and Jacob; Malachi 1:2, 3.

“I have loved you, saith the Lord. Yet ye say, Wherein hast thou loved us? Was not Esau Jacob’s brother? saith the Lord: yet I loved Jacob; and I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness.”

God showed his sovereignty, when Christ came, in rejecting the Jews, and calling the Gentiles. God rejected that nation who were the children of Abraham according to the flesh, and had been his peculiar people for so many ages, and who alone possessed the one true God, and chose idolatrous heathen before them, and called them to be his people. When

the Messiah came, who was born of their nation, and whom they so much expected, he rejected them. He came to his own, and his own received him not. John 1:11. When the glorious dispensation of the gospel came, God passed by the Jews, and called those who had been heathens, to enjoy the privileges of it. They were broken off, that the Gentiles might be grafted on. Romans 11:17. She is now called beloved, that was not beloved. And more are the children of the desolate, than the children of the married wife. Isaiah 54:1. The natural children of Abraham are rejected, and God raises up children to Abraham of stones. That nation, which was so honored of God, have now been for many ages rejected, and remain dispersed all over the world, a remarkable monument of divine vengeance. And now God greatly distinguishes some Gentile nations from others, and all according to his sovereign pleasure.

2. God exercises his sovereignty in the advantages he bestows upon particular persons. All need salvation alike, and all are, naturally, alike undeserving of it; but he gives some vastly greater advantages for salvation than others. To some he assigns their place in pious and religious families, where they may be well instructed and educated, and have religious parents to dedicate them to God, and put up many prayers for them. God places some under a more powerful ministry than others, and in places where there are more of the outpourings of the Spirit of God. To some he gives much more of the strivings and the awakening influences of the Spirit, than to others. It is according to his mere sovereign pleasure.

3. God exercises his sovereignty in sometimes bestowing salvation upon the low and mean, and denying it to the wise and great. Christ in his sovereignty passes by the gates of princes and nobles, and enters some cottage and dwells there, and has communion with its obscure inhabitants. God in his sovereignty withheld salvation from the rich man, who fared sumptuously every day, and bestowed it on poor Lazarus, who sat begging at his gate. God in this way pours contempt on princes, and on all their glittering splendor. So God sometimes passes by wise men, men of great understanding, learned and great scholars, and bestows salvation on others of weak understanding, who only comprehend some of the plainer parts of Scripture, and the fundamental principles of the Christian religion. Yea, there seem to be fewer great men called, than others. And God in ordering it thus manifests his sovereignty. 1 Corinthians 1:26, 27, 28.

“For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called. But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are.”

4. In bestowing salvation on some who have had few advantages. God sometimes will bless weak means for producing astonishing effects, when more excellent means are not succeeded. God sometimes will withhold salvation from those who are the children of very pious parents, and bestow it on others, who have been brought up in wicked families. Thus we read of a good Abijah in the family of Jeroboam, and of a godly Hezekiah, the son of wicked Ahaz, and of a godly Josiah, the son of a wicked Amon. But on the contrary, of a wicked Amnon and Absalom, the sons of holy David, and that vile Manasseh, the son a good Hezekiah. Sometimes some, who have had eminent means of grace, are rejected, and left to perish, and others, under far less advantages, are saved. Thus the scribes and Pharisees, who had so much light and knowledge of the Scriptures, were mostly rejected, and the poor ignorant publicans saved. The greater part of those, among whom Christ was much conversant, and who heard him preach, and saw him work miracles from day to day, were left; and the woman of Samaria was taken, and many other Samaritans at the same time, who only heard Christ preach, as he occasionally passed through their city. So the woman of Canaan was taken, who was not of the country of the Jews, and but once saw Jesus Christ. So the Jews, who had seen and heard Christ, and saw his miracles, and with whom the apostles labored so much, were not saved. But the Gentiles, many of them, who, as it were, but transiently heard the glad tidings of salvation, embraced them, and were converted.

5. God exercises his sovereignty in calling some to salvation, who have been very heinously wicked, and leaving others, who have been moral and religious persons. The Pharisees were a very strict sect among the Jews. Their religion was extraordinary. Luke 18:11. They were not as other men, extortioners, unjust, or adulterers. There was their morality. They fasted twice a week, and gave tithes of all that they possessed. There was their

religion. But yet they were mostly rejected, and the publicans, and harlots, and openly vicious sort of people, entered into the kingdom of God before them. Matthew 21:31. The apostle describes his righteousness while a Pharisee. Philippians 3:6. "Touching the righteousness which is of the law, blameless." The rich young man, who came kneeling to Christ, saying, Good Master, what shall I do, that I may have eternal life, was a moral person. When Christ bade him keep the commandments, he said, and in his own view with sincerity, "All these have I kept from my youth up." He had obviously been brought up in a good family, and was a youth of such amiable manners and correct deportment, that it is said, "Jesus beholding him, loved him." Still he was left; while the thief, that was crucified with Christ, was chosen and called, even on the cross. God sometimes shows his sovereignty by showing mercy to the chief of sinners, on those who have been murderers, and profaners, and blasphemers. And even when they are old, some are called at the eleventh hour. God sometimes shows the sovereignty of his grace by showing mercy to some, who have spent most of their lives in the service of Satan, and have little left to spend in the service of God.

6. In saving some of those who seek salvation, and not others. Some who seek salvation, as we know both from Scripture and observation, are soon converted; while others seek a long time, and do not obtain at last. God helps some over the mountains and difficulties which are in the way; he subdues Satan, and delivers them from his temptations: but others are ruined by the temptations with which they meet. Some are never thoroughly awakened; while to others God is pleased to give thorough convictions. Some are left to backsliding hearts; others God causes to hold out to the end. Some are brought off from a confidence in their own righteousness; others never get over that obstruction in their way, as long as they live. And some are converted and saved, who never had so great strivings as some who, notwithstanding, perish.

IV. I come now to give the reasons, why God does thus exercise his sovereignty in the eternal salvation of the children of men.

1. It is agreeable to God's design in the creation of the universe to exercise every attribute, and thus to manifest the glory of each of them. God's design in the creation was to glorify himself, or to make a discovery of the

essential glory of his nature. It was fit that infinite glory should shine forth; and it was God's original design to make a manifestation of his glory, as it is. Not that it was his design to manifest all his glory to the apprehension of creatures; for it is impossible that the minds of creatures should comprehend it. But it was his design to make a true manifestation of his glory, such as should represent every attribute. If God glorified one attribute, and not another, such manifestation of his glory would be defective; and the representation would not be complete. If all God's attributes are not manifested, the glory of none of them is manifested as it is: for the divine attributes reflect glory on one another. Thus if God's wisdom be manifested, and not his holiness, the glory of his wisdom would not be manifested as it is; for one part of the glory of the attribute of divine wisdom is, that it is a holy wisdom. So if his holiness were manifested, and not his wisdom, the glory of his holiness would not be manifested as it is; for one thing which belongs to the glory of God's holiness is, that it is a wise holiness. So it is with respect to the attributes of mercy and justice. The glory of God's mercy does not appear as it is, unless it is manifested as a just mercy, or as a mercy consistent with justice. And so with respect to God's sovereignty, it reflects glory on all his other attributes. It is part of the glory of God's mercy, that it is sovereign mercy. So all the attributes of God reflect glory on one another. The glory of one attribute cannot be manifested, as it is, without the manifestation of another. One attribute is defective without another, and therefore the manifestation will be defective. Hence it was the will of God to manifest all his attributes. The declarative glory of God in Scripture is often called God's name, because it declares his nature. But if his name does not signify his nature as it is, or does not declare any attribute, it is not a true name. The sovereignty of God is one of his attributes, and a part of his glory. The glory of God eminently appears in his absolute sovereignty over all creatures, great and small. If the glory of a prince be his power and dominion, then the glory of God is his absolute sovereignty. Herein appear God's infinite greatness and highness above all creatures. Therefore it is the will of God to manifest his sovereignty. And his sovereignty, like his other attributes, is manifested in the exercises of it. He glorifies his power in the exercise of power. He glorifies his mercy in the exercise of mercy. So he glorifies his sovereignty in the exercise of sovereignty.

2. The more excellent the creature is over whom God is sovereign, and the greater the matter in which he so appears, the more glorious is his sovereignty. The sovereignty of God in his being sovereign over men, is more glorious than in his being sovereign over the inferior creatures. And his sovereignty over angels is yet more glorious than his sovereignty over men. For the nobler the creature is, still the greater and higher doth God appear in his sovereignty over it. It is a greater honor to a man to have dominion over men, than over beasts; and a still greater honor to have dominion over princes, nobles, and kings, than over ordinary men. So the glory of God's sovereignty appears in that he is sovereign over the souls of men, who are so noble and excellent creatures. God therefore will exercise his sovereignty over them. And the further the dominion of any one extends over another, the greater will be the honor. If a man has dominion over another only in some instances, he is not therein so much exalted, as in having absolute dominion over his life, and fortune, and all he has. So God's sovereignty over men appears glorious, that it extends to every thing which concerns them. He may dispose of them with respect to all that concerns them, according to his own pleasure. His sovereignty appears glorious, that it reaches their most important affairs, even the eternal state and condition of the souls of men. Herein it appears that the sovereignty of God is without bounds or limits, in that it reaches to an affair of such infinite importance. God, therefore, as it is his design to manifest his own glory, will and does exercise his sovereignty towards men, over their souls and bodies, even in this most important matter of their eternal salvation. He has mercy on whom he will have mercy, and whom he will he hardens.

APPLICATION

1. Hence we learn how absolutely we are dependent on God in this great matter of the eternal salvation of our souls. We are dependent not only on his wisdom to contrive a way to accomplish it, and on his power to bring it to pass, but we are dependent on his mere will and pleasure in the affair. We depend on the sovereign will of God for every thing belonging to it, from the foundation to the top-stone. It was of the sovereign pleasure of God, that he contrived a way to save any of mankind, and gave us Jesus Christ, his only-begotten Son, to be our Redeemer. Why did he look on us,

and send us a Savior, and not the fallen angels? It was from the sovereign pleasure of God. It was of his sovereign pleasure what means to appoint. His giving us the Bible, and the ordinances of religion, is of his sovereign grace. His giving those means to us rather than to others, his giving the awakening influences of his Spirit, and his bestowing saving grace, are all of his sovereign pleasure. When he says, "Let there be light in the soul of such an one," it is a word of infinite power and sovereign grace.

2. Let us with the greatest humility adore the awful and absolute sovereignty of God. As we have just shown, it is an eminent attribute of the Divine Being, that he is sovereign over such excellent beings as the souls of men, and that in every respect, even in that of their eternal salvation. The infinite greatness of God, and his exaltation above us, appears in nothing more, than in his sovereignty. It is spoken of in Scripture as a great part of his glory. Deuteronomy 32:39.

"See now that I, even I, am he, and there is no God with me.
I kill, and I make alive; I wound, and I heal;
neither is there any that can deliver out of my hand."

Psalm 115:3. "Our God is in the heavens; he hath done whatsoever he pleased." Daniel 4:34, 35.

"Whose dominion is an everlasting dominion, and his kingdom is from generation to generation. And all the inhabitants of the earth are reputed as nothing; and he doeth according to his will in the armies of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou?"

Our Lord Jesus Christ praised and glorified the Father for the exercise of his sovereignty in the salvation of men. Matthew 11:25, 26.

"I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight."

Let us therefore give God the glory of his sovereignty, as adoring him, whose sovereign will orders all things, beholding ourselves as nothing in comparison with him. Dominion and sovereignty require humble reverence and honor in the subject. The absolute, universal, and unlimited

sovereignty of God requires, that we should adore him with all possible humility and reverence. It is impossible that we should go to excess in lowliness and reverence of that Being, who may dispose of us to all eternity, as he pleases.

3. Those who are in a state of salvation are to attribute it to sovereign grace alone, and to give all the praise to him, who maketh them to differ from others. Godliness is no cause for glorying, except it be in God. 1 Corinthians 1:29, 30, 31.

“That no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. That, according as it is written, He that glorieth, let him glory in the Lord.”

Such are not, by any means, in any degree to attribute their godliness, their safe and happy state and condition, to any natural difference between them and other men, or to any strength or righteousness of their own. They have no reason to exalt themselves in the least degree; but God is the being whom they should exalt. They should exalt God the Father, who chose them in Christ, who set his love upon them, and gave them salvation, before they were born, and even before the world was. If they inquire, why God set his love on them, and chose them rather than others, if they think they can see any cause out of God, they are greatly mistaken. They should exalt God the Son, who bore their names on his heart, when he came into the world, and hung on the cross, and in whom alone they have righteousness and strength. They should exalt God the Holy Ghost, who of sovereign grace has called them out of darkness into marvelous light; who has by his own immediate and free operation, led them into an understanding of the evil and danger of sin, and brought them off from their own righteousness, and opened their eyes to discover the glory of God, and the wonderful riches of God in Jesus Christ, and has sanctified them, and made them new creatures. When they hear of the wickedness of others, or look upon vicious persons, they should think how wicked they once were, and how much they provoked God, and how they deserved for ever to be left by him to perish in sin, and that it is only sovereign grace which has made the difference. 1 Corinthians 6:10. Many sorts of sinners are there enumerated; fornicators, idolaters, adulterers, effeminate, abusers

of themselves with mankind. And then in the eleventh verse, the apostle tells them, “Such were some of you; but ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the Spirit of our God.” The people of God have the greater cause of thankfulness, more reason to love God, who hath bestowed such great and unspeakable mercy upon them of his mere sovereign pleasure.

4. Hence we learn what cause we have to admire the grace of God, that he should condescend to become bound to us by covenant; that he, who is naturally supreme in his dominion over us, who is our absolute proprietor, and may do with us as he pleases, and is under no obligation to us; that he should, as it were, relinquish his absolute freedom, and should cease to be merely sovereign in his dispensations towards believers, when once they have believed in Christ, and should, for their more abundant consolation, become bound. So that they can challenge salvation of this Sovereign; they can demand it through Christ, as a debt. And it would be prejudicial to the glory of God’s attributes, to deny it to them; it would be contrary to his justice and faithfulness. What wonderful condescension is it in such a Being, thus to become bound to us, worms of the dust, for our consolation! He bound himself by his word, his promise. But he was not satisfied with that; but that we might have stronger consolation still, he hath bound himself by his oath. Hebrews 6:13, etc.

“For when God made promise to Abraham, because he could swear by no greater, he swore by himself; saying, Surely blessing I will bless thee, and multiplying I will multiply thee. And so, after he had patiently endured, he obtained the promise. For men verily swear by the greater; and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us. Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec.”

Let us, therefore, labor to submit to the sovereignty of God. God insists, that his sovereignty be acknowledged by us, and that even in this great matter, a matter which so nearly and infinitely concerns us, as our own eternal salvation. This is the stumbling-block on which thousands fall and perish; and if we go on contending with God about his sovereignty, it will be our eternal ruin. It is absolutely necessary that we should submit to God, as our absolute sovereign, and the sovereign over our souls; as one who may have mercy on whom he will have mercy, and harden whom he will.

5. And lastly. We may make use of this doctrine to guard those who seek salvation from two opposite extremes — presumption and discouragement. Do not presume upon the mercy of God, and so encourage yourself in sin. Many hear that God's mercy is infinite, and therefore think, that if they delay seeking salvation for the present, and seek it hereafter, that God will bestow his grace upon them. But consider, that though God's grace is sufficient, yet he is sovereign, and will use his own pleasure whether he will save you or not. If you put off salvation till hereafter, salvation will not be in your power. It will be as a sovereign God pleases, whether you shall obtain it or not. Seeing, therefore, that in this affair you are so absolutely dependent on God, it is best to follow his direction in seeking it, which is to hear his voice to-day: "Today if ye will hear his voice, harden not your heart." Beware also of discouragement. Take heed of despairing thoughts, because you are a great sinner, because you have persevered so long in sin, have backslidden, and resisted the Holy Ghost. Remember that, let your case be what it may, and you ever so great a sinner, if you have not committed the sin against the Holy Ghost, God can bestow mercy upon you without the least prejudice to the honor of his holiness, which you have offended, or to the honor of his majesty, which you have insulted, or of his justice, which you have made your enemy, or of his truth, or of any of his attributes. Let you be what sinner you may, God can, if he pleases, greatly glorify himself in your salvation.

OUTLINE

Romans 9:18. We observe in the text,

- 1.** God's different dealing with men. He hath mercy on some, and hardeneth others.
- 2.** The foundation of his different dealing w/mankind; viz. his sovereign will and pleasure.

DOCTRINE

God exercises his sovereignty in the eternal salvation of men.

I. The sovereignty of God is his absolute, independent right of disposing of all creatures according to his own pleasure. The will of God is called his mere pleasure:

- 1.** In opposition to any constraint,
- 2.** In opposition to its being under the will of another,
- 3.** In opposition to any proper obligation.

II. What God's sovereignty in the salvation of men implies.

1. God can, without prejudice to the glory of any of his attributes, bestow salvation on any of the children of men, except on those who have committed the sin against the Holy Ghost.

- 1.** God may save any of them without prejudice to the honor of his holiness.
- 2.** God may save any of the children of men without prejudice to the honor of his majesty.
- 3.** God may save any sinner whatsoever consistently with his justice.
- 4.** God can save any sinner whatsoever, without any prejudice to the honor of his truth.

2. God may refuse salvation to any sinner whatsoever, without prejudice to the honor of any of his attributes.

1. God may deny salvation to any natural person without any injury to the honor of his righteousness.
2. God may deny salvation to any unconverted person whatever without any prejudice to the honor of his goodness.
3. It is in no way prejudicial to the honor of God's faithfulness.

III. God does actually exercise his sovereignty in men's salvation.

1. In calling one people or nation, and giving them the means of grace, and leaving others without them.
2. In the advantages he bestows upon particular persons.
3. In sometimes bestowing salvation upon the low and mean, and denying it to the wise and great.
4. In bestowing salvation on some who have had few advantages.
5. In calling some to salvation, who have been very heinously wicked, and leaving others, who have been moral and religious persons.
6. In saving some of those who seek salvation, and not others.

IV. The reasons for this exercise.

1. It is agreeable to God's design in the creation of the universe to exercise every attribute, and thus to manifest the glory of each of them.
2. The more excellent the creature is over whom God is sovereign, and the greater the matter in which he so appears, the more glorious is his sovereignty.

APPLICATION

1. Hence we learn how absolutely we are dependent on God in this great matter of the eternal salvation of our souls.
2. Let us with the greatest humility adore the awful and absolute sovereignty of God.

- 3.** Those who are in a state of salvation are to attribute it to sovereign grace alone, and to give all the praise to him, who maketh them to differ from others.
- 4.** Hence we learn what cause we have to admire the grace of God, that he should condescend to become bound to us by covenant; etc. Let us, therefore, labor to submit to the sovereignty of God.
- 5.** To guard those who seek salvation from two opposite extremes — presumption and discouragement.

GOD GLORIFIED

IN MAN'S DEPENDENCE

ADVERTISEMENT TO THE READER, RESPECTING THE FIRST SERMON

IT was with no small difficulty that the author's youth and modesty were prevailed on to let him appear a preacher in our public lecture, and afterwards to give us a copy of his discourse, at the desire of divers ministers and others who heard it. But as we quickly found him a workman that needs not to be ashamed before his brethren, our satisfaction was the greater to see him pitching upon so noble a subject, and treating it with so much strength and clearness, as the judicious reader will perceive in the following composure: a subject which secures to God his great design in the work of fallen man's redemption by the Lord Jesus Christ, which is evidently so laid out, as that the glory of the whole should return to him, the blessed ordainer, purchaser, and applier; a subject which enters deep into practical religion; without the belief of which, that must soon die in the hearts and lives of men.

For in proportion to the sense we have of our dependence on the sovereign God for all the good we want, will be our value for him, our trust in him, our fear to offend him, and our care to please him; as likewise our gratitude and love, our delight and praise, upon our sensible experience of his free benefits.

In short, it is the very soul of piety, to apprehend and own that all our springs are in him; the springs of our present grace and comfort, and of our future glory and blessedness; and that they all entirely flow through Christ, by the efficacious influence of the Holy Spirit. By these things saints live, and in all these things is the life of our spirits.

Such doctrines as these, which, by humbling the minds of men, prepare them for the exaltations of God, he has signally owned and prospered in the reformed world, and in our land especially, in the days of our

forefathers; and we hope they will never grow unfashionable among us; for, we are well assured, if those which we call the doctrines of grace ever come to be contemned or disrelished, vital piety will proportionably languish and wear away; as these doctrines always sink in the esteem of men upon the decay of serious religion.

We cannot therefore but express our joy and thankfulness, that the great Head of the church is pleased still to raise up from among the children of his people, for the supply of his churches, those who assert and maintain these evangelical principles; and that our churches (notwithstanding all their degeneracies) have still a high value for such principles, and for those who publicly own and teach them.

And as we cannot but wish and pray that the college in the neighboring colony (as well as our own) may be a fruitful mother of many such sons as the author, by the blessing of Heaven on the care of their present worthy rector; so we heartily rejoice in the special favor of Providence in bestowing such a rich gift on the happy church of Northampton, which has for so many lusters of years flourished under the influence of such pious doctrines, taught them in the excellent ministry of their late venerable pastor, whose gift and spirit, we hope, will long live and shine in this his grandson, to the end that they may abound yet more in all the lovely fruits of evangelical humility and thankfulness, to the glory of God.

To his blessing we commit them all, with this discourse, and every one that reads it; and are Your servants in the gospel,

T. PRINCE.

W. COOPER.

Boston, August 17, 1731.

GOD GLORIFIED

IN MAN'S DEPENDENCE

[PREACHED ON THE PUBLIC LECTURE IN BOSTON,
JULY 8, 1731; AND PUBLISHED AT THE DESIRE OF SEVERAL
MINISTERS AND OTHERS IN BOSTON WHO HEARD IT. THIS
WAS THE FIRST PIECE PUBLISHED BY MR. EDWARDS.]

“That no flesh should glory in his presence.

*But of him are ye in Christ Jesus, who of God is made unto us wisdom,
and righteousness, and sanctification, and redemption: that, according
as it is written, He that glorieth, let him glory in the Lord.”*

1 Corinthians 1:29, 30, 31

THOSE Christians to whom the apostle directed this epistle, dwelt in a part of the world where human wisdom was in great repute; as the apostle observes in the 22nd verse of this chapter, “The Greeks seek after wisdom.” Corinthiansthe was not far from Athens, that had been for many ages the most famous seat of philosophy and learning in the world. The apostle therefore observes to them, how God by the gospel destroyed, and brought to naught, their wisdom. The learned Grecians, and their great philosophers, by all their wisdom did not know God, they were not able to find out the truth in divine things. But, after they had done their utmost to no effect, it pleased God at length to reveal himself by the gospel, which they accounted foolishness. He “chose the foolish things of the world to confound the wise, and the weak things of the world to confound the things which are mighty, and the base things of the world, and things that are despised, yea, and things which are not, to bring to naught the things that are.” And the apostle informs them in the text why he thus did, That no flesh should glory in his presence, etc. In which words may be observed,

1. What God aims at in the disposition of things in the affair of redemption, viz. that man should not glory in himself, but alone in God;

That no flesh should glory in his presence, — that, according as it is written, He that glorieth, let him glory in the Lord.

2. How this end is attained in the work of redemption, viz. by that absolute and immediate dependence which men have upon God in that work, for all their good. Inasmuch as,

First, All the good that they have is in and through Christ; He is made unto us wisdom, righteousness, sanctification, and redemption. All the good of the fallen and redeemed creature is concerned in these four things, and cannot be better distributed than into them; but Christ is each of them to us, and we have none of them any otherwise than in him. He is made of God unto us wisdom: in him are all the proper good and true excellency of the understanding. Wisdom was a thing that the Greeks admired; but Christ is the true light of the world; it is through him alone that true wisdom is imparted to the mind. It is in and by Christ that we have righteousness: it is by being in him that we are justified, have our sins pardoned, and are received as righteous into God's favor. It is by Christ that we have sanctification: we have in him true excellency of heart as well as of understanding; and he is made unto us inherent as well as imputed righteousness. It is by Christ that we have redemption, or the actual deliverance from all misery, and the bestowment of all happiness and glory. Thus we have all our good by Christ, who is God.

Secondly, Another instance wherein our dependence on God for all our good appears, is this, That it is God that has given us Christ, that we might have these benefits through him; he of God is made unto us wisdom, righteousness, etc.

Thirdly, It is of him that we are in Christ Jesus, and come to have an interest in him, and so do receive those blessings which he is made unto us. It is God that gives us faith whereby we close with Christ.

So that in this verse is shown our dependence on each person in the Trinity for all our good. We are dependent on Christ the Son of God, as he is our wisdom, righteousness, sanctification, and redemption. We are dependent on the Father, who has given us Christ, and made him to be these things to us. We are dependent on the Holy Ghost, for it is of him

that we are in Christ Jesus; it is the Spirit of God that gives faith in him, whereby we receive him, and close with him.

DOCTRINE

“God is glorified in the work of redemption in this, that there appears in it so absolute and universal a dependence of the redeemed on him.” — Here I propose to show, 1st, That there is an absolute and universal dependence of the redeemed on God for all their good. And, 2dly, That God hereby is exalted and glorified in the work of redemption.

I. There is an absolute and universal dependence of the redeemed on God. The nature and contrivance of our redemption is such, that the redeemed are in every thing directly, immediately, and entirely dependent on God: they are dependent on him for all, and are dependent on him every way.

The several ways wherein the dependence of one being may be upon another for its good, and wherein the redeemed of Jesus Christ depend on God for all their good, are these, viz. That they have all their good of him, and that they have all through him, and that they have all in him: That he is the cause and original whence all their good comes, therein it is of him; and that he is the medium by which it is obtained and conveyed, therein they have it through him; and that he is the good itself given and conveyed, therein it is in him. Now those that are redeemed by Jesus Christ do, in all these respects, very directly and entirely depend on God for their all.

First, The redeemed have all their good of God. God is the great author of it. He is the first cause of it; and not only so, but he is the only proper cause. It is of God that we have our Redeemer. It is God that has provided a Savior for us. Jesus Christ is not only of God in his person, as he is the only-begotten Son of God, but he is from God, as we are concerned in him, and in his office of Mediator. He is the gift of God to us: God chose and anointed him, appointed him his work, and sent him into the world. And as it is God that gives, so it is God that accepts the Savior. He gives the purchaser, and he affords the thing purchased.

It is of God that Christ becomes ours, that we are brought to him, and are united to him. It is of God that we receive faith to close with him, that we may have an interest in him. Ephesians 2:8.

“For by grace ye are saved, through faith;
and that not of yourselves, it is the gift of God.”

It is of God that we actually receive all the benefits that Christ has purchased. It is God that pardons and justifies, and delivers from going down to hell; and into his favor the redeemed are received, when they are justified. So it is God that delivers from the dominion of sin, cleanses us from our filthiness, and changes us from our deformity. It is of God that the redeemed receive all their true excellency, wisdom, and holiness; and that two ways, viz. as the Holy Ghost by whom these things are immediately wrought is from God, proceeds from him, and is sent by him; and also as the Holy Ghost himself is God, by whose operation and indwelling the knowledge of God and divine things, a holy disposition and all grace, are conferred and upheld. And though means are made use of in conferring grace on men's souls, yet it is of God that we have these means of grace, and it is he that makes them effectual. It is of God that we have the Holy Scriptures; they are his word. It is of God that we have ordinances, and their efficacy depends on the immediate influence of his Spirit. The ministers of the gospel are sent of God, and all their sufficiency is of him. — 2 Corinthians 4:7.

“We have this treasure in earthen vessels,
that the excellency of the power may be of God, and not of us.”

Their success depends entirely and absolutely on the immediate blessing and influence of God.

1. The redeemed have all from the grace of God. It was of mere grace that God gave us his only-begotten Son. The grace is great in proportion to the excellency of what is given. The gift was infinitely precious, because it was of a person infinitely worthy, a person of infinite glory; and also because it was of a person infinitely near and dear to God. The grace is great in proportion to the benefit we have given us in him. The benefit is doubly infinite, in that in him we have deliverance from an infinite, because an eternal, misery, and do also receive eternal joy and glory. The grace in bestowing this gift is great in proportion to our unworthiness to whom it is given; instead of deserving such a gift, we merited infinitely ill of God's hands. The grace is great according to the manner of giving, or in proportion to the humiliation and expense of the method and means by

which a way is made for our having the gift. He gave him to dwell amongst us; he gave him to us incarnate, or in our nature; and in the like though sinless infirmities. He gave him to us in a low and afflicted state; and not only so, but as slain, that he might be a feast for our souls.

The grace of God in bestowing this gift is most free. It was what God was under no obligation to bestow. He might have rejected fallen man, as he did the fallen angels. It was what we never did any thing to merit; it was given while we were yet enemies, and before we had so much as repented. It was from the love of God who saw no excellency in us to attract it; and it was without expectation of ever being requited for it. And it is from mere grace that the benefits of Christ are applied to such and such particular persons. Those that are called and sanctified are to attribute it alone to the good pleasure of God's goodness, by which they are distinguished. He is sovereign, and hath mercy on whom he will have mercy.

Man hath now a greater dependence on the grace of God than he had before the fall. He depends on the free goodness of God for much more than he did then. Then he depended on God's goodness for conferring the reward of perfect obedience; for God was not obliged to promise and bestow that reward. But now we are dependent on the grace of God for much more; we stand in need of grace, not only to bestow glory upon us, but to deliver us from hell and eternal wrath. Under the first covenant we depended on God's goodness to give us the reward of righteousness; and so we do now; but we stand in need of God's free and sovereign grace to give us that righteousness; to pardon our sin, and release us from the guilt and infinite demerit of it.

And as we are dependent on the goodness of God for more now than under the first covenant, so we are dependent on a much greater, more free and wonderful goodness. We are now more dependent on God's arbitrary and sovereign good pleasure. We were in our first estate dependent on God for holiness. We had our original righteousness from him; but then holiness was not bestowed in such a way of sovereign good pleasure as it is now. Man was created holy, for it became God to create holy all his reasonable creatures. It would have been a disparagement to the holiness of God's nature, if he had made an intelligent creature unholy. But now when fallen man is made holy, it is from mere and arbitrary grace; God may for ever

deny holiness to the fallen creature if he pleases, without any disparagement to any of his perfections.

And we are not only indeed more dependent on the grace of God, but our dependence is much more conspicuous, because our own insufficiency and helplessness in ourselves is much more apparent in our fallen and undone state, than it was before we were either sinful or miserable. We are more apparently dependent on God for holiness, because we are first sinful, and utterly polluted, and afterward holy. So the production of the effect is sensible, and its derivation from God more obvious. If man was ever holy and always was so, it would not be so apparent, that he had not holiness necessarily, as an inseparable qualification of human nature. So we are more apparently dependent on free grace for the favor of God, for we are first justly the objects of his displeasure, and afterwards are received into favor. We are more apparently dependent on God for happiness, being first miserable, and afterwards happy. It is more apparently free and without merit in us, because we are actually without any kind of excellency to merit, if there could be any such thing as merit in creature excellency. And we are not only without any true excellency, but are full of, and wholly defiled with, that which is infinitely odious. All our good is more apparently from God, because we are first naked and wholly without any good, and afterwards enriched with all good.

2. We receive all from the power of God. Man's redemption is often spoken of as a work of wonderful power as well as grace. The great power of God appears in bringing a sinner from his low state, from the depths of sin and misery, to such an exalted state of holiness and happiness. Ephesians 1:19.

“And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power.”

We are dependent on God's power through every step of our redemption. We are dependent on the power of God to convert us, and give faith in Jesus Christ, and the new nature. It is a work of creation: “If any man be in Christ, he is a new creature,” 2 Corinthians 5:17. “We are created in Christ Jesus,” Ephesians 2:10. The fallen creature cannot attain to true holiness, but by being created again. Ephesians 4:24. “And that ye put on

the new man, which after God is created in righteousness and true holiness.” It is a raising from the dead. Colossians 2:12-13.

“Wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.”

Yea, it is a more glorious work of power than mere creation, or raising a dead body to life, in that the effect attained is greater and more excellent. That holy and happy being, and spiritual life, which is produced in the work of conversion, is a far greater and more glorious effect, than mere being and life. And the state from whence the change is made — a death in sin, a total corruption of nature, and depth of misery — is far more remote from the state attained, than mere death or non-entity.

It is by God’s power also that we are preserved in a state of grace. 1 Peter 1:5. “Who are kept by the power of God through faith unto salvation.” As grace is at first from God, so it is continually from him, and is maintained by him, as much as light in the atmosphere is all day long from the sun, as well as at first dawning, or sun-rising. — Men are dependent on the power of God for every exercise of grace, and for carrying on that work in the heart, for subduing sin and corruption, increasing holy principles, and enabling to bring forth fruit in good works. Man is dependent on divine power in bringing grace to its perfection, in making the soul completely amiable in Christ’s glorious likeness, and filling of it with a satisfying joy and blessedness; and for the raising of the body to life, and to such a perfect state, that it shall be suitable for a habitation and organ for a soul so perfected and blessed. These are the most glorious effects of the power of God, that are seen in the series of God’s acts with respect to the creatures.

Man was dependent on the power of God in his first estate, but he is more dependent on his power now; he needs God’s power to do more things for him, and depends on a more wonderful exercise of his power. It was an effect of the power of God to make man holy at the first: but more remarkably so now, because there is a great deal of opposition and difficulty in the way. It is a more glorious effect of power to make that holy that was so depraved, and under the dominion of sin, than to confer holiness on that which before had nothing of the contrary. It is a more glorious work of power to rescue a soul out of the hands of the devil, and

from the powers of darkness, and to bring it into a state of salvation, than to confer holiness where there was no prepossession or opposition. Luke 11:21-22.

“When a strong man armed keepeth his palace,
his goods are in peace; but when a stronger than he shall come
upon him, and overcome him, he taketh from him all his armor,
wherein he trusted, and divideth his spoils.”

So it is a more glorious work of power to uphold a soul in a state of grace and holiness, and to carry it on till it is brought to glory, when there is so much sin remaining in the heart resisting, and Satan with all his might opposing, than it would have been to have kept man from falling at first, when Satan had nothing in man. — Thus we have shown how the redeemed are dependent on God for all their good, as they have all of him.

Secondly, They are also dependent on God for all, as they have all through him. God is the medium of it, as well as the author and fountain of it. All we have, wisdom, the pardon of sin, deliverance from hell, acceptance into God's favor, grace and holiness, true comfort and happiness, eternal life and glory, is from God by a Mediator; and this Mediator is God; which Mediator we have an absolute dependence upon, as he through whom we receive all. So that here is another way wherein we have our dependence on God for all good. God not only gives us the Mediator, and accepts his mediation, and of his power and grace bestows the things purchased by the Mediator; but he the Mediator is God.

Our blessings are what we have by purchase; and the purchase is made of God, the blessings are purchased of him, and God gives the purchaser; and not only so, but God is the purchaser. Yea God is both the purchaser and the price; for Christ, who is God, purchased these blessings for us, by offering up himself as the price of our salvation. He purchased eternal life by the sacrifice of himself. Hebrews 7:27. “He offered up himself.” And 9:26. “He hath appeared to take away sin by the sacrifice of himself.” Indeed it was the human nature that was offered; but it was the same person with the divine, and therefore was an infinite price.

As we thus have our good through God, we have a dependence on him in a respect that man in his first estate had not. Man was to have eternal life

then through his own righteousness; so that he had partly a dependence upon what was in himself; for we have a dependence upon that through which we have our good, as well as that from which we have it; and though man's righteousness that he then depended on was indeed from God, yet it was his own, it was inherent in himself; so that his dependence was not so immediately on God. But now the righteousness that we are dependent on is not in ourselves, but in God. We are saved through the righteousness of Christ: He is made unto us righteousness; and therefore is prophesied of, Jeremiah 23:6, under that name, "the Lord our righteousness." In that the righteousness we are justified by is the righteousness of Christ, it is the righteousness of God. 2 Corinthians 5:21. "That we might be made the righteousness of God in him." — Thus in redemption we have not only all things of God, but by and through him, 1 Corinthians 8:6.

"But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him."

Thirdly, The redeemed have all their good in God. We not only have it of him, and through him, but it consists in him; he is all our good. — The good of the redeemed is either objective or inherent. By their objective good, I mean that extrinsic object, in the possession and enjoyment of which they are happy. Their inherent good is that excellency or pleasure which is in the soul itself. With respect to both of which the redeemed have all their good in God, or which is the same thing, God himself is all their good.

1. The redeemed have all their objective good in God. God himself is the great good which they are brought to the possession and enjoyment of by redemption. He is the highest good, and the sum of all that good which Christ purchased. God is the inheritance of the saints; he is the portion of their souls. God is their wealth and treasure, their food, their Life, their dwelling-place, their ornament and diadem, and their everlasting honor and glory. They have none in heaven but God; he is the great good which the redeemed are received to at death, and which they are to rise to at the end of the world. The Lord God is the light of the heavenly Jerusalem; and is the "river of the water of life" that runs, and "the tree of life that grows, in the midst of the paradise of God." The glorious excellencies and beauty of God will be what will for ever entertain the minds of the saints, and the

love of God will be their everlasting feast. The redeemed will indeed enjoy other things; they will enjoy the angels, and will enjoy one another; but that which they shall enjoy in the angels, or each other, or in any thing else whatsoever that will yield them delight and happiness, will be what shall be seen of God in them.

2. The redeemed have all their inherent good in God. Inherent good is twofold; it is either excellency or pleasure. These the redeemed not only derive from God, as caused by him, but have them in him. They have spiritual excellency and joy by a kind of participation of God. They are made excellent by a communication of God's excellency. God puts his own beauty, *i.e.* his beautiful likeness, upon their souls. They are made partakers of the divine nature, or moral image of God, 2 Peter 1:4. They are holy by being made partakers of God's holiness. Hebrews 12:10. The saints are beautiful and blessed by a communication of God's holiness and joy, as the moon and planets are bright by the sun's light. The saint hath spiritual joy and pleasure by a kind of effusion of God on the soul. In these things the redeemed have communion with God; that is, they partake with him and of him.

The saints have both their spiritual excellency and blessedness by the gift of the Holy Ghost, and his dwelling in them. They are not only caused by the Holy Ghost, but are in him as their principle. The Holy Spirit becoming an inhabitant, is a vital principle in the soul. He, acting in, upon, and with the soul, becomes a fountain of true holiness and joy, as a spring is of water, by the exertion and diffusion of itself. John 4:14.

“But whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him, shall be in him a well of water springing up into everlasting life.”

Compared with chap. 7:38-39.

“He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water; but this spake he of the Spirit, which they that believe on him should receive.”

The sum of what Christ has purchased for us, is that spring of water spoken of in the former of those places, and those rivers of living water spoken of in the latter. And the sum of the blessings, which the redeemed

shall receive in heaven, is that river of water of life that proceeds from the throne of God and the Lamb, Revelation 22:1. Which doubtless signifies the same with those rivers of living water, explained, John 7:38-39, which is elsewhere called the “river of God’s pleasures.” Herein consists the fullness of good, which the saints receive of Christ. It is by partaking of the Holy Spirit, that they have communion with Christ in his fullness. God hath given the Spirit, not by measure unto him; and they do receive of his fullness, and grace for grace. This is the sum of the saints’ inheritance; and therefore that little of the Holy Ghost which believers have in this world, is said to be the earnest of their inheritance, 2 Corinthians 1:22. “Who hath also sealed us, and given us the earnest of the Spirit in our hearts.” And chap. 5:5.

“Now he that hath wrought us for the self-same thing, is God,
who also hath given unto us the earnest of the Spirit.”

And Ephesians 1:13-14.

“Ye were sealed with that holy Spirit of promise, which is the earnest
of our inheritance, until the redemption of the purchased possession.”

The Holy Spirit and good things are spoken of in Scripture as the same; as if the Spirit of God communicated to the soul, comprised all good things, Matthew 7:11.

“How much more shall your heavenly Father
give good things to them that ask him?”

In Luke it is, chap. 11:13.

“How much more shall your heavenly Father
give the Holy Spirit to them that ask him?”

This is the sum of the blessings that Christ died to procure, and the subject of gospel-promises. Galatians 3:13-14.

“He was made a curse for us, that we might receive
the promise of the Spirit through faith.”

The Spirit of God is the great promise of the Father, Luke 24:49. “Behold, I send the promise of my Father upon you.” The Spirit of God therefore is called “the Spirit of promise,” Ephesians 1:33. This promised thing Christ

received, and had given into his hand, as soon as he had finished the work of our redemption, to bestow on all that he had redeemed; Acts 2:13.

“Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye both see and hear.” So that all the holiness and happiness of the redeemed is in God. It is in the communications, indwelling, and acting of the Spirit of God. Holiness and happiness is in the fruit, here and hereafter, because God dwells in them, and they in God.

Thus God has given us the Redeemer, and it is by him that our good is purchased. So God is the Redeemer and the price; and he also is the good purchased. So that all that we have is of God, and through him, and in him. Romans 11:36. “For of him, and through him, and to him, or in him, are all things.” The same in the Greek that is here rendered to him, is rendered in him, 1 Corinthians 8:6.

II. God is glorified in the work of redemption by this means, viz. By there being so great and universal a dependence of the redeemed on him.

1. Man hath so much the greater occasion and obligation to notice and acknowledge God’s perfections and all-sufficiency. The greater the creature’s dependence is on God’s perfections, and the greater concern he has with them, so much the greater occasion has he to take notice of them. So much the greater concern any one has with and dependence upon the power and grace of God, so much the greater occasion has he to take notice of that power and grace. So much the greater and more immediate dependence there is on the divine holiness, so much the greater occasion to take notice of and acknowledge that. So much the greater and more absolute dependence we have on the divine perfections, as belonging to the several persons of the Trinity, so much the greater occasion have we to observe and own the divine glory of each of them. That which we are most concerned with, is surely most in the way of our observation and notice; and this kind of concern with any thing, viz. dependence, does especially tend to command and oblige the attention and observation. Those things that we are not much dependent upon, it is easy to neglect; but we can scarce do any other than mind that which we have a great dependence on. By reason of our so great dependence on God, and his perfections, and in

so many respects, he and his glory are the more directly set in our view, which way soever we turn our eyes.

We have the greater occasion to take notice of God's all-sufficiency, when all our sufficiency is thus every way of him. We have the more occasion to contemplate him as an infinite good, and as the fountain of all good. Such a dependence on God demonstrates his all-sufficiency. So much as the dependence of the creature is on God, so much the greater does the creature's emptiness in himself appear; and so much the greater the creature's emptiness, so much the greater must the fullness of the Being be who supplies him. Our having all of God, shows the fullness of his power and grace; our having all through him, shows the fullness of his merit and worthiness; and our having all in him, demonstrates his fullness of beauty, love, and happiness. And the redeemed, by reason of the greatness of their dependence on God, have not only so much the greater occasion, but obligation to contemplate and acknowledge the glory and fullness of God. How unreasonable and ungrateful should we be, if we did not acknowledge that sufficiency and glory which we absolutely, immediately, and universally depend upon!

2. Hereby is demonstrated how great God's glory is considered comparatively, or as compared with the creature's. By the creature being thus wholly and universally dependent on God, it appears that the creature is nothing, and that God is all. Hereby it appears that God is infinitely above us; that God's strength, and wisdom, and holiness, are infinitely greater than ours. However great and glorious the creature apprehends God to be, yet if he be not sensible of the difference between God and him, so as to see that God's glory is great, compared with his own, he will not be disposed to give God the glory due to his name. If the creature in any respects sets himself upon a level with God, or exalts himself to any competition with him, however he may apprehend that great honor and profound respect may belong to God from those that are at a greater distance, he will not be so sensible of its being due from him. So much the more men exalt themselves, so much the less will they surely be disposed to exalt God. It is certainly what God aims at in the disposition of things in redemption, (if we allow the Scriptures to be a revelation of God's mind,) that God should appear full, and man in himself empty, that God should appear all, and man nothing. It is God's

declared design that others should not “glory in his presence;” which implies that it is his design to advance his own comparative glory. So much the more man “glories in God’s presence,” so much the less glory is ascribed to God.

3. By its being thus ordered, that the creature should have so absolute and universal a dependence on God, provision is made that God should have our whole souls, and should be the object of our undivided respect. If we had our dependence partly on God, and partly on something else, man’s respect would be divided to those different things on which he had dependence. Thus it would be if we depended on God only for a part of our good, and on ourselves, or some other being, for another part: or if we had our good only from God, and through another that was not God, and in something else distinct from both, our hearts would be divided between the good itself, and him from whom, and him through whom, we received it. But now there is no occasion for this, God being not only he from or of whom we have all good, but also through whom, and is that good itself, that we have from him and through him. So that whatsoever there is to attract our respect, the tendency is still directly towards God; all unites in him as the center.

USE

1. We may here observe the marvelous wisdom of God, in the work of redemption. God hath made man’s emptiness and misery, his low, lost, and ruined state, into which he sunk by the fall, an occasion of the greater advancement of his own glory, as in other ways, so particularly in this, that there is now much more universal and apparent dependence of man on God. Though God be pleased to lift man out of that dismal abyss of sin and woe into which he was fallen, and exceedingly to exalt him in excellency and honor, and to a high pitch of glory and blessedness, yet the creature hath nothing in any respect to glory of; all the glory evidently belongs to God, all is in a mere, and most absolute, and divine dependence on the Father, Son, and Holy Ghost. And each person of the Trinity is equally glorified in this work: there is an absolute dependence of the creature on every one for all: all is of the Father, all through the Son, and all in the Holy Ghost. Thus God appears in the work of redemption as all

in all. It is fit that he who is, and there is none else, should be the Alpha and Omega, the first and the last, the all and the only, in this work.

2. Hence those doctrines and schemes of divinity that are in any respect opposite to such an absolute and universal dependence on God, derogate from his glory, and thwart the design of our redemption. And such are those schemes that put the creature in God's stead, in any of the mentioned respects, that exalt man into the place of either Father, Son, or Holy Ghost, in any thing pertaining to our redemption. However they may allow of a dependence of the redeemed on God, yet they deny a dependence that is so absolute and universal. They own an entire dependence on God for some things, but not for others; they own that we depend on God for the gift and acceptance of a Redeemer, but deny so absolute a dependence on him for the obtaining of an interest in the Redeemer. They own an absolute dependence on the Father for giving his Son, and on the Son for working out redemption, but not so entire a dependence on the Holy Ghost for conversion, and a being in Christ, and so coming to a title to his benefits. They own a dependence on God for means of grace, but not absolutely for the benefit and success of those means; a partial dependence on the power of God, for obtaining and exercising holiness, but not a mere dependence on the arbitrary and sovereign grace of God. They own a dependence on the free grace of God for a reception into his favor, so far that it is without any proper merit, but not as it is without being attracted, or moved with any excellency. They own a partial dependence on Christ, as he through whom we have life, as having purchased new terms of life, but still hold that the righteousness through which we have life is inherent in ourselves, as it was under the first covenant. Now whatever scheme is inconsistent with our entire dependence on God for all, and of having all of him, through him, and in him, it is repugnant to the design and tenor of the gospel, and robs it of that which God accounts its luster and glory.

3. Hence we may learn a reason why faith is that by which we come to have an interest in this redemption; for there is included in the nature of faith, a sensible acknowledgment of absolute dependence on God in this affair. It is very fit that it should be required of all, in order to their having the benefit of this redemption, that they should be sensible of, and acknowledge, their dependence on God for it. It is by this means that God

hath contrived to glorify himself in redemption; and it is fit that he should at least have this glory of those that are the subjects of this redemption, and have the benefit of it. — Faith is a sensibleness of what is real in the work of redemption; and the soul that believes doth entirely depend on God for all salvation, in its own sense and act. Faith abases men, and exalts God; it gives all the glory of redemption to him alone. It is necessary in order to saving faith, that man should be emptied of himself, be sensible that he is “wretched, and miserable, and poor, and blind, and naked.” Humility is a great ingredient of true faith: he that truly receives redemption, receives it as a little child, Mark 10:15.

“Whosoever shall not receive the kingdom of heaven
as a little child, he shall not enter therein.”

It is the delight of a believing soul to abase itself and exalt God alone: that is the language of it, Psalm 115:1. “Not unto us, O Lord, not unto us, but to thy name give glory.”

4. Let us be exhorted to exalt God alone, and ascribe to him all the glory of redemption. Let us endeavor to obtain, and increase in, a sensibleness of our great dependence on God, to have our eye to him alone, to mortify a self-dependent and self-righteous disposition. Man is naturally exceeding prone to exalt himself, and depend on his own power or goodness; as though from himself he must expect happiness. He is prone to have respect to enjoyments alien from God and his Spirit, as those in which happiness is to be found. — But this doctrine should teach us to exalt God alone; as by trust and reliance, so by praise. Let him that glorieth, glory in the Lord. Hath any man hope that he is converted, and sanctified, and that his mind is endowed with true excellency and spiritual beauty? that his sins are forgiven, and he received into God’s favor, and exalted to the honor and blessedness of being his child, and an heir of eternal life? let him give God all the glory; who alone makes him to differ from the worst of men in this world, or the most miserable of the damned in hell. Hath any man much comfort and strong hope of eternal life, let not his hope lift him up, but dispose him the more to abase himself, to reflect on his own exceeding unworthiness of such a favor, and to exalt God alone. Is any man eminent in holiness, and abundant in good works, let him take nothing of

the glory of it to himself, but ascribe it to him whose “workmanship we are, created in Christ Jesus unto good works.”

ABSENT FROM THE BODY

TRUE SAINTS, WHEN ABSENT FROM THE BODY, ARE PRESENT WITH THE LORD.

“We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.” 2 Corinthians 5:3

THE apostle in this place is giving a reason why he went on with so much boldness and immovable steadfastness, through such labors, sufferings, and dangers of his life, in the service of his Lord; for which his enemies, the false teachers among the Corinthians, sometimes reproached him as being beside himself, and driven on by a kind of madness. In the latter part of the preceding chapter, the apostle informs the Christian Corinthians, that the reason why he did thus, was, that he firmly believed the promises that Christ had made to his faithful servants of a glorious future eternal reward, and knew that these present afflictions were light, and but for a moment, in comparison of that far more exceeding and eternal weight of glory. The same discourse is continued in this chapter; wherein the apostle further insists on the reason he had given of his constancy in suffering, and exposing himself to death in the work of the ministry, even the more happy state he expected after death. And this is the subject of the text; wherein may be observed,

- 1.** The great future privilege, which the apostle hoped for; that of being present with Christ. The words, in the original, properly signify dwelling with Christ, as in the same country or city, or making a home with Christ.
- 2.** When the apostle looked for this privilege, viz., when he should be absent from the body. Not to wait for it till the resurrection, when soul and body should be united again. He signifies the same thing in his epistle to the Philippians, chap. 1:22, 23:

“But if I live in the flesh, this is the fruit of my labor. Yet what I shall choose, I wot not. For I am in a strait between two; having a desire to depart, and to be with Christ.”

3. The value the apostle set on this privilege. It was such, that for the sake of it, he chose to be absent from the body. He was willing rather, or (as the word properly signifies) it were more pleasing to him, to part with the present life, and all its enjoyments, and be possessed of this great benefit, than to continue here.

4. The present benefit, which the apostle had by his faith and hope of this future privilege, and of his great value for it, viz., that hence he received courage, assurance, and constancy of mind, agreeable to the proper import of the word that is rendered, we are confident. The apostle is now giving a reason of that fortitude and immovable stability of mind, with which he went through those extreme labors, hardships and dangers, which he mentions in this discourse; so that, in the midst of all, he did not faint, was not discouraged, but had constant light, and inward support, strength, and comfort in the midst of all: agreeable to the 10th verse of the foregoing chapter, “For which cause, we faint not; but though our outward man perish, yet the inward man is renewed day by day.” And the same is expressed more particularly in the 8th, 9th, and 10th verses, of that chapter: “We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body, the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our mortal flesh.” And in the next chapter, verses 4- 10:

“In all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings, by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report: as deceivers, and yet true; as unknown, and yet well known; as dying, and behold, we live; as chastened, and not killed; as sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.”

Among the many useful observations there might be raised from the text, I shall at this time only insist on that which lies most plainly before us in the words, viz., this:

The souls of true saints, when they leave their bodies at death, go to be with Christ.

Departed souls of saints go to be with Christ, in the following respects:

I. They go to dwell in the same blessed abode with the glorified human nature of Christ.

The human nature of Christ is yet in being. He still continues, and will continue to all eternity, to be both God and man. His whole human nature remains: not only his human soul, but also his human body. His dead body rose from the dead; and the same that was raised from the dead, is exalted and glorified at God's right hand; that which was dead is now alive, and lives for evermore.

And therefore there is a certain place, a particular part of the external creation, to which Christ is gone, and where he remains. And this place is that which we call the highest heaven, or the heaven of heavens; a place beyond all the visible heavens. Ephesians 4:9, 10,

“Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended, is the same also that ascended up far above all heavens.”

This is the same which the apostle calls the third heaven, 2 Corinthians 12:2, reckoning the aerial heaven as the first, the starry heaven as the second, and the highest heaven as the third. This is the abode of the holy angels; they are called “the angels of heaven,” Matthew 24:36; “The angels which are in heaven,” Mark 13:32; “The angels of God in heaven,” Matthew 22:30, and Mark 12:25. They are said “always to behold the face of the Father which is in heaven,” Matthew 18, 10. And they are elsewhere often represented as before the throne of God, or surrounding his throne in heaven, and sent from thence, and descending from thence on messages to this world. And thither it is that the souls of departed saints are conducted, when they die. They are not reserved in some abode distinct from the highest heaven; a place of rest, which they are kept in, till

the day of judgment; such as some imagine, which they call the Hades of the happy: but they go directly to heaven itself. This is the saints' home, being their Father's house: they are pilgrims and strangers on the earth, and this is the other and better country that they are traveling to, Hebrews 11:13,,26. This is the city they belong to: Philippians 3:20, "Our conversation or (as the word properly signifies) citizenship, is in heaven." Therefore this undoubtedly is the place the apostle has respect to in my text, when he says, "We are willing to forsake our former house, the body, and to dwell in the same house, city or country, wherein Christ dwells;" which is the proper import of the words of the original. What can this house, or city, or country be, but that house, which is elsewhere spoken of, as their proper home, and their Father's house, and the city and country to which they properly belong, and whither they are traveling all the while they continue in this world, and the house, city, and country where we know the human nature of Christ is? This is the saints' rest; here their hearts are while they live; and here their treasure is. "The inheritance incorruptible, and undefiled, and that fadeth not away, that is designed for them, is reserved in heaven," 1 Peter 1:4; and therefore they never can have their proper and full rest till they come here. So that undoubtedly their souls, when absent from their bodies (when the Scriptures represent them as in a state of perfect rest), arrive hither. Those two saints, that left this world, to go to their rest in another world, without dying, viz., Enoch and Elijah, went to heaven. Elijah was seen ascending up to heaven, as Christ was. And to the same resting place, is there all reason to think, that those saints go, that leave the world, to go to their rest, by death. Moses, when he died in the top of the mount, ascended to the same glorious abode with Elias, who ascended without dying. They are companions in another world; as they appeared together at Christ's transfiguration. They were together at that time with Christ in the mount, when there was a specimen or sample of his glorification in heaven. And doubtless they were also together afterwards, with him, when he was, actually, fully glorified in heaven. And thither undoubtedly it was, that the soul of Stephen ascended, when he expired. The circumstances of his death demonstrate it, as we have an account of it, Acts 7:55, etc.:

"He, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right

hand of God, and said, Behold, I see the heavens opened, and the Son of man (i.e. Jesus, in his human nature) standing on the right hand of God. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him. And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit.”

Before his death he had an extraordinary view of the glory that his Savior had received in heaven, not only for himself, but for him, and all his faithful followers; that he might be encouraged, by the hopes of this glory, cheerfully to lay down his life for his sake. Accordingly he dies in the hope of this, saying, “Lord Jesus, receive my spirit.”

By which doubtless he meant, “receive my spirit to be with thee, in that glory, wherein I have now seen thee, in heaven, at the right hand of God.” And thither it was that the soul of the penitent thief on the cross ascended. Christ said to him, “Today shalt thou be with me in paradise.” Paradise is the same with the third heaven; as appears by 2 Corinthians 12:2, 3, 4. There that which is called the third heaven in the 2d verse, in the 4th verse is called paradise. The departed souls of the apostles and prophets are in heaven; as is manifest from Revelation 18:20: “Rejoice over her, thou heaven, and ye holy apostles and prophets.”

The church of God is distinguished in Scripture, from time to time, into these two parts; that part of it that is in heaven, and that which is in earth; Ephesians 3:14, 15, “Jesus Christ, of whom the whole family in heaven and earth is named.” Colossians 1:20,

“And having made peace through the blood of his cross, by him to reconcile all things to himself, by him, I say, whether they be things in earth or things in heaven.”

Now what things in heaven are they for whom peace has been made by the blood of Christ’s cross, and who have by him been reconciled to God, but the saints in heaven? In like manner we read, Ephesians 1:10, of God’s “gathering together in one all things in Christ, both which are in heaven, and which are on earth, even in him.” The spirits of just men made perfect are in the same city of the living God, and heavenly Jerusalem, with the innumerable company of angels, and Jesus the Mediator of the new

covenant; as is manifest by Hebrews 12:22, 23, 24. The church of God is often in Scripture called by the name Jerusalem; and the apostle speaks of the Jerusalem which is above, or which is in heaven, as the mother of us all; but if no part of the church be in heaven, or none but Enoch and Elias, it is not likely that the church would be called the Jerusalem which is in heaven.

II. The souls of true saints, when they leave their bodies at death, go to be with Christ, as they go to dwell in the immediate, full and constant sight or view of him.

When we are absent from our dear friends, they are out of sight; but when we are with them, we have the opportunity and satisfaction of seeing them. So while the saints are in the body, and are absent from the Lord, HE is in several respects out of sight: 1 Peter 1:8, “Whom having not seen, ye love: in whom, though now ye see him not, yet believing,” etc. They have indeed, in this world, a spiritual sight of Christ; but they see through a glass darkly, and with great interruption; but in heaven they see him face to face, 1 Corinthians 13:12; “The pure in heart are blessed; for they shall see God,” Matthew 5:8. Their beatifical vision of God is in Christ, who is that brightness or effulgence of God’s glory, by which his glory shines forth in heaven, to the view of saints and angels there, as well as here on earth. This is the Sun of righteousness, that is not only the light of this world, but is also the sun that enlightens the heavenly Jerusalem; by whose bright beams it is that the glory of God shines forth there, to the enlightening and making happy all the glorious inhabitants. “The Lamb is the light thereof; and so the glory of God doth lighten it,” Revelation 21:23. None sees God the Father immediately, who is the King eternal, immortal, invisible; Christ is the image of that invisible God, by which he is seen by all elect creatures. The only begotten Son that is in the bosom of the Father, he hath declared him, and manifested him. None has ever immediately seen the Father, but the Son; and none else sees the Father any other way, than by the Son’s revealing him. And in heaven, the spirits of just men made perfect do see him as he is. They behold his glory. They see the glory of his divine nature, consisting in all the glory of the Godhead, the beauty of all his perfections; his great majesty, almighty power, his infinite wisdom, holiness, and grace, and they see the beauty of his glorified human nature, and the glory which the Father hath given him,

as God-man and Mediator. For this end, Christ desired that his saints might “be with him, that they might behold his glory,” John 17:24. And when the souls of the saints leave their bodies, to go to be with Christ, they behold the marvelous glory of that great work of his, the work of redemption, and of the glorious way of salvation by him; desire to look into. They have a most clear view of the unfathomable depths of the manifold wisdom and knowledge of God; and the most bright displays of the infinite purity and holiness of God, that do appear in that way and work; and see in a much clearer manner than the saints do here, what is the breadth and length, and depth and height of the grace and love of Christ, appearing in his redemption. And as they see the unspeakable riches and glory of the attribute of God’s grace, so they most clearly behold and understand Christ’s eternal and unmeasurable dying love to them in particular. And in short, they see every thing in Christ that tends to kindle and inflame love, and every thing that tends to gratify love, and every thing that tends to satisfy them: and that in the most clear and glorious manner, without any darkness or delusion, without any impediment or interruption. Now the saints, while in the body, see something of Christ’s glory and love; as we, in the dawning of the morning, see something of the reflected light of the sun mingled with darkness; but when separated from the body, they see their glorious and loving Redeemer, as we see the sun when risen, and showing his whole disk above the horizon, by his direct beams, in a clear hemisphere, and with perfect day.

III. The souls of true saints, when absent from the body go to be with Jesus Christ, as they are brought into a most perfect conformity to and union with him. Their spiritual conformity is begun while they are in the hotly; here beholding, as in a glass, the glory of the Lord, they are changed into the same image; but when they come to see him as he is, in heaven, then they become like him in another manner. That perfect sight will abolish all remains of deformity, disagreement, and sinful unlikeness; as all darkness is abolished before the full blaze of the sun’s meridian light: it is impossible that the least degree of obscurity should remain before such light; so it is impossible the least degree of sin and spiritual deformity should remain, in such a view of the spiritual beauty and glory of Christ, as the saints enjoy in heaven; when they see that Sun of righteousness without a cloud, they themselves shine forth as the sun, and shall be as

little suns, without a spot. For then is come the time when Christ presents his saints to himself, in glorious beauty; “not having spot, or wrinkle, or any such thing;” and having holiness without a blemish. And then the saints’ union with Christ is perfected. This also is begun in this world. The relative union is both begun and perfected at once, when the soul first closes with Christ by faith: the real union, consisting in the union of hearts and affections, and in the vital union, is begun in this world and perfected in the next. The union of the heart of a believer to Christ, is begun when his heart is drawn to Christ, by the first discovery of divine excellency, at conversion; and consequent on this drawing and closing of his heart with Christ, is established a vital union with Christ; whereby the believer becomes a living branch of the true vine, living by a communication of the sap and vital juice of the stock and root; and a member of Christ’s mystical body, living by a communication of spiritual and vital influences from the head, and by a kind of participation of Christ’s own life. But while the saints are in the body, there is much remaining distance between Christ and them: there are remainders of alienation, and the vital union is very imperfect; and so consequently is the communication of spiritual life and vital influences: there is much between Christ and believers to keep them asunder, much indwelling sin, much temptation, a world of carnal objects, to keep off the soul from Christ, and hinder a perfect coalescence.

But when the soul leaves the body, all these clogs and hindrances shall be removed, every separating wall shall be broken down, and every impediment taken out of the way, and all distance shall cease; the heart shall be wholly and forever attached and bound to him, by a perfect view of his glory. And the vital union shall then be brought to perfection; the soul shall live perfectly in and upon Christ, being perfectly filled with his spirit, and animated by his vital influences; living, as it were, only by Christ’s life, without any remainder of spiritual death, or carnal life.

IV. Departed souls of saints are with Christ, as they enjoy a glorious and immediate intercourse and converse with him.

While we are present with our friends, we have opportunity for that free and immediate conversation with them, which we cannot have in absence from them. And therefore, by reason of the vastly more free, perfect, and

immediate intercourse with Christ, which the saints enjoy when absent from the body, they are fitly represented as present with him.

The most intimate intercourse becomes that relation that the saints stand in to Jesus Christ; and especially becomes that most perfect and glorious union they shall be brought into with him in heaven. They are not merely Christ's servants, but his friends, John 15:15. His brethren and companions, Psalm 122:8; "yea, they are the spouse of Christ." They are espoused or betrothed to Christ while in the body; but when they go to heaven, they enter into the king's palace, their marriage with him is come, and the king brings them into his chambers indeed. They then go to dwell with Christ constantly, to enjoy the most perfect converse with him. Christ conversed in the most friendly manner with his disciples on earth; he admitted one of them to lean on his bosom: but they are admitted much more fully and freely to converse with him in heaven. Though Christ be there in a state of glorious exaltation, reigning in the majesty and glory of the sovereign Lord and God of heaven and earth, angels and men; yet this will not hinder intimacy and freedom of intercourse, but rather promote it. For he is thus exalted, not only for himself, but for them; he is instated in this glory of head over all things for their sakes, that they might be exalted and glorified; and when they go to heaven where he is, they are exalted and glorified with him; and shall not be kept at a more awful distance from Christ, but shall be admitted nearer, and to a greater intimacy. For they shall be unspeakably more fit for it, and Christ in more fit circumstances to bestow on them this blessedness. Their seeing the great glory of their friend and Redeemer, will not awe them to a distance, and make them afraid of a near approach; but on the contrary, will most powerfully draw them near, and encourage and engage them to holy freedom. For they will know that it is he that is their own Redeemer, and beloved friend and bridegroom; the very same that loved them with a dying love, and redeemed them to God by his blood; Matthew 14:27, "It is I; be not afraid." Revelation 1:17, 18, "Fear not: — I am he that liveth, and was dead." And the nature of this glory of Christ that they shall see, will be such as will draw and encourage them; for they will not only see infinite majesty and greatness, but infinite grace, condescension, and mildness, and gentleness and sweetness, equal to his majesty. For he appears in heaven, not only as "the Lion of the tribe of Judah, but as the Lamb, and the Lamb

in the midst of the throne,," Revelation 5:5, 6; and this Lamb in the midst of the throne shall be their shepherd, to" feed them, and lead them to living fountains of water," Revelation 7:17; so that the sight of Christ's great kingly majesty will be no terror to them; but will only serve the more to heighten their pleasure and surprise. When Mary was about to embrace Christ, being full of joy at the sight of him again alive after his crucifixion, Christ forbids her to do it for the ended: John 20:16, 17,

"Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni, which is to say, Master. Jesus saith unto her, Touch me not: for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father, and to my God and your God."

As if he had said, "This is not the time and place for that freedom your love to me desires: this is appointed in heaven after my ascension. I am going thither; and you that are my true disciples, shall, as my brethren and companions, soon be there with me in my glory. And then there shall be no restraint. That is the place appointed for the most perfect expressions of complacency and endearment, and full enjoyment of mutual love." And accordingly the souls of departed saints with Christ in heaven, shall have Christ as it were unbosomed unto them, manifesting those infinite riches of love towards them, that have been there from eternity; and they shall be enabled to express their love to him, in an infinitely better manner than ever they could while in the body. Thus they shall eat and drink abundantly, and swim in the ocean of love, and be eternally swallowed up in the infinitely bright, and infinitely mild and sweet beams of divine love; eternally receiving that light, eternally full of it, and eternally compassed round with it, and everlastingly reflecting it back again to the fountain of it.

V. The souls of the saints, when they leave their bodies at death, go to be with Christ, as they are received to a glorious fellowship with Christ in his blessedness.

As the wife is received to a joint possession of her husband's estate, and as the wife of a prince partakes with him in his princely possessions and honors; so the church, the spouse of Christ, when the marriage comes, and she is received to dwell with him in heaven, shall partake with him in his glory. When Christ rose from the dead, and took possession of eternal life;

this was not as a private person, but as the public head of all his redeemed people. He took possession of it for them, as well as for himself; and “they are quickened together with him, and raised up together.” And so when he ascended into heaven, and was exalted to great glory there, this also was as a public person. He took possession of heaven, not only for himself, but his people, as their forerunner and head, that they might ascend also, “and sit together in heavenly places with him,” Ephesians 2:5, 6. “Christ writes upon them his new name,” Revelation 3:12; *i.e.*, he makes them partakers of his own glory and exaltation in heaven. His new name is that new honor and glory that the Father invested him with, when he set him on his own right hand. As a prince, when he advances any one to new dignity in his kingdom, gives him a new title. Christ and his saints shall be glorified together, Romans 8:17.

The saints in heaven have communion, or a joint participation with Christ in his glory and blessedness in heaven, in the following respects more especially.

1. They partake with him in the ineffable delights he has in heaven, in the enjoyment of his Father.

When Christ ascended into heaven, he was received to a glorious and peculiar joy and blessedness in the enjoyment of his Father, who, in his passion, hid his face from him; such an enjoyment as became the relation he stood in to the Father, and such as was a meet reward for the great and hard service he had performed on earth. Then “God showed him the path of life, and brought him into his presence, where is fullness of joy, and to sit on his right hand, where there are pleasures for evermore,” as is said of Christ, Psalm 16:11. Then the Father “made him most blessed forever. He made him exceeding glad with his countenance;” as in Psalm 21:6. The saints, by virtue of their union with Christ, and being his members, do, in some sort partake of his childlike relation to the Father; and so are heirs with him of his happiness in the enjoyment of his Father; as seems to be intimated by the apostle, in Galatians 4:4 -7. The spouse of Christ, by virtue of her espousals to that only begotten Son of God, is, as it were, a partaker of his filial relation to God, and becomes the king’s daughter, Psalm 14:13, and so partakes with her divine husband in his enjoyment of his Father and her Father, his God and her God.” A promise of this seems

to be implied in those words of Christ to Mary, John 20:17. Thus Christ's faithful servants "enter into the joy of their Lord," Matthew 25:21, 23, and "Christ's joy remains in them;" agreeably to those words of Christ, John 15:11. Christ from eternity is, as it were, in the bosom of the Father, as the object of his infinite complacence. In him is the Father's eternal happiness. Before the world was, he was with the Father, in the enjoyment of his infinite love; and had infinite delight and blessedness in that enjoyment; as he declares of himself in Proverbs 8:30:

“Then I was by him as one brought up with him. And I was daily his delight, rejoicing always before him.”

And when Christ ascended to the Father after his passion, he went to him, to the enjoyment of the same glory and blessedness in the enjoyment of his love; agreeably to his prayer the evening before his crucifixion, John 17:5:

“And now, O Father, glorify me with thine own self, with the glory I had with thee before the world was.”

And in the same prayer, he manifests it to be his will, that his true disciples should be with him in the enjoyment of that joy and glory, which he then asked for himself, verse 13: "That my joy might be fulfilled in themselves:" verse 22, "And the glory which thou gavest me, I have given them." This glory of Christ, which the saints are to enjoy with him, is that which he has in the enjoyment of the Father's infinite love to him; as appears by the last words of that prayer of our Lord, verse 26: "That the love wherewith thou hast loved me, may be in them, and I in them." The love which the Father has to his Son is great indeed: the Deity does, as it were, wholly and entirely flow out in a stream of love to Christ; and the joy and pleasure of Christ is proportionably great. This is the stream of Christ's delights, the river of his infinite pleasure; which he will make his saints to drink of with him, agreeably to Psalm 36:8, 9:

“They shall be abundantly satisfied with the fatness of thy house. Thou shalt make them drink of the river of thy pleasures. For with thee is the fountain of life. In thy light shall we see light.”

The saints shall have pleasure in partaking with Christ in his pleasure, and shall see light in his light. They shall partake with Christ of the same river

of pleasure, shall drink of the same water of life, and of the same new wine in Christ's Father's kingdom, Matthew 26:29. That new wine is especially that joy and happiness that Christ and his true disciples shall partake of together in glory, which is the purchase of Christ's blood, or the reward of his obedience unto death. Christ, at his ascension into heaven, received everlasting pleasures at his Father's right hand, and in the enjoyment of his Father's love, as the reward of his own death, or obedience unto death. But the same righteousness is reckoned to both head and members; and both shall have fellowship in the same reward, each according to their distinct capacity.

That the saints in heaven have such a communion with Christ in his joy, and do so partake with him in his own enjoyment of the Father, does greatly manifest the transcendent excellency of their happiness, and their being admitted to a vastly higher privilege in glory than the angels.

2. The saints in heaven are received to a fellowship or participation with Christ in the glory of that dominion to which the Father hath exalted him.

The saints, when they ascend to heaven as Christ ascended, and are made to sit together with him in heavenly places, and are partakers of the glory of his exaltation, are exalted to reign with him. They are through him made kings and priests, and reign with him, and in him, over the same kingdom. As the Father hath appointed unto him a kingdom, so he has appointed to them. The Father has appointed the Son to reign over his own kingdom, and the Son appoints his saints to reign in his. The Father has given to Christ to sit with him on his throne, and Christ gives to the saints to sit with him on his throne, agreeably to Christ's promise, Revelation 3:21. Christ, as God's Son, is the heir of his kingdom, and the saints are joint heirs with Christ: which implies, that they are heirs of the same inheritance, to possess the same kingdom, in and with him, according to their capacity. Christ, in his kingdom, reigns over heaven and earth; he is appointed the heir of all things; and so all things are the saints'; "whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come," all are theirs; because they are Christ's, and united to him, 1 Corinthians 3:21, 22, 23. The angels are given to Christ as a part of his dominion: they are all given to wait upon him as ministering spirits to him. So also they are all, even the highest and most dignified of

them, ministering spirits, to minister to them who are the heirs of salvation. They are Christ's angels, and they are also their angels. Such is the saints' union with Christ, and their interest in him, that what he possesses, they possess, in a much more perfect and blessed manner than if all things were given to them separately, and by themselves, to be disposed of according to their discretion. They are now disposed of so as, in every respect, to be most for their blessedness, by an infinitely better discretion than their own; and in being disposed of by their head and husband, between whom and them there is the most perfect union of hearts, and so the most perfect union of wills, and who are most perfectly each other's.

As the glorified spouse of this great King reigns with and in him, in his dominion over the universe, so more especially does she partake with him in the joy and glory of his reign in his kingdom of grace; which is more peculiarly the kingdom that he possesses as Head of the church, and is that kingdom wherein she is more especially interested. It was especially to reign in this kingdom, that God the Father exalted him to his throne in heaven: he set his King on his holy hill of Zion, especially that he might reign over Zion, or over his church, in his kingdom of grace; and that he might be under the best advantages to carry on the designs of his love in this lower world. And therefore undoubtedly the saints in heaven are partakers with Christ in the joy and glory of the advancement and prosperity of his kingdom of grace on earth, and success of his gospel here, which he looks on as the peculiar glory of his reign.

The good shepherd rejoices when he finds but one sheep that was lost; and his friends and neighbors in heaven rejoice with him on that occasion. That part of the family that is in heaven is surely not unacquainted with the affairs of that part of the same family that is on earth. They that are with the King and are next to him, the royal family, that dwell in his palace, are not kept in ignorance of the affairs of his kingdom. The saints in heaven are with the angels, the King's ministers, by which he manages the affairs of his kingdom, and who are continually ascending and descending from heaven to the earth, and one or other of them daily employed as ministering spirits to each individual member of the church below: besides the continual ascending of the souls of departed saints from all parts of the militant church. On these accounts the saints in heaven must needs be

under a thousand times greater advantage than we here for a full view of the state of the church on earth, and a speedy, direct, and certain acquaintance with all its affairs in every part. And that which gives them much greater advantage for such an acquaintance than the things already mentioned, is their being constantly in the immediate presence of Christ, and in the enjoyment of the most perfect intercourse with him, who is the King who manages all these affairs, and has an absolutely perfect knowledge of them. Christ is the head of the whole glorified assembly; they are mystically his glorified body: and what the head sees, it sees for the information of the whole body, according to its capacity: and what the head enjoys, is for the joy of the whole body.

The saints, in leaving this world, and ascending to heaven, do not go out of sight of things appertaining to Christ's kingdom on earth; but, on the contrary, they go out of a state of obscurity, and ascend above the mists and clouds into the clearest light: to a pinnacle in the very center of light, where every thing appears in clear view. They have as much greater advantage to view the state of Christ's kingdom, and the works of the new creation here, than while they were in this world, as a man that ascends to the top of a high mountain has a greater advantage to view the face of the earth, than he had while he was in a deep valley, or thick forest below, surrounded on every side with those things that impeded and limited his sight. Nor do they view as indifferent or unconcerned spectators, any more than Christ himself is an unconcerned spectator.

The happiness of the saints in heaven consists very much in beholding the glory of God appearing in the work of redemption: for it is by this chiefly that God manifests his glory, the glory of his wisdom, holiness, grace, and other perfections, to both saints and angels; as is apparent by many Scriptures. And therefore undoubtedly their happiness consists very much in beholding the progress of this work in its application and success, and the steps by which infinite power and wisdom bring it to its consummation. And the saints in heaven are under unspeakably greater advantage to take the pleasure of beholding the progress of this work on earth than we are that are here; as they are under greater advantages to see and understand the marvelous steps that Divine Wisdom takes in all that is done, and the glorious ends he obtains, the opposition Satan makes, and how he is baffled and overthrown. They can better see the connection of

one event with another, and the beautiful order of all things that come to pass in the church in different ages that to us appear like confusion. Nor do they only view these things, and rejoice in them, as a glorious and beautiful sight, but as persons interested, as Christ is interested; as possessing these things in Christ, and reigning with him, in this kingdom. Christ's success in his work of redemption, in bringing home souls to himself, applying his saving benefits by his Spirit, and the advancement of the kingdom of grace in the world, is the reward especially promised to him by his Father in the covenant of redemption, for the hard and difficult service he performed while in the form of a servant; as is manifest by Isaiah 53:10, 11, 12. But the saints shall be rewarded with him: they shall partake with him in the joy of this reward; for this obedience that is thus rewarded is reckoned to them as they are his members, as was before observed. This was especially the joy that was set before Christ, for the sake of which he endured the cross and despised the shame. And his joy is the joy of all heaven. They that are with him in heaven are under much the greatest advantages to partake with him in this joy; for they have a perfect communion with him through whom, and in fellowship with whom, they enjoy and possess their whole inheritance, all their heavenly happiness; as much as the whole body has all its pleasure of music by the ear, and all the pleasure of its food by the mouth and stomach; and all the benefit and refreshment of the air by the lungs. The saints while on earth pray and labor for the same thing that Christ labored for, viz., the advancement of the kingdom of God among men, the promoting of the prosperity of Zion, and flourishing of religion in this world; and most of them have suffered for that end as Christ did, have been made partakers with their head in his sufferings, and "filled up (as the apostle expresses it) that which is behind of the sufferings of Christ:" and therefore they shall partake with him of the glory and joy of the end obtained. Romans 8:17, "We are joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together." 2 Timothy 2:12, "If we suffer with him, we shall also reign with him." Christ, when his sufferings were past, and he left the earth and ascended into heaven, was so far from having done with kingdom in this world, that it was as it were but then begun: and he ascended for that very end, that he might more fully possess and enjoy this kingdom, that he might reign in it, and be under the best advantages for it; as much as a king ascends a throne in order to reign over his people, and receive the honor

and glory of his dominion. No more have the saints done with Christ's kingdom on earth, when they leave the earth and ascend into heaven. "Christ came (*i.e.*, ascended) with clouds of heaven, and came to the Ancient of days, and was brought near before him, to the very end, that he might receive dominion, and glory, and a kingdom, that all people, nations and languages, should serve him," Daniel 7:13, 14. Which shall be eminently fulfilled after the ruin of Antichrist, which is especially the time of Christ's kingdom. And the same is the time when "the kingdom and dominion, and greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High God;" as verse 27, in the same chapter. It is because they shall reign in and with Christ, the Most High, as seems intimated in the words that follow; "whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." This verse is true, not only of the saints on earth, but also the saints in heaven. Hence the saints in heaven, having respect to this time, do sing, in Revelation 5:10, "We shall reign on the earth." And agreeably hereto, it is afterwards represented, that when the forementioned time comes, the souls of them that in former ages had suffered with Christ do reign with Christ; having as it were given to them new life and joy, in that spiritual blessed resurrection, which shall then be of the church of God on earth; and thus it is that it is said, Matthew 5:5, "The meek (those that meekly and patiently suffer with Christ, and for his sake) shall inherit the earth:" they shall inherit it, and reign on earth with Christ. Christ is the heir of the world; and when the appointed time of his kingdom comes, his inheritance shall be given him, and then the meek, who are joint heirs, shall inherit the earth. The place in the Old Testament whence the words are taken, leads to a true interpretation of them. Psalm 37:11, "The meek shall inherit the earth, and shall delight themselves in the abundance of peace." That there is reference in these latter words, "the abundance of peace," to the peace and blessedness of the latter days, we may be satisfied by comparing these words with Psalm 72:7, "In his days shall be abundance of peace so long as the moon endureth:" and Jeremiah 33:6, "I will reveal to them the abundance of peace and truth:" also Isaiah 2:4, Micah 4:3, Isaiah 11:6-9, and many other parallel places. The saints in heaven will be as much with Christ in reigning over the nations, and in the glory of his dominion at that time, as they will be with him in the honor of judging the world at the last day. That promise of Christ to his disciples, Matthew 19:28, 29, seems to

have a special respect to the former of these. In verse 28, Christ promises to the disciples, that hereafter, “when the Son of Man shall sit on the throne of his glory, they shall sit on twelve thrones, judging the twelve tribes of Israel.” The saints in heaven reigning on earth in the glorious latter day, is described in language accommodated to this promise of Christ, Revelation 20:4:

“And I saw thrones, and they sat upon them;
and judgment was given them. And they reigned with Christ.”

And the promise in the next verse, in that 19th of Matthew, seems to have its fulfillment at the same time:

“And every one that hath forsaken houses, or brethren, or sisters,
or fathers, or wife, or children, or lands, for my name’s sake shall
receive a hundred fold, and shall inherit everlasting life;”

i.e., in the time when the saints shall inherit the earth and reign on earth, the earth, with all its blessings and good things, shall be given in great abundance to the church, to be possessed by the saints. This shall they receive in this present world, and in the time to come everlasting life. The saints in heaven shall partake with Christ in the triumph and glory of those victories that he shall obtain in that future glorious time, over the kings and nations of the world, that are sometimes represented by his ruling them with a rod of iron, and dashing them in pieces as a potter’s vessel. Which doubtless there is respect to in Revelation 2:26, 27:

“He that overcometh, and keepeth my words unto the end, to him will I give power over the nations: (and he shall rule them with a rod of iron; as the vessel of a potter shall they be broken to shivers:) even as I received of my Father.”

And Psalm 149:5, to the end: “Let the saints be joyful in glory; let them sing aloud upon their beds;” *i.e.*, in their separate state after death; compare Isaiah 57:1, 2. Let the high praises of God be in their mouth, and a two-edged sword in their hand: to execute vengeance upon the Heathen, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron, to execute upon them the judgment written: this honor have all the saints.” Accordingly when Christ appears riding forth to his victory over Antichrist, Revelation 19, the hosts of

heaven appear going forth with him in robes of triumph, verse 14. And when Antichrist is destroyed, the inhabitants of heaven, and the holy apostles and prophets, are called upon to rejoice, chap. 18:20. And accordingly the whole multitude of the inhabitants of heaven, on that occasion, do appear to exult and praise God with exceeding joy, chap. 19:1, 8 and chap. 11:15; and are also represented as greatly rejoicing on occasion of the ruin of the heathen empire, in the days of Constantine, chap 12:10.

And it is observable all along in the visions of that book, the hosts of heaven appear as much concerned and interested in the events appertaining to the kingdom of Christ here below, as the saints on earth. The day of the commencement of the church's latter day glory is eminently "the day of Christ's espousals; the day of the gladness of his heart, when as the bridegroom rejoiceth over the bride, so he will rejoice over his church." And then will all heaven exceedingly rejoice with him. And therefore they say at that time, Revelation 19:7,

"Let us be glad, and rejoice, and give glory to him;
for the marriage of the Lamb is come."

Thus Abraham enjoys these things when they come to pass, that were of old promised to him, and that he saw beforehand, and rejoiced in. He will enjoy the fulfillment of the promise of all the families of the earth being blessed in his seed, when it shall be accomplished. And all the ancient patriarchs, who died in faith of promises of glorious things that should be accomplished in this world, "who had not received the promises, but saw them afar off, and were persuaded of them, and embraced them," do actually enjoy them when fulfilled. David actually saw and enjoyed the fulfillment of that promise, in its due time, which was made to him many hundred years before, and was all his salvation and all his desire. Thus Daniel shall stand in his lot at the end of the days pointed out by his own prophecy. Thus the saints of old that died in faith, not having received the promises, are made perfect, and have their faith crowned by the better things accomplished in these latter days of the gospel, Hebrews 11:39, 40, which they see and enjoy in their time.

3. The departed souls of saints have fellowship with Christ, in his blessed and eternal employment of glorifying the Father.

The happiness of heaven consists not only in contemplation, and a mere passive enjoyment, but consists very much in action. And particularly in actively serving and glorifying God. This is expressly mentioned as a great part of the blessedness of the saints in their most perfect state, Revelation 22:3:

“And there shall be no more curse; but the throne of God and of the Lamb shall be in it; and his servants shall serve him.”

The angels are as a flame of fire in their ardor and activity in God’s service: the four animals, Revelation 4:(which are generally supposed to signify the angels), are represented as continually giving praise and glory to God, and are said not to rest day nor night, verse 8. The souls of departed saints are, doubtless, become as the angels of God in heaven in this respect. And Jesus Christ is the head of the whole glorious assembly; as in other things appertaining to their blessed state, so in this of their praising and glorifying the Father. When Christ, the night before he was crucified, prayed for his exaltation to glory, it was that he might glorify the Father: John 17:1,

“These words spake Jesus, and lift up his eyes to heaven, and said, Father, the hour is come, glorify thy Son, that thy Son also may glorify thee.”

And this he doubtless does, now he is in heaven; not only in fulfilling the Father’s will, in what he does as head of the church and ruler of the universe, but also in leading the heavenly assembly in their praises. When Christ instituted the Supper, and ate and drank with his disciples at his table (giving them therein a representation and pledge of their future feasting with him, and drinking new wine in his heavenly Father’s kingdom), he at that time led them in their praises to God, in that hymn that they sang. And so doubtless he leads his glorified disciples in heaven. David was the sweet psalmist of Israel, and he led the great congregation of God’s people in their songs of praise. Herein, as well as in innumerable other things, he was a type of Christ, who is often spoken of in Scripture by the name of David. And many of the psalms that David penned, were songs of praise, that he, by the spirit of prophecy, uttered in the name of Christ, as Head of the church, and leading the saints in their praises. Christ in heaven leads the glorious assembly in their praises to God, as Moses did the congregation of Israel at the Red Sea; which is implied in its being

said, that “they sing the song of Moses and the Lamb,” Revelation 15:2, 3. In Revelation 19:5, John tells us, that “he heard a voice come out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.” Who can it be that utters this voice out of the throne, but the Lamb that is in the midst of the throne, calling on the glorious assembly of saints to praise his Father and their Father, his God and their God? And what the consequence of this voice is, we have an account in the next words: “And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia; for the Lord God omnipotent reigneth.”

APPLICATION

The use that I would make of what has been said on this subject is of EXHORTATION. Let us all be exhorted hence earnestly to seek after that great privilege that has been spoken of, that when “we are absent from the body, we may be present with the Lord.” We cannot continue always in these earthly tabernacles: they are very frail, and will soon decay and fall; and are continually liable to be overthrown by innumerable means: our souls must soon leave them, and go into the eternal world. O, how infinitely great will the privilege and happiness of such be, who at that time shall go to be with Christ in his glory, in the manner that has been represented! The privilege of the twelve disciples was great, in being so constantly with Christ as his family, in his state of humiliation. The privilege of those three disciples was great, who were with him in the mount of his transfiguration; where was exhibited to them some little semblance of his future glory in heaven, such as they might behold in the present frail, feeble, and sinful state: they were greatly entertained and delighted with what they saw; and were for making tabernacles to dwell there, and return no more down the mount. And great was the privilege of Moses when he was with Christ in Mount Sinai, and besought him to show him his glory, and he saw his back parts as he passed by, and proclaimed his name. But is not that privilege infinitely greater, that has now been spoken of, the privilege of being with Christ in heaven, where he sits on the right hand of God, in the glory of the King and God of angels, and of the whole universe, shining forth as the great light, the bright sun of that world of glory; there to dwell in the full, constant and everlasting view

of his beauty and brightness; there most freely and intimately to converse with him, and fully to enjoy his love, as his friends and spouse; there to have fellowship with him in the infinite pleasure and joy he has in the enjoyment of his Father; there to sit with him on his throne, and reign with him in the possession of all things, and partake with him in the joy and glory of his victory over his enemies, and the advancement of his kingdom in the world, and to join with him in joyful songs of praise to his Father and their Father, to his God and their God, forever and ever? Is not such a privilege worth the seeking after?

But here, as a special enforcement of this exhortation, I would improve that dispensation of God's holy providence, that is the sorrowful occasion of our coming together at this time, viz., the death of that eminent servant of Jesus Christ, in the work of the gospel ministry, whose funeral is this day to be attended; together with what was observable in him, living and dying.

In this dispensation of Providence, God puts us in mind of our mortality, and forewarns us that the time is approaching when we must be absent from the body, and "must all appear (as the apostle observes in the next verse but one to my text) before the judgment seat of Christ, that every one of us may receive the things done in the body, according to what we have done, whether it be good or bad."

And in him, whose death we are now called to consider and improve, we have not only an instance of mortality, but an instance of one that, being absent from the body, is present with the Lord; as we have all imaginable reason to conclude. And that, whether we consider the nature of the operations he was under, about the time whence he dates his conversion, or the nature and course of his inward exercises from that time forward, or his outward conversation and long space wherein he looked death in the face.

His convictions of sin, preceding his first consolations in Christ (as appears by a written account he has left of his inward exercises and experiences), were exceeding deep and thorough: his trouble and exercise of mind, through a sense of guilt and misery, very great and long continued, but yet sound and solid; consisting in no unsteady, violent and unaccountable hurries and frights, and strange perturbations of mind; but

arising from the most serious consideration, and proper illumination of the conscience to discern and consider the true state of things. And the light let into his mind at conversion, and the influences and exercises that his mind was subject to at that time, appear very agreeable to reason and the gospel of Jesus Christ; the change very great and remarkable, without any appearance of strong impressions on the imagination, sudden flights and pangs of the affections, and vehement emotions in animal nature; but attended with proper intellectual views of the supreme glory of the divine Being, consisting in the infinite dignity and beauty of the perfections of his nature, and of the transcendent excellency of the way of salvation by Christ. This was about eight years ago, when he was about twenty-one years of age.

Thus God sanctified and made meet for his use, that vessel that he intended to make eminently a vessel of honor in his house, and which he had made of large capacity, having endowed him with very uncommon abilities and gifts of nature. He was a singular instance of a ready invention, natural eloquence, easy flowing expression, sprightly apprehension, quick discerning, and a very strong memory; and yet of a very penetrating genius, close and clear thought, and piercing judgment. He had an exact taste: his understanding was (if I may so express it) of a quick, strong and distinguishing scent.

His learning was very considerable: he had a great taste for learning; and applied himself to his studies in so close a manner when he was at college, that he much injured his health; and was obliged on that account for a while to leave the college, throw by his studies and return home. He was esteemed one that excelled in learning in that society.

He had an extraordinary knowledge of men, as well as things. Had a great insight into human nature, and excelled most that ever I knew in a communicative faculty: he had a peculiar talent at accommodating himself to the capacities, tempers and circumstances, of those that he would instruct or counsel.

He had extraordinary gifts for the pulpit: I never had opportunity to hear him preach, but have often heard him pray: and I think his manner of addressing himself to God, and expressing himself before him, in that duty, almost inimitable; such (so far as I may judge) as I have very rarely known

equaled. He expressed himself with that exact propriety and pertinency, in such significant, weighty, pungent expressions; with that decent appearance of sincerity, reverence, and solemnity, and great distance from all affectation, as forgetting the presence of men, and as being in the immediate presence of a great and holy God, that I have scarcely ever known paralleled. And his manner of preaching, by what I have often heard of it from good judges, was no less excellent; being clear and instructive, natural, nervous, forcible, and moving, and very searching and convincing. He nauseated an affected noisiness, and violent boisterousness in the pulpit; and yet much disrelished a flat, cold delivery, when the subject of discourse, and matter delivered, required affection and earnestness.

Not only had he excellent talents for the study and the pulpit, but also for conversation. He was of a sociable disposition; and was remarkably free, entertaining, and profitable in ordinary discourse; and had much of a faculty of disputing, defending truth and confuting error.

As he excelled in his judgment and knowledge of things in general, so especially in divinity. He was truly, for one of his standing, an extraordinary divine. But above all, in matters relating to experimental religion. In this, I know I have the concurring opinion of some that have had a name for persons of the best judgment. And according to what ability I have to judge things of this nature, and according to my opportunities, which of late have been very great, I never knew his equal, of his age and standing, for clear, accurate notions of the nature and essence of true religion, and its distinctions from its various false appearances; which I suppose to be owing to these three things meeting together in him; — the strength of his natural genius, and the great opportunities he had of observation of others, in various parts, both white people and Indians, and his own great experience.

His experiences of the holy influences of God's Spirit were not only great at his first conversion, but they were so, in a continued course, from that time forward; as appears by a record, or private journal, he kept of his daily inward exercises, from the time of his conversion, until he was disabled by the failing of his strength, a few days before his death. The change which he looked upon as his conversion, was not only a great

change of the present views, affections, and frame of his mind; but was evidently the beginning of that work of God on his heart, which God carried on, in a very wonderful manner, from that time to his dying day. He greatly abhorred the way of such, as live on their first work, as though they had now got through their work, and are thence forward, by degrees, settled in a cold, lifeless, negligent, worldly frame; he had an ill opinion of such persons' religion.²

Oh that the things that were seen and heard in this extraordinary person, his holiness, heavenliness, labor and self-denial in life, his so remarkably devoting himself and his all, in heart and practice, to the glory of God, and the wonderful frame of mind manifested, in so steadfast a manner, under the expectation of death, and the pains and agonies that brought it on, may excite in us all, both ministers and people, a due sense of the greatness of the work we have to do in the world, the excellency and amiableness of thorough religion in experience and practice, and the blessedness of the end of such, whose death finishes such a life, and the infinite value of their eternal reward, when absent from the body and present with the Lord; and effectually stir us up to endeavors, that in the way of such a holy life we may at least come to so blessed an end. AMEN.

NOTES

¹ Preached on the day of the funeral of the Revelation Mr. David Brainerd, Missionary to the Indians, from the Honorable Society in Scotland for the propagation of Christian Knowledge, and Pastor of a Church of Christian Indians in New Jersey; who died at Northampton, in New England, October 9, 1747, in the 30th year of his age, and was interred on the 12th following.

² We have omitted a few pages which follow here of this discourse, because what the author communicates, respecting Mr. Brainerd, is to be found almost in the same words in the Memoirs of his life, and in his Reflections upon it, which he afterwards published.

THE IMPORTANCE AND ADVANTAGE OF A THOROUGH KNOWLEDGE OF

DIVINE TRUTH.

“For when, for the time, ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.” Hebrews 5:12

THESE words are a complaint, which the apostle makes of a certain defect in the Christian Hebrews, to whom he wrote. Wherein we may observe,

1. What the defect complained of is, viz., a want of such a proficiency in the knowledge of the doctrines and mysteries of religion, as might have been expected of them. The apostle complains of them, that they had not made that progress in their acquaintance with the things of divinity or things taught in the oracles of God, which they ought to have made. And he means to reprove them, not merely for their deficiency in spiritual and experimental knowledge of divine things, but for their deficiency in a doctrinal acquaintance with the principles of religion, and the truths of Christian divinity; as is evident by several things.

It appears by the manner in which the apostle introduces this complaint or reproof. The occasion of his introducing it, is this: in the next verse but one preceding he mentions Christ's being a high priest after the order of Melchizedek: “Called of God a high priest after the order of Melchizedek.” This Melchizedek being in the Old Testament, which was the oracles of God, held forth as an eminent type of Christ, and the account we there have of Melchizedek containing many gospel mysteries, these the apostle was willing to point out to the Christian Hebrews. But he apprehended that through their weakness in knowledge, and little acquaintance in mysteries of that nature, they would not understand him; and therefore breaks off for the present from saying anything about Melchizedek. Thus, in verse 11, “Of whom we have many things to say, and hard to be uttered; seeing ye are dull of hearing;” *i.e.*, there are many things concerning Melchizedek, which contain wonderful gospel

mysteries, and which I would take notice of to you, were it not that I am afraid, that through your dullness and backwardness in understanding these things, you would only be puzzled and confounded by my discourse, and so receive no benefit; and that it would be too hard for you, as meat that is too strong.

Then come in the words of the text: *“For when, for the time, ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.”* As much as to say, Indeed it might have been expected of you, that you should have known enough of divinity, and the holy Scriptures, to be able to understand and digest such mysteries: but it is not so with you.

Again, The apostle speaks of their proficiency in such knowledge as is conveyed and received by human teaching; as appears by that expression, *“When for the time ye ought to be teachers;”* which includes not only a practical and experimental, but also a doctrinal knowledge of the truths and mysteries of religion.

Again, The apostle speaks of such a knowledge, whereby Christians are enabled to digest strong meat; *i.e.*, to understand those things in divinity which are more abstruse and difficult to be understood, and which require great skill in things of this nature. This is more fully expressed in the two next verses: for everyone that useth milk, is unskillful in the word of righteousness; for he is a babe. But strong meat belongeth to them that are of full age, even those who, by reason of use, have their senses exercised to discern both good and evil.” Again, It is such a knowledge, that proficiency in it shall carry persons beyond the first principles of religion. As here: “Ye have need that one teach you again which be the first principles of the oracles of God.” Therefore the apostle, in the beginning of the next chapter, advises them, “to leave the first principles of the doctrine of Christ, and go on unto perfection.”

2. We may observe wherein the fault of this defect appears, *viz.*, in that they had not made proficiency according to their time. For the time, they ought to have been teachers. As they were Christians, their business was to learn and gain Christian knowledge. They were scholars in the school of Christ; and if they had improved their time in learning, as they ought to

have done, they might, by the time when the apostle wrote, have been fit to be teachers in this school. To whatever business any one is devoted, it may be expected that his perfection in it shall be answerable to the time he has had to learn and perfect himself — Christians should not always remain babes, but should grow in Christian knowledge; and, leaving the food of babes, which is milk, should learn to digest strong meat.

DOCTRINE: EVERY CHRISTIAN SHOULD MAKE A BUSINESS OF ENDEAVORING TO GROW IN KNOWLEDGE IN DIVINITY.

This is indeed esteemed the business of divines and ministers: it is commonly thought to be their work, by the study of the Scriptures, and other instructive books, to gain knowledge; and most seem to think that it may be left to them, as what belongeth not to others., But if the apostle had entertained this notion, he would never have blamed the Christian Hebrews for not having acquired knowledge enough to be teachers: or if he had thought, that this concerned Christians in general, only as a thing by the by, and that their time should not, in a considerable measure, be taken up with this business; he never would have so much blamed them, that their proficiency in knowledge had not been answerable to the time which they had had to learn.

In handling this subject, I shall show,

1. What divinity is.
2. What kind of knowledge in divinity is intended.
3. Why knowledge in divinity is necessary.
4. Why all Christians should make a business of endeavoring to grow in this knowledge.

First, I shall very briefly show what divinity is.

Various definitions have been given of it by those who have treated on the subject. I shall not now stand to inquire which, according to the rules of art, is the most accurate definition; but shall so define or describe it, as I think has the greatest tendency to convey a notion of it to this auditory.

By divinity is meant, that science or doctrine which comprehends all those truths and rules which concern the great business of religion. There are various kinds of arts and sciences taught and learned in the schools, which are conversant about various objects; about the works of nature in general; as philosophy; or the visible heavens, as astronomy; or the sea, as navigation; or the earth, as geography; or the body of man, as physic and anatomy; or the soul of man, with regard to its natural powers and qualities, as logic and pneumatology; or about human government, as politics and jurisprudence. But there is one science, or one certain kind of knowledge and doctrine, which is above all the rest, as it is concerning God and the great business of religion: this is divinity; which is not learned, as other sciences, merely by the improvement of man's natural reason, but is taught by God himself in a certain book that he hath given for that end, full of instruction. This is the rule which God hath given to the world to be their guide in searching after this kind of knowledge, and is a summary of all things of this nature needful for us to know. Upon this account divinity is rather called a doctrine, than an art or science.

Indeed there is what is called natural religion or divinity. There are many truths concerning God, and our duty to him, which are evident by the light of nature. But Christian divinity, properly so called, is not evident by the light of nature; it depends on revelation. Such are our circumstances now in our fallen state, that nothing which it is needful for us to know concerning God, is manifest by the light of nature in the manner in which it is necessary for us to know it. For the knowledge of no truth in divinity is of any significance to us, any otherwise than, as it some way or other belongs to the gospel scheme, or as it relates to a Mediator. But the light of nature teaches us no truth of divinity in this matter. Therefore it cannot be said, that we come to the knowledge of any part of Christian divinity by the light of nature. The light of nature teaches no truth as it is in Jesus. It is only the word of God, contained in the Old and New Testament, which teaches us Christian divinity.

Divinity comprehends all that is taught in the Scriptures, and so all that we need know, or is to be known, concerning God and Jesus Christ, concerning our duty to God, and our happiness in God. Divinity is commonly defined, the doctrine of living to God and by some who seem to be more accurate, the doctrine of living to God by Christ. It comprehends

all Christian doctrines as they are in Jesus, and all Christian rules directing us in living to God by Christ. There is nothing in divinity, no one doctrine, no promise, no rule, but what some way or other relates to the Christian and divine life, or our living to God by Christ. They all relate to this, in two respects, viz., as they tend to promote our living to God here in this world, in a life of faith and holiness, and also as they tend to bring us to a life of perfect holiness and happiness, in the full enjoyment of God hereafter — But I hasten to the

Second thing proposed, viz., To show what kind of knowledge in divinity is intended in the doctrine.

Here I would observe:

1. That there are two kinds of knowledge of the things of divinity, viz., speculative and practical, or in other terms, natural and spiritual. The former remains only in the head. No other faculty but the understanding is concerned in it. It consists in having a natural or rational knowledge of the things of religion, or such a knowledge as is to be obtained by the natural exercise of our own faculties, without any special illumination of the Spirit of God. The latter rests not entirely in the head, or in the speculative ideas of things; but the heart is concerned in it: it principally consists in the sense of the heart. The mere intellect, without the heart, the will or the inclination, is not the seat of it. And it may not only be called seeing, but feeling or tasting. Thus there is a difference between having a right speculative notion of the doctrines contained in the word of God, and having a due sense of them in the heart. In the former consists speculative or natural knowledge of the things of divinity; in the latter consists the spiritual or practical knowledge of them.

2. Neither of these is intended in the doctrine exclusively of the other: but it is intended that we should seek the former in order to the latter. The latter, even a spiritual and practical knowledge of divinity, is of the greatest importance; for a speculative knowledge of it, without a spiritual knowledge, is in vain and to no purpose, but to make our condemnation the greater. Yet a speculative knowledge is also of infinite importance in this respect, that without it we can have no spiritual or practical knowledge; as may be shown by and by.

I have already shown, that the apostle speaks not only of a spiritual knowledge, but of such knowledge as can be acquired, and communicated from one to another. Yet it is not to be thought, that he means this exclusively of the other, . But he would have the Christian Hebrews seek the one, in order to the other. Therefore the former is first and most directly intended; it is intended that Christians should, by reading and other proper means, seek a good rational knowledge of the things of divinity. The latter is more indirectly intended, since it is to be sought by the other, as its end.

But I proceed to the third thing proposed, viz., to show the usefulness and necessity of knowledge in divinity.

1. There is no other way by which any means of grace whatsoever can be of any benefit, but by knowledge. All teaching is in vain, without learning. Therefore, the preaching of the gospel would be wholly to no purpose, if it conveyed no knowledge to the mind. There is an order of men whom Christ has appointed on purpose to be teachers in his church. They are to teach the things of divinity. But they teach in vain, if no knowledge in these things is gained by their teaching. It is impossible that their teaching and preaching should be a means of grace, or of any good in the hearts of their hearers, any otherwise than by knowledge imparted to the understanding. Otherwise it would be of as much benefit to the auditory, if the minister should preach in some unknown tongue. All the difference is, that preaching in a known tongue conveys something to the understanding, which preaching in an unknown tongue doth not. On this account, such preaching must be unprofitable. Men in such things receive nothing, when they understand nothing; and are not at all edified, unless some knowledge be conveyed; agreeably to the apostle's arguing in 1 Corinthians 14:2-6.

No speech can be any means of grace, but by conveying knowledge. Otherwise the speech is as much lost as if there had been no man there, and he that spoke, had spoken only into the air; as it follows in the passage just quoted, verses 6-10. He that doth not understand, can receive no faith, nor any other grace; for God deals with man as with a rational creature; and when faith is in exercise, it is not about something he knows not what. Therefore hearing is absolutely necessary to faith; because hearing is necessary to understanding: Romans 10:14, "How shall they

believe in him of whom they have not heard?" So there can be no love without knowledge. It is not according to the nature of the human soul, to love an object which is entirely unknown. The heart cannot be set upon an object of which there is no idea in the understanding. The reasons which induce the soul to love, must first be understood, before they can have a reasonable influence on the heart.

God hath given us the Bible, which is a book of instructions. But this book can be of no manner of profit to us, any otherwise than as it conveys some knowledge to the mind: it can profit us no more than if it were written in the Chinese or Tartarian language, of which we know not one word.

So the sacraments of the gospel can have a proper effect no other way, than by conveying some knowledge. They represent certain things by visible signs. and what is the end of signs, but to convey some knowledge of the things signified? Such is the nature of man, that nothing can come at the heart, but through the door of the understanding: and there can be no spiritual knowledge of that of which there is not first a rational knowledge. It is impossible that any one should see the truth or excellency of any doctrine of the gospel, who knows not what that doctrine is. A man cannot see the wonderful excellency and love of Christ in doing such and such things for sinners, unless his understanding be first informed how those things were done. He cannot have a taste of the sweetness and divine excellency of such and such things contained in divinity, unless he first have a notion that there are such and such things.

2. Without knowledge in divinity, none would differ from the most ignorant and barbarous heathens. The heathens remain in gross heathenish darkness, because they are not instructed, and have not obtained the knowledge of the truths of divinity. So if we live under the preaching of the gospel, this will make us to differ from them, only by conveying to us more knowledge of the things of divinity.

3. If a man have no knowledge of these things, the faculty of reason in him will be wholly in vain. The faculty of reason and understanding was given for actual understanding and knowledge. If a man have no actual knowledge, the faculty or capacity of knowing is of no use to him. And if he have actual knowledge, yet if he be destitute of the knowledge of those things which are the last end of his being, and for the sake of the

knowledge of which he had more understanding given him than the beasts; then still his faculty of reason is in vain; he might as well have been a beast, as a man with this knowledge. But the things of divinity are the things to know which we had the faculty of reason given us. They are the things which appertain to the end of our being, and to the great business for which we are made. Therefore a man cannot have his faculty of understanding to any purpose, any further than he hath knowledge of the things of divinity.

So that this kind of knowledge is absolutely necessary. Other kinds of knowledge may be very useful. Some other sciences, such as astronomy, and natural philosophy, and geography, may be very excellent in their kind. But the knowledge of this divine science is infinitely more useful and important than of all other sciences whatever.

I come now to the fourth, and principal thing proposed under the doctrine, viz., to give the reasons why all Christians should make a business of endeavoring to grow in the knowledge of divinity. This implies two things.

- 1.** That Christians ought not to content themselves with such degrees of knowledge in divinity as they have already obtained. It should not satisfy them that they know as much as is absolutely necessary to salvation, but should seek to make progress.
- 2.** That this endeavoring to make progress in such knowledge ought not to be attended to as a thing by the by, but all Christians should make a business of it: they should look upon it as a part of their daily business, and no small part of it neither. It should be attended to as a considerable part of the work of their high calling. The reason of both these may appear in the following things.

(1.) Our business should doubtless much consist in employing those faculties, by which we are distinguished from the beasts, about those things which are the main end of those faculties. The reason why we have faculties superior to those of the brutes given us, is, that we are indeed designed for a superior employment. That which the Creator intended should be our main employment, is something above what he intended the beasts for, and therefore hath given us superior powers. Therefore, without doubt, it should be a considerable part of our

business to improve those superior faculties. But the faculty by which we are chiefly distinguished from the brutes, is the faculty of understanding. It follows then, that we should make it our chief business to improve this faculty, and should by no means prosecute it as a business by the by. For us to make the improvement of this faculty a business by the by, is in effect for us to make the faculty of understanding itself a by faculty, if I may so speak, a faculty of less importance than others; whereas indeed it is the highest faculty we have.

But we cannot make a business of the improvement of our intellectual faculty, any otherwise than by making a business of improving ourselves in actual understanding and knowledge. So that those who make not this very much their business, but, instead of improving their understanding to acquire knowledge, are chiefly devoted to their inferior powers, to provide wherewithal to please their senses, and gratify their animal appetites, and so rather make their understanding a servant to their inferior powers, than their inferior powers servants to their understanding; not only behave themselves in a manner not becoming Christians, but also act as if they had forgotten that they are men, and that God hath set them above the brutes, by giving them understanding.

God hath given to man some things in common with the brutes, as his outward senses, his bodily appetites, a capacity of bodily pleasure and pain, and other animal faculties: and some things he hath given him superior to the brutes, the chief of which is a faculty of understanding and reason. Now God never gave man those faculties whereby he is above the brutes, to be subject to those which he hath in common with the brutes. This would be great confusion, and equivalent to making man to be a servant to the beasts. On the contrary, he has given those inferior powers to be employed in subserviency to man's understanding; and therefore it must be a great part of man's principal business, to improve his understanding by acquiring knowledge. If so, then it will follow, that it should be a main part of his business to improve his understanding in acquiring divine knowledge, or the knowledge of the things of divinity; for the knowledge of these things is the principal end of this faculty. God gave man the faculty of understanding, chiefly, that he might understand divine things.

The wiser heathens were sensible that the main business of man was the improvement and exercise of his understanding. But they were in the dark, as they knew not the object about which the understanding should chiefly be employed. That science which many of them thought should chiefly employ the understanding, was philosophy; and accordingly they made it their chief business to study it. But we who enjoy the light of the gospel are more happy, we are not left, as to this particular, in the dark. God hath told us about what things we should chiefly employ our understandings, having given us a book full of divine instructions, holding forth many glorious objects about which all rational creatures should chiefly employ their understandings. These instructions are accommodated to persons of all capacities and conditions, and proper to be studied, not only by men of learning, but by persons of every character, learned and unlearned, young and old, men and women. Therefore the acquisition of knowledge in these things should be a main business of all those who have the advantage of enjoying the Holy Scriptures.

(2.) The things of divinity are things of superlative excellency, and are worthy that all should make a business of endeavoring to grow in the knowledge of them. There are no things so worthy to be known as these things. They are as much above those things which are treated of in other sciences, as heaven is above the earth. God himself, the eternal Three in one, is the chief object of this science: in the next place, Jesus Christ, as Godman and Mediator, and the glorious work of redemption, the most glorious work that ever was wrought: then the great things of the heavenly world, the glorious and eternal inheritance purchased by Christ, and promised in the gospel; the work of the Holy Spirit of God on the hearts of men; our duty to God, and the way in which we ourselves may become like angels, and like God himself in our measure: all these are objects of this science.

Such things as these have been the main subject of the study of the holy patriarchs, prophets, and apostles, and the most excellent men that ever were in the world, and are also the subject of the study of the angels in heaven; 1 Peter 1:10, 11, 12.

These things are so excellent and worthy to be known, that the knowledge of them will richly pay for all the pains and labor of an earnest seeking of

it. If there were a great treasure of gold and pearls hid in the earth, but should accidentally be found, and should be opened among us with such circumstances that all might have as much as they could gather of it; would not every one think it worth his while to make a business of gathering it while it should last? But that treasure of divine knowledge, which is contained in the Scriptures, and is provided for every one to gather to himself as much of it as he can, is a far more rich treasure than any one of gold and pearls. How busy are all sorts of men, all over the world, in getting riches! But this knowledge is a far better kind of riches, than that after which they so diligently and laboriously pursue.

3. The things of divinity not only concern ministers, but are of infinite importance to all Christians. It is not with the doctrines of divinity as it is with the doctrines of philosophy and other sciences. These last are generally speculative points, which are of little concern in human life; and it very little alters the case as to our temporal or spiritual interests, whether we know them or not. Philosophers differ about them, some being of one opinion, and others of another. And while they are engaged in warm disputes about them, others may well leave them to dispute among themselves, without troubling their heads much about them; it being of little concern to them, whether the one or the other be in the right.

But it is not thus in matters of divinity. The doctrines: this nearly concern every one. They are about those things which relate to every man's eternal salvation and happiness. The common people cannot say, Let us leave these matters to ministers and divines; let them dispute them out among themselves as they can; they concern not us: for they are of infinite importance to every man. Those doctrines of divinity which relate to the essence, attributes, and subsistencies of God, concern all; as it is of infinite importance to common people, as well as to ministers, to know what kind of being God is. For he is the Being who hath made us all, "in whom we live, and move, and have our being;" who is the Lord of all; the Being to whom we are all accountable; is the last end of our being, and the only fountain of our happiness.

The doctrines also which relate to Jesus Christ and his mediation, his incarnation, his life and death, his resurrection and ascension, his sitting at the right hand of the Father, his satisfaction and intercession, infinitely

concern common people as well as divines. They stand in as much need of this Savior, and of an interest in his person and offices, and the things which he hath done and suffered, as ministers and divines.

The same may be said of the doctrines which relate to the manner of a sinner's justification, or the way in which he becomes interested in the mediation of Christ. They equally concern all; for all stand in equal necessity of justification before God. That eternal condemnation, to which we are all naturally exposed, is equally dreadful. So with respect to those doctrines of divinity, which relate to the work of the Spirit of God on the heart, in the application of redemption in our effectual calling and sanctification, all are equally concerned in them. There is no doctrine of divinity whatever, which doth not some way or other concern the eternal interest of every Christian. None of the things which God hath taught us in his word are needless speculations, or trivial matters; all of them are indeed important points.

4. We may argue from the great things which God hath done in order to give us instruction in these things. As to other sciences, he hath left us to ourselves, to the light of our own reason. But the things of divinity being of infinitely greater importance to us, he hath not left us to an uncertain guide; but hath himself given us a revelation of the truth in these matters, and hath done very great things to convey and confirm to us this revelation; raising up many prophets in different ages, immediately inspiring them with his Holy Spirit, and confirming their doctrine with innumerable miracles or wonderful works out of the established course of nature. Yea, he raised up a succession of prophets, which was upheld for several ages.

It was very much for this end that God separated the people of Israel, in so wonderful a manner, from all other people, and kept them separate; that to them he might commit the oracles of God, and that from them they might be communicated to the world. He hath also often sent angels to bring divine instructions to men; and hath often himself appeared to men in miraculous symbols or representations of his presence; and now in these last days hath sent his own Son into the world, to be his great prophet, to teach us divinity; Hebrews 1 at the beginning. By means of all, God hath given a book of divine instructions, which contains the sum of

divinity. Now, these things hath God done not only for the instruction of ministers and men of learning; but for the instruction of all men, of all sorts, learned and unlearned, men, women, and children. And certainly if God doth such great things to teach us, we ought not to do little to learn.

God hath not made giving instructions to men in things of divinity a business by the by; but a business which he hath undertaken and prosecuted in a course of great and wonderful dispensations, as an affair in which his heart hath been greatly engaged; which is sometimes in Scripture signified by the expression of God's rising early to teach us, and to send prophets and teachers to us. Jeremiah 7:25,

“Since that day that your fathers came forth out of the land of Egypt, unto this day, I have even sent unto you all my servants the prophets, daily rising up early and sending them”

And so, verse 13, “I spake unto you, rising up early, and speaking.” This is a figurative speech, signifying, that God hath not done this as a by business, but as a business of great importance, in which he took great care, and had his heart much engaged; because persons are wont to rise early to prosecute such business as they are earnestly engaged in. — If God hath been so engaged in teaching, certainly we should not be negligent in learning; nor should we make growing in knowledge a by business, but a great part of the business of our lives.

5. It may be argued from the abundance of the instructions which God hath given us, from the largeness of that book which God hath given to teach us divinity, and from the great variety that is therein contained. Much was taught by Moses of old, which we have transmitted down to us; after that, other books were from time to time added; much is taught us by David and Solomon; and many and excellent are the instructions communicated by the prophets: yet God did not think all this enough, but after this sent Christ and his apostles, by whom there is added a great and excellent treasure to that holy book, which is to be our rule in the study of divinity.

This book was written for the use of all; all are directed to search the Scriptures. John 5:39, “Search the Scriptures, for in them ye think ye have eternal life; and they are they that testify of me;” and Isaiah 34:16, “Seek

ye out of the book of the Lord, and read.” They that read and understand are pronounced blessed. Revelation 1:3, “Blessed is he that readeth, and they that understand the words of this prophecy.” If this be true of that particular book of the Revelation, much more is it true of the Bible in general. Nor is it to be believed that God would have given instructions in such abundance, if he had intended that receiving instruction should be only a by concernment with us.

It is to be considered, that all those abundant instructions which are contained in the Scriptures were written for that end, that they might be understood; otherwise they are not instructions. That which is not given that the learner may understand it, is not given for the learner’s instruction; and unless we endeavor to grow in the knowledge of divinity, a very great part of those instructions will to us be in vain; for we can receive benefit by no more of the Scriptures than we understand, no more than if they were locked up in an unknown tongue. We have reason to bless God that he hath given us such various and plentiful instruction in his word; but we shall be hypocritical in so doing, if we, after all, content ourselves with but little of this instruction.

When God hath opened a very large treasure before us, for the supply of our wants, and we thank him that he hath given us so much; if at the same time we be willing to remain destitute of the greatest part of it, because we are too lazy to gather it, this will not show the sincerity of our thankfulness. We are now under much greater advantages to acquire knowledge in divinity, than the people of God were of old, because since that time, the canon of Scripture is much increased. But if we be negligent of our advantages, we may be never the better for them, and may remain with as little knowledge as they.

6. However diligently we apply ourselves, there is room enough to increase our knowledge in divinity, without coming to an end. None have this excuse to make for not diligently applying themselves to gain knowledge in divinity, that they know all already; nor can they make this excuse, that they have no need diligently to apply themselves, in order to know all that is to be known. None can excuse themselves for want of business in which to employ themselves. Here is room enough to employ ourselves forever in this divine science, with the utmost application.

Those who have applied themselves most closely, have studied the longest, and have made the greatest attainments in this knowledge, know but little of what is to be known. The subject is inexhaustible. That divine Being, who is the main subject of this science, is infinite, and there is no end to the glory of his perfections. His works at the same time are wonderful, and cannot be found out to perfection; especially the work of redemption, which is that work of God about which the science of divinity is chiefly conversant, is full of unsearchable wonders.

The word of God, which is given for our instruction in divinity, contains enough in it to employ us to the end of our lives, and then we shall leave enough uninvestigated to employ the heads of the ablest divines to the end of the world. The Psalmist found an end to the things that are human; but he could never find an end to what is contained in the word of God; Psalm 119:96, "I have seen an end to all perfection; but thy commandment is exceeding broad." There is enough in this divine science to employ the understandings of saints and angels to all eternity.

7. It doubtless concerns every one to endeavor to excel in the knowledge of things which pertain to his profession or principal calling. If it concerns men to excel in any thing or in any wisdom or knowledge at all, it certainly concerns them to excel in the affairs of their main profession and work. But the calling and work of every Christian is to live to God. This is said to be his high calling, Philippians 3:14. This is the business, and, if I may so speak, the trade of a Christian, his main work, and indeed should be his only work. No business should be done by a Christian, but as it is some way or other a part of this. Therefore certainly the Christian should endeavor to be well acquainted with those things which belong to this work, that he may fulfill it, and be thoroughly furnished to it.

It becomes one who is called to be a soldier, and to go a warfare, to endeavor to excel in the art of war. It becomes one who is called to be a mariner, and to spend his life in sailing the ocean, to endeavor to excel in the art of navigation. It becomes one who professes to be a physician, and devotes himself to that work, to endeavor to excel in the knowledge of those things which pertain to the art of physic. So it becomes all such as profess to be Christians, and to devote themselves to the practice of Christianity, to endeavor to excel in the knowledge of divinity.

8. It may be argued from this, that God hath appointed an order of men for this end, to assist persons in gaining knowledge in these things. He hath appointed them to be teachers. 1 Corinthians 12:28, “And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers.” Ephesians 4:11, 12,

“He gave some apostles, some prophets, some evangelists,
some pastors and teachers, for the perfecting of the saints, for the
work of the ministry, for the edifying of the body of Christ.”

If God hath set them to be teachers, making that their business, then he hath made it their business to impart knowledge. But what kind of knowledge? Not the knowledge of philosophy, or of human laws, or of mechanical arts, but of divinity.

If God hath made it the business of some to be teachers, it will follow, that he hath made it the business of others to be learners; for teachers and learners are correlates, one of which was never intended to be without the other. God hath never made it the duty of some to take pains to teach those who are not obliged to take pains to learn. He hath not commanded ministers to spend themselves, in order to impart knowledge to those who are not obliged to apply themselves to receive it.

The name by which Christians are commonly called in the New Testament is disciples, the signification of which word is scholars or learners. All Christians are put into the school of Christ, where their business is to learn, or receive knowledge from Christ, their common master and teacher, and from those inferior teachers appointed by him to instruct in his name.

9. God hath in the Scriptures plainly revealed it to be his will, that all Christians should diligently endeavor to excel in the knowledge of divine things. It is the revealed will of God, that Christians should not only have some knowledge of things of this nature, but that they should be enriched with all knowledge: 1 Corinthians 1:4-5,

“I thank my God always on your behalf, for the grace of God that
is given you by Jesus Christ, that in every thing ye are enriched by
him, in all utterance, and in all knowledge.”

So the apostle earnestly prayed, that the Christian Philippians might abound more and more, not only in love, but in Christian knowledge: Philippians 1:9, “And this I pray, that your love may abound yet more and more in knowledge, and in all judgment.” So the Apostle Peter advises to “give all diligence, to add to faith virtue, and to virtue knowledge,” 2 Peter 1:5. And the Apostle Paul, in the next chapter to that wherein is the text, counsels the Christian Hebrews, leaving the first principles of the doctrine of Christ, to go on to perfection. He would by no means have them always to rest only in those fundamental doctrines of repentance, and faith, and the resurrection from the dead, and the eternal judgment, in which they were indoctrinated when they were first baptized, and had the apostle’s hands laid on them, at their first initiation in Christianity. See Hebrews 6, at the beginning.

APPLICATION

The use that I would make of this doctrine is, to exhort all diligently to endeavor to gain this kind of knowledge.

Consider yourselves as scholars or disciples, put into the school of Christ, and therefore be diligent to make proficiency in Christian knowledge. Content not yourselves with this, that you have been taught your catechism in your childhood, and that you know as much of the principles of religion as is necessary to salvation. So you will be guilty of what the apostle warns against, viz., going no further than laying the foundation of repentance from dead works, etc.

You are all called to be Christians, and this is your profession. Endeavor, therefore, to acquire knowledge in things which pertain to your profession. — Let not your teachers have cause to complain, that while they spend and are spent, to impart knowledge to you, you take little pains to learn. It is a great encouragement to an instructor, to have such to teach as make a business of learning, bending their minds to it. This makes teaching a pleasure, when otherwise it will be a very heavy and burdensome task.

You all have by you a large treasure of divine knowledge, in that you have the Bible in your hands; therefore be not contented in possessing but little of this treasure. God hath spoken much to you in the Scripture; labor to understand as much of what he saith as you can. God hath made you all

reasonable creatures; therefore let not the noble faculty of reason or understanding lie neglected. Content not yourselves with having so much knowledge as is thrown in your way, and as you receive in some sense unavoidably by the frequent inculcation of divine truth in the preaching of the word, of which you are obliged to be hearers, or as you accidentally gain in conversation; but let it be very much your business to search for it, and that with the same diligence and labor with which men are wont to dig in mines of silver and gold.

Especially I would advise those that are young to employ themselves in this way. Men are never too old to learn; but the time of youth is especially the time for learning; it is especially proper for gaining and storing up knowledge. Further, to stir up all, both old and young, to this duty, let me entreat you to consider,

1. If you apply yourselves diligently to this work, you will not want employment, when you are at leisure from your common secular business. In this way, you may find something in which you may profitably employ yourselves these long winter evenings. You will find something else to do, besides going about from house to house, spending one hour after another in unprofitable conversation, or, at best, to no other purpose but to amuse yourselves, to fill up and wear away your time. And it is to be feared that very much of the time that is spent in our winter evening visits, is spent to a much worse purpose than that which I have now mentioned. Solomon tells us, Proverbs 10:19, "That in the multitude of words, there wanteth not sin." And is not this verified in those who find nothing else to do for so great a part of the winter, but to go to one another's houses, and spend the time in such talk as comes next, or such as any one's present disposition happens to suggest? Some diversion is doubtless lawful; but for Christians to spend so much of their time, so many long evenings, in no other conversation than that which tends to divert and amuse, if nothing worse, is a sinful way of spending time, and tends to poverty of soul at least, if not to outward poverty: Proverbs 14:23, "In all labor there is profit; but the talk of the lips tendeth only to penury!" Besides, when persons for so much of their time have nothing else to do but to sit, and talk, and chat in one another's chimney corners, there is great danger of falling into foolish and sinful conversation, venting their corrupt dispositions, in talking against others, expressing their

jealousies and evil surmises concerning their neighbors; not considering what Christ hath said, Matthew 12:36, "Of every idle word that men shall speak, they shall give account in the day of judgment." If you would comply with what you have heard from this doctrine, you would find something else to spend your winters in, one winter after another, besides contention, or talking about those public affairs which tend to contention. Young people might find something else to do, besides spending their time in vain company; something that would be much more profitable to themselves, as it would really turn to some good account; something, in doing which they would both be more out of the devil's way, the way of temptation, and be more in the way of duty, and of a divine blessing. And even aged people would have something to employ themselves in after they are become incapable of bodily labor. Their time, as is now often the case, would not lie heavy upon their hands, as they would, with both profit and pleasure, be engaged in searching the Scriptures, and in comparing and meditating upon the various truths which they should find there.

2. This would be a noble way of spending your time. The Holy Spirit gives the Bereans this epithet, because they diligently employed themselves in this business: Acts 17:11,

"These were more noble than those of Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things ere so."

This is very much the employment of heaven. The inhabitants of that world spend much of their time in searching into the great things of divinity, and endeavoring to acquire knowledge in them, as we are told of the angels, 1 Peter 1:12, "Which things the angels desire to look into." This will be very agreeable to what you hope will be your business to all eternity, as you doubtless hope to join in the same employment with the angels of light. Solomon says, Proverbs 25:2, "It is the honor of kings to search out a matter;" and certainly, above all others, to search out divine matters. Now if this be the honor even of kings, is it not equally, if not much more, your honor?

3. This is a pleasant way of improving time. Knowledge is pleasant and delightful to intelligent creatures, and above all the knowledge of divine

things; for in them are the most excellent truths, and the most beautiful and amiable objects held forth to view. However tedious the labor necessarily attending this business may be, yet the knowledge once obtained will richly requite the pains taken to obtain it.

“When wisdom entereth the heart,
knowledge is pleasant to the soul,” Proverbs 2:10.

4. This knowledge is exceeding useful in Christian practice. Such as have much knowledge in divinity have great means and advantages for spiritual and saving knowledge; for no means of grace, as was said before, have their effect on the heart, otherwise than by the knowledge they impart. The more you have of a rational knowledge of the things of the gospel, the more opportunity will there be, when the Spirit shall be breathed into your heart, to see the excellency of these things, and to taste the sweetness of them. The Heathens, who have no rational knowledge of the things of the gospel, have no opportunity to see the excellency of them; and therefore the more rational knowledge of these things you have, the more opportunity and advantage you have to see the divine excellency and glory of them.

Again, The more knowledge you have of divine things, the better will you know your duty; your knowledge will be of great use to direct you as to your duty in particular cases. You will also be the better furnished against the temptations of the devil. For the devil often takes the advantage of persons' ignorance to ply them with temptations which otherwise would have no hold of them. By having much knowledge, you will be under greater advantages to conduct yourselves with prudence and discretion in your Christian course, and so to live much more to the honor of God and religion. Many who mean well, and are full of a good spirit, yet, for want of prudence, conduct themselves so as to wound religion. Many have a zeal of God, which doth more hurt than good, because it is not according to knowledge, Romans 10:2. The reason why many good men behave no better in many instances, is not so much that they want grace, as that they want knowledge.

Besides, an increase of knowledge would be a great help to profitable conversation. It would supply you with matter for conversation when you come together, or when you visit your neighbors: and so you would have

less temptation to spend the time in such conversation as tends to your own and others' hurt.

5. Consider the advantages you are under to grow in the knowledge of divinity. We are under far greater advantages to gain much knowledge in divinity now, than God's people under the Old Testament, both because the canon of Scripture is so much enlarged since that time, and also because evangelical truths are now so much more plainly revealed. So that common men are now in some respects under advantages to know more of divinity, than the greatest prophets were then. Thus that saying of Christ is in a sense applicable to us, Luke 10:23, 24,

“Blessed are the eyes which see the things which ye see.
For I tell you, that many prophets and kings have desired to see
those things which ye see, and have not seen them; and to hear
those things which ye hear, and have not heard them.”

We are in some respects under far greater advantages for gaining knowledge, now in these latter ages of the church, than Christians were formerly; especially by reason of the art of printing, of which God hath given us the benefit, whereby Bibles and other books of divinity are exceedingly multiplied, and persons may now be furnished with helps for the obtaining of Christian knowledge, at a much easier and cheaper rate than they formerly could.

6. We know not what opposition we may meet with in the principles which we hold in divinity. We know that there are many adversaries to the gospel and its truths. if therefore we embrace those truths, we must expect to be attacked by the said adversaries; and unless we be well informed concerning divine things, how shall we be able to defend ourselves? Besides, the Apostle Peter enjoins it upon us, always to be ready to give an answer to every man who asketh us a reason of the hope that is in us. But this we cannot expect to do without a considerable knowledge in divine things.

I shall now conclude my discourse with some directions for the acquisition of this knowledge.

1. Be assiduous in reading the holy Scriptures. This is the fountain whence all knowledge in divinity must be derived. Therefore let not this treasure

lie by you neglected. Every man of common understanding who can read, may, if he please, become well acquainted with the Scriptures. And what an excellent attainment would this be!

2. Content not yourselves with only a cursory reading, without regarding the sense. This is an ill way of reading, to which, however, many accustom themselves all their days. When you read, observe what you read. Observe how things come in. Take notice of the drift of the discourse, and compare one Scripture with another. For the Scripture, by the harmony of the different parts of it, casts great light upon itself. We are expressly directed by Christ to search the Scriptures, which evidently intends something more than a mere cursory reading. And use means to find out the meaning of the Scripture. When you have it explained in the preaching of the word, take notice of it; and if at any time a Scripture that you did not understand be cleared up to your satisfaction, mark it, lay it up, and if possible remember it.

3. Procure, and diligently use other books which may help you to grow in this knowledge. There are many excellent books extant, which might greatly forward you in this knowledge, and afford you a very profitable and pleasant entertainment in your leisure hours. There is doubtless a great defect in many, that through a lothness to be at a little expense, they furnish themselves with no more helps of this nature. They have a few books indeed, which now and then on Sabbath days they read; but they have had them so long, and read them so often, that they are weary of them, and it is now become a dull story, a mere task to read them.

4. Improve conversation with others to this end. How much might persons promote each other's knowledge in divine things, if they would improve conversation as they might; if men that are ignorant were not ashamed to show their ignorance, and were willing to learn of others; if those that have knowledge would communicate it, without pride and ostentation; and if all were more disposed to enter on such conversation as would be for their mutual edification and instruction.

5. Seek not to grow in knowledge chiefly for the sake of applause, and to enable you to dispute with others; but seek it for the benefit of your souls, and in order to practice. If applause be your end, you will not be so likely to be led to the knowledge of the truth, but may justly, as often is the case

of those who are proud of their knowledge, be led into error to your own perdition. This being your end, if you should obtain much rational knowledge, it would not be likely to be of any benefit to you, but would puff you up with pride: 1 Corinthians 8:1, “Knowledge puffeth up.”

6. Seek to God, that he would direct you, and bless you, in this pursuit after knowledge. This is the apostle’s direction, James 1:5:

“If any man lack wisdom, let him ask it of God,
who giveth to all liberally, and upbraideth not.”

God is the fountain of all divine knowledge. Proverbs 2:6, “The Lord giveth wisdom: out of his mouth cometh knowledge and understanding.” Labor to be sensible of your own blindness and ignorance, and your need of the help of God, lest you be led into error, instead of true knowledge. 1 Corinthians 3:18, “If any man would be wise, let him become a fool, that he may be wise.”

8. (sic) Practice according to what knowledge you have. This will be the way to know more. The Psalmist warmly recommends this way of seeking knowledge in divinity, from his own experience: Psalm 119:100, “I understand more than the ancients, because I keep thy precepts.” Christ also recommends the same: John 7:17,

“If any man will do his will, he shall know of the doctrine,
whether it be of God, or whether I speak of myself.”

THE EXCELLENCY OF CHRIST

“And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. And I beheld, and, lo, in the midst of the throne, and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain.” Revelation 5:5-6

INTRODUCTION

THE visions and revelations the apostle John had of the future events of God’s providence, are here introduced with a vision of the book of God’s decrees, by which those events were fore-ordained. This is represented (Revelation 5:1) as a book in the right hand of him who sat on the throne, “written within and on the back side, and sealed with seven seals.” Books, in the form in which they were wont of old to be made, were broad leaves of parchment or paper, or something of that nature, joined together at one edge, and so rolled up together, and then sealed, or some way fastened together, to prevent their unfolding and opening. Hence we read of the roll of a book Jeremiah 36:2. It seems to have been such a book that John had a vision of here; and therefore it is said to be “written within and on the back side,” *i.e.* on the inside pages, and also on one of the outside pages, namely, that which it was rolled in, in rolling the book up together. And it is said to be “sealed with seven seals,” to signify that what was written in it was perfectly hidden and secret; or that God’s decrees of future events are sealed, and shut up from all possibility of being discovered by creatures, till God is pleased to make them known. We find that seven is often used in Scripture as the number of perfection, to signify the superlative or most perfect degree of anything, which probably arose from this, that on the seventh day God beheld the works of creation finished, and rested and rejoiced in them, as being complete and perfect.

When John saw this book, he tells us, he “saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.” And that he wept much, because “no man was found worthy to open and read the book, neither to

look thereon.” And then tells us how his tears were dried up, namely, that “one of the elders said unto him, “Weep not, Behold the Lion of the tribe of Judah hath prevailed” etc. as in the text. Though no man nor angel, nor any mere creature, was found either able to loose the seals, or worthy to be admitted to the privilege of reading the book, yet this was declared, for the comfort of this beloved disciple, that Christ was found both able and worthy. And we have an account in the succeeding chapters how he actually did it, opening the seals in order, first one, and then another, revealing what God had decreed should come to pass hereafter. And we have an account in this chapter, of his coming and taking the book out of the right hand of him that sat on the throne, and of the joyful praises that were sung to him in heaven and earth on that occasion.

Many things might be observed in the words of the text; but it is to my present purpose only to take notice of the two distinct appellations here given to Christ.

1. He is called a Lion. Behold, the Lion of the tribe of Judah. He seems to be called the Lion of the tribe of Judah, in allusion to what Jacob said in his blessing of the tribe on his death-bed; who, when he came to bless Judah, compares him to a lion, Genesis 49:9.

“Judah is a lion’s whelp; from the prey, my son, thou art gone up:
he stooped down, he couched as a lion,
and as an old lion; who shall rouse him up?”

And also to the standard of the camp of Judah in the wilderness on which was displayed a lion, according to the ancient tradition of the Jews. It is much on account of the valiant acts of David that the tribe of Judah, of which David was, is in Jacob’s prophetic blessing compared to a lion; but more especially with an eye to Jesus Christ, who also was of that tribe, and was descended of David, and is in our text called “the Root of David”; and therefore Christ is here called “the Lion of the tribe of Judah.”

2. He is called a Lamb. John was told of a Lion that had prevailed to open the book, and probably expected to see a lion in his vision; but while he is expecting, behold a Lamb appears to open the book, an exceeding diverse kind of creature from a lion. A lion is a devourer, one that is wont to make terrible slaughter of others; and no creature more easily falls a prey to him

than a lamb. And Christ is here represented not only as a Lamb, a creature very liable to be slain, but a “Lamb as it had been slain,” that is, with the marks of its deadly wounds appearing on it.

That which I would observe from the words, for the subject of my present discourse, is this, namely —

There is an admirable conjunction of diverse excellencies in Jesus Christ.

The lion and the lamb, though very diverse kinds of creatures, yet have each their peculiar excellencies. The lion excels in strength, and in the majesty of his appearance and voice: the lamb excels in meekness and patience, besides the excellent nature of the creature as good for food, and yielding that which is fit for our clothing and being suitable to be offered in sacrifice to God. But we see that Christ is in the text compared to both, because the diverse excellencies of both wonderfully meet in him, — In handling this subject I would

First, Show wherein there is an admirable conjunction of diverse excellencies in Christ. Second, Show how this admirable conjunction of excellencies appear in Christ’s acts. Third, make application.

PART ONE

First, I would show wherein there is an admirable conjunction of diverse excellencies in Jesus Christ. which appears in three things:

- A)** There is a conjunction of such excellencies in Christ, as, in our manner of conceiving, are very diverse one from another.
- B)** There is in him a conjunction of such really diverse excellencies, as otherwise would have seemed to us utterly incompatible in the same subject.
- C)** Such diverse excellencies are exercised in him towards men that otherwise would have seemed impossible to be exercised towards the same object.
- A)** There is a conjunction of such excellencies in Christ as, in our manner of conceiving, are very diverse one from another. Such are the various divine perfections and excellencies that Christ is possessed of. Christ is a

divine person, and therefore has all the attributes of God. The difference between these is chiefly relative, and in our manner of conceiving them. And those which, in this sense, are most diverse, meet in the person of Christ. I shall mention two instances.

1. There do meet in Jesus Christ infinite highness and infinite condescension.

Christ, as he is God, is infinitely great and high above all. He is higher than the kings of the earth; for he is King of kings, and Lord of lords. He is higher than the heavens, and higher than the highest angels of heaven. So great is he, that all men, all kings and princes, are as worms of the dust before him; all nations are as the drop of the bucket, and the light dust of the balance; yea, and angels themselves are as nothing before him. He is so high, that he is infinitely above any need of us; above our reach, that we cannot be profitable to him; and above our conceptions, that we cannot comprehend him. Proverbs 30:4 “What is his name, and what is his Son’s name, if thou canst tell?” Our understandings, if we stretch them never so far, cannot reach up to his divine glory. Job 11:8 “It is high as heaven, what canst thou do?” Christ is the Creator and great Possessor of heaven and earth. He is sovereign Lord of all. He rules over the whole universe, and doth whatsoever pleaseth him. His knowledge is without bound. His wisdom is perfect, and what none can circumvent. His power is infinite, and none can resist Him. His riches are immense and inexhaustible. His majesty is infinitely awful.

And yet he is one of infinite condescension. None are so low or inferior, but Christ’s condescension is sufficient to take a gracious notice of them. He condescends not only to the angels, humbling himself to behold the things that are done in heaven, but he also condescends to such poor creatures as men; and that not only so as to take notice of princes and great men, but of those that are of meanest rank and degree, “the poor of the world,” James 2:5. Such as are commonly despised by their fellow creatures, Christ does not despise. 1 Corinthians 1:28 “Base things of the world, and things that are despised, hath God chosen.” Christ condescends to take notice of beggars Luke 16:22 and people of the most despised nations. In Christ Jesus is neither “Barbarian, Scythian, bond nor free” (Colossians 3:11). He that is thus high condescends to take a gracious

notice of little children Matthew 19:14. “Suffer little children to come unto me.” Yea, which is more, his condescension is sufficient to take a gracious notice of the most unworthy, sinful creatures, those that have no good deservings, and those that have infinite ill deservings.

Yea, so great is his condescension, that it is not only sufficient to take some gracious notice of such as these, but sufficient for every thing that is an act of condescension. His condescension is great enough to become their friend, to become their companion, to unite their souls to him in spiritual marriage. It is enough to take their nature upon him, to become one of them, that he may be one with them. Yea, it is great enough to abase himself yet lower for them, even to expose himself to shame and spitting; yea, to yield up himself to an ignominious death for them. And what act of condescension can be conceived of greater? Yet such an act as this, has his condescension yielded to, for those that are so low and mean, despicable and unworthy!

Such a conjunction of infinite highness and low condescension, in the same person, is admirable. We see, by manifold instances, what a tendency a high station has in men, to make them to be of a quite contrary disposition. If one worm be a little exalted above another, by having more dust, or a bigger dunghill, how much does he make of himself! What a distance does he keep from those that are below him! And a little condescension is what he expects should be made much of, and greatly acknowledged. Christ condescends to wash our feet; but how would great men, (or rather the bigger worms,) account themselves debased by acts of far less condescension!

2. There meet in Jesus Christ, infinite justice and infinite grace.

As Christ is a divine person, he is infinitely holy and just, hating sin, and disposed to execute condign punishment for sin. He is the Judge of the world, and the infinitely just Judge of it, and will not at all acquit the wicked, or by any means clear the guilty.

And yet he is infinitely gracious and merciful. Though his justice be so strict with respect to all sin, and every breach of the law, yet he has grace sufficient for every sinner, and even the chief of sinners. And it is not only sufficient for the most unworthy to show them mercy, and bestow some

good upon them, but to bestow the greatest good; yea, it is sufficient to bestow all good upon them, and to do all things for them. There is no benefit or blessing that they can receive, so great but the grace of Christ is sufficient to bestow it on the greatest sinner that ever lived. And not only so, but so great is his grace, that nothing is too much as the means of this good. It is sufficient not only to do great things, but also to suffer in order to do it, and not only to suffer, but to suffer most extremely even unto death, the most terrible of natural evils; and not only death, but the most ignominious and tormenting, and every way the most terrible that men could inflict; yea, and greater sufferings than men could inflict, who could only torment the body. He had sufferings in his soul, that were the more immediate fruits of the wrath of God against the sins of those he undertakes for.

B) There do meet in the person of Christ such really diverse excellencies, which otherwise would have been thought utterly incompatible in the same subject; such as are conjoined in no other person whatever, either divine, human, or angelical; and such as neither men nor angels would ever have imagined could have met together in the same person, had it not been seen in the person of Christ. I would give some instances.

1. In the person of Christ do meet together infinite glory and lowest humility. Infinite glory, and the virtue of humility, meet in no other person but Christ. They meet in no created person; for no created person has infinite glory, and they meet in no other divine person but Christ. For though the divine nature be infinitely abhorrent to pride, yet humility is not properly predicable of God the Father, and the Holy Ghost, that exist only in the divine nature; because it is a proper excellency only of a created nature; for it consists radically in a sense of a comparative lowness and littleness before God, or the great distance between God and the subject of this virtue; but it would be a contradiction to suppose any such thing in God.

But in Jesus Christ, who is both God and man, those two diverse excellencies are sweetly united. He is a person infinitely exalted in glory and dignity. Philippians 2:6. "Being in the form of God, he thought it not robbery to be equal with God." There is equal honor due to him with the Father. John 5:23. "That all men should honor the Son, even as they honor

the Father.” God himself says to him, “thy throne, O God, is for ever and ever,” Hebrews 1:8. And there is the same supreme respect and divine worship paid to him by the angels of heaven, as to God the Father, ver. 6. “Let all the angels of God worship him.”

But however he is thus above all, yet he is lowest of all in humility. There never was so great an instance of this virtue among either men or angels, as Jesus. None ever was so sensible of the distance between God and him, or had a heart so lowly before God, as the man Christ Jesus. Matthew 11:29. What a wonderful spirit of humility appeared in him, when he was here upon earth, in all his behavior! In his contentment in his mean outward condition, contentedly living in the family of Joseph the carpenter, and Mary his mother, for thirty years together, and afterwards choosing outward meanness, poverty, and contempt, rather than earthly greatness; in his washing his disciples’ feet, and in all his speeches and deportment towards them; in his cheerfully sustaining the form of a servant through his whole life, and submitting to such immense humiliation at death!

2. In the person of Christ do meet together infinite majesty and transcendent meekness. These again are two qualifications that meet together in no other person but Christ. Meekness, properly so called, is a virtue proper only to the creature: we scarcely ever find meekness mentioned as a divine attribute in Scripture; at least not in the New Testament; for thereby seems to be signified, a calmness and quietness of spirit, arising from humility in mutable beings that are naturally liable to be put into a ruffle by the assaults of a tempestuous and injurious world. But Christ, being both God and man, hath both infinite majesty and superlative meekness.

Christ was a person of infinite majesty. It is he that is spoken of, Psalm 45:3. “Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty.” It is he that is mighty, that rideth on the heavens, and his excellency on the sky. It is he that is terrible out of his holy places; who is mightier than the noise of many waters, yea, than the mighty waves of the sea: before whom a fire goeth, and burneth up his enemies round about; at whose presence the earth quakes, and the hills melt; who sitteth on the circle of the earth, and all the inhabitants thereof are as grasshoppers, who rebukes the sea, and maketh it dry and drieth up the rivers, whose eyes are

as a flame of fire, from whose presence, and from the glory of whose power, the wicked shall be punished with everlasting destruction; who is the blessed and only Potentate, the King of kings, and Lord of lords, who hath heaven for his throne, and the earth for his footstool, and is the high and lofty One who inhabits eternity, whose kingdom is an everlasting kingdom, and of whose dominion there is no end.

And yet he was the most marvelous instance of meekness, and humble quietness of spirit, that ever was; agreeable to the prophecies of him, Matthew 21:4

“All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.”

And, agreeable to what Christ declares of himself, Matthew 11:29. “I am meek and lowly in heart.” And agreeable to what was manifest in his behavior: for there never was such an instance seen on earth, of a meek behavior, under injuries and reproaches, and towards enemies; who, when he was reviled, reviled not again. He had a wonderful spirit of forgiveness, was ready to forgive his worst enemies, and prayed for them with fervent and effectual prayers. With what meekness did he appear in the ring of soldiers that were contemning and mocking him; he was silent, and opened not his mouth, but went as a lamb to the slaughter. Thus is Christ a Lion in majesty and a Lamb in meekness.

3. There meet in the person of Christ the deepest reverence towards God and equality with God. Christ, when on earth, appeared full of holy reverence towards the Father. He paid the most reverential worship to him, praying to him with postures of reverence. Thus we read of his “kneeling down and praying,” Luke 22:41. This became Christ, as one who had taken on him the human nature, but at the same time he existed in the divine nature; whereby his person was in all respects equal to the person of the Father. God the Father hath no attribute or perfection that the Son hath not, in equal degree, and equal glory. These things meet in no other person but Jesus Christ.

4. There are conjoined in the person of Christ infinite worthiness of good, and the greatest patience under sufferings of evil.

He was perfectly innocent, and deserved no suffering. He deserved nothing from God by any guilt of his own, and he deserved no ill from men. Yea, he was not only harmless and undeserving of suffering, but he was infinitely worthy; worthy of the infinite love of the Father, worthy of infinite and eternal happiness, and infinitely worthy of all possible esteem, love, and service from all men.

And yet he was perfectly patient under the greatest sufferings that ever were endured in this world. Hebrews 12:2. "He endured the cross, despising the shame." He suffered not from his Father for his faults, but ours; and he suffered from men not for his faults but for those things on account of which he was infinitely worthy of their love and honor, which made his patience the more wonderful and the more glorious. 1 Peter 2:20,

"For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently, but if when ye do well. and suffer for it, ye take it patiently; this is acceptable with God. For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that we should follow his steps: who did no sin, neither was guile found in his mouth: who when he was reviled, reviled not again, when he suffered, he threatened not, but committed himself to him that judgeth righteously: who his own self bare our sins in his own body on the tree, that we being dead to sin, should live unto righteousness: by whose stripes ye were healed."

There is no such conjunction of innocence, worthiness, and patience under sufferings, as in the person of Christ.

5. In the person of Christ are conjoined an exceeding spirit of obedience, with supreme dominion over heaven and earth.

Christ is the Lord of all things in two respects: he is so, as God-man and Mediator, and thus his dominion is appointed, and given him of the Father. Having it by delegation from God, he is as it were the Father's vicegerent. But he is Lord of all things in another respect, namely, as he is (by his original nature) God; and so he is by natural right the Lord of all, and supreme over all as much as the Father. Thus, he has dominion over the world, not by delegation, but in his own right. He is not an under God, as the Arians suppose, but to all intents and purposes supreme God.

And yet in the same person is found the greatest spirit of obedience to the commands and laws of God that ever was in the universe; which was manifest in his obedience here in this world. John 14:31 “As the Father gave me commandment, even so I do.” — John 15:10. “Even as I have kept my Father’s commandments, and abide in his love.” The greatness of his obedience appears in its perfection, and in his obeying commands of such exceeding difficulty. Never any one received commands from God of such difficulty, and that were so great a trial of obedience, as Jesus Christ. One of God’s commands to him was, that he should yield himself to those dreadful sufferings that he underwent. See John 10:18. “No man taketh it from me, but I lay it down of myself.” “This commandment received I of my Father.” And Christ was thoroughly obedient to this command of God. Hebrews 5:8. “Though he were a Son, yet he learned obedience by the things that he suffered.” Philippians 2:8. “He humbled himself, and became obedient unto death, even the death of the cross.” Never was there such an instance of obedience in man or angel as this, though he was at the same time supreme Lord of both angels and men.

6. In the person of Christ are conjoined absolute sovereignty and perfect resignation. This is another unparalleled conjunction.

Christ, as he is God, is the absolute sovereign of the world, the sovereign disposer of all events. The decrees of God are all his sovereign decrees; and the work of creation, and all God’s works of providence, are his sovereign works. It is he that worketh all things according to the counsel of his own will. Colossians 1:16f. “By him, and through him, and to him, are all things.” John 5:17. “The Father worketh hitherto, and I work.” Matthew 8:3. “I will, be thou clean.”

But yet Christ was the most wonderful instance of resignation that ever appeared in the world. He was absolutely and perfectly resigned when he had a near and immediate prospect of his terrible sufferings, and the dreadful cup that he was to drink. The idea and expectation of this made his soul exceeding sorrowful even unto death, and put him into such an agony, that his sweat was as it were great drops or clots of blood, falling down to the ground. But in such circumstances he was wholly resigned to the will of God. Matthew 26:39.

“O my Father, if it be possible, let this cup pass from me:
nevertheless, not as I will, but as thou wilt”.

Verse 42.

“O my Father, if this cup may not pass from me,
except I drink it, thy will be done.”

7. In Christ do meet together self-sufficiency, and an entire trust and reliance on God, which is another conjunction peculiar to the person of Christ.

As he is a divine person, he is self-sufficient, standing in need of nothing. All creatures are dependent on him, but he is dependent on none, but is absolutely independent. His proceeding from the Father, in his eternal generation, argues no proper dependence on the will of the Father; for that proceeding was natural and necessary, and not arbitrary.

But yet Christ entirely trusted in God: — his enemies say that of him, “He trusted in God that he would deliver him,” Matthew 27:43. And the apostle testifies, 1 Peter 2:23. “That he committed himself God.”

C) Such diverse excellencies are expressed in him towards men, that otherwise would have seemed impossible to be exercised towards the same object; as particularly these three, justice, mercy, and truth. The same that are mentioned in Psalm 85:10.

“Mercy and truth are met together, righteousness
and peace have kissed each other.”

The strict justice of God, and even his revenging justice, and that against the sins of men, never was so gloriously manifested. as in Christ. He manifested an infinite regard to the attribute of God’s justice, in that, when he had a mind to save sinners, he was willing to undergo such extreme sufferings, rather than that their salvation should be to the injury of the honor of that attribute. And as he is the Judge of the world, he doth himself exercise strict justice, he will not clear the guilty, nor at all acquit the wicked in judgment.

Yet how wonderfully is infinite mercy towards sinners displayed in him! And what glorious and ineffable grace and love have been and are exercised

by him, towards sinful men! Though he be the just Judge of a sinful world, yet he is also the Savior of the world. Though he be a consuming fire to sin, yet he is the light and life of sinners. Romans 3:25f.

“Whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness, that he might be just, and the justifier of him which believeth in Jesus.”

So the immutable truth of God, in the threatenings of his law against the sins of men, was never so manifested as it is in Jesus Christ, for there never was any other so great a trial of the unalterableness of the truth of God in those threatenings, as when sin came to be imputed to his own Son. And then in Christ has been seen already an actual complete accomplishment of those threatenings, which never has been nor will be seen in any other instance; because the eternity that will be taken up in fulfilling those threatenings on others, never will be finished. Christ manifested an infinite regard to this truth of God in his sufferings. And, in his judging the world, he makes the covenant of works, that contains those dreadful threatenings, his rule of judgement. He will see to it, that it is not infringed in the least jot or tittle: he will do nothing contrary to the threatenings of the law, and their complete fulfillment. And yet in him we have many great and precious promises, promises of perfect deliverance from the penalty of the law. And this is the promise that he hath promised us, even eternal life. And in him are all the promises of God yea, and Amen.

PART TWO

Having thus shown wherein there is an admirable conjunction of excellencies in Jesus Christ, I now proceed,

Secondly, To show how this admirable conjunction of excellencies appears in Christ's acts, [namely:]

A) in his taking of human nature,

B) in his earthly life,

C) in his sacrificial death,

D) in his exaltation in heaven,

E) in his final subduing of all evil when he returns in glory.]

A) It appears in what Christ did in taking on him our nature. In this act, his infinite condescension wonderfully appeared, That he who was God should become man; that the word should be made flesh, and should take on him a nature infinitely below his original nature! And it appears yet more remarkably in the low circumstances of his incarnation: he was conceived in the womb of a poor young woman, whose poverty appeared in this, when she came to offer sacrifices of her purification, she brought what was allowed of in the law only in case of poverty, as Luke 2:24.

“According to what Is said in the law of the Lord,
a pair of turtle-doves, or two young pigeons.”

This was allowed only in case the person was so poor that she was not able to offer a lamb. Leviticus 12:8.

And though his infinite condescension thus appeared in the manner of his incarnation, yet his divine dignity also appeared in it; for though he was conceived in the womb of a poor virgin, yet he was conceived there by the power of the Holy Ghost. And his divine dignity also appeared in the holiness of his conception and birth. Though he was conceived in the womb of one of the corrupt race of mankind, yet he was conceived and born without sin; as the angel said to the blessed Virgin, Luke 1:35.

“The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee, therefore also that holy thing which shall be born of thee, shall be called the Son of God.”

His infinite condescension marvelously appeared in the manner of his birth. He was brought forth in a stable because there was no room for them in the inn. The inn was taken up by others, that were looked upon as persons of greater account. The Blessed Virgin, being poor and despised, was turned or shut out. Though she was in such necessitous circumstances, yet those that counted themselves her betters would not give place to her; and therefore, in the time of her travail, she was forced to betake herself to a stable; and when the child was born, it was wrapped in

swaddling clothes, and laid in a manger. There Christ lay a little infant, and there he eminently appeared as a lamb.

But yet this feeble infant, born thus in a stable, and laid in a manger, was born to conquer and triumph over Satan, that roaring lion. He came to subdue the mighty powers of darkness, and make a show of them openly, and so to restore peace on earth, and to manifest God's good-will towards men, and to bring glory to God in the highest, according as the end of his birth was declared by the joyful songs of the glorious hosts of angels appearing to the shepherds at the same time that the infant lay in the manger; whereby his divine dignity was manifested.

B) This admirable conjunction of excellencies appears in the acts and various passages of Christ's life.

Though Christ dwelt in mean outward circumstances, whereby his condescension and humility especially appeared, and his majesty was veiled; yet his divine divinity and glory did in many of his acts shine through the veil, and it illustriously appeared, that he was not only the Son of man, but the great God.

Thus, in the circumstances of his infancy, his outward meanness appeared; yet there was something then to show forth his divine dignity, in the wise men's being stirred up to come from the east to give honor to him their being led by a miraculous star, and coming and falling down and worshipping him, and presenting him with gold, frankincense, and myrrh. His humility and meekness wonderfully appeared in his subjection to his mother and reputed father when he was a child. Herein he appeared as a lamb. But his divine glory broke forth and shone when, at twelve years old, he disputed with doctors in the temple. In that he appeared, in some measure, as the Lion of the tribe of Judah.

And so, after he entered on his public ministry, his marvelous humility and meekness was manifested in his choosing to appear in such mean outward circumstances; and in being contented in them, when he was so poor that he had not where to lay his head, and depended on the charity of some of his followers for his subsistence, as appears by Luke 8. at the beginning. How meek, condescending, and familiar his treatment of his disciples; his discourses with them, treating them as a father his children,

yea, as friends and companions. How patient, bearing such affliction and reproach, and so many injuries from the scribes and Pharisees, and others. In these things he appeared as a Lamb.

And yet he at the same time did in many ways show forth his divine majesty and glory, particularly in the miracles he wrought, which were evidently divine works, and manifested omnipotent power, and so declared him to be the Lion of the tribe of Judah. His wonderful and miraculous works plainly showed him to be the God of nature; in that it appeared by them that he had all nature in his hands, and could lay an arrest upon it, and stop and change its course as he pleased. In healing the sick, and opening the eyes of the blind, and unstopping the ears of the deaf, and healing the lame, he showed that he was the God that framed the eye, and created the ear, and was the author of the frame of man's body. By the dead's rising at his command, it appeared that he was the author and fountain of life, and that "God the Lord, to whom belong the issues from death." By his walking on the sea in a storm, when the waves were raised, he showed himself to be that God spoken of in Job 9:8. "That treadeth on the waves of the sea." By his stilling the storm, and calming the rage of the sea, by his powerful command, saying, "Peace, be still," he showed that he has the command of the universe, and that he is that God who brings things to pass by the word of his power, who speaks and it is done, who commands and it stands fast; Psalm 115:7. "Who stilleth the noise of the seas, the noise of their waves." And Psalm 107:29. "That maketh the storm a calm, so that the waves thereof are still." And Psalm 139:8f.

"O Lord God of hosts, who is a strong Lord like unto thee, or to thy faithfulness round about thee? Thou rulest the raging of the sea: when the waves thereof arise, thou stillest them."

Christ, by casting out devils, remarkably appeared as the Lion of the tribe of Judah, and showed that he was stronger than the roaring lion, that seizes whom he may devour. He commanded them to come out, and they were forced to obey. They were terribly afraid of him; they fall down before him, and beseech him not so torment them. He forces a whole legion of them to forsake their hold, by his powerful word; and they could not so much as enter into the swine without his leave. He showed the glory of his

omniscience, by telling the thoughts of men; as we have often an account. Herein he appeared to be that God spoken of, Amos 4:13. “That declareth unto man what is his thought.” Thus, in the midst of his meanness and humiliation, his divine glory appeared in his miracles, John 2:11.

“This beginning of miracles did Jesus in Cana of Galatiansilee,
and manifested forth his glory.”

And though Christ ordinarily appeared without outward glory, and in great obscurity, yet at a certain time he threw off the veil, and appeared in his divine majesty, so far as it could be outwardly manifested to men in this frail state, when he was transfigured in the mount. The apostle Peter, 2 Peter 1:16, 17. was an “eye-witness of his majesty, when he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased; which voice that came from heaven they heard, when they were with him in the holy mount.”

And at the same time that Christ was wont to appear in such meekness, condescension, and humility, in his familiar discourses with his disciples, appearing therein as the Lamb of God; he was also wont to appear as The Lion of the tribe of Judah, with divine authority and majesty, in his so sharply rebuking the scribes and Pharisees, and other hypocrites.

C) This admirable conjunction of excellencies remarkably appears in his offering up himself a sacrifice for sinners in his last sufferings.

As this was the greatest thing in all the works of redemption, the greatest act of Christ in that work; so in this act especially does there appear that admirable conjunction of excellencies that has been spoken of. Christ never so much appeared as a lamb, as when he was slain: “He came like a lamb to the slaughter,” Isaiah 53:7. Then he was offered up to God as a lamb without blemish, and without spot: then especially did he appear to be the anti-type of the lamb of the passover: 1 Corinthians 5:7. “Christ our Passover sacrificed for us.” And yet in that act he did in an especial manner appear as the Lion of the tribe of Judah; yea, in this above all other acts, in many respects, as may appear in the following things.

1. Then was Christ in the greatest degree of his humiliation, and yet by that, above all other things, his divine glory appears.

Christ's humiliation was great, in being born in such a low condition, of a poor virgin, and in a stable. His humiliation was great, in being subject to Joseph the carpenter, and Mary his mother, and afterwards living in poverty, so as not to have where to lay his head; and in suffering such manifold and bitter reproaches as he suffered, while he went about preaching and working miracles. But his humiliation was never so great as it was, in his last sufferings, beginning with his agony in the garden, till he expired on the cross. Never was he subject to such ignominy as then, never did he suffer so much pain in his body, or so much sorrow in his soul; never was he in so great an exercise of his condescension, humility, meekness, and patience, as he was in these last sufferings; never was his divine glory and majesty covered with so thick and dark a veil; never did he so empty himself and make himself of no reputation, as at this time.

And yet, never was his divine glory so manifested, by any act of his, as in yielding himself up to these sufferings. When the fruit of it came to appear, and the mystery and ends of it to be unfolded in its issue, then did the glory of it appear, then did it appear as the most glorious act of Christ that ever he exercised towards the creature. This act of his is celebrated by the angels and hosts of heaven with peculiar praises, as that which is above all others glorious, as you may see in the context, (Revelation 5:9-12)

“And they sang a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth. 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, saying with a loud voice Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.”

2. He never in any act gave so great a manifestation of love to God, and yet never so manifested his love to those that were enemies to God, as in that act.

Christ never did any thing whereby his love to the Father was so eminently manifested, as in his laying down his life, under such inexpressible sufferings, in obedience to his command and for the vindication of the honor of his authority and majesty; nor did ever any mere creature give such a testimony of love to God as that was.

And yet this was the greatest expression of his love to sinful men who were enemies to God; Romans 5:10. “When we were enemies, we were reconciled to God, by the death of his Son.” The greatness of Christ’s love to such, appears in nothing so much as in its being dying love. That blood of Christ which fell in great drops to the ground, in his agony, was shed from love to God’s enemies, and his own. That shame and spitting, that torment of body, and that exceeding sorrow, even unto death, which he endured in his soul, was what he underwent from love to rebels against God to save them from hell, and to purchase for them eternal glory. Never did Christ so eminently show his regard to God’s honor, as in offering up himself a victim to Justice. And yet in this above all, he manifested his love to them who dishonored God, so as to bring such guilt on themselves, that nothing less than his blood could atone for it.

3. Christ never so eminently appeared for divine justice, and yet never suffered so much from divine Justice, as when he offered up himself a sacrifice for our sins.

In Christ’s great sufferings did his infinite regard to the honor of God’s justice distinguishingly appear, for it was from regard to that that he thus humbled himself.

And yet in these sufferings, Christ was the target of the vindictive expressions of that very justice of God. Revenging justice then spent all its force upon him, on account of our guilt; which made him sweat blood, and cry out upon the cross, and probably rent his vitals — broke his heart, the fountain of blood, or some other blood vessels — and by the violent fermentation turned his blood to water. For the blood and water that issued out of his side, when pierced by the spear, seems to have been extravasated blood, and so there might be a kind of literal fulfillment of Psalm 22:14.

“I am poured out like water, and all my bones are out of joint: my heart is like wax, it is melted in the midst of my bowels.”

And this was the way and means by which Christ stood up for the honor of God’s justice, namely, by thus suffering its terrible executions. For when he had undertaken for sinners, and had substituted himself in their room, divine justice could have its due honor no other way than by his suffering its revenges.

In this the diverse excellencies that met in the person of Christ appeared, namely, his infinite regard to God’s justice, and such love to those that have exposed themselves to it, as induced him thus to yield himself a sacrifice to it.

4. Christ’s holiness never so illustriously shone forth as it did in his last sufferings, and yet he never was to such a degree treated as guilty.

Christ’s holiness never had such a trial as it had then, and therefore never had so great a manifestation. When it was tried in this furnace it came forth as gold, or as silver purified seven times. His holiness then above all appeared in his steadfast pursuit of the honor of God, and in his obedience to him. For his yielding himself unto death was transcendently the greatest act of obedience that ever was paid to God by any one since the foundation of the world.

And yet then Christ was in the greatest degree treated as a wicked person would have been. He was apprehended and bound as a malefactor. His accusers represented him as a most wicked wretch. In his sufferings before his crucifixion, he was treated as if he had been the worst and vilest of mankind, and then, he was put to a kind of death, that none but the worst sort of malefactors were wont to suffer, those that were most abject in their persons, and guilty of the blackest crimes. And he suffered as though guilty from God himself, by reason of our guilt imputed to him; for he who knew no sin, was made sin for us; he was made subject to wrath, as if he had been sinful himself. He was made a curse for us.

Christ never so greatly manifested his hatred of sin, as against God, as in his dying to take away the dishonor that sin had done to God; and yet never was he to such a degree subject to the terrible effects of God’s hatred of sin,

and wrath against it, as he was then. in this appears those diverse excellencies meeting in Christ, namely, love to God, and grace to sinners.

5. He never was so dealt with, as unworthy, as in his last sufferings, and yet it is chiefly on account of them that he is accounted worthy.

He was therein dealt with as if he had not been worthy to live: they cry out, “Away with him! away with him! Crucify him.” John 19:15. And they prefer Barabbas before him. And he suffered from the Father, as one whose demerits were infinite, by reason of our demerits that were laid upon him.

And yet it was especially by that act of his subjecting himself to those sufferings that he merited, and on the account of which chiefly he was accounted worthy of the glory of his exaltation. Philippians 2:8, 9.

“He humbled himself, and became obedient unto death;
wherefore God hath highly exalted him.”

And we see that it is on this account chiefly, that he is extolled as worthy by saints and angels in the context: “Worthy,” say they, “is the Lamb that was slain.” This shows an admirable conjunction in him of infinite dignity, and infinite condescension and love to the infinitely unworthy.

6. Christ in his last sufferings suffered most extremely from those towards whom he was then manifesting his greatest act of love.

He never suffered so much from his Father, (though not from any hatred to him, but from hatred to our sins,) for he then forsook him, or took away the comforts of his presence; and then “it pleased the Lord to bruise him, and put him to grief.” as Isaiah 53:10. And yet he never gave so great a manifestation of love to God as then, as has been already observed.

So Christ never suffered so much from the hands of men as he did then; and yet never was in so high an exercise of love to men. He never was so ill treated by his disciples; who were so unconcerned about his sufferings, that they would not watch with him one hour, in his agony; and when he was apprehended, all forsook him and fled, except Peter, who denied him with oaths and curses. And yet then he was suffering, shedding his blood, and pouring out his soul unto death for them. Yea, he probably was then shedding his blood for some of them that shed his blood, for whom he

prayed while they were crucifying him; and who were probably afterwards brought home to Christ by Peter's preaching. (Compare Luke 23:34. Acts 2:23, 36, 37, 41. and chap. 3:17. and chap. 4.) This shows an admirable meeting of justice and grace in the redemption of Christ.

7. It was in Christ's last sufferings, above all, that he was delivered up to the power of his enemies; and yet by these, above all, he obtained victory over his enemies.

Christ never was so in his enemies' hands, as in the time of his last sufferings. They sought his life before; but from time to time they were restrained, and Christ escaped out of their hands, and this reason is given for it, that his time was not yet come. But now they were suffered to work their will upon him, he was in a great degree delivered up to the malice and cruelty of both wicked men and devils. And therefore when Christ's enemies came to apprehend him, he says to them, Luke 22:53.

“When I was daily with you in the temple ye stretched forth no hand against me: but this is your hour, and the power of darkness.”

And yet it was principally by means of those sufferings that he conquered and overthrew his enemies. Christ never so effectually bruised Satan's head, as when Satan bruised his heel. The weapon with which Christ warred against the devil, and obtained a most complete victory and glorious triumph over him, was the cross, the instrument and weapon with which he thought he had overthrown Christ, and brought on him shameful destruction. Colossians 2:14, 15.

“Blotting out the handwriting of ordinances, — nailing it to his cross: and having spoiled principalities and powers, he made a show of them openly, triumphing over them in it.”

In his last sufferings, Christ sapped the very foundations of Satan's kingdom, he conquered his enemies in their own territories, and beat them with their own weapons as David cut off Goliath's head with his own sword. The devil had, as it were, swallowed up Christ, as the whale did Jonah — but it was deadly poison to him, he gave him a mortal wound in his own bowels. He was soon sick of his morsel, and was forced to do by him as the whale did by Jonah. To this day he is heart-sick of what he then swallowed as his prey. In those sufferings of Christ was laid the

foundation of all that glorious victory he has already obtained over Satan, in the overthrow of his heathenish kingdom in the Roman empire, and all the success the gospel has had since; and also of all his future and still more glorious victory that is to be obtained in the earth. Thus Samson's riddle is most eminently fulfilled, Judges 14:14. "Out of the eater came forth meat, and out of the strong came forth sweetness." And thus the true Samson does more towards the destruction of his enemies at his death than in his life, in yielding up himself to death, he pulls down the temple of Dagon, and destroys many thousands of his enemies, even while they are making themselves sport in his sufferings — and so he whose type was the ark, pulls down Dagon, and breaks off his head and hands in his own temple, even while he is brought in there as Dagon's captive. (1 Samuel 5:1-4)

Thus Christ appeared at the same time, and in the same act, as both a lion and a lamb. He appeared as a lamb in the hands of his cruel enemies; as a lamb in the paws, and between the devouring jaws, of a roaring lion; yea, he was a lamb actually slain by this lion: and yet at the same time, as the Lion of the tribe of Judah, he conquers and triumphs over Satan; destroying his own destroyer; as Samson did the lion that roared upon him, when he rent him as he would a kid. And in nothing has Christ appeared so much as a lion, in glorious strength destroying his enemies, as when he was brought as a lamb to the slaughter. In his greatest weakness he was most strong; and when he suffered most from his enemies, he brought the greatest confusion on his enemies.

Thus this admirable conjunction of diverse excellencies was manifest in Christ, in his offering up himself to God in his last sufferings.

D) It is still manifest in his acts, in his present state of exaltation in heaven. Indeed, in his exalted state, he most eminently appears in manifestation of those excellencies, on the account of which he is compared to a lion; but still he appears as a lamb; Revelation 14:1. "And I looked, and lo, a Lamb stood on mount Sion"; as in his state of humiliation he chiefly appeared as a lamb, and yet did not appear without manifestation of his divine majesty and power, as the Lion of the tribe of Judah. Though Christ be now at the right-hand of God, exalted as King of heaven, and Lord of the universe; yet as he still is in the human nature, he

still excels in humility. Though the man Christ Jesus be the highest of all creatures in heaven, yet he as much excels them all in humility as he doth in glory and dignity, for none sees so much of the distance between God and him as he does. And though he now appears in such glorious majesty and dominion in heaven, yet he appears as a lamb in his condescending, mild, and sweet treatment of his saints there, for he is a Lamb still, even amidst the throne of his exaltation, and he that is the Shepherd of the whole flock is himself a Lamb, and goes before them in heaven as such. Revelation 7:17.

“For the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes.”

Though in heaven every knee bows to him, and though the angels fall down before him adoring him, yet he treats his saints with infinite condescension, mildness, and endearment. And in his acts towards the saints on earth, he still appears as a lamb, manifesting exceeding love and tenderness in his intercession for them, as one that has had experience of affliction and temptation. He has not forgot what these things are, nor has he forgot how to pity those that are subject to them. And he still manifests his lamb-like excellencies, in his dealings with his saints on earth, in admirable forbearance, love, gentleness, and compassion. Behold him instructing, supplying, supporting, and comforting them; often coming to them, and manifesting himself to them by his Spirit, that he may sup with them, and they with him. Behold him admitting them to sweet communion, enabling them with boldness and confidence to come to him, and solacing their hearts. And in heaven Christ still appears, as it were, with the marks of his wounds upon him, and so appears as a Lamb as it had been slain, as he was represented in vision to St. John, in the text, when he appeared to open the book sealed with seven seals, which is part of the glory of his exaltation.

E) And lastly, this admirable conjunction of excellencies will be manifest in Christ's acts at the last judgement.

He then, above all other times, will appear as the Lion of the tribe of Judah in infinite greatness and majesty, when he shall come in the glory of his Father, with all the holy angels, and the earth shall tremble before him, and

the hills shall melt. This is he (Revelation 20:11.) “that shall sit on a great white throne, before whose face the earth and heaven shall flee away.” He will then appear in the most dreadful and amazing manner to the wicked. The devils tremble at the thought of that appearance, and when it shall be, the kings, and the great men, and the rich men, and the chief captains. and the mighty men, and every bond-man and every free-man, shall hide themselves in the dens, and in the rocks of the mountains, and shall cry to the mountains and rocks to fall on them, to hide them from the face and wrath of the Lamb. And none can declare or conceive of the amazing manifestations of wrath in which he will then appear towards these, or the trembling and astonishment the shrieking and gnashing of teeth, with which they shall stand before his judgment-seat, and receive the terrible sentence of his wrath.

And yet he will at the same time appear as a Lamb to his saints; he will receive them as friends and brethren, treating them with infinite mildness and love. There shall be nothing in him terrible to them, but towards them he will clothe himself wholly with sweetness and endearment. The church shall be then admitted to him as his bride; that shall be her wedding-day. The saints shall all be sweetly invited to come with him to inherit the kingdom, and reign in it with him to all eternity.

PART THREE

[I would now show how the aforesaid teaching is of benefit to us, in that

- A)** it gives us insight into the names of Christ in Scripture,
- B)** it encourages us to accept him as our Savior,
- C)** it encourages us to accept him as our Friend.]

A) From this doctrine we may learn one reason why Christ is called by such a variety of names, and held forth under such a variety of representations, in Scripture. It is the better to signify and exhibit to us that variety of excellencies that meet together and are conjoined in him. Many appellations are mentioned together in one verse Isaiah 9:6.

“For unto us a Child is born, unto us a Son is given, and the government shall be upon his shoulder: and his name shall be called

Wonderful, Counselor, the mighty God, the everlasting Father, the Prince of Peace.”

It shows a wonderful conjunction of excellencies, that the same person should be a Son, born and given, and yet be the everlasting Father, without beginning or end, that he should be a Child, and yet be he whose name is Counselor, and the mighty God; and well may his name, in whom such things are conjoined, be called wonderful.

By reason of the same wonderful conjunction, Christ is represented by a great variety of sensible things, that are on some account excellent. Thus in some places he is called a Sun, as Malachi 4:2, in others a Star, Numbers 24:17. And he is especially represented by the Morning star, as being that which excels all other stars in brightness, and is the forerunner of the day, Revelation 22:16. And, as in our text, he is compared to a lion in one verse, and a lamb in the next, so sometimes he is compared to a roe or young hart, another creature most diverse from a lion. So in some places he is called a rock, in others he is compared to a pearl. In some places he is called a man of war, and the Captain of our Salvation, in other places he is represented as a bridegroom. In the second chapter of Canticles, the first verse, he is compared to a rose and a lily, that are sweet and beautiful flowers; in the next verse but one, he is compared to a tree bearing sweet fruit. In Isaiah 53:2 he is called a Root out of a dry ground; but elsewhere, instead of that, he is called the Tree of Life, that grows (not in a dry or barren ground, but) “in the midst of the paradise of God.” Revelation 2:7.

B) Let the consideration of this wonderful meeting of diverse excellencies in Christ induce you to accept of him, and close with him as your Savior. As all manner of excellencies meet in him, so there are concurring in him all manner of arguments and motives, to move you to choose him for your Savior, and every thing that tends to encourage poor sinners to come and put their trust in him: his fullness and all-sufficiency as a Savior gloriously appear in that variety of excellencies that has been spoken of.

Fallen man is in a state of exceeding great misery, and is helpless in it; he is a poor weak creature, like an infant cast out in its blood in the day that it is born. But Christ is the lion of the tribe of Judah; he is strong, though we are weak; he hath prevailed to do that for us which no creature else could do. Fallen man is a mean despicable creature, a contemptible worm; but

Christ, who has undertaken for us, is infinitely honorable and worthy. Fallen man is polluted, but Christ is infinitely holy; fallen man is hateful, but Christ is infinitely lovely; fallen man is the object of God's indignation, but Christ is infinitely dear to him. We have dreadfully provoked God, but Christ has performed that righteousness which is infinitely precious in God's eyes.

And here is not only infinite strength and infinite worthiness, but infinite condescension, and love and mercy, as great as power and dignity. If you are a poor, distressed sinner, whose heart is ready to sink for fear that God never will have mercy on you, you need not be afraid to go to Christ, for fear that he is either unable or unwilling to help you. Here is a strong foundation, and an inexhaustible treasure, to answer the necessities of your poor soul, and here is infinite grace and gentleness to invite and embolden a poor, unworthy, fearful soul to come to it. If Christ accepts of you, you need not fear but that you will be safe, for he is a strong Lion for your defense. And if you come, you need not fear but that you shall be accepted; for he is like a Lamb to all that come to him, and receives then with infinite grace and tenderness. It is true he has awful majesty, he is the great God, and infinitely high above you; but there is this to encourage and embolden the poor sinner, that Christ is man as well as God; he is a creature, as well as the Creator, and he is the most humble and lowly in heart of any creature in heaven or earth. This may well make the poor unworthy creature bold in coming to him. You need not hesitate one moment; but may run to him, and cast yourself upon him. You will certainly be graciously and meekly received by him. Though he is a lion, he will only be a lion to your enemies, but he will be a lamb to you. It could not have been conceived, had it not been so in the person of Christ, that there could have been so much in any Savior, that is inviting and tending to encourage sinners to trust in him. Whatever your circumstances are, you need not be afraid to come to such a Savior as this. Be you never so wicked a creature, here is worthiness enough; be you never so poor, and mean, and ignorant a creature, there is no danger of being despised, for though he be so much greater than you, he is also immensely more humble than you. Any one of you that is a father or mother, will not despise one of your own children that comes to you in distress: much less danger is there of Christ's despising you, if you in your heart come to him.

Here let me a little expostulate with the poor, burdened, distressed soul.

1. What are you afraid of, that you dare not venture your soul upon Christ? Are you afraid that he cannot save you, that he is not strong enough to conquer the enemies of your soul? But how can you desire one stronger than “the almighty God”? as Christ is called, Isaiah 9:6. Is there need of greater than infinite strength? Are you afraid that he will not be willing to stoop so low as to take any gracious notice of you? But then, look on him, as he stood in the ring of soldiers, exposing his blessed face to be buffeted and spit upon by them! Behold him bound with his back uncovered to those that smote him! And behold him hanging on the cross! Do you think that he that had condescension enough to stoop to these things, and that for his crucifiers, will be unwilling to accept of you, if you come to him? Or, are you afraid that if he does accept you, that God the Father will not accept of him for you? But consider, will God reject his own Son, in whom his infinite delight is, and has been, from all eternity, and who is so united to him, that if he should reject him he would reject himself?

2. What is there that you can desire should be in a Savior, that is not in Christ? Or, wherein should you desire a Savior should be otherwise than Christ is? What excellency is there wanting? What is there that is great or good; what is there that is venerable or winning; what is there that is adorable or endearing; or, what can you think of that would be encouraging, which is not to be found in the person of Christ? Would you have your Savior to be great and honorable, because you are not willing to be beholden to a mean person? And, is not Christ a person honorable enough to be worthy that you should be dependent on him? Is he not a person high enough to be appointed to so honorable a work as your salvation? Would you not only have a Savior of high degree, but would you have him, notwithstanding his exaltation and dignity, to be made also of low degree, that he might have experience of afflictions and trials, that he might learn by the things that he has suffered, to pity them that suffer and are tempted? And has not Christ been made low enough for you? and has he not suffered enough? Would you not only have him possess experience of the afflictions you now suffer, but also of that amazing wrath that you fear hereafter, that he may know how to pity those that are in danger, and afraid of it? This Christ has had experience of, which

experience gave him a greater sense of it, a thousand times, than you have, or any man living has. Would you have your Savior to be one who is near to God, that so his mediation might be prevalent with him? And can you desire him to be nearer to God than Christ is, who is his only-begotten Son, of the same essence with the Father? And would you not only have him near to God, but also near to you, that you may have free access to him? And would you have him nearer to you than to be in the same nature, united to you by a spiritual union, so close as to be fitly represented by the union of the wife to the husband, of the branch to the vine, of the member to the head; yea, so as to be one spirit? For so he will be united to you, if you accept of him. Would you have a Savior that has given some great and extraordinary testimony of mercy and love to sinners, by something that he has done, as well as by what he says? And can you think or conceive of greater things than Christ has done? Was it not a great thing for him, who was God, to take upon him human nature: to be not only God, but man thenceforward to all eternity? But would you look upon suffering for sinners to be a yet greater testimony of love to sinners, than merely doing, though it be ever so extraordinary a thing that he has done? And would you desire that a Savior should suffer more than Christ has suffered for sinners? What is there wanting, or what would you add if you could, to make him more fit to be your Savior?

But further, to induce you to accept of Christ as your Savior, consider two things particularly.

1. How much Christ appears as the Lamb of God in his invitations to you to come to him and trust in him. With what sweet grace and kindness does he, from time to time, call and invite you, as Proverbs 8:4. “Unto you, O men, I call, and my voice is to the sons of men.” And Isaiah 55:1-3

“Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat — yea come, buy wine and milk without money, and without price.”

How gracious is he here in inviting every one that thirsts, and in so repeating his invitation over and over, “Come ye to the waters, come, buy and eat — — yea come!” Mark the excellency of that entertainment which he invites you to accept of; “Come, buy wine and milk!” your poverty, having nothing to pay for it, shall be no objection, “Come, he that hath no

money, come without money, and without price!” What gracious arguments and expostulations he uses with you! “Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness.” As much as to say, It is altogether needless for you to continue laboring and toiling for that which can never serve your turn, seeking rest in the world, and in your own righteousness — I have made abundant provision for you, of that which is really good, and will fully satisfy your desires, and answer your end, and I stand ready to accept of you: you need not be afraid; If you will come to me, I will engage to see all your wants supplied, and you made a happy creature. As he promises in the third verse, “Incline your ear, and come unto me: Hear, and your soul shall live, and I will make an everlasting covenant with you, even the sure mercies of David.” And so Proverbs 9 at the beginning. How gracious and sweet is the invitation there! “Whoso is simple, let him turn in hither;” let you be never so poor, ignorant, and blind a creature, you shall be welcome. And in the following words Christ sets forth the provision that he has made for you, “Come, eat of my bread, and drink of the wine which I have mingled.” You are in a poor famishing state, and have nothing wherewith to feed your perishing soul; you have been seeking something, but yet remain destitute. Hearken, how Christ calls you to eat of his bread, and to drink of the wine that he hath mingled! And how much like a lamb does Christ appear in Matthew 9:28 30.

“Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest to your souls. For my yoke is easy, and my burden is light.”

O thou poor distressed soul! whoever thou art, consider that Christ mentions thy very case when he calls to them who labor and are heavy laden! How he repeatedly promises you rest if you come to him! In the 28th verse he says, “I will give you rest.” And in the 29th verse, “Ye shall find rest to your souls.” This is what you want. This is the thing you have been so long in vain seeking after. O how sweet would rest be to you, if you could but obtain it! Come to Christ, and you shall obtain it. And hear how Christ, to encourage you, represents himself as a lamb! He tells you,

that he is meek and lowly in heart, and are you afraid to come to such a one! And again, Revelation 3:20.

“Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and I will sup with him and he with me.”

Christ condescends not only to call you to him, but he comes to you; he comes to your door, and there knocks. He might send an officer and seize you as a rebel and vile malefactor, but instead of that, he comes and knocks at your door, and seeks that you would receive him into your house, as your Friend and Savior. And he not only knocks at your door, but he stands there waiting, while you are backward and unwilling. And not only so, but he makes promises what he will do for you, if you will admit him, what privileges he will admit you to; he will sup with you, and you with him. And again, Revelation 22:16, 17.

“I am the root and the offspring of David, and the bright and morning star. And the Spirit and the bride say, Come. And let him that heareth, say, Come. And let him that is athirst come. And whosoever will let him take of the water of life freely.”

How does Christ here graciously set before you his own winning attractive excellency! And how does he condescend to declare to you not only his own invitation, but the invitation of the Spirit and the bride, if by any means he might encourage you to come! And how does he invite every one that will, that they may “take of the water of life freely,” that they may take it as a free gift, however precious it be, and though it be the Water of life.

2. If you do come to Christ, he will appear as a Lion, in his glorious power and dominion, to defend you. All those excellencies of his, in which he appears as a lion, shall be yours, and shall be employed for you in your defense, for your safety, and to promote your glory, he will be as a lion to fight against your enemies. He that touches you, or offends you, will provoke his wrath, as he that stirs up a lion. Unless your enemies can conquer this Lion, they shall not be able to destroy or hurt you; unless they are stronger than he, they shall not be able to hinder your happiness. Isaiah 31:4.

“For thus hath the Lord spoken unto me, Like as the lion and the young lion roaring on his prey, when a multitude of shepherds is called forth against him, he will not be afraid of their voice, nor abase himself for the noise of them; so shall the Lord of hosts come down to fight for mount Zion, and for the hill thereof.”

C) Let what has been said be improved to induce you to love the Lord Jesus Christ, and choose him for your friend and portion. As there is such an admirable meeting of diverse excellencies in Christ, so there is every thing in him to render him worthy of your love and choice, and to win and engage it. Whatsoever there is or can be desirable in a friend, is in Christ, and that to the highest degree that can be desired.

Would you choose for a friend a person of great dignity? It is a thing taking with men to have those for their friends who are much above them; because they look upon themselves honored by the friendship of such. Thus, how taking would it be with an inferior maid to be the object of the dear love of some great and excellent prince. But Christ is infinitely above you, and above all the princes of the earth; for he is the King of kings. So honorable a person as this offers himself to you, in the nearest and dearest friendship.

And would you choose to have a friend not only great but good? In Christ infinite greatness and infinite goodness meet together, and receive luster and glory one from another. His greatness is rendered lovely by his goodness. The greater any one is without goodness, so much the greater evil; but when infinite goodness is joined with greatness, it renders it a glorious and adorable greatness. So, on the other hand, his infinite goodness receives luster from his greatness. He that is of great understanding and ability, and is withal of a good and excellent disposition, is deservedly more esteemed than a lower and lesser being with the same kind inclination and good will. Indeed goodness is excellent in whatever subject it be found; it is beauty and excellency itself, and renders all excellent that are possessed of it; and yet most excellent when joined with greatness. The very same excellent qualities of gold render the body in which they are inherent more precious, and of greater value, when joined with greater than when with lesser dimensions. And how glorious is the sight, to see him who is the great Creator and supreme Lord of heaven and

earth, full of condescension, tender pity and mercy, towards the mean and unworthy! His almighty power, and infinite majesty and self-sufficiency, render his exceeding love and grace the more surprising And how do his condescension and compassion endear his majesty, power, and dominion, and render those attributes pleasant, that would otherwise be only terrible! Would you not desire that your friend, though great and honorable, should be of such condescension and grace, and so to have the way opened to free access to him, that his exaltation above you might not hinder your free enjoyment of his friendship? — And would you choose not only that the infinite greatness and majesty of your friend should be, as it were, mollified and sweetened with condescension and grace; but would you also desire to have your friend brought nearer to you? Would you choose a friend far above you, and yet as it were upon a level with you too? Though it be taking with men to have a near and dear friend of superior dignity, yet there is also an inclination in them to have their friend a sharer with them in circumstances. Thus is Christ. Though he be the great God, yet he has, as it were, brought himself down to be upon a level with you, so as to become man as you are that he might not only be your Lord, but your brother, and that he might be the more fit to be a companion for such a worm of the dust. This is one end of Christ's taking upon him man's nature, that his people might be under advantages for a more familiar converse with him than the infinite distance of the divine nature would allow of. And upon this account the church longed for Christ's incarnation, Cant. 8:1. "O that thou wert my brother that sucked the breast of my mother! when I should find thee without, I would kiss thee, yea, I should not be despised." One design of God in the gospel is to bring us to make God the object of our undivided respect, that he may engross our regard every way, that whatever natural inclination there is in our souls, he may be the center of it; that God may be all in all. But there is an inclination in the creature, not only to the adoration of a Lord and Sovereign, but to complacency in some one as a friend, to love and delight in some one that may be conversed with as a companion. And virtue and holiness do not destroy or weaken this inclination of our nature. But so hath God contrived in the affair of our redemption, that a divine person may be the object even of this inclination of our nature. And in order hereto, such a one is come down to us, and has taken our nature, and is become one of us, and calls himself our friend, brother, and companion.

Psalm 122:8. "For my brethren and companions' sake, will I now say, Peace be within thee."

But is it not enough in order to invite and encourage you to free access to a friend so great and high, that he is one of infinite condescending grace, and also has taken your own nature, and is become man? But would you, further to embolden and win you, have him a man of wonderful meekness and humility? Why, such a one is Christ! He is not only become man for you, but far the meekest and most humble of all men, the greatest instance of these sweet virtues that ever was, or will be. And besides these, he has all other human excellencies in the highest perfection. These, indeed, are no proper addition to his divine excellencies. Christ has no more excellency in his person, since his incarnation, than he had before; for divine excellency is infinite, and cannot be added to. Yet his human excellencies are additional manifestations of his glory and excellency to us, and are additional recommendations of him to our esteem and love, who are of finite comprehension. Though his human excellencies are but communications and reflections of his divine, and though this light, as reflected, falls infinitely short of the divine fountain of light in its immediate glory; yet the reflection shines not without its proper advantages, as presented to our view and affection. The glory of Christ in the qualifications of his human nature, appears to us in excellencies that are of our own kind, and are exercised in our own way and manner, and so, in some respect, are peculiarly fitted to invite our acquaintance and draw our affection. The glory of Christ as it appears in his divinity, though far brighter, more dazzles our eyes, and exceeds the strength of our sight or our comprehension; but, as it shines in the human excellencies of Christ, it is brought more to a level with our conceptions, and suitability to our nature and manner, yet retaining a semblance of the same divine beauty, and a savor of the same divine sweetness. But as both divine and human excellencies meet together in Christ, they set off and recommend each other to us. It tends to endear the divine majesty and holiness of Christ to us, that these are attributes of one in our nature, one of us, who is become our brother, and is the meekest and humblest of men. It encourages us to look upon these divine perfections, however high and great; since we have some near concern in and liberty freely to enjoy them. And on the other hand, how much more glorious and surprising do the meekness, the

humility, obedience, resignation, and other human excellencies of Christ appear, when we consider that they are in so great a person, as the eternal Son of God, the Lord of heaven and earth!

By your choosing Christ for your friend and portion, you will obtain these two infinite benefits.

1. Christ will give himself to you, with all those various excellencies that meet in him, to your full and everlasting enjoyment. He will ever after treat you as his dear friend; and you shall ere long be where he is, and shall behold his glory, and dwell with him, in most free and intimate communion and enjoyment.

When the saints get to heaven, they shall not merely see Christ, and have to do with him as subjects and servants with a glorious and gracious Lord and Sovereign, but Christ will entertain them as friends and brethren. This we may learn from the manner of Christ's conversing with his disciples here on earth: though he was their Sovereign Lord, and did not refuse, but required, their supreme respect and adoration, yet he did not treat them as earthly sovereigns are wont to do their subjects. He did not keep them at an awful distance, but all along conversed with them with the most friendly familiarity, as a father amongst a company of children, yea, as with brethren. So he did with the twelve, and so he did with Mary, Martha, and Lazarus. He told his disciples, that he did not call them servants, but friends, and we read of one of them that leaned on his bosom: and doubtless he will not treat his disciples with less freedom and endearment in heaven. He will not keep them at a greater distance for his being in a state of exaltation; but he will rather take them into a state of exaltation with him. This will be the improvement Christ will make of his own glory, to make his beloved friends partakers with him, to glorify them in his glory, as he says to his Father, John 17:22, 23. "And the glory which thou hast given me, have I given them, that they may be one, even as we are one I in them" etc. We are to consider, that though Christ is greatly exalted, yet he is exalted, not as a private person for himself only, but as his people's head; he is exalted in their name, and upon their account, as the first fruits, and as representing the whole harvest. He is not exalted that he may be at a greater distance from them, but that they may be exalted with him. The exaltation and honor of the head is not to make a

greater distance between the head and the members, but the members have the same relation and union with the head they had before, and are honored with the head; and instead of the distance being greater, the union shall be nearer and more perfect. When believers get to heaven, Christ will conform them to himself, as he is set down in his Father's throne, so they shall sit down with him on his throne, and shall in their measure be made like him.

When Christ was going to heaven, he comforted his disciples with the thought, that after a while, he would come again and take them to himself, that they might be with him. And we are not to suppose that when the disciples got to heaven, they found him keeping a greater distance than he used to do. No, doubtless, he embraced them as friends, and welcomed them to his and their Father's house, and to his and their glory. They who had been his friends in this world, who had been together with him here, and had together partaken of sorrows and troubles, are now welcomed by him to rest, and to partake of glory with him. He took them and led them into his chambers, and showed them all his glory; as he prayed, John 17:24.

“Father, I will that they also whom thou hast given me, be with me, that they may behold the glory which thou hast given me.”

And he led them to his living fountains of waters, and made them partake of his delights, as he prays John 17:13. “That my joy may be fulfilled in themselves,” and set them down with him at his table in his kingdom, and made them partake with him of his dainties, according to his promise, Luke 22:30, and led them into his banqueting house, and made them to drink new wine with him in the kingdom of his heavenly Father, as he foretold them when he instituted the Lord's supper, Matthew 26:29.

Yea the saints' conversation with Christ in heaven shall not only be as intimate, and their access to him as free, as of the disciples on earth, but in many respects much more so; for in heaven, that vital union shall be perfect, which is exceeding imperfect here. While the saints are in this world, there are great remains of sin and darkness to separate or disunite them from Christ, which shall then all be removed. This is not a time for that full acquaintance, and those glorious manifestations of love, which Christ designs for his people hereafter; which seems to be signified by his speech to Mary Magdalene, when ready to embrace him, when she met

him after his resurrection; John 20:17. “Jesus saith unto her, Touch me not; for I am not yet ascended to my Father.”

When the saints shall see Christ’s glory and exaltation in heaven, it will indeed possess their hearts with the greater admiration and adoring respect, but it will not awe them into any separation, but will serve only to heighten their surprise and joy, when they find Christ condescending to admit them to such intimate access, and so freely and fully communicating himself to them. So that if we choose Christ for our friend and portion, we shall hereafter be so received to him, that there shall be nothing to hinder the fullest enjoyment of him, to the satisfying the utmost cravings of our souls. We may take our full swing at gratifying our spiritual appetite after these holy pleasures. Christ will then say, as in Cant. 5:1. “Eat, O friends, drink, yea, drink abundantly O beloved.” And this shall be our entertainment to all eternity! There shall never be any end of this happiness, or any thing to interrupt our enjoyment of it, or in the least to molest us in it!

2. By your being united to Christ, you will have a more glorious union with and enjoyment of God the Father, than otherwise could be. For hereby the saints’ relation to God becomes much nearer; they are the children of God in a higher manner than otherwise could be. For, being members of God’s own Son, they are in a sort partakers of his relation to the Father: they are not only sons of God by regeneration, but by a kind of communion in the sonship of the eternal Son. This seems to be intended, Galatians 4:4-6.

“God sent forth his Son, made of a woman, made under the law, to redeem them that are under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.”

The church is the daughter of God not only as he hath begotten her by his word and Spirit but as she is the spouse of his eternal Son.

So we being members of the Son, are partakers in our measure of the Father’s love to the Son, and complacence in him. John 17:23. “I in them, and thou in me, — Thou hast loved them as thou hast loved me.” And ver.

26. “That the love wherewith thou hast loved me may be in them.” And chap. 16:27.

“The Father himself loveth you, because ye have loved me,
and have believed that I came out from God.”

So we shall, according to our capacities, be partakers of the Son’s enjoyment of God, and have his joy fulfilled in ourselves, John 17:13. And by this means we shall come to an immensely higher, more intimate and full enjoyment of God, than otherwise could have been. For there is doubtless an infinite intimacy between the Father and the Son which is expressed by his being in the bosom of the Father. And saints being in him, shall, in their measure and manner, partake with him in it, and of the blessedness of it.

And thus is the affair of our redemption ordered, that thereby we are brought to an immensely more exalted kind of union with God, and enjoyment of him, both the Father and the Son, than otherwise could have been. For Christ being united to the human nature, we have advantage for a more free and full enjoyment of him, than we could have had if he had remained only in the divine nature. So again, we being united to a divine person, as his members, can have a more intimate union and intercourse with God the Father, who is only in the divine nature, than otherwise could be. Christ, who is a divine person, by taking on him our nature, descends from the infinite distance and height above us, and is brought nigh to us; whereby we have advantage for the full enjoyment of him. And, on the other hand, we, by being in Christ a divine person, do as it were ascend up to God, through the infinite distance, and have hereby advantage for the full enjoyment of him also.

This was the design of Christ, that he, and his Father, and his people, might all be united in one. John 17:21 23.

“That they all may be one, as thou, Father, art in me, and I in thee — that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou hast given me, I have given them, that they may be one, even as we are one; I in them and thou in me, that they may be made perfect in one.”

Christ has brought it to pass, that those whom the Father has given him should be brought into the household of God, that he and his Father, and his people, should be as one society, one family; that the church should be as it were admitted into the society of the blessed Trinity.

WICKED MEN USEFUL IN THEIR DESTRUCTION ONLY

“Son of man, What is the vine tree more than any tree? Or than a branch which is among the trees of the forest? Shall wood be taken thereof to do any work? Or will men take a pin of it to hang any vessel thereon? Behold, it is cast into the fire for fuel; The fire devoureth both the ends of it, and the midst of it is burnt: Is it meet for any work?” Ezekiel 15:2-4

THE visible church of God is here compared to the vine tree, as is evident by God’s own explanation of the allegory, in verses 6, 7, and 8.

“Therefore thus saith the Lord God, As the vine tree among the trees of the forest, which I have given to the fire for fuel, so will I give the inhabitants of Jerusalem,” etc.

And it may be understood of mankind in general. We find man often in scripture compared to a vine. So in chapter 32 of Deuteronomy, “Their vine is the vine of Sodom, and of the fields of Gomorrah. Their grapes are grapes of gall.” And Psalm 80:8. “Thou hast brought a vine out of Egypt;” verse 14. “Look down from heaven, behold, and visit this vine.” And Canticles 2:15. “The foxes that spoil the vines; for our vines have tender grapes.” Isaiah 5 at the beginning, “My beloved hath a vineyard, and he planted it with the choicest vine.” Jeremiah 2:21. “I had planted thee a noble vine.” Hosea 10:1. “Israel is an empty vine.” So in chapter 15 of John, visible Christians are compared to the branches of a vine.

Man is very fitly represented by the vine. The weakness and dependence of the vine on other things which support it, well represents to us what a poor, feeble, dependent creature man is, and how, if left to himself, he must fall into mischief, and cannot help himself. The visible people of God are fitly compared to a vine, because of the care and cultivation of the husbandman, or vine dresser. The business of husbandmen in the land of Israel was very much in their vineyards, about vines; and the care they exercised to fence them, to defend them, to prune them, to prop them up, and to cultivate them, well represented that merciful care which God

exercises towards his visible people; and this latter is often in scripture expressly compared to the former.

In the words now read is represented,

- 1.** How wholly useless and unprofitable, even beyond other trees, a vine is, in case of unfruitfulness: “What is a vine tree more than any tree, or than a branch which is among the trees of the forest?” *i.e.* if it do not bear fruit. Men make much more of a vine than of other trees; they take great care of it, to wall it in, to dig about it, to prune it, and the like. It is much more highly esteemed than any one of the trees of the forest; they are despised in comparison with it. And if it bear fruit, it is indeed much preferable to other trees; for the fruit of it yields a noble liquor; as it is said in Jotham’s parable, Judges 9:13. “And the vine said unto them, Should I leave my wine, which cheereth God and man?” But if it bear no fruit, it is more unprofitable than the trees of the forest; for the wood of them is good for timber; but the wood of the vine is fit for no work; as in the text, “Shall wood be taken thereof to do any work? Or will men take a pin of it to hang any vessel thereon?”
- 2.** The only thing for which a vine is useful, in case of barrenness, viz. for fuel: “Behold, it is cast into the fire for fuel.” It is wholly consumed; no part of it is worth a saving, to make any instrument of it, for any work.

DOCTRINE

If men bring forth no fruit to God, they are wholly useless, unless in their destruction. For the proof of this doctrine, I shall show,

- 1.** That it is very evident, that there can be but two ways in which man can be useful, viz. either in acting, or in being acted upon, and disposed of.
- 2.** That man can no otherwise be useful actively than by bringing forth fruit to God.
- 2** That if he bring not forth fruit to God, there is no other way in which he can be passively useful, but in being destroyed.
- 4.** In that way he may be useful without bearing fruit.

I. There are but two ways in which man can be useful, viz. either in acting or being acted upon. If man be an useful sort of creature, he must be so either actively or passively: There is no medium. If he be useful to any purpose, he must be so either in acting himself, or else in being disposed of by some other; either in doing something himself to that purpose, or else in having something done upon him by some other to that purpose. What can be more plain, than that if man do nothing himself, and nothing be done with him or upon him by any other, he cannot be any way at all useful? If man do nothing himself to promote the end of his existence, and no other being do any thing with him to promote this end, then nothing will be done to promote this end; and so man must be wholly useless. So that there are but two ways in which man can be useful to any purpose, viz. either actively or passively, either in doing something himself, or in being the subject of something done to him.

II. Man cannot be useful actively, any otherwise than in bringing forth fruit to God, than in serving God, and living to his glory. This is the only way wherein he can be useful in doing; and that for this reason, that the glory of God is the very thing for which man was made, and to which all other ends are subordinate. Man is not an independent being, but he derives his being from another; and therefore hath his end assigned him by that other: And he that gave him his being, made him for the end now mentioned. This was the very design and aim of the Author of man, this was the work for which he made him, viz. to serve and glorify his Maker.

Other creatures are made for inferior purposes. Inferior creatures were made for inferior purposes. But it is to be observed, that man is the creature that is highest, and nearest to God, of any in this lower world; and therefore his business is with God, although other creatures are made for lower ends. There may be observed a kind of gradation, or gradual ascent, in the order of the different kinds of creatures, from the meanest clod of earth to man, who hath a rational and immortal soul. A plant, an herb, or tree, is superior in nature to a stone or clod, because it hath a vegetable life. The brute creatures are a degree higher still; for they have sensitive life. But man, having a rational soul, is the highest of this lower creation, and is next to God; therefore his business is with God.

Things without life, as earth, water, etc. are subservient to things above them, as the grass, herbs and trees. These vegetables are subservient to that order of creatures which is next above them, the brute creation; they are for food to them. Brute creatures, again, are made for the use and service of the order above them; they are made for the service of mankind. But man being the highest of this lower creation, the next step from him is to God. He therefore is made for the service and glory of God. This is the whole work and business of man; it is his highest end, to which all other ends are subordinate.

If it had not been for this end, there never would have been any such sort of creature as man; there would have been no occasion for it. Other inferior ends may be answered as well, without any such creature as man. There would have been no sort of occasion for making so noble a creature, and endowing him with such faculties, only to enjoy earthly good, to eat, and to drink, and to enjoy sensual things. Brute creatures, without reason, are capable of these things, as well as man; Yea, if no higher end be aimed at than to enjoy sensitive good, reason is rather an hindrance than an help. It doth but render man the more capable of afflicting himself with care, and fears of death, and other future evils, and of vexing himself with many anxieties, from which brute creatures are wholly free, and therefore can gratify their senses with less molestation. Besides, reason doth but make men more capable of molesting and impeding one another in the gratification of their senses. If man have no other end to seek but to gratify his senses, reason is nothing but an impediment.

Therefore if man be not made to serve and glorify his Creator, it is wholly to no purpose that such a creature is made. Doubtless then the all wise God, who doth all things in infinite wisdom, hath made man for this end. And this is agreeable to what he hath taught us in many places in the scriptures. This is the great end for which man was made, and for which he was made such a creature as he is, having a body and soul, bodily senses, and rational powers. For this is he placed in such circumstances as he is, and the earth is given him for a possession. For this he hath dominion given him over the rest of the creatures of this world. For this the sun shines on him, and the moon and stars are for signs and seasons to him, and the rain falls on him, and the earth yields him her increase.

All other ends of man are subordinate to this. There are inferior ends for which man was made. Men were made for one another; made for their friends and neighbors, and for the good of the public. But all these inferior ends are designed to be subordinate to the higher end of glorifying God; and therefore man cannot be actively useful, or actively answer any purpose, otherwise than by actively glorifying God, or bringing forth fruit to God. Because,

1. That is not actively useful which doth not actively answer its end. That which doth not answer its end is in vain; for that is the meaning of the proposition, that any thing is in vain. So that which doth not actively answer its end, is, as to its own activity, in vain.

2. That is as to its own activity altogether useless which actively answers only subordinate ends, without answering the ultimate end; and that because the ultimate end is the end of subordinate ends. The notion of a supreme end is, that it is the end of all inferior ends. Subordinate ends are to no purpose, only as they stand related to the highest end. The very notion of a subordinate end is, that it is in order to a further end. Therefore these inferior ends are good for nothing though they be obtained, unless they also obtain their end. Inferior ends are not aimed at for their own sake, but only for the sake of the ultimate end. Therefore he that fails of his great end of all, doth as much altogether fail of his end, and is as much to no purpose, as if he did not obtain his subordinate end.

I will illustrate this by two or three examples. The subordinate end of the underpinning of an house is to support the house; and the subordinate end of the windows is to let in the light. But the ultimate end of the whole is the benefit of the inhabitants. Therefore, if the house be never inhabited, the whole is in vain. The underpinning is in vain, though it be ever so strong and support the building ever so well. The windows also are wholly in vain, though they be ever so large and clear, and though they obtain the subordinate end of letting in the light: They are as much in vain, as if they let in no light.

So the subordinate end of the husbandman in plowing and sowing, and well manuring his field is, that it may bring forth a crop. But his more ultimate end is, that food may be provided for him and his family. Therefore though his inferior end be obtained, and his field bring forth ever

so good a crop, yet if after all it be consumed by fire, or otherwise destroyed, he plowed and sowed his field as much in vain, as if the seed had never sprung up. So if man obtain his subordinate ends ever so fully; yet if he altogether fail of his ultimate end, he is wholly an useless creature. Thus if men be very useful in temporal things to their families, or greatly promote the temporal interest of the neighborhood, or of the public; yet if no glory be brought to God by it, they are altogether useless. If men actively bring no glory to God, they are, as to their own activity, altogether useless, how much soever they may promote the benefit of one another. How much soever one part of mankind may subserve another; yet if the end of the whole be not answered, every part is useless.

Thus if the parts of a clock subserve ever so well one to another, mutually to assist each other in their motions; one wheel moving another ever so regularly; yet if the motion never reach the hand or the hammer, it is altogether in vain, as much as if it stood still. As in a clock one wheel moves another, and that another, till at last the motion comes to the hand and hammer, which immediately respect the eye and the ear, otherwise all the motions are in vain; so it is in the world, one man was made to be useful to another, and one part of mankind to another; but the use of the whole is to bring glory to God the maker or else all is in vain; and however a man may serve among his fellow creatures, in a private or public capacity, upon the whole he is in vain.

It may perhaps be objected, that a wicked man may, by being serviceable to the public, be useful to many who do bring forth fruit to God, and thus glorify him.

Answer 1. If he be so, he is no further useful than he brings glory to God. It all hath an ultimate respect to that glory that is brought to God, and is useful no further; as the motion of no one wheel of a clock is any further useful, than as it finally respects the right pointing of the hand, and striking of the hammer.

Answer 2. When it is thus, wicked men are useful only accidentally, and not designedly. Although a wicked man may, by being serviceable to good men, do what will be an advantage to them to their bringing forth fruit to God; yet that serviceableness is not what he aims at; this is not his end; he doth not look so far for an ultimate end. And how ever this end be

obtained, no thanks are due to him; it is as to him accidental. He is only the occasion, and not the designing cause of it. That fruit which is brought forth to the glory of God, is not brought forth by him, but by others. The usefulness of such a man, being not designed, is not to be attributed to him as though it were his fruit. He is not useful as a man, or as a rational creature, because he is not so designedly. He is useful as things without life may be. Things without life may be useful to put the godly under advantages to bring forth fruit, as the timber and stones with which his house is built, the wool and flax with which he is clothed; but the fruit which is brought forth to God's glory, cannot be said for all that to be the fruit of these lifeless things, but of the godly man who makes use of them. So it is when wicked men put the godly under advantages to glorify God, as Cyrus, and Artaxerxes, and others have done.

III. If men bring not forth fruit to God, there is no other way in which they can be useful passively, but in being destroyed. They are fit for nothing else.

1. They are not fit to be suffered to continue always in this world. God suffers them to live for the present, but it is only for a certain season. They are here in a transitory state. It is not fit that this world should be the constant abode of those who bring forth no fruit to God. It is not fit that the barren tree should be allowed always to stand in the vineyard. The husbandman lets it stand for a while, till he digs about it, dungs it, and proves it to be incurable, or till a convenient time to cut it down come; but it is not fit that such a tree should stand here always. It is not fit that they who bring forth no fruit to God, should be suffered to live always in a world which is so full of the goodness of God, or that his goodness should be spent upon them forever.

This world, though it is fallen, and is under a curse, and is a miserable place to what it once was, yet is full of the streams of divine goodness. But it is not fit that those who bring forth no fruit to God, should always be continued in partaking of these streams. There are these three different states; a state wherein is nothing but good, which is the state of the blessed in heaven; a state wherein is a mixture of good and evil, which is the earthly state; and a state wherein is nothing but evil, which is the state of eternal destruction and damnation. Now they that bring forth no fruit to

God, are not fit for either of the former; it is not fit that they should be continued in the enjoyment of any of the goodness of God.

It is not fit that an unprofitable, unfruitful creature, who will not glorify his Creator, should always live here to devour the fruits of the earth, and consume the fruits of divine bounty; to have the good things of this life, as God's wool and his flax, his corn, and wine, and oil, spent with him in vain. While a man lives in this world, the other creatures of the world are subjected to him. The brute creatures serve him with their labor and with their lives. The sun, moon, and stars, the clouds, fields and trees, all serve him. But it is not fit that these creatures should always be made to serve him, who brings forth no fruit to the Creator. Why should God always keep his creatures in subjection to that man, who will not be subject to him? Why should the creation be always kept in such bondage, as to be subject to wicked men? The creatures are made subject to vanity for a little time; God hath subjected them to wicked men, and given them for their use. This however he would not have done, but as it is only for a little while; and the creatures can bear it through the hope of approaching deliverance; and otherwise it would have been intolerable. Romans 8:20. "For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope."

The creature doth, as it were, groan by reason of this subjection to wicked men, although it be but for a while. Romans 8:22.

"For we know that the whole creation groaneth,
and travaileth in pain together until now."

Therefore surely it would be no way fit that wicked men, who do no good, and bring forth no fruit to God, should live here always, to have the various creatures subservient to them, as they are now. The earth can scarcely bear wicked men during that short time for which they stay here, but is ready to spew thee out. It is no way fit, therefore, that it should be forced to bear them always. Men who bring forth no fruit to God are cumberers of the ground. Luke 13:7 "And it is not meet that they should be suffered to cumber the ground always." God cannot be glorified in this way of disposing of unfruitful persons. If such men should be suffered to live always in such a state as this, it would be so far from being to the glory of God, that it would be to the disparagement of the wisdom of God,

to continue them in a state so unsuitable for them, forever spending the fruits of his bounty in vain upon them. It would also be a disparagement to his justice; for this is a world where, “all things come alike to all, and there is one event to the righteous and to the wicked.” If there were no other state but this for wicked men to be in, justice could not possibly take place. It would also reflect upon the holiness of God. Forever to uphold this world for an habitation of such persons, and forever to continue the communications of his bounty and goodness to them, would appear as though he were disposed to countenance and encourage sin and wickedness.

2. If men do not bring forth fruit to God, they are not fit to be disposed of in heaven. Heaven, above all others, is the most improper place for them. Every thing appertaining to that state is unsuitable for them. The company is most unsuitable. The original inhabitants of that world are the angels. But what a disagreeable union would that be, to unite wicked men and angels in the same society? The employments of that world are unsuitable. The employments are serving and glorifying God. How unsuitable then would it be to plant barren trees in that heavenly paradise, trees that would bring forth no fruit to the divine glory? The enjoyments of heaven are unsuitable. The enjoyments are holy and spiritual enjoyments, the happiness of beholding the glory of God, and praising his name, and the like. But these enjoyments are as unsuitable as can be to the carnal earthly minds of wicked men. They would be no enjoyments to them; but on the contrary would be most disagreeable, and what they cannot relish, but entirely nauseate.

The design of heaven is unsuitable to them. The design of God in making heaven was, that it might be a place of holy habitation, for the reward of the righteous, and not an habitation for wicked men. It would greatly reflect on the wisdom of God to dispose of wicked men there; for it would be the greatest confusion. But God is not the author of confusion, 1 Corinthians 14:33. It would be contrary to the holiness of God, to take wicked men so near to himself into his glorious presence, to dwell forever in that part of the creation which is, as it were, his own palace, and to sit at his table. We read in Psalm 5:4. “Thou art not a God that hath pleasure in wickedness, neither shall evil dwell with thee.” Therefore it would

doubtless be impossible that the end of the existence of wicked men should be in any wise answered by the placing of them in heaven.

IV. Men who bring forth no fruit to God, yet in suffering destruction may be useful. Although they be not useful actively, or by any thing which they do; yet they may be useful in what they may suffer; just as a barren tree, which is no way useful standing in the vineyard, yet may be good fuel, and be very useful in the fire. God can find use for the most wicked men; he hath his use for vessels of wrath as well as for vessels of mercy; as in an house there is use for vessels unto dishonor, as well as for vessels unto honor. 2 Timothy 2:20.

“In a great house there are not only vessels of gold, and of silver, but also of wood and of earth; and some to honor, and some to dishonor.”

Proverbs 16:4. “The Lord hath made all things for himself; yea, even the wicked for the day of evil.” I shall briefly take notice of what ends God accomplishes by it.

1. Unfruitful persons are of use in their destruction for the glory of God’s justice. It was the will of God to glorify his justice, as well as his mercy, on his creatures. The vindictive justice of God is a glorious attribute, as well as his mercy; and the glory of this attribute appears in the everlasting destruction and ruin of the barren and unfruitful. The glory of divine justice in the perdition of ungodly men appears wonderful and glorious in the eyes of the saints and angels in heaven. Hence we have an account, that they sing praises to God, and extol his justice at the sight of the awful judgments which he inflicts on wicked men. Revelation 16:5,

“Thou art righteous, O Lord, which art and wast, and art to come, because thou hast judged thus; for they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy:”

And Revelation 19:1, 2:

“And after these things I heard a great voice, saying, Alleluia: Salvation, and glory, and honor, and power, unto the Lord our God; for true and righteous are his judgments for he hath judged the

great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.”

2. Unfruitful persons in their destruction are of use for God to glorify his majesty upon them. The awful majesty of God remarkably appears in those dreadful and amazing punishments which he inflicts on those who rise up against him, and contemn him. A sense of the majesty of an earthly prince is supported very much by a sense of its being a dreadful thing to affront him. God glorifies his own majesty in the destruction of wicked men; and herein he appears infinitely great, in that it appears to be an infinitely dreadful thing to offend him. How awful doth the majesty of God appear in the dreadfulness of his anger! This we may learn to be one end of the damnation of the wicked, from Romans 9:22.

“What if God, willing to show his wrath, and to make his power known, endured with much long suffering the vessels of wrath fitted to destruction?”

It is often spoken of God, that he is a terrible God. It is a part of the majesty and glory of God, that he is a terrible God. God tells Pharaoh, that for this cause he raised him up, that he might show his power in him, and that his name might be declared through all the earth, in his destruction. Exodus 9:15, 16; and again, chapter 14:17: “I will get me honor upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen.”

3. The destruction of the unfruitful is of use, to give the saints a greater sense of their happiness, and of God’s grace to them. The wicked will be destroyed and tormented in the view of the saints, and other inhabitants of heaven. This we are taught in Revelation 14:10.

“The same shall drink of the wine of the wrath of God, which is poured out without mixture, into the cup of his indignation; and he shall be tormented with fire and brimstone, in the presence of the holy angels, and in the presence of the Lamb.”

And in Isaiah 66:24.

“And they shall go forth and look upon the carcasses of the men that have transgressed against me: For their worm shall not die,

neither shall their fire be quenched, and they shall be an abhorring unto all flesh.”

When the saints in heaven shall look upon the damned in hell, it will serve to give them a greater sense of their own happiness, seeing how vastly different their case is from their own. The view of the doleful condition of the damned will make them the more prize their own blessedness. When they shall see how dreadful the anger of God is, it will make them the more prize his love. They will rejoice so much the more that they are not the objects of God’s anger, but of his favor; that they are not the subjects of his dreadful wrath, but are treated as his children, are taken near to him, to dwell in the everlasting embraces of his love.

When they shall see the misery of the damned, it will give them a greater sense of the distinguishing grace and love of God to them, that God should from all eternity set his love on them, and make so great a difference between them and others who are of the same species with them, are no worse by nature than they, and have deserved no worse of God than they. When they shall look upon the misery of the damned, and consider how different their own state is from theirs, and that it is only free and sovereign grace that makes the difference, what a great sense will this give them of the wonderful grace of God to them! And how will it heighten their praises! With how much greater admiration and exultation of soul will they sing of the free and sovereign grace of God to them!

When they shall look upon the damned, and see their misery, how will heaven ring with the praises of God’s justice towards the wicked, and his grace towards the saints! And with how much greater enlargement of heart will they praise Jesus Christ their Redeemer, that ever he was pleased to set his love upon them, his dying love! And that he should so distinguish them as to spill his blood, and make his soul an offering, to redeem them from that so great misery, and to bring them to such exceeding happiness!

With what love and ecstasy will they sing that song in Revelation 5:9. 10.

“Thou art worthy: For thou wast slain, and hast redeemed us to God by thy blood, out of every tongue, and kindred, and people, and nation; and hast made us unto our God kings and priests.”

One end which the apostle mentions why God appointed vessels of wrath, is the more to make known the wonderfulness of his mercy towards the saints. In Romans 9:22, 23. there are two ends mentioned:

“What if God, willing to show his wrath, and to make his power known, endured with much long suffering the vessels of wrath fitted to destruction?”

That is one end, then another is mentioned immediately after: “And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory?”

APPLICATION

I. Hence we may learn, how just and righteous God is in the destruction of those who bring forth no fruit to God. Seeing there is no other way in which they can be useful, or in which the end of their being can be obtained, certainly it is most just that God should thus dispose of them. Why should God be frustrated of his end through their perverseness? If men will not do the work for which he hath made and fitted them; if they, through a spirit of opposition and rebellion against God, refuse; yet why should God suffer himself to be disappointed of his end in making them? It doth not become the infinite greatness and majesty of God, to suffer himself to be disappointed and frustrated by the wickedness and perverseness of sinful worms of the dust. If God should suffer this, it would seem to argue, either a want of wisdom in God to fix upon a good end, or a want of power to accomplish it.

God made all men that they might be useful; and if they will not be useful in their conduct and actions, how just is it that God should make them useful in their sufferings! God made all men for his own glory; and if they, contrary to the revealed will of God, refuse to glorify him actively and willingly, how just is it that God should glorify himself upon them in what he doth with them!

It hath been shown, that there is no other way wherein this can be done, but by their destruction. Surely, therefore, it must be just and righteous that God should destroy them.

Men are under no natural necessity of being put to this use of glorifying God in their sufferings. God gives them opportunity of glorifying him in doing, in bringing forth fruit, puts them under advantages for it, and uses many means to bring them to it. But if they will not be useful this way, it is very just that God should make them useful in the only remaining way in which they can be useful, viz. in their destruction. God is not forward to put them to this use. He tells us, that he hath “no pleasure in the death of the wicked; but that the wicked turn from his way, and live;” Ezekiel 33:11. God represents the destruction of sinners as a work to which he is backward; yet it is meet that they should be destroyed, rather than that they should be suffered to frustrate God of the end of their being. Who can blame the husbandman for cutting down and burning a barren tree, after he hath digged about it, and dunged it, and used all proper means to make it fruitful? Let those among us consider this, who have lived all their lives hitherto unprofitably, and never have brought forth any fruit to God’s glory, notwithstanding all the means that have been used with them. Consider how just it would be if God should utterly destroy you, and glorify himself upon you in that way; and what a wonder of patience it is, that God hath not done it before now.

II. This subject ought to put you upon examining yourselves, whether you be not wholly useless creatures. You have now heard, that those who bring forth no fruit to God, are, as to any good they do, wholly useless. Inquire, therefore, whether you have ever in your lives brought forth any fruit to God. Have you ever done any thing from a gracious respect to God, or out of love to God? By only seeking your worldly interest, you do not bring forth fruit to God. It is toot bringing forth fruit to God, for you to come to public worship on the Sabbath, to pray in your families, and other such like things, merely in compliance with the general custom. It is not to bring forth fruit to God, that you be sober, moral and religious, only to be seen of men, or out of respect to your own credit and honor. How is that for God which is only for the sake of custom, or the esteem of men?

It is not to bring forth fruit to God, for men to pray, and read, and hear, and to be strict and diligent in religious and moral duties, merely from the fear of hell. What thanks are due to you for not loving your own misery, and for being willing to take some pains to escape burning in hell to all

eternity? There is ne'er a devil in hell but would gladly do the same. Hosea 10:1. "Israel is an empty vine; he bringeth forth fruit unto himself." There is no fruit brought forth to God, where there is nothing done in any wise from love to God, or from any true respect to him. God looketh at the heart. He doth not stand in need of our services, neither is he benefited by any thing that we can do. He doth not receive any thing of us, because it benefits him, but only as a suitable testimony of our love and respect to him. This is the fruit that he seeks. Men themselves will not accept of those shows of friendship, which they think are hypocritical, and come not from the heart. How much less should God, who searcheth the hearts and trieth the reins of the children of men! John 4:23. "God is a spirit, and they that worship him must worship him in spirit and in truth." Inquire, therefore, whether you ever in your lives did the least thing out of love to God. Have you not done all for yourselves? Zechariah 7:5, 6.

"When ye fasted and mourned in the fifth and seventh month, even those seventy years, did ye at all fast unto me, even unto me? And when ye did eat, and when ye did drink, did ye not eat for yourselves, and drink for yourselves?"

III. Another use of this subject may be of conviction and humiliation to those who never have brought forth any fruit to God. If, upon examination, you find that you have never in all your lives done any thing out of a true respect to God, then it hath been demonstrated, that, as to any thing which you do, you are altogether useless creatures. And consider, what a shameful thing it is for such rational beings as you are, and placed under such advantages for usefulness, yet to be wholly useless, and to live in the world to no purpose!

We esteem it a very mean character in any person, that he is a worthless, insignificant person; and to be called so is taken as a great reproach. But consider seriously, whether you can clear yourselves of this character. Set reason to work; can you rationally suppose, that you do in any measure answer the end for which God gave you your being, and made you of a nature superior to the beasts? But that you may be sensible what cause you have to be ashamed of your unprofitableness, consider the following things.

1. How much God hath bestowed upon you, in the endowments of your nature. God hath made you rational, intelligent creatures, hath endowed you with noble powers, those endowments wherein the natural image of God consists. You are vastly exalted in your nature above other kinds of creatures here below. You are capable of a thousand times as much as any of the brute creatures. He hath given you a power of understanding, which is capable of vastly extending itself, of looking back to the beginning of time, and of considering what was before the world was, and of looking forward beyond the end of time. It is capable of extending beyond the utmost limits of the universe; and is a faculty whereby you are akin to angels, and are capable even of knowing God, of contemplating the divine Being, and his glorious perfections, manifested in his works and in his word. You have souls capable of being the habitation of the Holy Spirit of God, and his divine grace. You are capable of the noble employments of angels.

How lamentable and shameful it is, that such a creature should be altogether useless, and live in vain! How lamentable that such a noble and excellent piece of divine workmanship should fail of its end, and be to no purpose! Was it ever worth while for God to make you such a creature, with such a noble nature, and so much above other kinds of creatures, only to eat, and drink, and gratify your sensual appetites? How lamentable and shameful to you, that such a noble tree should be more useless than any tree of the forest; that man, whom God hath thus set in honor, should make himself more worthless than the beasts that perish!

2. How much God hath done for you in the creation of the world. He made the earth, and seas, and all the fullness of them, for the use of man, and hath given them to him. Psalm 115:16. “The earth hath he given to the children of men.” He made the vast variety of creatures for man’s use and service. Genesis 1:28.

“Have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.”

For the same purpose he made all the plants, and herbs, and trees of the field. Genesis 1:29.

“I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree, yielding seed; to you it shall be for meat.”

He made the sun in the heavens, that glorious luminary, that wonderful globe of light, to give light to man, and to constitute the difference between day and night. He also made the moon, and the vast multitude of stars, for the use of man, to be to him for signs and seasons.

What great provision hath God made for man! What a vast variety of good things for food, and otherwise to be for his convenience, to put him under advantages to be useful! How lamentable is it, that after all these things he should be an useless creature in the world!

3. How much is done for you in the course of God’s common providence! Consider how nature is continually laboring for you. The sun is, at it were, in a ferment for mankind, unweariedly running his course from year to year, and from day to day, and spending his rays upon man, to put him under advantage to be useful; every day giving him light that he may have opportunity to behold the glorious wisdom of God, and to see and serve God. The winds and clouds are continually laboring for you, and the waters are going in a constant circulation, ascending in the air from the seas, descending in rain, gathering in streams and rivers, returning to the sea, and again ascending and descending, for you. The earth is continually laboring to bring forth her fruit for your support. The trees of the field are laboring and spending their strength for you. And how many of the poor brute creatures are continually laboring for you, and spending their strength for you! How much of the earth is spent upon you! How many of God’s creatures are devoured by you! How many of the lives of the living creatures of God are destroyed for your sake, for your support and comfort!

Now, how lamentable will it be, if, after all, you be altogether useless, and live to no purpose! What mere cumberers of the ground will you be! Agreeably to Luke 13:7. Nature, which thus continually labors for you, will be burdened with you. This seems to be what the apostle means, Romans 8:20, 21, 22, where he tells us, that the creation is made subject to vanity, and brought into the bondage of corruption; and that the whole creation groans, and travails in pain, under this bondage.

4. How much is done for you in the use of the means of grace. How much hath God done to provide you with suitable means and advantages for usefulness! How many prophets hath God sent into the world, in different ages, inspiring them with his Holy Spirit, and enabling them to work many miracles to confirm their word, whereby you now have the written word of God to instruct you!

How great a thing hath God done for you, to give you opportunity and advantage to be useful, in that he hath sent his own Son into the world! He who is really and truly God, united himself to the human nature, and became a man, to be a prophet an teacher to you and other sinners. Yea, he laid down his life to make atonement for sin, that you might have encouragement to serve God with hopes of acceptance.

How many ordinances have been instituted for you! How much of the labor of the ministers of God hath been spent upon you! Is not that true concerning you which is written in Isaiah 5 at the beginning, concerning the vineyard planted in a very fruitful hill, and fenced and cultivated with peculiar care and pains, which yet proved unfruitful? How much hath the dresser of the vineyard digged about the barren tree, and dunged it, and yet it remains barren!

Consider what a shame it is that you should live in vain, when all the other creatures, that are inferior to you, do glorify their Creator, according to their nature. You who are so highly exalted in the world, are more useless than the brute creation; yea, than the meanest worms, or things without life, as earth and stones: For they all do answer their end, in the way in which nature hath fitted them for it; none of them fail of it. They are all useful in their places, all render their proper tribute of praise to their Creator; while you are mere nuisances in the creation, and burdens to the earth; as any tree of the forest is more useful than the vine, if it bear not fruit.

IV. Let me, in a farther application of this doctrine, exhort you by all means to bring forth fruit to God. Let it be your constant endeavor to be in this way actively useful in the world. Here consider three things.

1. What an honor it will be to such poor creatures as you are, to bring forth fruit to the divine glory. What is such a poor worm as man, that he

should be enabled to bring forth any fruit to God! It is the greatest honor of the nature of man, that God hath given him a capacity of glorifying the great Creator. It is what no other creature in this lower world can do, in the same manner as man. There is no creature in the visible world that is capable of actively glorifying God, but man.

2. In bringing forth fruit to God, you will be so profitable to none as to yourselves; you cannot thereby be profitable to God. Job 22:2. “Can a man be profitable to God?” You may thereby be profitable to your fellow creatures; yet not so much as to yourselves. The fruit which you bring forth to God will be a greater benefit to yourselves than to any one living. You will be more useful to yourselves than to any one else. Although you are under a natural obligation to bring forth fruit to God, yet God doth not require it of you without a reward. He will richly reward you for it. In requiring you to bring forth fruit to him, he doth but require you to bring forth fruit to your own happiness. You will taste the sweetness of your own fruit. It will be most profitable for you in this world to bring forth fruit to God; it will be exceedingly to your benefit while here. It will be pleasant to you to lead a fruitful and holy life; the pleasure will be beyond the labor. Beside this, God hath promised to such a life everlasting rewards, unspeakable, infinite benefits. So that by it you will infinitely advance your own interest.

3. If you remain thus unprofitable, and be not actively useful, surely God will obtain his end of you, in your destruction. He will say concerning the barren tree, “Cut it down, why cumbereth it the ground?” Christ, in John 15:6, tells us,

“if a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.”

This is spoken of the barren branches in the vine. How would you yourselves do in such a case with a barren tree in an orchard, or with weeds and tares in your fields? Doubtless, it were in your power, you would utterly destroy them.

God will have his end; he will accomplish it. Though all men and devils unite their endeavors, they cannot frustrate God in any thing; and “though

hand join in hand, the wicked shall not be unpunished;” Proverbs 11:1. God hath sworn by his great name, that he will have his glory of men, whether they will actively glorify him or no. Numbers 14:21, 22, 23.

“But as truly as I live, all the earth shall be filled with the glory of the Lord. Because all those men which have seen my glory, and my miracles which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice; surely they shall not see the land which I sware unto their fathers, neither shall any of them that provoked me, see it.”

“The ax lieth at the root of the trees; and every tree which bringeth not forth good fruit, is hewn down, and cast into the fire;” Matthew 3:10. The end of those men who bring forth nothing but briars and thorns is to be burned, as in Hebrews 6:7, 8.

“For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: But that which beareth thorns and briars, is rejected, and is nigh unto cursing; whose end is to be burned.”

So we read of the tares, Matthew 13:30.

“Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them;”

and in verses 40, 41, 42,

“As therefore the tares are gathered and burned in the fire, so shall it be at the end of the world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire: There shall be wailing and gnashing of teeth.”

So it is said of the chaff, Matthew 3:12.

“Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.”

If you continue not to bring forth any fruit to the divine glory, as you have hitherto done, hell will be the only fit place for you. It is a place prepared on purpose to be a receptacle of such persons. In hell nature ceases to labor any more for sinners: The sun doth not run his course to shine upon them, the earth doth not bring forth her fruit to be consumed upon them there. There they will have no opportunity to consume the fruits of divine goodness on their lusts. In hell they can prejudice or encumber nothing, upon which God sets any value. There the faithful servants and ministers of God will no longer spend their strength in vain upon them. When the barren tree is in the fire, the servants of the husbandman are freed from any further labor or toil in digging about it, and manuring it.

In hell they will no more have opportunity to clog and discourage the flourishing of religion, and to destroy much good, as they often do in this world. In hell they will no more have opportunity to corrupt others by their ill example. In hell they will no more have it in their power to offend the godly; they may hurt and torment one another; but the godly will be out of their reach. In hell there will be no ordinances, no Sabbaths, no sacraments, no sacred things, for them to profane and defile by their careless and hypocritical attendance.

Hell, therefore, if you remain unfruitful and cumberers of the ground, will be the fittest place for you, and there you will surely have your portion assigned you. There God will get himself honor upon you; there he will magnify himself in your ruin, in the presence of the holy angels, and in the presence of the Lamb; and will be praised upon that account by the saints, at the day of judgment; and by all the host of heaven throughout everlasting ages.

THE VAIN SELF-FLATTERIES

OF THE SINNER

*“For he flattereth himself in his own eyes,
until his iniquity be found to be hateful.” Psalm 36:2*

IN the foregoing verse, David says, that the transgression of the wicked said within his heart, “that there is no fear of God before his eyes;” that is, when he saw that the wicked went on in sin, in an allowed way of wickedness, it convinced him, that he was not afraid of those terrible judgments, and of that wrath with which God hath threatened sinners. If he were afraid of these he could never go on so securely in sin, as he doth.

In our text he gives the reason why the wicked did not fear. It was a strange thing that men, who enjoyed such light as they did in the land of Israel, who read and heard those many awful threatenings which were written in the book of the law, should not be afraid to go on in sin. But saith the Psalmist, They flatter themselves in their own eyes: They have something or other which they make a foundation of encouragement, whereby they persuade themselves that they shall escape those judgments; and that makes them put far away the evil day.

In this manner he proceeds, until his iniquity be found to be hateful; that is, until he finds by experience that it is a more dreadful thing to sin against God, and break his holy commands, than he imagined. He thinks sin to be sweet, and hides it as a sweet morsel under his tongue: He loves it, and flatters himself in it, till at length he finds, by experience, that it is bitter as gall and wormwood. Though he thinks the commission of sin to be lovely, yet he will find the fruit of it to be hateful, and what he cannot endure. Proverbs 23:32. “At last it will bite like a serpent, and sting like an adder.”

Here observe,

1. The subject spoken of is the WICKED MAN, of whom the Psalmist had been speaking in the foregoing verse.

2. His action in flattering himself in his own eyes; *i.e.* he makes himself and his case to appear to himself, or in his own eyes, better than it is.
3. How long he continues so to do, until his iniquity be found to be hateful. ‘Which may be taken for his sin itself, the wicked will see how odious sin is to God’, when he shall feel the effects of his hatred, and how hateful to angels and saints; or rather the cause is here put for the effect, the tree for its fruit, and he will find his iniquity to be hateful, as he will find the hatefulness and feel the terribleness of the FRUIT of his iniquity.

DOCTRINE

Wicked men generally flatter themselves with hopes of escaping punishment, till it actually comes upon them.

There are but few sinners who despair, who give up the cause and conclude with themselves, that they shall go to hell; yet there are but few who do not go to hell. It is to be feared that men go to hell every day out of this country; yet very few of them suffer themselves to believe, that they are in any great danger of that punishment. They go on sinning and traveling in the direct road to the pit; yet by one mean or other they persuade themselves that they shall never fall into it, In my present discourse, I shall,

1. Mention some things in confirmation of the doctrine, that sinners flatter themselves with the hope of impunity.
 2. Mention some of the various ways wherein sinners flatter themselves in that hope.
 3. Show that sinners generally go on flattering themselves, till punishment actually overtakes them.
- I.** I am to mention some things in confirmation of the doctrine, that sinners flatter themselves with the hope of future impunity.
1. We are so taught in the word of God. Beside our text, you may see, Deuteronomy 29:18, 19.

“Lest there should be among you man, or woman, or family, or tribe, whose heart turneth away this day from the Lord our God.”

Lest there should he among you a root that beareth gall and wormwood, “and it come to pass when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination of mine heart, to add drunkenness to thirst.” Where it is supposed that they whose hearts turn away from God, and are roots that bear gall and wormwood, generally bless themselves in their hearts, saying, WE SHALL HAVE PEACE.

See also Psalm 49:17, 18. “When he dieth, he shall carry nothing away: His glory shall not descend after him, though while he lived, he BLESSED HIS SOUL.” And Psalm 1:21.

“These things thou hast done. and I kept silence:
Thou thoughtest that I was altogether such a one as thyself:
But I will reprove thee, and set them in order before thee.”

2. It is very evident, that sinners flatter themselves that they shall escape punishment, by this, that otherwise they would be in dreadful and continual distress. Otherwise, as long as they are in sin, they could never live and go about so cheerfully as they now do: Their lives would be filled with sorrow and mourning, and they would be in continual uneasiness and distress; as much as those that are exercised with some violent pain of body. But it is evident that it is not in fact so; it is apparent that men are careless and secure; that they are not much concerned about future punishment, and that they cheerfully pursue their business and recreations. Therefore they undoubtedly flatter themselves, that they shall not be eternally miserable in hell, as they are threatened in the word of God

3. It is evident that they flatter themselves with hopes that they shall escape punishment, as otherwise they would certainly be restrained at least from many of those sins in which they now live: They would not proceed in willful courses of sin. The transgression of the wicked convinced the Psalmist, and is enough to convince every one, that there is no fear of God before his eyes, and that he flatters himself in his own eyes. It would be impossible for men allowedly from day to day to do those very things, which they know are threatened with everlasting destruction, if they did not some way encourage themselves, they should nevertheless escape that destruction.

II. I shall mention some of the various ways wherein sinners flatter themselves in their own eyes.

1. Some flatter themselves with a secret hope, that there is no such thing as another world. They hear a great deal of preaching, and a great deal of talk about hell, and about the eternal judgment; but those things do not seem to them to be real. They never saw any thing of them; they never saw hell, never saw the devils and damned spirits; and therefore are ready to say with themselves, How do I know that there is any such thing as another world? When the beasts die, there is an end of them, and how do I know but that it will be so with me? Perhaps all these things are nothing but the inventions of men, nothing but cunningly devised fables.

Such thoughts are apt to rise in the minds of sinners, and the devil sets in to enforce them. Such thoughts are an ease to them; therefore they wish they were true, and that makes them the more ready to think that they are indeed true. So that they are hardened in the way of sin, by infidelity and atheistical thoughts. Psalm 14:1. “The fool hath said in his heart, There is no God.” Psalm 94:6, 7.

“They slay the widow and the stranger, and murder the fatherless. Yet they say, the Lord shall not see; neither shall the God of Jacob regard it,”

2. Some flatter themselves that death is a great way off, and that they shall hereafter have much opportunity to seek salvation; and they think if they earnestly seek it, though it be a great while hence, they shall obtain. Although they see no reason to conclude that they shall live long, and perhaps they do not positively conclude that they shall; yet it doth not come into their minds that their lives are really uncertain, and that it is doubtful whether they will live another year. Such a thought as this doth not take any hold of them. And although they do not absolutely determine that they shall live to old age or to middle age, yet they secretly flatter themselves with such an imagination. They are disposed to believe so, and do so far believe it, that they act upon it and run the venture of it.

Men will believe that things will be as they choose to have them, without reason, and sometimes without the appearance of reason, as is most apparent in this case, Psalm 49:11.

“Their inward thought is, that their houses shall continue for ever,
and their dwelling places to all generations;
they call their lands after their own names.”

The prepossession and desire of men to have it so, is the principal thing that makes them believe so. However, there are several other things which they use as arguments to flatter themselves. Perhaps they think with themselves, that since they are at present in health, or in youth, or that since they are useful men, do a great deal of good, and both them selves and others pray for the continuance of their lives; they are not likely to be removed by death very soon.

If they shall live many years in the world, they think that it is very probable they shall be converted before they die; as they expect hereafter to have much more convenient opportunities to become converted, than they have now. And by some means or other, they think they shall get through their work before they arrive at old age.

3. Some flatter themselves that they lead moral and orderly lives, and therefore think that they shall not be damned. They think with themselves that they live not in any vice, that they take care to wrong no man, are just and honest dealers, that they are not addicted to hard drinking, or to uncleanness, or to bad language; that they keep the Sabbath strictly, are constant attendants on the public worship, and maintain the worship of God in their families. Therefore they hope that God will not cast them into hell. They see not why God should be so angry with them as that would imply, seeing they are so orderly and regular in their walk; they see not that they have done enough to anger him to that degree. And if they have angered him, they imagine they have also done a great deal to pacify him.

If they be not as yet converted, and it be necessary that they should experience any other conversion in order to their salvation, they hope that their orderly and strict lives will move God to give them converting grace. They hope that surely God will not see those that live as they do go to hell. Thus they flatter themselves, as those we read of. Luke 18:9. “That trusted in themselves that they were righteous.”

4. Some make the advantages under which they live an occasion of self flattery. They flatter themselves, because they live in a place where the gospel is powerfully preached and among a religious people, where many have been converted; and they think it will be much easier for them to be saved on that account. Thus they abuse the grace of God to their destruction; they do that which the scriptures call despising the riches of God's goodness: Romans 2:4.

“Or despisest thou the riches of his goodness, and forbearance,
and long suffering; not knowing that the goodness of
God leadeth thee to repentance?”

Some flatter themselves, because they are born of godly parents, who are dear to God, who have often and earnestly prayed for them, they hope that their prayers will be heard; and that encourages them to go on in the way of neglecting their souls. The Jews had great dependence upon this, that they were the children of Abraham: John 8:33. they make their boast. “We be Abraham's seed; and in verse 39. “Abraham is our father.”

5. Some flatter themselves with their own intentions. They intend to neglect themselves, and give themselves liberty for a while longer, and then to reform. Though now they neglect their souls, and are going on in sin; yet they intend ere long to bestir themselves, to leave off their sins, and to set themselves to seek God. They hear that there is great encouragement for those who earnestly seek God, that they shall find him. So they intend to do; they propose to seek with a great deal of earnestness. They are told, that there are many who seek to enter the kingdom of heaven, who shall not be able; but they intend, not only to seek, but To STRIVE However, for the present they allow themselves in their ease, sloth, and pleasure, minding only earthly things.

Or if they should be seized with some mortal distemper, and should draw near to the grave, before the time which they lay out in their minds for reformation, they think how earnestly they would pray and cry to God for mercy; and as they hear God is a merciful God, who taketh no delight in the death of sinners, they hence flatter themselves that they shall move God to have pity on them.

There are but few who are sinners, and know themselves to be such, who do not encourage themselves with intentions of future repentance and reformation; but few who do not flatter themselves, that they shall in good earnest set themselves to seek God some time or other. Hell is full of GOOD INTENDERS who never proved to be TRUE PERFORMERS: Acts 24:25. “Go thy way for this time; when I have a convenient season, I will call for thee.”

6. There are some who flatter themselves, that they do and have done, a great deal for their salvation, and therefore hope they shall obtain, when indeed they neither do what they ought to do, nor what they might do in their present state of unregeneracy; nor are they in any likely way to be converted They think they are striving, when they neglect many moral and some instituted duties; nor do they exert themselves as if it were for their lives; they are not violent for the kingdom of heaven.

There are doubtless many such; many are concerned, and are seeking, and do many things, and think that they are in a very fair way to obtain the kingdom of God; yet there is great danger that they will prove at last to be some of the foolish virgins, and be found without oil in their vessels.

7. Some hope by their strivings to obtain salvation of themselves. They have a secret imagination, that they shall, by degrees, work in themselves sorrow and repentance of sin, and love towards God and Jesus Christ. Their striving is not so much an earnest seeking to God, as a striving to do them selves that which is the work of God. Many who are now seeking have this imagination, and labor, reach, pray, hear sermons and go to private meetings, with the view of making themselves holy, and of working in themselves holy affections.

Many, who only project and design to turn to God hereafter, are apt to think that it is an easy thing to be converted, that it is a thing which will be in their own power at any time, when they shall earnestly set themselves to it.

8. Some sinners flatter themselves that they are already converted. They sit down and rest in a false hope, persuading themselves that all their sins are pardoned; that God loves them; that they shall go to heaven when they die; and that they need trouble themselves no more: Revelation 3:17.

“Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.”

III. Sinners very generally go on flattering themselves in some or other of these ways, till their punishment actually overtakes them. These are the baits by which Satan catches souls, and draws them into his snare. They are such self flatteries as these that keep men from seeing what danger they are in, and that make them go securely on in the way they are in, “as the bird hasteth to the snare, and knoweth not that it is for his life.”

Those that flatter themselves with hopes of living a great while longer in the world, very commonly continue so to do till death comes. Death comes upon them when they expect it not; they look upon it as a great way off, when there is but a step between them and death. They thought not of dying at that time, nor at anytime near it. When they were young, they proposed to live a good while longer; and if they happen to live till middle age, they still maintain the same thought, that they are not yet near death; and so that thought goes along with them as long as they live, or till they are just about to die.

Men often have a dependence on their own righteousness, and as long as they live are never brought off from it. Multitudes uphold themselves with their own intentions, till all their prospects are dashed in pieces by death. They put off the work which they have to do till such a time; and when that comes, they put it off to another time, until death, which cannot be put off, overtakes them. There are many also that hold a false hope, a persuasion that they belong to God; and as long as they live, by all the marks and signs which are given of a true convert, they never will be persuaded to let go their hope, till it is rent from them by death.

Thus men commonly uphold themselves, and make themselves easy, till hell fire makes them uneasy. Everlasting ruin comes upon them as a snare, and all their hopes are at once cut off, and turned into everlasting despair: 1 Thessalonians 5:3.

“When they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.”

APPLICATION

1. Hence we learn one reason why there are but few saved, and why so many perish from under the gospel. All men know that they must die, and all that sit under the light of the gospel have been told many a time, that after this there is an other world; that there are but two states in that other world, a state of eternal happiness, and a state of eternal misery; that there is but one way of escaping the misery and obtaining the blessedness of eternity, which is by obtaining an interest in Christ, through faith in him; and that this life is the only opportunity of obtaining an interest in Christ. Yet men are so much given to flatter themselves in those ways which we have mentioned, that there are but few that seasonably take care of their salvation. Indeed they cannot but be in some measure concerned about their souls; yet they flatter themselves with one thing or other, so that they are kept steadily and uninterruptedly going on in the broad way to destruction.

2. Hence we learn the reason why awakening truths of scripture, and awakening sermons, make no more impression upon men. It is in itself a wonderful and surprising thing, that God's denunciations of eternal misery, and threatenings of casting sinners into the lake that burneth with fire and brimstone for ever and ever, do not affect them, do not startle them. But the truth is, they flatter themselves, by such means as we have mentioned, that this dreadful misery is not for them; that they shall escape it, though multitudes of others are involved in it. They take not these threatenings to themselves; they seem to think that they do not belong to them.

How many are there in this congregation, who, for all the awakening sermons they have heard, are yet secure in sin! And who, although they are sensible that they are in a Christless condition, and are still going on in sin, yet intend to go to heaven, and expect that by some means or other they shall arrive there. They are often told, that God is very angry with them; yet they think God is a very merciful God, and they shall be able to pacify him. If they be told how uncertain life is, that doth not awaken them, because they flatter themselves with long life. If they be told how dangerous it is to delay the business of religion, they promise themselves, that they will hereafter engage in it with more earnestness than others, and

so obtain the end, the salvation of their souls. Others, when they are told that many shall seek who shall not be able to obtain, think surely, that they, having done so much for salvation, shall not be denied.

3. Let every sinner examine himself, whether he do not flatter himself in some of those ways which have been mentioned. What is it in your own minds which makes you think it is safe for you to delay turning to God? What is it that encourages you to run such a venture as you do by delaying this necessary work? Is it that you hope there is no such state as heaven or hell, and have a suspicion that there is no God? Is it this that makes you secure? Or is it that you are not much afraid but that you shall have opportunity enough a great while hence to mind such things? Is it an intention of a future seeking a more convenient season? And are you persuaded that God will hearken to you then, after you shall have so long turned a deaf ear to his commands and gracious? Are you encouraged to commit sin, because you hope to repent of it? Are you encouraged by the mercy of God to be his enemies? And do you resolve still to provoke him to anger, because you think he is easily pacified?

Or do you think that your conversion is in your own power, and that you can turn to God when you please? Is it because you have been born of godly parents that you are so secure? Or do you imagine that you are in a fair way to be converted? Do you think that what you have done in religion will engage God to pity you, and that he never can have the heart to condemn one who has lived in so orderly a manner? Or do you think that you are indeed converted already? And doth that encourage you to take a liberty in sinning? Or are you secure, because you are so stupid as to think nothing about these things? Do you let these concerns wholly alone, and scarcely ever think at all how it will be with you after you are dead?

Certainly it must be one or more of these things which keeps you in your security, and encourages you to go on in sin. Examine, therefore, and see which of them it is.

4. By the text and doctrine be persuaded to leave off thus flattering yourselves in your own eyes. You are therein informed, that those who do as you do commonly continue so doing till their punishment actually comes upon them. Thereby you may be convinced of the vanity of all

such flatteries. Be afraid of that which you are sure is the devil's bait: "Surely in vain is the net spread in the sight of any bird," Proverbs 1:17.

You are not only told in the scriptures, that sinners are generally thus allured to hell, but your own reason may convince you that it is so. For doubtless other sinners have as much ground to hope to escape punishment as you; and it is evident, that they generally do hope to escape. Men under the gospel almost universally think they shall not go to hell: If it were otherwise, they could have no peace or comfort in the world. Yet what multitudes have we reason to conclude go down from under the preaching of the gospel to the pit of destruction! Now, this is surely enough to convince any sober, prudent person of the folly of such flattery, and of the folly of every one that doth not immediately set about his great work with his might. If you could have access to the damned, you would hear many of them curse themselves, for thus flattering themselves while they lived in this world; and you would have the same doctrine preached to you by their wailings and yellings which is now preached to you from the pulpit.

If your temptation to security be unbelief of the fundamental doctrines of religion, such as the being of God, of another world, and an eternal judgment, you may consider, that though that makes you secure at present, yet it will not do always, it will not stand by when you come to die. The fool often in health saith, There is no God; but when he comes to die, he cannot rest in any such supposition. Then he is generally so much convinced in his own conscience, that there is a God, that he is in dreadful amazement for fear of his eternal wrath. It is folly, therefore, to flatter yourselves with any supposition now which you will not then be able to hold.

If you depend on long life, consider how many who have depended on the same thing, and had as much reason to depend on it as you, have died within your remembrance.

Is it because you are outwardly of an orderly life and conversation, that you think you shall be saved? How unreasonable is it to suppose, that God should be so obliged by those actions, which he knows are not done from the least respect or regard to him, but wholly with a private view! Is it because you are under great advantages that you are not much afraid but

that you shall some time or other be converted, and therefore neglect yourselves and your spiritual interests? And were not the people of Bethsaida, Chorazin and Capernaum, under as great advantages as you, when Christ himself preached the gospel to them, almost continually, and wrought such a multitude of miracles among them? Yet he says, that it shall be more tolerable in the day of judgment for Sodom and Gomorrah, than for those cities.

Do you expect you shall be saved, however you neglect yourselves, because you were born of godly parents? hear what Christ saith, Matthew 3:9. “Think not to say within yourselves, we have Abraham to our father.” Do you flatter yourselves that you shall obtain mercy, though others do not, because you intend hereafter to seek it more earnestly than others? Yet you deceive yourselves, if you think that you intend better than many of those others, or better than many who are now in hell once intended.

If you think you are in a way of earnest seeking, consider, whether or no you do not mind other things yet more? If you imagine that you have it in your own power to work yourselves up to repentance, consider, that you must assuredly give up that imagination before you can have repentance wrought in you. If you think yourselves already converted, and that encourages you to give yourselves the greater liberty in sinning, this is a certain sign that you are not converted.

Wherefore abandon all these ways of flattering yourselves; no longer follow the devil’s bait; and let nothing encourage you to go on in sin; but immediately and henceforth seek God with all your heart, and soul, and strength.

THE FUTURE PUNISHMENT

OF THE WICKED UNAVOIDABLE AND INTOLERABLE

“Can thine heart endure, or can thine hands be strong in the days that I shall deal with thee? I the Lord have spoken it, and will do it.” Ezekiel 22:14

In the former part of this chapter, we have a dreadful catalogue of the sins of Jerusalem; as you may see from the first to the thirteenth verse. In the thirteenth, which is the verse preceding the text, God manifests his great displeasure and fearful wrath against them for those their iniquities. “Behold, I have smitten mine hand at thy dishonest gain which thou hast made, and at thy blood which hath been in the midst of thee.” The expression of God’s smiting his hand, signifies the greatness of his anger, and his preparing himself, as it were to execute wrath answerable to their heinous crimes. It is an allusion to what we sometimes see in men when they are surprised, by seeing or hearing of some horrid offense, or most intolerable injury, which very much stirs their spirits, and animates them with high resentment; on such an occasion they will rise up in wrath and smite their hands together, as an expression of the heat of their indignation, and full resolution to be avenged on those who have committed the injury; as in chap. 21:7.

“I will also smite mine hands together,
and I will cause my fury to rest: I the Lord have said it, ”

Then, in the text, the punishment of that people is represented.

1. The nature of their punishment is more generally represented in that therein God will undertake to deal with them: God here threatens to deal with the sinners in Jerusalem. The prophets could do nothing with them. God had sent them one after another; but those sinners were too strong for them, and beat one, and killed another. Therefore now God himself undertakes to deal with them.

2. Their punishment is more particularly represented in three things, viz. The intolerableness, the remedilessness, and the unavoidable-ness of it.

(1.) The intolerableness of it: Can thine heart endure?

(2.) The remedilessness, or the impossibility of their doing any thing for their own relief: Can thine hands be strong?

(3.) The unavoidable-ness of it: I the Lord have spoken it, and will do it.

DOCTRINE

Since God hath undertaken to deal with impenitent sinners, they shall neither shun the threatened misery, nor deliver themselves out of it, nor can they bear it.

In handling this doctrine, I shall,

1. Show what is implied in God's undertaking to deal with impenitent sinners.

2. That therefore they cannot avoid punishment.

3. That they cannot in any measure deliver themselves from it, or do any thing for their own relief under it.

4. That they cannot bear it.

5. I shall answer an inquiry; and then proceed to the use.

I. I shall show what is implied in God's undertaking to deal with impenitent sinners...Others are not able to deal with them. They baffle all the means used with them by those that are appointed to teach and to rule over them. They will not yield to parents, or to the counsels, warning, or reproofs of ministers. They prove obstinate and stiff-hearted. Therefore God undertakes to deal with them This implies the following things:

1. That God will reckon with them, and take of them satisfaction to his justice. In this world God puts forth his authority to command them; and to require subjection to him. In his commands he is very positive, strictly requiring of them the performance of such and such duties, and as positively forbidding such and such things which were contrary to their

duty. But they have no regard to these commands. God continues commanding, and they continue rebelling. They make nothing of God's authority. God threatens, but they despise his threatening. They make nothing of dishonoring God; they care not how much their behavior is to the dishonor of God. He offers them mercy, if they will repent and return; but they despise his mercy as well as his wrath. God calleth, but they refuse. Thus they are continually plunging themselves deeper and deeper in debt, and at the same time imagine they shall escape the payment of the debt, and design entirely to rob God of his due.

But God hath undertaken to right himself. He will reckon with them; he hath undertaken to see that the debts due to him are paid. All their sins are written in his book; not one of them is forgotten, and every one must be paid. If God be wise enough, and strong enough, he will have full satisfaction: he will exact the very uttermost farthing. He undertakes it as his part, as what belongs to him, to see himself righted, wherein he hath been wronged Deuteronomy 22:35. "To me belongeth vengeance." Ibid. 7:10. "He will not be slack to him that hateth him; he will repay him to his face."

2. He hath undertaken to vindicate the honor of his Majesty. His Majesty they despise. They hear that he is a great God; but they despise his greatness; they look upon him worthy of contempt, and treat him accordingly. They hear of him by the name of a great King; but his authority they regard not, and sometimes trample upon it for years together. But God hath not left the honor of his Majesty wholly to their care. Though they now trample it in the dust, yet that is no sign that it will finally be lost. If God had left it wholly in their hands, it would indeed be lost. But God doth not leave his honor and his glory with his enemies; it is too precious in his eyes to be so neglected. He hath reserved the care of it to himself: He will see to it that his own injured Majesty is vindicated. If the honor of God, upon which sinners trample, finally lie in the dust, then it will be because he is not strong enough to vindicate himself. He hath sworn that great oath in Numbers 14:2 1. "As truly as I live, all the earth shall be filled with the glory of the Lord."

Sinners despise his Son, and trample him under their feet. But he will see, if he cannot make the glory of his Son appear, with respect to them; that

all the earth may know how evil a thing it is to despise the Son of God. God intends that all men and angels, all heaven and all earth, shall see whether he be sufficient to magnify himself upon sinners who now despise him. He intends that the issue of things with respect to them shall be open, that all men may see it.

3. He hath undertaken to subdue impenitent sinners. Their hearts while in this world are very unsubdued. They lift up their heads and conduct themselves very proudly and contemptuously, and often sin with an high hand. They set their mouths against the heavens, and their tongues walk through the earth. They practically say as Pharaoh did, “Who is the Lord? I know not the Lord, neither will I obey his voice.” Job 21:4 1. “They say to God, Depart from us, for we desire not the knowledge of thy ways.”

Some, who cover their sin with specious show, who put on a face of religion, and a demure countenance and behavior, yet have this spirit secretly reigning in their breasts. Notwithstanding all their fair show, and good external carriage, they despise God in their hearts, and have the weapons of war about them, though they are secret enemies, and carry their swords under their skirts. They have most proud, stubborn, and rebellious hearts, which are ready to rise in opposition, to contend with him, and to find fault with his dispensations. Their hearts are full of pride, enmity, stubbornness, and blasphemy, which work in them many ways, while they sit under the preaching of the word, and while the spirit of God is striving with them; and they always continue to oppose and resist God as long as they live in the world; they never lay down the weapons of their rebellion.”

But God hath undertaken to deal with them and to subdue them; and those proud and stubborn hearts, which will not yield to the power of God’s word, shall be broken by the power of his hand. If they will not be willing subjects to the golden scepter, and will not yield to the attractives of his love, they shall be subject to the force of the iron rod, whether they will or no.

Them that proudly set up their own righteousness, and their own wills against God, God hath undertaken to bring down; and without doubt, it will be done. He hath undertaken to make those who are now regardless of God, regard him. They shall know that he is Jehovah. Now they will not

own that he is the Lord; but they shall know it, Isaiah 26:11. "Lord, when thine hand is lifted up, they will not see: But they shall see."

Now wicked men not only hate God, but they slight him; they are not afraid of him. But, he will subdue their contempt. When he shall come to take them in hand, they will hate him still; but they will not slight him; they will not make light of his power as they now do; they will see and feel too much of the infinity of his power to slight it. They are now wont to slight his wrath; but then they will slight it no more, they will be infinitely far from it, they will find by sufficient experience that his wrath is not to be slighted: They will learn this to their cost, and they never will forget it.

4. God hath undertaken to rectify their judgments. Now they will not be convinced of those things which God tells them in his word. Ministers take much pains to convince them, but all is in vain. Therefore God will undertake to convince them, and he will do it effectually. Now they will not be convinced of the truth of divine things. They have indeed convincing arguments set before them; they hear and see enough to convince them; yet so prone are they to unbelief and Atheism, that divine things never seem to them to be real. But God will hereafter make them seem real.

Now they are always doubting of the truth of the Scriptures, questioning whether they be the word of God, and whether the threatenings of Scripture be true. but God hath undertaken to convince them that those threatenings are true, and he will make them to know that they are true, so that they will never doubt any more for ever. They will be convinced by dear experience. . . Now they are always questioning whether there be any such place as hell. They hear much about it, but it always seems to them like a dream. But God will make it seem otherwise than a dream. . . Now they are often told of the vanity of the world; but we may as well preach to the beasts, to persuade them of the vanity of earthly things. But God will undertake to convince them of this; he will hereafter give them a thorough conviction of it, so that they shall have a strong sense of the vanity of all these things.

Now ministers often tell sinners of the great importance of an interest in Christ, and that that is the one thing needful. They are also told the folly

of delaying the care of their souls, and how much it concerns them to improve their opportunity. But the instructions of ministers do not convince them, therefore God will undertake to convince them. Impenitent sinners, while in this world, hear how dreadful hell is. But they will not believe that it is so dreadful as ministers represent. They cannot think that they shall to all eternity suffer such exquisite and horrible torments. But they shall be taught and convinced to purpose, that the representations ministers give of those torments, agreeable to the word of God, are no bugbears; and that the wrath of God is indeed as dreadful as they declare. Since God hath undertaken to deal with sinners, and to rectify their judgments in these matters, and he will do it thoroughly; for his work is perfect; when he undertakes to do things, he doth not do them by halves; therefore before he shall have done with sinners, he will convince them effectually, so that they shall never be in danger of relapsing into their former errors any more. He will convince them of their folly and stupidity in entertaining such notions as they now entertain.

Thus God hath undertaken to deal with obstinate unbelievers. They carry things on in great confusion; but we need not be dismayed at it: Let us wait, and we shall see that God will rectify things. Sinners will not always continue to rebel and despise with impunity. The honor of God will in due time be vindicated; and they shall be subdued and convicted, and shall give an account. There is no sin, not so much as an idle word that they shall speak, but they must give an account of it; Matthew xii 36. And their sins must be fully balanced, and recompensed, and satisfaction obtained. Because judgment against their evil works is not speedily executed, their hearts are fully set in them to do evil. Yet God is a righteous judge; he will see that judgment is executed in due time.

I come now,

II. To show, that therefore impenitent sinners shall not avoid their due punishment. . . God hath undertaken to inflict it; he hath engaged to do it; he takes it as his work, as what properly belongs to him, and we may expect it of him. If he hath sworn by his life, that he will do it; and if he hath power sufficient; if he is the living God, doubtless we shall see it done. And that God hath declared that he will punish impenitent sinners, is manifest from, many scriptures; as Deuteronomy 32:41. "I will render

vengeance to mine enemies, and will reward them that hate me.”

Deuteronomy 7:10. “He will not be slack to him that hateth him: He will repay him to his face.” Exodus 34:7. “That will by no means clear the guilty.” Nahum 1:3. “The Lord is slow to anger, and great in power, and will not at all acquit the wicked.” God saith in the text, “I the Lord hath spoken it, and will do it;” which leaves no room to doubt of the actual fulfillment of the threatening in its utmost extent. Some wicked men have flattered themselves, that although God hath threatened very dreadful things to wicked men for their sins, yet in his heart he never intends to fulfill his threatenings, but only to terrify them, and make them afraid, while they live. But would the infinitely holy God, who is not a man that he should lie, and who speaketh no vain words, utter himself in this manner: I the Lord have spoken it, and will do it; I have not only threatened, but I will also fulfill my threatenings; when at the same time these words did not agree with his heart, but he secretly knew that though he had spoken, yet he intended not to do it? Who is he that dares to entertain such horrid blasphemy in his heart?

No; let no impenitent sinner flatter himself so vainly and foolishly. If it were indeed only a man, a being of like impotency and mutability with themselves, who had undertaken to deal with them; they might perhaps with some reason flatter themselves; that they should find some means to avoid the threatened punishment. But since an omniscient, omnipotent, immutable God hath undertaken, vain are all such hopes.

There is no hope that possibly they may steal away to heaven, though they die unconverted. There is no hope that they can deceive God by any false show of repentance and faith, and so be taken to heaven through mistake; for the eyes of God are as a flame of fire; they perfectly see through every man; the inmost closet of the heart is all open to him

There is no hope of escaping the threatened punishment by sinking into nothing at death, like brute creatures. Indeed, many wicked men upon their deathbeds wish for this. If it were so, death would be nothing to them in comparison with what it now is. But all such wishes are vain.

There is no hope of their escaping without notice, when they leave the body. There is no hope that God, by reason of the multiplicity of affairs which he hath to mind, will happen to overlook them, and not take notice

of them, when they come to die; and so that their souls will slip away privately, and hide themselves in some secret corner, and so escape divine vengeance.

There is no hope that they shall be missed in a crowd at the day of judgment, and that they can have opportunity to hide themselves in some cave or den of the mountains, or in any secret hole of the earth; and that while so doing, they will not be minded, by reason of the many things which will be the objects of attention on that day. . .Neither is there any hope that they will be able to crowd themselves in among the multitude of the saints at the right hand of the Judge, and so go to heaven undiscovered. . .Nor is there any hope that God will alter his mind, or that he will repent of what he hath said; for he is not the son of man that lie should repent. Hath he said, and shall he not do it? Hath he spoken, and shall he not make it good? When did God ever undertake to do any thing and fail?

I come now,

III. To show, that as impenitent sinners cannot shun the threatened punishment; so neither can they do any thing to deliver themselves from it, or to relieve themselves under it. This is implied in those words of the text, Can thine hand. be strong? It is with our hands that we make and accomplish things for ourselves. But the wicked in hell will have no strength of hand to accomplish any thing at all for themselves, or to bring to pass any deliverance, or any degree of relief.

1. They will not be able in that conflict to overcome their enemy, and so to deliver themselves. God, who will then undertake to deal with them, and will gird himself with might to execute wrath, will be their enemy, and will act the part of an enemy with a witness; and they will have no strength to oppose him. Those who live negligent of their souls under the light of the gospel, act as if they supposed, that they should be able here after to make their part good with God. 1 Corinthians 10:22. “Do we provoke the Lord to jealousy? Are we stronger than he?” ...But they will have no power, no might to resist that omnipotence, which will be engaged against them.

2. They will have no strength in their hands to do any thing to appease God, or in the least to abate the fierceness of his wrath. They will not be able to offer any satisfaction: they will not be able to procure God’s pity.

Though they cry, God will not hear them. They will find no price to offer to God, in order to purchase any favor, or to pay any part of their debt.

3. They will not be able to find any to befriend them, and intercede with God for them. They had the offer of a mediator often made them in this world; but they will have no offers of such a nature in hell. None will befriend them. They will have no friend in HELL; all there will be their enemies. They will have no friend in heaven: ‘None of the saints or angels will befriend them; or if they should, it would be to no purpose. There will be no creature that will have any power to deliver them, nor will any ever pity them.

4. Nor will they ever be able to make their escape. They will find no means to break prison and flee. In hell, they will be reserved in chains of darkness for ever and ever. Malefactors have often found means to break prison, and escape the hand of, civil justice. But none ever escaped out of the prison of hell, which is God’s prison. It is a strong prison: it is beyond any finite power, or the united strength of all wicked men and devils, to unlock, or break open the door of that prison. Christ hath the key of hell; “he shuts and no man opens.”

5. Nor will they ever be able to find any thing to relieve them in hell. They will never find any resting place there; any place of respite; any secret corner, which will be cooler than the rest, where they may have a little respite, a small abatement of the extremity of their torment. They never will be able to find any cooling stream or fountain, in any part of that world of torment; no, nor so much as a drop of water to cool their tongues. They will find no company to give them any comfort, or to do them the least good. They will find no place, where they can remain, and rest, and take breath for one minute: For they will be tormented with fire and brimstone; and will have no rest day nor night for ever and ever.

Thus impenitent sinners will be able neither to shun the punishment threatened, nor to deliver themselves from it, nor to find any relief under it.

I come now,

IV. To show, that neither will they be able to bear it. Neither will their bands be strong to deliver themselves from it, nor will their hearts be able

to endure it. It is common with men, when they meet with calamities in this world, in the first place to endeavor to shun them. But if they find, that they cannot shun them, then after they are come, they endeavor to deliver themselves from them as soon as they can; or at least, to order things so, as to deliver themselves in some degree. But if they find that they can by no means deliver themselves, and see that the case is so that they must bear them; then they set themselves to bear them: they fortify their spirits, and take up a resolution, that they will support themselves under them as well as they can.

But it will be utterly in vain for impenitent sinners to think to do thus with respect to the torments of hell. They will not be able to endure them, or at all to support themselves under them: the torment will be immensely beyond their strength. What will it signify for a worm, which is about to be pressed under the weight of some great rock, to be let fall with its whole weight upon it, to collect its strength, to set itself to bear up the weight of the rock, and to preserve itself from being crushed by it? Much more in vain will it be for a poor damned soul, to endeavor to support itself under the weight of the wrath of Almighty God. What is the strength of man, who is but a worm, to support himself against the power of Jehovah, and against the fierceness of his wrath? What is man's strength, when set to bear up against the exertions of infinite power? Matthew 21:44,

“Whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.”

When sinners hear of hell torments, they sometimes think with themselves: Well, if it shall come to that, that I must go to hell, I will bear it as well as I can: as if by clothing themselves with resolution and firmness of mind, they would be able to support themselves in some measure; when, alas! they will have no resolution, no courage at all. However they shall have prepared themselves, and collected their strength; yet as soon as they shall begin to feel that wrath, their hearts will melt and be as water. However before they may seem to harden their hearts, in order to prepare themselves to bear, yet the first moment they feel it, their hearts will become like wax before the furnace. Their courage and resolution will be all gone in an instant; it will vanish away like a shadow

in the twinkling of an eye. The stoutest and most sturdy will have no more courage than the feeblest infant: let a man be an infant, or a giant, it will be all one. They will not be able to keep alive any courage, any strength, any comfort, any hope at all.

I come now as was proposed,

V. To answer an inquiry which may naturally be raised concerning these things.

Inquiry. Some may be ready to say, If this be the case, if impenitent sinners can neither shun future punishment, nor deliver themselves from it, nor bear it; then what will become of them?

Answer. They will wholly sink down into eternal death. There will be that sinking of heart, of which we now cannot conceive. We see how it is with the body when in extreme pain. The nature of the body will support itself for a considerable time under very great pain, so as to keep from wholly sinking. There will be great struggles, lamentable groans and panting, and it may be convulsions. These are the strugglings of nature to support itself under the extremity of the pain. There is, as it were, a great lothness in nature to yield to it; it cannot bear wholly to sink.

But yet sometimes pain of body is so very extreme and exquisite, that the nature of the body cannot support itself under it; however loth it may be to sink, yet it cannot bear the pain; there are a few struggles, and throes, and pantings, and it may be a shriek or two, and then nature yields to the violence of the torments, sinks down, and the body dies. This is the death of the body. So it will be with the soul in hell; it will have no strength or power to deliver itself and its torment and horror will be so great, so mighty, so vastly disproportioned to its strength, that having no strength in the least to support itself, although it be infinitely contrary to the nature and inclination of the soul utterly to sink; yet it will sink, it will utterly and totally sink, without the least degree of remaining comfort, or strength, or courage, or hope. And though it will never be annihilated, its being and perception will never be abolished, yet such will be the infinite depth of gloominess that it will sink into, that it will be in a state of death, eternal death.

The nature of man desires happiness; it is the nature of the soul to crave and thirst after well-being; and if it be under misery, it eagerly pants after relief; and the greater the misery is, the more eagerly doth it struggle for help. But if all relief be withholden, all strength overborne, all support utterly gone; then it sinks into the darkness of death. We can conceive but little of the matter; we cannot conceive what that sinking of the soul in such a case is. But to help your conception, imagine yourself to be cast into a fiery oven, or of a great furnace, where your pain would be as much greater than that occasioned by accidentally touching a coal of fire, as the heat is greater. Imagine also that your body were to lie there for a quarter of an hour, all the while full of quick sense; what horror would you feel at the entrance of such a furnace! And how long would that quarter of an hour seem to you! And after you had endured it for one minute, how overbearing would it be to you to think that you had it to endure the other fourteen!

But what would be the effect on your soul, if you knew you must lie there enduring that torment to the full for twenty-four hours! And how much greater would be the effect, if you knew you must endure it for a whole year; and how vastly greater still, if you knew you must endure it for a thousand years! O then, how would your heart sink, if you thought, if you knew, that you must bear it forever and ever! That there would be no end! That after millions of millions of ages, your torment would be no nearer to an end, than ever it was; and that you never, never should be delivered!

But your torment in hell will be immensely greater than this illustration represents. How then will the heart of a poor creature sink under it! How utterly inexpressible and inconceivable must the sinking of the soul be in such a case! This is the death threatened in the law. This is dying in the highest sense of the word. This is to die sensibly; to die and know it; to be sensible of the gloom of death. This is to be undone; this is worthy of the name of destruction. This sinking of the soul under an infinite weight, which it cannot bear, is the gloom of hell. We read in Scripture of the blackness of darkness; this is it, this is the very thing. We read in Scripture of sinners being lost, and of their losing their souls: this is the thing intended; this is to lose the soul: they that are the subjects of this are utterly lost.

APPLICATION

This subject may be applied in a use of awakening to impenitent sinners. What hath been said under this doctrine is for thee, O impenitent sinner, O poor wretch, who art in the same miserable state in which thou camest into the world, excepting that thou art loaded with vastly greater guilt by thine actual sins. These dreadful things which thou hast heard are for thee, who art yet unconverted, and still remainest an alien and stranger, without Christ and without God in the world. They are for thee, who to this day remainest an enemy to God, and a child of the devil, even in this remarkable season, when others both here and elsewhere, far and near, are flocking to Christ; for thee who hearest the noise, the fame of these things, but knowest nothing of the power of godliness in thine own heart.

Whoever thou art, whether young or old, little or great, if thou art in a Christless, unconverted state, this is the wrath, this is the death to which thou art condemned. This is the wrath that abideth on thee; this is the hell over which thou hangest, and into which thou art ready to drop every day and every night.

If thou shalt remain blind, and hard, and dead in sin a little longer, this destruction will come upon thee: God hath spoken and he will do it. It is vain for thee to flatter thyself with hopes that thou shalt avoid it, or to say in thine heart, perhaps it will not be; perhaps it will not be just so; perhaps things have been represented worse than they are. If thou wilt not be convinced by the word preached to thee by men in the name of God, God himself will undertake to convince thee, Ezekiel 14:4, 7, 8.

Doth it seem to thee not real that thou shalt suffer such a dreadful destruction, because it seems to thee that thou dost not deserve it? And because thou dost not see any thing so horrid in thyself, as to answer such a dreadful punishment? Why is it that thy wickedness doth not seem bad enough to deserve this punishment? The reason is, that thou lovest thy wickedness; thy wickedness seems good to thee; it appears lovely to thee; thou dost not see any hatefulness in it, or to be sure, any such hatefulness as to answer such misery.

But know, thou stupid, blind, hardened wretch, that God doth not see, as thou seest with thy polluted eyes: thy sins in his sight are infinitely

abominable. Thou knowest that thou hast a thousand and a thousand times made light of the Majesty of God. And why should not that Majesty, which thou hast thus despised, be manifested in the greatness of thy punishment? Thou hast often heard what a great and dreadful God Jehovah is; but thou hast made so light of it, that thou hast not been afraid of him, thou hast not been afraid to sin against him, nor to go on day after day, by thy sins, to provoke him to wrath, nor to cast his commands under foot, and trample on them. Now why may not God, in the greatness of thy destruction, justly vindicate and manifest the greatness of that Majesty, which thou hast despised?

Thou hast despised the mighty power of God; thou hast not been afraid of it. Now why is it not fit that God should show the greatness of his power in thy ruin? What king is there who will not show his authority in the punishment of those subjects that despise it! And who will not vindicate his royal majesty in executing vengeance on those that rise in rebellion? And art thou such a fool as to think that the great King of heaven and earth, before whom all other kings are so many grasshoppers, will not vindicate his kingly Majesty on such contemptuous rebels as thou art? Thou art very much mistaken if thou thinkest so. If thou be regardless of God's Majesty, be it known to thee, God is not regardless of his own Majesty; he taketh care of the honor of it, and he will vindicate it.

Think it not strange that God should deal so severely with thee, or that the wrath which thou shalt suffer should be so great. For as great as it is, it is no greater than that love of God which thou hast despised. The love of God, and his grace, condescension, and pity to sinners in sending his Son into the world to die for them, is every whit as great and wonderful as this inexpressible wrath. This mercy hath been held forth to thee, and described in its wonderful greatness hundreds of times, and as often hath it been offered to thee; but thou wouldst not accept Christ; thou wouldst not have this great love of God; thou despisedst God's dying love; thou trampledst the benefits of it under foot. Now why shouldst thou not have wrath as great as that love and mercy which thou despisest and rejectest? Doth it seem incredible to thee, that God should so harden his heart against a poor sinner, as so to destroy him, and to bear him down with infinite power and merciless wrath? And is this a greater thing than it is for

thee to harden thy heart, as thou hast done, against infinite mercy, and against the dying love of God?

Doth it seem to thee incredible, that God should be so utterly regardless of the sinner's welfare, as so to sink him into an infinite abyss of misery? Is this shocking to thee? And is it not at all shocking to thee, that thou shouldst be so utterly regardless as thou hast been of the honor and glory of the infinite God? It arises from thy foolish stupidity and senselessness, and is because thou hast a heart of stone, that thou art so senseless of thine own wickedness as to think thou hast not deserved such a punishment, and that it is to thee incredible that it will be inflicted upon thee. But if, when all is said and done, thou be not convinced, wait but a little while, and thou wilt be convinced: God will undertake to do the work which ministers cannot do. Though judgment against thine evil works be not yet executed, and God now let thee alone, yet he will soon come upon thee with his great power, and then thou shalt know what God is, and what thou art.

Flatter not thyself, that if these things shall prove true, and the worst shall come, thou wilt set thyself to bear it as well as thou canst. What will it signify to set thyself to bear, and to collect thy strength to support thyself, when thou shalt fall into the hands of that omnipotent King, Jehovah? He that made thee, can make his sword approach unto thee. His sword is not the sword of man, nor is his wrath the wrath of man. If it were, possibly stoutness might be maintained under it. But it is the fierceness of the wrath of the great God, who is able to baffle and dissipate all thy strength in a moment. He can fill thy poor soul with an ocean of wrath, a deluge of fire and brimstone; or he can make it ten thousand times fuller of torment than ever an oven was full of fire; and at the same time, can fill it with despair of ever seeing an end to its torment, or any rest from its misery: and then where will be thy strength? What will become of thy courage then? What will signify thine attempts to bear?

What art thou in the hands of the great God, who made heaven and earth by speaking a word? What art thou, when dealt with by that strength, which manages all this vast universe, holds the globe of the earth, directs all the motions of the heavenly bodies from age to age, and, when the fixed time shall come, will shake all to pieces? There are other wicked beings a

thousand times stronger than thou: there are the great leviathans, strong and proud spirits, of a gigantic stoutness and hardiness. But how little are they in the hands of the great God! They are less than weak infants; they are nothing, and less than nothing in the hands of an angry God, as will appear at the day of judgment. Their hearts will be broken; they will sink; they will have no strength nor courage left; they will be as weak as water; their souls will sink down into an infinite gloom, an abyss of death and despair. Then what will become of thee, a poor worm, when thou shalt fall into the hands of that God, when he shall come to show his wrath, and make his power known on thee?

If the strength of all the wicked men on earth, and of all the devils in hell, were united in one, and thou wert possessed of it all; and if the courage, greatness, and stoutness of all their hearts were united in thy single heart, thou wouldst be nothing in the hands of Jehovah. If it were all collected, and thou shouldst set thyself to bear as well as thou couldst, all would sink under his great wrath in an instant, and would be utterly abolished: thine hands would drop down at once and thine heart would melt as wax. The great mountains, the firm rocks, cannot stand before the power of God; as fast as they stand, they are tossed hither and thither, and skip like lambs, when God appears in his anger. He can tear the earth in pieces in a moment; yea, he can shatter the whole universe, and dash it to pieces at one blow. How then will thine hands be strong, or thine heart endure?

Thou canst not stand before a lion of the forest; an angry wild beast, if stirred up, will easily tear such a one as thou art in pieces. Yea, not only so, but thou art crushed before the moth. A very little thing, a little worm or spider, or some such insect, is able to kill thee. What then canst thou do in the hands of God? It is vain to set the briers and thorns in battle array against glowing flames; the points of thorns, though sharp, do nothing to withstand the fire.

Some of you have seen buildings on fire; imagine therefore with yourselves, what a poor hand you would make at fighting with the flames, if you were in the midst of so great and fierce a fire. You have often seen a spider, or some other noisome insect, when thrown into the midst of a fierce fire, and have observed how immediately it yields to the force of the flames. There is no long struggle, no fighting against the fire, no strength

exerted to oppose the heat, or to fly from it; but it immediately stretches forth itself and yields; and the fire takes possession of it, and at once it becomes full of fire. Here is a little image of what you will be the subjects of in hell, except you repent and fly to Christ. However you may think that you will fortify yourselves, and bear as well as you can; the first moment you shall be cast into hell, all your strength will sink and be utterly abolished. To encourage yourselves, that you will set yourselves to bear hell torments as well as you can, is just as if a worm, that is about to be thrown into a glowing furnace, should swell and fortify itself and prepare itself to fight the flames.

What can you do with lightnings? What doth it signify to fight with them? What an absurd figure would a poor weak man make, who, in a thunder-storm, should expect a flash of lightning on his head or his breast, and should go forth sword in hand to oppose it; when a stream of brimstone would, in an instant, drink up all his spirits and his life, and melt his sword! Consider these things, all you enemies of God, and rejecters of Christ, whether you be old men or women, Christless heads of families, or young people and wicked children. Be assured, that if you do not hearken and repent, God intends to show his wrath, and make his power known upon you. He intends to magnify himself exceedingly in sinking you down in hell. He intends to show his great majesty at the day of judgment, before a vast assembly, in your misery; before a greater assembly many thousand fold than ever yet appeared on earth; before a vast assembly of saints, and a vast assembly of wicked men, a vast assembly of holy angels, and before all the crew of devils. God will before all these get himself honor in your destruction; you shall be tormented in the presence of them all. Then all will see that God is a great God indeed; then all will see how dreadful a thing it is to sin against such a God, and to reject such a Savior, such love and grace, as you have rejected and despised. All will be filled with awe at the great sight, and all the saints and angels will look upon you, and adore that majesty, and that mighty power, and that holiness and justice of God, which shall appear in your ineffable destruction and misery.

It is probable that here are some, who hear me this day, who at this very moment are unawakened, and are in a great degree careless about their souls. I fear there are some among us who are most fearfully hardened:

their hearts are harder than the very rocks. It is easier to make impressions upon an adamant than upon their hearts. I suppose some of you have heard all that I have said with ease and quietness: it appears to you as great big sounding words, but doth not reach your hearts. You have heard such things many times: you are old soldiers, and have been too much used to the roaring of heaven's cannon, to be frightened at it. It will therefore probably be in vain for me to say any thing further to you; I will only put you in mind that ere long God will deal with you. I cannot deal with you, you despise what I say; I have no power to make you sensible of your danger and misery, and of the dreadfulfulness of the wrath of God. The attempts of men in this way have often proved vain.

However, God hath undertaken to deal with such men as you are. It is his manner commonly first to let men try their utmost strength: particularly to let ministers try, that thus he may show ministers their own weakness and impotency; and when they have done what they can, and all fails, then God takes the matter into his own hands. So it seems by your obstinacy, as if God intended to undertake to deal with you. He will undertake to subdue you; he will see if he cannot cure you of your senselessness and regardlessness of his threatenings. And you will be convinced; you will be subdued effectually: your hearts will be broken with a witness; your strength will be utterly broken, your courage and hope will sink. God will surely break those who will not bow. God, having girded himself with his power and wrath, hath heretofore undertaken to deal with many hard stubborn, senseless, obstinate hearts; and he never failed, he always did his work thoroughly. It will not be long before you will be wonderfully changed. You who now hear of hell and the wrath of the great God, and sit here in these seats so easy and quiet, and go away so careless; by and by will shake, and tremble, and cry out, and shriek, and gnash your teeth, and will be thoroughly convinced of the vast weight and importance of these great things, which you now despise.

HYPOCRITES DEFICIENT

IN THE DUTY OF PRAYER

“Will he always call upon God?” Job 27:10

CONCERNING these words, I would observe,

- 1.** Who it is that is here spoken of, viz. the hypocrite; as you may see, If you take the two preceding verses with the verse of the text. “For what is the hope of the hypocrite, though he hath gained, when God taketh away his soul? Will God bear his cry when trouble cometh upon him? Will he delight himself in the Almighty? Will he always call up on God?” Job’s three friends, in their speeches to him, insisted much upon it, that he was an hypocrite. But Job, in this chapter, asserts his sincerity and integrity, and shows how different his own behavior had been from that of hypocrite. Particularly he declares his steadfast and immovable resolution of persevering and holding out in the ways of religion and righteousness to the end; as you may see in the six first verses. In the text, he shows how contrary to this steadfastness and perseverance the character of the hypocrite is, who is not wont thus to hold out in religion
- 2.** We may observe what duty of religion it is, with respect to which the hypocrite is deciphered in the text, and that is the duty of prayer; or calling upon God.
- 3.** Here is something supposed of the hypocrite relating to this duty, viz. That he may continue in it for a while; he may call upon God for a season.
- 4.** Something asserted, viz. That it is not the manner of hypocrites to continue always in this duty. Will he always call upon God? It is in the form of an interrogation; but the words have the force of a strong negation, or of an assertion, that however the hypocrite may call upon God for a season, yet he will not always continue in it.

DOCTRINE

However hypocrites may continue for a season in the duty of prayer, yet it is their manner, after a while, in a great measure, to leave it off. In speaking upon this doctrine, I shall show,

I. How hypocrites often continue for a season to call upon God.

II. How it is their manner, after a while, in a great measure to leave off the practice of this duty.

III. Give some reasons why this is the manner of hypocrites.

I. I would show how hypocrites often continue for a season in the duty of prayer.

1. They do so for a while after they have received common illuminations and affections. While they are under awakenings, they may, through fear of hell, call upon God, and attend very constantly upon the duty of secret prayer. And after they have had some melting affections, having their hearts much moved with the goodness of God, or with some affecting encouragements, and false joy and comfort; while these impressions last they continue to call upon God in the duty of secret prayer.

2. After they have obtained an hope, and have made profession of their good estate, they often continue for a while in the duty of secret prayer. For a while they are affected with their hope: They think that God hath delivered them out of a natural condition, and given them an interest in Christ, thus introducing them into a state of safety from that eternal misery which they lately feared. With this supposed kindness of God to them, they are much affected, and often find in themselves for a while a kind of love to God, excited by his supposed love to them. Now, while this affection towards God continues, the duties of religion seem pleasant to them; it is even with some delight that they approach to God in their closets; and for the present it may be, they think of no other than continuing to call upon God as long as they live.

Yea, they may continue in the duty of secret prayer for awhile after the liveliness of their affections is past, partly through the influence of their former intentions: They intended to continue seeking God always; and now suddenly to leave off, would therefore be too shocking to their own

minds and partly through the force of their own preconceived notions, and what they have always believed, viz. That godly persons do continue in religion, and that their goodness is not like the morning cloud. Therefore, though they have no love to the duty of prayer, and begin to grow weary of it, yet as they love their own hope, they are somewhat backward to take a course, which will prove it to be a false hope, and so deprive them of it.

If they should at once carry themselves so as they have always been taught is a sign of a false hope, they would scare themselves Their hope is dear to them, and it would scare them to see any plain evidence that it is not true. Hence, for a considerable time after the force of their illuminations and affections is over, and after they hate the duty of prayer, and would be glad to have done with it, if they could, without showing themselves to be hypocrites; they hold up a kind of attendance upon the duty of secret prayer. This may keep up the outside of religion in them for a good while, and occasion it to be somewhat slowly that they are brought to neglect it. They must not leave off suddenly, because that would be too great a shock to their false peace. But they must come gradually to it, as they find their consciences can bear it, and as they can find out devices and salvos to cover over the matter, and make their so doing consistent, in their own opinion, with the truth of their hope. But,

II. It is the manner of hypocrites, after a while, in a great measure to leave off the practice of this duty. We are often taught, that the seeming goodness and piety of hypocrites is not of a lasting and persevering nature. It is so with respect to their practice of the duty of prayer in particular, and especially of secret prayer. They can omit this duty, and their omission of it not be taken notice of by others, who know what profession they have made. So that a regard to their own reputation doth not oblige them still to practice it. If others saw how they neglect it, it would exceedingly shock their charity towards them. But their neglect doth not fall under their observation; at least not under the observation of many. Therefore they may omit this duty, and still have the credit of being converted persons.

Men of this character can come to a neglect of secret prayer by degrees without very much shocking their peace. For though indeed for a

converted person to live in a great measure without secret prayer, is very wide of the notion they once had of a true convert; yet they find means by degrees to alter their notions, and to bring their principles to suit with their inclinations; and at length they come to that, in their notions of things, that a man may be a convert, and yet live very much in neglect of this duty. In time, they can bring all things to suit well together, an hope of heaven, and an indulgence of sloth in gratifying carnal appetites, and living in a great measure a prayerless life. They cannot indeed suddenly make these things agree; it must be a work of time; and length of time will effect it. By degrees they find out ways to guard and defend their consciences against those powerful enemies; so that those enemies, and a quiet, secure conscience, can at length dwell pretty well together.

Whereas it is asserted in the doctrine, that it is the manner of hypocrites, after a while, in a great measure to leave off this duty; I would observe to you,

1. That it is not intended but that they may commonly continue to the end of life in yielding an external attendance on open prayer, or prayer with others. They may commonly be present at public prayers in the congregation, and also at family prayer. This, in such places of light as this is, men commonly do before ever they are so much as awakened. Many vicious persons, who make no pretense to serious religion, commonly attend public prayers in the congregation; and also more private prayers, in the families in which they live, unless it be when carnal designs interfere, or when their youthful pleasures and diversions, and their vain company call them; and then they make no conscience of attending family prayer. Otherwise they may continue to attend upon prayer as long as they live, and yet may truly be said not to call upon God. For such prayer, in the manner of it, is not their own. They are present only for the sake of their credit, or in compliance with others. They may be present at these prayers, and yet have no proper prayer of their own. Many of those concerning whom it maybe said, as in Job 15:4, That they cast off fear and restrain prayer before God, are yet frequently present at family and public prayer.

2. But they in a great measure leave off the practice of secret prayer. They come to this pass by degrees. At first they begin to be careless about it,

under some particular temptations. Because they have been out in young company, or have been taken up very much with worldly business, they omit it once: After that they more easily omit it again. Thus it presently becomes a frequent thing with them to omit it and after a while, it comes to that pass, that they seldom attend it. Perhaps they attend it on Sabbath days, and sometimes on other days. But they have ceased to make it a constant practice daily to retire to worship God alone, and to seek his face in secret places. They sometimes do a little to quiet conscience, and just to keep alive their old hope; because it would be shocking to them, even after all their subtle dealing with their consciences to call themselves converts, and yet totally to live without prayer. Yet the practice of secret prayer they have in a great measure left off.

I come now,

III. To the reasons why this is the manner of hypocrites.

1. Hypocrites never had the spirit of prayer given them. They may have been stirred up to the external performance of this duty, and that with a great deal of earnestness and affection, and yet always have been destitute of the true spirit of prayer. The spirit of prayer is an holy spirit, a gracious spirit. We read of the spirit of grace and supplication, Zechariah 3:10. I will pour out on the house of David and the inhabitants of Jerusalem, the spirit of grace and supplications. Wherever there is a true spirit of supplication, there is the spirit of grace. The true spirit of prayer is no other than God's own Spirit dwelling in the hearts of the saints. And as this spirit comes from God, so doth it naturally tend to God in holy breathings and pantings. It naturally leads to God, to converse with him by prayer. Therefore the Spirit is said to make intercession for the saints with groanings which cannot be uttered, Romans 8:26.

But it is far otherwise with the true convert. His work is not done; but he finds still a great work to do, and great wants to be supplied. He sees himself still to be a poor, empty, helpless creature, and that he still stands in great and continual need of God's help. He is sensible that without God he can do nothing. A false conversion makes a man in his own eyes self-sufficient. He saith he is rich, and increased with goods, and hath need of nothing; and knoweth not that he is wretched, and miserable, and poor, and blind, and naked. But after a true conversion, the soul remains sensible

of its own impotence and emptiness, as it is in itself, and its sense of it is rather increased than diminished. It is still sensible of its universal dependence on God for every thing. A true convert is sensible that his grace is very imperfect; and he is very far from having all that he desires. Instead of that, by conversion are begotten in him new desires which he never had before. He now finds in him holy appetites, an hungering and thirsting after righteousness, a longing after more acquaintance and communion with God. So that he hath business enough still at the throne of grace; yea, his business there, instead of being diminished, is, since his conversion, rather increased.

3. The hope which the hypocrite hath of his good estate takes off the force that the command of God before had upon his conscience; so that now he dares neglect so plain a duty. The command which requires the practice of the duty of prayer is exceeding plain; Matthew 26:41. "Watch and pray, that ye enter not into temptation." Ephesians 6:18.

"Praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance, and supplication for all saints."

Matthew 6:6.

"When thou prayest enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret."

As long as the hypocrite was in his own apprehension in continual danger of hell, he durst not disobey these commands. But since he is, as he thinks, safe from hell, he is grown bold, he dares to live in the neglect of the plainest command in the Bible.

4. It is the manner of hypocrites, after a while, to return to sinful practices, which will tend to keep them from praying. While they were under convictions, they reformed their lives, and walked very exactly. This reformation continues for a little time perhaps after their supposed conversion, while they are much affected with hope and false comfort. But as these things die away, their old lusts revive, and they by degrees return like the dog to his vomit, and the sow that was washed to her wallowing in the mire. They return to their sensual practices, to their worldly practices, to their proud and contentious practices, as before. And no wonder this makes them forsake their closets. Sinning and praying agree not well

together. If a man be constant in the duty of secret prayer, it will tend to restrain him from willful sinning. So, on the other hand, if he allow himself in sinful practices, it will restrain him from praying. It will give quite another turn to his mind, so that he will have no disposition to the practice of such a duty. It will be contrary to him. A man who knows that he lives in sin against God, will not be inclined to come daily into the presence of God; but will rather be inclined to fly from his presence, as Adam, when he had eaten of the forbidden fruit, ran away from God, and hid himself among the trees of the garden.

To keep up the duty of prayer after he hath given loose to his lusts, would tend very much to disquiet a man's conscience. It would give advantage to his conscience to testify aloud against him. If he should come from his wickedness into the presence of God, immediately to speak to him, his conscience would, as it were; fly in his face. Therefore hypocrites, as they by degrees admit their wicked practices, exclude prayer.

5. Hypocrites never counted the cost of perseverance in seeking God, and of following him to the end of life. To continue instant in prayer with all perseverance to the end of life, requires much care, watchfulness, and labor. For much opposition is made to it by the flesh, the world, and the devil and Christians meet with many temptations to forsake this practice. He that would persevere in this duty must be laborious in religion in general. But hypocrites never count the cost of such labor; *i.e.* they never were prepared in the disposition of their minds to give their lives to the service of God, and to the duties of religion. It is therefore no great wonder if they are weary and give out, after they have continued for a while, as their affections are gone, and they find that prayer to them grows irksome and tedious.

6. Hypocrites have no interest in those gracious promises which God hath made to his people, of those spiritual supplies which are needful in order to uphold them in the way of their duty to the end. God hath promised to true saints that they shall not forsake him; Jeremiah 32:40. I will put my fear into their hearts, that they shall not depart from me. He hath promised that he will keep them in the way of their duty; 1 Thessalonians 5:23, 24. And the God of peace sanctify you wholly. And I pray God your spirit, soul, and body, be preserved blameless unto the coming of our

Lord Jesus Christ. Faithful is he that calleth you, who also will do it. But hypocrites have no interest in these and such like promises and therefore are liable to fall away. If God do not uphold men, there is no dependence on their steadfastness. If the Spirit of God depart from them, they will soon become careless and profane, and there will be an end to their seeming devotion and piety.

APPLICATION

May be in an use of EXHORTATION in two branches.

I. I would exhort those who have entertained an hope of their being true converts, and yet since their supposed conversion have left off the duty of secret prayer, and do ordinarily allow themselves in the omission of it, to throw away their hope. If you have left off calling upon God, it is time for you to leave off hoping and flattering yourselves with an imagination that you are the children of God. Probably it will be a very difficult thing for you to do this. It is hard for a man to let go an hope of heaven, on which he hath once allowed himself to lay hold, and which he hath retained for a considerable time. True conversion is a rare thing; but that men are brought off from a false hope of conversion, after they are once settled and established in it, and have continued in it for some time, is much more rare.

Those things in men, which, if they were known to others, would be sufficient to convince others that they are hypocrites, will not convince themselves; and those things which would be sufficient to convince them concerning others, and to cause them to cast others entirely out of their charity, will not be sufficient to convince them concerning themselves. They can make larger allowances for themselves than they can for others. They can find out ways to solve objections against their own hope, when they can find none in the like case for their neighbor.

But if your case be such as is spoken of in the doctrine, it is surely time for you to seek a better hope, and another work of God's Spirit, than ever you have yet experienced; something more thorough and effectual. When you see and find by experience, that the seed which was sown in your hearts, though at first it sprang up and seemed flourishing, yet is withering away, as by the heat of the sun, or is choked, as with thorns; this shows in what sort of ground the seed was sown, that it is either stony or thorny

ground; and that therefore it is necessary you should pass through another change, whereby your heart may become good ground, which shall bring forth fruit with patience.

I insist not on that as a reason why you should not throw away your hope, that you had the judgment of others, that the change of which you were the subject was right. It is a small matter to be judged of man's judgment, whether you be approved or condemned, and whether it be by minister or people, wise or unwise. 1 Corinthians 4:3. "It is a very small thing that I should be judged of you or of man's judgment." If your goodness have proved to be as the morning cloud and early dew if you be one of those who have forsaken God, and left off calling upon his name, you have the judgment of God, and the sentence of God in the Scriptures against you, which is a thousand times more than to have the judgment of all the wise and godly men and ministers in the world in your favor.

Others, from your account of things, may have been obliged to have charity for you, and to think that, provided you were not mistaken, and in your account did not misrepresent things, or express them by wrong terms, you were really converted. But what a miserable foundation is this, upon which to build an hope as to your eternal state!

Here I request your attention to a few things in particular, which I have to say to you concerning your hope.

1. Why will you retain that hope which by evident experience you find poisons you? Is it reasonable to think, that an holy hope, an hope that is from heaven, would have such an influence? No surely; nothing of such a malignant influence comes from that world of purity and glory. No poison groweth in the paradise of God. The same hope which leads men to sin in this world will lead to hell hereafter. Why therefore will you retain such an hope, of which your own experience shows you the ill tendency, in that it encourages you to lead a wicked life? For certainly that life is a wicked life wherein you live in the neglect of so well known a duty as that of secret prayer, and in the disobedience of so plain a command of God, as that by which this duty is enjoined. And is not a way of disobedience to God a way to hell?

If your own experience of the nature and tendency of your hope will not convince you of the falseness of it, what will? Are you resolved to retain your hope, let it prove ever so unsound and hurtful? Will you hold it fast till you go to hell with it? Many men cling to a false hope, and embrace it so closely, that they never let it go till the flames of hell cause their arms to unclench and let go their hold. Consider how you will answer it at the day of judgment when God shall call you to an account for your folly in resting in such an hope. Will it be a sufficient answer for you to say, that you had the charity of others, and that they thought your conversion was right?

Certainly it is foolish for men to imagine, that God had no more wisdom, or could contrive no other way of bestowing comfort and hope of eternal life than one which should encourage men to forsake him.

2. How is your doing, as you do, consistent with loving God above all? If you have not spirit to love God above your dearest earthly friends, and your most pleasant earthly enjoyments; the scriptures are very plain, and full in it, that you are not true Christians. But if you had indeed such a spirit, would you thus grow weary of the practice of drawing near to him, and become habitually so averse to it, as in a great measure to cast off so plain a duty which is so much the life of a child of God? It is the nature of love to be averse to absence, and to love a near access to those whom we love. We love to be with them; we delight to come often to them, and to have much conversation with them. But when a person who hath heretofore been wont to converse freely with another, by degrees forsakes him, grows strange, and converses with him but little, and that although the other be importunate with him for the continuance of their former intimacy; this plainly shows the coldness of his heart towards him.

The neglect of the duty of prayer seems to be inconsistent with supreme love to Go also upon another account, and that is, that it is against the will of God so plainly revealed. True love to God seeks to please God in every thing, and universally to conform to his will.

3. Your thus restraining prayer before God is not only inconsistent with the love, but also with the fear of God it is an argument that you cast off fear, as is manifest by that text, Job. 15:4. “Yea, thou castest off fear, and restrainest prayer before God.” While you thus live in the transgression of

so plain a command of God, you evidently show, that there is no fear of God before your eyes. Psalm 36:1.

“The transgression of the wicked saith within my heart, that there is no fear of God before his eyes.”

4. Consider how living in such a neglect is inconsistent with leading an holy life. We are abundantly instructed in scripture, that true Christians do lead an holy life; that without holiness no man shall see the Lord, Hebrews 12:14; and that every one that hath this hope in him, purifieth himself, even as Christ is pure, 1 John 3:3. In Proverbs 16:17, it is said, The highway of the upright is to depart from evil, *i.e.* it is, as it were, the common beaten road in which all the godly travel. To the like purpose is Isaiah 35:8. A highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it, but it shall be for those, *i.e.* those redeemed persons spoken of in the foregoing verses. It is spoken of in Romans 8:1, as the character of all believers, that they walk not after the flesh, but after the spirit.

But how is a life, in a great measure prayerless, consistent with an holy life? To lead an holy life is to lead a life devoted to God; a life of worshipping and serving God; a life consecrated to the service of God. But how doth he lead such a life who doth not so much as maintain the duty of prayer? How can such a man be said to walk by the Spirit and to be a servant of the Most High God? An holy life is a life of faith. The life that true Christians live in the world they live by the faith of the Son of God. But who can believe that man lives by faith who lives without prayer, which, is the natural expression of faith? Prayer is as natural an expression of faith as breathing is of life; and to say a man lives a life of faith, and yet lives a prayerless life, is every whit as inconsistent and incredible, as to say, that a man lives without breathing. A prayerless life is so far from being an holy life, that it is a profane life. He that lives so, lives like an heathen, who calleth not on God’s name; he that lives a prayerless life, lives without God in the world.

5. If you live in the neglect of secret prayer, you show your good will to neglect all the worship of God. He that prays only when he prays with others, would not pray at all, were it not that the eyes of others are upon him. He that will not pray where none but God seeth him, manifestly doth

not pray at all out of respect to God, or regard to his all-seeing eye, and therefore doth in effect cast off all prayer. And he that casts off prayer, in effect casts off all the worship of God, of which prayer is the principal duty. Now, what a miserable saint is he who is no worshipper of God! He that casts off the worship of God, in effect casts off God himself: He refuses to own him, or to be conversant with him as his God. For the way in which men own God, and are conversant with him as their God, is by worshipping him.

6. How can you expect to dwell with God for ever, if you so neglect and forsake him here? This your practice shows, that you place not your happiness in God, in nearness to him, and communion with him. He Who refuses to come and visit, and converse with a friend, and who in a great measure forsakes him, when he is abundantly invited and importuned to come; plainly shows that he places not his happiness in, the company and conversation of that friend. Now, if this be the case with you respecting God, then how can you expect to have it for your happiness to all eternity, to be with God, and to enjoy holy communion with him?

Let those persons who hope they are converted, and yet have in a great measure left off the duty of secret prayer, and whose manner it is ordinarily to neglect it, for their own sake seriously consider these things. For what will profit then to please themselves with that, while they live, which will fail them at last, and leave them in fearful and amazing disappointment?

It is probable, that some of you who have entertained a good, opinion of your state, and have looked upon yourselves as converts; but have of late in a great measure left off the duty of secret prayer; will this evening attend secret prayer, and so continue to do for a little while; after your hearing this sermon, to the end, that you may solve the difficulty, and the objection which is made against the truth of your hope. But this will not hold. As it hath been in former instances of the like nature, so what you now hear will have such effect upon you but a little while. When the business and cares of the world shall again begin to crowd a little upon you, or next time you shall go out into young company, it is probable you will again neglect this duty. The next time a frolic shall be appointed, to which it is proposed to you to go, it is highly probable you will neglect

not only secret prayer; but also family prayer. Or at least, after a while, you will come to the same pass again, as before, in casting off fear and restraining prayer before God.

It is not very likely that you will ever be constant and persevering in this duty, until you shall have obtained a better principle in your hearts. The streams which have no springs to feed them will dry up. The drought and heat consume the snow waters. Although they run plentifully in the spring, yet when the sun ascends higher with a burning heat they are gone. The seed that is sown in stony places, though it seem to flourish at present, yet as the sun shall rise with a burning heat, will wither away. None will bring forth fruit with patience, but those whose hearts are become good ground.

Without any heavenly seed remaining in them, men may whenever they fall in among the godly, continue all their lives to talk like saints. They may, for their credit's sake, tell of what they have experienced. But their deeds will not hold. They may continue to tell of their inward experiences, and yet live in the neglect of secret prayer, and of other duties.

II. I would take occasion from this doctrine to exhort all to persevere in the duty of prayer. This exhortation is much insisted on in the word of God. It is insisted on in the Old Testament; 1 Chronicles 16:11. "Seek the Lord and his strength, seek his face continually."...Isaiah 62:7. "Ye that make mention of the Lord, keep not silence;" *i.e.* be not silent as to the voice of prayer, as is manifest by the following words, "and give him no rest till he establish and till he make Jerusalem a praise in the earth," Israel of old is reprov'd for growing weary of the duty of prayer. Isaiah 43:22. "But thou hast not called upon me, O Jacob, thou hast been weary of me, O Israel."

Perseverance in the duty of prayer is very much insisted on in the New Testament; as Luke 18: at the beginning, "A man ought always to pray, and not to faint;" *i.e.* not to be discouraged or weary of the duty; but should always continue in it. Again, Luke 21:36. "Watch ye therefore, and pray always." We have the example of Anna the prophetess set before us, Luke 1:36, etc. who, though she had lived to be more than an hundred years old, yet never was weary of this duty. It is said, "She departed not from the temple, but served God, with fastings and prayers, night and

day.” Corinthiansnelius also is commended for his constancy in this duty. It is said, that he prayed to God always; Acts 10:2. The Apostle Paul, in his epistles, insists very much on constancy in this duty; Romans 12:12. “Continuing instant in prayer.” Ephesians 6:18, 19. “Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance.” Colossians 4:2. “Continue in prayer, and watch in the same.” I Thessalonians 5:17. “Pray without ceasing.” To the same effect the Apostle Peter, 1 Peter 4:7. “Watch unto prayer.” . . Thus abundantly the scripture insists upon it, that we should persevere in the duty of prayer; which shows that, it is of very great importance that we should persevere. If the contrary be the manner of hypocrites, as hath been shown in the doctrine, then surely we ought to beware of this leaven.

But here let the following things be particularly considered as motives to perseverance in this duty.

1. That perseverance in the way of duty is necessary to salvation, and is abundantly declared so to be in the holy scriptures; as Isaiah 64:5.

“Thou meetest him that rejoiceth and worketh righteousness, those that remember thee in thy ways: Behold, thou art wroth, for we have sinned: In those is continuance, and we shall be saved.”

Hebrews 10:38, 39.

“Now the just shall live by faith: But if any man draw back, my soul hath no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.”

Romans 11:22. “Behold therefore the goodness and severity of God: On them which fell, severity; but towards thee, goodness, if thou continue in his goodness; otherwise thou also shalt be cut off. . . So in many other places.

Many, when they think they are converted, seem to imagine that their work is done, and that there is nothing else needful in order to their going to heaven. Indeed perseverance in holiness of life is not necessary to salvation, as the righteousness by which a right to salvation is obtained. Nor is actual perseverance necessary in order to our becoming interested in

that righteousness by which we are justified. For as soon as ever a soul hath believed in Christ, or hath put forth one act of faith in him, it becomes interested in his righteousness, and in all the promises purchased by it.

But persevering in the way of duty is necessary to salvation, as a concomitant and evidence of a title to salvation. There is never a title to salvation without it, though it be not the righteousness by which a title to salvation is obtained. It is necessary to salvation, as it is the necessary consequence of true faith. It is an evidence which universally attends uprightness, and the defect of it is an infallible evidence of the want of uprightness. Psalm 125:4, 5. There such as are good and upright in heart, are distinguished from such as fall away or turn aside: “Do good, O Lord, to those that are good, and to them that are upright in their hearts. As for such as turn aside to their crooked ways, the Lord shall lead them forth with the workers of iniquity. But peace shall be upon Israel.” It is mentioned as an evidence that the hearts of the children of Israel were not right with God, that they did not persevere in the ways of holiness. Psalm 78:8.

“A generation that set not their hearts aright,
and whose spirit was not steadfast with God.”

Christ gives this as a distinguishing character of those that are his disciples indeed, and of a true and saving faith, that it is accompanied with perseverance in the obedience of Christ’s word. John 8:31.

“Then said Jesus to those Jews which believed on him, if ye
continue in my word, then are ye my disciples indeed.”

This is mentioned as a necessary evidence of an interest in Christ, Hebrews 3:14.

“We are made partakers of Christ, if we hold the
beginning of our confidence steadfast to the end.”

Perseverance is not only a necessary concomitant and evidence of a title to salvation; but also a necessary prerequisite to the actual possession of eternal life. It is the only way to heaven, the narrow way that leadeth to life. Hence Christ exhorts the church of Philadelphia to persevere in

holiness from this consideration, that it was necessary in order to her obtaining the crown. Revelation 3:11. "Hold fast that which thou hast, that no man take thy crown." It is necessary, not only that persons should once have been walking in the way of duty, but that they should be found so doing when Christ cometh. Luke 9:43. "Blessed is that servant whom his lord, when he cometh, shall find so doing." Holding out to the end is often made the condition of actual salvation. Matthew 10:22. "He that endureth to the end, the same shall be saved:" And Revelation 2:10. "Be thou faithful unto death, and I will give thee a crown of life."

2. In order to your own perseverance in the way of duty, your own care and watchfulness is necessary. For though it be promised that true saints shall persevere, yet that is no argument that their care and watchfulness is not necessary in order to it; because their care to keep the commands of God is the thing promised. If the saints should fail of care, watchfulness, and diligence to persevere in holiness, that failure of their care and diligence would itself be a failure of holiness. They who persevere not in watchfulness and diligence, persevere not in holiness of life, for holiness of life very much consists in watchfulness and diligence to keep the commands of God. It is one promise of the covenant of grace, that the Saints shall keep God's commandments. Ezekiel 11:19, 20. Yet that is no argument that they have no need to take care to keep these commandments, or to do their duty. So the promise of God, that the saints shall persevere in holiness, is no argument that it is not necessary that they should take heed lest they fall away.

Therefore the scriptures abundantly warn men to watch over themselves diligently, and to give earnest heed lest they fall away. 1 Corinthians 15:13. "Watch ye, stand fast in the faith, quit you like men, be strong." 1 Corinthians 10:12. "Let him that thinketh he standeth, take heed lest he fall." Hebrews 3:12, 13, 14.

"Take heed, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God; but exhort one another daily, while it is called today, lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end."

Hebrews 4:1. "Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it." 2 Peter 3:17.

"Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness."

2 John 5:8.

"Look to yourselves that we lose not those things which we have wrought, but that we receive a full reward."

Thus you see how earnestly the scriptures press on Christians exhortations to take diligent heed to themselves that they fall not away. And certainly these cautions are not without reason.

The scriptures particularly insist upon watchfulness in order to perseverance in the duty of prayer. Watch and pray, saith Christ; which implies that we should watch unto prayer, as the Apostle Peter says, 1 Peter 4:7. It implies, that we should watch against a neglect of prayer, as well as against other sins. The apostle, in places which have been already mentioned, directs us to pray with all prayer, watching there unto with all perseverance, and to continue in prayer, and watch in the same. Nor is it any wonder that the apostles so much insisted on watching, in order to a continuance in prayer with all perseverance; for there are many temptations to neglect this duty; first to be inconstant in it, and from time to time to omit it; then in a great measure to neglect it. The devil watches to draw us away from God, and to hinder us from going to him in prayer. We are surrounded with one and another tempting object, business, and diversion: Particularly we meet with many things which are great temptations to a neglect of this duty.

3. To move you to persevere in the duty of prayer, consider how much you always stand in need of the help of God. If persons who have formerly attended this duty, leave it off, the language of it is, that now they stand in no further need of God's help, that they have no further occasion to go to God with requests and supplications: When indeed it is in God we live, and move, and have our being. We cannot draw a breath without his help. You need his help every day, for the supply of your outward wants; and especially you stand in continual need of him to help

your souls. Without his protection they would immediately fall into the hands of the devil, who always stands as a roaring lion, ready, whenever he is permitted, to fall upon the souls of men and devour them. If God should indeed preserve your lives, but should otherwise forsake and leave you to yourselves, you would be most miserable: Your lives would be a curse to you.

Those that are converted, if God should forsake them, would soon fall away totally from a state of grace into a state more miserable than ever they were in before their conversion. They have no strength of their own to resist those powerful enemies who surround them. Sin and Satan would immediately carry them away, as a mighty flood, if God should forsake them. You stand in need of daily supplies from God. Without God you can receive no spiritual light nor comfort, can exercise no grace, can bring forth no fruit. Without God your souls will wither and pine away, and sink into a most wretched state. You continually need the instructions and directions of God. What can a little child do, in a vast howling wilderness, without some one to guide it, and to lead it in the right way? Without God you will soon fall into snares, and pits, and many fatal calamities. Seeing therefore you stand in such continual need of the help of God, how reasonable is it that you should continually seek it of him, and perseveringly acknowledge your dependence upon him, by resorting to him, to spread your needs before him, and to offer up your requests to him in prayer. Let us consider how miserable we should be, if we should leave off prayer, and God at the same time should leave off to take any care of us, or to afford us any more supplies of his grace. By our constancy in prayer, we cannot be profitable to God; and if we leave it off, God will sustain no damage: He doth not need our prayers; Job 10:6, 7. But if God cease to care for us and to help us, we immediately sink: We can do nothing: We can receive nothing without him.

4. Consider the great benefit of a constant, diligent, and persevering attendance on this duty. It is one of the greatest and most excellent means of nourishing the new nature, and of causing the soul to flourish and prosper. It is an excellent mean of keeping up an acquaintance with God, and of growing in the knowledge of God. It is the way to a life of communion with God. It is an excellent mean of taking off the heart from the vanities of the world and of causing the mind to be conversant in

heaven. It is an excellent preservative from sin and the wiles of the devil, and a powerful antidote against the poison of the old serpent. It is a duty whereby strength is derived from God against the lusts and corruptions of the heart, and the snares of the world.

It hath a great tendency to keep the soul in a wakeful frame, and to lead us to a strict walk with God, and to a life that shall be fruitful in such good works, as tend to adorn the doctrine of Christ, and to cause our light so to shine before others, that they, seeing our good works, shall glorify our Father who is in heaven. And if the duty be constantly and diligently attended, it will be a very pleasant duty. Slack and slothful attendance upon it, and unsteadiness in it, are the causes which make it so great a burden as it is to some persons. Their slothfulness in it hath naturally the effect to beget a dislike of the duty and a great indisposition to it. But if it be constantly and diligently attended, it is one of the best means of leading not only a Christian and amiable, but also a pleasant life; a life of much sweet fellowship with Christ, and of the abundant enjoyment of the light of his countenance.

Besides, the great power which prayer, when duly attended, hath with God, is worthy of your notice. By it men become like Jacob, who, as a prince, had power with God, and prevailed, when he wrestled with God for the blessing. See the power of prayer represented in James 5:16, 18. By these things you may be sensible how much you will lose, if you shall be negligent of this great duty of calling upon God; and how ill you will consult your own interest by such a neglect. I conclude my discourse with two directions in order to constancy and perseverance in this duty.

1. Watch against the beginnings of a neglect of this duty. Persons who have for a time practiced this duty, and afterwards neglect it, commonly leave it off by degrees. While their convictions and religious affections last, they are very constant in their closets, and no worldly business, or company, or diversion hinders them. But as their convictions and affections begin to die away, they begin to find excuses to neglect it sometimes. They are now so hurried; they have now such and such things to attend to; or there are now such inconveniences in the way, that they persuade themselves they may very excusably omit it for this time. Afterwards it pretty frequently so happens, that they have something to

hinder, something which they call a just excuse. After a while, a less thing becomes a sufficient excuse than was allowed to be such at first. Thus the person by degrees contracts more and more of an habit of neglecting prayer, and becomes more and more indisposed to it. And even when he doth perform it, it is in such a poor, dull, heartless, miserable manner, that he says to himself, he might as well not do it at all, as do it so. Thus he makes his own dullness and indisposition an excuse for wholly neglecting it, or at least for living in a great measure in the neglect of it. After this manner do Satan and men's own corruptions inveigle them to their ruin.

Therefore beware of the first beginnings of a neglect: Watch against temptations to it: Take heed how you begin to allow of excuses. Be watchful to keep up the duty in the height of it; let it not so much as begin to sink. For when you give way, though it be but little, it is like giving way to an enemy in the field of battle; the first beginning of a retreat greatly encourages the enemy, and weakens the retreating soldiers.

2. Let me direct you to forsake all such practices as you find by experience do indispose you to the duty of secret prayer. Examine the things in which you have allowed yourselves, and inquire whether they have had this effect. You are able to look over your past behavior, and may doubtless, on an impartial consideration, make a judgment of the practices and courses in which you have allowed yourselves.

Particularly let young people examine their manner of company keeping, and the round of diversions in which, with their companions, they have allowed themselves. I only desire that you would ask at the mouth of your own consciences what has been the effect of these things with respect to your attendance on the duty of secret prayer. Have you not found that such practices have tended to the neglect of this duty? Have you not found that after them you have been more indisposed to it, and less conscientious and careful to attend it? Yea have they not from, time to time, actually been the means of your neglecting it?

If you cannot deny that this is really the case, then, if you seek the good of your souls, forsake these practices. Whatever you may plead for them, as that there is no hurt in them, or that there is a time for all things, and the like; yet if you find this hurt in the consequence of them, it is time for you to forsake them. And if you value heaven more than a little worldly

diversion; if you set an higher price on eternal glory than on a dance or a song, you will forsake them.

If these things be lawful in themselves, yet if your experience show, that they are attended with such a consequence as I have now mentioned, that is enough. It is lawful in itself for you to enjoy your right hand and your right eye: But if, by experience, you find they cause you to offend, it is time for you to cut off the one, and pluck out the other, as you would rather go to heaven without them than go to hell with them, into that place of torment where the worm dieth not, and the fire is not quenched.

THE JUSTICE OF GOD

IN THE DAMNATION OF SINNERS

“That every mouth may be stopped. Romans” 3:19

THE main subject of the doctrinal part of this epistle, is the free grace of God in the salvation of men by Christ Jesus; especially as it appears in the doctrine of justification by faith alone. And the more clearly to evince this doctrine, and show the reason of it, the apostle, in the first place, establishes that point, that no flesh living can be justified by the deeds of the law. And to prove it, he is very large and particular in showing, that all mankind, not only the Gentiles, but Jews, are under sin, and so under the condemnation of the law; which is what he insists upon from the beginning of the epistle to this place. He first begins with the Gentiles; and in the first chapter shows that they are under sin, by setting forth the exceeding corruptions and horrid wickedness that overspread the Gentile world: and then through the second chapter, and the former part of this third chapter, to the text and following verse, he shows the same of the Jews, that they also are in the same circumstances with the Gentiles in this regard. They had a high thought of themselves, because they were God’s covenant people, and circumcised, and the children of Abraham. They despised the Gentiles as polluted, condemned, and accursed; but looked on themselves, on account of their external privileges, and ceremonial and moral righteousness, as a pure and holy people, and the children of God; as the apostle observes in the second chapter. It was therefore strange doctrine to them, that they also were unclean and guilty in God’s sight, and under the condemnation and curse of the law. The apostle does therefore, on account of their strong prejudices against such doctrine, the more particularly insists upon it, and shows that they are no better than the Gentiles; and as in the 9th verse of this chapter,

“What then? Are we better than they? No, in no wise; for we have before proved both Jews and Gentiles, that they are all under sin.”

And, to convince them of it, he then produces certain passages out of their own law, or the Old Testament, (to whose authority they pretend a great regard,) from the ninth verse to our text. And it may be observed, that the apostle, first, cites certain passages to prove that all mankind are corrupt, (verses 10-12.)

“As it is written, there is none righteous, no not one: There is none that understandeth, there is none that seeketh after God: They are all gone out of the way, they are together become unprofitable, there is none that doeth good, no not one.”

Secondly, the passages he cites next, are to prove, that not only all are corrupt, but each one wholly corrupt, as it were all over unclean, from the crown of the head to the soles of his feet; and therefore several particular parts of the body are mentioned, the throat, the tongue, the lips, the mouth, the feet, (verses 13-15.)

“Their throat is an open sepulcher; with their tongues they have used deceit; the poison of asps is under their lips; whose mouth is full of cursing and bitterness: their feet are swift to shed blood.”

And, Thirdly, he quotes other passages to show, that each one is not only all over corrupt, but corrupt to a desperate degree, by affirming the most pernicious tendency of their wickedness; “Destruction and misery are in their ways.” And then by denying all goodness or godliness in them; “And the way of peace have they not known: There is no fear of God before their eyes.” And then, lest the Jews should think these passages of their law do not concern them, and only the Gentiles are intended in them, the apostle shows in the text, not only that they are not exempt, but that they especially must be understood: “Now we know that whatsoever things the law saith, it saith to them who are under the law.” By those that are under the law is meant the Jews; and the Gentiles by those that are without law; as appears by the 12th verse of the preceding chapter. There is a special reason to understand the law, as speaking to and of them, to whom it was immediately given. And therefore the Jews would be unreasonable in exempting themselves. And if we examine the places of the Old Testament whence these passages are taken, we shall see plainly that special respect is had to the wickedness of the people of that nation, in every one of them. So that the law shuts all up in universal and desperate wickedness,

that every mouth may be stopped; the mouths of the Jews, as well as of the Gentiles, notwithstanding all those privileges by which they were distinguished from the Gentiles.

The things that the law says, are sufficient to stop the mouths of all mankind, in two respects.

1. To stop them from boasting of their righteousness, as the Jews were wont to do; as the apostle observes in the 23rd verse of the preceding chapter. That the apostle has respect to stopping their mouths in this respect, appears by the 27th verse of the context, “Where is boasting then? It is excluded.” The law stops our mouths from making any plea for life, or the favor of God, or any positive good, from our own righteousness.

2. To stop them from making any excuse for ourselves, or objection against the execution of the sentence of the law, or the infliction of the punishment that it threatens. That it is intended, appears by the words immediately following, “That all the world may become guilty before God.” That is, that they may appear to be guilty, and stand convicted before God, and justly liable to the condemnation of his law, as guilty of death, according to the Jewish way of speaking.

And thus the apostle proves, that no flesh can be justified in God’s sight by the deeds of the law; as he draws the conclusion in the following verse; and so prepares the way for establishing of the great doctrine of justification by faith alone, which he proceeds to do in the following part of the chapter, and of the epistle.

DOCTRINE

“It is just with God eternally to cast off and destroy sinners.” For this is the punishment which the law condemns to- The truth of this doctrine may appear by the joint consideration of two things, viz. Man’s sinfulness, and God’s sovereignty.

I. It appears from the consideration of man’s sinfulness. And that whether we consider the infinitely evil nature of all sin, or how much sin men are guilty of.

1. If we consider the infinite evil and heinousness of sin in general, it is not unjust in God to inflict what punishment is deserved; because the very notion of deserving any punishment is, that it may be justly inflicted. A deserved punishment and a just punishment are the same thing. To say that one deserves such a punishment, and yet to say that he does not justly deserve it, is a contradiction; and if he justly deserves it, then it may be justly inflicted.

Every crime or fault deserves a greater or less punishment, in proportion as the crime itself is greater or less. If any fault deserves punishment, then so much the greater the fault, so much the greater is the punishment deserved. The faulty nature of any thing is the formal ground and reason of its desert of punishment; and therefore the more any thing hath of this nature, the more punishment it deserves. And therefore the terribleness of the degree of punishment, let it be never be so terrible, is no argument against the justice of it, if the proportion does but hold between the heinousness of the crime and the dreadfulness of the punishment; so that if there be any such thing as a fault infinitely heinous, it will follow that it is just to inflict a punishment for it that is infinitely dreadful.

A crime is more or less heinous, according as we are under greater or less obligations to the contrary. This is self-evident; because it is herein that the criminalness or faultiness of any thing consists, that it is contrary to what we are obliged or bound to, or what ought to be in us. So the faultiness of one being hating another, is in proportion to his obligation to love him. The crime of one being despising and casting contempt on another, is proportionably more or less heinous, as he was under greater or less obligations to honor him. The fault of disobeying another, is greater or less, as any one is under greater or less obligations to obey him. And therefore if there be any being that we are under infinite obligations to love, and honor, and obey, the contrary towards him must be infinitely faulty. Our obligation to love, honor, and obey any being, is in proportion to his loveliness, honorableness, and authority; for that is the very meaning of the words. When we say any one is very lovely, it is the same as to say, that he is one very much to be loved. Or if we say such a one is more honorable than another, the meaning of the words is, that he is one that we are more obliged to honor. If we say any one has great authority

over us, it is the same as to say, that he has great right to our subjection and obedience.

But God is a being infinitely lovely, because he hath infinite excellency and beauty. To have infinite excellency and beauty, is the same thing as to have infinite loveliness. He is a being of infinite greatness, majesty, and glory; and therefore he is infinitely honorable. He is infinitely exalted above the greatest potentates of the earth, and highest angels in heaven; and therefore he is infinitely more honorable than they. His authority over us is infinite; and the ground of his right to our obedience is infinitely strong; for he is infinitely worthy to be obeyed himself, and we have an absolute, universal, and infinite dependence upon him.

So that sin against God, being a violation of infinite obligations, must be a crime infinitely heinous, and so deserving of infinite punishment. Nothing is more agreeable to the common sense of mankind, than that sins committed against any one, must be proportionably heinous to the dignity of the being offended and abused; as it is also agreeable to the word of God, I Samuel 2:25. "If one man sin against another, the judge shall judge him;" (*i.e.* shall judge him, and inflict a finite punishment, such as finite judges can inflict;) "but if a man sin against the Lord, who shall entreat for him?" This was the aggravation of sin that made Joseph afraid of it.

Genesis 39:9. "How shall I commit this great wickedness, and sin against God?" This was the aggravation of David's sin, in comparison of which he esteemed all others as nothing, because they were infinitely exceeded by it. Psalm 51:4. "Against thee, thee only have I sinned." The eternity of the punishment of ungodly men renders it infinite: and it renders it no more than infinite; and therefore renders no more than proportionable to the heinousness of what they are guilty of.

If there be any evil or faultiness in sin against God, there is certainly infinite evil: for if it be any fault at all, it has an infinite aggravation, *viz.* that it is against an infinite object. If it be ever so small upon other accounts, yet if it be any thing, it has one infinite dimension; and so is an infinite evil. Which may be illustrated by this: if we suppose a thing to have infinite length, but no breadth and thickness, (a mere mathematical line,) it is nothing: but if it have any breadth and thickness, though never so small, and infinite length, the quantity of it is infinite; it exceeds the

quantity of any thing, however broad, thick, and long, wherein these dimensions are all finite.

So that the objections made against the infinite punishment of sin, from the necessity, or rather previous certainty, of the futurition of sin, arising from the unavoidable original corruption of nature, if they argue any thing, argue against any faultiness at all: for if this necessity or certainty leaves any evil at all in sin, that fault must be infinite by reason of the infinite object.

But every such objector as would argue from hence, that there is no fault at all in sin, confutes himself, and shows his own insincerity in his objection. For at the same time that he objects, that men's acts are necessary, and that this kind of necessity is inconsistent with faultiness in the act, his own practice shows that he does not believe what he objects to be true: otherwise why does he at all blame men? Or why are such persons at all displeased with men, for abusive, injurious, and ungrateful acts towards them? Whatever they pretend, by this they show that indeed they do believe that there is no necessity in men's acts that is inconsistent with blame. And if their objection be this, that this previous certainty is by God's own ordering, and that where God orders an antecedent certainty of acts, he transfers all the fault from the actor on himself; their practice shows, that at the same time they do not believe this, but fully believe the contrary: for when they are abused by men, they are displeased with men, and not with God only.

The light of nature teaches all mankind, that when an injury is voluntary, it is faulty, without any consideration of what there might be previously to determine the futurition of that evil act of the will. And it really teaches this as much to those that object and cavil most as to others; as their universal practice shows. By which it appears, that such objections are insincere and perverse. Men will mention others' corrupt nature when they are injured, as a thing that aggravates their crime, and that wherein their faultiness partly consists. How common is it for persons, when they look on themselves greatly injured by another, to inveigh against him, and aggravate his baseness, by saying, "He is a man of a most perverse spirit: he is naturally of a selfish, niggardly, or proud and haughty temper: he is one of a base and vile disposition." And yet men's natural and corrupt

dispositions are mentioned as an excuse for them, with respect to their sins against God, as if they rendered them blameless.

2. That it is just with God eternally to cast off wicked men, may more abundantly appear, if we consider how much sin they are guilty of. From what has been already said, it appears, that if men were guilty of sin but in one particular, that is sufficient ground of their eternal rejection and condemnation. If they are sinners, that is enough. Merely this, might be sufficient to keep them from ever lifting up their heads, and cause them to smite on their breasts, with the publican that cried, “God be merciful to me a sinner.” But sinful men are full of sin; full of principles and acts of sin: their guilt is like great mountains, heaped one upon another, till the pile is grown up to heaven. They are totally corrupt, in every part, in all their faculties, and all the principles of their nature, their understandings, and wills; and in all their dispositions and affections. Their heads, their hearts, are totally depraved; all the members of their bodies are only instruments of sin; and all their senses, seeing, hearing, tasting, etc. are only inlets and outlets of sin, channels of corruption. There is nothing but sin, no good at all. Romans. 7:18. “In me, that is, in my flesh, dwells no good thing.” There is all manner of wickedness. There are the seeds of the greatest and blackest crimes. There are principles of all sorts of wickedness against men; and there is all wickedness against God. There is pride; there is enmity; there is contempt; there is quarreling; there is atheism; there is blasphemy. There are these things in exceeding strength; the heart is under the power of them, is sold under sin, and is a perfect slave to it. There is hard-heartedness, hardness greater than that of a rock, or an adamant-stone. There is obstinacy and perverseness, incorrigibility and inflexibility in sin, that will not be overcome by threatenings or promises, by awakenings or encouragements, by judgments or mercies, neither by that which is terrifying nor that which is winning. The very blood of God our Savior will not win the heart of a wicked man.

And there are actual wickednesses without number or measure. There are breaches of every command, in thought, word, and deed: a life full of sin; days and nights filled up with sin; mercies abused and frowns despised; mercy and justice, and all the divine perfections, trampled on; and the honor of each person in the Trinity trod in the dirt. Now if one sinful word or thought has so much evil in it, as to deserve eternal destruction,

how do they deserve to be eternally cast off and destroyed, that are guilty of so much sin!

II. If with man's sinfulness, we consider God's sovereignty, it may serve further to clear God's justice in the eternal rejection and condemnation of sinners, from men's cavils and objections. I shall not now pretend to determine precisely, what things are, and what things are not, proper acts and exercises of God's holy sovereignty; but only, that God's sovereignty extends to the following things.

1. That such is God's sovereign power and right, that he is originally under no obligation to keep men from sinning; but may in his providence permit and leave them to sin. He was not obliged to keep either angels or men from falling. It is unreasonable to suppose, that God should be obliged, if he makes a reasonable creature capable of knowing his will, and receiving a law from him, and being subject to his moral government, at the same time to make it impossible for him to sin, or break his law. For if God be obliged to this, it destroys all use of any commands, laws, promises, or threatenings, and the very notion of any moral government of God over those reasonable creatures. For to what purpose would it be, for God to give such and such laws, and declare his holy will to a creature, and annex promises and threatenings to move him to his duty, and make him careful to perform it, if the creature at the same time has this to think of, that God is obliged to make it impossible for him to break his laws? How can God's threatenings move to care or watchfulness, when, at the same time, God is obliged to render it impossible that he should be exposed to the threatenings? Or, to what purpose is it for God to give a law at all? For according to this supposition, it is God, and not the creature, that is under the law. It is the lawgiver's care, and not the subject's, to see that his law is obeyed; and this care is what the lawgiver is absolutely obliged to! If God be obliged never to permit a creature to fall, there is an end of all divine laws, or government, or authority of God over the creature; there can be no manner of use of these things.

God may permit sin, though the being of sin will certainly ensue on that permission: and so, by permission, he may dispose and order the event. If there were any such thing as chance, or mere contingency, and the very notion of it did not carry a gross absurdity, (as might easily be shown that

it does,) it would have been very unfit that God should have left it to mere chance, whether man should fall or no. For chance, if there should be any such thing, is undesigning and blind. And certainly it is more fit that an event of so great importance, and that is attended with such an infinite train of great consequences, should be disposed and ordered by infinite wisdom, than that it should be left to blind chance.

If it be said, that God need not have interposed to render it impossible for man to sin, and yet not leave it to mere contingency or blind chance neither; but might have left it with man's free will, to determine whether to sin or no: I answer, if God did leave it to man's free will, without any sort of disposal, or ordering [or rather, adequate cause] in the case, whence it should be previously certain how that free will should determine, then still that first determination of the will must be merely contingent or by chance. It could not have any antecedent act of the will to determine it; for I speak now of the very first act of motion of the will, respecting the affair that may be looked upon as the prime ground and highest source of the event. To suppose this to be determined by a foregoing act is a contradiction. God's disposing this determination of the will by his permission, does not at all infringe the liberty of the creature: it is in no respect any more inconsistent with liberty, than mere chance or contingency. For if the determination of the will be from blind, undesigning chance, it is no more from the agent himself, or from the will itself, than if we suppose, in the case, a wise, divine disposal by permission.

2. It was fit that it should be at the ordering of the divine wisdom and good pleasure, whether every particular man should stand for himself, or whether the first father of mankind should be appointed as the moral and federal head and representative of the rest. If God has not liberty in this matter to determine either of these two as he pleases, it must be because determining that the first father of men should represent the rest, and not that every one should stand for himself, is injurious to mankind. For if it be not injurious, how is it unjust? But it is not injurious to mankind; for there is nothing in the nature of the case itself, that makes it better that each man should stand for himself, than that all should be represented by their common father; as the least reflection or consideration will convince any one. And if there be nothing in the nature of the thing that makes the former better for mankind than the latter, then it will follow, that they are

not hurt in God's choosing and appointing the latter, rather than the former; or, which is the same thing, that it is not injurious to mankind.

3. When men are fallen, and become sinful, God by his sovereignty has a right to determine about their redemption as he pleases. He has a right to determine whether he will redeem any or not. He might, if he had pleased, have left all to perish, or might have redeemed all. Or, he may redeem some, and leave others; and if he doth so, he may take whom he pleases, and leave whom he pleases. To suppose that all have forfeited his favor, and deserved to perish, and to suppose that he may not leave any one individual of them to perish, implies a contradiction; because it supposes that such a one has a claim to God's favor, and is not justly liable to perish; which is contrary to the supposition.

It is meet that God should order all these things according to his own pleasure. By reason of his greatness and glory, by which he is infinitely above all, he is worthy to be sovereign, and that his pleasure should in all things take place. He is worthy that he should make himself his end, and that he should make nothing but his own wisdom his rule in pursuing that end, without asking leave or counsel of any, and without giving account of any of his matters. It is fit that he who is absolutely perfect, and infinitely wise, and the Fountain of all wisdom, should determine every thing [that he effects] by his own will, even things of the greatest importance. It is meet that he should be thus sovereign, because he is the first being, the eternal being, whence all other beings are. He is the Creator of all things; and all are absolutely and universally dependent on him; and therefore it is meet that he should act as the sovereign possessor of heaven and earth.

APPLICATION

In the improvement of this doctrine, I would chiefly direct myself to sinners who are afraid of damnation, in a use of conviction. This may be matter of conviction to you, that it would be just and righteous with God eternally to reject and destroy you. This is what you are in danger of. You who are a Christless sinner are a poor condemned creature: God's wrath still abides upon you; and the sentence of condemnation lies upon you. You are in God's hands, and it is uncertain what he will do with you. You are afraid what will become of you. You are afraid that it will be your

portion to suffer eternal burnings; and your fears are not without grounds; you have reason to tremble every moment. But be you never so much afraid of it, let eternal damnation be never so dreadful, yet it is just. God may nevertheless do it, and be righteous, and holy, and glorious. Though eternal damnation be what you cannot bear, and how much soever your heart shrinks at the thought of it, yet God's justice may be glorious in it. The dreadfulness of the thing on your part, and the greatness of your dread of it, do not render it the less righteous on God's part. If you think otherwise, it is a sign that you do not see yourself, that you are not sensible what sin is, nor how much of it you have been guilty of. Therefore for your conviction, be directed,

First, To look over your past life: inquire at the mouth of conscience, and hear what that has to testify concerning it. Consider what you are, what light you have had, and what means you have lived under: and yet how you have behaved yourself! What have those many days and nights you have lived been filled up with? How have those years that have rolled over your heads, one after another, been spent? What has the sun shone upon you for, from day to day, while you have improved his light to serve Satan by it? What has God kept your breath in your nostrils for, and given you meat and drink, that you have spent your life and strength, supported by them, in opposing God, and rebellion against him?

How many sorts of wickedness have you not been guilty of! How manifold have been the abominations of your life! What profaneness and contempt of God has been exercised by you! How little regard have you had to the Scriptures, to the word preached, to sabbaths, and sacraments! How profanely have you talked, many of you, about those things that are holy! After what manner have many of you kept God's holy day, not regarding the holiness of the time, not caring what you thought of in it! Yea, you have not only spent the time in worldly, vain, and unprofitable thoughts, but in immoral thoughts; pleasing yourself with the reflection on past acts of wickedness, and in contriving new acts. Have not you spent much holy time in gratifying your lusts in your imaginations; yea, not only holy time, but the very time of God's public worship, when you have appeared in God's more immediate presence? How have you not only attended to the worship, but have in the mean time been feasting your lusts, and wallowing yourself in abominable uncleanness! How many

sabbaths have you spent, one after another, in a most wretched manner! Some of you not only in worldly and wicked thoughts, but also a very wicked outward behavior! When you on sabbath-days have got along with your wicked companions, how has holy time been treated among you! What kind of conversation has there been! Yea, how have some of you, by a very indecent carriage, openly dishonored and cast contempt on the sacred services of God's house, and holy day! And what you have done some of you alone, what wicked practices there have been in secret, even in holy time, God and your own consciences know.

And how have you behaved yourself in the time of family prayer! And what a trade have many of you made of absenting yourselves from the worship of the families you belong to, for the sake of vain company! And how have you continued in the neglect of secret prayer! Therein willfully living in a known sin, going abreast against as plain a command as any in the Bible! Have you not been one that has cast off fear, and restrained prayer before God?

What wicked carriage have some of you been guilty of towards your parents! How far have you been from paying that honor to them which God has required! Have you not even harbored ill-will and malice towards them? And when they have displeased you, have wished evil to them? yea, and shown your vile spirit in your behavior? and it is well if you have not mocked them behind their backs; and, like the cursed Ham and Canaan, as it were, derided your parents' nakedness instead of covering it, and hiding your eyes from it. Have not some of you often disobeyed your parents, yea, and refused to be subject to them? Is it not a wonder of mercy and forbearance, that the proverb has not before now been accomplished on you, Proverbs 30:17. "The eye that mocketh at his father, and refuseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it."

What revenge and malice have you been guilty of towards your neighbors! How have you indulged this spirit of the devil, hating others, and wishing evil to them, rejoicing when evil befell them, and grieving at others' prosperity, and lived in such a way for a long time! Have not some of you allowed a passionate furious spirit, and behaved yourselves in your anger more like wild beasts than like Christians?

What covetousness has been in many of you! Such has been your inordinate love of the world, and care about the things of it, that it has taken up your heart; you have allowed no room for God and religion; you have minded the world more than your eternal salvation. For the vanities of the world you have neglected reading, praying and meditation; for the things of the world, you have broken the sabbath: for the world you have spent a great deal of your time in quarreling. For the world you have envied and hated your neighbor; for the world you have cast God, and Christ, and heaven, behind your back; for the world you have sold your own soul. You have as it were drowned your soul in worldly cares and desires; you have been a mere earth-worm, that is never in its element but when groveling and buried in the earth.

How much of a spirit of pride has appeared in you, which is in a peculiar manner the spirit and condemnation of the devil! How have some of you vaunted yourselves in your apparel! others in their riches! others in their knowledge and abilities! How has it galled you to see others above you! How much has it gone against the grain for you to give others their due honor! And how have you shown your pride by setting up your wills and in opposing others, and stirring up and promoting division, and a party spirit in public affairs.

How sensual have you been! Are there not some here that have debased themselves below the dignity of human nature, by wallowing in sensual filthiness, as swine in the mire, or as filthy vermin feeding with delight on rotten carrion? What intemperance have some of you been guilty of! How much of your precious time have you spent at the tavern, and in drinking companies, when you ought to have been at home seeking God and your salvation in your families and closets!

And what abominable lasciviousness have some of you been guilty of! How have you indulged yourself from day to day, and from night to night, in all manner of unclean imaginations! Has not your soul been filled with them, till it has become a hold of foul spirits, and a cage of every unclean and hateful bird? What foul-mouthed persons have some of you been, often in lewd and lascivious talk and unclean songs, wherein were things not fit to be spoken! And such company, where such conversation has been carried on, has been your delight. And with what unclean acts and

practices have you defiled yourself! God and your own consciences know what abominable lasciviousness you have practiced in things not fit to be named, when you have been alone; when you ought to have been reading, or meditating, or on your knees before God in secret prayer. And how have you corrupted others, as well as polluted yourselves! What vile uncleanness have you practiced in company! What abominations have you been guilty of in the dark! Such as the apostle doubtless had respect to in Ephesians 5:12. "For it is a shame even to speak of those things that are done of them in secret." Some of you have corrupted others, and done what in you lay to undo their souls, (if you have not actually done it;) and by your vile practices and example have made room for Satan, invited his presence, and established his interest, in the town where you have lived. What lying have some of you been guilty of, especially in your childhood! And have not your heart and lips often disagreed since you came to riper years? What fraud, and deceit, and unfaithfulness, have many of you practiced in your own dealings with your neighbors, of which your own heart is conscious, if you have not been noted by others.

And how have some of you behaved yourselves in your family relations! How have you neglected your children's souls! And not only so, but have corrupted their minds by your bad examples; and instead of training them up in the nurture and admonition of the Lord, have rather brought them up in the devil's service!

How have some of you attended that sacred ordinance of the Lord's supper without any manner of serious preparation, and in a careless slighty frame of spirits, and chiefly to comply with custom! Have you not ventured to put the sacred symbols of the body and blood of Christ into your mouth, while at the same time you lived in ways of known sins, and intended no other than still to go on in the same wicked practices? And, it may be, have sat at the Lord's table with rancor in your heart against some of your brethren that you have sat there with. You have come even to that holy feast of love among God's children, with the leaven of malice and envy in your heart; and so have eaten and drank judgment to yourself.

What stupidity and sottishness has attended your course of wickedness: which has appeared in your obstinacy under awakening dispensations of God's word and providence. And how have some of you backslidden after

you have set out in religion, and quenched God's Spirit after he had been striving with you! And what unsteadiness, and slothfulness, and long misimprovement of God's strivings with you, have you been chargeable with!

Now, can you think when you have thus behaved yourself, that God is obliged to show you mercy? Are you not after all this ashamed to talk of its being hard with God to cast you off? Does it become one who has lived such a life to open his mouth to excuse himself, to object against God's justice in his condemnation, or to complain of it as hard in God not to give him converting and pardoning grace, and make him his child, and bestow on him eternal life? Or to talk of his duties and great pains in religion, as if such performances were worthy to be accepted, and to draw God's heart to such a creature? If this has been your manner, does it not show how little you have considered yourself, and how little a sense you have had of your own sinfulness?

Secondly, Be directed to consider, if God should eternally reject and destroy you, what an agreeableness and exact mutual answerableness there would be between God so dealing with you, and your spirit and behavior. There would not only be an equality, but a similitude. God declares, that his dealings with men shall be suitable to their disposition and practice. Psalm 18:25, 26.

“With the merciful man, thou wilt show thyself merciful; with an upright man, thou wilt show thyself upright; with the pure, thou wilt show thyself pure; and with the froward, thou wilt show thyself froward.”

How much soever you dread damnation, and are affrighted and concerned at the thoughts of it; yet if God should indeed eternally damn you, you would be met with but in your own way; you would be dealt with exactly according to your own dealing. Surely it is but fair that you should be made to buy in the same measure in which you sell.

Here I would particularly show, —

1. That if God should eternally destroy you, it would be agreeable to your treatment of God.

2. That it would be agreeable to your treatment of Jesus Christ.
3. That it would be agreeable to your behavior towards your neighbors.
4. That it would be according to your own foolish behavior towards yourself.

I. If God should for ever cast you off, it would be exactly agreeable to your treatment of him. That you may be sensible of this, consider,

1. You never have exercised the least degree of love to God; and therefore it would be agreeable to your treatment of him, if he should never express any love to you. When God converts and saves a sinner, it is a wonderful and unspeakable manifestation of divine love. When a poor lost soul is brought home to Christ, and has all his sins forgiven him, and is made a child of God, it will take up a whole eternity to express and declare the greatness of that love. And why should God be obliged to express such wonderful love to you, who never exercised the least degree of love to him in all your life? You never have loved God, who is infinitely glorious and lovely; and why then is God under obligation to love you, who are all over deformed and loathsome as a filthy worm, or rather a hateful viper? You have no benevolence in your heart towards God; you never rejoiced in God's happiness; if he had been miserable, and that had been possible, you would have liked it as well as if he were happy; you would not have cared how miserable he was, nor mourned for it, any more than you now do for the devil's being miserable. And why then should God be looked upon as obliged to take so much care for your happiness, as to do such great things for it, as he doth for those that are saved? Or why should God be called hard, in case he should not be careful to save you from misery? You care not what becomes of God's glory; you are not distressed how much soever his honor seems to suffer in the world: and why should God care any more for your welfare? Has it not been so, that if you could but promote your private interest, and gratify your own lusts, you cared not how much the glory of God suffered? And why may not God advance his own glory in the ruin of your welfare, not caring how much your interest suffers by it? You never so much as stirred one step, sincerely making the glory of God your end, or acting from real respect to him: and why then is it hard if God doth not do such great things for you, as the changing of your nature, raising you from spiritual death to life, conquering the powers

of darkness for you, translating you out of the kingdom of darkness into the kingdom of his dear Son, delivering you from eternal misery, and bestowing upon you eternal glory? You were not willing to deny yourself for God; you never cared to put yourself out of your way for Christ; whenever any thing cross or difficult came in your way, that the glory of God was concerned in, it has been your manner to shun it, and excuse yourself from it. You did not care to hurt yourself for Christ, whom you did not see worthy of it; and why then must it be looked upon as a hard and cruel thing, if Christ has not been pleased to spill his blood and be tormented to death for such a sinner.

2. You have slighted God; and why then may not God justly slight you? When sinners are sensible in some measure of their misery, they are ready to think it hard that God will take no notice of them; that he will see them in such a lamentable distressed condition, beholding their burdens and tears, and seem to slight it, and manifest no pity to them. Their souls they think are precious: it would be a dreadful thing if they should perish, and burn in hell for ever. They do not see through it, that God should make so light of their salvation. But then, ought they not to consider, that as their souls are precious, so is God's honor precious? The honor of the infinite God, the great King of heaven and earth, is a thing of as great importance, (and surely may justly be so esteemed by God,) as the happiness of you, a poor little worm. But yet you have slighted that honor of God, and valued it no more than the dirt under your feet. You have been told that such and such things were contrary to the will of a holy God, and against his honor; but you cared not for that. God called upon you, and exhorted you to be more tender of his honor; but you went on without regarding him. Thus have you slighted God! And yet, is it hard that God should slight you? Are you more honorable than God, that he must be obliged to make much of you, how light soever you make of him and his glory?

And you have not only slighted God in time past, but you slight him still. You indeed now make a pretense and show of honoring him in your prayers, and attendance on other external duties, and by sober countenance, and seeming devoutness in your words and behavior; but it is all mere dissembling. That downcast look and seeming reverence, is not from any honor you have to God in your heart, though you would have God take it so. You who have not believed in Christ, have not the least jot

of honor to God; that show of it is merely forced, and what you are driven to by fear, like those mentioned in Psalm 66:3. "Through the greatness of thy power shall thine enemies submit themselves to thee." In the original it is, "shall lie unto thee;" that is, yield feigned submission, and dissemble respect and honor to thee. There is a rod held over you that makes you seem to pay such respect to God. This religion and devotion, even the very appearance of it, would soon be gone, and all vanish away, if that were removed. Sometimes it may be you weep in your prayers, and in your hearing sermons, and hope God will take notice of it, and take it for some honor; but he sees it to be all hypocrisy. You weep for yourself; you are afraid of hell; and do you think that is worthy of God to take much notice of you, because you can cry when you are in danger of being damned; when at the same time you indeed care nothing for God's honor.

Seeing you thus disregard so great a God, is it a heinous thing for God to slight you, a little, wretched, despicable creature; a worm, a mere nothing, and less than nothing; a vile insect, that has risen up in contempt against the Majesty of heaven and earth?

3. Why should God be looked upon as obliged to bestow salvation upon you, when you have been so ungrateful for the mercies he has bestowed upon you already? God has tried you with a great deal of kindness, and he never has sincerely been thanked by you for any of it. God has watched over you, and preserved you, and provided for you, and followed you with mercy all your days; and yet you have continued sinning against him. He has given you food and raiment, but you have improved both in the service of sin. He has preserved you while you slept; but when you awoke, it was to return to the old trade of sinning. God, notwithstanding this ingratitude, has still continued his mercy; but his kindness has never won your heart, or brought you to a more grateful behavior towards him. It may be you have received many remarkable mercies, recoveries from sickness, or preservations of your life when exposed by accidents, when if you had died, you would have gone directly to hell; but you never had any true thankfulness for any of these mercies. God has kept you out of hell, and continued your day of grace, and the offers of salvation, so long a time; while you did not regard your own salvation so much as in secret to ask God for it. And now God has greatly added to his mercy to you, by giving you the strivings of his Spirit, whereby a most precious

opportunity for your salvation is in your hands. But what thanks has God received for it? What kind of returns have you made for all this kindness? As God has multiplied mercies, so have you multiplied provocations.

And yet now are you ready to quarrel for mercy, and to find fault with God, not only that he does not bestow more mercy, but to contend with him, because he does not bestow infinite mercy upon you, heaven with all it contains, and even himself, for your eternal portion. What ideas have you of yourself, that you think God is obliged to do so much for you, though you treat him ever so ungratefully for his kindness wherewith you have been followed all the days of your life.

4. You have voluntarily chosen to be with Satan in his enmity and opposition to God; how justly therefore might you be with him in his punishment! You did not choose to be on God's side, but rather chose to side with the devil, and have obstinately continued in it, against God's often repeated calls and counsels. You have chosen rather to hearken to Satan than to God, and would be with him in his work. You have given yourself up to him, to be subject to his power and government, in opposition to God; how justly therefore may God also give you up to him, and leave you in his power, to accomplish your ruin! Seeing you have yielded yourself to his will, to do as he would have you, surely God may leave you in his hands to execute his will upon you. If men will be with God's enemy, and on his side, why is God obliged to redeem them out of his hands, when they have done his work? Doubtless you would be glad to serve the devil, and be God's enemy while you live, and then to have God your friend, and deliver you from the devil, when you come to die. But will God be unjust if he deals otherwise by you? No, surely! It will be altogether and perfectly just, that you should have your portion with him with whom you have chosen to work; and that you should be in his possession to whose dominion you have yielded yourself; and if you cry to God for deliverance, he may most justly give you that answer. Judges 10:14. "Go to the gods which you have chosen."

5. Consider how often you have refused to hear God's calls to you, and how just it would therefore be, if he should refuse to hear you when you call upon him. You are ready, it may be, to complain that you have often prayed, and earnestly begged of God to show you mercy, and yet have no

answer of prayer: One says, I have been constant in prayer for so many years, and God has not heard me. Another says, I have done what I can; I have prayed as earnestly as I am able; I do not see how I can do more; and it will seem hard if after all I am denied. But do you consider how often God has called, and you have denied him? God has called earnestly, and for a long time; he has called and called again in his word, and in his providence, and you have refused. You was not uneasy for fear you should not show regard enough to his calls. You let him call as loud and as long as he would; for your part, you had no leisure to attend to what he said; you had other business to mind; you had these and those lusts to gratify and please, and worldly concerns to attend; you could not afford to stand considering of what God had to say to you. When the ministers of Christ have stood and pleaded with you, in his name, sabbath after sabbath, and have even spent their strength in it, how little was you moved! It did not alter you, but you went on still as you used to do; when you went away, you returned again to your sins, to your lasciviousness, to your vain mirth, to your covetousness, to your intemperance, and that has been the language of your heart and practice, Exodus 5:2. "Who is the Lord, that I should obey his voice?" Was it no crime for you to refuse to hear when God called? And yet is it now very hard that God does not hear your earnest calls, and that though your calling on God be not from any respect to him, but merely from self-love? The devil would beg as earnestly as you, if he had any hope to get salvation by it, and a thousand times as earnestly, and yet be as much of a devil as he is now. Are your calls more worthy to be heard than God's? Or is God more obliged to regard what you say to him, than you to regard his commands, counsels, and invitations to you? What can be more justice than this, Proverbs 1:24, etc. "Because I have called, and ye refused, I have stretched out my hand, and no man regarded; but ye have set at naught all my counsel, and would none of my reproof: I will also laugh at your calamity, I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me."

6. Have you not taken encouragement to sin against God, on that very presumption, that God would show you mercy when you sought it? And

may not God justly refuse you that mercy that you have so presumed upon? You have flattered yourself, that though you did so, yet God would show you mercy when you cried earnestly to him for it: how righteous therefore would it be in God, to disappoint such a wicked presumption! It was upon that very hope that you dared to affront the majesty of heaven so dreadfully as you have done; and can you now be so sottish as to think that God is obliged not to frustrate that hope?

When a sinner takes encouragement to neglect secret prayer which God has commanded, to gratify his lusts, to live a carnal vain life, to thwart God, to run upon him, and contemn him to his face, thinking with himself, “If I do so, God would not damn me; he is a merciful God, and therefore when I seek his mercy he will bestow it upon me;” must God be accounted hard because he will not do according to such a sinner’s presumption?

Cannot he be excused from showing such a sinner mercy when he is pleased to seek it, without incurring the charge of being unjust; if this be the case, God has no liberty to vindicate his own honor and majesty; but must lay himself open to all manner of affronts, and yield himself up to the abuse of vile men, though they disobey, despise, and dishonor him, as much as they will; and when they have done, his mercy and pardoning grace must not be in his own power and at his own disposal, but he must be obliged to dispense it at their call. He must take these bold and vile contemners of his majesty, when it suits them to ask it, and must forgive all their sins, and not only so, but must adopt them into his family, and make them his children, and bestow eternal glory upon them. What mean, low, and strange thoughts have such men of God, who think thus of him! Consider, that you have injured God the more, and have been the worse enemy to him, for his being a merciful God. So have you treated that attribute of God’s mercy! How just is it therefore that you never should have any benefit of that attribute!

There is something peculiarly heinous in sinning against the mercy of God more than other attributes. There is such base and horrid ingratitude, in being the worse to God because he is a being of infinite goodness and grace, that it above all things renders wickedness vile and detestable. This ought to win us, and engage us to serve God better; but instead of that, to sin against him the more, has something inexpressibly bad in it, and does in

a peculiar manner enhance guilt, and incense wrath; as seems to be intimated, Romans 2:4, 5.

“Or despisest thou the riches of his goodness, and forbearance, and long-suffering; not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God.”

The greater the mercy of God is, the more should you be engaged to love him, and live to his glory. But it has been contrariwise with you; the consideration of the mercies of God being so exceeding great, is the thing wherewith you have encouraged yourself in sin. You have heard that the mercy of God was without bounds, that it was sufficient to pardon the greatest sinner, and you have upon that very account ventured to be a very great sinner. Though it was very offensive to God, though you heard that God infinitely hated sin, and that such practices as you went on in were exceeding contrary to his nature, will, and glory, yet that did not make you uneasy; you heard that he was a very merciful God, and had grace enough to pardon you, and so cared not how offensive your sins were to him. How long have some of you gone on in sin, and what great sins have some of you been guilty of, on that presumption! Your own conscience can give testimony to it, that this has made you refuse God's calls, and has made you regardless of his repeated commands. Now, how righteous would it be if God should swear in his wrath, that you should never be the better for his being infinitely merciful!

Your ingratitude has been the greater, that you have not only abused the attribute of God's mercy, taking encouragement from it to continue in sin, but you have also presumed that God would exercise infinite mercy to you in particular; which consideration should have especially endeared God to you. You have taken encouragement to sin the more, from that consideration, that Christ came into the world and died to save sinners; such thanks has Christ had from you, for enduring such a tormenting death for his enemies! Now, how justly might God refuse that you should ever be the better for his Son's laying down his life! It was because of these things that you put off seeking salvation. You would take the pleasures of sin still longer, hardening yourself because mercy was infinite, and it

would not be too late, if you sought it afterwards; now, how justly may God disappoint you in this, and so order it that it shall be too late!

7. How have some of you risen up against God, and in the frame of your minds opposed him in his sovereign dispensations! And how justly upon that account might God oppose you, and set himself against you! You never yet would submit to God; never willingly comply, that God should have dominion over the world, and that he should govern it for his own glory, according to his own wisdom. You, a poor worm, a potsherd, a broken piece of an earthen vessel, have dared to find fault and quarrel with God. Isaiah 16:9.

“Woe to him that striveth with his Maker. Let the potsherd strive with the potsherds of the earth: shall the clay say to him that fashioned it, What makest thou?”

But yet you have ventured to do it. Romans 9:20. “Who art thou, O man, that repliest against God?” But yet you have thought you was big enough; you have taken upon you to call God to an account, why he does thus and thus; you have said to Jehovah, What dost thou?

If you have been restrained by fear from openly venting your opposition and enmity of heart against God’s government, yet it has been in you; you have not been quiet in the frame of your mind; you have had the heart of a viper within, and have been ready to spit your venom at God. It is well if sometimes you have not actually done it, by tolerating blasphemous thoughts and malignant risings of heart against him; yea, and the frame of your heart in some measure appeared in impatient and fretful behavior. Now, seeing you have thus opposed God, how just is it that God should oppose you! Or is it because you are so much better, and so much greater than God, that it is a crime for him to make that opposition against you which you make against him? Do you think that the liberty of making opposition is your exclusive prerogative, so that you may be an enemy to God, but God must by no means be an enemy to you, but must be looked upon under obligation nevertheless to help you, and save you by his blood, and bestow his best blessings upon you?

Consider how in the frame of your mind you have thwarted God in those very exercises of mercy towards others that you are seeking for yourself.

God exercising his infinite grace towards your neighbors, has put you into an ill frame, and it may be, set you into a tumult of mind. How justly therefore may God refuse ever to exercise that mercy towards you! Have you not thus opposed God showing mercy to others, even at the very time when you pretended to be earnest with God for pity and help for yourself? Yea, and while you was endeavoring to get something wherewith to recommend yourself to God? And will you look to God still with a challenge of mercy, and contend with him for it notwithstanding? Can you who have such a heart, and have thus behaved yourself, come to God for any other than mere sovereign mercy?

II. If you should for ever be cast off by God, it would be agreeable to your treatment of Jesus Christ. It would have been just with God if he had cast you off for ever, without ever making you the offer of a Savior. But God hath not done that; he has provided a Savior for sinners, and offered him to you, even his own Son Jesus Christ, who is the only Savior of men. All that are not for ever cast off are saved by him. God offers men salvation through him, and has promised us, that if we come to him, we shall not be cast off. But if you have treated, and still treat, this Savior after such a manner, that if you should be eternally cast off by God, it would be most agreeable to your behavior towards him; which appears by this, viz. “That you reject Christ, and will not have him for your Savior.”

If God offers you a Savior from deserved punishment, and you will not receive him, then surely it is just that you should go without a Savior. Or is God obliged, because you do not like this Savior, to provide you another? He has given an infinitely honorable and glorious person, even his only begotten Son, to be a sacrifice for sin, and so provided salvation; and this Savior is offered to you: now if you refuse to accept him, is God therefore unjust if he does not save you? Is he obliged to save you in a way of your own choosing, because you do not like the way of his choosing? Or will you charge Christ with injustice because he does not become your Savior, when at the same time you will not have him when he offers himself to you, and beseeches you to accept of him as your Savior?

I am sensible that by this time many persons are ready to object against this. If all should speak what they now think, we should hear a murmuring all over the meeting-house, and one and another would say, “I cannot see

how this can be, that I am not willing that Christ should be my Savior, when I would give all the world that he was my Savior: how is it possible that I should not be willing to have Christ for my Savior when this is what I am seeking after, and praying for, and striving for, as for my life?"

Here therefore I would endeavor to convince you, that you are under a gross mistake in this matter. And, First, I would endeavor to show the grounds of your mistake. And Secondly, To demonstrate to you, that you have rejected, and do willfully reject, Jesus Christ.

First, That you may see the weak grounds of your mistake, consider,

1. There is a great deal of difference between a willingness not to be damned, and a being willing to receive Christ for your Savior. You have the former; there is no doubt of that: nobody supposes that you love misery so as to choose an eternity of it; and so doubtless you are willing to be saved from eternal misery. But that is a very different thing from being willing to come to Christ: persons very commonly mistake the one for the other, but they are quite two things. You may love the deliverance, but hate the deliverer. You tell of a willingness; but consider what is the object of that willingness. It does not respect Christ; the way of salvation by him is not at all the object of it; but it is wholly terminated on your escape from misery. The inclination of your will goes no further than self, it never reaches Christ. You are willing not to be miserable; that is, you love yourself, and there your will and choice terminate. And it is but a vain pretense and delusion to say or think, that you are willing to accept of Christ.

2. There is certainly a great deal of difference between a forced compliance and a free willingness. Force and freedom cannot consist together. Now that willingness, whereby you think you are willing to have Christ for a Savior, is merely a forced thing. Your heart does not go out after Christ of itself, but you are forced and driven to seek an interest in him. Christ has no share at all in your heart; there is no manner of closing of the heart with him. This forced compliance is not what Christ seeks of you; he seeks a free and willing acceptance, Psalm 110:3. "Thy people shall be willing in the day of thy power." He seeks not that you should receive him against your will, but with a free will. He seeks entertainment in your heart and choice. And if you refuse thus to receive Christ, how just is it that Christ

should refuse to receive you? How reasonable are Christ's terms, who offers to save all those that willingly, or with a good will, accept of him for their Savior! Who can rationally expect that Christ should force himself upon any man to be his Savior? Or what can be looked for more reasonable, than that all who would be saved by Christ, should heartily and freely entertain him? And surely it would be very dishonorable for Christ to offer himself upon lower terms. But I would now proceed,

Secondly, To show that you are not willing to have Christ for a Savior. To convince you of it, consider,

1. How it is possible that you should be willing to accept of Christ as a Savior from the desert of a punishment that you are not sensible you have deserved. If you are truly willing to accept of Christ as a Savior, it must be as a sacrifice to make atonement for your guilt. Christ came into the world on this errand, to offer himself as an atonement, to answer for our desert of punishment. But how can you be willing to have Christ for a Savior from a desert of hell, if you be not sensible that you have a desert of hell? If you have not really deserved everlasting burnings in hell, then the very offer of an atonement for such a desert is an imposition upon you. If you have no such guilt upon you, then the very offer of a satisfaction for that guilt is an injury, because it implies in it a charge of guilt that you are free from. Now therefore it is impossible that a man who is not convinced of his guilt can be willing to accept of such an offer; because he cannot be willing to accept the charge which the offer implies. A man who is not convinced that he has deserved so dreadful a punishment, cannot willingly submit to be charged with it. If he thinks he is willing, it is but a mere forced, feigned business; because in his heart he looks upon himself greatly injured; and therefore he cannot freely accept of Christ, under that notion of a Savior from the desert of such a punishment; for such an acceptance is an implicit owning that he does deserve such a punishment.

I do not say, but that men may be willing to be saved from an undeserved punishment; they may rather not suffer it, than suffer it. But a man cannot be willing to accept one at God's hands, under the notion of a Savior from a punishment deserved from him which he thinks he has not deserved; it is impossible that any one should freely allow a Savior under that notion. Such an one cannot like the way of salvation by Christ; for if he thinks he

has not deserved hell, then he will think that freedom from hell is a debt; and therefore cannot willingly and heartily receive it as a free gift. If a king should condemn a man to some tormenting death, which the condemned person thought himself not deserving of, but looked upon the sentence as unjust and cruel, and the king, when the time of execution drew nigh, should offer him his pardon, under the notion of a very great act of grace and clemency, the condemned person never could willingly and heartily allow it under that notion, because he judged himself unjustly condemned.

Now by this it is evident that you are not willing to accept of Christ as your Savior; because you never yet had such a sense of your own sinfulness, and such a conviction of your great guilt in God 's sight, as to be indeed convinced that you lay justly condemned to the punishment of hell. You never was convinced that you had forfeited all favor, and was in God's hands, and at his sovereign and arbitrary disposal, to be either destroyed or saved, just as he pleased. You never yet was convinced of the sovereignty of God. Hence are there so many objections arising against the justice of your punishment from original sin, and from God's decree, from mercy shown to others, and the like.

2. That you are not sincerely willing to accept of Christ as your Savior, appears by this, That you never have been convinced that he is sufficient for the work of your salvation. You never had a sight or sense of any such excellency or worthiness in Christ, as should give such great value to his blood and his mediation with God, as that it was sufficient to be accepted for such exceeding guilty creatures, who have so provoked God, and exposed themselves to such amazing wrath. Saying it is so and allowing it be as others say, is a very different thing from being really convinced of it, and a being made sensible of it in your own heart. The sufficiency of Christ depends upon, or rather consists in his excellency. It is because he is so excellent a person that his blood is of sufficient value to atone for sin, and it is hence that his obedience is so worthy in God's sight; it is also hence that his intercession is so prevalent; and therefore those that never had any spiritual sight or sense of Christ's excellency, cannot be sensible of his sufficiency.

And that sinners are not convinced that Christ is sufficient for the work he has undertaken, appears most manifestly when they are under great

convictions of their sin, and danger of God's wrath. Though it may be before they thought they could allow Christ to be sufficient, (for it is easy to allow any one to be sufficient for our defense at a time when we see no danger,) yet when they come to be sensible of their guilt and God's wrath, what discouraging thoughts do they entertain! How are they ready to draw towards despair, as if there were no hope or help for such wicked creatures as they! The reason is, They have no apprehension or sense of any other way that God's majesty can be vindicated, but only in their misery. To tell them of the blood of Christ signifies nothing, it does not relieve their sinking, despairing hearts. This makes it most evident that they are not convinced that Christ is sufficient to be their Mediator. And as long as they are unconvinced of this, it is impossible they should be willing to accept of him as their Mediator and Savior. A man in distressing fear will not willingly betake himself to a fort that he judges not sufficient to defend him from the enemy. A man will not willingly venture out into the ocean in a ship that he suspects is leaky, and will sink before he gets through his voyage.

3. It is evident that you are not willing to have Christ for your Savior, because you have so mean an opinion of him, that you durst not trust his faithfulness. One that undertakes to be the Savior of souls had need be faithful; for if he fails in such a trust, how great is the loss! But you are not convinced of Christ's faithfulness; as is evident, because at such times as when you are in a considerable measure sensible of your guilt and God's anger, you cannot be convinced that Christ is willing to accept of you, or that he stands ready to receive you, if you should come to him, though Christ so much invites you to come to him, and has so fully declared that he will not reject you, if you do come; as particularly, John 6:37. "Him that cometh to me, I will in no wise cast out." Now, there is no man can be heartily willing to trust his eternal welfare in the hands of an unfaithful person, or one whose faithfulness he suspects.

4. You are not willing to be saved in that way by Christ, as is evident, because you are not willing that your own goodness should be set at naught. In the way of salvation by Christ men's own goodness is wholly set at naught; there is no account at all made of it. Now you cannot be willing to be saved in a way wherein your own goodness is set at naught, as is evident, since you make much of it yourself. You make much of your

prayers and pains in religion, and are often thinking of them; how considerable do they appear to you, when you look back upon them! And some of you are thinking how much more you have done than others, and expecting some respect or regard that God should manifest to what you do. Now, if you make so much of what you do yourself, it is impossible that you should be freely willing that God should make nothing of it. As we may see in other things; if a man is proud of a great estate, or if he values himself much upon his honorable office, or his great abilities, it is impossible that he should like it, and heartily approve of it, that others should make light of these things and despise them.

Seeing therefore it is so evident, that you refuse to accept of Christ as your Savior, why is Christ to be blamed that he does not save you? Christ has offered himself to you, to be your Savior in time past, and he continues offering himself still, and you continue to reject him, and yet complain that he does not save you. So strangely unreasonable, and inconsistent with themselves, are gospel sinners!

But I expect there are many of you that still object. Such an objection as this, is probably now in the hearts of many here present.

Objection. If I am not willing to have Christ for my Savior, I cannot make myself willing. But I would give an answer to this objection by laying down two things, that must be acknowledged to be exceeding evident.

1. It is no excuse, that you cannot receive Christ of yourself, unless you would if you could. This is so evident of itself, that it scarce needs any proof. Certainly if persons would not if they could, it is just the same thing as to the blame that lies upon them, whether they can or cannot. If you were willing, and then found that you could not, your being unable would alter the case, and might be some excuse; because then the defect would not be in your will, but only in your ability. But as long as you will not, it is no matter, whether you have ability or no ability.

If you are not willing to accept of Christ, it follows that you have no sincere willingness to be willing; because the will always necessarily approves of and rests in its own acts. To suppose the contrary, would be to suppose a contradiction; it would be to suppose that a man's will is contrary to itself, or that he wills contrary to what he himself wills. As

you are not willing to come to Christ, and cannot make yourself willing, so you have no sincere desire to be willing; and therefore may most justly perish without a Savior. There is no excuse at all for you; for say what you will about your inability, the seat of your blame lies in your perverse will, that is an enemy to the Savior. It is in vain for you to tell of your want of power, as long as your will is found defective. If a man should hate you, and smite you in the face, but should tell you at the same time, that he hated you so much, that he could not help choosing and willing so to do, would you take it the more patiently for that? Would not your indignation be rather stirred up the more?

2. If you would be willing if you could, that is no excuse, unless your unwillingness to be willing be sincere. That which is hypocritical, and does not come from the heart, but is merely forced, ought wholly to be set aside, as worthy of no consideration; because common sense teaches, that what is not hearty, but hypocritical is indeed nothing, being only a show of what is not; but that which is good for nothing, ought to go for nothing. But if you set aside all that is not free, and call nothing a willingness, but a free hearty willingness, then see how the case stands, and whether or no you have not lost all your excuse for standing out against the calls of the gospel. You say you would make yourself willing to accept if you could; but it is not from any good principle that you are willing for that. It is not from any free inclination, or true respect to Christ, or any love to your duty, or any spirit of obedience. It is not from the influence of any real respect, or tendency in your heart, towards any thing good, or from any other principle than such as is in the hearts of devils, and would make them have the same sort of willingness in the same circumstances. It is therefore evident, that there can be no goodness in that would be willing to come to Christ: and that which has no goodness, cannot be an excuse for any badness. If there be no good in it, then it signifies nothing, and weighs nothing, when put into the scales to counterbalance that which is bad.

Sinners therefore spend their time in foolish arguing and objecting, making much of that which is good for nothing, making those excuses that are not worth offering. It is in vain to keep making objection. You stand justly condemned. The blame lies at your door: Thrust it off from you as often as you will, it will return upon you. Sew fig-leaves as long as you will, your nakedness will appear. You continue willfully and wickedly rejecting

Jesus Christ, and will not have him for your Savior, and therefore it is sottish madness in you to charge Christ with injustice that he does not save you.

Here is the sin of unbelief! Thus the guilt of that great sin lies upon you! If you never had thus treated a Savior, you might most justly have been damned to all eternity: it would but be exactly agreeable to your treatment of God. But besides this, when God, notwithstanding, has offered you his own dear Son, to save you from this endless misery you had deserved, and not only so, but to make you happy eternally in the enjoyment of himself, you have refused him, and would not have him for your Savior, and still refuse to comply with the offers of the gospel; what can render any person more inexcusable? If you should now perish for ever, what can you have to say?

Hereby the justice of God in your destruction appears in two respects:

1. It is more abundantly manifest that it is just that you should be destroyed. Justice never appears so conspicuous as it does after refused and abused mercy. Justice in damnation appears abundantly the more clear and bright, after a willful rejection of offered salvation. What can an offended prince do more than freely offer pardon to a condemned malefactor? And if he refuses to accept of it, will any one say that his execution is unjust?

2. God's justice will appear in your greater destruction. Besides the guilt that you would have had if a Savior never had been offered, you bring that great additional guilt upon you, of most ungratefully refusing offered deliverance. What more base and vile treatment of God can there be, than for you, when justly condemned to eternal misery, and ready to be executed, and God graciously sends his own Son, who comes and knocks at your door with a pardon in his hand, and not only a pardon, but a deed of eternal glory; I say, what can be worse, than for you, out of dislike and enmity against God and his Son, to refuse to accept those benefits at his hands? How justly may the anger of God be greatly incensed and increased by it! When a sinner thus ungratefully rejects mercy, his last error is worse than the first; this is more heinous than all his former rebellion, and may justly bring down more fearful wrath upon him.

The heinousness of this sin of rejecting a Savior especially appears in two things:

1. The greatness of the benefits offered: which appears in the greatness of the deliverance, which is from inexpressible degrees of corruption and wickedness of heart and life, the least degree of which is infinitely evil; and from misery that is everlasting; and in the greatness and glory of the inheritance purchased and offered. Hebrews 2:3. “How shall we escape, if we neglect so great salvation.”

2. The wonderfulness of the way in which these benefits are procured and offered. That God should lay help on his own Son, when our case was so deplorable that help could be had in no mere creature; and that he should undertake for us, and should come into the world, and take upon him our nature, and should not only appear in a low state of life, but should die such a death, and endure such torments and contempt for sinners while enemies, how wonderful is it! And what tongue or pen can set forth the greatness of the ingratitude, baseness, and perverseness there is in it, when a perishing sinner that is in the most extreme necessity of salvation, rejects it, after it is procured in such a way as this! That so glorious a person should be thus treated, and that when he comes on so gracious an errand! That he should stand so long offering himself and calling and inviting, as he has done to many of you, and all to no purpose, but all the while be set at naught! Surely you might justly be cast into hell without one more offer of a Savior! Yea, and thrust down into the lowest hell! Herein you have exceeded the very devils; for they never rejected the offers of such glorious mercy; no, nor of any mercy at all. This will be the distinguishing condemnation of gospel-sinners, John 3:18. “He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.” — That outward smoothness of your carriage towards Christ, that appearance of respect to him in your looks, your speeches, and gestures, do not argue but that you set him at naught in your heart. There may be much of these outward shows of respect, and yet you be like Judas, that betrayed the Son of man with a kiss; and like those mockers that bowed the knee before him, and at the same time spit in his face.

III. If God should for ever cast you off and destroy you, it would be agreeable to your treatment of others. It would be no other than what would be exactly answerable to your behavior towards your fellow-creatures, that have the same human nature, and are naturally in the same circumstances with you, and that you ought to love as yourself. And that appears especially in two things.

1. You have many of you been opposite in your spirit to the salvation of others. There are several ways that natural men manifest a spirit of opposition against the salvation of souls. It sometimes appears by a fear that their companions, acquaintances, and equals, will obtain mercy, and so become unspeakably happier than they. It is sometimes manifested by an uneasiness at the news of what others have hopefully obtained. It appears when persons envy others for it, and dislike them the more, and disrelish their talk, and avoid their company, and cannot bear to hear their religious discourse, and especially to receive warnings and counsels from them. And it oftentimes appears by their backwardness to entertain charitable thoughts of them, and by their being brought with difficulty to believe that they have obtained mercy, and a forwardness to listen to any thing that seems to contradict it. The devil hated to own Job's sincerity, Job 1:7, etc. and chapter 2, verses 3, 4, 5. There appears very often much of this spirit of the devil in natural men. Sometimes they are ready to make a ridicule of others' pretended godliness; they speak of the ground of others' hopes, as the enemies of the Jews did of the wall that they built. Nehemiah 4:3. "Now Tobiah the Ammonite was by him, and he said, That which they build, if a fox go up, he shall even break down their stone wall." There are many that join with Sanballat and Tobiah, and are of the same spirit with them. There always was, and always will be, an enmity betwixt the seed of the serpent and the seed of the women. It appeared in Cain, who hated his brother, because he was more acceptable to God than himself; and it appears still in these times, and in this place. There are many that are like the elder brother, who could not bear that the prodigal when he returned should be received with such joy and good entertainment, and was put into a fret by it, both against his brother that had returned, and his father that had made him so welcome. Luke 15.

Thus have many of you been opposite to the salvation of others, who stand in as great necessity of it as you. You have been against their being

delivered from everlasting misery, who can bear it no better than you; not because their salvation would do you any hurt, or their damnation help you, any otherwise than as it would gratify that vile spirit that is so much like the spirit of the devil, who, because he is miserable himself, is unwilling that others should be happy. How just therefore is it that God should be opposite to your salvation! If you have so little love or mercy in you as to begrudge your neighbor's salvation, whom you have no cause to hate, but the law of God and nature requires you to love, why is God bound to exercise such infinite love and mercy to you, as to save you at the price of his own blood? you, whom he is no way bound to love, but who have deserved his hatred a thousand and a thousand times? You are not willing that others should be converted, who have behaved themselves injuriously towards you; and yet, will you count it hard if God does not bestow converting grace upon you that have deserved ten thousand times as ill of God, as ever any of your neighbors have of you? You are opposite to God's showing mercy to those that you think have been vicious persons, and are very unworthy of such mercy. Is others' unworthiness a just reason why God should not bestow mercy on them? And yet will God be hard, if, notwithstanding all your unworthiness, and the abominableness of your spirit and practice in his sight, he does not show you mercy? You would have God bestow liberally on you, and upbraid not; but yet when he shows mercy to others, you are ready to upbraid as soon as you hear of it; you immediately are thinking with yourself how ill they have behaved themselves; and it may be your mouths on this occasion are open, enumerating and aggravating the sins they have been guilty of. You would have God bury all your faults, and wholly blot out all your transgressions; but yet if he bestows mercy on others, it may be you will take that occasion to rake up all their old faults that you can think of. You do not much reflect on and condemn yourself for your baseness and unjust spirit towards others, in your opposition to their salvation; you do not quarrel with yourself, and condemn yourself for this; but yet you in your heart will quarrel with God, and fret at his dispensations, because you think he seems opposite to showing mercy to you. One would think that the consideration of these things should for ever stop your mouth.

2. Consider how you have promoted others' damnation. Many of you, by the bad examples you have set, by corrupting the minds of others, by your sinful conversation, by leading them into or strengthening them in sin, and by the mischief you have done in human society other ways that might be mentioned, have been guilty of those things that have tended to others' damnation. You have heretofore appeared on the side of sin and Satan, and have strengthened their interest, and have been many ways accessory to others' sins, have hardened their hearts, and thereby have done what has tended to the ruin of their souls. Without doubt there are those here present who have been in a great measure the means of others' damnation. One man may really be a means of others' damnation as well as salvation. Christ charges the scribes and Pharisees with this, Matthew 23:13.

“Ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering, to go in.”

We have no reason to think that this congregation has none in it who are cursed from day to day by poor souls that are roaring out in hell, whose damnation they have been the means of, or have greatly contributed to. There are many who contribute to their own children's damnation, by neglecting their education, by setting them bad examples, and bringing them up in sinful ways. They take some care of their bodies, but take little care of their poor souls; they provide for them bread to eat, but deny them the bread of life, that their famishing souls stand in need of. And are there no such parents here who have thus treated their children? If their children be not gone to hell, no thanks to them; it is not because they have not done what has tended to their destruction. Seeing therefore you have had no more regard to others' salvation, and have promoted their damnation, how justly might God leave you to perish yourself!

IV. If God should eternally cast you off, it would but be agreeable to your own behavior towards yourself; and that in two respects:

1. In being so careless of your own salvation. You have refused to take care for your salvation, as God has counseled and commanded you from time to time; and why may not God neglect it, now you seek it of him? Is God obliged to be more careful of your happiness, than you are either of your own happiness or his glory? Is God bound to take that care for you, out of love to you, that you will not take for yourself, either from love to

yourself, or regard to his authority? How long, and how greatly, have you neglected the welfare of your precious soul, refusing to take pains and deny yourself, or put yourself a little out of your way for your salvation, while God has been calling upon you! Neither your duty to God, nor love to your own soul, were enough to induce you to do little things for your own eternal welfare; and yet do you now expect that God should do great things, putting forth almighty power, and exercising infinite mercy for it? You was urged to take care for your salvation, and not to put it off. You was told that was the best time before you grew older, and that it might be, if you would put it off, God would not hear you afterwards; but yet you would not hearken; you would run the venture of it. Now how justly might God order it so, that it should be too late, leaving you to seek in vain! You was told, that you would repent of it if you delayed; but you would not hear: how justly therefore may God give you cause to repent of it, by refusing to show you mercy now! If God sees you going on in ways contrary to his commands and his glory, and requires you to forsake them, and tells you that they tend to the destruction of your own soul, and therefore counsels you to avoid them, and you refuse; how just would it be if God should be provoked by it, henceforward to be as careless of the good of your soul as you are yourself!

2. You have not only neglected your salvation, but you have willfully taken direct courses to undo yourself. You have gone on in those ways and practices which have directly tended to your damnation, and have been perverse and obstinate in it. You cannot plead ignorance; you had all the light set before you that you could desire. God told you that you was undoing yourself; but yet you would do it. He told you that the path you was going in led to destruction, and counseled you to avoid it; but you would not hearken. How justly therefore may God leave you to be undone! You have obstinately persisted to travel in the way that leads to hell for a long time, contrary to God's continual counsels and commands, till it may be at length you are got almost to your journey's end, and are come near to hell's gate, and so begin to be sensible of your danger and misery; and not account it unjust and hard if God will not deliver you! You have destroyed yourself, and destroyed yourself willfully, contrary to God's repeated counsels, yea, and destroyed yourself in fighting against God. Now therefore, why do you blame any but yourself if you are destroyed? If

you will undo yourself in opposing God, and while God opposes you by his calls and counsels, and, it may be too, by the convictions of his Spirit, what can you object against it, if God now leaves you to be undone? You would have your own way, and did not like that God should oppose you in it, and your way was to ruin your own soul; how just therefore is it, if, now at length, God ceases to oppose you, and falls in with you, and lets your soul be ruined; and as you would destroy yourself, so should put to his hand to destroy you too! The ways you went on in had a natural tendency to your misery: if you would drink poison in opposition to God, and in contempt of him and his advice, who can you blame but yourself if you are poisoned, and so perish? If you would run into the fire against all restraints both of God's mercy and authority, you must even blame yourself if you are burnt.

Thus I have proposed some things to your consideration, which, if you are not exceeding blind, senseless, and perverse, will stop your mouth, and convince you that you stand justly condemned before God; and that he would in no wise deal hardly with you, but altogether justly, in denying you any mercy, and in refusing to hear your prayers, though you pray never so earnestly, and never so often, and continue in it never so long. God may utterly disregard your tears and moans, your heavy heart, your earnest desires, and great endeavors; and he may cast you into eternal destruction, without any regard to your welfare, denying you converting grace, and giving you over to Satan, and at last cast you into the lake that burns with fire and brimstone, to be there to eternity, having no rest day or night, for ever glorifying his justice upon you in the presence of the holy angels, and in the presence of the Lamb.

Objection. But here many may still object, (for I am sensible it is a hard thing to stop sinners' mouths,) "God shows mercy to others that have done these things as well as I, yea, that have done a great deal worse than I."

Answer. 1. That does not prove that God is any way bound to show mercy to you, or them either. If God bestows it on others, he does not so because he is bound to bestow it: he might if he had pleased, with glorious justice, have denied it them. If God bestows it on some, that does not prove that he is bound to bestow it on any; and if he is bound to bestow it

on none, then he is not bound to bestow it on you. God is in debt to none; and if he gives to some that he is not in debt to, because it is his pleasure, that does not bring him into debt to others. It alters not the case as to you, whether others have it, or have it not: you do not deserve damnation the less, than if mercy never had been bestowed on any at all. Matthew 20:15. "Is thine eye evil, because mine is good?"

2. If this objection be good, then the exercise of God's mercy is not in his own right, and his grace is not his own to give. That which God may not dispose of as he pleases, is not his own; for that which is one's own, is at his own disposal: but if it be not God's own, then he is not capable of making a gift or present of it to any one; it is impossible to give what is a debt. What is it that you would make of God? Must the great God be tied up, that he must not use his own pleasure in bestowing his own gifts, but if he bestows them on one, must be looked upon obliged to bestow them on another? Is not God worthy to have the same right, with respect to the gifts of his grace, that a man has to his money or goods? Is it because God is not so great, and should be more in subjection than man, that this cannot be allowed him? If any of you see cause to show kindness to a neighbor, do all the rest of your neighbors come to you, and tell you, that you owe them so much as you have given to such a man? But this is the way that you deal with God, as though God were not worthy to have as absolute a property in his goods, as you have in yours.

At this rate God cannot make a present of any thing; he has nothing of his own to bestow: if he has a mind to show peculiar favor to some, or to lay some particular persons under peculiar obligations to him, he cannot do it; because he has no special gift at his own disposal. If this be the case, why do you pray to God to bestow saving grace upon you? If God does not do fairly to deny it you, because he bestows it on others, then it is not worth your while to pray for it, but you may go and tell him that he has bestowed it on others as bad or worse than you, and so demand it of him as a debt. And at this rate persons never need to thank God for salvation, when it is bestowed; for what occasion is there to thank God for that which was not at his own disposal, and that he could not fairly have denied? The thing at bottom is, that men have low thoughts of God, and high thoughts of themselves; and therefore it is that they look upon God

as having so little right, and they so much. Matthew 20:15. "Is it not lawful for me to do what I will with mine own?"

3. God may justly show greater respect to others than to you, for you have shown greater respect to others than to God. You have rather chosen to offend God than men. God only shows a greater respect to others, who are by nature your equals, than to you; but you have shown a greater respect to those that are infinitely inferior to God than to him. You have shown a greater regard to wicked men than to God; you have honored them more, loved them better, and adhered to them rather than to him. Yea, you have honored the devil, in many respects, more than God: you have chosen his will and his interest, rather than God's will and his glory: you have chosen a little worldly pelf, rather than God: you have set more by a vile lust than by him: you have chosen these things, and rejected God. You have set your heart on these things, and cast God behind your back: and where is the injustice if God is pleased to show greater respect to others than to you, or if he chooses others and rejects you? You have shown greater respect to vile and worthless things, and no respect to God's glory; and why may not God set his love on others, and have no respect to your happiness? You have shown great respect to others, and not to God, whom you are laid under infinite obligations to respect above all; and why may not God show respect to others, and not to you, who never have laid him under the least obligation?

And will you not be ashamed, notwithstanding all these things, still to open your mouth, to object and cavil about the decrees of God, and other things that you cannot fully understand. Let the decrees of God be what they will, that alters not the case as to your liberty, any more than if God had only foreknown. And why is God to blame for decreeing things? Especially since he decrees nothing but good. How unbecoming an infinitely wise Being would it have been to have made a world, and let things run at random, without disposing events, or fore-ordering how they should come to pass? And what is that to you, how God has fore-ordered things, as long as your constant experience teaches you, that it does not hinder your doing what you choose to do. This you know, and your daily practice and behavior amongst men declares that you are fully sensible of it with respect to yourself and others. Still to object, because there are some things in God's dispensations above your understanding, is

exceedingly unreasonable. Your own conscience charges you with great guilt, and with those things that have been mentioned, let the secret things of God be what they will. Your conscience charges you with those vile dispositions, and that base behavior towards God, that you would at any time most highly resent in your neighbor towards you, and that not a whit the less for any concern those secret counsels and mysterious dispensations of God may have in the matter. It is in vain for you to exalt yourself against an infinitely great, and holy, and just God. If you continue in it, it will be to your eternal shame and confusion, when hereafter you shall see at whose door all the blame of your misery lies.

I will finish what I have to say to natural men in the application of this doctrine, with a caution not to improve the doctrine to discouragement. For though it would be righteous in God for ever to cast you off, and destroy you, yet it would also be just in God to save you, in and through Christ, who has made complete satisfaction for all sin. Romans 3:25, 26.

“Whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness, that he might be just, and the justifier of him which believeth in Jesus.”

Yea, God may, through this Mediator, not only justly, but honorably, show you mercy. The blood of Christ is so precious, that it is fully sufficient to pay the debt you have contracted, and perfectly to vindicate the Divine Majesty from all the dishonor cast upon it, by these many great sins of yours that have been mentioned. It was as great, and indeed a much greater thing, for Christ to die, than it would have been for you and all mankind to have burnt in hell to all eternity. Of such dignity and excellency is Christ in the eyes of God, that, seeing he has suffered so much for poor sinners, God is willing to be at peace with them, however vile and unworthy they have been, and on how many accounts soever the punishment would be just. So that you need not be at all discouraged from seeking mercy, for there is enough in Christ.

Indeed it would not become the glory of God’s majesty to show mercy to you, so sinful and vile a creature, for any thing that you have done; for such worthless and despicable things as your prayers, and other religious

performances. It would be very dishonorable and unworthy of God so to do, and it is in vain to expect it. He will show mercy only on Christ's account; and that, according to his sovereign pleasure, on whom he pleases, when he pleases, and in what manner he pleases. You cannot bring him under obligation by your works; do what you will, he will not look on himself obliged. But if it be his pleasure, he can honorably show mercy through Christ to any sinner of you all, not one in this congregation excepted. Therefore here is encouragement for you still to seek and wait, notwithstanding all your wickedness; agreeable to Samuel's speech to the children of Israel, when they were terrified with the thunder and rain that God sent, and when guilt stared them in the face, 1 Samuel 12:20.

“Fear not; ye have done all this wickedness; yet turn not aside from following the Lord, but serve the Lord with all your heart.”

I would conclude this discourse by putting the godly in mind of the freeness and wonderfulness of the grace of God towards them. For such were the same of you. The case was just so with you as you have heard; you had such a wicked heart, you lived such a wicked life, and it would have been most just with God for ever to have cast you off: but he has had mercy upon you; he hath made his glorious grace appear in your everlasting salvation. You had no love to God; but yet he has exercised unspeakable love to you. You have contemned God, and set light by him: but so great a value has God's grace set on you and your happiness, that you have been redeemed at the price of the blood of his own Son. You chose to be with Satan in his service; but yet God hath made you a joint heir with Christ of his glory. You was ungrateful for past mercies; yet God not only continued those mercies, but bestowed unspeakably greater mercies upon you. You refused to hear when God called; yet God heard you when you called. You abused the infiniteness of God's mercy to encourage yourself in sin against him; yet God has manifested the infiniteness of that mercy, in the exercises of it towards you. You have rejected Christ, and set him at naught; and yet he is become your Savior. You have neglected your own salvation; but God has not neglected it. You have destroyed yourself; but yet in God has been your help. God has magnified his free grace towards you, and not to others; because he has chosen you, and it hath pleased him to set his love upon you.

O! what cause is here for praise! What obligations you are under to bless the Lord who hath dealt bountifully with you, and magnify his holy name! What cause for you to praise God in humility, to walk humbly before him. Ezekiel 16:63.

“That thou mayest remember and be confounded, and never open thy mouth any more, because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God!”

You shall never open your mouth in boasting, or self-justification; but lie the lower before God for his mercy to you. You have reason, the more abundantly, to open your mouth in God’s praises, that they may be continually in your mouth, both here and to all eternity, for his rich, unspeakable, and sovereign mercy to you, whereby he, and he alone, hath made you to differ from others.

CHRISTIAN KNOWLEDGE

“For Then for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.” Hebrews 5:12

THESE words are a complaint, which the apostle makes against the Christian Hebrews, for their want of such proficiency in the knowledge of the doctrines and mysteries of religion, as might have been expected of them. The apostle complains, that they had not made that progress in their acquaintance with the things taught in the oracles of God, which they ought to have made. And he means to reprove them, not merely for their deficiency in spiritual and experimental knowledge of divine things, but for their deficiency in a doctrinal acquaintance with the principles of religion, and the truths of Christ and divinity; as is evident by the manner in which the apostle introduces this reproof. The occasion of his introducing it is this: In the next text but one preceding, he mentions Christ as being “Called of God an high priest after the order of Melchizedek.” In the Old Testament, the oracles of God, Melchizedek was held forth as an eminent type of Christ; and the account we there have of him contains many gospel mysteries. These mysteries the apostle was willing to point out to the Christian Hebrews; but he apprehended, that through their weakness in knowledge, they would not understand him; and therefore breaks off for the present from saying any thing about Melchizedek, thus (ver. 11.) “Of whom we have many things to say, and hard to be uttered; seeing ye are all dull of hearing;” *i.e.* there are many things concerning Melchizedek which contain wonderful gospel-mysteries, and which I would take notice of to you, were it not that I am afraid, that through your dullness, and backwardness in understanding these things, you would only be puzzled and confounded by my discourse, and so receive no benefit; and that it would be too hard for you, as meat that is too strong.

Then come in the words of the text: “For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.” As much as to say, Indeed it might have been expected of you, that you should have known enough of the Holy

Scriptures, to be able to understand and digest such mysteries: but it is not so with you. The apostle speaks of their proficiency in such knowledge as is conveyed by human teaching: as appears by that expression, “When for the time ye ought to be teachers;” which includes not only a practical and experimental, but also a doctrinal, knowledge of the truths and mysteries of religion.

Again, the apostle speaks of such knowledge, whereby Christians are enabled to understand those things in divinity which are more abstruse and difficult to be understood, and which require great skill in things of this nature. This is more fully expressed in the two next verses: “For every one that useth milk is unskillful in the word of righteousness; for he is a babe. But strong meat belongeth to them that are of full age, even those who, by reason of use, have their senses exercised to discern both good and evil.” It is such knowledge, that proficiency in it shall carry persons beyond the first principles of religion. As here; “Ye have need that one teach you again which be the first principles of the oracles of God.” Therefore the apostle, in the beginning of the next chapter, advises them “to leave the first principles of the doctrine of Christ, and to go on unto perfection.”

We may observe that the fault of this defect appears, in that they had not made proficiency according to their time. For the time, they ought to have been teachers. As they were Christians, their business was to learn and gain Christian knowledge. They were scholars in the school of Christ; and if they had improved their time in learning, as they ought to have done, they might, by the time when the apostle wrote, have been fit to be teachers in this school. To whatever business any one is devoted, it may be expected that his perfection in it shall be answerable to the time he has had to learn and perfect himself. Christians should not always remain babes, but should grow in Christian knowledge; and leaving the food of babes, they should learn to digest strong meat.

DOCTRINE

Every Christian should make a business of endeavoring to grow in knowledge in divinity. This is indeed esteemed the business of divines and ministers: it is commonly thought to be their work, by the study of the Scriptures, and other instructive books, to gain knowledge; and most seem

to think that it may be left to them, as what belongeth not to others. But if the apostle had entertained this notion, he would never have blamed the Christian Hebrews for not having acquired knowledge enough to be teachers. Or if he had thought, that this concerned Christians in general only as a thing by the by, and that their time should not in a considerable measure be taken up with this business; he never would have so much blamed them, that their proficiency in knowledge had not been answerable to the time which they had had to learn.

In handling this subject, I shall show what is intended by divinity what kind of knowledge in divinity is intended why knowledge in divinity is necessary. And why all Christians should make a business of endeavoring to grow in this knowledge.

SECT. 1 What is intended by divinity, as the object of Christian knowledge

VARIOUS definitions have been given of this subject by those who have treated on it. I shall not now stand to inquire which, according to the rules of art, is the most accurate definition; but shall so define or describe it, as I think has the greatest tendency to convey a proper notion of it. It is that science or doctrine which comprehends all those truths and rules which concern the great business of religion.

There are various kinds of arts and sciences taught and learned in the schools, which are conversant about various objects; about the works of nature in general, as philosophy; or the visible heavens, as astronomy; or the sea, as navigation; or the earth, as geography; or the body of man, as physic and anatomy; or the soul of man. with regard to its natural powers and qualities, as logic and pneumatology; or about human government, as politics and jurisprudence. But one science, or kind of knowledge and doctrine, is above all the rest; as it treats concerning God and the great business of religion. Divinity is not learned, as other sciences, merely by the improvement of man's natural reason, but is taught by God himself in a book full of instruction, which he hath given us for that end. This is the rule which God hath given to the world to be their guide in searching after this kind of knowledge, and is a summary of all things of this nature needful for us to know. Upon this account divinity is rather called a doctrine, than an art or science.

Indeed there is what is called natural religion. There are many truths concerning God, and our duty to him, which are evident by the light of nature. But Christian divinity, properly so called, is not evident by the light of nature; it depends on revelation. Such are our circumstances now in our fallen state that nothing which it is needful for us to know concerning God is manifest by the light of nature, in the manner in which it is necessary for us to know it. For the knowledge of no truth in divinity is of significance to us, any otherwise than as it some way or other belongs to the gospel scheme, or as it relates to a Mediator. But the light of nature teaches us no truth in this matter. Therefore it cannot be said, that we come to the knowledge of any part of Christian truth by the light of nature. It is only the word of God, contained in the Old and New Testament, which teaches us Christian divinity.

This comprehends all that is taught in the Scriptures, and so all that we need know, or is to be known, concerning God and Jesus Christ, concerning our duty to God, and our happiness in God. Divinity is commonly defined, the doctrine of living to God; and by some who seem to be more accurate, the doctrine of living to God by Christ. It comprehends all Christian doctrines as they are in Jesus, and all Christian rules directing us in living to God by Christ. There is no one doctrine, no promise, no rule, but what some way or other relates to the Christian and divine life, or our living to God by Christ. They all relate to this, in two respects, viz. as they tend to promote our living to God here in this world, in a life of faith and holiness, and also as they tend to bring us to a life of perfect holiness and happiness, in the full enjoyment of God hereafter.

SECT. 2 What kind of knowledge in divinity, is intended in the doctrine

THERE are two kinds of knowledge of divine truth, viz. speculative and practical, or in other terms, natural and spiritual. The former remains only in the head. No other faculty but the understanding is concerned in it. It consists in having a natural or rational knowledge of the things of religion, or such a knowledge as is to be obtained by the natural exercise of our own faculties, without any special illumination of the Spirit of God. The latter rests not entirely in the head, or in the speculative ideas of things; but the heart is concerned in it: it principally consists in the sense of the heart. The mere intellect, without the will or the inclination, is not the seat of it.

And it may not only be called seeing, but feeling or tasting. Thus there is a difference between having a right speculative notion of the doctrines contained in the word of God, and having a due sense of them in the heart. In the former consists the speculative or natural knowledge, in the latter consists the spiritual or practical knowledge of them.

Neither of these is intended in the doctrine exclusively of the other: but it is intended that we should seek the former in order to the latter. The latter, or the spiritual and practical, is of the greatest importance; for a speculative without a spiritual knowledge, is to no purpose, but to make our condemnation the greater. Yet a speculative knowledge is also of infinite importance in this respect, that without it we can have no spiritual or practical knowledge.

I have already shown, that the apostle speaks not only of a spiritual knowledge, but of such as can be acquired, and communicated from one to another. Yet it is not to be thought, that he means this exclusively of the other. But he would have the Christian Hebrews seek the one, in order to the other. Therefore the former is first and most directly intended; it is intended that Christians should, by reading and other proper means, seek a good rational knowledge of the things of divinity: while the latter is more indirectly intended, since it is to be sought by the other. But I proceed to

SECT. 3 The usefulness and necessity of the knowledge of divine truths

THERE is no other way by which any means of grace whatsoever can be of any benefit, but by knowledge. All teaching is in vain, without learning. Therefore the preaching of the gospel would be wholly to no purpose, if it conveyed no knowledge to the mind. There is an order of men which Christ has appointed on purpose to be teachers in his church. But they teach in vain, if no knowledge in these things is gained by their teaching. It is impossible that their teaching and preaching should be a mean of grace, or of any good in the hearts of their hearers, any otherwise than by knowledge imparted to the understanding. Otherwise it would be of as much benefit to the auditory, if the minister should preach in some unknown tongue. All the difference is, that preaching in a known tongue conveys something to the understanding, which preaching in an unknown tongue doth not. On this account, such preaching must be unprofitable. In such things men receive nothing, when they understand nothing; and are

not at all edified, unless some knowledge be conveyed; agreeable to the apostle's arguing, 1 Corinthians 14:2&6.

No speech can be a mean of grace, but by conveying knowledge. Otherwise the speech is as much lost as if there had been no man there, and if he that spoke, had spoken only into the air; as it follows in the passage just quoted, ver. 6-10. God deals with man as with a rational creature; and when faith is in exercise, it is not about something he knows not what. Therefore hearing is absolutely necessary to faith; because hearing is necessary to understanding, Romans 10:14. "How shall they believe in him of whom they have not heard?" In like manner, there can be no love without knowledge. It is not according to the nature of the human soul, to love an object which is entirely unknown.

The heart cannot be set upon an object of which there is no idea in the understanding. The reasons which induce the soul to love, must first be understood, before they can have a reasonable influence on the heart.

God hath given us the Bible, which is a book of instructions. But this book can be of no manner of profit to us, any otherwise than as it conveys some knowledge to the mind: it can profit us no more than if it were written in the Chinese or Tartarian language, of which we know not one word. So the sacraments of the gospel can have a proper effect no other way, than by conveying some knowledge. They represent certain things by visible signs. And what is the end of signs, but to convey some knowledge of the things signified? Such is the nature of man, that no object can come at the heart but through the door of the understanding: and there can be no spiritual knowledge of that of which there is not first a rational knowledge. It is impossible that any one should see the truth or excellency of any doctrine of the gospel, who knows not what that doctrine is. A man cannot see the wonderful excellency and love of Christ in doing such and such things for sinners, unless his understanding be first informed how those things were done. He cannot have a taste of the sweetness and excellency of divine truth, unless he first have a notion that there is such a thing.

Without knowledge in divinity, none would differ from the most ignorant and barbarous heathens. The heathens remain in gross darkness, because they are not instructed, and have not obtained the knowledge of divine truths.

If men have no knowledge of these things, the faculty of reason in them will be wholly in vain. The faculty of reason and understanding was given for actual understanding and knowledge. If a man have no actual knowledge, the faculty or capacity of knowing is of no use to him. And if he have actual knowledge, yet if he be destitute of the knowledge of those things which are the last end of his being, and for the sake of the knowledge of which he had more understanding given him than the beasts; then still his faculty of reason is in vain; he might as well have been a beast as a man. But divine subjects are the things, to know which we had the faculty of reason given us. They are the things which appertain to the end of our being, and to the great business for which we are made. Therefore a man cannot have his faculty of understanding to any good purpose, further than he hath knowledge of divine truth.

So that this kind of knowledge is absolutely necessary. Other kinds of knowledge may be very useful. Some other sciences, such as astronomy, natural philosophy, and geography, may be very excellent in their kind. But the knowledge of this divine science is infinitely more useful and important than that of all other sciences whatever.

SECT. 4 Why all Christians should make a business of endeavoring to grow in the knowledge of divinity

CHRISTIANS ought not to content themselves with such degrees of knowledge of divinity as they have already obtained. It should not satisfy them, as they know as much as is absolutely necessary to salvation, but should seek to make progress.

This endeavor to make progress in such knowledge ought not to be attended to as a thing by the bye, but all Christians should make a business of it. They should look upon it as a part of their daily business, and no small part of it neither. It should be attended to as a considerable part of the work of their high calling. For

1. Our business should doubtless much consist in employing those faculties, by which we are distinguished from the beasts, about those things which are the main end of those faculties. The reason why we have faculties superior to those of the brutes given us, is, that we are indeed designed for a superior employment. That which the Creator intended

should be our main employment, is something above what he intended the beast for, and therefore hath given us superior powers. Therefore, without doubt, it should be a considerable part of our business to improve those superior faculties. But the faculty by which we are chiefly distinguished from the brutes, is the faculty of understanding. It follows then, that we should make it our chief business to improve this faculty, and should by no means prosecute it as a business by the bye. For us to make the improvement of this faculty a business by the bye, is in effect for us to make the faculty of understanding itself a bye faculty, if I may so speak, a faculty of less importance than others: whereas indeed it is the highest faculty we have.

But we cannot make a business of the improvement of our intellectual faculty, any otherwise than by making a business of improving ourselves in actual knowledge. So that those who make not this very much their business; but instead of improving their understanding to acquire knowledge, are chiefly devoted to their inferior power to please their senses, and gratify their animal appetites not only behave themselves in a manner not becoming Christians, but also act as if they had forgotten that they are men, and that God hath set them above the brutes, by giving them understanding.

God hath given to man some things in common with the brutes, as his outward senses, his bodily appetites, a capacity of bodily pleasure and pain, and other animal faculties: and some things he hath given him superior to the brutes, the chief of which is a faculty of understanding and reason. Now God never gave man these faculties to be subject to those which he hath in common with the brutes. This would be great confusion, and equivalent to making man to be a servant of the beasts. On the contrary, he has given those inferior powers to be employed in subserviency to man's understanding; and therefore it must be a great part of man's principal business to improve his understanding by acquiring knowledge. If so, then it will follow, that it should be a main part of his business to improve his understanding in acquiring divine knowledge, or the knowledge of the things of divinity: for the knowledge of these things is the principal end of this faculty. God gave man the faculty of understanding, chiefly, that he might understand divine things.

The wiser heathens were sensible that the main business of man was the improvement and exercise of his understanding. But they knew not the object about which the understanding should chiefly be employed. That science which many of them thought should chiefly employ the understanding, was philosophy; and accordingly they made it their chief business to study it. But we who enjoy the light of the gospel are more happy; we are not left, as to this particular, in the dark. God hath told us about what things we should chiefly employ our understandings, having given us a book full of divine instructions, holding forth many glorious objects about which all rational creatures should chiefly employ their understandings. These instructions are accommodated to persons of all capacities and conditions, and proper to be studied, not only by men of reaming, but by persons of every character, learned and unlearned, young and old, men and women. Therefore the acquisition of knowledge in these things should be a main business of all those who have the advantage of enjoying the Holy Scriptures.

2. The truths of divinity are of superlative excellency, and are worthy that all should make a business of endeavoring to grow in the knowledge of them. They are as much above those things which are treated of in other sciences, as heaven is above the earth. God himself, the eternal Three in one, is the chief object of this science; and next Jesus Christ, as God-man and Mediator, and the glorious work of redemption, the most glorious work that ever was wrought: then the great things of the heavenly world, the glorious and eternal inheritance purchased by Christ, and promised in the gospel; the work of the Holy Spirit of God on the hearts of men; our duty to God, and the way in which we ourselves may become like angels, and like God himself in our measure. All these are objects of this science.

Such things as these have been the main subject of the study of the holy patriarchs, prophets, and apostles, and the most excellent men that ever existed; and they are also the subject of study to the angels in heaven; 1 Peter 1:10-12. They are so excellent and worthy to be known, that the knowledge of them will richly pay for all the pains and labor of an earnest seeking of it. If there were a great treasure of gold and pearls accidentally found, and opened with such circumstances that all might have as much as they could gather; would not every one think it worth his while to make a business of gathering while it should last? But that treasure of divine

knowledge, which is contained in the Scriptures, and is provided for every one to gather to himself as much of it as he can, is far more rich than any one of gold and pearls. How busy are all sorts of men, all over the world, in getting riches! But this knowledge is a far better kind of riches, than that after which they so diligently and laboriously pursue.

3. Divine truths not only concern ministers, but are of infinite importance to all Christians. It is not with the doctrine of divinity as it is with the doctrines of philosophy and other sciences. These last are generally speculative points, which are of little concern in human life; and it very little alters the case as to our temporal or spiritual interests, whether we know them or not. Philosophers differ about them, some being of one opinion, and others of another. And while they are engaged in warm disputes about them, others may well leave them to dispute among themselves, without troubling their heads much about them; it being of little concern to them, whether the one or the other be in the right. But it is not thus in matters of divinity. The doctrines of this nearly concern every one. They are about those things which relate to every man's eternal salvation and happiness. The common people cannot say, Let us leave these matters to ministers and divines; let them dispute them out among themselves as they can; they concern not us: for they are of infinite importance to every man. Those doctrines which relate to the essence, attributes, and subsistencies of God, concern all; as it is of infinite importance to common people, as well as to ministers, to know what kind of being God is. For he is a Being who hath made us all, "in whom we live, and move, and have our being;" who is the Lord of all; the Being to whom we are all accountable; who is the last end of our being, and the only fountain of our happiness.

The doctrines also which relate to Jesus Christ and his mediation, his incarnation, his life and death, his resurrection and ascension, his sitting at the right hand of the Father, his satisfaction and intercession, infinitely concern common people as well as divines. They stand in as much need of this Savior, and of an interest in his person and offices, and the things which he hath done and suffered, as ministers and divines. The same may be said of the doctrines which relate to the manner of a sinner's justification, or the way in which he becomes interested in the mediation of Christ. They equally concern all; for all stand in equal necessity of

justification before God. That eternal condemnation, to which we are all naturally exposed, is equally dreadful. So with respect to those doctrines which relate to the work of the Spirit of God on the heart, in the application of redemption in our effectual calling and sanctification, all are equally concerned in them. There is no doctrine of divinity whatever, which doth not some way or other concern the eternal interest of every Christian.

4. We may argue in favor of the same position, from the great things which God hath done in order to give us instruction in these things. As to other sciences, he hath left us to ourselves, to the light of our own reason. But divine things being of infinitely greater importance to us, he hath not left us to an uncertain guide; but hath himself given us a revelation of the truth in these matters, and hath done very great things to convey and confirm it to us; raising up many prophets in different ages, immediately inspiring them with his Holy Spirit, and confirming their doctrine with innumerable miracles or wonderful works out of the established course of nature. Yea, he raised up a succession of prophets, which was upheld for several ages.

It was very much for this end that God separated the people of Israel, in so wonderful a manner, from all other people, and kept them separate; that to them he might commit the oracles of God, and that from them they might be communicated to the world. He hath also often sent angels to bring divine instructions to men; and hath often himself appeared in miraculous symbols or representations of his presence: and now in these last days hath sent his own Son into the world, to be his great prophet, to teach us divine truth. Hebrews 1:1, etc. God hath given us a book of divine instructions, which contains the sum of divinity. Now, these things hath God done, not only for the instruction of ministers and men of learning; but for the instruction of all men, of all sorts, learned and unlearned, men, women, and children. And certainly if God cloth such great things to teach us, we ought to do something to learn.

God giving instructions to men in these things, is not a business by the by; but what he hath undertaken and prosecuted in a course of great and wonderful dispensations, as an affair in which his heart hath been greatly engaged; which is sometimes in Scripture signified by the expression of

God's rising early to teach us, and to send us prophets and teachers.
Jeremiah 7:25.

“Since that day that your fathers came forth out of the land of Egypt, unto this day, I have even sent unto you all my servants the prophets, daily rising up early, and sending them.”

And ver. 13. “I spake unto you; rising up early, and speaking.” This is a figurative speech, signifying, that God hath done this as a business of great importance, in which he took great care, and had his heart much engaged; because persons are wont to rise early to prosecute such business as they are earnestly engaged in. -If God hath been so engaged in teaching, certainly we should not be negligent in learning; but should make growing in knowledge a great part of the business of our lives.

5. It may be argued from the abundance of the instructions which God hath given us, from the largeness of that book which God hath given to teach us divinity, and from the great variety that is therein contained. Much was taught by Moses of old, which we have transmitted down to us; after that, other books were from time to time added; much is taught us by David and Solomon; and many and excellent are the instructions communicated by the prophets: yet God did not think all this enough, but after this sent Christ and his apostles, by whom there is added a great and excellent treasure to that holy book, which is to be our rule in the study of this important subject.

This book was written for the use of all; all are directed to search the Scriptures, John 5:39.

“ Search the Scriptures, for in them ye think ye have eternal life; and they are they that testify of me;”

and Isaiah 34:16. “Seek ye out of the book of the Lord, and read.” They that read and understand are pronounced blessed, Revelation 1:3. “Blessed is he that readeth, and they that understand the words of this prophecy.” If this be true of that particular book of the Revelation, much more is it true of the Bible in general. Nor is it to be believed that God would have given instructions in such abundance, if he had intended that receiving instruction should be only a bye concern with us.

It is to be considered, that all those abundant instructions which are contained in the Scriptures were written that they might be understood: otherwise they are not instructions. That which is not given that the learner may understand it, is not given for the learner's instruction; unless we endeavor to grow in the knowledge of divinity, a very great part of those instructions will to us be in vain; for we can receive benefit by no more of the Scriptures than we understand. We have reason to bless God that he hath given us such various and plentiful instruction in his word; but we shall be hypocritical in so doing, if we after all content ourselves with but little of this instruction.

When God hath opened a very large treasure before us, for the supply of our wants, and we thank him that he hath given us so much; if at the same time we be willing to remain destitute of the greatest part of it, because we are too lazy to gather it, this will not show the sincerity of our thankfulness. We are now under much greater advantages to acquire knowledge in divinity, than the people of God were of old, because since that time the canon of Scripture is much increased. But if we be negligent of our advantages, we may be never the better for them, and may remain with as little knowledge as they.

6. However diligent we apply ourselves, there is room enough to increase our knowledge in divine truth. None have this excuse to make for not diligently applying themselves to gain knowledge in divinity, that they already know all; nor can they make this excuse, that they have no need diligently to apply themselves, in order to know all that is to be known. None can excuse themselves for want of business in which to employ themselves. There is room enough to employ ourselves for ever in this divine science, with the utmost application. Those who have applied themselves most closely, have studied the longest, and have made the greatest attainments in this knowledge, know but little of what is to be known. The subject is inexhaustible. That divine Being, who is the main subject of this science, is infinite, and there is no end to the glory of his perfections. His works at the same time are wonderful, and cannot be found out to perfection; especially the work of redemption, about which the science of divinity is chiefly conversant, is full of unsearchable wonders.

The word of God, which is given for our instruction in divinity, contains enough in it to employ us to the end of our lives, and then we shall leave enough uninvestigated to employ the heads of the ablest divines to the end of the world. The psalmist found an end to the things that are human; but he could never find an end to what is contained in the word of God: Psalm 119:96. "I have seen an end to all perfection; but thy command is exceeding broad." There is enough in this divine science to employ the understandings of saints and angels to all eternity.

7. It doubtless concerns every one to endeavor to excel in the knowledge of things which pertain to his profession, or principal calling. If it concerns men to excel in any thing, or in any wisdom or knowledge at all, it certainly concerns them to excel in the affairs of their main profession and work. But the calling and work of every Christian is to live to God. This is said to be his high calling, Philippians 3:14. This is the business, and, if I may so speak, the trade of a Christian, his main work, and indeed should be his only work. No business should be done by a Christian, but as it is some way or other a part of this. Therefore certainly the Christian should endeavor to be well acquainted with those things which belong to this work, that he may fulfill it, and be thoroughly furnished to it.

It becomes one who is called to be a soldier, to excel in the art of war. It becomes a mariner, to excel in the art of navigation. It becomes a physician, to excel in the knowledge of those things which pertain to the art of physic. So it becomes all such as profess to be Christians, and to devote themselves to the practice of Christianity, to endeavor to excel in the knowledge of divinity.

8. It may be argued hence, that God hath appointed an order of men for this end, to assist persons in gaining knowledge in these things. He hath appointed them to be teachers, 1 Corinthians 12:28. and God hath set some in the church; first apostles, secondarily prophets, thirdly teachers: Ephesians 4:11, 12.

“ He gave some apostles, some prophets, some evangelists, some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.”

If God hath set them to be teachers, making that their business, then he hath made it their business to impart knowledge. But what kind of knowledge? not the knowledge of philosophy, or of human laws, or of mechanical arts, but of divinity.

If God have made it the business of some to be teachers, it will follow, that he hath made it the business of others to be learners; for teachers and learners are correlates, one of which was never intended to be without the other. God hath never made it the duty of some to take pains to teach those who are not obliged to take pains to learn. He hath not commanded ministers to spend themselves, in order to impart knowledge to those who are not obliged to apply themselves to receive it.

The name by which Christians are commonly called in the New Testament is disciples, the signification of which word is scholars or learners. All Christians are put into the school of Christ, where their business is to learn, or receive knowledge from Christ, their common master and teacher, and from those inferior teachers appointed by him to instruct in his name.

9. God hath in the Scriptures plainly revealed it to be his will, that all Christians should diligently endeavor to excel in the knowledge of divine things. It is the revealed will of God, that Christians should not only have some knowledge of things of this nature, but that they should be enriched with all knowledge: 1 Corinthians 1:4, 5.

“I thank my God always on your behalf, for the grace of God that is given you by Jesus Christ, that in every thing ye are enriched by him, in all utterance, and in all knowledge.”

So the apostle earnestly prayed, that the Christian Philippians might abound more and more, not only in love, but in Christian knowledge; Philippians 1:9.

“And this I pray, that your love may abound yet more and more in knowledge, and in all judgment.”

So the apostle Peter advises to “give all diligence to add to faith virtue, and to virtue knowledge,” 2 Peter 1:5, and the apostle Paul, in the next chapter to that wherein is the text, counsels the Christian Hebrews, leaving the first principles of the doctrine of Christ, to go on to perfection. He would

by no means have them always to rest only in those fundamental doctrines of repentance, and faith, and the resurrection from the dead, and the eternal judgment, in which they were instructed when baptized, at their first initiation in Christianity. (See Hebrews 6., etc.)

SECT. 5 An exhortation that all may diligently endeavor to gain Christian knowledge

CONSIDER yourselves as scholars or disciples, put into the school of Christ; and therefore be diligent to make proficiency in Christian knowledge. Content not yourselves with this, that you have been taught your catechism in your childhood, and that you know as much of the principles of religion as is necessary to salvation; else you will be guilty of what the apostle warns against, viz. going no further than laying the foundation of repentance from dead works, etc.

You are all called to be Christians, and this is your profession. Endeavor, therefore, to acquire knowledge in things which pertain to your profession. Let not your teachers have cause to complain, that while they spend and are spent, to impart knowledge to you, you take little pains to learn. It is a great encouragement to an instructor, to have such to teach as make a business of learning, bending their minds to it. This makes teaching a pleasure, when otherwise it will be a very heavy and burdensome task.

You all have by you a large treasure of divine knowledge, in that you have the Bible in your hands; therefore be not contented in possessing but little of this treasure. God hath spoken much to you in the Scriptures; labor to understand as much of what he saith as you can. God hath made you all reasonable creatures; therefore let not the noble faculty of reason or understanding lie neglected. Content not yourselves with having so much knowledge as is thrown in your way, and receive in some sense unavoidably by the frequent inculcation of divine truth in the preaching of the word, of which you are obliged to be hearers, or accidentally gain in conversation; but let it be very much your business to search for it, and that with the same diligence and labor with which men are wont to dig in mines of silver and gold.

Especially I would advise those who are young to employ themselves in this way. Men are never too old to learn; but the time of youth is

especially the time for learning; it is peculiarly proper for gaining and storing up knowledge. Further, to stir up all, both old and young, to this duty, let me entreat you to consider,

1. If you apply yourselves diligently to this work, you will not want employment, when you are at leisure from your common secular business. In this way, you may find something in which you may profitably employ yourselves. You will find something else to do, besides going about from house to house, spending one hour after another in unprofitable conversation, or, at best, to no other purpose but to amuse yourselves, to fill up and wear away your time. And it is to be feared that very much of the time spent in evening visits, is spent to a much worse purpose than that which I have now mentioned. Solomon tells us, Proverbs 10:19. “That in the multitude of words, there wanteth not sin.” And is not this verified in those who find little else to do but to go to one another’s houses, and spend the time in such talk as comes next, or such as any one’s present disposition happens to suggest?

Some diversion is doubtless lawful; but for Christians to spend so much of their time, so many long evenings, in no other conversation than that which tends to divert and amuse, if nothing worse, is a sinful way of spending time, and tends to poverty of soul at least, if not to outward poverty: Proverbs 14:23. “In all labor there is profit; but the talk of the lips tendeth only to penury.” Besides, when persons for so much of their time have nothing else to do, but to sit, and talk, and chat, there is great danger of falling into foolish and sinful conversation, venting their corrupt dispositions, in talking against others, expressing their jealousies and evil surmises concerning their neighbors; not considering what Christ hath said, Matthew 12:36,

**“Of every idle word that men shall speak,
shall they give account in the day of judgment.”**

If you would comply with what you have heard from this doctrine, you would find something else to employ your time besides contention, or talking about those public affairs which tend to contention. Young people might find something else to do, besides spending their time in vain company; something that would be much more profitable to themselves, as it would really turn to some good account; something, in doing which

they would both be more out of the way of temptation, and be more in the way of duty, and of a divine blessing. And even aged people would have something to employ themselves in, after they are become incapable of bodily labor. Their time, as is now often the case, would not lie heavy upon their hands, as they would with both profit and pleasure be engaged in searching the Scriptures, and in comparing and meditating upon the various truths which they should find there.

2. This would be a noble way of spending your time. The Holy Spirit gives the Bereans this epithet, because they diligently employed themselves in this business: Acts 17:11.

“These were more noble than those of Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so.”

Similar to this is very much the employment of heaven. The inhabitants of that world spend much of their time in searching into the great things of divinity, and endeavoring to acquire knowledge in them, as we are told of the angels, 1 Peter 1:12. “Which things the angels desire to look into.” This will be very agreeable to what you hope will be your business to all eternity, as you doubtless hope to join in the same employment with the angels of light. Solomon says, Proverbs 25:2. “It is the honor of kings to search out a matter;” and certainly, above all others, to search out divine matters. Now, if this be the honor even of kings, is it not much more your honor?

3. This is a pleasant way of improving time. Knowledge is pleasant and delightful to intelligent creatures, and above all, the knowledge of divine things; for in them are the most excellent truths, and the most beautiful and amiable objects held forth to view. However tedious the labor necessarily attending this business may be, yet the knowledge once obtained will richly requite the pains taken to obtain it. “When wisdom entereth the heart, knowledge is pleasant to the soul.” Proverbs 2:10.

4. This knowledge is exceedingly useful in Christian practice. Such as have much knowledge in divinity have great means and advantages for spiritual and saving knowledge; for no means of grace have a saving effect, otherwise than by the knowledge they impart. The more you have of a

rational knowledge of divine things, the more opportunity will there be, when the Spirit shall be breathed into your heart, to see the excellency of these things, and to taste the sweetness of them. The heathens, who have no rational knowledge of the things of the gospel, have no opportunity to see the excellency of them; and therefore the more rational knowledge of these things you have, the more opportunity and advantage you have to see the divine excellency and glory of them.

Again, The more knowledge you have of divine things, the better will you know your duty; your knowledge will be of great use to direct you as to your duty in particular cases. You will also be the better furnished against the temptations of the devil. For the devil often takes advantage of persons' ignorance to ply them with temptations which otherwise would have no hold of them. By having much knowledge, you will be under greater advantages to conduct yourselves with prudence and discretion in your Christian course, and so to live much more to the honor of God and religion. Many who mean well, and are full of a good spirit, yet for want of prudence, conduct themselves so as to wound religion. Many have a zeal of God, which doth more hurt than good, because it is not according to knowledge, Romans 10:2. The reason why many good men behave no better in many instances, is not so much that they want grace, as that they want knowledge. Beside, an increase of knowledge would be a great help to profitable conversation. It would supply you with matter for conversation when you come together, or when you visit your neighbors: and so you would have less temptation to spend the time in such conversation as tends to your own and others' hurt.

5. Consider the advantages you are under to grow in the knowledge of divinity. We are under far greater advantages to gain much of this knowledge now, than God's people under the Old Testament, both because the canon of Scripture is so much enlarged since that time, and also because evangelical truths are now so much more plainly revealed. So that common men are now in some respects under advantages to know more, than the greatest prophets were then. Thus that saying of Christ is in a sense applicable to us, Luke 10:23, 24.

“Blessed are the eyes which see the things which ye see. For I tell you, that many prophets and kings have desired to see those things

which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.”

We are in some respects under far greater advantages for gaining knowledge, now in these latter ages of the church, than Christians were formerly; especially by reason of the art of printing, of which God hath given us the benefit, whereby Bibles and other books of divinity are exceedingly multiplied, and persons may now be furnished with helps for the obtaining of Christian knowledge, at a much easier and cheaper rate than they formerly could.

6. We know not what opposition we may meet with in the religious principles which we hold. We know that there are many adversaries to the gospel and its truths. If therefore we embrace those truths, we must expect to be attacked by the said adversaries; and unless we be well informed concerning divine things, how shall we be able to defend ourselves? Beside, the apostle Paul enjoins it upon us, always to be ready to give an answer to every man who asketh us a reason of the hope that is in us. But this we cannot expect to do without considerable knowledge in divine things.

SECT. 6 Directions for the acquisition of Christian knowledge

1. BE assiduous in reading the Holy Scriptures. This is the fountain whence all knowledge in divinity must be derived.

Therefore let not this treasure lie by you neglected. Every man of common understanding who can read, may, if he please, become well acquainted with the Scriptures. And what an excellent attainment would this be!

2. Content not yourselves with only a cursory reading, without regarding the sense. This is an ill way of reading, to which, however, many accustom themselves all their days. When you read, observe what you read. Observe how things come in. Take notice of the drift of the discourse, and compare one scripture with another. For the Scripture, by the harmony of its different; parts, casts great light upon itself. We are expressly directed by Christ, to search the Scriptures, which evidently intends something more than a mere cursory reading. And use means to find out the meaning of the Scripture. When you have it explained in the preaching of the word, take notice of it; and if at any time a scripture that you did not understand be

cleared up to your satisfaction, mark it, lay it up, and if possible remember it.

3. Procure, and diligently use, other books which may help you to grow in this knowledge. There are many excellent books extant, which might greatly forward you in this knowledge, and afford you a very profitable and pleasant entertainment in your leisure hours. There is doubtless a great defect in many, that through a lothness to be at a little expense, they furnish themselves with no more helps of this nature. They have a few books indeed, which now and then on sabbath-days they read; but they have had them so long, and read them so often, that they are weary of them, and it is now become a dull story, a mere task to read them.

4. Improve conversation with others to this end. How much might persons promote each other's knowledge in divine things, if they would improve conversation as they might; if men that are ignorant were not ashamed to show their ignorance, and were willing to learn of others; if those that have knowledge would communicate it, without pride and ostentation; and if all were more disposed to enter on such conversation as would be for their mutual edification and instruction.

5. Seek not to grow in knowledge chiefly for the sake of applause, and to enable you to dispute with others; but seek it for the benefit of your souls, and in order to practice. If applause be your end, you will not be so likely to be led to the knowledge of the truth, but may justly, as often is the case of those who are proud of their knowledge, be led into error to your own perdition. This being your end, if you should obtain much rational knowledge, it would not be likely to be of any benefit to you, but would puff you up with pride: 1 Corinthians 8:1. "Knowledge puffeth up."

6. Seek to God, that he would direct you, and bless you, in this pursuit after knowledge. This is the apostle's direction, James 1:5.

*"If any man lack wisdom, let him ask it of God,
who giveth to all liberally, and upbraideth not."*

God is the fountain of all divine knowledge: Proverbs 2:6. "The Lord giveth wisdom: out of his mouth cometh knowledge and understanding." Labor to be sensible of your own blindness and ignorance, and your need of the help of God, lest you be led into error, instead of true knowledge: 1

Corinthians 3:18. “If any man would be wise, let him become a fool, that he may be wise.”

7. Practice according to what knowledge you have. This will be the way to know more. The psalmist warmly recommends this way of seeking knowledge in divine truth, from his own experience: Psalm 119:100. “I understand more than the ancients, because I keep thy precepts.” Christ also recommends the same: John 7:17.

“If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.”

THE MANNER

IN WHICH THE SALVATION OF THE SOUL IS TO BE SOUGHT

“Thus did Noah; according to all that God commanded him, so did he.” Genesis 6:22

CONCERNING these words, I would observe three things:

- 1.** What it was that God commanded Noah, to which these words refer. It was the building of an ark according to the particular direction of God, against the time when the flood of waters should come; and the laying up of food for himself, his family, and the other animals, which were to be preserved in the ark. We have the particular commands which God gave him respecting this affair, from the 14th verse, “Make thee an ark of gopher wood,” etc.
- 2.** We may observe the special design of the work which God had enjoined upon Noah: it was to save himself and his family, when the rest of the world should be drowned. See ver. 17, 18. We may observe Noah’s obedience. He obeyed God: thus did Noah. And his obedience was thorough and universal: according to all that God commanded him, so did he. He not only began, but he went through his work, which God had commanded him to undertake for his salvation from the flood. To this obedience the apostle refers in Hebrews 11:7, “By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house.

DOCTRINE.

We should be willing to engage in and go through great undertakings, in order to our own salvation.

The building of the ark, which was enjoined upon Noah, that he and his family might be saved, was a great undertaking: the ark was a building of vast size; the length of it being three hundred cubits, the breadth of it fifty

cubits, and the height of it thirty cubits. A cubit, till of late, was by learned men reckoned to be equal to a foot and a half of our measure. But lately some learned men of our nation have traveled into Egypt, and other ancient countries, and have measured some ancient buildings there, which are of several thousand years standing, and of which ancient histories give us the dimensions in cubits; particularly the pyramids of Egypt, which are standing entire at this day. By measuring these, and by comparing the measure in feet with the ancient accounts of their measure in cubits, a cubit is found to be almost two and twenty inches. Therefore learned men more lately reckon a cubit much larger than they did formerly. So that the ark, reckoned so much larger every way, will appear to be almost of double the bulk which was formerly ascribed to it According to this computation of the cubit, it was more than five hundred and fifty feet long, about ninety feet broad, and about fifty feet in height.

To build such a structure, with all those apartments and divisions in it which were necessary, and in such a manner as to be fit to float upon the water for so long a time, was then a great undertaking. It took Noah, with all the workmen he employed, a hundred and twenty years, or thereabouts, to build it For so long it was, that the Spirit of God strove, and the long-suffering God waited on the old world, as you may see in Genesis 4:3:

“My Spirit shall I not always strive with man;
yet his days shall be a hundred and twenty years.”

All this while the ark was a preparing, as appears by 1 Peter 3:20:

“When once the long-suffering of God waited in the days of Noah,
while the ark was a preparing.”

It was a long time that Noah constantly employed himself in this business. Men would esteem that undertaking very great, which should keep them constantly employed even for one half of that time. Noah must have had a great and constant care upon his mind for these one hundred and twenty years, in superintending this work, and in seeing that all was done exactly according to the directions which God had given him.

Not only was Noah himself continually employed, but it required a great number of workmen to be constantly employed, during all that time, in

procuring, and collecting, and fitting the materials, and in putting them together in due form. How great a thing was it for Noah to undertake such a work! For beside the continual care and labor, it was a work of vast expense. It is not probable that any of that wicked generation would put to a finger to help forward such a work, which doubtless they believed was merely the fruit of Noah's folly, without full wages. Noah must needs have been very rich, to be able to bear the expense of such a work, and to pay so many workmen for so long a time. It would have been a very great expense for a prince; and doubtless Noah was very rich, as Abraham and Job were afterwards. But it is probable that Noah spent all his worldly substance in this work, thus manifesting his faith in the word of God, by selling all he had, as believing there would surely come a flood, which would destroy all; so that if he should keep what he had, it would be of no service to him. Herein he has set us an example, showing us how we ought to sell all for our salvation.

Noah's undertaking was of great difficulty, as it exposed him to the continual reproaches of all his neighbors, for that whole one hundred and twenty years. None of them believed what he told them of a flood which was about to drown the world. For a man to undertake such a vast piece of work, under notion that it should be the means of saving him when the world should be destroyed, it made him the continual laughing-stock of the world. When he was about to hire workmen, doubtless all laughed at him, and we may suppose, that though the workmen consented to work for wages, yet they laughed at the folly of him who employed them. When the ark was begun, we may suppose that every one that passed by and saw such a huge bulk stand there, laughed at, it, calling it Noah's folly.

In these days, men are with difficulty brought to do or submit to that which makes them the objects of the reproach of all their neighbors. Indeed if while some reproach them, others stand by them and honor them, this will support them. But it is very difficult for a man to go on in a way wherein he makes himself the laughing stock of the whole world, and wherein he can find none who do not despise him. Where is the man that can stand the shock of such a trial for twenty years? But in such an undertaking as this, Noah at the divine direction, engaged and went through it, that himself and his family might be saved from the common destruction which was shortly about to come on the world. He began, and

also made an end: “According to all that God commanded him, so did he.” Length of time did not weary him: he did not grow weary of his vast expense. He stood the shock of the derision of all his neighbors; and of all the world year after year: he did not grow weary of being their laughing-stock, so as to give over his enterprise; but persevered in it till the ark was finished. After this, he was at the trouble and charge of procuring stores for the maintenance of his family, and of all the various kinds of creatures, for so long a time. Such an undertaking he engaged in and went through in order to a temporal salvation. How great an undertaking then should men be willing to engage in and go through in order to their eternal salvation! A salvation from an eternal deluge; from being overwhelmed with the billows of God’s wrath of which Noah’s flood was but a shadow.

I shall particularly handle this doctrine under the three following propositions.

I. There is a work or business which must be undertaken and accomplished by men, if they would be saved.

II. This business is a great undertaking.

III. Men should be willing to enter upon and go through this undertaking though it be great, seeing it is for their own salvation.

PROPOSITION. There is a work or business which men must enter upon and accomplish, in order to their salvation. Men have no reason to expect to be saved in idleness, or to go to heaven in a way of doing nothing. No; in order to it, there is a great work, which must be not only begun, but finished I shall speak upon this proposition, in answer to two inquiries.

I. What is this work or business which must be undertaken and accomplished in order to the salvation of men? Answer. It is the work of seeking salvation in a way of constant observance of all the duty to which God directs its in his word. If we would be saved, we must seek salvation. For although men do not obtain heaven of themselves; they do not go thither accidentally, or without any intention or endeavors of their own. God, in his word, hath directed men to seek their salvation as they would hope to obtain it. There is a race that is set before them, which they must run, and in that race come off victors, in order to their winning the prize.

The Scriptures have told us what particular duties must be performed by us in order to our salvation. It is not sufficient that men seek their salvation on in the observance of some of those duties; but they must be observed universally. The work we have to do is not an obedience only to some, but to all the commands of God; a compliance with every institution of worship; a diligent use of all the appointed means of grace; a doing of all duty towards God and towards man. It is not sufficient that men have some respect to all the commands of God, and that they may be said to seek their salvation in some sort of observance of all the commands; but they must be devoted to it.

They must not make this a business by the by, or a thing in which they are negligent and careless, or which they do with a slack hand; but it must be their great business, being attended to as their great concern. They must not only seek, but strive; they must do what their hand findeth to do with their might, as men thoroughly engaged in their minds, and influenced and set forward by great desire and strong resolution. They must act as those that see so much of the importance of religion above all other things, that every thing else must be as an occasional affair, and nothing must stand in competition with its duties. This must be the one thing they do; Philippians 3:13, “This one thing I do.” — It must be the business to which they make all other affairs give place, and to which they are ready to make other things a sacrifice. They must be ready to part with pleasures and honor, estate and life, and to sell all, that they may successfully accomplish this business.

It is required of every man, that he not only do something in this business, but that he should devote himself to it; which implies that he should give up himself to it, all his affairs, and all his temporal enjoyments. This is the import of taking up the cross, of taking Christ’s yoke upon us, and of denying ourselves to follow Christ. The rich young man, who came kneeling to Christ to know what he should do to he saved, Mark 10:17, in some sense sought salvation but did not obtain it. In some sense he kept all the commands from his youth up; but was not cordially devoted to this business. He had not made a sacrifice to it of all his enjoyments, as appeared when Christ came to try him; he would not part with his estate for him.

It is not only necessary that men should seem to be very much engaged, and appear as if they were devoted to their duty for a little while; but there must be a constant devotedness, in a persevering way, as Noah was to the business of the building the ark, going on with that great, difficult, and expensive affair, till it was finished, and till the flood came. Men must not only be diligent in the use of the means of grace, and be anxiously engaged to escape eternal ruin, till they obtain hope and comfort; but afterwards they must persevere in the duties of religion, till the flood come, the flood of death. Not only must the faculties, strength, and possessions of men be devoted to this work, but also their time and their lives; they must give up their whole lives to it, even to the very day when God causes the storms and floods to come. This is the work or business which men have to do in order to their salvation.

Inquiry 2. Why is it needful that men should undertake to go through such a work in order to their salvation?

Answer 1. Not to merit salvation, or to recommend them to the saving mercy of God. Men are not saved on the account of any work of theirs, and yet they are not saved without works. If we merely consider what it is for which, or on the account of which, men are saved, no work at all in men is necessary to their salvation. In this respect they are saved wholly without any work of theirs: Titus 3:5,

“Not by works of righteousness which we have done,
but according to his mercy he saved us, by the washing of
regeneration, and renewing of the Holy Ghost.”

We must indeed be saved on the account of works; but not our own. It is on account of the works which Christ hath done for us. Works are the fixed price of eternal life; it is fixed by an eternal, unalterable rule of righteousness. But since the fall there is no hope of our doing these works, without salvation offered freely without money and without price. But,

2. Though it be not needful that we do any thing to merit salvation, which Christ hath fully merited for all who believe in him; yet God, for wise and holy ends, hath appointed, that we should come to final salvation in no other way, but that of good works done by us. God did not save Noah on account of the labor and expense he was at in building the ark. Noah's

salvation from the flood was an instance of the free and distinguishing mercy of God. Nor did God stand in need of Noah's care, or cost, or labor, to build an ark. The same power which created the world, and which brought the flood of waters upon the earth, could have made the ark in an instant, without any care or cost to Noah, or any of the labor of those workmen who were employed for so long a time. Yet God was pleased to appoint, that Noah should be saved in this way. So God hath appointed that man should not be saved without his undertaking and doing this work of which I have been speaking; and therefore we are commanded "to work out our own salvation with fear and trembling," Philippians 2:12.

There are many wise ends to be answered by the establishment of such a work as prerequisite to salvation. The glory of God requires it. For although God stand in no need of any thing that men do to recommend them to his saving mercy, yet it would reflect much on the glory of God's wisdom and holiness, to bestow salvation on men in such a way as tends to encourage them in sloth and wickedness; or in any other way than that which tends to promote diligence and holiness. Man was made capable of action, with many powers of both body and mind fitting him for it. He was made for business and not idleness and the main business for which he was made, was that of religion. Therefore it becomes the wisdom of God to bestow salvation and happiness on man in such a way as tends most to promote his end in this respect, and, to stir him up to a diligent use of his faculties and talents.

It becomes the wisdom of God so to order it, that things of great value and importance should not be obtained without great labor and diligence. Much human learning and great moral accomplishments are not to be obtained without care and labor. It is wisely so ordered, in order to maintain in man a due sense of the value of those things which are excellent. If great things were in common easily obtained, it would have a tendency to cause men to slight and undervalue them. Men commonly despise those things which are cheap, and which are obtained without difficulty.

Although the work of obedience performed by men, be not necessary in order to merit salvation; yet it is necessary in order to their being prepared for it. Men cannot be prepared for salvation without seeking it in such a way as hath been described. This is necessary in order that they have a

proper sense of their own necessities, and unworthiness; and in order that they be prepared and disposed to prize salvation when bestowed, and be properly thankful to God for it. The requisition of so great a work in order to our salvation is no way inconsistent with the freedom of the offer of salvation; as after all it is both offered and bestowed without any respect to our work, as the price or meritorious cause of our salvation, as I have already explained. Besides, salvation bestowed in this way is better for us, more for our advantage and happiness both in this and the future world, than if it were given without this requisition.

II. Proposition. This work or business, which must be done in order to the salvation of men, is a great undertaking. It often appears so to men upon whom it is urged. Utterly to break off from all their sins, and to give up themselves forever to the business of religion, without making a reserve of any one lust, submitting to and complying with every command of God, in all cases, and persevering therein, appears to many so great a thing, that they are in vain urged to undertake it. In so doing it seems to them, that they should give up themselves to a perpetual bondage. The greater part of men therefore choose to put it off, and keep it at as great a distance as they can. They cannot bear to think of entering immediately on such a hard service, and rather than do it, they will run the risk of eternal damnation, by putting it off to an uncertain future opportunity.

Although the business of religion is far from really being as it appears to such men, or the devil will be sure, if he can, to represent it in false colors to sinners, and make it appear as black and as terrible as he can; yet it is indeed a great business, a great undertaking, and it is fit that all who are urged to it should count the cost beforehand, and be sensible of the difficulty attending it. For though the devil discourages many from this undertaking, by representing it to be more difficult than it really is; yet with others he takes a contrary course and flatters them it is a very easy thing, a trivial business, which may be done at any time when they please, and so emboldens them to defer it from that consideration. But let none conceive any other notion of that business of religion, which is absolutely necessary to their salvation, than that it is a great undertaking. It is so on the following accounts.

1. It is a business of great labor and care. There are many commands to be obeyed, many duties to be done, duties to God, duties to our neighbor, and duties, to ourselves. There is much opposition in the way of these duties from without. There is a subtle and powerful adversary laying all manner of blocks in the way. There are innumerable temptations of Satan to be resisted and repelled. There is great opposition from the world, innumerable snares laid, on every side, many rocks and mountains to be passed over, many streams to be passed through, and many flatteries and enticements from a vain world to be resisted. There is a great opposition from within; a dull and sluggish heart, which is exceedingly averse from that activity in religion which is necessary; a carnal heart, which is averse from religion and spiritual exercises, and continually drawing the contrary way; and a proud and a deceitful heart, in which corruption will be exerting itself in all manner of ways. So that nothing can be done to any effect without a most strict and careful watch, great labor and strife.

2. It is a constant in business. In that business which requires great labor, men love now and then to have a space of relaxation, that they may rest from their extraordinary labor. But this is a business which must be followed every day. Luke 9:23,

“If any man will come after me, let him deny himself,
and take up his cross daily and follow me.”

We must never give ourselves any relaxation from this business; it must be continually prosecuted day after day. If sometimes we make a great stir and bustle concerning religion, but then lay all aside to take our ease, and do so from time to time, it will be of no good effect; we had even as good do nothing at all. The business of religion so followed is never like to come to any good issue, nor is the work ever like to be accomplished to any good purpose.

3. It is a great undertaking, as it is an undertaking of great expense. We must, therein sell all: we must follow this business at the expense of all our unlawful pleasures and delights, at the expense of our carnal ease, often at the expense of our substance, of our credit among men, the good will of our neighbors, at the expense of all our earthly friends, and even at the expense of life itself. Herein it is like Noah’s undertaking to build the ark, which, as hath been shown was a costly undertaking: it was expensive to

his reputation among men, exposing him to be the continual laughing-stock of all his neighbors and of the whole world: and it was expensive to his estate, and probably cost him all that he had.

4. Sometimes the fear, trouble, and exercise of mind, which are undergone respecting this business, and the salvation of the soul, are great and long continued, before any comfort is obtained. Sometimes persons in this situation labor long in the dark, and sometimes, as it were, in the very fire, they having great distress of conscience, great fears, and many perplexing temptations, before they obtain light and comfort to make their care and labor more easy to them. They sometimes earnestly, and for a long time, seek comfort, but find it not, because they seek it not in a right manner, nor in the right objects. God therefore hides his face. They cry, but God doth not answer their prayers. They strive, but all seems in vain. They seem to themselves not at all to get forward, or nearer to a deliverance from sin: but to go backward, rather than forward. They see no glimmerings of light: things rather appear darker and darker. Insomuch that they are often ready to be discouraged, and to sink under the weight of their present distress, and under the prospect of future misery. In this situation, and under these views, some are almost driven to despair. Many, after they have obtained some saving comfort, are again involved in darkness and trouble. It is with them as it was with the Christian Hebrews, Hebrews 10:32,

“After ye were illuminated ye endured a great fight of afflictions. Some through a melancholy habit and distemper of body, together with Satan’s temptations, spend a great part of their lives in distress and darkness, even after they have had some saving comfort.”

5. It is a business which, by reason of the many difficulties, snares, and dangers that attend it, requires much instruction, consideration, and counsel. There is no business wherein men stand in need of counsel more than in this. It is a difficult undertaking, a hard matter to proceed aright in it. There are ten thousand wrong ways, which men may take; there are many labyrinths wherein many poor souls are entangled and never find the way out; there are many rocks on which thousands of souls have suffered shipwreck, for want of, having steered aright.

Men of themselves know not how to proceed in this business, any more than the children of Israel in the wilderness knew where to go without the guidance, of the pillar of cloud and fire. There is great need that they search the Scriptures, and give diligent heed to the instructions and directions contained in them, as to a light shining in a dark place and that they ask counsel of those skilled in these matters. And there is no business in which men have so much need of seeking to God by prayer, for his counsel, and that he would lead them in the right way, and show them the strait gate. "For strait is the gate and narrow is the way which leadeth unto life, and few there be that find it;" yea, there are none that find it without direction from heaven. The building of the ark was a work of great difficulty on this account, that Noah's wisdom was not sufficient to direct him how to make such a building as should be a sufficient security against such a flood, and which should be a convenient dwelling-place for himself, his family, and all the various kinds of beasts and birds, and creeping things. Nor could he ever have known how to construct this building, had not God directed him.

6. This business never ends till life ends. They that undertake this laborious, careful, expensive, self-denying business, must not expect to rest from their labors, till death shall have put an end to them. The long continuance of the work which Noah undertook was what especially made it a great undertaking. This also was what made the travel of the children of Israel through the wilderness appear so great to them, that it was continued for so long a time. Their spirits failed, they were discouraged, and had not a heart to go through with so great an undertaking. But such is this business that it runs parallel with life, whether it be longer or shorter. Although we should live to a great age, our race and warfare will not be finished till death shall come. We must not expect that an end will be put to our labor, and care, and strife, by any hope of a good estate which we may obtain. Past attainments and past success will not excuse us from what remains for the future, nor will they make future constant labor and care unnecessary to our salvation.

III. Men should be willing to engage in and go through this business, however great and difficult it may seem to them, seeing it is for their own salvation. Because,

1. A deluge of wrath will surely come. The inhabitants of the old world would not believe that there would come such a flood of waters upon the earth as that of which Noah told them, though he told them often; neither would they take any care to avoid the destruction. Yet such a deluge did come; nothing of all those things of which Noah had forewarned them, failed. So there will surely come a more dreadful deluge of divine wrath on this wicked world. We are often forewarned of it in the Scriptures, and the world, as then, doth not believe any such thing. Yet the threatening will as certainly be accomplished, as the threatening denounced against the old world. A day of wrath is coming; it will come at its appointed season; it will not tarry, it shall not be delayed one moment beyond its appointed time.

2. All such as do not seasonably undertake and go through the great work mentioned will surely be swallowed up in this deluge. When the floods of wrath shall come, they will universally overwhelm the wicked world: all such as shall not have taken care to prepare an ark, will surely be swallowed up in it; they will find no other way of escape. In vain shall salvation be expected from the hills, and from the multitude of mountains; for the flood shall be above the tops of all the mountains. Or if they shall hide themselves in the caves and dens of the mountains, there the waters of the flood will find them out, and there shall they miserably perish. As those of the old world who were not in the ark perished, Genesis 7:21, 23, so all who shall not have secured to themselves a place in the spiritual ark of the gospel, shall perish much more miserably than the old world. Doubtless the inhabitants of the old world had many contrivances to save themselves. Some, we may suppose, ascended to the tops of their houses, being driven out of one story to another, till at last they perished. Others climbed to the tops of high towers; who yet were washed thence by the boisterous waves of the rising flood. Some climbed to the tops of trees; others to the tops of mountains, and especially of the highest mountains. But all was in vain; the flood sooner or later swallowed them all up; only Noah and his family, who had taken care to prepare an ark, remained alive. So it will doubtless be at the end of the world, when Christ shall come to judge the world in righteousness. Some, when they shall look up and see him coming in the clouds of heaven, shall hide themselves in closets, and secret places in their houses. Others flying to the caves and dens of the

earth, shall attempt to hide themselves there. Others shall call upon the rocks and mountains to fall on them, and cover them from the face of him that sitteth on the throne, and from the wrath of the Lamb. So it will be after the sentence is pronounced, and wicked men see that terrible fire coming, which is to burn this world forever, and which will be a deluge of fire, and will burn the earth even to the bottoms of the mountains, and to its very center. Deuteronomy 32:22,

“For a fire is kindled in mine anger, and shall burn
to the lowest hell, and shall consume the earth with her increase,
and set on fire the foundations of the mountains.”

I say, when the wicked shall, after the sentence, see this great fire beginning to kindle, and to take hold of this earth; there will be many contrivances devised by them to escape, some flying to caves and holes in the earth, some hiding themselves in one place, and some in another. But let them hide themselves where they will, or let them do what they will, it will be utterly in vain. Every cave shall burn as an oven, the rocks and mountains shall melt with fervent heat, and if they could creep down to the very center of the earth, still the heat would follow them, and rage with as much vehemence there, as on the very surface.

So when wicked men, who neglect their great work in their lifetime, who are not willing to go through the difficulty and labor of this work, draw near to death, they sometimes do many things to escape death, and put forth many endeavors to lengthen out their lives at least a little longer. For this end, they send for physicians, and perhaps many are consulted, and their prescriptions are punctually observed. They also use many endeavors to save their souls from hell. They cry to God; they confess their past sins; they promise future reformation; and, Oh what would they not give for some small addition to their lives, or some hope of future happiness! But all proves in vain: God hath numbered their days and finished them; and as they have sinned away the day of grace, they must even bear the consequence, and forever lie down in sorrow.

3. The destruction, when it shall come, will be infinitely terrible. The destruction of the old world by the flood was terrible; but that eternal destruction which is coming on the wicked is infinitely more so. That flood of waters was but an image of this awful flood of divine vengeance.

When the waters poured down, more like spouts or cataracts, or the fall of a great river, than like rain; what an awful appearance was there of the wrath of God! This however but an image of that terrible outpouring of the wrath of God which shall be forever, yea forever and ever, on wicked men. And when the fountains of the great deep were broken up, and the waters burst forth out of the ground though they had issued out of the womb (Job 38:8), this was an image of the mighty breakings forth of God's wrath, which shall be, when the flood gates of wrath shall be drawn up. How may we suppose that the wicked of the old world repented that they had not hearkened to the warnings which Noah had given them, when they saw these dreadful things, and saw that they must perish! How much more will you repent your refusing to hearken to the gracious warnings of the gospel, when you shall see the fire of God's wrath against you, pouring down from heaven, and bursting on all sides out of bowels of the earth!

4. Though the work which is necessary in order to man's salvation be a great work, yet it is not impossible. What was required of Noah, doubtless appeared a very great and difficult undertaking. Yet he undertook it with resolution, and he was carried through it. So if we undertake this work with the same good will and resolution, we shall undoubtedly be successful. However difficult it be, yet multitudes have gone through it, and have obtained salvation by the means. It is not a work beyond the faculties of our nature, nor beyond the opportunities which God giveth us. If men will but take warning, and hearken to counsel, if they will but be sincere and in good earnest, be seasonable in their work, take their opportunities, use their advantages be steadfast, and not wavering; they shall not fail.

APPLICATION.

The use I would make of this doctrine, is to exhort all to undertake and go through this great work, which they have to do in order to their salvation, and this let the work seem ever so great and difficult. If your nature be averse to it, and there seems to be very frightful things in the way, so that your heart is ready to fail at the prospect; yet seriously consider what has been said, and act a wise part. Seeing it is for yourselves, for your own salvation; seeing it is for so great a salvation, for your deliverance from

eternal destruction; and seeing it is of such absolute necessity in order to your salvation, that the deluge of divine wrath will come, and there will be no escaping it without preparing an ark; is it not best for you to undertake the work, engage in it with your might, and go through it, though this cannot be done without great labor, care, and difficulty, and expense? I would by no means flatter you concerning this work, or go about to make you believe, that you shall find an easy light business of it: no, I would not have you expect any such thing. I would have you sit down and count the cost; and if you cannot find it in your hearts to engage in a great, hard, laborious, and expensive undertaking, and to persevere in it to the end of life, pretend not to be religious. Indulge yourselves in your ease; follow your pleasures; eat, drink, and be merry; even conclude to go to hell in that way, and never make any more pretenses of seeking your salvation. Here consider several things in particular. 1. How often you have been warned of the approaching flood of God's wrath. How frequently you have been told of hell, heard the threatenings of the word of God set before you, and been warned to flee from the wrath to come. It is with you as it was with the inhabitants of the old world. Noah warned them abundantly of the approaching flood, and counseled them to take care for their safety, 1 Peter 3:19, 20. Noah warned them in words; and he preached to them. He warned them also in his actions. His building the ark, which took him so long a time, and in which he employed so many hands, was a standing warning to them. All the blows of the hammer and ax, during the progress of that building, were so many calls and warnings to the old world, to take care for their preservation from the approaching destruction. Every knock of the workmen was a knock of Jesus Christ at the door of their hearts: but they would not hearken. All these warnings, though repeated every day, and continued for so long a time, availed nothing.

Now, is it not much so with you, as it was with them? How often have you been warned! How have you heard the warning knocks of the gospel, Sabbath after Sabbath, for these many years! Yet how have some of you no more regarded them than the inhabitants of the old world regarded the noise of the workmen's tools in Noah's ark!

Objection. But here possibly it may be objected by some, that though it be true they have often been told of hell, yet they never saw any thing of it, and therefore they cannot realize it that there is any such place. They have

often heard of hell, and are told that wicked men, when they die, go to a most dreadful place of torment; that hereafter there will be a day of judgment, and that the world will be consumed by fire. But how do they know that it is really so? How do they know what becomes of those wicked men that die? None of them come back to tell them. They have nothing to depend on but the word which they hear. And how do they know that all is not a cunningly devised fable?

Answer. The sinners of the old world had the very same objection against what Noah told them of a flood about to drown the world. Yet the bare word of God proved to be sufficient evidence that such a thing was coming. What was the reason that none of the many millions then upon earth believed what Noah said, but this, that it was a strange thing, that no such thing had ever before been known? And what a strange story must that of Noah have appeared to them, wherein he told them of a deluge of waters above the tops of the mountains! Therefore it is said, Hebrews 11:7, that "Noah was warned of God of things not seen as yet." It is probable, none could conceive how it could be that the whole world should be drowned in a flood of waters; and all were ready to ask, where there was water enough for it; and by what means it should be brought upon the earth. Noah did not tell them how it should be brought to pass; he only told them that God had said that it should be: and that proved to be enough. The event showed their folly in not depending on the mere word of God, who was able, who knew how to bring it to pass, and who could not lie.

In like manner the word of God will prove true, in threatening a flood of eternal wrath to overwhelm all the wicked. You will believe it when the event shall prove it, when it shall be too late to profit by the belief. The word of God will never fail; nothing is so sure as that: heaven and earth shall pass away, but the word of God shall not pass away. It is firmer than mountains of brass. At the end, the vision will speak and not lie. The decree shall bring forth, and all wicked men shall know that God is the Lord, that he is a God of truth, and that they are fools who will not depend on his word. The wicked of the old world counted Noah a fool for depending so much on the word of God, as to put himself to all the fatigue and expense of building the ark; but the event showed that they themselves were the fools, and that he was wise.

2. Consider that the Spirit of God will not always strive with you; nor will his long suffering always wait upon you. So God said concerning the inhabitants of the old world, Genesis 4:3

“My Spirit shall not always strive with man, for that he also is flesh; yet his days shall be a hundred and twenty years.”

All this while God was striving with them. It was a day of grace with them, and God’s long-suffering all this while waited upon them: 1 Peter 3:20,

“Which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing.”

All this while they had an opportunity to escape, if they would but hearken and believe God. Even after the ark was finished, which seems to have been but little before the flood came, still there was an opportunity; the door of the ark stood open for some time. There was some time during which Noah was employed in laying up stores in the ark. Even then it was not too late; the door of the ark yet stood open. About a week before the flood came, Noah was commanded to begin to gather in the beasts and birds. During this last week still the door of the ark stood open. But on the very day that the flood began to come, while the rain was yet withheld, Noah and his wife, his three sons, and their wives, went into the ark; and we are told, Genesis 7:16, that “God shut him in. Then the day of God’s patience was past; the door of the ark was shut; God himself, who shuts and no man opens, shut the door. Then all hope of their escaping the flood was past; it was too late to repent that they had not hearkened to Noah’s warnings, and had not entered into the ark while the door stood open.

After Noah and his family had entered into the ark, and God had shut them in, after the windows of heaven were opened, and they saw how the waters were poured down out of heaven, we may suppose that many of those who were near came running to the door of the ark, knocking, and crying most piteously for entrance. But it was too late; God himself had shut the door, and Noah had no license, and probably no power, to open it. We may suppose, they stood knocking and calling, Open to us, open to us; O let us in; we beg that we may be let in. And probably some of them pleaded old acquaintance with Noah; that they had always been his

neighbors, and had even helped him to build the ark. But all was in vain. There they stood till the waters of the flood came, and without mercy swept them away from the door of the ark.

So it will be with you, if you continue to refuse to hearken to the warnings which are given you. Now God is striving with you; now he is warning you of the approaching flood, and calling upon you Sabbath after Sabbath. Now the door of the ark stands open. But God's Spirit will not always strive with you; his long-suffering will not always wait upon you. There is an appointed day of God's patience, which is as certainly limited as it was to the old world. God hath set your bounds, which you cannot pass. Though now warnings are continued in plenty, yet there will be last knocks and last calls, the last that ever you shall hear. When the appointed time shall be elapsed, God will shut the door, and you shall never see it open again; for God shutteth, and no man openeth. — If you improve not your opportunity before that time, you will cry in vain, "Lord, Lord, open to us," Matthew 25:11, and Luke 23:25, etc. While you shall stand at the door with your piteous cries, the flood of God's wrath will come upon you, overwhelm you, and you shall not escape. The tempest shall carry you away without mercy, and you shall be forever swallowed up and lost.

3. Consider how mighty the billows of divine wrath will be when they shall come. The waters of Noah's flood were very great. The deluge was vast; it was very deep; the billows reached fifteen cubits above the highest mountains; and it was an ocean which had no shore; signifying the greatness of that wrath which is coming on wicked men in another world, which will be like a mighty flood of waters overwhelming them, and rising vastly high over their heads, with billows reaching to the very heavens. Those billows will be higher and heavier than mountains on their poor souls. The wrath of God will be an ocean without shores, as Noah's flood was: it will be misery that will have no end. The misery of the damned in hell can be better represented by nothing, than by a deluge of misery, a mighty deluge of wrath, which will be ten thousand times worse than a deluge of waters; for it will be a deluge of liquid fire, as in the Scriptures it is called a lake of fire and brimstone. At the end of the world all the wicked shall be swallowed up in a vast deluge of fire, which shall be as great and as mighty as Noah's deluge of water. See 2 Peter 3:5, 6, 7. After that the wicked will have mighty billows of fire and brimstone eternally rolling

over their poor souls, and their miserable tormented bodies. Those billows may be called vast liquid mountains of fire and brimstone. And when one billow shall have gone over their heads, another shall follow, without intermission, giving them no rest day nor night to all eternity.

4. This flood of wrath will probably come upon you suddenly, when you all think little of it, and it shall seem far from you. So the flood came upon the old world. See Matthew 24:36, etc. Probably many of them were surprised in the night by the waters bursting suddenly in at their doors, or under the foundations of their houses, coming in upon them in their beds. For when the fountains of the great deep were broken up, the waters, as observed before, burst forth in mighty torrents. To such a sudden surprise of the wicked of the old world in the night, probably that alludes in Job 27:20, "Terrors take hold on him as waters; a tempest stealeth him away in the night." So destruction is wont to come on wicked men, who hear many warnings of approaching destruction, and yet will not be influenced by them. For "he that is often reprov'd, and hardeneth his neck, shall suddenly be destroyed, and that without remedy," Proverbs 29:1. And "when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape," 1 Thessalonians 5:3.

5. If you will not hearken to the many warnings which are given you of approaching destruction, you will be guilty of more than brutish madness. The ox knoweth his owner, and the ass his master's crib." They know upon whom they are dependent, and whom they must obey, and act accordingly. But you, so long as you neglect your own salvation, act as if you knew not God, your Creator and Proprietor, nor your dependence upon him. The very beasts, when they see signs of an approaching storm, will betake themselves to their dens for shelter. Yet you, when abundantly warned of the approaching storm of divine vengeance, will not fly to the hiding-place from the storm, and the covert from the tempest. The sparrow, the swallow, and other birds, when they are forewarned of approaching winter, will betake themselves to a safer climate. Yet you who have been often forewarned of the piercing blasts of divine wrath, will not, in order to escape them, enter into the New Jerusalem, of most mild and salubrious air, though the gate stands wide open to receive you. The very ants will be diligent in summer to lay up for winter: yet you will do

nothing to lay up in store a good foundation against the time to come. Balaam's ass would not run upon a drawn sword, though his master, for the sake of gain, would expose himself to the sword of God's wrath; and so God made the dumb ass, both in words and actions, to rebuke the madness of the prophet, 1 Peter 2:16. In like manner, you, although you have been oft warned that the sword of God's wrath is drawn against you, and will certainly be thrust through you, if you proceed in your present course, still proceed, regardless of the consequence.

So God made the very beasts and birds of the old world to rebuke the madness of the men of that day: for they, even all sorts of them, fled to the ark while the door was yet open: which the men of that day refused to do; God hereby, thus signifying, that their folly was greater than that of the very brute creatures. Such folly and madness are you guilty of; who refuse to hearken to the warnings that are given you of the approaching flood of the wrath of God.

You have been once more warned today, while the door of the ark yet stands open. You have, as it were, once again heard the knocks of the hammer and ax in the building of the ark, to put you in mind that a flood is approaching. Take heed therefore that you do not still stop your ears, treat these warnings with a regardless heart, and still neglect the great work which you have to do lest the flood of wrath suddenly come upon you, sweep you away, and there be no remedy.

SAFETY

FULLNESS, AND SWEET REFRESHMENT IN CHRIST

*“And a man shall be as an hiding-place from the wind,
and a covert from the tempest; as rivers of water in a dry place,
as the shadow of a great rock in a weary land.” Isaiah 32:2*

IN these words we may observe,

1. The person who is here prophesied of and commended, viz. the Lord Jesus Christ, the King spoken of in the preceding verse, who shall reign in righteousness. This King is abundantly prophesied of in the Old Testament, and especially in this prophecy of Isaiah. Glorious predictions were from time to time uttered by the prophets concerning that great King who was to come: there is no subject which is spoken of in so magnificent and exalted a style by the prophets of the Old Testament, as the Messiah. They saw his day and rejoiced, and searched diligently, together with the angels, into those things. 1 Peter 1:11, 12.

“Searching what, or what manner of time, the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us, they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.”

We are told here that “a man shall be a hiding-place from the wind,” etc. There is an emphasis in the words, that “a man” should be this. If these things had been said of God, it would not be strange under the Old Testament; for God is frequently called a hiding-place for his people, a refuge in time of trouble, a strong rock, and a high tower. But what is so remarkable is, that they are said of “a man.” But this is a prophecy of the Son of God incarnate.

2. The things here foretold of him, and the commendations given him. “He shall be a hiding-place from the wind, and a covert from the tempest:” that is, he shall be the safety and defense of his people, to which they shall flee for protection in the time of their danger and trouble. To him they shall flee, as one who is abroad, and sees a terrible storm arising, makes haste to some shelter to secure himself; so that however furious is the tempest, yet he is safe within, and the wind and rain, though they beat never so impetuously upon the roof and walls, are no annoyance unto him.

He shall be as “rivers of water in a dry place.” This is an allusion to the deserts of Arabia, which was an exceedingly hot and dry country. One may travel there many days, and see no sign of a river, brook, or spring, nothing but a dry and parched wilderness; so that travelers are ready to be consumed with thirst, as the children of Israel were when they were in this wilderness, when they were faint because there was no water. Now when a man finds Jesus Christ, he is like one that has been traveling in those deserts till he is almost consumed with thirst, and who at last finds a river of cool and clear water. And Christ was typified by the river of water that issued out of the rock for the children of Israel in this desert: he is compared to a river, because there is such a plenty and fullness in him.

He is the “shadow of a great rock in a weary land.” Allusion is still made to the desert of Arabia. It is not said, as the shadow of a tree, because in some places of that country, there is nothing but dry sand and rocks for a vast space together, not a tree to be seen; and the sun beats exceedingly hot upon the sands, and all the shade to be found there, where travelers can rest and shelter themselves from the scorching sun, is under some great rock. They who come to Christ find such rest and refreshment as the weary traveler in that hot and desolate country finds under the shadow of a great rock.

We propose to speak to three propositions that are explicatory of the several parts of the text.

I. There is in Christ Jesus abundant foundation of peace and safety for those who are in fear and danger. “A man shall be a hiding-place from the wind, a covert from the tempest.”

II. There is in Christ provision for the satisfaction, and full contentment, of the needy and thirsty soul. He shall be “as rivers of water in a dry place.”

III. There are quiet rest and sweet refreshment in Christ Jesus for him who is weary. He shall be “as the shadow of a great rock in a weary land.”

I. There is in Christ Jesus abundant foundation of peace and safety for those who are in fear and danger.

The fears and dangers to which men are subject, are of two kinds; temporal and eternal. Men are frequently in distress from fear of temporal evils. We live in an evil world, where we are liable to an abundance of sorrows and calamities. A great part of our lives is spent in sorrowing for present or past evils, and in fearing those which are future. What poor, distressed creatures are we, when God is pleased to send his judgments among us! If he visits a place with mortal and prevailing sickness, what terror seizes our hearts! If any person is taken sick, and trembles for his life, or if our near friends are at the point of death, or in many other dangers, how fearful is our condition! Now there is sufficient foundation for peace and safety to those exercised with such fears, and brought into such dangers. But Christ is a refuge in all trouble; there is a foundation for rational support and peace in him, whatever threatens us. He, whose heart is fixed, trusting in Christ, need not be afraid of any evil tidings. “As the mountains are round about Jerusalem, so Christ is round about them that fear him.”

But it is the other kind of fear and danger to which we have a principal respect; the fear and danger of God’s wrath. The fears of a terrified conscience, the fearful expectation of the dire fruits of sin, and the resentment of an angry God, these are infinitely the most dreadful. If men are in danger of those things, and are not asleep, they will be more terrified than with the fears of any outward evil. Men are in a most deplorable condition, as they are by nature exposed to God’s wrath; and if they are sensible how dismal their case is, will be in dreadful fears and dismal expectations.

God is pleased to make some sensible of their true condition. He lets them see the storm that threatens them, how black the clouds are, and how

impregnated with thunder, that it is a burning tempest, that they are in danger of being speedily overtaken by it, that they have nothing to shelter themselves from it, and that they are in danger of being taken away by the fierceness of his anger.

It is a fearful condition when one is smitten with a sense of the dreadfulfulness of God's wrath, when he has his heart impressed with the conviction that the great God is not reconciled to him, that he holds him guilty of these and those sins, and that he is angry enough with him to condemn him for ever. It is dreadful to lie down and rise up, it is dreadful to eat and drink, and to walk about, in God's anger from day to day. One, in such a case, is ready to be afraid of every thing; he is afraid of meeting God's wrath wherever he goes. He has no peace in his mind, but there is a dreadful sound in his ears; his mind is afflicted and tossed with tempest, and not comforted, and courage is ready to fail, and the spirit ready to sink with fear; for how can a poor worm bear the wrath of the great God, and what would not he give for peace of conscience, what would not he give if he could find safety! When such fears exist to a great degree, or are continued a long time, they greatly enfeeble the heart, and bring it to a trembling posture and disposition.

Now for such as these there is abundant foundation for peace and safety in Jesus Christ, and this will appear from the following things:

1. Christ has undertaken to save all such from what they fear, if they come to him. It is his professional business; the work in which he engaged before the foundation of the world. It is what he always had in his thoughts and intentions; he undertook from everlasting to be the refuge of those that are afraid of God's wrath. His wisdom is such, that he would never undertake a work for which he is not sufficient. If there were some in so dreadful a case that he was not able to defend them, or so guilty that it was not fit that he should save them, then he never would have undertaken for them. Those who are in trouble and distressing fear, if they come to Jesus Christ, have this to ease them of their fears, that Christ has promised them that he will protect them; that they come upon his invitation; that Christ has pledged his faith for their security if they will close with him; and that he is engaged by covenant to God the Father that he will save those afflicted and distressed souls that come to him.

Christ, by his own free act, has made himself the surety of such, he has voluntarily put himself in their stead; and if justice has any thing against them, he has undertaken to answer for them. By his own act, he has engaged to be responsible for them; so that if they have exposed themselves to God's wrath, and to the stroke of justice, it is not their concern, but his, how to answer or satisfy for what they have done. Let there be never so much wrath that they have deserved, they are as safe as if they never had deserved any; because he has undertaken to stand for them, let it be more or less. If they are in Christ Jesus, the storm does of course light on him, and not on them; as when we are under a good shelter, the storm, that would otherwise come upon our heads, lights upon the shelter.

2. He is chosen and appointed of the Father to this work. There needs to be no fear nor jealousy, whether the Father will approve of this undertaking of Christ Jesus, whether he will accept of him as a surety, or whether he will be willing that his wrath should be poured upon his own dear Son, instead of us miserable sinners. For there was an agreement with him concerning it before the world was; it was a thing much upon God's heart, that his Son Jesus Christ should undertake this work, and it was the Father that sent him into the world. It is as much the act of God the Father as it is of the Son. Therefore, when Christ was near the time of his death, he tells the Father that he had finished the work which he gave him to do. Christ is often called God's elect, or his chosen, because he was chosen by the Father for his work; and God's anointed, for the words Messiah and Christ signify anointed, because he is by God appointed and fitted for this work.

3. If we are in Christ Jesus, justice and the law have its course with respect to our sins, without our hurt. The foundation of the sinner's fear and distress is the justice and the law of God; they are against him, and they are unalterable, they must have their course. Every jot and tittle of the law must be fulfilled, heaven and earth shall be destroyed, rather than justice should not take place; there is no possibility of sin's escaping justice.

But yet if the distressed trembling soul who is afraid of justice, would fly to Christ, he would be a safe hiding-place. Justice and the threatening of

the law will have their course as fully, while he is safe and untouched, as if he were to be eternally destroyed. Christ bears the stroke of justice, and the curse of the law falls fully upon him; Christ bears all that vengeance that belongs to the sin that has been committed by him, and there is no need of its being borne twice over. His temporal sufferings, by reason of the infinite dignity of his person, are fully equivalent to the eternal sufferings of a mere creature. And then his sufferings answer for him who flees to him as well as if they were his own, for indeed they are his own by virtue of the union between Christ and him. Christ has made himself one with them; he is the head, and they are the members. Therefore, if Christ suffers for the believer, there is no need of his suffering; and what needs he to be afraid? His safety is not only consistent with absolute justice, but it is consistent with the tenor of the law. The law leaves fair room for such a thing as the answering of a surety. If the end of punishment in maintaining the authority of the law and the majesty of the government is fully secured by the sufferings of Christ as his surety, then the law of God, according to the true and fair interpretation of it, has its course as much in the sufferings of Christ, as it would have in his own sufferings. The threatening, "thou shalt surely die," is properly fulfilled in the death of Christ, as it is fairly to be understood. Therefore if those who are afraid will go to Jesus Christ, they need to fear nothing from the threatening of the law. The threatening of the law has nothing to do with them.

4. Those who come to Christ, need not be afraid of God's wrath for their sins; for God's honor will not suffer by their escaping punishment and being made happy. The wounded soul is sensible that he has affronted the majesty of God, and looks upon God as a vindicator of his honor; as a jealous God that will not be mocked, an infinitely great God that will not bear to be affronted, that will not suffer his authority and majesty to be trampled on, that will not bear that his kindness should be abused. A view of God in this light terrifies awakened souls. They think how exceedingly they have sinned, how they have sinned against light, against frequent and long continued calls and warnings; and how they have slighted mercy, and been guilty of turning the grace of God into lasciviousness, taking encouragement from God's mercy to go on in sin against him; and they fear that God is so affronted at the contempt and slight which they have

cast upon him, that he, being careful of his honor, will never forgive them, but will punish them. But if they go to Christ, the honor of God's majesty and authority will not be in the least hurt by their being freed and made happy. For what Christ has done has repaired God's honor to the full. It is a greater honor to God's authority and majesty, that, rather than it should be wronged, so glorious a person would suffer what the law required. It is surely a wonderful display of the honor of God's majesty, to see an infinite and eternal person dying for its being wronged. And then Christ by his obedience, by that obedience which he undertook for our sakes, has honored God abundantly more than the sins of any of us have dishonored him, how many soever, and how great soever. How great an honor is it to God's law that so great a person is willing to submit to it, and to obey it! God hates our sins, but not more than he delights in Christ's obedience which he performed on account. This is a sweet savor to him, a savor of rest. God is abundantly compensated, he desires no more; Christ's righteousness is of infinite worthiness and merit.

5. Christ is a person so dear to the Father, that those who are in Christ need not be at all jealous of being accepted upon his account. If Christ is accepted they must of consequence be accepted, for they are in Christ, as members, as parts, as the same. They are the body of Christ, his flesh and his bones. They that are in Christ Jesus, are one spirit; and therefore, if God loves Christ Jesus, he must of necessity accept of those that are in him, and that are of him. But Christ is a person exceedingly dear to the Father, the Father's love to the Son is really infinite. God necessarily loves the Son; God could as soon cease to be, as cease to love the Son. He is God's elect, in whom his soul delighteth; he is his beloved Son, in whom he is well pleased; he loved him before the foundation of the world, and had infinite delight in him from all eternity.

A terrified conscience, therefore, may have rest here, and abundant satisfaction that he is safe in Christ, and that there is not the least danger but that he shall be accepted, and that God will be at peace with him in Christ.

6. God has given an open testimony that Christ has done and suffered enough, and that he is satisfied with it, by his raising him from the dead. Christ, when he was in his passion, was in the hands of justice, he was

God's prisoner for believers, and it pleased God to bruise him, and put him to grief, and to bring him into a low state; and when he raised him from the dead, he set him at liberty, whereby he declared that it was enough. If God was not satisfied, why did he set Christ at liberty so soon? he was in the hands of justice, why did not God pour out more wrath upon him, and hold him in the chains of darkness longer? God raised him up and opened the prison doors to him, because he desired no more. And now surely there is free admittance for all sinners into God's favor through this risen Savior, there is enough done, and God is satisfied; as he has declared and sealed to it by the resurrection of Christ, who is alive, and lives for evermore, and is making intercession for poor, distressed souls that come unto him.

7. Christ has the dispensation of safety and deliverance in his own hands, so that we need not fear but that, if we are united to him, we may be safe. God has given him all power in heaven and in earth, to give eternal life to whomsoever comes to him. He is made head over all things to the church, and the work of salvation is left with himself, he may save whom he pleases, and defend those that are in him by his own power. What greater ground of confidence could God have given us than that the Mediator, who died for us, and intercedes for us, should have committed to him the dispensation of the very thing which he died to purchase and for which he intercedes?

8. Christ's love, and compassion, and gracious disposition, are such that we may be sure he is inclined to receive all who come to him. If he should not do it, he would fail of his own undertaking, and also of his promise to the Father, and to us; and his wisdom and faithfulness will not allow of that. But he is so full of love and kindness that he is disposed to nothing but to receive and defend us, if we come to him. Christ is exceedingly ready to pity us, his arms are open to receive us, he delights to receive distressed souls that come to him, and to protect them; he would gather them as a hen gathereth her chickens under her wings; it is a work that he exceedingly rejoices in, because he delights in acts of love, and pity, and mercy.

I shall take occasion from what now has been said, to invite those who are afraid of God's wrath, to come to Christ Jesus. You are indeed in a

dreadful condition. It is dismal to have God's wrath impending over our heads, and not to know how soon it will fall upon us. And you are in some measure sensible that it is a dreadful condition, you are full of fear and trouble, and you know not where to flee for help; your mind is, as it were, tossed with a tempest. But how lamentable is it, that you should spend your life in such a condition, when Christ would shelter you, as a hen shelters her chickens under her wings, if you were but willing; and that you should live such a fearful, distressed life, when there is so much provision made for your safety in Christ Jesus!

How happy would you be if your hearts were but persuaded to close with Jesus Christ! Then you would be out of all danger: whatever storms and tempests were without, you might rest securely within; you might hear the rushing of the wind, and the thunder roar abroad, while you are safe in this hiding-place. O be persuaded to hide yourself in Christ Jesus! What greater assurance of safety can you desire? He has undertaken to defend and save you, if you will come to him: he looks upon it as his work; he engaged in it before the world was, and he has given his faithful promise which he will not break; and if you will but make your flight there, his life shall be for yours; he will answer for you, you shall have nothing to do but rest quietly in him; you may stand still and see what the Lord will do for you. If there be any thing to suffer, the suffering is Christ's, you will have nothing to suffer; if there be any thing to be done, the doing of it is Christ's, you will have nothing to do but to stand still and behold it.

You will certainly be accepted of the Father if your soul lays hold of Jesus Christ. Christ is chosen and anointed of the Father, and sent forth for this very end, to save those that are in danger and fear; and he is greatly beloved of God, even infinitely, and he will accept of those that are in him. Justice and the law will not be against you, if you are in Christ; that threatening, "in the day that thou eatest thou shalt die," in the proper sense of it, will not touch you. The majesty and honor of God are not against you. You need not be afraid but that you shall be justified, if you come to him; there is an act of justification already past and declared for all who come to Christ by the resurrection of Christ, and as soon as ever you come, you are by that declared free. If you come to Christ it will be a sure sign that Christ loved you from all eternity, and that he died for you; and

you may be sure if he died for you, he will not lose the end of his death, for the dispensation of life is committed unto him.

You need not, therefore, continue in so dangerous a condition; there is help for you. You need not stand out in the storm so long, as there is so good a shelter near you, whose doors are open to receive you. O make haste, therefore, unto that man who is a hiding-place from the wind, and a covert from the tempest!

Let this truth also cause believers more to prize the Lord Jesus Christ. Consider that it is he, and he only, who defends you from wrath, and that he is a safe defense; your defense is a high tower; your city of refuge is impregnable. There is no rock like your rock. There is none like Christ, “the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky; the eternal God is thy refuge, and underneath are everlasting arms.” He in whom you trust is a buckler to all that trust in him. O prize that Savior, who keeps your soul in safety, while thousands of others are carried away by the fury of God’s anger, and are tossed with raging and burning tempests in hell! O, how much better is your case than theirs! and to whom is it owing but to the Lord Jesus Christ? Remember what was once your case, and what it is now, and prize Jesus Christ.

And let those Christians who are in doubts and fears concerning their condition, renewedly fly to Jesus Christ, who is a hiding-place from the wind, and a covert from the tempest. Most Christians are at times afraid whether they shall not miscarry at last. Such doubtings are always through some want of the exercise of faith, and the best remedy for them is a renewed resort of the soul to this hiding-place; the same act which at first gave comfort and peace, will give peace again. They that clearly see the sufficiency of Christ, and the safety of committing themselves to him to save them from what they fear, will rest in it that Christ will defend them; be directed therefore at such times to do as the psalmist. Psalm 56:3, 4. “What time I am afraid, I will trust in thee. In God I will praise his word; in God I have put my trust: I will not fear what flesh can do unto me.”

II. There is provision in Christ for the satisfaction and full contentment of the needy and thirsty soul.

This is the sense of those words in the text, “as rivers of water in a dry place,” in a dry and parched wilderness, where there is a great want of water, and where travelers are ready to be destroyed with thirst, such as was that wilderness in which the children of Israel wandered. This comparison is used elsewhere in the Scriptures. Psalm 63:1.

“O God, thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is.”

Psalm 143:6. “I stretch forth my hands unto thee; my soul thirsteth after thee, as a thirsty land.” Those who travel in such a land, who wander in such a wilderness, are in extreme need of water; they are ready to perish for the want of it; and thus they have a great thirst and longing for it.

It is said that Christ is a river of water, because there is such a fullness in him, so plentiful a provision for the satisfaction of the needy and longing soul. When one is extremely thirsty, though it is not a small draught of water will satisfy him, yet when he comes to a river, he finds a fullness, there he may drink full draughts. Christ is like a river, in that he has a sufficiency not only for one thirsty soul, but by supplying him the fountain is not lessened; there is not the less afforded to those who come afterwards. A thirsty man does not sensibly lessen a river by quenching his thirst. Christ is like a river in another respect. A river is continually flowing, there are fresh supplies of water coming from the fountain-head continually, so that a man may live by it, and be supplied with water all his life. So Christ is an ever-flowing fountain; he is continually supplying his people, and the fountain is not spent. They who live upon Christ, may have fresh supplies from him to all eternity; they may have an increase of blessedness that is new, and new still, and which never will come to an end.

In illustrating this second proposition, I shall inquire,

1. What it is that the soul of every man naturally and necessarily craves.

First. The soul of every man necessarily craves happiness. This is an universal appetite of human nature, that is alike in the good and the bad; it is as universal as the very essence of the soul, because it necessarily and immediately flows from that essence. It is not only natural to all mankind,

but to the angels; it is universal among all reasonable, intelligent beings, in heaven, earth, or hell, because it flows necessarily from an intelligent nature. There is no rational being, nor can there be any, without a love and desire of happiness. It is impossible that there should be any creature made that should love misery, or not love happiness, since it implies a manifest contradiction; for the very notion of misery is to be in a state that nature abhors, and the notion of happiness, is to be in such a state as is most agreeable to nature.

Therefore, this craving of happiness must be insuperable, and what never can be changed; it never can be overcome, or in any way abated. Young and old love happiness alike, and good and bad, wise and unwise; though there is a great variety as to men's ideas of happiness. Some think it is to be found in one thing, and some in another; yet, as to the desire of happiness in general, there is no variety. There are particular appetites that may be restrained, and kept under, and conquered, but this general appetite for happiness never can be.

Secondly. The soul of every man craves a happiness that is equal to the capacity of his nature. The soul of man is like a vessel; the capacity of the soul is as the largeness or contents of the vessel. And therefore, if man has much pleasure and happiness, yet if the vessel is not full, the craving will not cease. Every creature is restless till it enjoys what is equal to the capacity of its nature. Thus we may observe in the brutes; when they have that which is suitable to their nature, and proportional to their capacity, they are contented. Man is of such a nature, that he is capable of an exceedingly great degree of happiness; he is made of a vastly higher nature than the brutes, and therefore he must have vastly higher happiness to satisfy. The pleasures of the outward senses which content the beasts, will not content man. He has other faculties of a higher nature that stand in need of something to fill them; if the sense be satiated, yet if the faculties of the soul are not filled, man will be in a craving restless state.

It is more especially by reason of the faculty of understanding that the soul is capable of so great a happiness, and desires so much. The understanding is an exceedingly extensive faculty; it extends itself beyond the limits of earth, beyond the limits of the creation. As we are capable of understanding immensely more than we do understand, who can tell how

far the understanding of men is capable of stretching itself? and as the understanding enlarges, the desire will enlarge with it. It must therefore be an incomprehensible object that must satisfy the soul; it will never be contented with that, and that only, to which it can see an end, it will never be satisfied with that happiness to which it can find a bottom. A man may seem to take contentment for a little while in a finite object, but after he has had a little experience, he finds that he wants something besides. This is very apparent from the experience of this restless craving world. Every one is inquiring, Who will show us any good?

2. Men in their fallen state, are in very great want of this happiness. They were once in the enjoyment of it, but mankind are sunk to a very low estate; we are naturally poor, destitute creatures. We came naked into the world, and our souls as well as our bodies are in a wretched, miserable condition; we are so far from having food to eat suitable to our nature, that we are greedy after the husks which the swine do eat.

The poverty of man in a natural condition, appears in his discontented, craving spirit; it shows that the soul is very empty, when, like the horse-leech, it cries, "Give, give, and saith not, It is enough." We are naturally like the prodigal, for we once were rich, but we departed from our father's house, and have squandered away our wealth, and are become poor, hungry, famishing wretches. Men in a natural condition may find something to gratify their senses, but there is nothing to feed the soul; that more noble and more essential part perishes for lack of food. They may fare sumptuously every day, they may pamper their bodies, but the soul cannot be fed from a sumptuous table; they may drink wine in bowls, yet the spiritual part is not refreshed. The superior faculties want to be supplied as well as the inferior. True poverty and true misery consist in the want of those things of which our spiritual part stands in need.

3. Those sinners who are thoroughly awakened, are sensible of their great want. Multitudes of men are not sensible of their miserable, needy condition. There are many who are thus poor, and think themselves rich, and increased in goods. Indeed there are no natural men that have true contentment: they are all restless, and crying, "Who will show us any good?" but multitudes are not sensible how exceedingly necessitous is their condition. But the thoroughly awakened soul sees that he is very far from

true happiness, that those things which he possesses will never make him happy; that for all his outward possessions he is wretched, and miserable, and poor, and blind, and naked. He becomes sensible of the short continuance and uncertainty of those things, and their insufficiency to satisfy a troubled conscience. He wants something else to give him peace and ease. If you would tell him that he might have a kingdom, it would not quiet him; he desires to have his sins pardoned, and to be at peace with his Judge. He is poor, and he becomes as a beggar; he comes and cries for help. He does not thirst, because he as yet sees where true happiness is to be found, but because he sees that he has it not, and cannot find it. He is without comfort, and does not know where to find it, but he longs for it. O, what would he not give, if he could find some satisfying peace and comfort!

Such are those hungry, thirsty souls that Christ so often invites to come to him. Isaiah 55:1, 2.

“Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread, and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness.”

“If any man thirst, let him come unto me and drink; and he that is athirst, let him come and take of the water of life freely.”

4. There is in Christ Jesus provision for the full satisfaction and contentment of such as these.

First. The excellency of Christ is such, that the discovery of it is exceedingly contenting and satisfying to the soul. The inquiry of the soul is after that which is most excellent. The carnal soul imagines that earthly things are excellent; one thinks riches most excellent, another has the highest esteem of honor, and to another carnal pleasure appears the most excellent; but the soul cannot find contentment in any of these things, because it soon finds an end to their excellency. Worldly men imagine, that there is true excellency and true happiness in those things which they are pursuing. They think that if they could but obtain them, they should be

happy; and when they obtain them, and cannot find happiness, they look for happiness in something else, and are still upon the pursuit.

But Christ Jesus has true excellency, and so great excellency, that when they come to see it they look no further, but the mind rests there. It sees a transcendent glory and an ineffable sweetness in him; it sees that till now it has been pursuing shadows, but that now it has found the substance; that before it had been seeking happiness in the stream, but that now it has found the ocean. The excellency of Christ is an object adequate to the natural cravings of the soul, and is sufficient to fill the capacity. It is an infinite excellency, such an one as the mind desires, in which it can find no bounds; and the more the mind is used to it, the more excellent it appears. Every new discovery makes this beauty appear more ravishing, and the mind sees no end; here is room enough for the mind to go deeper and deeper, and never come to the bottom. The soul is exceedingly ravished when it first looks on this beauty, and it is never weary of it. The mind never has any satiety, but Christ's excellency is always fresh and new, and tends as much to delight, after it has been seen a thousand or ten thousand years, as when it was seen the first moment. The excellency of Christ is an object suited to the superior faculties of man, it is suited to entertain the faculty of reason and understanding, and there is nothing so worthy about which the understanding can be employed as this excellency; no other object is so great, noble, and exalted.

This excellency of Jesus Christ is the suitable food of the rational soul. The soul that comes to Christ, feeds upon this, and lives upon it; it is that bread which came down from heaven, of which he that eats shall not die; it is angels' food, it is that wine and milk that is given without money, and without price. This is that fatness in which the believing soul delights itself; here the longing soul may be satisfied, and the hungry soul may be filled with goodness. The delight and contentment that is to be found here, passeth understanding, and is unspeakable and full of glory. It is impossible for those who have tasted of this fountain, and know the sweetness of it, ever to forsake it. The soul has found the river of water of life, and it desires no other drink; it has found the tree of life, and it desires no other fruit.

Secondly. The manifestation of the love of Christ gives the soul abundant contentment. This love of Christ is exceedingly sweet and satisfying, it is better than life, because it is the love of a person of such dignity and excellency. The sweetness of his love depends very much upon the greatness of his excellency; so much the more lovely the person, so much the more desirable is his love. How sweet must the love of that person be, who is the eternal Son of God, who is of equal dignity with the Father! How great a happiness must it be to be the object of the love of him who is the Creator of the world, and by whom all things consist, and who is exalted at God's right hand, and made head over principalities and powers in heavenly places, who has all things put under his feet, and is King of kings and Lord of lords, and is the brightness of the Father's glory! Surely to be beloved by him, is enough to satisfy the soul of a worm of the dust.

This love of Christ is also exceedingly sweet and satisfying from the greatness of it; it is a dying love; such love as never was before seen, and such as no other can parallel. There have been instances of very great love between one earthly friend and another; there was a surpassing love between David and Jonathan. But there never was any such love as Christ has towards believers. The satisfying nature of this love arises also from the sweet fruits of it. Those precious benefits that Christ bestows upon his people, and those precious promises which he has given them, are the fruit of this love; joy and hope are the constant streams that flow from this fountain, from the love of Christ.

Thirdly. There is provision for the satisfaction and contentment of the thirsty longing soul in Christ, as he is the way to the Father; not only from the fullness of excellency and grace which he has in his own person, but as by him we may come to God, may be reconciled to him, and may be made happy in his favor and love. The poverty and want of the soul in its natural state consist in its being separated from God, for God is the riches and the happiness of the creature. But we naturally are alienated from God; and God is alienated from us, our Maker is not at peace with us. But in Christ there is a way for a free communication between God and us; for us to come to God, and for God to communicate himself to us by his Spirit. John 14:6.

“Jesus saith unto him, I am the way, and the truth,
and the life: no man cometh unto the Father but by me.”

Ephesians 2:13, 18, 19.

“But now in Christ Jesus, ye who sometimes were far off, are made nigh by the blood of Christ. For through him we both have access by one Spirit unto the Father. Now, therefore, ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God.”

Christ by being thus the way to the Father, is the way to true happiness and contentment. John 10:9.

“I am the door: by me, if any man enter in, he shall be saved,
and shall go in and out, and find pasture.”

Hence I would take occasion to invite needy, thirsty souls to come to Jesus. “In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink.” You that have not yet come to Christ, are in a poor, necessitous condition; you are in a parched wilderness, in a dry and thirsty land. And if you are thoroughly awakened, you are sensible that you are in distress and ready to faint for want of something to satisfy your souls. Come to him who is “as rivers of water in a dry place.” There are plenty and fullness in him; he is like a river that is always flowing, you may live by it for ever, and never be in want. Come to him who has such excellency as is sufficient to give full contentment to your soul, who is a person of transcendent glory, and ineffable beauty, where you may entertain the view of your soul for ever without weariness, and without being cloyed. Accept of the offered love of him who is the only-begotten Son of God, and his elect, in whom his soul delighteth. Through Christ, come to God the Father, from whom you have departed by sin. He is the way, the truth, and the life; he is the door, by which if any man enters he shall be saved.

III. There are quiet rest and sweet refreshment in Christ Jesus, for those that are weary. He is “as the shadow of a great rock in a weary land.”

The comparison that is used in the text is very beautiful and very significative. The dry, barren, and scorched wilderness of Arabia is a very

lively representation of the misery that men have brought upon themselves by sin. It is destitute of any inhabitants but lions and tigers and fiery serpents; it is barren and parched, and without any river or spring; it is a land of drought, wherein there is seldom any rain, a land exceedingly hot and uncomfortable. The scorching sunbeams that are ready to consume the spirits of travelers, are a fit representation of terror of conscience, and the inward sense of God's displeasure. And there being no other shade in which travelers may rest, but only here and there that of a great rock, it is a fit representation of Jesus Christ, who came to redeem us from our misery. Christ is often compared to a rock, because he is a sure foundation to builders, and because he is a sure bulwark and defense. They who dwell upon the top of a rock, dwell in a most defensible place; we read of those whose habitation is the munitions of rocks. He may also be compared to a rock, as he is everlasting and unchangeable. A great rock remains steadfast, unmoved, and unbroken by winds and storms from age to age; and therefore God chose a rock to be an emblem of Christ in the wilderness, when he caused water to issue forth for the children of Israel; and the shadow of a great rock is a most fit representation of the refreshment given to weary souls by Jesus Christ.

1. There is quiet rest and full refreshment in Christ for sinners that are weary and heavy laden with sin. Sin is the most evil and odious thing, as well as the most mischievous and fatal; it is the most mortal poison; it, above all things, hazards life, and endangers the soul, exposes to the loss of all happiness, and to the suffering of all misery, and brings the wrath of God. All men have this dreadful evil hanging about them, and cleaving fast to the soul, and ruling over it, and keeping it in possession, and under absolute command: it hangs like a viper to the heart, or rather holds it as a lion does his prey.

But yet there are multitudes, who are not sensible of their misery. They are in such a sleep that they are not very unquiet in this condition, it is not very burthensome to them, they are so sottish that they do not know what is their state, and what is like to become of them. But there are others who have their sense so far restored to them that they feel the pain, and see the approaching destruction, and sin lies like a heavy load upon their hearts; it is a load that lies upon them day and night, they cannot lay it down to rest themselves, but it continually oppresses them. It is bound

fast unto them, and is ready to sink them down; it is a continual labor of heart, to support itself under this burden. Thus we read of them “that labor, and are heavy laden.” Or rather, it is like the scorching heat in a dry wilderness, where the sun beats and burns all the day long; where they have nothing to defend them; where they can find no shade to refresh themselves. If they lay themselves down to rest, it is like lying down in the hot sands, where there is nothing to keep off the heat.

Here it may be proper to inquire who are weary and heavy laden with sin; and in what sense a sinner may be weary and burdened with sin. Sinners are not wearied with sin from any dislike to it, or dislike of it. There is no sinner that is burdened with sin in the sense in which a godly man carries his indwelling sin, as his daily and greatest burden, because he loathes it, and longs to get rid of it; he would fain be at a great distance from it, and have nothing more to do with it; he is ready to cry out as Paul did, “O wretched man that I am! who shall deliver me from the body of this death?” The unregenerate man has nothing of this nature, for sin is yet his delight, he dearly loves it. If he be under convictions, his love to sin in general is not mortified, he loves it as well as ever, he hides it still as a sweet morsel under his tongue. But there is a difference between being weary and burdened with sin, and being weary of sin. Awakened sinners are weary with sin, but not properly weary of it.

Therefore, they are only weary of the guilt of sin, the guilt that cleaves to their consciences is that great burden. God has put the sense of feeling into their consciences, that were before as seared flesh, and it is guilt that pains them. The filthiness of sin and its evil nature, as it is an offense to a holy, gracious, and glorious God, is not a burden to them. But it is the connexion between sin and punishment, between sin and God’s wrath, that makes it a burden. Their consciences are heavy laden with guilt, which is an obligation to punishment; they see the threatening and curse of the law joined to their sins, and see that the justice of God and his vengeance are against them. They are burdened with their sins, not because there is any odiousness in them, but because there is hell in them. This is the sting of sin, whereby it stings the conscience, and distresses and wearies the soul.

The guilt of such and such great sins is upon the soul, and the man sees no way to get rid of it, but he has wearisome days and wearisome nights; it

makes him ready sometimes to say as the psalmist did, “O that I had wings like a dove! for then would I fly away and be at rest. Lo, then would I wander far off, and remain in the wilderness. I would hasten my escape from the windy storm and tempest.” But when sinners come to Christ, he takes away that which was their burden, or their sin and guilt, that which was so heavy upon their hearts, that so distressed their minds.

First. He takes away the guilt of sin, from which the soul before saw no way how it was possible to be freed, and which, if it was not removed, led to eternal destruction. When the sinner comes to Christ, it is all at once taken away, and the soul is left free, it is lightened of its burden, it is delivered from its bondage, and is like a bird escaped from the snare of the fowler. The soul sees in Christ a way to peace with God, and a way by which the law may be answered, and justice satisfied, and yet he may escape; a wonderful way indeed, but yet a certain and a glorious one. And what rest does it give to the weary soul to see itself thus delivered, that the foundation of its anxieties and fears is wholly removed, and that God’s wrath ceases, that it is brought into a state of peace with God, and that there is no more occasion to fear hell, but that it is for ever safe! How refreshing is it to the soul to be at once thus delivered of that which was so much its trouble and terror, and to be eased of that which was so much its burden! This is like coming to a cool shade after one has been traveling in a dry and hot wilderness, and almost fainting under the scorching heat. And then Christ also takes away sin itself, and mortifies that root of bitterness which is the cause of all the inward tumults and disquietudes that are in the mind, that make it like the troubled sea that cannot rest, and leaves it all calm. When guilt is taken away and sin is mortified, then the foundation of fear, and trouble, and pain is removed, and the soul is left in peace and serenity.

Secondly. Christ puts strength and a principle of new life into the weary soul that comes to him. The sinner, before he comes to Christ, is as a sick man that is weakened and brought low, and whose nature is consumed by some strong distemper: he is full of pain, and so weak that he cannot walk nor stand. Therefore, Christ is compared to a physician. “But when Jesus heard that, he said unto them, They that be whole, need not a physician, but they that are sick.” When he comes and speaks the word, he puts a principle of life into him that was before as dead: he gives a principle of

spiritual life and the beginning of eternal life; he invigorates the mind with a communication of his own life and strength, and renews the nature and creates it again, and makes the man to be a new creature.

So that the fainting, sinking spirits are now revived, and this principle of spiritual life is a continual spring of refreshment, like a well of living water. "Whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." Christ gives his Spirit, that calms the mind, and is like a refreshing breeze of wind. He gives that strength whereby he lifts up the hands that hang down, and strengthens the feeble knees.

Thirdly. Christ gives to those who come to him such comfort and pleasure as are enough to make them forget all their former labor and travail. A little of true peace, a little of the joys of the manifested love of Christ, and a little of the true and holy hope of eternal life, are enough to compensate for all that toil and weariness, and to erase the remembrance of it from the mind. That peace which results from true faith passes understanding, and that joy is joy unspeakable. There is something peculiarly sweet and refreshing in this joy, that is not in other joys; and what can more effectually support the mind, or give a more rational ground of rejoicing, than a prospect of eternal glory in the enjoyment of God from God's own promise in Christ? If we come to Christ, we may not only be refreshed by resting in his shadow, but by eating his fruit: these things are the fruits of this tree. "I sat down under his shadow with great delight, and his fruit was sweet to my taste." Before proceeding to the next particular of this proposition, I would apply myself to those that are weary; to move them to repose themselves under Christ's shadow.

The great trouble of such a state, one would think, should be a motive to you to accept of an offer of relief, and remedy. You are weary, and doubtless would be glad to be at rest; but here you are to consider,

First. That there is no remedy but in Jesus Christ; there is nothing else will give you true quietness. If you could fly into heaven, you would not find it there; if you should take the wings of the morning, and dwell in the uttermost parts of the earth, in some solitary place in the wilderness, you could not fly from your burden. So that if you do not come to Christ, you must either continue still weary and burdened, or, which is worse, you

must return to your old dead sleep, to a state of stupidity; and not only so, but you must be everlastingly wearied with God's wrath.

Second. Consider that Christ is a remedy at hand. You need not wish for the wings of a dove that you may fly afar off, and be at rest, but Christ is nigh at hand, if you were but sensible of it. Romans 10:6, 7, 8.

“But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart; that is, the word of faith which we preach.”

There is no need of doing any great work to come at this rest; the way is plain to it; it is but going to it, it is but sitting down under Christ's shadow. Christ requires no money to purchase rest of him, he calls to us to come freely, and for nothing. If we are poor and have no money, we may come. Christ sent out his servants to invite the poor, the maimed, the halt, and the blind. Christ does not want to be hired to accept of you, and to give you rest. It is his work as Mediator to give rest to the weary, it is the work that he was anointed for, and in which he delights. “The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.”

Third. Christ is not only a remedy for your weariness and trouble, but he will give you an abundance of the contrary, joy and delight. They who come to Christ, do not only come to a resting-place after they have been wandering in a wilderness, but they come to a banqueting-house where they may rest, and where they may feast. They may cease from their former troubles and toils, and they may enter upon a course of delights and spiritual joys.

Christ not only delivers from fears of hell and of wrath, but he gives hopes of heaven, and the enjoyment of God's love. He delivers from inward tumults and inward pain from that guilt of conscience which is as a worm gnawing within, and he gives delight and inward glory. He brings us out of

a wilderness of pits, and drought, and fiery flying spirits; and he brings us into a pleasant land, a land flowing with milk and honey. He delivers us out of prison, and lifts us off from the dunghill, and he sets us among princes, and causes us to inherit the throne of glory. Wherefore, if any one is weary, if any is in prison, if any one is in captivity, if any one is in the wilderness, let him come to the blessed Jesus, who is as the shadow of a great rock in a weary land. Delay not, arise and come away.

2. There are quiet rest and sweet refreshment in Christ for God's people that are weary.

The saints themselves, while they remain in this imperfect state, and have so much remains of sin in their hearts, are liable still to many troubles and sorrows, and much weariness, and have often need to resort anew unto Jesus Christ for rest. I shall mention three cases wherein Christ is a sufficient remedy.

First. There is rest and sweet refreshment in Christ for those that are wearied with persecutions. It has been the lot of God's church in this world for the most part to be persecuted. It has had now and then some lucid intervals of peace and outward prosperity, but generally it has been otherwise. This has accorded with the first prophecy concerning Christ; "I will put enmity between thee and the woman, and between thy seed and her seed." Those two seeds have been at enmity ever since the time of Abel. Satan has borne great malice against the church of God, and so have those that are his seed. And oftentimes God's people have been persecuted to an extreme degree, have been put to the most exquisite torments that wit or art could devise, and thousands of them have been tormented to death.

But even in such a case there are rest and refreshment to be found in Christ Jesus. When their cruel enemies have given them no rest in this world; when, as oftentimes has been the case, they could not flee, nor in any way avoid the rage of their adversaries, but many of them have been tormented gradually from day to day, that their torments might be lengthened; still rest has been found even then in Christ. It has been often found by experience; the martyrs have often showed plainly that the peace and calm of their minds were undisturbed in the midst of the greatest bodily torment, and have sometimes rejoiced and sung praises upon the rack and

in the fire. If Christ is pleased to send forth his Spirit to manifest his love, and speaks friendly to the soul, it will support it even in the greatest outward torment that man can inflict. Christ is the joy of the soul, and if the soul be but rejoiced and filled with divine light, such joy no man can take away; whatever outward misery there be, the spirit will sustain it.

Secondly. There is in Christ rest for God's people, when exercised with afflictions. If a person labor under great bodily weakness, or under some disease that causes frequent and strong pains, such things will tire out so feeble a creature as man. It may to such an one be a comfort and an effectual support to think, that he has a Mediator, who knows by experience what pain is; who by his pain has purchased eternal ease and pleasure for him; and who will make his brief sufferings to work out a far more exceeding delight, to be bestowed when he shall rest from his labors and sorrows.

If a person be brought into great straits as to outward subsistence, and poverty brings abundance of difficulties and extremities; yet it may be a supporting, refreshing consideration to such an one to think, that he has a compassionate Savior, who when upon earth, was so poor that he had not where to lay his head, and who became poor to make him rich, and purchased for him durable riches, and will make his poverty work out an exceeding and eternal weight of glory.

If God in his providence calls his people to mourn over lost relations, and if he repeats his stroke and takes away one after another of those that were dear to him; it is a supporting, refreshing consideration to think, that Christ has declared that he will be in stead of all relations unto those who trust in him. They are as his mother, and sister, and brother; he has taken them into a very near relation to himself: and in every other afflictive providence, it is a great comfort to a believing soul to think that he has an intercessor with God, that by him he can have access with confidence to the throne of grace, and that in Christ we have so many great and precious promises, that all things shall work together for good, and shall issue in eternal blessedness. God's people, whenever they are scorched by afflictions as by hot sun-beams, may resort to him, who is as a shadow of a great rock, and be effectually sheltered, and sweetly refreshed.

Thirdly. There is in Christ quiet rest and sweet refreshment for God's people, when wearied with the buffetings of Satan. The devil, that malicious enemy of God and man, does whatever lies in his power to darken and hinder, and tempt God's people, and render their lives uncomfortable. Often he raises needless and groundless scruples, and casts in doubts, and fills the mind with such fear as is tormenting, and tends to hinder them exceedingly in the Christian course; and he often raises mists and clouds of darkness, and stirs up corruption, and thereby fills the mind with concern and anguish, and sometimes wearies out the soul. So that they may say as the psalmist; "Many bulls have compassed me: strong bulls of Bashan have beset me round. They gaped upon me with their mouths, as a ravening and a roaring lion."

In such a case if the soul flies to Jesus Christ, they may find rest in him, for he came into the world to destroy Satan, and to rescue souls out of his hands. And he has all things put under his feet, whether they be things in heaven, or things on earth, or things in hell, and therefore he can restrain Satan when he pleases. And that he is doubtless ready enough to pity us under such temptations, we may be assured, for he has been tempted and buffeted by Satan as well as we. He is able to succor those that are tempted, and he has promised that he will subdue Satan under his people's feet. Let God's people therefore, when they are exercised with any of those kinds of weariness, make their resort unto Jesus Christ for refuge and rest.

REFLECTIONS

1. We may here see great reason to admire the goodness and grace of God to us in our low estate, that he has so provided for our help and relief. We are by our own sin against God plunged into all sort of evil, and God has provided a remedy for us against every sort of evil, he has left us helpless in no calamity. We by our sin have exposed ourselves to wrath, to a vindictive justice; but God has done very great things that we might be saved from that wrath; he has been at infinite cost that the law might be answered without our suffering. We by our sins have exposed ourselves to terror of conscience, in expectation of the dreadful storm of God's wrath; but God has provided for us a hiding-place from the storm, he bids us enter into his chambers, and hide ourselves from indignation. We by sin

have made ourselves poor, needy creatures; but God has provided for us gold tried in the fire. We by sin have made ourselves naked; and when he passed by, he took notice of our want, and has provided us white raiment that we may be clothed. We have made ourselves blind, and God in mercy to us has provided eye-salve, that we may see. We have deprived ourselves of all spiritual food; we are like the prodigal son that perished with hunger, and would gladly have filled his belly with husks. God has taken notice of this our condition, and has provided for us a feast of fat things, and has sent forth his servants to invite the poor, the maimed, the halt, and the blind. We by sin have brought ourselves into a dry and thirsty wilderness; but God was merciful, and took notice of our condition, and has provided for us rivers of water, water out of the rock. We by sin have brought upon ourselves a miserable slavery and bondage; God has made provision for our liberty. We have exposed ourselves to weariness; God has provided a resting-place for us. We by sin have exposed ourselves to many outward troubles and afflictions; God has pitied us, and in Christ has provided true comfort for us. We have exposed ourselves to our grand enemy, even Satan, to be tempted and buffeted by him; God has pitied, and has provided for us a Savior and Captain of salvation, who has overcome Satan, and is able to deliver us. Thus God has in Christ provided sufficiently for our help in all kinds of evils.

How ought we to bless God for this abundant provision he has made for us, poor and sinful as we were, who were so undeserving and so ungrateful. He made no such provision for the fallen angels, who are left without remedy in all the woes and miseries into which they are plunged.

2. We should admire the love of Christ to men, that he has thus given himself to be the remedy for all their evil, and a fountain of all good. Christ has given himself to us, to be all things to us that we need. We want clothing, and Christ does not only give us clothing, but he gives himself to be our clothing, that we might put him on. Galatians 3:27. "For as many of you as have been baptized into Christ have put on Christ." Romans 13:14.

“But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof.”

We want food, and Christ has given himself to be our food; he has given his own flesh to be our meat, and his blood to be our drink, to nourish our

soul. Thus Christ tells us that he is the bread which came down from heaven, and the bread of life. "I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever; and the bread that I will give is my flesh, which I will give for the life of the world." In order to our eating of his flesh, it was necessary that he should be slain, as the sacrifices must be slain before they could be eaten; and such was Christ's love to us, that he consented to be slain, he went as a sheep to the slaughter, that he might give us his flesh to be food for our poor, famishing souls.

We are in need of a habitation; we by sin have, as it were, turned ourselves out of house and home; Christ has given himself to be the habitation of his people. Psalm 90:1. "Lord, thou has been our dwelling-place in all generations." It is promised to God's people that they should dwell in the temple of God for ever, and should go no more out; and we are told that Christ is the temple of the new Jerusalem.

Christ gives himself to his people to be all things to them that they need, and all things that make for their happiness. Colossians 3:11.

"Where there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond, nor free; but Christ is all, and in all."

And that he might be so, he has refused nothing that is needful to prepare him to be so.

When it was needful that he should be incarnate, he refused it not, but became man, and appeared in the form of a servant. When it was needful that he should be slain, he refused it not, but gave himself for us, and gave himself to us upon the cross.

Here is love for us to admire, for us to praise, and for us to rejoice in, with joy that is full of glory for ever.

PARDON

FOR THE GREATEST SINNERS

*“For thy name’s sake, O Lord,
pardon my iniquity; for it is great.” Psalm 25:11*

It is evident by some passages in this psalm, that when it was penned, it was a time of affliction and danger with David. This appears particularly by the 15th and following verses: “Mine eyes are ever towards the Lord; for he shall pluck my feet out of the net,” etc. His distress makes him think of his sins, and leads him to confess them, and to cry to God for pardon, as is suitable in a time of affliction. See ver. 7. “Remember not the sins of my youth, nor my transgressions;” and verse 18. “Look upon mine affliction, and my pain, and forgive all my sins.”

It is observable in the text, what arguments the psalmist makes use of in pleading for pardon.

1. He pleads for pardon for God’s name’s sake. He has no expectation of pardon for the sake of any righteousness or worthiness of his for any good deeds he had done, or any compensation he had made for his sins; though if man’s righteousness could be a just plea, David would have had as much to plead as most. But he begs that God would do it for his own name’s sake, for his own glory, for the glory of his own free grace, and for the honor of his own covenant-faithfulness.

2. The psalmist pleads the greatness of his sins as an argument for mercy. He not only doth not plead his own righteousness, or the smallness of his sins; he not only doth not say, Pardon mine iniquity, for I have done much good to counterbalance it; or, Pardon mine iniquity, for it is small, and thou hast no great reason to be angry with me; mine iniquity is not so great, that thou hast any just cause to remember it against me; mine offense is not such but that thou mayest well enough overlook: but on the contrary he says, Pardon mine iniquity, for it is great; he pleads the greatness of his sin, and not the smallness of it; the enforces his prayer with this consideration, that his sins are very heinous.

But how could he make this a plea for pardon? I answer, Because the greater his iniquity was, the more need he had of pardon. It is as much as if he had said, Pardon mine iniquity, for it is so great that I cannot bear the punishment; my sin is so great that I am in necessity of pardon; my case will be exceedingly miserable, unless thou be pleased to pardon me. He makes use of the greatness of his sin, to enforce his plea for pardon, as a man would make use of the greatness of calamity in begging for relief. When a beggar begs for bread, he will plead the greatness of his poverty and necessity. When a man in distress cries for pity, what more suitable plea can be urged than the extremity of his case?—And God allows such a plea as this: for he is moved to mercy towards us by nothing in us but the miserableness of our case. He doth not pity sinners because they are worthy, but because they need his pity.

DOCTRINE

If we truly come to God for mercy, the greatness of our sin will be no impediment to pardon. If it were an impediment, David would never have used it as a plea for pardon, as we find he does in the text. The following things are needful in order that we truly come to God for mercy:

I. That we should see our misery, and be sensible of our need of mercy. They who are not sensible of their misery cannot truly look to God for mercy; for it is the very notion of divine mercy, that it is the goodness and grace of God to the miserable. Without misery in the object, there can be no exercise of mercy. To suppose mercy without supposing misery, or pity without calamity, is a contradiction: therefore men cannot look upon themselves as proper objects of mercy, unless they first know themselves to be miserable; and so, unless this be the case, it is impossible that they should come to God for mercy. They must be sensible that they are the children of wrath; that the law is against them, and that they are exposed to the curse of it: that the wrath of God abideth on them; and that he is angry' with them every day while they are under the guilt of sin. They must be sensible that it is a very dreadful thing to be the object of the wrath of God; that it is a very awful thing to have him for their enemy; and that they cannot bear his wrath. They must be sensible that the guilt of sin makes them miserable creatures, whatever temporal enjoyments they have; that they can be no other than miserable, undone creatures, so

long as God is angry with them; that they are without strength, and must perish, and that eternally, unless God help them. They must see that their case is utterly desperate, for any thing that any one else can do for them; that they hang over the pit of eternal misery; and that they must necessarily drop into it, if God have not mercy on them.

II. They must be sensible that they are not worthy that God should have mercy on them. They who truly come to God for mercy, come as beggars, and not as creditors: they come for mere mercy. for sovereign grace, and not for any thing that is due. Therefore, they must see that the misery under which they lie is justly brought upon them, and that the wrath to which they are exposed is justly threatened against them; and that they have deserved that God should be their enemy, and should continue to be their enemy. They must be sensible that it would be just with God to do as he hath threatened in his holy law, viz. make them the objects of his wrath and curse in hell to all eternity. They who come to God for mercy in a right manner are not disposed to find fault with his severity; but they come in a sense of their own utter unworthiness, as with ropes about their necks, and lying in the dust at the foot of mercy.

III. They must come to God for mercy in and through Jesus Christ alone. All their hope of mercy must be from the consideration of what he is, what he hath done, and what he hath suffered; and that there is no other name given under heaven, among men, whereby we can be saved, but that of Christ; that he is the Son of God, and the Savior of the world; that his blood cleanses from all sin, and that he is so worthy, that all sinners who are in him may well be pardoned and accepted. It is impossible that any should come to God for mercy, and at the same time have no hope of mercy. Their coming to God for it, implies that they have some hope of obtaining, otherwise they would not think it worth the while to come. But they that come in a right manner have all their hope through Christ, or from the consideration of his redemption, and the sufficiency of it. If persons thus come to God for mercy, the greatness of their sins will be no impediment to pardon. Let their sins be ever so many, and great, and aggravated, it will not make God in the least degree more backward to pardon them. This may be made evident by the following considerations:

1. The mercy of God is as sufficient for the pardon of the greatest sins, as for the least; and that because his mercy is infinite. That which is infinite, is as much above what is great, as it is above what is small. Thus God being infinitely great, he is as much above kings as he is above beggars; he is as much above the highest angel, as he is above the meanest worm. One finite measure doth not come any nearer to the extent of what is infinite than another. So the mercy of God being infinite, it must be as sufficient for the pardon of all sin, as of one. If one of the least sins be not beyond the mercy of God, so neither are the greatest, or ten thousand of them. However, it must be acknowledged, that this alone doth not prove the doctrine. For though the mercy of God may be as sufficient for the pardon of great sins as others; yet there may be other obstacles, besides the want of mercy. The mercy of God may be sufficient, and yet the other attributes may oppose the dispensation of mercy in these cases. Therefore I observe,

2. That the satisfaction of Christ is as sufficient for the removal of the greatest guilt, as the least: 1 John 1:7. “The blood of Christ cleanseth from all sin.” Acts 13:39.

“By him all that believe are justified from all things from which ye could not be justified by the law of Moses.”

All the sins of those who truly come to God for mercy, let them be what they will, are satisfied for, if God be true who tells us so; and if they be satisfied for, surely it is not incredible, that God should be ready to pardon them. So that Christ having fully satisfied for all sin, or having wrought out a satisfaction that is sufficient for all, it is now no way inconsistent with the glory of the divine attributes to pardon the greatest sins of those who in a right manner come unto him for it. God may now pardon the greatest sinners without any prejudice to the honor of his holiness. The holiness of God will not suffer him to give the least countenance to sin, but inclines him to give proper testimonies of his hatred of it. But Christ having satisfied for sin, God can now love the sinner, and give no countenance at all to sin, however great a sinner he may have been. It was a sufficient testimony of God’s abhorrence of sin, that he poured out his wrath on his own dear Son, when he took the guilt of it upon himself. Nothing can more show God’s abhorrence of sin than this.

If all mankind had been eternally damned, it would not have been so great a testimony of it.

God may, through Christ, pardon the greatest sinner without any prejudice to the honor of his majesty. The honor of the divine majesty indeed requires satisfaction; but the sufferings of Christ fully repair the injury. Let the contempt be ever so great, yet if so honorable a person as Christ undertakes to be a Mediator for the offender, and suffers so much for him, it fully repairs the injury done to the Majesty of heaven and earth. The sufferings of Christ fully satisfy justice. The justice of God, as the supreme Governor and Judge of the world, requires the punishment of sin. The supreme Judge must judge the world according to a rule of justice. God doth not show mercy as a judge, but as a sovereign; therefore his exercise of mercy as a sovereign, and his justice as a judge, must be made consistent one with another; and this is done by the sufferings of Christ, in which sin is punished fully, and justice answered. Romans 3:25, 26.

“Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time, his righteousness; that he might be just, and the justifier of him which believeth in Jesus.”

The law is no impediment in the way of the pardon of the greatest sin, if men do but truly come to God for mercy: for Christ hath fulfilled the law, he hath borne the curse of it, in his sufferings; Galatians 3:13.

“Christ hath redeemed us from the curse of the law,
being made a curse for us; for it is written,
Cursed is every one that hangeth on a tree.”

3. Christ will no! refuse to save the greatest sinners, who in a right manner come to God for mercy; for this is his work. It is his business to be a Savior of sinners; it is the work upon which he came into the world; and therefore he will not object to it. He did not come to call the righteous, but sinners to repentance, Matthew 9:13. Sin is the very evil which he came into the world to remedy: therefore he will not object to any man that he is very sinful. The more sinful he is, the more need of Christ. The sinfulness of man was the reason of Christ’s coming into the world; this is the very

misery from which he came to deliver men. The more they have of it, the more need they have of being delivered; “They that are whole need not a physician, but they that are sick,” Matthew 9:12. The physician will not make it an objection against healing a man who applies to him, that he stands in great need of his help. If a physician of compassion comes among the sick and wounded, surely he will not refuse to heal those that stand in most need of healing, if he be able to heal them.

4. Herein cloth the glory of grace by the redemption of Christ much consist, viz. in its sufficiency for the pardon of the greatest sinners. The whole contrivance of the way of salvation is for this end, to glorify the free grace of God. God had it on his heart from all eternity to glorify this attribute; and therefore it is, that the device of saving sinners by Christ was conceived. The greatness of divine grace appears very much in this, that God by Christ saves the greatest offenders. The greater the guilt of any sinner is, the more glorious and wonderful is the grace manifested in his pardon: Romans 5:20. “Where sin abounded, grace did much more abound.” The apostle, when telling how great a sinner he had been, takes notice of the abounding of grace in his pardon, of which his great guilt was the occasion: 1 Timothy 1:13.

“Who was before a blasphemer, and a persecutor, and injurious.
But I obtained mercy; and the grace of our Lord was exceeding
abundant, with faith and love which is in Christ Jesus.”

The Redeemer is glorified, in that he proves sufficient to redeem those who are exceeding sinful, in that his blood proves sufficient to wash away the greatest guilt, in that he is able to save men to the uttermost, and in that he redeems even from the greatest misery. It is the honor of Christ to save the greatest sinners, when they come to him, as it is the honor of a physician that he cures the most desperate diseases or wounds. Therefore, no doubt, Christ will be willing to save the greatest sinners, if they come to him; for he will not be backward to glorify himself, and to commend the value and virtue of his own blood. Seeing he hath so laid out himself to redeem sinners, he will not be unwilling to show, that he is able to redeem to the uttermost.

5. Pardon is as much offered and promised to the greatest sinners as any, if they will come aright to God for mercy. The invitations of the gospel are

always in universal terms: as, Ho, every one that thirsteth; Come unto me, all ye that labor and are heavy laden; and, Whosoever will, let him come. And the voice of Wisdom is to men in general: Proverbs 8:4. “Unto you, O men, I call, and my voice is to the sons of men.” Not to moral men, or religious men, but to you, O men. So Christ promises, John 6:37. “Him that cometh to me, I will in no wise cast out.” This is the direction of Christ to his apostles, after his resurrection, Mark 16:15, 16.

“Go ye into all the world, and preach the gospel to every creature:
he that believeth, and is baptized, shall be saved.”

Which is agreeable to what the apostle saith, that “the gospel was preached to every creature which is under heaven,” Colossians 1:23.

APPLICATION

The proper use of this subject is, to encourage sinners whose consciences are burdened with a sense of guilt, immediately to go to God through Christ for mercy. If you go in the manner we have described, the arms of mercy are open to embrace you. You need not be at all the more fearful of coming because of your sins, let them be ever so black. If you had as much guilt lying on each of your souls as all the wicked men in the world, and all the damned souls in hell; yet if you come to God for mercy, sensible of your own vileness, and seeking pardon only through the free mercy of God in Christ, you would not need to be afraid; the greatness of your sins would be no impediment to your pardon. Therefore, if your souls be burdened, and you are distressed for fear of hell, you need not bear that burden and distress any longer. If you are but willing, you may freely come and unload yourselves, and cast all your burdens on Christ, and rest in him.

But here I shall speak to some OBJECTIONS which some awakened sinners may be ready to make against what I now exhort them to.

I. Some may be ready to object, I have spent my youth and all the best of my life in sin, and I am afraid God will not accept of me, when I offer him only mine old age. To this I would answer,

1. Hath God said any where, that he will not accept of old sinners who come to him? God hath often made offers and promises in universal terms;

and is there any such exception put in? Doth Christ say, All that thirst, let them come to me and drink, except old sinners? Come to me, all ye that labor and are heavy laden, except old sinners, and I will give you rest? Him that cometh to me, I will in no wise cast out, if he be not an old sinner? Did you ever read any such exception any where in the Bible? and why should you give way to exceptions which you make out of your own heads, or rather which the devil puts into your heads, and which have no foundation in the word of God?-Indeed it is more rare that old sinners are willing to come, than others; but if they do come, they are as readily accepted as any whatever.

2. When God accepts of young persons, it is not for the sake of the service which they are like to do him afterwards, or because youth is better worth accepting than old age. You seem entirely to mistake the matter, in thinking that God will not accept of you because you are old; as though he readily accepted of persons in their youth, because their youth is better worth his acceptance; whereas it is only for the sake of Jesus Christ, that God is willing to accept of any.

You say, your life is almost spent, and you are afraid that the best time for serving God is past; and that therefore God will not now accept of you; as if it were for the sake of the service which persons are like to do him, after they are converted, that he accepts of them. But a self-righteous spirit is at the bottom of such objections. Men cannot get off from the notion, that it is for some goodness or service of their own, either done or expected to be done, that God accepts of persons, and receives them into favor. Indeed they who deny God their youth, the best part of their lives, and spend it in the service of Satan, dreadfully sin and provoke God; and he very often leaves them to hardness of heart when they are grown old. But if they are willing to accept of Christ when old, he is as ready to receive them as any others; for in that matter God hath respect only to Christ and his worthiness.

II. But, says one, I fear I have committed sins that are peculiar to reprobates. I have sinned against light, and strong convictions of conscience; I have sinned presumptuously; and have so resisted the strivings of the Spirit of God, that I am afraid I have committed such sins as none of God's elect ever commit. I cannot think that God will ever leave

one whom he intends to save, to go on and commit sins against so much light and conviction, and with such horrid presumption. Others may say, I have had risings of heart against God; blasphemous thoughts, a spiteful and malicious spirit; and have abused mercy and the strivings of the Spirit, trampled upon the Savior, and my sins are such as are peculiar to those who are reprobated to eternal damnation. To all this I would answer,

1. There is no sin peculiar to reprobates but the sin against the Holy Ghost. Do you read of any other in the word of God? And if you do not read of any there, what ground have you to think any such thing? What other rule have we, by which to judge of such matters, but the divine word? If we venture to go beyond that, we shall be miserably in the dark. When we pretend to go further in our determinations than the word of God, Satan takes us up, and leads us. It seems to you that such sins are peculiar to the reprobate, and such as God never forgives. But what reason can you give for it, if you have no word of God to reveal it? Is it because you cannot see how the mercy of God is sufficient to pardon, or the blood of Christ to cleanse from such presumptuous sins? If so, it is because you never yet saw how great the mercy of God is; you never saw the sufficiency of the blood of Christ, and you know not how far the virtue of it extends. Some elect persons have been guilty of all manner of sins, except the sin against the Holy Ghost; and unless you have been guilty of this, you have not been guilty of any that are peculiar to reprobates.

2. Men may be less likely to believe, for sins which they have committed, and not the less readily pardoned when they do believe. It must be acknowledged that some sinners are in more danger of hell than others. Though all are in great danger, some are less likely to be saved. Some are less likely ever to be converted and to come to Christ: but all who do come to him are alike readily accepted; and there is as much encouragement for one man to come to Christ as another. Such sins as you mention are indeed exceeding heinous and provoking to God, and do in an especial manner bring the soul into danger of damnation, and into danger of being given to final hardness of heart; and God more commonly gives men up to the judgment of final hardness for such sins, than for others. Yet they are not peculiar to reprobates; there is but one sin that is so, viz. that against the Holy Ghost. And notwithstanding the sins which you have committed, if you can find it in your hearts to come to Christ, and close with him, you

will be accepted not at all the less readily because you have committed such sins. Though God doth more rarely cause some sorts of sinners to come to Christ than others, it is not because his mercy or the redemption of Christ is not as sufficient for them as others, but because in wisdom he sees fit so to dispense his grace, for a restraint upon the wickedness of men; and because it is his will to give converting grace in the use of means, among which this is one, viz. to lead a moral and religious life, and agreeable to our light, and the convictions of our consciences. But when once any sinner is willing to come to Christ, mercy is as ready for him as for any. There is no consideration at all had of his sins; let him have been ever so sinful, his sins are not remembered; God doth not upbraid him with them.

III. But had I not better stay till I shall have made myself better, before I presume to come to Christ. I have been, and see myself to be very wicked now; but am in hopes of mending myself, and rendering myself at least not so wicked: then I shall have more courage to come to God for mercy. In answer to this,

1. Consider how unreasonably you act. You are striving to set up yourselves for your own saviors; you are striving to get something of your own, on the account of which you may the more readily be accepted. So that by this it appears that you do not seek to be accepted only on Christ's account. And is not this to rob Christ of the glory of being your only Savior? Yet this is the way in which you are hoping to make Christ willing to save you.

2. You can never come to Christ at all, unless you first see that he will not accept of you the more readily for any thing that you can do. You must first see, that it is utterly in vain for you to try to make yourselves better on any such account. You must see that you can never make yourselves any more worthy, or less unworthy, by any thing which you can perform.

3. If ever you truly come to Christ, you must see that there is enough in him for your pardon, though you be no better than you are. If you see not the sufficiency of Christ to pardon you, without any righteousness of your own to recommend you, you never will come so as to be accepted of him. The way to be accepted is to come not on any such encouragement, that now you have made yourselves better, and more worthy, or not so

unworthy, but on the mere encouragement of Christ's worthiness, and God's mercy.

4. If ever you truly come to Christ, you must come to him to make you better. You must come as a patient comes to his physician, with his diseases or wounds to be cured. Spread all your wickedness before him, and do not plead your goodness; but plead your badness, and your necessity on that account: and say, as the psalmist in the text, not Pardon mine iniquity, for it is not so great as it was, but, "Pardon mine iniquity, for it is Great."

PRESSING INTO THE KINGDOM OF GOD

*“The law and the prophets were until John;
since that time the kingdom of God is preached,
and every man presseth into it.” Luke 16:16*

In these words two things may be observed: First, Wherein the work and office of John the Baptist consisted, viz. in preaching the kingdom of God, to prepare the way for its introduction to succeed the law and the prophets. By the law and the prophets, in the text, seems to be intended the ancient dispensation under the Old Testament, which was received from Moses and the prophets. These are said to be until John; not that the revelations given by them are out of use since that time, but that the state of the church, founded and regulated under God by them, the dispensation of which they were the ministers, and wherein the church depended mainly on light received from them, fully continued till John. He first began to introduce the New Testament dispensation, or gospel state of the church; which, with its glorious, spiritual, and eternal privileges and blessings, is often called the kingdom of heaven, or kingdom of God. John the Baptist preached, that the kingdom of God was at hand. “Repent” says he, “for the kingdom of heaven is at hand:” — “Since that time,” says Christ, “the kingdom of God is preached.” John the Baptist first began to preach it; and then, after him, Christ and his disciples preached the same.

Thus Christ preached, Matthew 4:17. “From that time Jesus began to preach, and to say, Repent, for the kingdom of heaven is at hand.” So the disciples were directed to preach, Matthew 10:7. “And, as ye go, preach, saying, The kingdom of heaven is at hand.” It was not John the Baptist, but Christ, that fully brought in, and actually established, this kingdom of God; but he, as Christ’s forerunner to prepare his way before him, did the first thing that was done towards introducing it. The old dispensation was abolished, and the new brought in by degrees; as the night gradually ceases, and gives place to the increasing day which succeeds in its room.

First the day-star arises; next follows the light of the sun itself, but dimly reflected, in the dawning of the day; but this light increases, and shines

more and more, and the stars that served for light during the foregoing night, gradually go out, and their light ceases, as being now needless, till at length the sun rises, and enlightens the world by his own direct light, which increases as he ascends higher above the horizon, till the day-star itself gradually disappears; agreeable to what John says of himself, John 3:30. "He must increase, but I must decrease." John was the forerunner of Christ, and harbinger of the gospel day; much as the morning-star is the forerunner of the sun. He had the most honorable office of any of the prophets; the other prophets foretold Christ to come, he revealed him as already come, and had the honor to be that servant who should come immediately before him, and actually introduce him, and even to be the instrument concerned in his solemn inauguration, as he was in baptizing him. He was the greatest of the prophets that came before Christ, as the morning-star is the brightest of all the stars, Matthew 11:11. He came to prepare men's hearts to receive that kingdom of God which Christ was about more fully to reveal and erect. Luke 1:17. "To make ready a people prepared for the Lord."

Secondly, We may observe wherein his success appeared, viz. in that since he began his ministry, every man pressed into that kingdom of God which he preached. The greatness of his success appeared in two things:

1. In the generalness of it, with regard to the subject, or the persons in whom the success appeared; every man. Here is a term of universality; but it is not to be taken as universal with regard to individuals, but kinds; as such universal terms are often used in Scripture. When John preached, there was an extraordinary pouring out of the Spirit of God that attended his preaching. An uncommon awakening, and concern for salvation, appeared on the minds of all sorts of persons; and even in the most unlikely persons, and those from whom such a thing might least be expected; as the Pharisees, who were exceeding proud, and self-sufficient, and conceited of their own wisdom and righteousness, and looked on themselves fit to be teachers of others, and used to scorn to be taught; and the Sadducees, who were a kind of infidels, that denied any resurrection, angel, spirit, or any future state. So that John himself seems to be surprised to see them come to him, under such concern for their salvation; as in Matthew 3:7.

“But when he saw many of the Pharisees come to his baptism, he said to them, O generation of vipers, who hath warned you to flee from the wrath to come?”

And besides these, the publicans, who were some of the most infamous sort of men, came to him, inquiring what they should do to be saved. And the soldiers, who were doubtless a very profane, loose, and profligate sort of persons, made the same inquiry, Luke 3:12, and 14.

“Then came also publicans to be baptized, and said unto him, Master, what shall we do? And the soldiers likewise demanded of him, saying, And what shall we do?”

2. His success appeared in the manner in which his hearers sought the kingdom of God; they pressed into it. It is elsewhere set forth by their being violent for the kingdom of heaven, and taking it by force. Matthew 11:12.

“From the days of John the Baptist until now, the kingdom of heaven suffers violence, and the violent take it by force.”

The Doctrine that I observe from the words is this, — “It concerns every one that would obtain the kingdom of God, to be pressing into it.” — In discoursing of this subject, I would,

First, Show what is that way of seeking salvation that seems to be pointed forth in the expression of pressing into the kingdom of God.

Secondly, Give the reasons why it concerns every one that would obtain the kingdom of God, to seek it in this way. And then make application.

I. I would show what manner of seeking salvation seems to be denoted by “pressing into the kingdom of God.”

1. This expression denotes strength of desire. Men in general who live under the light of the gospel, and are not atheists, desire the kingdom of God; that is, they desire to go to heaven rather than to hell. Most of them indeed are not much concerned about it; but on the contrary, live a secure and careless life. And some who are many degrees above these, being under some degrees of the awakenings of God’s Spirit, yet are not pressing into the kingdom of God. But they that may be said to be truly so, have strong

desires to get out of a natural condition, and to get an interest in Christ. They have such a conviction of the misery of their present state, and of the extreme necessity of obtaining a better, that their minds are as it were possessed with and wrapped up in concern about it.

To obtain salvation is desired by them above all things in the world. This concern is so great that it very much shuts out other concerns. They used before to have the stream of their desires after other things, or, it may be, had their concern divided between this and them; but when they come to answer the expression of the text, of pressing into the kingdom of God, this concern prevails above all others; it lays other things low, and does in a manner engross the care of the mind. This seeking eternal life should not only be one concern that our souls are taken up about with other things; but salvation should be sought as the one thing needful, Luke 10:42. And as the one thing that is desired, Psalm 27:4.

2. Pressing into the kingdom of heaven denotes earnestness and firmness of resolution. There should be strength of resolution, accompanying strength of desire, as it was in the psalmist, in the place just now referred to: “one thing have I desired, and that will I seek after.” In order to a thorough engagedness of the mind in this affair, both these must meet together. Besides desires after salvation, there should be an earnest resolution in persons to pursue this good as much as lies in their power; to do all that in the use of their utmost strength they are able to do, in an attendance on every duty, and resisting and militating against all manner of sin, and to continue in such a pursuit.

There are two things needful in a person, in order to these strong resolutions; there must be a sense of the great importance and necessity of the mercy sought, and there must also be a sense of opportunity to obtain it, or the encouragement there is to seek it. The strength of resolution depends on the sense which God gives to the heart of these things. Persons without such a sense, may seem to themselves to take up resolutions; they may, as it were, force a promise to themselves, and say within themselves, “I will seek as long as I live, I will not give up till I obtain,” when they do but deceive themselves. Their hearts are not in it; neither do they indeed take up any such resolution as they seem to themselves to do. It is the resolution of the mouth more than of the heart;

their hearts are not strongly bent to fulfill what their mouth says. The firmness of the resolution lies in the fullness of the disposition of the heart to do what is resolved to be done. Those who are pressing into the kingdom of God, have a disposition of heart to do everything that is required, and that lies in their power to do, and to continue in it. They have not only earnestness, but steadiness of resolution: they do not seek with a wavering unsteady heart, by turns or fits, being off and on; but it is the constant bent of the soul, if possible, to obtain the kingdom of God.

3. By pressing into the kingdom of God is signified greatness of endeavor. It is expressed in Ecclesiastes 10:10. by doing what our hand finds to do with our might. And this is the natural and necessary consequence of the two forementioned things. Where there is strength of desire, and firmness of resolution, there will be answerable endeavors. Persons thus engaged in their hearts will “strive to enter in at the strait gate,” and will be violent for heaven; their practice will be agreeable to the counsel of the wise man, in Proverbs 2 at the beginning,

“My son, if thou wilt receive my words, and hide my commandments with thee; so that thou incline thine ear unto wisdom, and apply thine heart to understanding; yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God.”

Here the earnestness of desire and strength of resolution is signified by inclining the ear to wisdom, and applying the heart to understanding; and the greatness of endeavor is denoted by crying after knowledge, and lifting up the voice for understanding; seeking her as silver, and searching for her as for hid treasures: such desires and resolutions, and such endeavors go together.

4. Pressing into the kingdom of God denotes an engagedness and earnestness, that is directly about that business of getting into the kingdom of God. Persons may be in very great exercise and distress of mind, and that about the condition of their souls; their thoughts and cares may be greatly engaged and taken up about things of a spiritual nature, and yet not be pressing into the kingdom of God, nor towards it. The exercise of their minds is not directly about the work of seeking salvation, in a diligent

attendance on the means that God hath appointed in order to it, but something else that is beside their business; it may be God's decrees and secret purposes, prying into them, searching for signs whereby they may determine, or at least conjecture, what they are before God makes them known by their accomplishment. They distress their minds with fears that they be not elected, or that they have committed the unpardonable sin, or that their day is past, and that God has given them up to judicial and final hardness, and never intends to show them mercy; and therefore, that it is in vain for them to seek salvation. Or they entangle themselves about the doctrine of original sin, and other mysterious doctrines of religion that are above their comprehension.

Many persons that seem to be in great distress about a future eternal state, get much into a way of perplexing themselves with such things as these. When it is so, let them be never so much concerned and engaged in their minds, they cannot be said to be pressing towards the kingdom of God: because their exercise is not in their work, but rather that which tends to hinder them in their work. If they are violent, they are only working violently to entangle themselves, and lay blocks in their own way; their pressure is not forwards. Instead of getting along, they do but lose their time, and worse than merely lose it; instead of fighting with the giants that stand in the way to keep them out of Canaan, they spend away their time and strength in conflicting with shadows that appear by the wayside.

Hence we are not to judge of the hopefulness of the way that persons are in, or of the probability of their success in seeking salvation, only by the greatness of the concern and distress that they are in; for many persons have needless distresses that they had much better be without. It is thus very often with persons overrun with the distemper of melancholy: whence the adversary of souls is wont to take great advantage. But then are persons in the most likely way to obtain the kingdom of heaven, when the intent of their minds, and the engagedness of their spirits, be about their proper work and business, and all the bent of their souls is to attend on God's means, and to do what he commands and directs them to. The apostle tells us, 1 Corinthians 9:26. "that he did not fight as those that beat the air." Our time is short enough; we had not need to spend it in that which is nothing to the purpose. There are real difficulties and enemies

enough for persons to encounter, to employ all their strength; they had not need to waste it in fighting with phantoms.

5. By pressing into the kingdom of God is denoted a breaking through opposition and difficulties. There is in the expression a plain intimation of difficulty. If there were no opposition, but the way was all clear and open, there would be no need of pressing to get along. They therefore that are pressing into the kingdom of God, go on with such engagedness, that they break through the difficulties that are in the way. They are so set for salvation, that those things by which others are discouraged, and stopped, and turned back, do not stop them, but they press through them. Persons ought to be so resolved for heaven, that if by any means they can obtain, they will obtain. Whether those means be difficult or easy, cross or agreeable, if they are requisite means of salvation, they should be complied with. When anything is presented to be done, the question should not be, Is it easy or hard? is it agreeable to my carnal inclinations or interest, or against them? But is it a required means of my obtaining an interest in Jesus Christ, and eternal salvation? Thus the apostle, Philippians 3:11. "If by any means I might attain unto the resurrection of the dead." He tells us there in the context what difficulties he broke through, that he suffered the loss of all things, and was willingly made conformable even to Christ's death, though that was attended with such extreme torment and ignominy.

He that is pressing into the kingdom of God, commonly finds many things in the way that are against the grain; but he is not stopped by the cross that lies before him, but takes it up, and carries it. Suppose there be something incumbent on him to do, that is cross to his natural temper, and irksome to him on that account; suppose something that he cannot do without suffering in his estate, or that he apprehends will look odd and strange in the eyes of others, and expose him to ridicule and reproach, or any thing that will offend a neighbor, and get his ill-will, or something that will be very cross to his own carnal appetite he will press through such difficulties. Everything that is found to be a weight that hinders him in running this race he casts from him, though it be a weight of gold or pearls; yea, if it be a right hand or foot that offends him, he will cut them off, and will not stick at plucking out a right eye with his own hands. These things are insuperable difficulties to those who are not thoroughly engaged in seeking their salvation; they are stumbling-blocks that they never get over.

But it is not so with him that presses into the kingdom of God. Those things (before he was thoroughly roused from his security) about which he was wont to have long parleyings and disputings with his own conscience employing carnal reason to invent arguments and pleas of excuse he now sticks at no longer; he has done with this endless disputing and reasoning, and presses violently through all difficulties.

Let what will be in the way, heaven is what he must and will obtain, not if he can without difficulty, but if it be possible. He meets with temptation: the devil is often whispering in his ear, setting allurements before him, magnifying the difficulties of the work he is engaged in, telling him that they are insuperable, and that he can never conquer them, and trying all ways in the world to discourage him; but still he presses forward. God has given and maintains such an earnest spirit for heaven, that the devil cannot stop him in his course; he is not at leisure to lend an ear to what he has to say. I come now,

1. To show why the kingdom of heaven should be sought in this manner. It should be thus sought,

1. On account of the extreme necessity we are in of getting into the kingdom of heaven. We are in a perishing necessity of it; without it we are utterly and eternally lost. Out of the kingdom of God is no safety; there is no other hiding-place; this is the only city of refuge, in which we can be secure from the avenger that pursues all the ungodly. The vengeance of God will pursue, overtake, and eternally destroy, them that are not in this kingdom. All that are without this enclosure will be swallowed up in an overflowing fiery deluge of wrath. They may stand at the door and knock, and cry, Lord, Lord, open to us, in vain; they will be thrust back; and God will have no mercy on them; they shall be eternally left of him. His fearful vengeance will seize them; the devils will lay hold of them; and all evil will come upon them; and there will be none to pity or help; their case will be utterly desperate, and infinitely doleful. It will be a gone case with them; all offers of mercy and expressions of divine goodness will be finally withdrawn, and all hope will be lost. God will have no kind of regard to their well-being; will take no care of them to save them from any enemy, or any evil; but himself will be their dreadful enemy, and will execute wrath with fury, and will take vengeance in an inexpressibly dreadful

manner. Such as shall be in this case will be lost and undone indeed! They will be sunk down into perdition, infinitely below all that we can think. For who knows the power of God's anger? And who knows the misery of that poor worm, on whom that anger is executed without mercy?

2. On account of the shortness and uncertainty of the opportunity for getting into this kingdom. When a few days are past, all our opportunity for it will be gone. Our day is limited. God has set our bounds, and we know not where. While persons are out of this kingdom, they are in danger every hour of being overtaken with wrath. We know not how soon we shall get past that line, beyond which there is no work, device, knowledge, nor wisdom; and therefore we should do what we have to do with our might, Ecclesiastes 9:10.

3. On account of the difficulty of getting into the kingdom of God. There are innumerable difficulties in the way; such as few conquer: most of them that try have not resolution, courage, earnestness, and constancy enough; but they fail, give up, and perish. The difficulties are too many and too great for them that do not violently press forward. They never get along, but stick by the way; are turned aside, or turned back, and ruined. Matthew 7:14.

“Strait is the gate, and narrow is the way,
which leadeth unto life, and few there be that find it.”

Luke 13:24.

“Strive to enter in at the strait gate; for many,
I say unto you, will seek to enter in, and shall not be able.”

4. The possibility of obtaining. Though it be attended with so much difficulty, yet it is not a thing impossible. Acts 8:22. “If perhaps the thought of thine heart may be forgiven thee.” 2 Timothy 2:25. “If peradventure God will give them repentance to the acknowledging of the truth.” However sinful a person is, and whatever his circumstances are, there is, notwithstanding, a possibility of his salvation. He himself is capable of it, and God is able to accomplish it, and has mercy sufficient for it; and there is sufficient provision made through Christ, that God may do it consistent with the honor of his majesty, justice, and truth. So that there is no want either of sufficiency in God, or capacity in the sinner, in order

to this. The greatest and vilest most blind, dead, hard-hearted sinner living, is a subject capable of saving light and grace. Seeing therefore there is such a necessity of obtaining the kingdom of God, and so short a time, and such difficulty, and yet such a possibility, it may well induce us to press into it. Jonah 3:8, 9.

5. It is meet that the kingdom of heaven should be thus sought, because of the great excellency of it. We are willing to seek earthly things, of trifling value, with great diligence, and through much difficulty; it therefore certainly becomes us to seek that with great earnestness which is of infinitely greater worth and excellence. And how well may God expect and require it of us, that we should seek it in such a manner, in order to our obtaining it!

6. Such a manner of seeking is needful to prepare persons for the kingdom of God. Such earnestness and thoroughness of endeavors, is the ordinary means that God makes use of to bring persons to an acquaintance with themselves, to a sight of their own hearts, to a sense of their own helplessness, and to a despair in their own strength and righteousness. And such engagedness and constancy in seeking the kingdom of heaven, prepare the soul to receive it the more joyfully and thankfully, and the more highly to prize and value it when obtained. So that it is in mercy to us, as well as for the glory of his own name, that God has appointed such earnest seeking, to be the way in which he will bestow the kingdom of heaven.

APPLICATION

The use I would make of this doctrine, is of exhortation to all Christless persons to press into the kingdom of God. Some of you are inquiring what you shall do? You seem to desire to know what is the way wherein salvation is to be sought, and how you may be likely to obtain it. You have now heard the way that the holy word of God directs to. Some are seeking, but it cannot be said of them that they are pressing into the kingdom of heaven. There are many that in time past have sought salvation, but not in this manner, and so they never obtained, but are now gone to hell. Some of them sought it year after year, but failed of it, and perished at last. They were overtaken with divine wrath, and are now

suffering the fearful misery of damnation, and have no rest day nor night, having no more opportunity to seek, but must suffer and be miserable throughout the never-ending ages of eternity. Be exhorted, therefore, not to seek salvation as they did, but let the kingdom of heaven suffer violence from you.

Here I would first answer an objection or two, and then proceed to give some directions how to press into the kingdom of God.

Objection. 1. Some may be ready to say, We cannot do this of ourselves; that strength of desire, and firmness of resolution, that have been spoken of, are out of our reach. If I endeavor to resolve and to seek with engagedness of spirit, I find I fail; my thoughts are presently off from the business, and I feel myself dull, and my engagedness relaxed, in spite of all I can do.

Answer. 1. Though earnestness of mind be not immediately in your power, yet the consideration of what has been now said of the need of it, may be a means of stirring you up to it. It is true, persons never will be thoroughly engaged in this business, unless it be by God's influence; but God influences persons by means. Persons are not stirred up to a thorough earnestness without some considerations that move them to it. And if persons can but be made sensible of the necessity of salvation, and also duly consider the exceeding difficulty of it, and the greatness of the opposition, and how short and uncertain the time is, but yet are sensible that they have an opportunity, and that there is a possibility of their obtaining, they will need no more in order to their being thoroughly engaged and resolved in this matter. If we see persons slack and unresolved, and unsteady, it is because they do not enough consider these things.

2. Though strong desires and resolutions of mind be not in your power, yet painfulness of endeavors is in your power. It is in your power to take pains in the use of means, yea very great pains. You can be very painful and diligent in watching your own heart, and striving against sin. Though there is all manner of corruption in the heart continually ready to work, yet you can very laboriously watch and strive against these corruptions; and it is in your power, with great diligence to attend the matter of your duty towards God and towards your neighbor. It is in your power to

attend all ordinances, and all public and private duties of religion, and to do it with your might. It would be a contradiction to suppose that a man cannot do these things with all the might he has, though he cannot do them with more might than he has. The dullness and deadness of the heart, and slothfulness of disposition, do not hinder men being able to take pains, though it hinders their being willing. That is one thing wherein your laboriousness may appear, even striving against your own dullness. That men have a dead and sluggish heart, does not argue that they be not able to take pains; it is so far from that, that it gives occasion for pains. It is one of the difficulties in the way of duty, that persons have to strive with, and that gives occasion for struggling and labor. If there were no difficulties attended seeking salvation, there would be no occasion for striving; a man would have nothing to strive about. There is indeed a great deal of difficulty attending all duties required of those that would obtain heaven. It is an exceeding difficult thing for them to keep their thoughts; it is a difficult thing seriously, or to any good purpose, to consider matters of greatest importance; it is a difficult thing to hear, or read, or pray attentively. But it does not argue that a man cannot strive in these things because they are difficult; nay, he could not strive therein if there were not difficulty in them. For what is there excepting difficulties that any can have to strive or struggle with in any affair or business? Earnestness of mind, and diligence of endeavor, tend to promote each other. He that has a heart earnestly engaged, will take pains; and he that is diligent and painful in all duty, probably will not be so long before he finds the sensibleness of his heart and earnestness of his spirit greatly increased.

Objection 2. Some may object, that if they are earnest, and take a great deal of pains, they shall be in danger of trusting to what they do; they are afraid of doing their duty for fear of making a righteousness of it.

Answer. There is ordinarily no kind of seekers that trust so much to what they do, as slack and dull seekers. Though all seeking salvation, that have never been the subjects of a thorough humiliation, do trust in their own righteousness; yet some do it much more fully than others. Some though they trust in their own righteousness, yet are not quiet in it. And those who are most disturbed in their self-confidence, (and therefore in the likeliest way to be wholly brought off from it,) are not such as go on in a remiss way of seeking, but such as are most earnest and thoroughly

engaged; partly because in such a way conscience is kept more sensible. A more awakened conscience will not rest so quietly in moral and religious duties, as one that is less awakened. A dull seeker's conscience will be in a great measure satisfied and quieted with his own works and performances; but one that is thoroughly awakened cannot be stilled or pacified with such things as these. In this way persons gain much more knowledge of themselves, and acquaintance with their own hearts, than in a negligent, slight way of seeking; for they have a great deal more experience of themselves. It is experience of ourselves, and finding what we are, that God commonly makes use of as the means of bringing us off from all dependence on ourselves. But men never get acquaintance with themselves so fast, as in the most earnest way of seeking. They that are in this way have more to engage them to think of their sins, and strictly to observe themselves, and have much more to do with their own hearts, than others. Such a one has much more experience of his own weakness, than another that does not put forth and try his strength; and will therefore sooner see himself dead in sin. Such a one, though he hath a disposition continually to be flying to his own righteousness, yet finds rest in nothing; he wanders about from one thing to another, seeking something to ease his disquieted conscience; he is driven from one refuge to another, goes from mountain to hill, seeking rest and finding none; and therefore will the sooner prove that there is no rest to be found, nor trust to be put, in any creature whatsoever.

It is therefore quite a wrong notion that some entertain, that the more they do, the more they shall depend on it. Whereas the reverse is true; the more they do, or the more thorough they are in seeking, the less will they be likely to rest in their doings, and the sooner will they see the vanity of all that they do. So that persons will exceedingly miss it, if ever they neglect to do any duty either to God or man, whether it be any duty of religion, justice, or charity, under a notion of its exposing them to trust in their own righteousness. It is very true, that it is a common thing for persons, when they earnestly seek salvation, to trust in the pains that they take: but yet commonly those that go on in a more slight way, trust a great deal more securely to their dull services, than he that is pressing into the kingdom of God does to his earnestness. Men's slackness in religion, and their trust in their own righteousness, strengthen and establish one another. Their trust

in what they have done, and what they now do, settles them in a slothful rest and ease, and hinders their being sensible of their need of rousing up themselves and pressing forward. And on the other hand, their negligence tends so to benumb them in such ignorance of themselves, that the most miserable refuges are stupidly rested in as sufficient. Therefore we see, that when persons have been going on for a long time in such a way, and God afterwards comes more thoroughly to awaken them, and to stir them up to be in good earnest, he shakes all their old foundations, and rouses them out of their old resting places; so that they cannot quiet themselves with those things that formerly kept them secure. I would now proceed to give some directions how you should press into the kingdom of God.

1. Be directed to sacrifice every thing to your soul's eternal interest. Let seeking this be so much your bent, and what you are so resolved in, that you will make every thing give place to it. Let nothing stand before your resolution of seeking the kingdom of God. Whatever it be that you used to look upon as a convenience, or comfort, or ease, or thing desirable on any account, if it stands in the way of this great concern, let it be dismissed without hesitation; and if it be of that nature that it is likely always to be a hindrance, then wholly have done with it, and never entertain any expectation from it more. If in time past you have, for the sake of worldly gain, involved yourself in more care and business than you find to be consistent with your being so thorough in the business of religion as you ought to be, then get into some other way, though you suffer in your worldly interest by it. Or if you have heretofore been conversant with company that you have reason to think have been and will be a snare to you, and a hindrance to this great design in any wise, break off from their society, however it may expose you to reproach from your old companions, or let what will be the effect of it. Whatever it be that stands in the way of your most advantageously seeking salvation whether it be some dear sinful pleasure, or strong carnal appetite, or credit and honor, or the good-will of some persons whose friendship you desire, and whose esteem and liking you have highly valued and though there be danger, if you do as you ought, that you shall looked upon by them as odd and ridiculous, and become contemptible in their eyes or if it be your ease and indolence and aversion to continual labor; or your outward convenience in any respect, whereby you might avoid difficulties of one kind or other let

all go; offer up all such things together, as it were, in one sacrifice, to the interest of your soul. Let nothing stand in competition with this, but make every thing to fall before it. If the flesh must be crossed, then cross it, spare it not, crucify it, and do not be afraid of being too cruel to it. Galatians 5:24. "They that are Christ's have crucified the flesh, with the affections and lusts." Have no dependence on any worldly enjoyment whatsoever. Let salvation be the one thing with you. This is what is certainly required of you: and this is what many stick at; this giving up other things for salvation, is a stumbling-block that few get over. While others pressed into the kingdom of God at the preaching of John the Baptist, Herod was pretty much stirred up by his preaching. It is said, he heard him, and observed him, and did many things; but when he came to tell him that he must part with his beloved Herodias, here he stuck; this he never would yield to, Mark 7:18-20. The rich young man was considerably concerned for salvation; and accordingly was a very strict liver in many things: but when Christ came to direct him to go and sell all that he had, and give to the poor, and come and follow him, he could not find in his heart to comply with it, but went away sorrowful. He had great possessions, and set his heart much on his estate, and could not bear to part with it. It may be, if Christ had directed him only to give away a considerable part of his estate, he would have done it; yea, perhaps, if he had bid him part with half of it, he would have complied with it: but when he directed him to throw up all, he could not grapple with such a proposal. Herein the straitness of the gate very much consists; and it is on this account that so many seek to enter in, and are not able. There are many that have a great mind to salvation, and spend great part of their time in wishing they had it, but they will not comply with the necessary means.

2. Be directed to forget the things that are behind: that is, not to keep thinking and making much of what you have done, but let your mind be wholly intent on what you have to do. In some sense you ought to look back; you should look back to your sins. Jeremiah 2:23. "See thy way in the valley, know what thou hast done." You should look back on the wretchedness of your religious performances, and consider how you have fallen short in them; how exceedingly polluted all your duties have been, and how justly God might reject and loathe them, and you for them. But you ought not to spend your time in looking back, as many persons do,

thinking how much they have done for their salvation; what great pains they have taken, how that they have done what they can, and do not see how they can do more; how long a time they have been seeking, and how much more they have done than others, and even than such and such who have obtained mercy. They think with themselves how hardly God deals with them, that he does not extend mercy to them, but turns a deaf ear to their cries; and hence discourage themselves, and complain of God. Do not thus spend your time in looking back on what is past, but look forward, and consider what is before you; consider what it is that you can do, and what it is necessary that you should do, and what God calls you still to do, in order to your own salvation. The apostle, in the third chapter to the Philippians, tells us what things he did while a Jew, how much he had to boast of, if any could boast; but he tells us, that he forgot those things, and all other things that were behind, and reached forth towards the things that were before, pressing forwards towards the mark for the prize of the high calling of God in Christ Jesus.

3. Labor to get your heart thoroughly disposed to go on and hold out to the end. Many that seem to be earnest have not a heart thus disposed. It is a common thing for persons to appear greatly affected for a little while; but all is soon past away, and there is no more to be seen of it. Labor therefore to obtain a thorough willingness and preparation of spirit, to continue seeking, in the use of your utmost endeavors, without limitation; and do not think your whole life too long. And in order to this, be advised to two things,

(1.) Remember that if ever God bestows mercy upon you, he will use his sovereign pleasure about the time when. He will bestow it on some in a little time, and on others not till they have sought it long. If other persons are soon enlightened and comforted, while you remain long in darkness, there is no other way but for you to wait. God will act arbitrarily in this matter, and you cannot help it. You must even be content to wait, in a way of laborious and earnest striving, till his time comes. If you refuse, you will but undo yourself; and when you shall hereafter find yourself undone, and see that your case is past remedy, how will you condemn yourself for foregoing a great probability of salvation, only because you had not the patience to hold out, and was not willing to be at the trouble of a persevering labor! And what will it

avail before God or your own conscience to say, that you could not bear to be obliged to seek salvation so long, when God bestowed it on others that sought it but for a very short time? Though God may have bestowed the testimonies of his favor on others in a few days or hours after they have begun earnestly to seek it, how does that alter the case as to you, if there proves to be a necessity of your laboriously seeking many years before you obtain them? Is salvation less worth taking a great deal of pains for, because, through the sovereign pleasure of God, others have obtained it with comparatively little pains? If there are two persons, the one of which has obtained converting grace with comparative ease, and another that has obtained it after continuing for many years in the greatest and most earnest labors after it, how little difference does it make at last, when once salvation is obtained! Put all the labor and pains, the long-continued difficulties and strugglings, of the one in the scale against salvation, and how little does it subtract; and put the ease with which the other has obtained in the scale with salvation, and how little does it add! What is either added or subtracted is lighter than vanity, and a thing worthy of no consideration, when compared with that infinite benefit that is obtained. Indeed if you were ten thousand years, and all that time should strive and press forward with as great earnestness as ever a person did for one day, all this would bear no proportion to the importance of the benefit; and it will doubtless appear little to you, when once you come to be in actual possession of eternal glory, and to see what that eternal misery is which you have escaped. You must not think much of your pains, and of the length of time; you must press towards the kingdom of God, and do your utmost, and hold out to the end, and learn to make no account of it when you have done. You must undertake the business of seeking salvation upon these terms, and with no other expectations than this, that if ever God bestows mercy it will be in his own time; and not only so, but also that when you have done all, God will not hold himself obliged to show you mercy at last.

(2.) Endeavor now thoroughly to weigh in your mind the difficulty, and to count the cost of perseverance in seeking salvation. You that are now setting out in this business, (as there are many here who have very lately set about it;—Praised be the name of God that he has stirred

you up to it!) be exhorted to attend this direction. Do not undertake in this affair with any other thought but of giving yourself wholly to it for the remaining part of your life, and going through many and great difficulties in it. Take heed that you do not engage secretly upon this condition, that you shall obtain in a little time, promising yourself that it shall be within this present season of the pouring out of God's Spirit, or with any other limitation of time whatsoever. Many, when they begin, (seeming to set out very earnestly,) do not expect that they shall need to seek very long, and so do not prepare themselves for it. And therefore, when they come to find it otherwise, and meet with unexpected difficulty, they are found unguarded, and easily overthrown. But let me advise you all who are now seeking salvation, not to entertain any self-flattering thoughts; but weigh the utmost difficulties of perseverance, and be provided for them, having your mind fixed in it to go through them, let them be what they will. Consider now beforehand, how tedious it would be, with utmost earnestness and labor, to strive after salvation for many years, in the mean time receiving no joyful or comfortable evidence of your having obtained. Consider what a great temptation to discouragement there probably would be in it; how apt you would be to yield the case; how ready to think that it is in vain for you to seek any longer, and that God never intends to show you mercy, in that he has not yet done it; how apt you would be to think with yourself, "What an uncomfortable life do I live! How much more unpleasantly do I spend my time than others that do not perplex their minds about the things of another world, but are at ease, and take the comfort of their worldly enjoyments!" Consider what a temptation there would probably be in it, if you saw others brought in that began to seek the kingdom of heaven long after you, rejoicing in a hope and sense of God's favor, after but little pains and a short time of awakening; while you, from day to day, and from year to year, seemed to labor in vain. Prepare for such temptations now. Lay in beforehand for such trials and difficulties, that you may not think any strange thing has happened when they come.

I hope that those who have given attention to what has been said, have by this time conceived, in some measure, what is signified by the expression

in the text, and after what manner they ought to press into the kingdom of God. Here is this to induce you to a compliance with what you have been directed to; if you sit still, you die; if you go backward, behold you shall surely die; if you go forward, you may live. And though God has not bound himself to any thing that a person does while destitute of faith, and out of Christ, yet there is great probability, that in a way of hearkening to this counsel you will live; and that by pressing onward, and persevering, you will at last, as it were by violence, take the kingdom of heaven. Those of you who have not only heard the directions given, but shall through God's merciful assistance, practise according to them, are those that probably will overcome. These we may well hope at last to see standing with the Lamb on mount Sion, clothed in white robes, with palms in their hands; when all your labor and toil will be abundantly compensated, and you will not repent that you have taken so much pains, and denied yourself much, and waited so long. This self-denial, this waiting, will then look little, and vanish into nothing in your eyes, being all swallowed up in the first minute's enjoyment of that glory that you will then possess, and will uninterruptedly possess and enjoy to all eternity.

4th Direction. Improve the present season of the pouring out of the Spirit of God on this town. Prudence is any affair whatsoever consists very much in minding and improving our opportunities. If you would have spiritual prosperity, you must exercise prudence in the concerns of your souls, as well as in outward concerns when you seek outward prosperity. The prudent husbandman will observe his opportunities; he will improve seed-time and harvest; he will make his advantage of the showers and shines of heaven. The prudent merchant will discern his opportunities; he will not be idle on a market-day; he is careful not to let slip his seasons for enriching himself: So will those who prudently seek the fruits of righteousness, and the merchandise of wisdom, improve their opportunities for their eternal wealth and happiness.

God is pleased at this time, in a very remarkable manner, to pour out his Spirit amongst us; (glory be to his name!) You that have a mind to obtain converting grace, and to go to heaven when you die, now is your season! Now, if you have any sort of prudence for your own salvation, and have not a mind to go to hell, improve this season! Now is the accepted time! Now is the day of salvation! You that in time past have been called upon,

and have turned a deaf ear to God's voice, and long stood out and resisted his commands and counsels, hear God's voice today, while it is called today! Do not harden your hearts at such a day as this! Now you have a special and remarkable price put into your hands to get wisdom, if you have but a heart to improve it.

God hath his certain days or appointed seasons of exercising both mercy and judgment. There are some remarkable times of wrath, laid out by God for his awful visitation, and the executions of his anger; which times are called days of vengeance, Proverbs 6:34. Wherein God will visit sin, Exodus 32:34. And so, on the contrary, God has laid out in his sovereign counsels seasons of remarkable mercy, wherein he will manifest himself in the exercises of his grace and loving-kindness, more than at other times. Such times in Scripture are called by way of eminency, accepted times, and days of salvation, and also days of God's visitation; because they are days wherein God will visit in a way of mercy; as in Luke 19:44.

“And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.”

It is such a time now in this town; it is with us a day of God's gracious visitation. It is indeed a day of grace with us as long as we live in this world, in the enjoyment of the means of grace; but such a time as this is especially, and in a distinguishing manner, a day of grace. There is a door of mercy always standing open for sinners; but such a day as this, God opens an extraordinary door.

We are directed to seek the Lord while he may be found, and to call upon him while he is near, Isaiah 55:6. If you that are hitherto Christless, be not strangely besotted and infatuated, you will by all means improve such an opportunity as this to get heaven, when heaven is brought so near, when the fountain is opened in the midst of us in so extraordinary a manner. Now is the time to obtain a supply of the necessities of your poor perishing souls! This is the day for sinners that have a mind to be converted before they die, when God is dealing forth so liberally and bountifully amongst us; when conversion and salvation work is going on amongst us from sabbath to sabbath, and many are pressing into the kingdom of God! Now do not stay behind, but press in amongst the rest!

Others have been stirred up to be in good earnest, and have taken heaven by violence; be entreated to follow their example, if you would have a part of the inheritance with them, and would not be left at the great day, when they are taken!

How should it move you to consider that you have this opportunity now in your hands! You are in the actual possession of it! If it were past, it would not be in your power to recover it, or in the power of any creature to bring it back for you; but it is not past; it is now, at this day. Now is the accepted time, even while it is called today! Will you sit still at such a time? Will you sleep in such a harvest? Will you deal with a slack hand, and stay behind out of mere sloth, or love to some lust, or lothness to grapple with some small difficulty, or to put yourself a little out of your way, when so many are flowing to the goodness of the Lord? You are behind still; and so you will be in danger of being left behind, when the whole number is completed that are to enter in, if you do not earnestly bestir yourself! To be left behind at the close of such a season as this, will be awful next to being left behind on that day when God's saints shall mount up as with wings to meet the Lord in the air and will be what will appear very threatening of it.

God is now calling you in an extraordinary manner: and it is agreeable to the will and word of Christ, that I should now, in his name, call you, as one set over you, and sent to you to that end; so it is his will that you should hearken to what I say, as his voice. I therefore beseech you in Christ's stead now to press into the kingdom of God! Whoever you are, whether young or old, small or great; if you are a great sinner, if you have been a backslider, if you have quenched the Spirit, be who you will, do not stand making objections, but arise, apply yourself to your work! Do what you have to do with your might. Christ is calling you before, and holding forth his grace, and everlasting benefits, and wrath is pursuing you behind; wherefore fly for your life, and look not behind you! But here I would particularly direct myself to several sorts of persons.

I. To those sinners who are in a measure awakened, and are concerned for their salvation. You have reason to be glad that you have such an opportunity, and to prize it above gold. To induce you to prize and improve it, consider several things.

1. God has doubtless a design now to deal forth saving blessings to a number. God has done it to some already, and it is not probable that he has yet finished his work amongst us: we may well hope still to see others brought out of darkness into marvelous light. And therefore,

2. God comes this day, and knocks at many persons' doors, and at your door among the rest. God seems to be come in a very unusual manner amongst us, upon a gracious and merciful design; a design of saving a number of poor miserable souls out of a lost and perishing condition, and of bringing them into a happy state and eternal glory! This is offered to you, not only as it has always been in the word and ordinances, but by the particular influences of the Spirit of Christ awakening you! This special offer is made to many amongst us; and you are not passed over. Christ has not forgot you; but has come to your door; and there as it were stands waiting for you to open to him. If you have wisdom and discretion to discern your own advantage, you will know that now is your opportunity.

3. How much more easily converting grace is obtained at such a time, than at other times! The work is equally easy with God at all times; but there is far less difficulty in the way as to men at such a time, than at other times. It is, as I said before, a day of God's gracious visitation; a day that he has as it were set apart for the more liberally and bountifully dispensing of his grace; a day wherein God's hand is opened wide. Experience shows it. God seems to be more ready to help, to give proper convictions, to help against temptations, and let in divine light. He seems to carry on his work with a more glorious discovery of his power, and Satan is more chained up than at other times. Those difficulties and temptations that persons before struck at, from year to year, they are soon helped over. The work of God is carried on with greater speed and swiftness, and there are often instances of sudden conversion at such a time. So it was in the apostles' days, when there was a time of the most extraordinary pouring out of the Spirit that ever was. How quick and sudden were conversions in those days! Such instances as that of the jailer abounded then, in fulfillment of that prophecy, Isaiah 66:7, 8.

“Before she travailed, she brought forth: before her pain came she was delivered of a man-child. Who hath heard such a thing? Who

hath seen such things? For as soon as Zion travailed,
she brought forth her children.”

So it is in some degree, whenever there is an extraordinary pouring out of the Spirit of God; more or less so, in proportion to the greatness of that effusion. There is seldom such quick work made of it at other times. Persons are not so soon delivered from their various temptations and entanglements; but are much longer wandering in a wilderness, and groping in darkness. And yet,

4. There are probably some here present that are now concerned about their salvation, that will never obtain. It is not to be supposed that all that are now moved and awakened, will ever be savingly converted. Doubtless there are many now seeking that will not be able to enter. When has it been so in times past, when there has been times of great outpourings of God's Spirit, but that many who for a while have inquired with others, what they should do to be saved, have failed, and afterwards grown hard and secure? All of you that are now awakened, have a mind to obtain salvation, and probably hope to get a title to heaven, in the time of this present moving of God's Spirit: but yet, (though it be awful to be spoken, and awful to be thought) we have no reason to think any other, than that some of you will burn in hell to all eternity. You all are afraid of hell, and seem at present disposed to take pains to be delivered from it; and yet it would be unreasonable to think any other, than that some of you will have your portion in the lake that burns with fire and brimstone. Though there are so many that seem to obtain so easily, having been but a little while under convictions, yet, for all that, some never will obtain. Some will soon lose the sense of things they now have; though their awakenings seem to be very considerable for the present, they will not hold; they have not hearts disposed to hold on through very many difficulties. Some that have set out for heaven, and hope as much as others to obtain, are indeed but slighty and slack, even now, in the midst of such a time as this. And others, who for the present seem to be more in earnest, will probably, before long, decline and fail, and gradually return to be as they were before. The convictions of some seem to be great, while that which is the occasion of their convictions is new; which, when that begins to grow old, will gradually decay and wear off. Thus, it may be, the occasion of your awakening has been the hearing of the conversion of some person, or

seeing so extraordinary a dispensation of Providence as this in which God now appears amongst us; but by and by the newness and freshness of these things will be gone, and so will not affect your mind as now they do; and it may be your convictions will go away with it.

Though this be a time wherein God doth more liberally bestow his grace, and so a time of greater advantage for obtaining it; yet there seems to be, upon some accounts, greater danger of backsliding, than when persons are awakened at other times. For commonly such extraordinary times do not last long; and then when they cease, there are multitudes that lose their convictions as it were together. We speak of it as a happy thing, that God is pleased to cause such a time amongst us, and so it is indeed: but there are some to whom it will be no benefit; it will be an occasion of their greater misery; they will wish they had never seen this time; it will be more tolerable for those that never saw it, or any thing like it, in the day of judgment, than for them. It is an awful consideration, that there are probably those here, whom the great Judge will hereafter call to a strict account about this very thing, why they no better improved this opportunity, when he set open the fountain of his grace, and so loudly called upon them, and came and strove with them in particular, by the awakening influences of his Spirit; and they will have no good account to give to the Judge, but their mouths will be stopped, and they will stand speechless before him. You had need therefore to be earnest, and very resolved in this affair, that you may not be one of those who shall thus fail, that you may so fight, as not uncertainly, and so run, as that you may win the prize.

5. Consider in what sad circumstances times of extraordinary effusion of God's Spirit commonly leave persons, when they leave them unconverted. They find them in a doleful, because in a natural, condition; but commonly leave them in a much more doleful condition. They are left dreadfully hardened, and with a great increase of guilt, and their souls under a more strong dominion and possession of Satan. And frequently seasons of extraordinary advantage for salvation, when they pass over persons, and they do not improve them, nor receive any good in them, seal their damnation. As such seasons leave them, God for ever leaves them, and gives them up to judicial hardness. Luke 19:41, 42.

“And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, the things which belong unto thy peace! but now they are hid from thine eyes.”

6. Consider, that it is very uncertain whether you will ever see such another time as this. If there should be such another time, it is very uncertain whether you will live to another time, it is very uncertain whether you will even whether you will live to see it. Many that are now concerned for their salvation amongst us, will probably be in their graves, and it may be in hell, before that time; and if you should miss this opportunity, it may be so with you. And what good will that do you, to have the Spirit of God poured out upon earth, in the place where you once lived, while you are tormented in hell? What will it avail you, that others are crying, What shall I do to be saved? while you are shut up for ever in the bottomless pit, and are wailing and gnashing your teeth in everlasting burnings?

Wherefore improve this opportunity, while God is pouring out his Spirit, and you are on earth, and while you dwell in the place where the Spirit of God is thus poured out, and you yourself have the awakening influences of it, that you may never wail and gnash your teeth in hell, but may sing in heaven for ever, with others that are redeemed from amongst men, and redeemed amongst us.

7. If you should see another such time, it will be under far greater disadvantages than now. You will probably then be much older, and will have more hardened your heart; and so will be under less probability of receiving good. Some persons are so hardened in sin, and so left of God, that they can live through such a time as this, and not be much awakened or affected by it; they can stand their ground, and be but little moved. And so it may be with you, by another such time, if there should be another amongst us, and you should live to see it. The case in all probability will be greatly altered with you by that time.

If you should continue Christless and graceless till then, you will be much further from the kingdom of God, and much deeper involved in snares and misery; and the devil will probably have a vastly greater advantage against you, to tempt and confound you.

8. We do not know but that God is now gathering in his elect, before some great and sore judgment. It has been God's manner before he casts off a visible people, or brings some great and destroying judgments upon them, first to gather in his elect, that they may be secure. So it was before the casting off the Jews from being God's people. There was first a very remarkable pouring out of the Spirit, and gathering in of the elect, by the preaching of the apostles and evangelists, as we read in the beginning of the Acts: but after this the harvest and its gleanings were over, the rest were blinded, and hardened; the gospel had little success amongst them, and the nation was given up, and cast off from being God's people, and their city and land was destroyed by the Romans in a terrible manner; and they have been cast off by God now for a great many ages, and still remain a hardened and rejected people. So we read in the beginning of the 7th chapter of the Revelations, that God, when about to bring destroying judgments on the earth, first sealed his servants in the forehead. He set his seal upon the hearts of the elect, gave them the saving influences and indwelling of his Spirit, by which they were sealed to the day of redemption. Revelation 7:1-3.

“And after these things, I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.”

And this may be the case now, that God is about, in a great measure, to forsake this land, and give up this people, and to bring most awful and overwhelming judgments upon it, and that he is now gathering in his elect, to secure them from the calamity. The state of the nation, and of this land, never looked so threatening of such a thing as at this day. The present aspect of things exceedingly threatens vital religion, and even those truths that are especially the foundation of it, out of this land. If it should be so, how awful will the case be with those that shall be left, and not brought in, while God continues the influences of his Spirit, to gather in those that are to be redeemed from amongst us!

9. If you neglect the present opportunity, and be finally unbelieving, those that are converted in this time of the pouring out of God's Spirit will rise up in judgment against you. Your neighbors, your relations, acquaintance, or companions that are converted, will that day appear against you. They will not only be taken while you are left, mounting up with joy to meet the Lord in the air at his right hand with glorious saints and angels, while you are at the left with devils but how they will rise up in judgment against you.

However friendly you have been together, and have taken pleasure in one another's company, and have often familiarly conversed together, they will then surely appear against you. They will rise up as witnesses, and will declare what a precious opportunity you had, and did not improve; how you continued unbelieving, and rejected the offers of a Savior, when those offers were made in so extraordinary a manner, and when so many others were prevailed upon to accept of Christ; how you was negligent and slack, and did not know the things that belonged to your peace, in that your day. And not only so, but they shall be your judges, as assessors with the great Judge; and as such will appear against you; they will be with the Judge in passing sentence upon you. 1 Corinthians 6:2. "Know ye not that the saints shall judge the world?" Christ will admit them to the honor of judging the world with him: "They shall sit with him in his throne," Revelation 3:21. "They shall sit with Christ in his throne of government, and they shall sit with him in his throne of judgment, and shall be judges with him when you are judged, and as such shall condemn you.

10. And lastly, You do not know that you shall live through the present time of the pouring out of God's Spirit. You may be taken away in the midst of it, or you may be taken away in the beginning of it; as God in his providence is putting you in mind, by the late instance of death in a young person in the town.* God has of late been very awful in his dealings with us, in the repeated deaths of young persons amongst us. This should stir every one up to be in the more haste to press into the kingdom of God, that so you may be safe whenever death comes. This is a blessed season and opportunity; but you do not know how little of it you may have. You may have much less of it than others; may by death be suddenly snatched away from all advantages that are here enjoyed for the good of souls.

Therefore make haste, and escape for thy life. One moment's delay is dangerous; for wrath is pursuing, and divine vengeance hanging over every uncovered person. Let these considerations move every one to be improving this opportunity, that while others receive saving good, and are made heirs of eternal glory, you may not be left behind, in the same miserable doleful circumstances in which you came into the world, a poor captive to sin and Satan, a lost sheep, a perishing, undone creature, sinking down into everlasting perdition; that you may not be one of them spoken of, Jeremiah 17:6. "That shall be like the heath in the desert, and shall not see when good comes." If you do not improve this opportunity, remember I have told you, you will hereafter lament it; and if you do not lament it in this world, then I will leave it with you to remember it throughout a miserable eternity.

II. I would address myself to such as yet remain unawakened. It is an awful thing that there should be any one person remaining secure amongst us at such a time as this; but yet it is to be feared that there are some of this sort. I would here a little expostulate with such persons.

* Joseph Clark's wife, a young woman lately married, that died suddenly the week before this was delivered.

1. When do you expect that it will be more likely that you should be awakened and wrought upon than now? You are in a Christless condition; and yet without doubt intend to go to heaven; and therefore intend to be converted some time before you die; but this is not to be expected till you are first awakened, and deeply concerned about the welfare of your soul, and brought earnestly to seek God's converting grace. And when do you intend that this shall be? How do you lay things out in your own mind, or what projection have you about this matter? Is it ever so likely that a person will be awakened, as at such a time as this? How do we see many, who before were secure, now roused out of their sleep, and crying, What shall I do to be saved? But you are yet secure! Do you flatter yourself that it will be more likely you should be awakened when it is a dull and dead time? Do you lay matters out thus in your own mind, that though you are senseless when others are generally awakened, that yet you shall be awakened when others are generally senseless? Or do you hope to see another such time of the pouring out of God's Spirit hereafter? And do

you think it will be more likely that you should be wrought upon then, than now? And why do you think so? Is it because then you shall be so much older than you are now, and so that your heart will be grown softer and more tender with age? or because you will then have stood out so much longer against the calls of the gospel, and all means of grace? Do you think it more likely that God will give you the needed influences of his Spirit then, than now, because then you will have provoked him so much more, and your sin and guilt will be so much greater? And do you think it will be any benefit to you, to stand it out through the present season of grace, as proof against the extraordinary means of awakening there are? Do you think that this will be a good preparation for a saving work of the Spirit hereafter?

2. What means do you expect to be awakened by? As to the awakening awful things of the word of God, you have had those set before you times without number, in the most moving manner that the dispensers of the word have been capable of. As to particular solemn warnings, directed to those that are in your circumstances, you have had them frequently, and have them now from time to time. Do you expect to be awakened by awful providences? Those also you have lately had, of the most awakening nature, one after another. Do you expect to be moved by the deaths of others? We have lately had repeated instances of these. There have been deaths of old and young: the year has been remarkable for the deaths of young persons in the bloom of life; and some of them very sudden deaths. Will the conversion of others move you? There is indeed scarce any thing that is found to have so great a tendency to stir persons up as this: and this you have been tried with of late in frequent instances; but are hitherto proof against it. Will a general pouring out of the Spirit, and seeing a concern about salvation amongst all sorts of people, do it? This means you now have, but without effect. Yea, you have all these things together; you have the solemn warnings of God's word, and awful instances of death, and the conversion of others, and see a general concern about salvation: but all together do not move you to any great concern about your own precious, immortal, and miserable soul. Therefore consider by what means it is that you expect ever to be awakened.

You have heard that it is probable some who are now awakened, will never obtain salvation; how dark then does it look upon you that remain

stupidly unawakened! Those who are not moved at such a time as this, come to adult age, have reason to fear whether they are not given up to judicial hardness. I do not say they have reason to conclude it, but they have reason to fear it. How dark doth it look upon you, that God comes and knocks at so many persons' doors, and misses yours! that God is giving the strivings of his Spirit so generally amongst us, while you are left senseless!

3. Do you expect to obtain salvation without ever seeking it? If you are sensible that there is a necessity of your seeking in order to obtaining, and ever intend to seek, one would think you could not avoid it at such a time as this. Inquire therefore, whether you intend to go to heaven, living all your days a secure, negligent, careless life. Or,

4. Do you think you can bear the damnation of hell? Do you imagine that you can tolerably endure the devouring fire, and everlasting burnings? Do you hope that you shall be able to grapple with the vengeance of God Almighty, when he girds himself with strength, and clothes himself with wrath? Do you think to strengthen yourself against God, and to be able to make your part good with him? 1 Corinthians 10:22. "Do we provoke the Lord to jealousy? are we stronger than he?" Do you flatter yourself that you shall find out ways for your ease and support, and to make it out tolerably well, to bear up your spirit in those everlasting burnings that are prepared for the devil and his angels? Ezekiel 22:14. "Can thine heart endure, or can thine hands be strong, in the days that I shall deal with thee?" — It is a difficult thing to conceive what such Christless persons think, that are unconcerned at such a time.

III. I would direct myself to them who are grown considerably into years, and are yet in a natural condition. I would now take occasion earnestly to exhort you to improve this extraordinary opportunity, and press into the kingdom of God. You have lost many advantages that once you had, and now have not the same advantages that others have. The case is very different with you from what it is with many of your neighbors. You, above all, had need to improve such an opportunity. Now is the time for you to bestir yourself, and take the kingdom of heaven! — Consider,

1. Now there seems to be a door opened for old sinners. Now God is dealing forth freely to all sorts: his hand is opened wide, and he does not

pass by old ones so much as he used to do. You are not under such advantages as others who are younger; but yet, so wonderfully has God ordered it, that now you are not destitute of great advantage. Though old in sin, God has put a new and extraordinary advantage in your hands. O! improve this price you have to get wisdom. You that have been long seeking to enter in at the strait gate and yet remain without, now take your opportunity and press in! You that have been long in the wilderness, fighting with various temptations, laboring under discouragements, ready to give up the case, and have been often tempted to despair, now, behold the door that God opens for you! Do not give way to discouragements now; this is not a time for it. Do not spend time in thinking, that you have done what you can already, and that you are not elected, and in giving way to other perplexing, weakening, disheartening temptations. Do not waste away this precious opportunity in such a manner. You have no time to spare for such things as these; God calls you now to something else. Improve this time in seeking and striving for salvation, and not in that which tends to hinder it. It is no time now for you to stand talking with the devil; but hearken to God, and apply yourself to that which he does now so loudly call you to. Some of you have often lamented the loss of past opportunities, particularly, the loss of the time of youth, and have been wishing that you had so good an opportunity again; and have been ready to say, "O! if I was young again, how would I improve such an advantage!" That opportunity which you have had in time past is irrecoverable; you can never have it again; but God can give you other advantages of another sort, that are very great, and he is so doing at this day. He is now putting a new opportunity into your hands; though not of the same kind with that which you once had, and have lost, yet in some respects as great of another kind. If you lament your folly in neglecting and losing past opportunities, then do not be guilty of the folly of neglecting the opportunity which God now gives you. This opportunity you could not have purchased, if you would have given all that you had in the world for it. But God is putting it into your hands himself, of his own free and sovereign mercy, without your purchasing it. Therefore when you have it, do not neglect it.

2. It is a great deal more likely with respect to such persons than others, that this is their last time. There will be a last time of special offer of

salvation to impenitent sinners “God’s Spirit shall not always strive with man,” Genesis 6:3. God sometimes continues long knocking at the doors of wicked men’s hearts; but there are the last knocks, and the last calls that ever they shall have. And sometimes God’s last calls are the loudest; and then if sinners do not hearken, he finally leaves them. How long has God been knocking at many of your doors that are old in sin! It is a great deal more likely that these are his last knocks. You have resisted God’s Spirit in times past, and have hardened your heart once and again; but God will not be thus dealt with always. There is danger, that if now, after so long a time, you will not hearken, he will utterly desert you, and leave you to walk in your own counsels.

It seems by God’s providence, as though God had yet an elect number amongst old sinners in this place, that perhaps he is now about to bring in. It looks as though there were some that long lived under Mr. Stoddard’s ministry, that God has not utterly cast off, though they stood it out under such great means as they then enjoyed. It is to be hoped that God will now bring in a remnant from among them. But it is more likely that God is now about finishing with them, one way or other, for their having been so long the subjects of such extraordinary means. You have seen former times of the pouring out of God’s Spirit upon the town, when others were taken and you left, others were called out of darkness into marvelous light, and were brought into a glorious and happy state, and you saw not good when good came. How dark will your circumstances appear, if you shall also stand it out through this opportunity, and still be left behind! Take heed that you be not of those spoken of, Hebrews 6:7, 8. that are like the “earth that has rain coming oft upon it, and only bears briers and thorns.” As we see there are some pieces of ground, the more showers of rain fall upon them, the more fruitful seasons there are, the more do the briers, and other useless and hurtful plants, that are rooted in them, grow and flourish. Of such ground the apostle says, “It is rejected, and is nigh unto cursing, whose end is to be burned.” The way that the husbandman takes with such ground, is, to set fire to it, to burn up the growth of it. If you miss this opportunity, there is danger that you will be utterly rejected, and that your end will be to be burned. And if this is to be, it is to be feared, that you are not far from, but nigh unto, cursing.

Those of you that are already grown old in sin, and are now under awakenings, when you feel your convictions begin to go off, if ever that should be, then remember what you have now been told; it may well then strike you to the heart!

IV. I would direct the advice to those that are young, and now under their first special convictions. I would earnestly urge such to improve this opportunity, and press into the kingdom of God. Consider two things,

1. You have all manner of advantages now centering upon you. It is a time of great advantage for all; but your advantages are above others. There is no other sort of persons that have now so great and happy an opportunity as you have. You have the great advantage that is common to all who live in this place, viz. That now it is a time of the extraordinary pouring out of the Spirit of God. And have you not that great advantage, the awakening influences of the Spirit of God on you in particular? and besides, you have this peculiar advantage, that you are now in your youth. And added to this, you have another unspeakable advantage, that you now are under your first convictions. Happy is he that never has hardened his heart, and blocked up his own way to heaven by backsliding, and has now the awakening influences of God's Spirit, if God does but enable him thoroughly to improve them! Such above all in the world bid fair for the kingdom of God. God is wont on such, above any kind of persons, as it were easily and readily to bestow the saving grace and comforts of his Spirit. Instances of speedy and sudden conversion are most commonly found among such. Happy are they that have the Spirit of God with them, and never have quenched it, if they did but know the price they have in their hands!

If you have a sense of your necessity of salvation, and the great worth and value of it, you will be willing to take the surest way to it, or that which has the greatest probability of success; and that certainly is, thoroughly to improve your first convictions. If you so go, it is not likely that you will fail; there is the greatest probability that you will succeed. What is it not worth, to have such an advantage in one's hands for obtaining eternal life? The present season of the pouring out of God's Spirit, is the first that many of you who are now under awakenings have ever seen, since you came to years of understanding. On which account, it is the greatest

opportunity that ever you had, and probably by far the greatest that ever you will have. There are many here present who wish they had such an opportunity, but they never can obtain it; they cannot buy it for money; but you have it in your possession, and can improve it if you will. But yet,

2. There is on some accounts greater danger that such as are in your circumstances will fail of thoroughly improving their convictions, with respect to steadfastness and perseverance, than others. Those that are young are more unstable than elder persons. They who never had convictions before, have less experience of the difficulty of the work they have engaged in; they are more ready to think that they shall obtain salvation easily, and are more easily discouraged by disappointments; and young persons have less reason and consideration to fortify them against temptations to backsliding. You should therefore labor now the more to guard against such temptations. By all means make but one work of seeking salvation! Make thorough work of it the first time! There are vast disadvantages that they bring themselves under, who have several turns of seeking with great intermissions. By such a course, persons exceedingly wound their own souls, and entangle themselves in many snares. Who are those that commonly meet with so many difficulties, and are so long laboring in darkness and perplexity, but those who have had several turns at seeking salvation; who have one while had convictions, and then have quenched them, and then have set about the work again, and have backslidden again, and have gone on after that manner? The children of Israel would not have been forty years in the wilderness, if they had held their courage, and had gone on as they set out; but they were of an unstable mind, and were for going back again into Egypt. Otherwise, if they had gone right forward without discouragement, as God would have led them, they would have soon entered and taken possession of Canaan. They had got to the very borders of it when they turned back, but were thirty-eight years after that, before they got through the wilderness. Therefore, as you regard the interest of your soul, do not run yourself into a like difficulty, by unsteadiness, intermission, and backsliding; but press right forward, from henceforth, and make but one work of seeking, converting, and pardoning grace, however great, and difficult, and long a work that may be.

MANY MANSIONS

**SERMON DATE:
 “THE SABBATH AFTER THE SEATING
 OF THE NEW MEETING HOUSE,
 DEC 25, 1737.”**

“In My Father’s house are many mansions.” John 14:2

In these words may be observed two things,

1. The thing described, viz., Christ’s Father’s house. Christ spoke to his disciples in the foregoing chapter as one that was about to leave them. He told ‘em, verse 31, “Now is the Son of Man glorified, and God is glorified in him,” and then goes to giving of them counsel to live in unity and love one another, as one that was going from them. By which they seemed somewhat surprised and hardly knew what to make of it. And one of them, viz., Peter, asked him where he was going; verse 36, “Simon Peter said unto him, Lord whither goest thou?” Christ did not directly answer and tell him where he was going, but he signifies where in these words afterwards, in the verse 12, he tells ‘em plainly that he was going to his Father.

2. We may observe the description given of it, viz., that in it there are many mansions. The disciples seemed very sorrowful at the news of Christ’s going away, but Christ comforts ‘em with that, that in his Father’s house where he was going there was not only room for him, but room for them too. There were many mansions. There was not only a mansion there for him, but there were mansions enough for them all; there was room enough in heaven for them. When the disciples perceived that Christ was going away, they manifested a great desire to go with him, and particularly Peter. Peter in the latter part of the foregoing chapter asked him whither he went to that end that he might follow him. Christ told him that whither he went he could not follow him now, but that he should follow him afterwards. But Peter, not content with Christ, seemed to have a great mind to follow him now. “Lord,” says he, “why cannot I follow thee now?” So that the disciples had a great mind still to be with Christ,

and Christ in the words of the text intimates that they shall be with him. Christ signifies to 'em that he was going home to his Father's house, and he encourages 'em that they shall be with him there in due time, in that there were many mansions there. There was a mansion provided not only for him, but for them all (for Judas was not then present), and not only for them, but for all that should ever believe in him to the end of the world; and though he went before, he only went to prepare a place for them that should follow.

The text is a plain sentence; 'tis therefore needless to press any doctrine in other words from it: so that I shall build my discourse on the words of the text. There are two propositions contained in the words, viz.,

I. that heaven is God's house, and

II. that in this house of God there are many mansions.

Prop. I. Heaven is God's house. An house of public worship is an house where God's people meet from time to time to attend on God's ordinances, and that is set apart for that and is called God's house. The temple of Solomon was called God's house. God was represented as dwelling there. There he has his throne in the holy of holies, even the mercy seat over the ark and between the cherubims.

Sometimes the whole universe is represented in Scripture as God's house, built with various stories one above another: Amos 9:6, "It is he that buildeth his stories in the heaven;" and Psalm 104:3, "Who layeth the beams of his chambers in the waters." But the highest heaven is especially represented in Scripture as the house of God. As to other parts of the creation, God hath appointed them to inferior uses; but this part he has reserved for himself for his own abode. We are told that the heavens are the Lord's, but the earth he hath given to the sons of men. God, though he is everywhere present, is represented both in Old Testament and New as being in heaven in a special and peculiar manner. Heaven is the temple of God. Thus we read of God's temple in heaven, Revelation 15:5.

Solomon's temple was a type of heaven. The apostle Paul in his epistle to the Hebrews does from time to time call heaven the holy of holies, as being the antitype not only of the temple of Solomon, but of the most holy place in that temple, which was the place of God's most immediate

residence: Hebrews 9:12, "He entered in once into the holy place;" verse 24, "For Christ is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself." Houses where assemblies of Christians worship God are in some respects figures of this house of God above. When God is worshipped in them in spirit and truth, they become the outworks of heaven and as it were its gates. As in houses of public worship here there are assemblies of Christians meeting to worship God, so in heaven there is a glorious assembly, or Church, continually worshipping God: Hebrews 12:22, 23,

"But ye are come unto mount Sion, [and unto] the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, that are written in heaven."

Heaven is represented in Scripture as God's dwelling-house; Psalm 113:5, "Who is like [unto] the Lord our God, who dwelleth on high," and Psalm 123:1, "Unto thee I lift up mine eyes, O thou that dwellest in the heavens." Heaven is God's palace. 'Tis the house of the great King of the universe; there he has his throne, which is therefore represented as his house or temple; Psalm 11:4, "The Lord is in his holy temple; the Lord's throne is in heaven."

Heaven is the house where God dwells with his family. God is represented in Scripture as having a family; and though some of this family are now on earth, yet in so being they are abroad and not at home, but all going home: Ephesians 3:15, "Of whom the whole family in heaven and earth is named." Heaven is the place that God has built for himself and his children. God has many children, and the place designed for them is heaven; therefore the saints, being the children of God, are said to be of the household of God, Ephesians 2:19:

"Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God."

God is represented as a householder or head of a family, and heaven is his house.

Heaven is the house not only where God hath his throne, but also where he doth as it were keep his table, where his children sit down with him at

his table and where they are feasted in a royal manner becoming the children of so great a King: Luke 22:30, “That ye may eat and drink at my table in my kingdom;” Matthew 26:29,

“But I say unto you, I will not drink henceforth of this fruit of the vine until that day when I drink it new with you in my Father’s kingdom.”

God is the King of kings, and heaven is the place where he keeps his court. There are his angels and archangels that as the nobles of his court do attend upon him.

Prop. II. There are many mansions in the house of God. By many mansions is meant many seats or places of abode. As it is a king’s palace, there are many mansions. Kings’ houses are wont to be built very large, with many stately rooms and apartments. So there are many mansions in God’s house.

When this is spoken of heaven, it is chiefly to be understood in a figurative sense, and the following things seem to be taught us in it.

1. There is room in this house of God for great numbers. There is room in heaven for a vast multitude, yea, room enough for all mankind that are or ever shall be; Luke 14:22, “Lord it is done as thou hast commanded, and yet there is room.”

It is not with the heavenly temple as it often is with houses of public worship in this world, that they fill up and become too small and scanty for those that would meet in them, so that there is not convenient room for all. There is room enough in our heavenly Father’s house. This is partly what Christ intended in the words of the text, as is evident from the occasion of his speaking them. The disciples manifested a great desire to be where Christ was, and Christ therefore, to encourage them that it should be as they desired, tells them that in his Father’s house where he was going were many mansions, *i.e.*, room enough for them.

There is mercy enough in God to admit an innumerable multitude into heaven. There is mercy enough for all, and there is merit enough in Christ to purchase heavenly happiness for millions of millions, for all men that ever were, are or shall be. And there is a sufficiency in the fountain of

heaven's happiness to supply and fill and satisfy all: and there is in all respects enough for the happiness of all.

2. There are sufficient and suitable accommodations for all the different sorts of persons that are in the world: for great and small, for high and low, rich and poor, wise and unwise, bond and free, persons of all nations and all conditions and circumstances, for those that have been great sinners as well as for moral livers; for weak saints and those that are babes in Christ as well as for those that are stronger and more grown in grace. There is in heaven a sufficiency for the happiness of every sort; there is a convenient accommodation for every creature that will hearken to the calls of the Gospel. None that will come to Christ, let his condition be what it will, need to fear but that Christ will provide a place suitable for him in heaven.

This seems to be another thing implied in Christ's words. The disciples were persons of very different condition from Christ: he was their Master, and there were his disciples; he was their Lord, and there were the servants; he was their Guide, and they were the followers; he was their Captain, and they the soldiers; he was the Shepherd, and they the sheep; [he was, as it were, the] Father, [and they the] children; he was the glorious, holy Son of God, they were the poor, sinful, corrupt men. But yet, though they were in such different circumstances from him, yet Christ encourages them that there shall not only be room in heaven for him, but for them too; for there were many mansions there. There was not only a mansion to accommodate the Lord, but the disciples also; not only the head, but the members; not only the Son of God, but those that are naturally poor, sinful, corrupt men: as in a king's palace there is not only a mansion or room of state built for the king himself and for his eldest son and heir, but there are many rooms, mansions for all his numerous household, children, attendants and servants.

3. It is further implied that heaven is a house that was actually built and prepared for a great multitude. When God made heaven in the beginning of the world, he intended it for an everlasting dwelling-place for a vast and innumerable multitude. When heaven was made, it was intended and prepared for all those particular persons that God had from eternity designed to save: Matthew 25:34, "Come, ye blessed [of my Father, inherit the Kingdom] prepared for you [from the foundation of the

world].” And that is a very great and innumerable multitude: Revelation 7:9,

“After this I beheld, and, lo, a great multitude which no man could number, of all nations, and kindreds, and peoples, and tongues, stood before the throne and before the Lamb, clothed with white robes.”

Heaven being built designedly for these was built accordingly; it was built so as most conveniently to accommodate all this multitude: as a house that is built for a great family is built large and with many rooms in it; as a palace that is built for a great king that keeps a great court with many attendants is built exceeding great with a great many apartments; and as an house of public worship that is built for a great congregation is built very large with many seats in it.

4. When it is said, [“In my father’s house are many mansions”], it is meant that there are seats of various dignity and different degrees and circumstances of honor and happiness. There are many mansions in God’s house because heaven is intended for various degrees of honor and blessedness. Some are designed to sit in higher places there than others; some are designed to be advanced to higher degrees of honor and glory than others are; and, therefore, there are various mansions, and some more honorable mansions and seats, in heaven than others. Though they are all seats of exceeding honor and blessedness yet some are more so than others.

Thus a palace is built. Though every part of the palace is magnificent as becomes the palace of a king, yet there are many apartments of various honor, and some are more stately and costly than others, according to the degree of dignity. There is one apartment that is the king’s presence-chamber; there are other apartments for the next heir to the crown; there are others for other children; and others for their attendants and the great officers of the household: one for the high steward, and another for the chamberlain, and others for meaner officers and servants.

Another image of this was in Solomon’s temple. There were many mansions of different degrees of honor and dignity. There was the holy of holies, where the ark was that was the place of God’s immediate residence,

where the high priest alone might come; and there was another apartment called the holy place, where the other priests might come; and next to that was the inner court of the temple, where the Levites were admitted: and there they had many chambers or mansions built for lodging-rooms for the priests; and next to that was the court of Israel where the people of Israel might come; and next to that was the court of the Gentiles where the Gentiles, those that were called the “Proselytes of the Gate,” might come.

And we have an image of this in houses built for the worship of Christian assemblies. In such houses of God there are many seats of different honor and dignity, from the most honorable to the most inferior of the congregation.

Not that we are to understand the words of Christ so much in a literal sense, as that every saint in heaven was to have a certain seat or room or place of abode where he was to be locally fixed. ‘Tis not the design of the Scriptures to inform us much about the external circumstances of heaven or the state of heaven locally considered; but we are to understand what Christ says chiefly in a spiritual sense. Persons shall be set in different degrees of honor and glory in heaven, as is abundantly manifested in Scripture: which may fitly be represented to our imaginations by there being different seats of honor, as it was in the temple, as it is in kings’ courts. Some seats shall be nearer the throne than others. Some shall sit next to Christ in glory: Matthew 20:23,

“To sit on my right hand and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father.”

Christ has doubtless respect to these different degrees of glory in the text. When he was going to heaven and the disciples were sorrowful at the thoughts of parting with their Lord, he lets them know that there are seats or mansions of various degrees of honor in his Father’s house, that there was not only one for him, who was the Head of the Church and the elder brother, but also for them that were his disciples and younger brethren.

Christ also may probably have respect not only to different degrees of glory in heaven, but different circumstances. Though the employment and happiness of all the heavenly assembly shall in the general be the same, yet ‘tis not improbable that there may be circumstantial difference. We

know what their employment [is] in general, but not in particular. We know not how one may be employed to subserve and promote the happiness of another, and all to help one another. Some may there be set in one place for one office or employment, and others [in] another, as 'tis in the Church on earth. God hath set every one in the body as it hath pleased him; one is the eye, another the ear, another the head, etc. But because God has not been pleased expressly to reveal how it shall be in this respect, therefore I shall not insist upon it, but pass to make some IMPROVEMENT of what has been offered.

I. Here is encouragement for sinners that are concerned and exercised for the salvation of their souls, such as are afraid that they shall never go to heaven or be admitted to any place of abode there, and are sensible that they are hitherto in a doleful state and condition in that they are out of Christ, and so have no right to any inheritance in heaven, but are in danger of going to hell and having their place of eternal abode fixed there. You may be encouraged by what has been said, earnestly to seek heaven; for there are many mansions there. There is room enough there. Let your case be what it will, there is suitable provision there for you; and if you come to Christ, you need not fear that he will prepare a place for you; he'll see to it that you shall be well accommodated in heaven.

II. I would improve this doctrine in a twofold exhortation.

1. Let all be hence exhorted earnestly to seek that they may be admitted to a mansion in heaven. You have heard that this is God's house; it is his temple. If David, when he was in the wilderness of Judah and in the land of Geshur and of the Philistines, so longed that he might again return into the land of Israel that he might have a place in the house of God here on earth, and prized a place there so much, though it was but that of a door-keeper, how great a happiness will it be to have a place in this heavenly temple of God! If they are looked upon as enjoying a high privilege that have a seat appointed them in kings' courts or in apartments in kings' palaces, especially those that have an abode there in the quality of the king's children, then how great a privilege will it be to have an apartment or mansion assigned to us in God's heavenly palace, and to have a place there as his children! How great is their glory and honor that are admitted to be of the household of God!

And seeing there are many mansions there, mansions enough for us all, our folly will be the greater if we neglect to seek a place in heaven, having our minds foolishly taken up about the worthless, fading things of this world. Here consider three things:

(1) How little a while you can have any mansion or place of abode in this world. Now you have a dwelling amongst the living. You have a house or mansion of your own, or at least one that is at present for your use, and now you have a seat in the house of God; but how little a while will this continue! In a very little while, and the place that now knows you in this world will know you no more. The habitation you have here will be empty of you; you will be carried dead out of it, or shall die at a distance from it, and never enter into it any more, or into any other abode in this world. Your mansion or place of abode in this world, however convenient or commodious it may be, is but as a tent that shall soon be taken down, but a lodge in a garden of cucumbers. Your stay is as it were but for a night. Your body itself is but a house of clay which will quickly molder and tumble down, and you shall have no other habitation here in this world but the grave.

Thus God in his providence is putting you in mind by the repeated instances of death that have been in the town within the two weeks past, both in one house: in which death he has shown his dominion over old and young. The son was taken away first before the father, being in his full strength and flower of his days; and the father, who was then well and having no appearance of approaching death, followed in a few days: and their habitation and their seat in the house of God in this world will know them no more.

Take warning by these warnings of Providence to improve your time that you may have a mansion in heaven. We have a house of worship newly created amongst us which now you have a seat in, and probably are pleased with the ornaments of it; and though you have a place in so comely a house, yet you know not how little a while you shall have a place in this house of God. Here are a couple snatched away by death that had met in it but a few times, that have been snatched out of it before it was fully finished and never will have any more a seat in it. You know not how soon you may follow, and then of great importance will it be to you

to have a seat in God's house above. Both of the persons lately deceased were much on their death-beds warning others to improve their precious time. The first of them was much in expressing his sense of the vast importance of an interest in Christ, as I was a witness, and was earnest in calling on others to improve their time, to be thorough, to get an interest in Christ, and seemed very desirous that young people might receive council and warning from him, as the words of a dying man, to do their utmost to make sure of conversion; and a little before he died left a request to me that I would warn the young people in his room. God had been warning of you in his death and the death of his father that so soon followed. The words of dying persons should be of special weight with us, for then they are in circumstances wherein they are most capable to look on things as they are and judge aright of 'em, — between both worlds as it were. Still that we must all be in.

Let our young people, therefore, take warning from hence, and don't be such fools as to neglect seeking a place and mansion in heaven. Young persons are especially apt to be taken with the pleasing things of this world. You are now, it may be, much pleased with hopes of your future circumstances in this world; [and you are now, it may be, much] pleased with the ornaments of that house of worship that you with others have a place in. But, alas, do you not too little consider how soon you may be taken away from all these things, and no more forever have any part in any mansion or house or enjoyment or happiness under the sun? Therefore let it be your main care to secure an everlasting habitation for hereafter.

(2) Consider when you die, if you have no mansion in the house of God in heaven, you must have your place of abode in the habitation of devils. There is no middle place between them, and when you go hence, you must go to one or the other of these. Some have a mansion prepared for them in heaven from the foundation [of the world]; others are sent away as cursed into everlasting burnings prepared for the [devil and his angels]. Consider how miserable those must be that shall have their habitation with devils to all eternity. Devils are foul spirits; God's great enemies. Their habitation is the blackness of darkness; a place of the utmost filthiness, abomination, darkness, disgrace and torment, O, how would you rather ten thousand times have no place of abode at all, have no being, than to have a place [with devils]!

(3) If you die unconverted, you will have the worse place in hell for having had a seat or place in God's house in this world. As there are many mansions, places of different degrees of honor in heaven, so there are various abodes and places or degrees of torment and misery in hell; and those will have the worst place there that [dying unconverted, have had the best place in God's house here]. Solomon speaks of a peculiarly awful sight that he had seen, that of a wicked man buried that had gone [from the place of the holy], Ecclesiastes 8:10. Such as have had a seat in God's house, have been in a sense exalted up to heaven, set on the gate of heaven, [if they die unconverted, shall be] cast down to hell.

2. The second exhortation that I would offer from what has been said is to seek a high place in heaven. Seeing there are many mansions of different degrees of honor and dignity in heaven, let us seek to obtain a mansion of distinguished glory. 'Tis revealed to us that there are different degrees of glory to that end that we might seek after the higher degrees. God offered high degrees of glory to that end, that we might seek them by eminent holiness and good works: 2 Corinthians 9:6, "He that sows sparingly [shall reap also sparingly; and he that soweth bountifully shall reap also bountifully]." It is not becoming persons to be over anxious about an high seat in God's house in this world, for that is the honor that is of men; but we can't too earnestly seek after an high seat in God's house above, by seeking eminent holiness, for that is the honor that is of God.

'Tis very little worth the while for us to pursue after honor in this world, where the greatest honor is but a bubble and will soon vanish away, and death will level all. Some have more stately houses than others, and some are in higher office than others, and some are richer than others and have higher seats in the meeting-house than others; but all graves are upon a level. One rotting, putrefying corpse is as ignoble as another; the worms are as bold with one carcass as another.

But the mansions in God's house above are everlasting mansions. Those that have seats allotted 'em there, whether of greater or lesser dignity, whether nearer or further from the throne, will hold 'em to all eternity. This is promised, Revelation 3:12: "Him that overcometh I will make him a pillar in the temple [of my God, and he shall go no more out]." If it be

worth the while to desire and seek high seats in the meeting-house, where you are one day in a week, and where you shall never come but few days in all; if it be worth the while much to prize one seat above another in the house of worship only because it is the pew or seat that is ranked first in number, and to be seen here for a few days, how will it be worth the while to seek an high mansion in God's temple and in that glorious place that is the everlasting habitation of God and all his children! You that are pleased with your seats in this house because you are seated high or in a place that is looked upon honorable by those that sit round about, and because many can behold you, consider how short a time you will enjoy this pleasure. And if there be any that are not suited in their seats because they are too low for them, let them consider that it is but a very little while before it will [be] all one to you whether you have sat high or low here. But it will be of infinite and everlasting concern to you where your seat is in another world. Let your great concern be while in this world so to improve your opportunities in God's house in this world, whether you sit high or low, as that you may have a distinguished and glorious mansion in God's house in heaven, where you may be fixed in your place in that glorious assembly in an everlasting rest.

Let the main thing that we prize in God's house be, not the outward ornaments of it, or a high seat in it, but the word of God and his ordinances in it. And spend your time here in seeking Christ, that he may prepare a place for you in his Father's house, that when he comes again to this world, he may take you to himself, that where he is, there you may be also.

TREATISE ON GRACE

CHAPTER 1

[SHEWING] THAT COMMON AND SAVING GRACE DIFFER, NOT ONLY IN DEGREE, BUT IN NATURE AND KIND.

SUCH phrases as common grace, and special or saving grace, may be understood as signifying either diverse kinds of influence of God's Spirit on the hearts of men, or diverse fruits and effects of that influence. The Spirit of God is supposed sometimes to have some influence upon the minds of men that are not true Christians, and [it is supposed] that those dispositions, frames, and exercises of their minds that are of a good tendency, but are common to them with the saints, are in some respect owing to some influence or assistance of God's Spirit. But as there are some things in the hearts of true Christians that are peculiar to them, and that are more excellent than any thing that is to be found in others, so it is supposed that there is an operation of the Spirit of God different, and that the value which distinguishes them is owing to a higher influence and assistance than the virtues of others. So that sometimes the phrase common grace, is used to signify that kind of action or influence of the Spirit of God, to which are owing those religious or moral attainments that are common to both saints and sinners, and so signifies as much as common assistance; and sometimes those moral or religious attainments themselves that are the fruits of this assistance, are intended. So likewise the phrase, special or saving grace, is sometimes used to signify that peculiar kind or degree of operation or influence of God's Spirit, whence saving actions and attainments do arise in the godly, or, which is the same thing, special and saving assistance; or else to signify that distinguishing saving virtue itself, which is the fruit of this assistance. These phrases are more frequently understood in the latter sense, viz., nor for common and special assistance, but for common and special, or saving virtue, which is the fruit of that assistance, and so I would be understood by these phrases in this discourse.

And that special or saving grace in this sense is not only different from common grace in degree, but entirely diverse in nature and kind, and that natural men not only have not a sufficient degree of virtue to be saints, but that they have no degree of that grace that is in godly men, is what I have now to shew.

1. This is evident by what Christ says in John 3:6, where Christ, speaking of regeneration, says — “That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.” Now, whatever Christ intends by the terms flesh and spirit in the words, yet this much is manifested and undeniable, that Christ here intends to shew Nicodemus the necessity of a new birth, or another birth than his natural birth, and that, from this argument, that a man that has been the subject only of the first birth, has nothing of that in his heart which he must have in order to enter in the kingdom. He has nothing at all of that which Christ calls spirit, whatever that be. All that a man [has] that has been the subject only of a natural birth don’t go beyond that which Christ calls flesh, for however it may be refined and exalted, yet it cannot be raised above flesh. ‘Tis plain, that by flesh and spirit, Christ here intends two things entirely different in nature, which cannot be one from the other. A man cannot have anything of a nature superior to flesh that is not born again, and therefore we must be “born again.” That by flesh and spirit are intended certain moral principles, natures, or qualities, entirely different and opposite in their nature one to another, is manifest from other texts, as particularly: Galatians 5:17 —

“For the flesh lusteth against the spirit, and the spirit against the flesh: and they are contrary the one to the other; so that ye cannot do the things which ye would;”

Ver. 19, “Now the works of the flesh are manifest, which are these: Adultery, fornication,” etc. Ver.22 — “But the fruit if the Spirit is love, joy, peace,” etc.; and by Galatians 6:8 —

“For he that soweth to the flesh shall of the flesh reap corruption: but he that soweth to the Spirit shall of the Spirit reap life everlasting.”

Romans 8:6-9 —

“For to be carnally minded is death, but to be spiritually minded is life and peace” etc.

1 Corinthians 3:1 —

“And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ.”

So that it is manifest by this, that men that have been the subjects only of the first birth, have no degree of that moral principle or quality that those that are new born have, whereby they have a title to the kingdom of heaven. This principle or quality comes out then no otherwise than by birth, and the birth that it must come by is not, cannot be, the first birth, but it must be a new birth. If men that have no title to the kingdom of heaven, could have something of the Spirit, as well as flesh, then Christ’s argument would be false. It is plain, by Christ’s reasoning, that those that are not in a state of salvation, cannot have these two opposite principle in their hearts together, some flesh and some spirit, lusting one against the other as the godly have, but that they have flesh only.

2. That the only principle in those that are savingly converted, whence gracious acts flow, which in the language of Scripture is called the Spirit, and set in opposition to the flesh, is that which others not only have not a sufficient degree of, but have nothing at all of, is further manifest, because the Scripture asserts both negatively, that those that have not the Spirit are not Christ’s. Romans 8:9 —

“But ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his;”

and also [positively] that those that have the Spirit are His. 1 John 3:24 — “Hereby we know that he abideth in us by the Spirit which he hath given us.” And our having the Spirit of God dwelling in our hearts is mentioned as a certain sign that persons are entitled to heaven, and is called the earnest of the future inheritance (2 Corinthians 1:22 and 5:5, Ephesians 1:14;) which it would not be if others that had no title to the inheritance might have some of it dwelling in them.

Yea, that those that are not true saints have nothing of the Spirit, no part nor portion of it, is still more evident, because not only a having any particular motion of the Spirit, but a being of the Spirit is given as a sure sign of being in Christ. 1 John 4:13 —

“Hereby know we that we dwell in him, and he in us,
because he hath given us of his Spirit.”

If those that are not true saints have any degree of that spiritual principle, then though they have not so much, yet they have of it, and so that would be no sign that a person is in Christ. If those that have not a saving interest in Christ have nothing of the Spirit, then they have nothing; no degree of those graces that are the fruits of the Spirit, mentioned in Galatians 5:22

“But the fruit of the Spirit is love, joy, peace, long-suffering,
gentleness, goodness, faith, meekness, temperance.”

Those fruits are here mentioned with that very design, that we may know whether we have the Spirit or no.

3. Those that are not true saints, and in a state of salvation, not only have not so much of that holy nature and Divine principle that is in the hearts of the saints, but they do not partake of it, because a being “partakers of the divine nature” is spoken of as the peculiar privilege of true saints, (2 Peter 1:4.) It is evident that it is the true saints that the apostle is there speaking of. The words in this verse with the foregoing are these: “According as his Divine power hath given unto us all things that pertain unto life and godliness, through the true knowledge of Him that hath called us to glory and virtue: whereby are given to us exceeding great and precious promises: that by these ye might be partakers of the Divine nature, having escaped the corruption that is in the world through lust.” The “Divine nature” and “lust” are evidently here spoken of as two opposite principles in man. Those that are in the world, and that are the men of the world, have only the latter principle; but to be partakers of the Divine nature is spoken of as peculiar to them that are distinguished and separated from the world, by the free and sovereign grace of God giving them all things that pertain to life and godliness, giving the knowledge of Him and calling them to glory and virtue, and giving them the exceeding

great and precious promises of the gospel, and that have escaped the corruption of the world of wicked men. And a being partakers of the Divine nature is spoken of, not only as peculiar to the saints, but as one of the highest privileges of the saints.

4. That those that have not a saving interest in Christ have no degree of that relish and sense of spiritual things or things of the Spirit, of their Divine truth and excellency, which a true saint has, is evident by 1 Corinthians 2:14 —

“The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.”

A natural man is here set in opposition to a spiritual one, or one that has the Spirit, as appears by the foregoing and following verses. Such we have shewn already the Scripture declares all true saints to be, and no other. Therefore by natural men are meant those that have not the Spirit of Christ and are none of His, and are the subjects of no other than the natural birth. But here we are plainly taught that a natural man is perfectly destitute of any sense, perception, or discerning of those things of the Spirit. [We are taught that] by the words “he neither does nor can know them, or discern them;” so far from this they are “foolishness unto him;” he is a perfect stranger, so that he does not know what the talk of such things means; they are words without a meaning to him; he knows nothing of the matter any more than a blind man of colors.

Hence it will follow, that the sense of things of religion that a natural man has, is not only not to the same degree, but nothing of the same nature with that which a true saint has. And besides, if a natural person has the fruit of the Spirit, which is of the same kind with what a spiritual person has, then he experiences within himself the things of the Spirit of God; and how then can he be said to be such a stranger to them, and have no perception or discerning of them?

The reason why natural men have no knowledge of spiritual things is, because they have nothing of the Spirit of God dwelling in them. This is evident by the context: for there we are told that it is by the Spirit that these things are taught, (verses 10-12;) godly persons in the next verse are

called spiritual, because they have the Spirit dwelling in them. Hereby the sense again is confirmed, for natural men are in no degree spiritual; they have only nature and no Spirit. If they had anything of the Spirit, though not in so great a degree as the godly, yet they would be taught spiritual things, or things of the Spirit, in proportion to the measure of the Spirit that they had. The Spirit that searcheth all things would teach them in some measure. There would not be so great a difference that the one could perceive nothing of them, and that they should be foolishness to them, while to the other they appear divinely and remarkably wise and excellent, as they are spoken of in the context, (verses 6-9,) and as such the apostle spoke here of discerning them.

The reason why natural men have no knowledge or perception of spiritual things is, because they have none of the anointing spoken of, (1 John 2:27:)

“The anointing which ye have received of him,
abideth in you, and you need not that any man teach you.”

This anointing is evidently spoken of here, as a thing peculiar to true saints. Ungodly men never had any degree of that holy oil poured upon them, and therefore have no discerning of spiritual things. Therefore none of that sense that natural men have of things of religion, is of the same nature with what the godly have. But to these they are totally blind. Therefore in conversion the eyes of the blind are opened. The world is wholly unacquainted with the Spirit of God, as appears by John 14:17, where we read about “the Spirit of truth whom the world cannot receive, because it knoweth him not.”

5. Those that go for those in religion that are not true saints and in a state of salvation have no charity, as is plainly implied in the beginning of the 13th chapter of the 1st Epistle to the Corinthians. Therefore they have no degree of that kind of grace, disposition, or affection that is so called. So Christ elsewhere reproves the Pharisees, those high pretenders to religion among the Jews, that they had not the love of God in them, (John 5:42.)

6. That those that are not true saints have no degree of that grace that the saints have is evident, because they have no communion or fellowship with Christ. If those that are not true saints partake of any of that Spirit,

those holy inclinations and affections, and gracious acts of soul that the godly have from the indwelling of the Spirit of Christ, then they would have communion with Christ. The communion of saints with Christ does certainly very much consist in that receiving of His fullness and partaking of His grace spoken of, John 1:16 — “Of his fullness have all we received, and grace for grace,” and in partaking of that Spirit which God gives not by measure unto Him. Partaking of Christ’s holiness and grace, His nature, inclinations, tendencies, love, and desires, comforts and delights, must be to have communion with Christ. Yea, a believer’s communion with the Father and the Son does mainly consist in his partaking of the Holy Ghost, as appears by 2 Corinthians 13:14 —

“The grace of the Lord Jesus Christ, and the love of God,
and the communion of the Holy Ghost.”

But that unbelievers have no fellowship or communion with Christ appears,

(1.) because they are not united to Christ. They are not in Christ. For the Scripture is very plain and evident in this, that those that are in Christ are actually in a state of salvation, and are justified, sanctified, accepted of Christ, and shall be saved. Philippians 3:8-9 —

“Yea doubtless, and I count all things but loss for
the excellency of the knowledge of Christ Jesus my Lord:
for whom I have suffered the loss of all things, and do count
them but dung, that I may win Christ, and be found in Him.”

2 Corinthians 5:17 —

“If any man be in Christ, he is a new creature:
old things are passed away; behold, all things are become new.”

1 John 2:5 —

“But whoso keepeth his word, in him verily is the love of God
perfected: hereby know we that we are in Him;”

and 3:24 —

“He that keepeth His commandments dwelleth in Him,
and He in him. And hereby we know that he abideth in us,
by the Spirit which He hath given us.”

But those that are not in Christ, and are not united to Him, can have no degree of communion with Him. For there is no communion without union. The members can have no communion with the head or participation of its life and health unless they are united to it. The branch must be united with the vine, otherwise there can be no communication from the vine to it, nor any partaking of any degree of its sap, or life, or influence. So without the union of the wife to the husband, she can have no communion in his goods.

(2.) The Scripture does more directly teach that it is only true saints that have communion with Christ, as particularly this is most evidently spoken of as what belongs to the saints, and to them only, in 1 John 1:3, together with verses 6-7 —

“That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.”

Ver. 6 —

“If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.”

Also in 1 Corinthians 1:9 —

“God is faithful, by whom ye were called
unto the fellowship of his Son Christ Jesus our Lord.”

7. The Scripture speaks of the actual being of a truly holy and gracious principle in the heart, as inconsistent with a man’s being a sinner or a wicked man. 1 John 3:9 —

“Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.”

Here it is needless to dispute what is intended by this seed, whether it be a principle of true virtue and a holy nature in the soul, or whether it be the word of God as the cause of that virtue. For let us understand it in either sense, it comes to much the same thing in the present argument; for if by the seed is meant the word of God, yet when it is spoken of as abiding in him that is born again, it must be intended, with respect to its effect, as a holy principle in his heart: for the word of God does not abide in one that is born again more than another, any other way than in its effect. The word of God abides in the heart of a regenerate person as a holy seed, a Divine principle there, though it may be but as a seed, a small thing. The seed is a very small part of the plant, and is its first principle. It may be in the heart as a grain of mustard-seed, may be hid, and seem to be in great measure buried in the earth. But yet it is inconsistent with wickedness. The smallest degrees and first principles of a Divine and holy nature and disposition are inconsistent with a state of sin; whence it is said “he cannot sin.” There is no need here of a critical inquiry into the import of that expression; for doubtless so much at least is implied through this, “his seed being in him,” as is inconsistent with his being a sinner or a wicked man. So that this heavenly plant of true holiness cannot be in the heart of a sinner, no, not so much as in its first principle.

8. This is confirmed by the things that conversion is represented by in the Scriptures, particularly its being represented as a work of creation. When God creates He does not merely establish and perfect the things which were made before, but makes wholly and immediately something entirely new, either out of nothing, or out of that which was perfectly void of any such nature, as when He made man of the dust of the earth. “The things that are seen are not made of things that do appear. Saving grace in man is said to be the new man or a new creature, and corrupt nature the old man. If that nature that is in the heart of a godly man be not different in its nature and kind from all that went before, then the man might possibly have had the same things a year before, and from time to time from the beginning of his life, but only not quite to the same degree. And how then is grace in him, the new man or the new creature?

Again, conversion is often compared to a resurrection. Wicked men are said to be dead, but when they are converted they are represented as being by God’s mighty and effectual power raised from the dead. Now there is

no medium between being dead and alive. He that is dead has no degree of life; he that has the least degree of life in him is alive. When a man is raised from the dead, life is not only in a greater degree, but it is all new.

The same is manifest by conversion being represented as a new birth or as regeneration. Generation is not only perfecting what is old, but 'tis a begetting from the new. Then nature and life that is then received has then its beginning: it receives its first principles.

Again conversion in Scripture is represented as an opening of the eyes of the blind. In such a work those have light given them that were totally destitute of it before. So in conversion, stones are said to be raised up children to Abraham: while stones they are altogether destitute of all those qualities that afterwards render them the living children of Abraham, and not only had them not in so great a degree. Agreeably to this, conversion is said to be a taking away a heart of stone and a giving a heart of flesh. The man while unconverted has a heart of stone which has no degree of that life and sense that the heart of flesh has, because it yet remains a stone, than which nothing is further from life and sense.

Inference 1. — From what has been said, I would observe that it must needs be that conversion is wrought at once. That knowledge, that reformation and conviction that is preparatory to conversion may be gradual, and the work of grace after conversion may be gradually carried on, yet that work of grace upon the soul where by a person is brought out of a state of total corruption and depravity into a state of grace, to an interest in Christ, and to be actually a child of God, is in a moment.

It must needs be the consequence; for if that grace or virtue that a person has when he is brought into a state of grace be entirely different in nature and kind from all that went before, then it will follow that the last instant before a person is actually a child of God and in a state of grace, a person has not the least degree of any real goodness, and of that true virtue that is in a child of God.

Those things by which conversion is represented in Scripture hold forth the same thing. In creation something is brought out of nothing in an instant. God speaks and it is done, He commands and it stands fast. When the dead are raised, it is done in a moment. Thus when Christ called

Lazarus out of his grave, it was not a gradual work. He said, “Lazarus, come forth,” and there went life with the call. He heard His voice and lived. So Christ, John 5:25 —

“Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live, ”

— which words must be understood of the work of conversion. In creation, being is called out of nothing and instantly obeys the call, and in the resurrection the dead are called into life: as soon as the call is given the dead obey.

By reason of this instantaneousness of the work of conversion, one of the names under which conversion is frequently spoken of in Scripture, is calling: Romans 8:28-30 —

“And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified.”

Acts 2:37-39 —

“Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.”

Hebrews 9:15, (last clause) — “That they which are called might receive the promise of eternal inheritance.” 1 Thessalonians 5:23-24 —

“And the very God of peace sanctify you wholly. . . Faithful is he that calleth you, who also will do it.”

Nothing else can be meant in those places by calling than what Christ does in a sinner's saving conversion. By which it seems evident that it is done at once and not gradually; whereby Christ, through His great power, does but speak the powerful word and it is done, He does but call and the heart of the sinner immediately comes. It seems to be symbolized by Christ's calling His disciples, and their immediately following Him. So when He called Peter, Andrew, James, and John, they were minding other things; but at His call they immediately left all and followed Him. Matthew 4:18-22 — Peter and Andrew were casting a net into the sea, and Christ says to them as He passed by, Follow me; and it is said, they straightway left their nets and followed Him. So James and John were in the ship with Zebedee their father mending their nets, and He called them, and immediately they left the ship and their father and followed Him. So when Matthew was called: Matthew 9:9 —

“And as Jesus passed forth from thence, He saw a man, named Matthew, sitting at the receipt of custom: and He saith unto him, Follow me. And he arose and followed Him.”

Now whether they were then converted or not, yet doubtless Christ in thus calling His first disciples to a visible following of Him, represents to us the manner in which He would call men to be truly His disciples and spiritually to follow Him in all ages. There is something immediately and instantaneously put into their hearts at that call that they had nothing of before, that effectually disposes them to follow.

It is very manifest that almost all the miracles of Christ that He wrought when on earth were types of His great work of converting sinners, and the manner of His working those miracles holds forth the instantaneousness of the work of conversion. Thus when He healed the leper, which represented His healing us of our spiritual leprosy, He put forth His hand and touched him, and said, “I will; be thou clean.” And immediately his leprosy was cleansed. Matthew 8:3; Mark 1:42; Luke 5:13. And so, in opening the eyes of the blind, which represents His opening the eyes of our blind souls, (Matthew 20:30 etc.,) He touched their eyes, and immediately their eyes received sight, and they followed Him. So Mark 10:52; Luke 18:43 — So when He healed the sick, which represents His healing our spiritual diseases, or conversion, it was done at once. Thus

when He healed Simon's wife's mother, (Mark 1:31,) He took her by the hand and lifted her up; and immediately the fever left her, and she ministered unto them. So when the woman which had the issue of blood touched the hem of Christ's garment, immediately the issue of blood stanch'd, (Luke 8:44.) So the woman that was bowed together with the spirit of infirmity, when Christ laid His hands upon her, immediately she was made straight, and glorified God, (Luke 13:12-13;) which represents that action on the soul whereby He gives an upright heart, and sets the soul at liberty from its bondage to glorify Him. So the man at the pool of Bethesda, when Christ bade him rise, take up his bed and walk, (he) was immediately made whole, (John 5:8-9.) After the same manner Christ cast out devils, which represents His dispossessing the devil of our souls in conversion; and so He settled the winds and waves, representing His subduing, in conversion, the heart of the wicked, which is like the troubled sea, when it cannot rest; and so He raised the dead, which represented His raising dead souls.

The same is confirmed by those things which conversion is compared to in Scripture. It is often compared to a resurrection. Natural men (as was said before) are said to be dead, and to be raised when they are converted by God's mighty effectual power from the dead. Now, there is no medium between being dead and alive; he that is dead has no degree of life in him, he that has the least degree of life in him is alive. When a man is raised from the dead, life is not only in a greater degree in him than it was before, but it is all new. The work of conversion seems to be compared to a raising the dead to life, in this very thing, even its instantaneousness, or its being done, as it were, at a word's speaking. As in John 5:25, (before quoted) —

“Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.”

He speaks here of a work of conversion, as appears by the preceding verse; and by the words themselves, which speak of the time of this raising the dead, not only as to come hereafter, but as what was already come. This shews conversion to be an immediate instantaneous work, like to the change made on Lazarus when Christ called him from the grave: there went life with the call, and Lazarus was immediately alive.

Immediately before the call sinners are dead or wholly destitute of life, as appears by the expression, “The dead shall hear the voice,” and immediately after the call they are alive; yea, there goes life with the word, as is evident, not only because it is said they shall live, but also because it is said, they shall hear His voice. The first moment they have any life is the moment when Christ calls, and as soon as they are called, which further appears by what was observed before, even that a being called and converted are spoken of in Scripture as the same thing.

The same is confirmed (as observed before) from conversion being compared to a work of creation, which is a work wherein something is made either out of nothing, or out of that having no degree of the same kind of qualities and principles, as when God made man of the dust of the earth. Thus it is said, “If any man be in Christ he is a new creature;” which obviously implies that he is an exceeding diverse kind of creature from what he was before he was in Christ, that the principle or qualities that he has by which he is a Christian, are entirely new, and what there was nothing of, before he was in Christ.

Inference 2. Hence we may learn that it is impossible for men to convert themselves by their own strength and industry, with only a concurring assistance helping in the exercise of their natural abilities and principles of the soul, and securing their improvement. For what is gained after this manner is a gradual acquisition, and not something instantaneously begotten, and of an entirely different nature, and wholly of a separate kind, from all that was in the nature of the person the moment before. All that men can do by their own strength and industry is only gradually to increase and improve and new model and direct qualities, principles, and perfections of nature that they have already. And that is evident, because a man in the exercise and improvement of the strength and principles of his own nature has nothing but the qualities, powers, and perfections that are already in his nature to work with, and nothing but them to work upon; and therefore ‘tis impossible that by this only, anything further should be brought to pass, than only a new modification of what is already in the nature of the soul. That which is only by an improvement of natural qualities, principles, and perfections — let these things be improved never so much and never so industriously, and never so long, they’ll still be no more than an improvement of those natural

qualities, principles, and perfections; and therefore not anything of an essentially distinct and superior nature and kind.

‘Tis impossible (as Dr. Clarke observes) “that any effect should have any perfection that was not in the cause: for if it had, then that perfection would be caused by nothing.” ‘Tis therefore utterly impossible that men’s natural perfections and qualities in that exercise, and however assisted in that exercise, should produce in the soul a principle or perfection of a nature entirely different from all of them, or any manner of improvement or modification of them.

The qualities and principles of natural bodies, such as figure or motion, can never produce anything beyond themselves. If infinite comprehensions and divisions be eternally made, the things must still be eternally the same, and all their possible effects can never be anything but repetitions of the same. Nothing can be produced by only those qualities of figure and motion, beyond figure and motion: and so nothing can be produced in the soul by only its internal principles, beyond these principles or qualities, or new improvements and modifications of them. And if we suppose a concurring assistance to enable to a more full and perfect exercise of those natural principles and qualities, unless the assistance of influence actually produces something beyond the exercise of internal principle: still, it is the same thing. Nothing will be produced but only an improvement and new modification of those principles that are exercised. Therefore it follows that saving grace in the heart, can’t be produced in man by mere exercise of what perfections he has in him already, though never so much assisted by moral suasion, and never so much assisted in the exercise of his natural principles, unless there be something more that all this, viz., an immediate infusion or operation of the Divine Being upon the soul. Grace must be the immediate work of God, and properly a production of His almighty power on the soul.

CHAPTER 2

SHEWING WHEREIN ALL SAVING GRACE DOES SUMMARILY CONSIST

The next thing that arises for consideration is, What is the nature of this Divine principle in the soul that is so entirely diverse from all that is naturally in the soul? Here I would observe, —

1. That that saving grace that is in the hearts if the saints, that within them [which is] above nature, and entirely distinguishes ‘em from all unconverted men, is radically but one — *i.e.*, however various its exercises are, yet it is but one in its root; ‘tis one individual principle in the heart.

‘Tis common for us to speak of various graces of the Spirit of God as though they were so many different principles of holiness, and to call them by distinct names as such, — repentance, humility, resignation, thankfulness, etc. But we err if we imagine that these in their first source and root in the heart are properly distinct principles. They all come from the same fountain, and are, indeed, the various exertions and conditions of the same thing, only different denominations according to the various occasions, objects, and manners, attendants and circumstances of its exercise. There is some one holy principle in the heart that is the essence and sum of all grace, the root and source of all holy acts of every kind, and the fountain of every good stream, into which all Christian virtues may ultimately be resolved, and in which all duty and [all] holiness is fulfilled.

Thus the Scripture represents it. Grace in the soul is one fountain of water of life, (John 4:14,) and not various distinct fountains. So God, in the work of regeneration, implants one heavenly seed in the soul, and not various different seeds. 1 John 3:9 — “Whosoever is born of God doth not commit sin; for his seed remaineth in him.” . . . The Day [that] has arisen on the soul is but one. The oil in the vessel is simple and pure, conferred by one holy anointing. All is “wrought” by one individual work of the Spirit of God. And thus it is there is a consentation of graces. Not only is one grace in some way allied to another, and so tends to help and promote one another, but one is really implied in the other. The nature of one involves the nature of another. And the great reason of it is, that all graces have one

common essence, the original principle of all, and is but one. Strip the various parts of the Christian soul of their circumstances, concomitants, appendages, means, and occasions, and consider that which is, as it were, their soul and essence, and all appears to be the same. [I observe]

2. That principle in the soul of the saints, which is the grand Christian virtue, and which is the soul and essence and summary comprehension of all grace, is a principle of Divine Love. This is evident,

(1.) Because we are abundantly taught in the Scripture that Divine Love is the sum of all duty; and that all that God requires of us is fulfilled in it, — *i.e.*, That Love is the sum of all duty of the heart, and its exercises and fruits the sum of all [the] duty of life. But if the duty of the heart, or all due dispositions of the hearts, are all summed up in love, then undoubtedly all grace may be summed up in LOVE.

The Scripture teaches us that all our duty is summed up in love; or, which is the same thing, that ‘tis the sum of all that is required in the Law; and that, whether we take the Law as signifying the Ten Commandments, or the whole written Word of God. So, when by the Law is meant the Ten Commandments: Romans 13:8 — “Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law”; and, therefore, several of these commandments are there rehearsed. And again, in ver. 10, “Love is the fulfilling of the law.” And unless love was the sum of what the law required, the law could not be fulfilled in love. A law is not fulfilled but by obedience to the sum of what it contains. So the same apostle again: 1 Timothy 1:5 — “Now the end of the commandment is charity” [love].

If we take the law in a yet more extensive sense for the whole written Word of God, the Scripture still teaches us that love is the sum of what is required in it. [Thus] Matthew 22:40. There Christ teaches us that on these two precepts of loving God and our neighbor hang all the Law and the Prophets, — that is, all the written Word of God. So that what was called the Law and the Prophets was the whole written Word of God that was then extant. The Scripture teaches this of each table of the law in particular.

Thus, the lawyer that we read of in the 10th chapter of Luke, verses 25-28, mentions the love of God and our neighbor as the sum of the two tables of the law; and Christ approves of what he says. When he stood up and tempted Christ with this question, “Master, what shall I do to inherit eternal life?” Christ asks him what was required of him “in the Law?” He makes answer, “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself;” and Christ replies, “Thou hast answered right: this do, and thou shalt live;” as much as to say, “Do this, then thou hast fulfilled the whole law.”

So in Matthew 22:36-38, that commandment, “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind,” is given by Christ himself as the sum of the first Table of the Law, in answer to the question of the lawyer, who asked Him, “Which is the great commandment in the law!” And in the next verse, loving our neighbors as ourselves is mentioned as the sum of the second Table, as it is also in Romans 13:9, where most of the precepts of the second Table are rehearsed over in particular: “For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself.”

The Apostle James seems to teach the same thing. James 2:8 —

“If ye fulfill the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well.”

Thus frequent, express, and particular is the Scripture in teaching us that all duty is comprehended in Love. The Scripture teaches us, in like manner, of nothing else. This is quite another thing than if Religion in general had only sometimes gone under the name of the Love of God, as it sometimes goes by the name of the fearing of God, and sometimes the knowledge of God, and sometimes feeling of God.

This argument does fully and irrefragably prove that all grace, and every Christian disposition and habit of mind and heart, especially as to that which is primarily holy and Divine in it, does summarily consist in Divine

Love, and may be resolved into it: however, with respect to its kinds and manner of exercise and its appendages, it may be diversified. For certainly there is no duty of heart, or due disposition of mind, but what is included in the Law and the Prophets,” and is required by some precept of that law and rule which He has given mankind to walk by. But yet the Scripture affords us other evidences of the truth of this.

(2.) The apostle speaks of Divine Love as that which is the essence of all Christianity in the thirteenth chapter of [the] 1st [Epistle to the] Corinthians. There the apostle evidently means a comparison between the gifts of the Spirit and the grace of the Spirit. In the foregoing chapter the apostle had been speaking of the gifts of the Spirit throughout, such as the gift of wisdom, the gift of knowledge, the gift of faith, the gift of healing or working miracles, prophecy, discerning spirits, speaking with tongues, etc.; and in the last verse in the chapter he exhorts the Corinthians to “covet earnestly the best gifts;” but adds, “and yet shew I unto you a more excellent way,” and so proceeds to discourse of the saving grace of the Spirit under the name of agapee love, and to compare this saving grace in the heart with those gifts. Now, ‘tis manifest that the comparison is between the gifts of the Spirit that were common to both saints and sinners, and that saving grace that distinguishes true saints; and, therefore, charity or love is here understood by divines as intending the same thing as sincere grace of heart.

By love or charity here there is no reason to understand the apostle [as speaking] only of love to men, but that principle of Divine Love that is in the heart of the saints in the full extent, which primarily has God for its object. For there is no reason to think that the apostle doesn’t mean the same thing by charity here as he does in the eighth chapter of the same Epistle, where he is comparing the same two things together, knowledge and charity, as he does here. But there he explains himself to mean by charity the love of God: [verses 1-3] —

“Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth. And if any man think that he knoweth anything, he knoweth nothing

yet as he ought to know. But if any man love God, the same is known of him," etc.

'Tis manifest that love or charity is here (Chap. 13) spoken of as the very essence of all Christianity, and is the very thing wherein a gracious sincerity consists. For the Apostle speaks of it as the most excellent, the most necessary, and essential thing of all, without which all that makes the greatest, and fairest, and most glittering show in Religion is nothing — without which, "if we speak with the tongues of men and angels, we are become as sounding brass and tinkling cymbals" — and without which, though we have "the gift of prophecy, and understand all mysteries, and all knowledge, and have all faith, so that we could remove mountains, and should bestow all our goods to feed the poor, and even give our bodies to be burned, we are nothing." Therefore, how can we understand the Apostle any otherwise than that this is the very thing whereof the essence of all consists; and that he means the same by charity as a gracious charity, as indeed it is generally understood. If a man does all these things here spoken, makes such glorious prophecies, has such knowledge, such faith, and speaks so excellently, and performs such excellent external acts, and does such great things in religion as giving all his goods to the poor and giving his body to be burned, what is wanting but one thing? The very quintessence of all Religion, the very thing wherein lies summarily the sincerity, spirituality, and divinity of Religion. And that, the Apostle teaches us, is LOVE.

And further, 'tis manifestly the Apostle's drift to shew how this excellent principle does radically comprehend all that is good. For he goes on to shew how all essences of good and excellent dispositions and exercises, both towards God and towards man, are virtually contained and will flow from this one principle: "Love suffereth long, and is kind, envieth not, . . . endureth all things" etc. The words of this last verse especially respects duties to God, as the former did duties to men, as I would shew more particularly afterwards.

(Here it may be noted, by the way, that by charity 'believing all things, hoping all things,' the Apostle has undoubtedly respect to the same faith and hope that in other parts of the chapter are mentioned together and compared with charity, [as I think might be sufficiently made manifest, if

it were proper here to spend time upon it.] And not believing and hoping, in the case of our neighbor, which the apostle has spoken of before, in the last words of verse 5th, and had plainly summed up all parts of charity towards our neighbor in the 6th verse. And then in this verse the apostle proceeds to mention other exercises or fruits of charity quite of another kind — viz., patience under suffering, faith and hope, and perseverance.)

Thus the Apostle don't only represent love or charity as the most excellent thing in Christianity, and as the quintessence, life and soul of all Religion, but as that which virtually comprehends all holy virtues and exercises. And because love is the quintessence and soul of all grace, wherein the divinity and holiness of all that belongs to charity does properly and essentially consist, therefore, when Christians come to be in their most perfect state, and the Divine nature in them shall be in its greatest exaltation and purity, and be free from all mixtures, stripped of these appurtenances and that clothing that it has in the present state; and [when] it shall lose many other of its denominations, especially from the peculiar manner and exercises accommodated to the imperfect circumstances of the present state, they will be what will remain. All other names will be swallowed up in the name of charity or love, as the apostle, agreeably to his chapter on this, (1 Corinthians 13.,) observes in verses 8-10 — “Charity never faileth...But when that which is perfect is come, then that which is in part shall be done away.” And, therefore, when the apostle, in the last verse, speaks of charity as the greatest grace, we may well understand him in the same sense as when Christ speaks of the command of love God, etc., as the greatest commandment — viz., that among the graces, that is the source and sum of all graces, as that commanded is spoken of as the sum of all commands, and requiring that duty which is the ground of all other duties.

It must be because Charity is the quintessence and soul of all duty and all good in the heart that the apostle says that it is “the end of the commandment,” for doubtless the main end of the commandment is to promote that which is most essential in Religion and constituent of holiness.

3. Reason bears witness to the same thing.

(1.) Reason testifies that Divine Love is so essential in Religion that all Religion is but hypocrisy and a “vain show” without it. What is Religion but the exercise and expressions of regard to the Divine Being? But certainly if there be no love to Him, there is no sincere regard to Him; and all pretenses and show of respect to Him, whether it be in word or deed, must be hypocrisy, and of no value in the eyes of Him who sees the heart. How manifest is it that without love there can be no true honor, no sincere praise! And how can obedience be hearty, if it be not a testimony of respect to God! The fear of God without love is no other than the fear of devils; and all that outward respect and obedience, all that resignation, that repentance and sorrow for sin, that form in religion, that outward devotion that is performed merely from such a fear without love, is all of it a practical lie, as in Psalm 66:3 —

“...How terrible art Thou in Thy works! through the greatness of Thy power shall Thine enemies submit themselves unto Thee.”

In the original it is “shall thine enemies lie unto Thee” — *i.e.*, shall yield a feigned or lying obedience and respect to Thee, when still they remain enemies in their hearts. There is never a devil in hell but what would perform all that many a man [has] performed in religion, that had no love to God; and a great deal more if they were in like circumstances and the like hope of gain by it, and be as much of a devil in this heart as he is now. The Devil once seemed to be religious from fear of torment: Luke 8:28 —

“When he saw Jesus, he cried out and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of God most high? I beseech Thee, torment me not.”

Here is external worship. The Devil is religious; he prays — he prays in a humble posture; he falls down before Christ, he lies prostrate; he prays earnestly, he cries with a loud voice; he uses humble expressions — “I beseech Thee, torment me not;” he uses respectful, honorable, adoring expressions — “Jesus, Thou Son of God most high.” Nothing was wanting but LOVE.

And with respect to duties towards men, no good offices would be accepted by men one from another, if they saw the heart, and knew they did not proceed from any respect in the heart. If a child carry it very

respectfully to his father, either from a strong fear, or from hope of having the larger inheritance when his father is dead, or from the like consideration, and not at all from any respect to his father in his heart; if the child's heart were open to the view of his father, and he plainly knew that there was no real regard to him. Would the child's outward honor and obedience be acceptable to the parent? So if a wife should carry it very well to her husband, and not at all from any love to him, but from other considerations plainly seen, and certainly known by the husband, Would he at all delight in her outward respect any more than if a wooden image were contrived to make respectful motions in his presence?

If duties towards men are [to be] accepted of God as a part of Religion and the service of the Divine Being, they must be performed not only with a hearty love to men, but that love must flow from regard to Him.

(2.) Reason shews that all good dispositions and duties are wholly comprehended in, and will flow from, Divine Love. Love to God and men implies all proper respect or regard to God and men; and all proper acts and expressions of regard to both will flow from it, and therefore all duty to both. To regard God and men in our heart as we ought, is the same thing. And, therefore, a proper regard or love comprehends all virtue of heart; and he that shews all proper regard to God and men in his practice, performs all that in practice towards them which is his duty. The Apostle says, Romans 13:10 — “Love works no ill to his neighbor.” ‘Tis evident by his reasoning in that place, that he means more than is expressed — that love works no ill but all good towards our neighbor; so, by a parity of reason, love to God works no ill, but all duty towards God.

A Christian love to God, and Christian love to men, are not properly two distinct principles in the heart. These varieties are radically the same; the same principle flowing forth towards different objects, according to the order of their existence. God is the First Cause of all things, and the Fountain and Source of all good; and men are derived from Him, having something of His image, and are the objects of His mercy. So the first and supreme object of Divine love is God; and men are loved either as the children of God or His creatures, and those that are in His image, and the

objects of His mercy, or in some respects related to God, or partakers of His loveliness, or at least capable of happiness.

That love to God, and a Christian love to men, are thus but one in their root and foundation principle in the heart, is confirmed by several passages in the First Epistle of John: chap. 3:16-17 —

“Hereby perceive we the love of God, because He laid down His life for us: and we ought to lay down our lives for the brethren. But whoso hath this world’s goods, . . .how dwelleth the love of God in him?”

Chap. 4:20, 21 —

“If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also.”

Chap. 5:1, 2 —

“Whosoever believeth that Jesus is the Christ is born of God: and every one loveth Him that begat, loveth him also that is begotten of him. By this we know that we love the children of God, when we love God, and keep His commandments.”

Therefore to explain the nature of Divine Love, what is principally requisite is to explain the nature of love to God. For this may especially be called Divine Love; and herein all Christian love or charity does radically consist, for this is the fountain of all.

As to a definition of Divine Love, things of this nature are not properly capable of a definition. They are better felt than defined. Love is a term as clear in its signification, and that does as naturally suggest to the mind the thing signified by it, as any other term or terms that we can find out or substitute in its room. But yet there may be a great deal of benefit in descriptions that may be given of this heavenly principle though they all are imperfect. They may serve to limit the signification of the term and distinguish this principle from other things, and to exclude counterfeits, and also more clearly to explain some things that do appertain to its nature.

Divine Love, as it has God for its object, may be thus described. 'Tis the soul's relish of the supreme excellency of the Divine nature, inclining the heart to God as the chief good.

The first thing in Divine Love, and that from which everything that appertains to it arises, is a relish of the excellency of the Divine nature; which the soul of man by nature has nothing of.

The first effect that is produced in the soul, whereby it is carried above what it has or can have by nature, is to cause it to relish or taste the sweetness of the Divine relation. That is the first and most fundamental thing in Divine Love, and that from which everything else that belongs to the Divine Love naturally and necessarily proceeds. When one the soul is brought to relish the excellency of the Divine nature, then it will naturally, and of course, incline to God every way. It will incline to be with Him and to enjoy Him. It will have benevolence to God. It will be glad that He is happy. It will incline that He should be glorified, and that His will should be done in all things. So that the first effect of the power of God in the heart in REGENERATION, is to give the heart a Divine taste or sense; to cause it to have a relish of the loveliness and sweetness of the supreme excellency of the Divine nature; and indeed this is all the immediate effect of the Divine Power that there is, this is all the Spirit of God needs to do, in order to a production of all good effects in the soul. If God, by an immediate act of His, gives the soul a relish of the excellency of His own nature, other things will follow of themselves without any further act of the Divine power than only what is necessary to uphold the nature of the faculties of the soul. He that is once brought to see, or rather to taste, the superlative loveliness of the Divine Being, will need no more to make him long after the enjoyment of God, to make him rejoice in the happiness of God, and to desire that this supremely excellent Being may be pleased and glorified. (Love is commonly distinguished into a love of complacence and love of benevolence. Of these two a love of complacence is first, and is the foundation of the other, — *i.e.*, if by a love of complacence be meant a relishing a sweetness in the qualifications of the beloved, and a being pleased and delighted in his excellency. This, in the order of nature, is before benevolence, because it is the foundation and reason of it. A person must first relish that wherein the amiableness of nature consists, before he can wish well to him on the account of that loveliness, or as being worthy

to receive good. Indeed, sometimes love of complacency is explained something differently, even for that joy that the soul has in the presence and possession of the beloved, which is different from the soul's relish of the beauty of the beloved, and is a fruit of it, as benevolence is. The soul may relish the sweetness and the beauty of a beloved object, whether that object be present or absent, whether in possession or not in possession; and this relish is the foundation of love of benevolence, or desire of the good of the beloved. And it is the foundation of love of affection to the beloved object when absent; and it is the foundation of one's rejoicing in the object when present; and so it is the foundation of everything else that belongs to Divine Love.) And if this be true, then the main ground of true love to God is the excellency of His own nature, and not any benefit we have received, or hope to receive, by His goodness to us. Not but that there is such a thing as a gracious gratitude to God for mercies bestowed upon us; and the acts and fruits of His goodness to us may [be,] and very often are, occasions and incitements of the exercise of true love to God, as I must shew more particularly hereafter. But love or affection to God, that has no other good than only some benefit received or hoped for from God, is not true love. [If it be] without any sense of a delight in the absolute excellency of the Divine nature, [it] has nothing Divine in it. Such gratitude towards God requires no more to be in the soul than that human nature that all men are born with, or at least that human nature well cultivated and improved, or indeed not further vitiated and depraved than it naturally is. It is possible that natural men, without the addition of any further principle than they have by nature, may be affected with gratitude by some remarkable kindness of God to them, as that they should be so affected with some great act of kindness of a neighbor. A principle of self-love is all that is necessary to both. But Divine Love is a principle distinct from self-love, and from all that arises from it. Indeed, after a man is come to relish the sweetness of the supreme good there is in the nature of God, self-love may have a hand in an appetite after the enjoyment of that good. For self-love will necessarily make a man desire to enjoy that which is sweet to him. But God's perfections must first savor appetite and [be] sweet to men, or they must first have a taste to relish sweetness in the perfection of God, before self-love can have any influence upon them to cause an appetite after the enjoyment of that sweetness. And therefore that divine taste or relish of the soul, wherein Divine Love doth most

fundamentally consist, is prior to all influence that self-love can have to incline us to God; and so must be a principle quite distinct from it, and independent of it.

CHAPTER 3

SHEWING HOW A PRINCIPLE OF GRACE IS FROM THE SPIRIT OF GOD.

I. That this holy and Divine principle, which we have shewn does radically and summarily consist in Divine Love, comes into existence in the soul by the power of God in the influences of the Holy Spirit, the Third Person in the blessed Trinity, is abundantly manifest from the Scriptures.

Regeneration is by the Spirit: John 3:5-6 —

“Verily, verily, I say unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.”

And verse 8 —

“The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.”

The renewing of the soul is by the Holy Ghost: Titus 3:5 —

“Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.”

A new heart is given by God’s putting His Spirit within us: Ezekiel 36:26, 27 —

“A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit

within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them.”

Quickening of the dead soul is by the Spirit: John 6:63 — “It is the Spirit that quickeneth.” Sanctification is by the Spirit of God: 2 Thessalonians 2:13 — “God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth.”

Romans 15:16 —

“That the offering up of the Gentiles might be acceptable,
being sanctified by the Holy Ghost.”

1 Corinthians 6:11 —

“Such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

1 Peter 1:2 —

“Elect according to the foreknowledge of God the Father,
through sanctification of the Spirit, unto obedience
and sprinkling of the blood of Jesus Christ.”

All grace in the heart is the fruit of the Spirit: Galatians 5:22, 23 —

“But the fruit of the Spirit is love, joy, peace, long -suffering,
gentleness, goodness, faith, meekness, temperance.”

Ephesians 5:9 — “The fruit of the Spirit is in all goodness and righteousness and truth.” Hence the Spirit of God is called the Spirit of grace, (Hebrews 10:29.)

This doctrine of a gracious nature being by the immediate influence of the Spirit of God, is not only taught in the Scriptures, but is irrefragable to Reason. Indeed there seems to be a strong disposition in men to disbelieve and oppose the doctrine of true disposition, to disbelieve and oppose the doctrine of immediate influence of the Spirit of God in the hearts of men, or to diminish and make it as small and remote a matter as possible, and put it as far out of sight as may be. Whereas it seems to me, true virtue and holiness would naturally excite a prejudice (if I may so say) in favor of such a doctrine; and that the soul, when in the most excellent frame, and

the most lively exercise of virtue, — love to God and delight in Him, — would naturally and unavoidably think of God as kindly communicating Himself to him, and holding communion with him, as though he did as it were see God smiling on him, giving to him and conversing with him; and that if he did not so think of God, but, on the contrary, should conceive that there was no immediate communication between God and him, it would tend greatly to quell his holy motions of soul, and be an exceeding damage to his pleasure.

No good reason can be given why men should have such an inward disposition to deny any immediate communication between God and the creature, or to make as little of it as possible. 'Tis a strange disposition that men have to thrust God out of the world, or to put Him as far out of sight as they can, and to have in no respect immediately and sensibly to do with Him. Therefore so many schemes have been drawn to exclude, or extenuate, or remove at a great distance, any influence of the Divine Being in the hearts of men, such as the scheme of the Pelagians, the Socinians, etc. And therefore these doctrines are so much ridiculed that ascribe much to the immediate influence of the Spirit, and called enthusiasm, fanaticism, whimsy, and distraction; but no mortal can tell for what.

If we make no difficulty of allowing that God did immediately make the whole Universe at first, and caused it to exist out of nothing, and that every individual thing owes its being to an immediate, voluntary, arbitrary act of Almighty power, why should we make a difficulty of supposing that He has still something immediately to do with the things that He has made, and that there is an arbitrary influence still that God has in the creation that He has made?

And if it be reasonable to suppose it with respect to any part of the Creation, it is especially so with respect to reasonable creatures, who are the highest part of the Creation, next to God, and who are most immediately made for God, and have Him for their next Head, and are created for the business wherein they are mostly concerned. And above all, in that wherein the highest excellency of this highest rank of beings consist, and that wherein he is most conformed to God, is nearest to Him, and has God for his most immediate object.

It seems to me most rational to suppose that as we ascend in the order of being we shall at last come immediately to God, the First Cause. In whatever respect we ascend, we ascend in the order of time and succession.

II. The Scripture speaks of this holy and Divine principle in the heart as not only from the Spirit, but as being spiritual. Thus saving knowledge is called spiritual understanding: Colossians 1:9 —

“We desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding.”

So the influences, graces, and comforts of God’s Spirit are called spiritual blessings: Ephesians 1:3 —

“Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ.”

So the imparting of any gracious benefit is called the imparting of a spiritual gift: Romans 1:11 — “For I long to see you, that I may impart unto you some spiritual gift.” And the fruits of the Spirit which are offered to God are called spiritual sacrifices: 1 Peter 2:5 — “A spiritual priesthood to offer up spiritual sacrifices, acceptable to God by Jesus Christ.” And a spiritual person signifies the same In Scripture as a gracious person, and sometimes one that is much under the influence of grace: 1 Corinthians 2:15 — “He that is spiritual judgeth all things, yet he himself is judged of no man;” and 3:1 — “And I, brethren, could not speak unto you as unto spiritual but as unto carnal.” Galatians 6:1 —

“If a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness.”

And to be graciously minded is called in Scripture a being spiritually minded: Romans 8:6 — “To be spiritually minded is life and peace.”

Concerning this, two things are to be noted.

1. That this Divine principle in the heart is not called spiritual, because it has its seat in the soul or spiritual part of man, and not in his body. It is called spiritual, not because of its relation to the spirit of man, in which it is, but because of its relation to the Spirit of God, from which it is. That

things are not called spiritual because they appertain not to the body but the spirit of man is evident, because gracious or holy understanding is called spiritual understanding in the forementioned passage, (Colossians 1:9.) Now, by spiritual understanding cannot be meant that understanding which has its seat in the soul, to distinguish it from other understanding that has its seat in the body, for all understanding has its seat in the soul; and that things are called spiritual because of their relation to the Spirit of God is most plain, by the latter part of the 2d chapter of 1st Corinthians. There we have both those expressions, one immediately after another, evidently meaning the same thing: verses 13, 14 —

“Which things also we speak, not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God.”

And that by the spiritual man is meant one that has the Spirit is also as plainly evident by the context: verses 10-12 —

“God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man,” etc.

Also ver. 15 — “He that is spiritual judgeth all things,” by which is evidently meant the same as he that hath the Spirit that “searcheth all things,” as we find in the forgoing verses. So persons are said to be spiritually minded, not because they mind things that relate to the soul or spirit of man, but because they mind things that relate to the Spirit of God: Romans 8:5, 6 —

“For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace.”

2. It must be observed that where this holy Divine principle of saving grace wrought in the mind is in Scripture called spiritual, what is intended by the expression is not merely nor chiefly that it is from the Spirit of God, but that it is of the nature of the Spirit of God. There are many things in the minds of some natural men that are from the influence of the Spirit, but yet are by no means spiritual things in the scriptural sense of

the word. The Spirit of God convinces natural men of sin, (John 16:8.) Natural men may have common grace, common illuminations, and common affections that are from the Spirit of God, as appears by Hebrews 6:4. Natural men have sometimes the influences of the Spirit of God in His common operations and gifts, and therefore God's Spirit is said to be striving with them, and they are said to resist the Spirit, (Acts 7:51;) to grieve and vex God's Holy Spirit, (Ephesians 4:30; Isaiah 63:10;) and God is said to depart from them even as the Spirit of the Lord departed from Saul: 1 Samuel 16:14 —

“But the Spirit of the Lord departed from Saul,
and an evil spirit from the Lord troubled him.”

But yet natural men are not in any degree spiritual. The great difference between natural men and godly men seems to be set forth by this, that the one is natural and carnal, and the other spiritual; and natural men are so totally destitute of that which is Spirit, that they know nothing about it, and the reason given for it is because they are not spiritual, (1 Corinthians 2:13-15.) Indeed sometimes those miraculous gifts of the Spirit that were common are called spiritual because they are from the Spirit of God; but for the most part the term seems to be appropriate to its gracious influences and fruits on the soul, which are no otherwise spiritual than the common influences of the Spirit that natural men have, in any other respect than this, that this saving grace in the soul, is not only from the Spirit, but it also partakes of the nature of that Spirit that it is from, which the common grace of the Spirit does not. Thus things in Scripture language are said to be earthly, as they partake of an earthly nature, partake of the nature of the earth; so things are said to be heavenly, as they in their nature agree with those things that are in heaven; and so saving grace in the heart is said to be spiritual, and therein distinguished from all other influences of the Spirit, that it is of the nature of the Spirit of God. It partakes of the nature of that Spirit, while no common gift of the Spirit doth so.

But here an inquiry may be raised, viz.: —

Enq. How does saving grace partake of the nature of that Spirit that it is from, so as to be called on that account spiritual, thus essentially distinguishing it from all other effects of the Spirit? for every effect has in

some respect or another the nature of its cause, and the common convictions and illuminations that natural men have are in some respects [of] the nature of the Spirit of God; for there is light and understanding and conviction of truth in these common illuminations, and so they are of the nature of the Spirit of God — that is, a discerning spirit and a spirit of truth. But yet saving grace, by its being called spiritual, as though it were thereby distinguished from all other gifts of the Spirit, seems to partake of the nature of the Spirit of God in some very peculiar manner.

Clearly to satisfy this inquiry, we must do these two things: —

1. We must bear in mind what has already been said of the nature of saving grace, and what I have already shewn to be that wherein its nature and essence lies, and wherein all saving grace is radically and summarily comprised viz., a principle of Divine Love.

2. We must consider what the Scripture reveals to be in a peculiar manner the nature of the Holy Spirit of God, and in an inquiry of this nature I would go no further than I think the Scripture plainly goes before me. The Word of God certainly should be our rule in matters so much above reason and our own notions.

And here I would say —

(1.) That I think the Scripture does sufficiently reveal the Holy Spirit as a proper Divine Person; and thus we ought to look upon Him as a distinct personal agent. He is often spoken of as a person, revealed under personal characters and in personal acts, and it speaks of His being acted on as a person, and the Scripture plainly ascribes every thing to Him that properly denotes a distinct person; and though the word person be rarely used in the Scriptures, yet I believe that we have no word in the English language that does so naturally represent what the Scripture reveals of the distinction of the Eternal Three, — Father, Son, and Holy Ghost, — as to say they are one God but three persons.

(2.) Though all the Divine perfections are to be attributed to each person of the Trinity, yet the Holy Ghost is in a peculiar manner called by the name of Love — Agapee, the same word is that translated charity in the 13th chapter of 1st Corinthians. The Godhead

or the Divine essence is once and again said to be Love: 1 John 4:8 — “He that loveth not knoweth not God; for God is love.” So again, ver. 16 — “God is love; and he that dwelleth in love, dwelleth in God, and God in him.” But the Divine essence is thus called in a peculiar manner as breathed forth and subsisting in the Holy Spirit; as may be seen in the context of these texts, as in the 12th and 13th verses of the same chapter —

“No man hath seen God at any time. If we love one another, God dwelleth in us, and His love is perfected in us. Hereby know we that we dwell in Him, and He in us, because He hath given us of His Spirit.”

It is the same argument in both these verses: in the 12th verse the apostle argues that if we have love dwelling in us, we have God dwelling in us; and in the 13th verse he clears the face of the argument by this, that his love which is dwelling in us is God’s Spirit. And this shews that the foregoing argument is good, and that if love dwells in us, we know God dwells in us indeed, for the Apostle supposes it as a thing granted and allowed that God’s Spirit is God. The Scripture elsewhere does abundantly teach us that the way in which God dwells in the saints is by His Spirit, by their being the temples of the Holy Ghost. Here this apostle teaches us the same thing. He says, “We know that he dwelleth in us, that he hath given us his Spirit;” and this is manifestly to explain what is said in the foregoing verse — viz., that God dwells in us, inasmuch as His love dwells in us; which love he had told us before — ver. 8 — is God himself. And afterwards, in the 16th verse, he expresses it more fully, that this is the way that God dwells in the saint — viz.. because this love dwells in them, which is God.

Again the same is signified in the same manner in the last verses of the foregoing chapter. In the foregoing verses, speaking of love as a true sign of sincerity and our acceptance with God, beginning with the 18th verse, he sums up the argument thus in the last verse: “And hereby we know that he abideth in us, by the Spirit which he hath given us.”

We have also something very much like this in the apostle Paul’s writings.

Galatians 5:13-16 —

“Use not liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, even in this, Thou shalt love thy neighbor as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another. This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh.”

Here it seems most evident that what the apostle exhorts and urges in the 13th, 14th, and 15th verses, — viz., that they should walk in love, that they might not give occasion to the gratifying of the flesh, — he does expressly explain in the 16th verse by this, that they should walk in the Spirit, that they might not fulfill the lust of the flesh; which the great Mr. Howe takes notice of in his “Sermons on the Prosperous State of the Christian Interest before the End of Time,” p. 185, published by Mr. Evans. His words are, “Walking in the Spirit is directed with a special eye and reference unto the exercise of this love; as you may see in Galatians 5, the 14th, 15th, and 16th verses compared together. All the law is fulfilled in one word, (he means the whole law of the second table,) even in this, Thou shalt love thy neighbor as thyself. But if ye bite and devour one another, (the opposite to this love, or that which follows on the want of it, or from the opposite principle,) take heed that ye be not consumed one of another. This I say then, (observe the inference,) Walk in the Spirit, and ye shall not fulfill the lust of the flesh. To walk in the Spirit is to walk in the exercise of this love.”

So that as the Son of God is spoken of as the wisdom, understanding, and Logos of God, (Proverbs 8; Luke 11:49; John 1, at the beginning,) and is, as divines express things, the personal wisdom of God; so the Spirit of God is spoken of as the love of God, and may with equal foundation and propriety be called the personal love of God. We read in the beloved disciple’s writings of these two — Logos and Agapee, both of which are said to be God, (John 1:1; 1 John 4:8-16.) One is the Son of God, and the other the Holy Spirit. There are two things that God is said to be in this First Epistle of John — light and love: chap. 1:5 — “God is light.” This is the Son of God, who is said to be the wisdom and reason of God, and the brightness of His glory; and in the 4th chapter of the same epistle he says, “God is love,” and this he applies to the Holy Spirit.

Hence the Scripture symbol of the Holy Ghost is a dove, which is the emblem of love, and so was continually accounted (as is well known) in the heathen world, and is so made use of by their poets and mythologists, which probably arose partly from the nature and manner of the bird, and probably in part from the tradition of the story of Noah's dove, that came with a message of peace and love after such terrible manifestations of God's wrath in the time of the deluge. This bird is also made use of as an emblem of love in the Holy Scriptures; as it was on that message of peace and love that God sent it to Noah, when it came with an olive-leaf in its mouth, and often in Solomon's Song: Cant. 1:15 — "Thou hast doves' eyes": Cant. 5:12 — "His eyes are as the eyes of doves:" Cant. 5:2 — "Open to me, my love, my dove," and in other places in that song.

This bird, God is pleased to choose as the special symbol of His Holy Spirit in the greatest office or work of the Spirit that ever it has or will exert — viz., in anointing Christ, the great Head of the whole Church of saints, from which Head this holy oil descends to all the members, and the skirts of His garments, as the sweet and precious ointment that was poured on Aaron's head, that great type of Christ. As God the Father then poured forth His Holy Spirit of love upon the Son without measure, so that which was then seen with the eye — viz., a dove descending and lighting upon Christ — signified the same thing as what was at the same time proclaimed to the Son — viz., This is my beloved Son, in whom I am well pleased. This is the Son on whom I pour forth all my love, towards whom my essence entirely flows out in love. See Matthew 3:16, 17; Mark 1:10-11; Luke 3:22; John 1:32-33.

This was the anointing of the Head of the Church and our great High Priest, and therefore the holy anointing oil of old with which Aaron and other typical high priests were anointed was the most eminent type of the Holy Spirit of any in the Old Testament. This holy oil, by reason of its soft-flowing and diffusive nature, and its unparalleled sweetness and fragrancy, did most fitly represent Divine Love, or that Spirit that is the deity, breathed forth or flowing out and softly falling in infinite love and delight. It is mentioned as a fit representation of holy love, which is said to be like the precious ointment on the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments. It was from the fruit of the olive-tree, which it is known has been made use of as

a symbol of love or peace, which was probably taken from the olive-branch brought by the dove to Noah in token of the Divine favor; so that the olive-branch and the dove that brought it, both signified the same thing — viz., love, which is specially typified by the precious oil from the olive-tree.

God's love is primarily to Himself, and His infinite delight is in Himself, in the Father and the Son loving and delighting in each other. We often read of the Father loving the Son, and being well pleased in the Son, and of the Son loving the Father. In the infinite love and delight that is between these two persons consists the infinite happiness of God: Proverbs 8:30. —

“Then I was by him, as one brought up with him: and I was daily
his delight, rejoicing always before him;”

and therefore seeing the Scripture signifies that the Spirit of God is the Love of God, therefore it follows that Holy Spirit proceeds from or is breathed forth from, the Father and the Son in some way or other infinitely above all our conceptions, as the Divine essence entirely flows out and is breathed forth in infinitely pure love and sweet delight from the Father and the Son; and this is that pure river of water of life that proceeds out of the throne of the Father and the Son, as we read at the beginning of the 22nd chapter of the Revelation; for Christ himself tells us that by the water of life, or living water, is meant the Holy Ghost, (John 7:38, 39.) This river of water of life in the Revelation is evidently the same with the living waters of the sanctuary in Ezekiel, (Ezekiel 47:1, etc. ;) and this river is doubtless the river of God's pleasure, or of God's own infinite delight spoken of in Psalm 36:7-9 —

“How excellent is thy loving-kindness, O God! therefore the
children of men put their trust under the shadow of thy wings.
They shall be abundantly satisfied with the fatness of thy house;
and thou shalt make them drink of the river of thy pleasures. For
with thee is the fountain of life.”

The river of God's pleasures here spoken of is the same with the fountain of life spoken of in the next words. Here, as was observed before, the water of life by Christ's own interpretation is the Holy Spirit. This river of God's pleasures is also the same with the fatness of God's house, the

holy oil of the sanctuary spoken of in the next preceding words, and is the same with God's love, or God's excellent loving-kindness, spoken of in the next preceding verse.

I have before observed that the Scripture abundantly reveals that the way in which Christ dwells in the saint is by His Spirit's dwelling in them, and here I would observe that Christ in His prayer, in the 17th chapter of John, seems to speak of the way in which He dwells in them as by the indwelling of the love wherewith the Father has loved Him: John 17:26

“And I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me may be in them, and I in them.”

The beloved disciple that wrote this Gospel having taken [such] particular notice of this, that he afterwards in his first epistle once and again speaks of love's dwelling in the saints, and the Spirit's dwelling in them being the same thing.

Again, the Scripture seems in many places to speak of love in Christians as if it were the same with the Spirit of God in them, or at least as the prime and most natural breathing and acting of the Spirit in the soul. So Romans 5:5 — “Because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us:” Colossians 1:8 — “Who also declared unto us your love in the Spirit:” 2 Corinthians 6:6 — “By kindness, by the Holy Ghost, by love unfeigned:” Philippians 2:1 —

“If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfill ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind.”

The Scripture therefore leads us to this conclusion, though it be infinitely above us to conceive how it should be, that yet as the Son of God is the personal word, idea, or wisdom of God, begotten by God, being an infinitely perfect, substantial image or idea of Himself, (as might be very plainly proved from the Holy Scripture, if here were proper occasion for it;) so the Holy Spirit does in some ineffable and inconceivable manner proceed, and is breathed forth both from the Father and the Son, by the Divine essence being wholly poured and flowing out in that infinitely intense, holy, and pure love and delight that continually and unchangeably

breathes forth from the Father and the Son, primarily towards each other, and secondarily towards the creature. and so flowing forth in a different subsistence or person in a manner to us utterly inexplicable and inconceivable, and that this is that person that is poured forth into the hearts of angels and saints.

Hence 'tis to be accounted for, that though we often read in Scripture of the Father loving the Son, and the Son loving the Father, yet we never once read either of the Father or the Son loving the Holy Spirit, and the Spirit loving either of them. It is because the Holy Spirit is the Divine Love itself, the love of the Father and the Son. Hence also it is to be accounted for, that we very often read of the love both of the Father and the Son to men, and particularly their love to the saints; but we never read of the Holy Ghost loving them, for the Holy Ghost is that love of God and Christ that is breathed forth primarily towards each other, and flows out secondarily towards the creature. This also will well account for it, that the apostle Paul so often wishes grace, mercy, and peace from God the Father, and from the Lord Jesus Christ, in the beginning of his epistles, without even mentioning the Holy Ghost, because the Holy Ghost is Himself the love and grace of God the Father and the Lord Jesus Christ. He is the deity wholly breathed forth in infinite, substantial, intelligent love: from the Father and Son first towards each other, and secondarily freely flowing out to the creature, and so standing forth a distinct personal subsistence.

Both the holiness and happiness of the Godhead consists in this love. As we have already proved, all creature holiness consists essentially and summarily in love to God and love to other creatures; so does the holiness of God consist in His love, especially in the perfect and intimate union and love there is between the Father and the Son. But the Spirit that proceeds from the Father and the Son is the bond of this union, as it is of all holy union between the Father and the Son, and between God and the creature, and between the creatures among themselves. All seems to be signified in Christ's prayer in the 17th chapter of John, from the 21st verse. Therefore this Spirit of love is the "bond of perfectness" (Colossians 3:14) throughout the whole blessed society or family in heaven and earth, consisting of the Father, the head of the family, and the Son, and all His saints that are the disciples, seed, and spouse of the Son. The happiness of

God doth also consist in this love; for doubtless the happiness of God consists in the infinite love He has to, and delight He has in Himself; or in other words, in the infinite delight there is between the Father and the Son, spoken of in Proverbs 8:30. This delight that the Father and the Son have in each other is not to be distinguished from their love of complacence one in another, wherein love does most essentially consist, as was observed before. The happiness of the deity, as all other true happiness, consists in love and society.

Hence it is the Spirit of God, the third person in the Trinity, is so often called the Holy Spirit, as though “holy” were an epithet some way or other peculiarly belonging to Him, which can be no other way than that the holiness of God does consist in Him. He is not only infinitely holy as the Father and the Son are, but He is the holiness of God itself in the abstract. The holiness of the Father and the Son does consist in breathing forth this Spirit. Therefore He is not only called the Holy Spirit, but the Spirit of holiness: Romans 1:4 — “According to the Spirit of holiness.”

Hence also the river of “living waters,” or waters of life, which Christ explains in the 7th [chapter] of John, of the Holy Spirit, is in the forementioned Psalm [36:8] called the “river of God’s pleasures;” and hence also that holy oil with which Christ was anointed, which I have shewn was the Holy Ghost, is called the “oil of gladness”: Hebrews 1:9 —

“Therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.”

Hence we learn that God’s fullness does consist in the Holy Spirit. By fullness, as the term is used in Scripture, as may easily be seen by looking over the texts that mention it, is intended the good that any one possesses. Now the good that God possesses does most immediately consist in His joy and complacence that He has in Himself. It does objectively, indeed, consist in the Father and the Son; but it doth most immediately consist in the complacence in these elements. Nevertheless the fullness of God consists in the holiness and happiness of the deity. Hence persons, by being made partakers of the Holy Spirit, or having it dwelling in them, are said to be “partakers of the fullness of God” are Christ. Christ’s fullness, as mediator, consists in His having the Spirit given Him “not by measure,” (John 3:34.) And so it is that He is said to have “the fullness of the

Godhead,” [which] is said “to dwell in him bodily,” (Colossians 2:9.) And as we, by receiving the Holy Spirit from Christ, and being made partakers of His Spirit, are said “to receive of his fullness, and grace for grace.” And because this Spirit, which is the fullness of God, consists in the love of God and Christ; therefore we, by knowing the love of Christ, are said “to be filled with all the fullness of God,” (Ephesians 3:19.) For the way that we know the love of Christ, is by having that love dwelling in us, as 1 John 4:13; because the fullness of God consists in the Holy Spirit. Hence our communion with God the Father and God the Son consists in our possessing of the Holy Ghost, which is their Spirit. For to have communion or fellowship with either, is to partake with Them of Their good in Their fullness in union and society with Them. Hence it is that we read of the saints having fellowship and communion with the Father and with the Son; but never of their having fellowship with the Holy Ghost, because the Holy Ghost is that common good or fullness which they partake of in which their fellowship consists. We read of the communion of the Holy Ghost; but not of communion with Him, which are two very different things.

Persons are said to have communion with each other when they partake with each other in some common good; but any one is said to have communion of anything, with respect to that thing they partake of, in common with others. Hence, in the apostolical benediction, he wishes the “grace of the Lord Jesus Christ, and the love of God the Father, and the communion or partaking of the Holy Ghost.” The blessing wished is but one — viz., the Holy Spirit. To partake of the Holy Ghost is to have that love of the Father and the grace of the Son.

From what has been said, it follows that the Holy Spirit is the summum of all good. ‘Tis the fullness of God. The holiness and happiness of the Godhead consists in it; and in communion or partaking of it consists all the true loveliness and happiness of the creature. All the grace and comfort that persons here have, and all their holiness and happiness hereafter, consists in the love of the Spirit, spoken of Romans 15:30; and joy in the Holy Ghost, spoken of Romans 14:17; Acts 9:31, 13:52. And, therefore, that which in Matthew 7:11 —

“If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven, give good things to them that ask Him?”

is in Luke 11:13, expressed thus: “If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask Him?” Doubtless there is an agreement in what is expressed by each Evangelist: and giving the Holy Spirit to them that ask, is the same as giving good things to them that ask; for the Holy Spirit is the sum of all good.

Hence we may better understand the economy of the persons of the Trinity as it appears in the part that each one has in the affair of redemption, and shews the equality of each Person concerned in that affair, and the equality of honor and praise due to each of Them. For that work, glory belongs to the Father and the Son, that They so greatly loved the world. To the Father, that He so loved the world, that He gave His only-begotten Son, who was all His delight, who is His infinite objective Happiness. To the Son, that He so loved the world, that He gave Himself. But there is equal glory due to the Holy Ghost on this account, because He is the Love of the Father and the Son, that flows out primarily towards God, and secondarily towards the elect that Christ came to save. So that, however wonderful the love of the Father and the Son appear to be, so much the more glory belongs to the Holy Spirit, in whom subsists that wonderful and excellent love.

It shews the infinite excellency of the Father thus: — That the Son so delighted in Him, and prized His honor and glory, that when He had a mind to save sinners, He came infinitely low, rather than men’s salvation should be the injury of that honor and glory. It shewed the infinite excellency and worth of the Son, that the Father so delighted in Him, that for His sake He was ready to quit His own; yea, and receive into favor those that had deserved infinitely ill at His hands. Both shews the infinite excellency of the Holy Spirit, because He is that delight of the Father and the Son in each other, which is manifested to be so great and infinite by these things.

What has been said shews that our dependence is equally on each Person in this affair. The Father approves and provides the Redeemer, and

Himself accepts the price of the good purchased, and bestows that good. The Son is the Redeemer, and the price that is offered for the purchased good. And the Holy Ghost is the good purchased; [for] the Sacred Scriptures seem to intimate that the Holy Spirit is the sum of all that Christ purchased for man, (Galatians 3:13-14.)

What Christ purchased for us is, that we might have communion with God in His good, which consists in partaking or having communion of the Holy Ghost, as I have shewn. All the blessedness of the redeemed consists in partaking of the fullness of Christ, their Head and Redeemer, which, I have observed, consists in partaking of the Spirit that is given Him not by measure. This is the vital sap which the creatures derive from the true vine. This is the holy oil poured on the head, that goes down to the members. Christ purchased for us that we should enjoy the Love: but the love of God flows out in the proceeding of the Spirit; and He purchased for them that the love and joy of God should dwell in them, which is by the indwelling of the Holy Spirit.

The sum of all spiritual good which the saints have in this world, is that spring of living water within them which we read of, (John 4:10;) and those rivers of living waters flowing from within them which we read of, (John 7:38, 39,) which we are there told is the Holy Spirit. And the sum of all happiness in the other world, is that river of living water which flows from the throne of God and the Lamb, which is the river of God's pleasures, and is the Holy Spirit, which is often compared in Sacred Scripture to water, to the rain and dew, and rivers and floods of waters, (Isaiah 44:3; 32:15; 41:17, 18, compared with John 4:14; Isaiah 35:6, 7; 43:19, 20.)

The Holy Spirit is the purchased possession and inheritance of the saints, as appears, because that little of it which the saints have in this world is said to be the earnest of that purchased inheritance, (Ephesians 1:13, 14; 2 Corinthians 1:22, 5:5.) 'Tis an earnest of that which we are to have a fullness of hereafter. The Holy Ghost is the great subject of all gospel promises, and therefore is called the Spirit of promise, (Ephesians 1:13.) He is called the promise of the Father, (Luke 24:49.)

The Holy Ghost being a comprehension of all good things promised in the gospel, we may easily see the force of the Apostle's inquiry: Galatians 3:2

“This only would I learn of you. Received ye the Spirit
by the works of the Law, or by the hearing of faith?”

So that in the offer of redemption 'tis of God of whom our good is purchased, and 'tis God that purchases it, and 'tis God also that is the thing purchased. Thus all our good things are of God, and through God, and in God, as Romans 11:36 — “For of him, and through him, and to him, and in him, [as εἰς is rendered in 1 Corinthians 8:6,] are all things: to whom be glory for ever.” All our good is of God the Father, and through God the Son, and all is in the Holy Ghost, as He is Himself all our good. And so God is Himself the portion and purchased inheritance of His people. Thus God is the Alpha and Omega in this affair of Redemption.

If we suppose no more than used to be supposed about the Holy Ghost, the honor of the Holy Ghost in the work of Redemption is not equal in any sense to the Father and the Son's; nor is there an equal part of the glory of this work belonging to Him. Merely to apply to us, or immediately to give or hand to us blessing purchased, after it is purchased, is subordinate to the other two Persons, — is but a little thing to the purchaser of it by the paying an infinite price by Christ, by Christ's offering up Himself a sacrifice to procure it; and 'tis but a little thing to God the Father's giving His infinitely dear Son to be a sacrifice for us to procure this good. But according to what has now been supposed, there is an equality. To be the wonderful love of God, is as much as for the Father and the Son to exercise wonderful love; and to be the thing purchased, is as much as to be the price that purchases it. The price, and the thing bought with that price, answer each other in value; and to be the excellent benefit offered, is as much as to offer such an excellent benefit. For the glory that belongs to Him that bestows the gospel, arises from the excellency and value of the gift, and therefore the glory is equal to that excellency of the benefit. And so that Person that is that excellent benefit, has equal glory with Him that bestows such an excellent benefit.

But now to return: from what has been now observed from the Holy Scriptures of the nature of the Holy Spirit, may be clearly understood

why grace in the hearts of the saints is called spiritual, in distinction from other things that are the effects of the Spirit in the hearts of men. For by this it appears that the Divine principle in the saints is of the nature of the Spirit; for as the nature of the Spirit of God is Divine Love, so Divine Love is the nature and essence of that holy principle in the hearts of the saints.

The Spirit of God may operate and produce effects upon the minds of natural men that have no grace, as He does when He assists natural conscience and convictions of sin and danger. The Spirit of God may produce effects upon inanimate things, as of old He moved on the face of the waters. But He communicates holiness in His own proper nature only, in those holy effects in the hearts of the saints. And, therefore, those holy effects only are called spiritual; and the saints only are called spiritual persons in Sacred Scripture.

Men's natural faculties and principles may be assisted by the operation of the Spirit of God on their minds, to enable them to exert those acts which, to a greater or lesser degree, they exert naturally. But the Spirit don't at all communicate Himself in it in His own nature, which is Divine Love, any more than when He moved upon the face of the waters.

Hence also we may more easily receive and understand a doctrine that seems to be taught us in the Sacred Scripture concerning grace in the heart — viz., that it is no other than the Spirit of God itself dwelling and acting in the heart of a saint, — which the consideration of these things will make manifest: —

(1.) That the Sacred Scriptures don't only call grace spiritual, but “spirit.”

(2.) That when the Sacred Scriptures call grace spirit, the Spirit of God is intended; and that grace is called “Spirit” no otherwise than as the name of the Holy Ghost, the Third Person in the Trinity is ascribed to it.

1. This holy principle is often called by the name of “spirit” in Sacred Scripture. So in John 3:6 — “That which is born of the Spirit is spirit.” Here by flesh and spirit, we have already shewn, are intended those two

opposite principles in the heart, corruption and grace. So by flesh and spirit the same things are manifestly intended in Galatians 5:17 —

“For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would.”

This that is here given as the reason why Christians cannot do the things that they would, is manifestly the same that is given for the same thing in the latter part of the 7th chapter of the Romans. The reason there given why they cannot do the things that they would is, that the law of the members war with [and] against the law of the mind; and, therefore, by the law of the members and the law of the mind are meant the same as the flesh and Spirit in Galatians. Yea, they are called by the same name of the flesh and Spirit there, in that context, in the continuation of the same discourse in the beginning of the next chapter: — “Therefore there is no condemnation to them that are in Christ Jesus, that walk not after the flesh, but after the Spirit.” Here the Apostle evidently refers to the same two opposite principles warring one against another, that he had been speaking of in the close of the preceding chapter, which he here calls flesh and Spirit as he does in his Epistle to the Galatians.

This is yet more abundantly clear by the next words, which are, “For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.” Here these two things that in the preceding verse are called “flesh and spirit,” are in this verse called “the law of the Spirit of life” and “the law of sin and death,” evidently speaking still of the same law of our mind and the law of sin spoken of in the last verse of the preceding chapter. The Apostle goes on in the 8th chapter to call aversation and grace by the names of flesh and Spirit, (verses 4-9, and again verses 12, 13.) These two principles are called by the same names in Matthew 26:41 — “The spirit indeed is willing, but the flesh is weak.” There can be no doubt but that the same thing is intended here by the flesh and spirit as (compare what is said of the flesh and spirit here and in these places) in the 7th and 8th chapters of Romans, and Galatians 5. Again, these two principles are called by the same words in Galatians 6:8. If this be compared with the 18th verse of the foregoing chapter, and with Romans 8:6 and 13, none can doubt but the same is meant in each place.

2. If the Sacred Scriptures be duly observed, where grace is called by the name of “spirit,” it will appear that ‘tis so called by an ascription of the Holy Ghost, even the third person in the Trinity, to that Divine principle in the hearts of the saints, as though that principle in them were no other than the Spirit of God itself, united to the soul, and living and acting in it, and exerting itself in the use and improvement of its faculties.

Thus it is in the 8th chapter of Romans, as does manifestly appear by verses 9-16 —

“But you are not in the flesh, but in the Spirit, if so be the Spirit of God dwell in you,” etc. “Now if any man have not the Spirit of Christ, he is none of his,” etc.

Here the apostle does fully explain himself what he means when he so often calls that holy principle that is in the hearts of the saints by the name “spirit.” This he means, the Spirit of God itself dwelling and acting in them. In the 9th verse he calls it the Spirit of God, and the Spirit of Christ in the 10th verse. He calls it Christ in them in the 11th verse. He calls it the Spirit of Him that raised up Jesus from the dead dwelling in them; and in the 14th verse he calls it the Spirit of God. In the 16th verse he calls it the Spirit itself. So it is called the Spirit of God in 1 Corinthians 2:11, 12. So that that holy, Divine principle, which we have observed does radically and essentially consist in Divine love, is no other than a communication and participation of that same infinite Divine Love, which is GOD, and in which the Godhead is eternally breathed forth; and subsists in the Third Person in the blessed Trinity. So that true saving grace is no other than that very love of God — that is, God, in one of the persons of the Trinity, uniting Himself to the soul of a creature, as a vital principle, dwelling there and exerting Himself by the faculties of the soul of man, in His own proper nature, after the manner of a principle of nature.

And we may look back and more fully understand what the apostle John means when he says once and again, “God is Love,” and “He that dwelleth in Love dwelleth in God, and God in him,” and “If we love one another, God dwelleth in us,” and “His Love is perfected in us,” [and] “Hereby we know that we dwell in him and he in us, because he has given us of his Spirit.”

By this, also, we may understand what the apostle Peter means in his 2nd Epistle 1:4, that the saints are made “partakers of the Divine nature.” They are not only partakers of a nature that may, in some sense, be called Divine, because ‘tis conformed to the nature of God; but the very deity does, in some sense, dwell in them. That holy and Divine Love dwells in their hearts, and is so united to human faculties, that ‘tis itself become a principle of new nature. That love, which is the very native tongue and spirit of God, so dwells in their souls that it exerts itself in its own nature in the exercise of those faculties, after the manner of a natural or vital principle in them.

This shews us how the saints are said to be the “temples of the Holy Ghost” as they are.

By this, also, we may understand how the saints are said to be made “partakers of God’s holiness,” not only as they partake of holiness that God gives, but partake of that holiness by which He himself is holy. For it has been already observed, the holiness of God consists in that Divine Love in which the essence of God really flows out.

This also shews us how to understand our Lord when He speaks of His joy being fulfilled in the saints: John 17:13 —

“And now I come unto thee; and these things I speak in the world, that they might have My joy fulfilled in themselves.”

It is by the indwelling of that Divine Spirit, which we have shewn to be God the Father’s and the Son’s infinite Love and Joy in each other. In the 13th verse He says He has spoken His word to His disciples, “that His joy might be fulfilled;” and in verse 26th He says,

“And I have declared unto them Thy name, and will declare it; that the love wherewith Thou hast loved Me may be in them, and I in them.”

And herein lies the mystery of the vital union that is between Christ and the soul of a believer, which orthodox divines speak so much of, Christ’s love — that is, His Spirit is actually united to the faculties of their souls. So it properly lives, acts, and exerts its nature in the exercise of their faculties. By this Love being in them, He is in them, (John 17:26;) and so

it is said, 1 Corinthians 6:17 — “But he that is joined unto the Lord is one spirit.”

And thus it is that the saints are said to live, “yet not they, but Christ lives in them,” (Galatians 2:20.) The very promise of spiritual life in their souls is no other than the Spirit of Christ himself. So that they live by His life, as much as the members of the body live by the life of the Lord, and as much as the branches live by the life of the root and stock. “Because I live, ye shall live also,” (John 14:19.) “We are dead: but our life is hid with Christ in God,” (Colossians 3:3.) “When Christ, who is our life, shall appear,” (Colossians 3:4.)

There is a union with Christ, by the indwelling of the Love of Christ, two ways. First, as ‘tis from Christ, and is the very Spirit and life and fullness of Christ; and second, as it acts to Christ. For the very nature of it is love and union of heart to Him.

Because the Spirit of God dwells as a vital principle or a principle of new life in the soul, therefore ‘tis called the “Spirit of life,” (Romans 8:2;) and the Spirit that “quickens.” (John 6:63.)

The Spirit of God is a vital principle in the soul, as the breath of life is in the body: Ezekiel 37:5 —

“Thus saith the Lord God unto these bones, I will cause breath to enter into you, and ye shall live;” and so verses 9, 10...

That principle of grace that is in the hearts of the saints is as much a proper communication or participation of the Spirit of God, the Third Person in the Trinity, as that breath that entered into these bodies is represented to be a participation of the wind that blew upon them. The prophet says, “Come from the four winds, O breath, and breathe upon these slain that they may live,” is now the very same wind and the same breath; but only was wanted to these bodies to be a vital principle in them, which otherwise would be dead. And therefore Christ himself represents the communication of His Spirit to His disciples by His breathing upon them, and communicating to them His breath, (John 20:22.)

We often, in our common language about things of this nature, speak of a principle of grace. I suppose there is no other principle of grace in the soul

than the very Holy Ghost dwelling in the soul and acting there as a vital principle. To speak of a habit of grace as a natural disposition to act grace, as begotten in the soul by the first communication of Divine light, and as the natural and necessary consequence of the first light, it seems in some respects to carry a wrong idea with it. Indeed the first exercise of grace in the first light has a tendency to future acts, as from an abiding principle, by grace and by the covenant of God; but not by any natural force. The giving one gracious discovery or act of grace, or a thousand, has no proper natural tendency to cause an abiding habit of grace for the future; nor any otherwise than by Divine constitution and covenant. But all succeeding acts of grace must be as immediately, and, to all intents and purposes, as much from the immediate acting of the Spirit of God on the soul, as the first; and if God should take away His Spirit out of the soul — all habits and acts of grace would of themselves cease as immediately as light ceases in a room when a candle is carried out. And no man has a habit of grace dwelling in him any otherwise than as he has the Holy Spirit dwelling in him in his temple, and acting in union with his natural faculties, after the manner of a vital principle. So that when they act grace, 'tis, in the language of the apostle, "not they, but Christ living in them." Indeed the Spirit of God, united to human faculties, acts very much after the manner of a natural principle or habit. So that one act makes way for another, and so it now settles the soul in a disposition to holy acts; but that it does, so as by grace and covenant, and not from any natural necessity.

Hence the Spirit of God seems in Sacred Scripture to be spoken of as a quality of the persons in whom it resided. So that they are called spiritual persons; as when we say a virtuous man, we speak of virtue as the quality of the man. 'Tis the Spirit itself that is the only principle of true virtue in the heart. So that to be truly virtuous is the same as to be spiritual.

And thus it is not only with respect to the virtue that is in the hearts of the saints on earth, but also the perfect virtue and holiness of the saints in heaven. It consists altogether in the indwelling and acting of the Spirit of God in their habits. And so it was with man before the Fall; and so it is with the elect, sinless angels. We have shewn that the holiness and happiness of God consist in the Holy Spirit; and so the holiness and happiness of every holy or truly virtuous creature of God, in heaven or earth, consist in the communion of the same Spirit.

AN UNPUBLISHED ESSAY ON

THE TRINITY

BY JONATHAN EDWARDS

IT IS COMMON when speaking of the Divine happiness to say that God is infinitely happy in the enjoyment of Himself, in perfectly beholding and infinitely loving, and rejoicing in, His own essence and perfection, and accordingly it must be supposed that God perpetually and eternally has a most perfect idea of Himself, as it were an exact image and representation of Himself ever before Him and in actual view, and from hence arises a most pure and perfect act or energy in the Godhead, which is the Divine love, complacency and joy. The knowledge or view which God has of Himself must necessarily be conceived to be something distinct from His mere direct existence. There must be something that answers to our reflection. The reflection as we reflect on our own minds carries something of imperfection in it. However, if God beholds Himself so as thence to have delight and joy in Himself He must become his own object. There must be a duplicity. There is God and the idea of God, if it be proper to call a conception of that that is purely spiritual an idea.

If a man could have an absolutely perfect idea of all that passed in his mind, all the series of ideas and exercises in every respect perfect as to order, degree, circumstance and for any particular space of time past, suppose the last hour, he would really to all intents and purpose be over again what he was that last hour. And if it were possible for a man by reflection perfectly to contemplate all that is in his own mind in an hour, as it is and at the same time that it is there in its first and direct existence; if a man, that is, had a perfect reflex or contemplative idea of every thought at the same moment or moments that that thought was and of every exercise at and during the same time that that exercise was, and so through a whole hour, a man would really be two during that time, he would be indeed double, he would be twice at once. The idea he has of himself would be himself again.

Note, by having a reflex or contemplative idea of what passes in our own minds I don't mean consciousness only. There is a great difference between a man's having a view of himself, reflex or contemplative idea of himself so as to delight in his own beauty or excellency, and a mere direct consciousness. Or if we mean by consciousness of what is in our own minds anything besides the mere simple existence in our minds of what is there, it is nothing but a power by reflection to view or contemplate what passes.

Therefore as God with perfect clearness, fullness and strength, understands Himself, views His own essence (in which there is no distinction of substance and act but which is wholly substance and wholly act), that idea which God hath of Himself is absolutely Himself. This representation of the Divine nature and essence is the Divine nature and essence again: so that by God's thinking of the Deity must certainly be generated. Hereby there is another person begotten, there is another Infinite Eternal Almighty and most holy and the same God, the very same Divine nature.

And this Person is the second person in the Trinity, the Only Begotten and dearly Beloved Son of God; He is the eternal, necessary, perfect, substantial and personal idea which God hath of Himself; and that it is so seems to me to be abundantly confirmed by the Word of God.

Nothing can more agree with the account the Scripture gives us of the Son of God, His being in the form, of God and His express and perfect image and representation: (2 Corinthians 4:4) "Lest the light of the glorious Gospel of Christ Who is the image of God should shine unto them." (Philippians 2:6) "Who being in the form of God." (Colossians 1:15) "Who is the image of the invisible God." (Hebrews 1:3) "Who being the brightness of His glory and the express image of His person."

Christ is called the face of God (Exodus 33:14): the word [A.V. presence] in the original signifies face, looks, form or appearance. Now what can be so properly and fitly called so with respect to God as God's own perfect idea of Himself whereby He has every moment a view of His own essence: this idea is that "face of God" which God sees as a man sees his own face in a looking glass. 'Tis of such form or appearance whereby God eternally appears to Himself. The root that the original word comes from signifies

to look upon or behold: now what is that which God looks upon or beholds in so eminent a manner as He doth on His own idea or that perfect image of Himself which He has in view. This is what is eminently in God's presence and is therefore called the angel of God's presence or face (Isaiah 63:9). But that the Son of God is God's own eternal and perfect idea is a thing we have yet much more expressly revealed in God's Word. First, in that Christ is called "the wisdom of God." If we are taught in the Scripture that Christ is the same with God's wisdom or knowledge, then it teaches us that He is the same with God's perfect and eternal idea. They are the same as we have already observed and I suppose none will deny. But Christ is said to be the wisdom of God (1 Corinthians 1:24, Luke 11:49, compare with Matthew 23:34); and how much doth Christ speak in Proverbs under the name of Wisdom especially in the 8th chapter.

The Godhead being thus begotten by God's loving an idea of Himself and shewing forth in a distinct subsistence or person in that idea, there proceeds a most pure act, and an infinitely holy and sacred energy arises between the Father and Son in mutually loving and delighting in each other, for their love and joy is mutual, (Proverbs 8:30) "I was daily His delight rejoicing always before Him." This is the eternal and most perfect and essential act of the Divine nature, wherein the Godhead acts to an infinite degree and in the most perfect manner possible. The Deity becomes all act, the Divine essence itself flows out and is as it were breathed forth in love and joy. So that the Godhead therein stands forth in yet another manner of subsistence, and there proceeds the third Person in the Trinity, the Holy Spirit, viz., the Deity in act, for there is no other act but the act of the will.

We may learn by the Word of God that the Godhead or the Divine nature and essence does subsist in love. (1 John 4:8) "He that loveth not knoweth not God; for God is love." In the context of which place I think it is plainly intimated to us that the Holy Spirit is that Love, as in the 12th and 13th verses. "If we love one another, God dwelleth in us, and His love is perfected in us; hereby know we that we dwell in Him. . .because He hath given us of His Spirit." 'Tis the same argument in both verses. In the 12th verse the apostle argues that if we have love dwelling in us we have God dwelling in us, and in the 13th verse He clears the force of the argument by this that love is God's Spirit. Seeing we have God's Spirit dwelling in us, we have God dwelling in [in us], supposing it as a thing granted and

allowed that God's Spirit is God. 'Tis evident also by this that God's dwelling in us and His love or the love that He hath exerciseth, being in us, are the same thing. The same is intimated in the same manner in the last verse of the foregoing chapter. The apostle was, in the foregoing verses, speaking of love as a sure sign of sincerity and our acceptance with God, beginning with the 18th verse, and He sums up the argument thus in the last verse, and hereby do we know that He abideth in us by the Spirit that He hath given us.

The Scripture seems in many places to speak of love in Christians as if it were the same with the Spirit of God in them, or at least as the prime and most natural breathing and acting of the Spirit in the soul. (Philippians 2:1)

“If there be therefore any consolation in Christ, any comfort of love, any fellowship of the Spirit, if any bowels and mercies, fulfill ye my joy that ye be like-minded, having the same love, being of one accord, of one mind.”

(2 Corinthians 6:6) “By kindness, by the Holy Ghost, by love unfeigned.” (Romans 15:30) “Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit.” (Colossians 1:8) “Who declared unto us your love in the Spirit.” (Romans 5:5) “Having the love of God shed abroad in our hearts by the Holy Ghost which is given to us.” (Galatians 5:13-16)

“Use not liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another. This I say then, “Walk in the Spirit, and ye shall not fulfill the lusts of the flesh.”

The Apostle argues that Christian liberty does not make way for fulfilling the lusts of the flesh in biting and devouring one another and the like, because a principle of love which was the fulfilling of the law would prevent it, and in the 16th verse he asserts the same thing in other words: “This I say then walk in the Spirit and ye shall not fulfill the lusts of the flesh.”

The third and last office of the Holy Spirit is to comfort and delight the souls of God's people, and thus one of His names is the Comforter, and

thus we have the phrase of “Joy in the Holy Ghost.” (1 Thessalonians 1:6) “Having received the Word in much affliction with joy of the Holy Ghost.” (Romans 14:17) “The kingdom of God is. . .righteousness, and peace, and joy in the Holy Ghost.” (Acts 9:31) “Walking in the fear of the Lord and in the comfort of the Holy Ghost.” But how well doth this agree with the Holy Ghost being God’s joy and delight, (Acts 13:52) “And the disciples were filled with joy and with the Holy Ghost” — meaning as I suppose that they were filled with spiritual joy.

This is confirmed by the symbol of the Holy Ghost, viz., a dove, which is the emblem of love or a lover, and is so used in Scripture, and especially often so in Solomon’s Song, (1:5) “Behold thou art fair; my love, behold thou art fair; thou hast dove’s eyes”: *i.e.* “Eyes of love,” and again 4: 1, the same words; and 5:12, “His eyes are as the eyes of doves,” and 5:2, “My love, my dove,” and 2:14 and 6:9; and this I believe to be the reason that the dove alone of all birds (except the sparrow in the single case of the leprosy) was appointed to be offered in sacrifice because of its innocence and because it is the emblem of love, love being the most acceptable sacrifice to God. It was under this similitude that the Holy Ghost descended from the Father on Christ at His baptism, signifying the infinite love of the Father to the Son, Who is the true David, or beloved, as we said before.

The same was signified by what was exhibited to the eye in the appearance there was of the Holy Ghost descending from the Father to the Son in the shape of a dove, as was signified by what was exhibited to the eye in the voice there was at the same time, viz., “This is My well Beloved Son in Whom I am well pleased.”

(That God’s love or His loving kindness is the same with the Holy Ghost seems to be plain by Psalm 36:7-9,

“How excellent (or how precious as ‘tis in the Hebrew) is Thy loving kindness O God, therefore the children of men put their trust under the shadow of Thy wings, they shall be abundantly satisfied (in the Hebrew “watered”) with the fatness of Thy house and Thou shalt make them to drink of the river of Thy pleasures; for with Thee is the fountain of life and in Thy light shall we see light.”

Doubtless that precious loving kindness and that fatness of God's house and river of His pleasures and the water of the fountain of life and God's light here spoken [of] are the same thing; by which we learn that the Holy anointing oil that was kept in the House of God, which was a type of the Holy Ghost, represented God's love, and that the "River of water of life" spoken of in the 22nd [chapter] of Revelation, which proceeds out of the throne of God and of the Lamb, which is the same with Ezekiel's vision of Living and life-giving water, which is here [in Psalm 36] called the "Fountain of life and river of God's pleasures," is God's loving-kindness.

But Christ Himself expressly teaches us that by spiritual fountains and rivers of water of life is meant the Holy Ghost. (John 4:14; 7:38, 39). That by the river of God's pleasures here is meant the same thing with the pure river of water of life spoken of in Revelation 22:1, will be much confirmed if we compare those verses with Revelation 21:23, 24; 22:1, 5. (See the note on chapter 21, 23, 24) I think if we compare these places and weigh them we cannot doubt but that it is the same happiness that is meant in this Psalm which is spoken of there.)

So this well agrees with the similitudes and metaphors that are used about the Holy Ghost in Scripture, such as water, fire, breath, wind, oil, wine, a spring, a river, a being poured out and shed forth, and a being breathed forth. Can there any spiritual thing be thought, or anything belonging to any spiritual being to which such kind of metaphors so naturally agree, as to the affection of a Spirit. The affection, love or joy, may be said to flow out as water or to be breathed forth as breath or wind. But it would [not] sound so well to say that an idea or judgment flows out or is breathed forth.

It is no way different to say of the affection that it is warm, or to compare love to fire, but it would not seem natural to say the same of perception or reason. It seems natural enough to say that the soul is poured out in affection or that love or delight are shed abroad: (Romans 5:5)

1 The love of God is shed abroad in our hearts, but it suits with nothing else belonging to a spiritual being.

This is that "river of water of life" spoken of in the 22nd [chapter] of Revelation, which proceeds from the throne of the Father and the Son, for

the rivers of living water or water of life are the Holy Ghost, by the same apostle's own interpretation (John 7:38, 39); and the Holy Ghost being the infinite delight and pleasure of God, the rivet is called the river of God's pleasures (Psalm 36:8), not God's river of pleasures, which I suppose signifies the same as the fatness of God's House, which they that trust in God shall be watered with, by which fatness of God's House I suppose is signified the same thing which oil typifies.

It is a confirmation that the Holy Ghost is God's love and delight, because the saints communion with God consists in their partaking of the Holy Ghost. The communion of saints is twofold: 'tis their communion with God and communion with one another, (1 John 1:3)

“That ye also may have fellowship with us, and truly our fellowship is with the Father and with His Son, Jesus Christ.”

Communion is a common partaking of good, either of excellency or happiness, so that when it is said the saints have communion or fellowship with the Father and with the Son, the meaning of it is that they partake with the Father and the Son of their good, which is either their excellency and glory (2 Peter 1:4,) “Ye are made partakers of the Divine nature”; Hebrews 12:10, “That we might be partakers of His holiness;” John 17:22, 23, “And the glory which Thou hast given Me I have given them, that they may be one, even as we are one, I in them and Thou in Me”); or of their joy and happiness: (John 17:13) “That they might have My joy fulfilled in themselves.”

But the Holy Ghost being the love and joy of God is His beauty and happiness, and it is in our partaking of the same Holy Spirit that our communion with God consists: (2 Corinthians 13:14)

“The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all, Amen.”

They are not different benefits but the same that the Apostle here wisheth, viz., the Holy Ghost: in partaking of the Holy Ghost, we possess and enjoy the love and grace of the Father and the Son, for the Holy Ghost is that love and grace, and therefore I suppose it is that in that forementioned place, (1 John 1:3) We are said to have fellowship with the Son and not with the Holy Ghost, because therein consists our fellowship

with the Father and the Son, even in partaking with them of the Holy Ghost.

In this also eminently consists our communion with the Son that we drink into the same Spirit. This is the common excellency and joy and happiness in which they all are united; 'tis the bond of perfectness by which they are one in the Father and the Son as the Father is in the Son.

I can think of no other good account that can be given of the apostle Paul's wishing grace and peace from God the Father and the Lord Jesus Christ in the beginning of his Epistles, without ever mentioning the Holy Ghost, — as we find it thirteen times in his salutations in the beginnings of his Epistles, — but [*i.e.*, except] that the Holy Ghost is Himself love and grace of God the Father and the Lord Jesus Christ; and in his blessing at the end of his second Epistle to the Corinthians where all three Persons are mentioned he wishes grace and love from the Son and the Father [except that] in the communion or the partaking of the Holy Ghost, the blessing is from the Father and the Son in the Holy Ghost. But the blessing from the Holy Ghost is Himself, the communication of Himself. Christ promises that He and the Father will love believers (John 14:21, 23), but no mention is made of the Holy Ghost, and the love of Christ and the love of the Father are often distinctly mentioned, but never any mention of the Holy Ghost's love.

(This I suppose to be the reason why we have never any account of the Holy Ghost's loving either the Father or the Son, or of the Son's or the Father's loving the Holy Ghost, or of the Holy Ghost's loving the saints, though these things are so often predicated of both the other Persons.)

And this I suppose to be that blessed Trinity that we read of in the Holy Scriptures. The Father is the Deity subsisting in the prime, un-originated and most absolute manner, or the Deity in its direct existence. The Son is the Deity generated by God's understanding, or having an idea of Himself and subsisting in that idea. The Holy Ghost is the Deity subsisting in act, or the Divine essence flowing out and breathed forth in God's Infinite love to and delight in Himself. And I believe the whole Divine essence does truly and distinctly subsist both in the Divine idea and Divine love, and that each of them are properly distinct Persons.

It is a maxim amongst divines that everything that is in God is God which must be understood of real attributes and not of mere modalities. If a man should tell me that the immutability of God is God, or that the omnipresence of God and authority of God is God, I should not be able to think of any rational meaning of what he said. It hardly sounds to me proper to say that God's being without change is God, or that God's being everywhere is God, or that God's having a right of government over creatures is God.

But if it be meant that the real attributes of God, viz., His understanding and love are God, then what we have said may in some measure explain how it is so, for Deity subsists in them distinctly; so they are distinct Divine Persons.

One of the principal objections that I can think of against what has been supposed is concerning the Personality of the Holy Ghost — that this scheme of things does not seem well to consist with [the fact] that a person is that which hath understanding and will. If the three in the Godhead are Persons they doubtless each of them have understanding, but this makes the understanding one distinct person and love another. How therefore can this love be said to have understanding, (Here I would observe that divines have not been wont to suppose that these three had three distinct understandings, but all one and the same understanding.)

In order to clear up this matter let it be considered that the whole Divine office is supposed truly and properly to subsist in each of these three, viz., God and His understanding and love, and that there is such a wonderful union between them that they are, after an ineffable and inconceivable manner, One in Another, so that One hath Another and they have communion in One Another and are as it were predicable One of Another; as Christ said of Himself and the Father "I am in the Father and the Father in Me," so may it be said concerning all the Persons in the Trinity, the Father is in the Son and the Son in the Father, the Holy Ghost is in the Father, and the Father in the Holy Ghost, the Holy Ghost is in the Son, and the Son in the Holy Ghost, and the Father understands because the Son Who is the Divine understanding is in Him, the Father loves because the Holy Ghost is in Him, so the Son loves because the Holy Ghost is in Him and proceeds from Him, so the Holy Ghost or the

Divine essence subsisting is Divine, but understands because the Son the Divine Idea is in Him.

Understanding may be predicated of this love because it is the love of the understanding both objectively and subjectively. God loves the understanding and that understanding also flows out in love so that the Divine understanding is in the Deity subsisting in love. It is not a blind love. Even in creatures there is consciousness included in the very nature of the will or act of the soul, and though perhaps not so that it can so properly be said that it is a seeing or undemanding will, yet it may truly and properly be said so in God by reason of God's infinitely more perfect manner of acting so that the whole Divine essence flows out and subsists in this act, and the Son is in the Holy Spirit though it does not proceed from Him by reason (of the fact) that the understanding must be considered as prior in the order of nature to the will or love or act, both in creatures and in the Creator. The understanding is so in the Spirit that the Spirit may be said to know, as the Spirit of God is truly and perfectly said to know and to search all things, even the deep things of God.

(All the Three are Persons for they all have understanding and will. There is understanding and will in the Father, as the Son and the Holy Ghost are in Him and proceed from Him. There is understanding and will in the Son, as He is understanding and as the Holy Ghost is in Him and proceeds from Him. There is understanding and will in the Holy Ghost as He is the Divine will and as the Son is in Him.

Nor is it to be looked upon as a strange and unreasonable figment that the Persons should be said to have an understanding or love by another person's being in them, for we have Scripture ground to conclude so concerning the Father's having wisdom and understanding or reason that it is by the Son's being in Him; because we are there informed that He is the wisdom and reason and truth of God, and hereby God is wise by His own wisdom being in Him. Understanding and wisdom is in the Father as the Son is in Him and proceeds from Him. Understanding is in the Holy Ghost because the Son is in Him, not as proceeding from Him but as flowing out in Him.)

But I don't pretend fully to explain how these things are and I am sensible a hundred other objections may be made and puzzling doubts and

questions raised that I can't solve. I am far from pretending to explaining the Trinity so as to render it no longer a mystery. I think it to be the highest and deepest of all Divine mysteries still, notwithstanding anything that I have said or conceived about it. I don't intend to explain the Trinity. But Scripture with reason may lead to say something further of it than has been wont to be said, though there are still left many things pertaining to it incomprehensible.

It seems to me that what I have here supposed concerning the Trinity is exceeding analogous to the Gospel scheme and agreeable to the tenor of the whole New Testament and abundantly illustrative of Gospel doctrines, as might be particularly shown, would it not exceedingly lengthen out this discourse.

I shall only now briefly observe that many things that have been wont to be said by orthodox divines about the Trinity are hereby illustrated. Hereby we see how the Father is the fountain of the Godhead, and why when He is spoken of in Scripture He is so often, without any addition or distinction, called God, which has led some to think that He only was truly and properly God. Hereby we may see why in the economy of the Persons of the Trinity the Father should sustain the dignity of the Deity, that the Father should have it as His office to uphold and maintain the rights of the Godhead and should be God not only by essence, but as it were, by His economical office..

Hereby is illustrated the doctrine of the Holy Ghost. Proceeding [from] both the Father and the Son. Hereby we see how that it is possible for the Son to be begotten by the Father and the Holy Ghost to proceed from the Father and Son, and yet that all the Persons should be Co-eternal. Hereby we may more clearly understand the equality of the Persons among themselves, and that they are every way equal in the society or family of the three.

They are equal in honor: besides the honor which is common to them all, viz., that they are all God, each has His peculiar honor in the society or family. They are equal not only in essence, but the Father's honor is that He is, as it were, the Author of perfect and Infinite wisdom. The Son's honor is that He is that perfect and Divine wisdom itself the excellency of which is that from whence arises the honor of being the author or

Generator of it. The honor of the Father and the Son is that they are infinitely excellent, or that from them infinite excellency proceeds; but the honor of the Holy Ghost is equal for He is that Divine excellency and beauty itself.

'Tis the honor of the Father and the Son that they are infinitely holy and are the fountain of holiness, but the honor of the Holy Ghost is that holiness itself. The honor of the Father and the Son is [that] they are infinitely happy and are the original and fountain of happiness and the honor of the Holy Ghost is equal for He is infinite happiness and joy itself.

The honor of the Father is that He is the fountain of the Deity as He from Whom proceed both the Divine wisdom and also excellency and happiness. The honor of the Son is equal for He is Himself the Divine wisdom and is He from Whom proceeds the Divine excellency and happiness, and the honor of the Holy Ghost is equal for He is the beauty and happiness of both the other Persons.

By this also we may fully understand the equality of each Person's concern in the work of redemption, and the equality of the Redeemed's concern with them and dependence upon them, and the equality and honor and praise due to each of them. Glory belongs to the Father and the Son that they so greatly loved the world: to the Father that He so loved that He gave His Only Begotten Son: to the Son that He so loved the world as to give up Himself.

But there is equal glory due to the Holy Ghost for He is that love of the Father and the Son to the world. Just so much as the two first Persons glorify themselves by showing the astonishing greatness of their love and grace, just so much is that wonderful love and grace glorified Who is the Holy Ghost. It shows the Infinite dignity and excellency of the Father that the Son so delighted and prized His honor and glory that He stooped infinitely low rather than [that] men's salvation should be to the injury of that honor and glory.

It showed the infinite excellency and worth of the Son that the Father so delighted in Him that for His sake He was ready to quit His anger and receive into favor those that had [deserved?] infinitely ill at His Hands,

and what was done shows how great the excellency and worth of the Holy Ghost Who is that delight which the Father and the Son have in each other: it shows it to be Infinite. So great as the worth of a thing delighted in is to any one, so great is the worth of that delight and joy itself which he has in it.

Our dependence is equally upon each in this office. The Father appoints and provides the Redeemer, and Himself accepts the price and grants the thing purchased; the Son is the Redeemer by offering Himself and is the price; and the Holy Ghost immediately communicates to us the thing purchased by communicating Himself, and He is the thing purchased. The sum of all that Christ purchased for men was the Holy Ghost: (Galatians 3:13, 14)

“He was made a curse for us. . .that
we might receive the promise of the Spirit through faith.”

What Christ purchased for us was that we have communion with God [which] is His good, which consists in partaking of the Holy Ghost: as we have shown, all the blessedness of the Redeemed consists in their partaking of Christ’s fullness, which consists in partaking of that Spirit which is given not by measure unto him: the oil that is poured on the head of the Church runs down to the members of His body and to the skirts of His garment (Psalm 133:2). Christ purchased for us that we should have the favor of God and might enjoy His love, but this love is the Holy Ghost.

Christ purchased for us true spiritual excellency, grace and holiness, the sum of which is love to God, which is [nothing] but the indwelling of the Holy Ghost in the heart. Christ purchased for us spiritual joy and comfort, which is in a participation of God’s joy and happiness, which joy and happiness is the Holy Ghost as we have shown. The Holy Ghost is the sum of all good things. Good things and the Holy Spirit are synonymous expressions in Scripture: (Matthew 7:11)

“How much more shall your Heavenly Father give
the Holy Spirit to them that ask Him.”

The sum of all spiritual good which the finite have in this world is that spring of living water within them which we read of (John 4:10), and those

rivers of living water flowing out of them which we read of (John 7:38, 39), which we are there told means the Holy Ghost; and the sum of all happiness in the other world is that river of water of life which proceeds out of the throne of God and the Lamb, which we read of (Revelation 22:1), which is the River of God's pleasures and is the Holy Ghost and therefore the sum of the Gospel invitation to come and take the water of life (verse 17).

The Holy Ghost is the purchased possession and inheritance of the saints, as appears because that little of it which the saints have in this world is said to be the earnest of that purchased inheritance. (Ephesians 1:14) Tis an earnest of that which we are to have a fullness of hereafter. (2 Corinthians 1:22; S:5) The Holy Ghost is the great subject of all Gospel promises and therefore is called the Spirit of promise. (Ephesians 1:13) This is called the promise of the Father (Luke 24:49), and the like in other places. (If the Holy Ghost be a comprehension of all good things promised in the Gospel, we may easily see the force of the Apostle's arguing (Galatians 3:2), "This only would I know, Received ye the Spirit by the works of the law or by the hearing of faith?") So that it is God of Whom our good is purchased and it is God that purchases it and it is God also that is the thing purchased.

Thus all our good things are of God and through God and in God, as we read in Romans 11:36: "For of Him and through Him and to Him (or in Him as *eis* is rendered, 1 Corinthians 8:6) are all things." "To Whom be glory forever." All our good is of God the Father, it is all through God the Son, and all is in the Holy Ghost as He is Himself all our good. God is Himself the portion and purchased inheritance of His people. Thus God is the Alpha and the Omega in this affair of redemption.

If we suppose no more than used to be supposed about the Holy Ghost, the concern of the Holy Ghost in the work of redemption is not equal with the Father's and the Son's, nor is there an equal part of the glory of this work belonging to Him: merely to apply to us or immediately to give or hand to us the blessing purchased, after it was purchased, as subservient to the other two Persons, is but a little thing [compared] to the purchasing of it by the paying an Infinite price, by Christ offering up Himself in sacrifice to procure it, and it is but a little thing to God the Father's giving

His infinitely dear Son to be a sacrifice for us and upon His purchase to afford to us all the blessings of His purchased.

But according to this there is an equality. To be the love of God to the world is as much as for the Father and the Son to do so much from love to the world, and to be the thing purchased was as much as to be the price. The price and the thing bought with that price are equal. And it is as much as to afford the thing purchased, for the glory that belongs to Him that affords the thing purchased arises from the worth of that thing that He affords and therefore it is the same glory and an equal glory; the glory of the thing itself is its worth and that is also the glory of him that affords it.

There are two more eminent and remarkable images of the Trinity among the creatures. The one is in the spiritual creation, the soul of man. There is the mind, and the understanding or idea, and the spirit of the mind as it is called in Scripture, *i.e.*, the disposition, the will or affection. The other is in the visible creation, *viz.*, the Sun. The father is as the substance of the Sun. (By substance I don't mean in a philosophical sense, but the Sun as to its internal constitution.) The Son is as the brightness and glory of the disk of the Sun or that bright and glorious form under which it appears to our eyes. The Holy Ghost is the action of the Sun which is within the Sun in its intestine heat, and, being diffusive, enlightens, warms, enlivens and comforts the world. The Spirit as it is God's Infinite love to Himself and happiness in Himself, is as the internal heat of the Sun, but as it is that by which God communicates Himself, it is as the emanation of the sun's action, or the emitted beams of the sun.

The various sorts of rays of the sun and their beautiful colors do well represent the Spirit. They well represent the love and grace of God and were made use of for this purpose in the rainbow after the flood, and I suppose also in that rainbow that was seen round about the throne by Ezekiel (Ezekiel 1:28; Revelation 4:3) and round the head of Christ by John (Revelation 10:1), or the amiable excellency of God and the various beautiful graces and virtues of the Spirit. These beautiful colors of the sunbeams we find made use of in Scripture for this purpose, *viz.*, to represent the graces of the Spirit, as (Psalm 68:13)

“Though ye have lien among the pots, yet shall be as the wings of a dove covered with silver, and her feathers with yellow gold,”

i.e., like the light reflected in various beautiful colors from the feathers of a dove, which colors represent the graces of the Heavenly Dove.

The same I suppose is signified by the various beautiful colors reflected from the precious stones of the breastplate, and that these spiritual ornaments of the Church are what are represented by the various colors of the foundation and gates of the new Jerusalem (Revelation 21; Isaiah 54:11, etc.) and the stones of the Temple (1 Chronicles 29:2); and I believe the variety there is in the rays of the Sun and their beautiful colors was designed by the Creator for this very purpose, and indeed that the whole visible creation which is but the shadow of being is so made and ordered by God as to typify and represent spiritual things, for which I could give many reasons. (I don't propose this merely as an hypothesis but as a part of Divine truth sufficiently and fully ascertained by the revelation God has made in the Holy Scriptures.

I am sensible what kind of objections many will be ready to make against what has been said, what difficulties will be immediately found, How can this be? And how can that be!

I am far from affording this as any explication of this mystery, that unfolds and renews the mysteriousness and incomprehensibility of it, for I am sensible that however by what has been said some difficulties are lessened, others that are new appear, and the number of those things that appear mysterious, wonderful and incomprehensible, is increased by it. I offer it only as a farther manifestation of what of Divine truth the Word of God exhibits to the view of our minds concerning this great mystery.

I think the Word of God teaches us more things concerning it to be believed by us than have been generally believed, and that it exhibits many things concerning it exceeding [*i.e.*, more] glorious and wonderful than have been taken notice of; yea, that it reveals or exhibits many more wonderful mysteries than those which have been taken notice of; which mysteries that have been overvalued are incomprehensible things and yet have been exhibited in the Word of God though they are an addition to the number of mysteries that are in it. No wonder that the more things we are told concerning that which is so infinitely above our reach, the number of visible mysteries increases.

When we tell a child a little concerning God he has not an hundredth part so many mysteries in view on the nature and attributes of God and His works of creation and Providence as one that is told much concerning God in a Divinity School; and yet he knows much more about God and has a much clearer understanding of things of Divinity and is able more clearly to explicate some things that were dark and very unintelligible to him; I humbly apprehend that the things that have been observed increase the number of visible mysteries in the Godhead in no other manner than as by them we perceive that God has told us much more about it than was before generally observed.

Under the Old Testament the Church of God was not told near so much about the Trinity as they are now. But what the New Testament has revealed, though it has more opened to our view the nature of God, yet it has increased the number of visible mysteries and they thus appear to us exceeding wonderful and incomprehensible. And so also it has come to pass in the Church being told [*i.e.*, that the churches are told] more about the incarnation and the satisfaction of Christ and other Gospel doctrines.

It is so not only in Divine things but natural things. He that looks on a plant, or the parts of the bodies of animals, or any other works of nature, at a great distance where he has but an obscure sight of it, may see something in it wonderful and beyond his comprehension, but he that is near to it and views them narrowly indeed understands more about them, has a clearer and distinct sight of them, and yet the number of things that are wonderful and mysterious in them that appear to him are much more than before, and, if he views them with a microscope, the number of the wonders that he sees will be increased still but yet the microscope gives him more a true knowledge concerning them.

God is never said to love the Holy Ghost nor are any epithets that betoken love anywhere given to Him, though so many are ascribed to the Son, as God's Elect, The Beloved, He in Whom God's soul delights, He in Whom He is well pleased, etc. Yea such epithets seem to be ascribed to the Son as though He were the object of love exclusive of all other persons, as though there were no person whatsoever to share the love of the Father with the Son. To this purpose evidently He is called God's Only Begotten Son, at the time that it is added, "In Whom He is well pleased." There is

nothing in Scripture that speaks of any acceptance of the Holy Ghost or any reward or any mutual friendship between the Holy Ghost and either of the other Persons, or any command to love the Holy Ghost or to delight in or have any complacency in [the Holy Ghost], though such commands are so frequent with respect to the other Persons.

That knowledge or understanding in God which we must conceive of as first is His knowledge of every thing possible. That love which must be this knowledge is what we must conceive of as belonging to the essence of the Godhead in it's first subsistence. Then comes a reflex act of knowledge and His viewing Himself and knowing Himself and so knowing His own knowledge and so the Son is begotten. There is such a thing in God as knowledge of knowledge, an idea of an idea. Which can be nothing else than the idea or knowledge repeated.

The world was made for the Son of God especially. For God made the world for Himself from love to Himself; but God loves Himself only in a reflex act. He views Himself and so loves Himself, so He makes the world for Himself viewed and reflected on, and that is. The same with Himself repeated or begotten in His own idea, and that is His Son. When God considers of making any thing for Himself He presents Himself before Himself and views Himself as His End, and that viewing Himself is the same as reflecting on Himself or having an idea of Himself, and to make the world for the Godhead thus viewed and understood is to make the world for the Godhead begotten and that is to make the world for the Son of God.

The love of God as it flows forth ad extra is wholly determined and directed by Divine wisdom, so that those only are the objects of it that Divine wisdom chooses, so that the creation of the world is to gratify Divine love as that is exercised by Divine wisdom. But Christ is Divine wisdom so that the world is made to gratify Divine love as exercised by Christ or to gratify the love that is in Christ's heart, or to provide a spouse for Christ. Those creatures which wisdom chooses for the object of Divine love as Christ's elect spouse and especially those elect creatures that wisdom chiefly pitches upon and makes the end of the rest of creatures.

WICKED MEN'S SLAVERY TO SIN

*“Jesus answered them Verily, verily, I say unto you,
Whosoever committeth sin is the servant of sin.” John 8:34*

“THIS whole chapter is composed of nothing but excellent speeches and discourses of Christ to Jews in the temple on the Feast of Tabernacles, one of the great feasts wherein all the males were to appear before the Lord at Jerusalem, the city which he had chosen to put his name there. So that these discourses were delivered in the most public manner, at the most public time, and in the most public place that could be: before the whole nation of the Jews, and many of other nations, who went up to Jerusalem to worship.

In these discourses are contained many glorious and mysterious truths of the gospel, by the divine light of which many were convinced and believed on him, as in the thirtieth verse.

Which, Christ, who knew what was in man, perceiving, directs his discourse to them in particular, and tells them plainly, as he was always wont to do, that if they intended to be his disciples, they must be so rooted and established in their belief, and to persevere therein in spite of all opposition; “If ye continue in my word, then are ye my disciples indeed.”

And [he] tells them for their encouragement, if they were established in the truth they should be made free by it, having respect to the bondage they were in to the Romans, as much as if he had said, “Although you are under the heavy yoke of the Romans, yet if you heartily embrace my doctrine, you shall be made free, and shall enjoy a better and more glorious liberty than [if] you were perfectly delivered from their servitude and enjoyed freedom under your own kings and rulers, under your own vines and your own fig trees” (which was but a type of this gospel liberty; see Zechariah 3:10).

To which the Jews, agreeably to their pride and self-righteousness, make answer, signifying that they did not want to be made free, being naturally free by the nobleness of their birth and excellency of descent: being the children of Abraham, not acknowledging that it was possible for them to be bound.

This same national pride has continued amongst the Jews ever since, even to this day, for they claim to themselves a natural right of being masters of the whole world, and expect actually to be made such when their messiah comes.

But Christ assures them, in our text, that whatever they might think of themselves as to the Romans, yet that they are under a base servitude unto sin; for, “Verily, verily, I say unto you, he that committeth sin is a servant of sin.”

1. Observe in the words who are the persons of whom Christ speaks, and that is “whosoever committeth sin.” That is, whosoever allowedly cloth it, for that must be the sense of the words: whosoever accustoms himself to sin, and is habituated to it.

Let him be who he will that so cloth, he is a servant of sin: let him be a child of Abraham, in their sense, or not a child of Abraham, let him be a Jew or a heathen; let him be bond or free in other respects; let him be a prince or monarch, that holds all the world in servitude and slavery, or the meanest subject.

2. What is affirmed of them, to wit, that they are servants; however great rule they may hear in the world, yet if they commit sin they themselves are servants and slaves to this master.

DOCTRINE — WICKED MEN ARE SERVANTS AND SLAVES TO SIN.

We shall explain and clear up this doctrine by answering these two queries: first, how does it appear that wicked men are slaves to sin, and second, in what respects are they so? But,

[Query] I. How does it appear that wicked men are servants and slaves to sin? Perhaps you may think with yourself, “I don’t see but that wicked

men are happy, and live as free as the best men in the world.” Or it may be you may object in your mind that you are very wicked yourself, and take yourself to be as free, and no more of a slave, than the best saint upon earth. But, however though you can’t see that you are under slavery now because of your blindness, which is one effect of your servitude, yet you will plainly see it when you get into the other world, and will be made sensible of it before that time if ever you are set at liberty. And ‘tis to be hoped that you will see it now, if you duly attend to the following particulars.

First. Wicked men labor hard and undergo many difficulties in the service of sin. Wicked men generally think that the way of holiness and religion is much the hardest, and theirs to be much the easiest. They wonder that men will be such fools as to tie themselves up to such strictness, so that they can’t have the liberty to enjoy their pleasure but must be forced to live by rule, and must live a sober, strict and mortified life, must be forced to be tied up to the rules of religion. They don’t like this way of living; they love to have more liberty, and therefore think that a wicked life is a great deal most eligible.

But they are very much mistaken, for godly men have a great deal the best of it, even in this world. ‘Tis true a strict religious life is most contrary to corrupt nature, but yet, after all, the service of God is a great deal easier than the service of sin. The yoke of Christ is abundantly lighter than the iron yoke of Satan.

What infinite pains and labors do men take to satisfy their insatiable lusts which enlarge their desires as hell, like the horseleach which says, “Give, give,” and the fire which saith, “It is not enough” [Proverbs 30:15–16]. The lusts of men are very fitly compared to the fire, for the more fuel you throw on, the more furiously will they burn and rage.

What infinite pains will wicked men take to get riches, who know of nothing better. They keep seeking, pulling and drawing, and are never satisfied. The covetous man, if he should get the whole world in his possession, would be no more satisfied than when he has nothing. Alexander, after he conquered the world, was so far from being satisfied that he sat down and wept that there were no more worlds to conquer;

found more grief that there never [would be] another world than joy and comfort that he had conquered this.

What pains do men take, what anxieties do they undergo, in the service of pride, in pursuit after honors and great places, and what an infinite number of disappointments and discontents do they meet with!

How many accusations of conscience do wicked men sin under! Job 15:20–21 “The wicked man travails in pain all his days. . . a dreadful sound is in his ears.” He trembles for fear that he shall die, but yet sin, his master, makes him go on in his service notwithstanding.

He undergoes the fear of hell and the great judgment in his service, and at the same time hastens these things upon him which he fears; for sin and lust greatly shorten the life of man, as well because it provokes God to cut him off in the midst of his days — “Be not wicked overmuch. . . for why should you die before thy time,” says Solomon [Ecclesiastes 7:17] – and then because it naturally tends to drink up the animal spirits, [and] eat up the principle of life in men. Lust is like a worm that continually gnaws at the root of life.

And there are multitudes of other ways whereby sin destroys the comfort, happiness and good things of this life, which might be mentioned if the time would allow, so much labor and so many difficulties do men undergo in the bondage of sin. How truly then may it be said, “He that commits sin is a servant of sin.”

Second. The wicked man is devoted to the commands of sin, and therefore may be said to be under slavery to it. Wicked men are very obedient servants to sin. All things in the world must give way to the commands thereof: the commands of God must not stand in competition with them, but must all how clown and be trampled upon by sin. His own interest and happiness must also give place when sin requires it, and so devoted are wicked men to their lord and master, sin, that they will rather burn in hell forever than disobey him and rebel against him. They stand ready to be sent on any errand that sin requires them to go [on]; they wait at sin’s gates, and watch at the posts of his doors, like an obedient lackey, to hear what commands he has for them to do. Thus if sin requires them to steal, swear, defraud or commit fornication, it is done; if sin commands them to

do that which tends to their own ruin and destruction, it is done; if sin commands them to run and jump into the bottomless pit, the sinner immediately obeys, and runs with all his might towards this pit of fire and brimstone. And whatever fears and dreadful apprehensions he may have on his mind, yet he is such a devoted servant to sin that it shall be performed. Thus he is entirely given up to obey this tyrant, sin.

Third. It appears that a wicked man is under slavery to sin because he himself receives no manner of advantage by sinning. He undergoes all this hard service, attended with so many intolerable difficulties, all for nothing. The poor sinner will moil and toil, night and day, all his life—long for sin, and he himself not at all the better for it. He has nothing from sin but his labors for his pains; there is no happiness that he is to receive after he has done his work, but he labors for nothing but to please sin and the devil, and because sin commands him so to do.

Sin serves them worse than any poor slave upon earth is served. There are many servants that are dealt cruelly by, but none so hardly dealt with as the servants of sin. Many servants are allowed [recompense] for their service, but just so much as to keep them alive; but sin don't do that, but instead of that, nothing but destroys their life continually.

There is never any advantage accrues to men from any sin. They never are the happier for pride, malice, revenge, drunkenness, lasciviousness, swearing, cursing and damning: these things do a man no manner of good, neither in this world or the world to come. All the good they do is to lay up great stores of wrath in the other world for them. Every oath and every curse makes hellfire a great deal hotter for 'em, against they come into it, and that is all the profit they get by it.

Neither is there any good got by those sins which seem, at first sight, as if they had a tendency at least to increase his outward good things, such as theft, fraud and deceit, covetousness, etc. If their money or lands are increased by these means, yet a curse goes along with them, and such kind of goods are cankers that eat out a man's substance. And besides, they are never enjoyed with any pleasure or comfort, but are like specters and apparitions that continually affright the conscience. Proverbs 16:8, "Better is a little with righteousness than great revenues without right." Thus the sinner cloth the hard service and drudgery of sin for nothing in the world.

Query II. In what respects is a wicked man servant to sin?

First Ans. The wicked man serves sin with his soul. The sinner serves this master with his whole heart and soul, and all that is within him. His understanding is given up to the obedience of sin; [he] won't see the truth of the plainest thing in the world because sin bids him shut his eyes. [He] won't be made to understand any spiritual truth because sin won't allow of it. The eye of his reason must be open only to those things that sin allows him to see; he must keep his eyes fast shut, only when sin gives him leave to open them. Sin will not suffer the understanding of a sinner to see the gloriousness of God and the excellency of Christ, what is his own happiness, and the great danger he is in of misery. No, but sin makes him serve him blindfold and with his eyes shut.

So, likewise, the will and affections are given up to sin. The sinner wills those things which are agreeable to sin, and avoids everything that is contrary thereto. It will not allow him to choose that which will make him happy and blessed forevermore, but causes him to choose death and misery rather than life.

It will not suffer him to love that which is truly lovely and amiable, such as a most excellent and glorious God, a most lovely Jesus, holiness, amiable Christianity, the saints and the like, but only those things which are most loathsome and hateful. [It] causes him to hug devilish and filthy lusts and sins, which are more filthy than a toad, and will stab him to the heart while he is embracing of them. Thus sin maintains a tyranny over our very hearts and souls: never was poor slave so tyrannized over as sinners are by sin. Other masters have only the outward man in their service, can rule only their outward actions and have no dominion over their thoughts and wills, but sin enslaves the very soul, so that he believes wills, loves, nor thinks nothing but what sin allows of and commands. When sin commands him not to think about a future state of happiness, or misery and an eternal judgment, forbids him to consider of the great things of the gospel – the hatefulness of sin, the excellency of Christ, the necessity of faith, repentance and the like the wicked man obeys sin in all this. Sin commands him to think of the pleasantness, of the enjoyments, of his lusts, the sweetness of sensual pleasure, of worldly riches, prosperity and ease, and herein the sinner obeys this tyrannical master. There is no man in

the world has so absolute a command over his servant as to command his thoughts; every servant [can think what he] will, for all his master [can do], but sin has dominion over the very thoughts of a sinner.

Second [Ans.] The body of a wicked man is also enslaved to sin.

Whenever the wicked man exercises his body, it is in the service of sin.

Proverbs 2 1:4, “And the plowing of the wicked is sin.” The hands, feet, tongue, eyes, ears and all are about the devil’s work. Romans 6:19,

“For as ye have yielded your members servants to uncleanness,
to iniquity unto iniquity...”

Thus sin governs the whole man, both soul and body, and all the actions of both.

Third [Ans.] The substance of a wicked man is devoted to the service of sin – neither to the service of God, nor of his fellow-creatures, nor his own service, but the service of sin – to be fuel to his lusts, to pamper his pride, to nourish his luxury, to strengthen him to sin and fat him for the slaughter: such a slave as this, is the wicked person to sin.

APPLICATION.

I. Hence, learn that we are all by nature servants and slaves to sin. We are all sinners by nature, and all sinners, by the assertion of Christ, are servants or slaves to sin (Ephesians 2:3), so that we see what state and condition we are born into the world in, even bondage and servitude. We are all born slaves; our souls and our bodies, with every power of both, come into the world bound to sin. We are born not only with the livery, but also with the fetters and chains of sin upon us. And as soon as ever we come to the use of our reason, as soon as we can speak or go, sin is such a hard master to us that he sets us to his drudgery, and makes us labor in his service as soon as we are able to stand on our feet by our own strength. And in this condition are all mankind, but only those that are redeemed by Christ: they are all born under bondage to sin.

II. Hence, learn how much all wicked men are to be pitied. When we see a servant that is cruelly dealt with by his master, made to labor hard perpetually and without ceasing, night and day; to go through fire and water, cold and heat, amongst briars and thorns, in perpetual danger of his

life; and all this for nothing; his master will neither allow him food nor clothing, nor anything else for his service, we pity and have compassion on such an one.

But wicked men that are under the service of sin are much more to [be] pitied. Their master is more barbarous, their labor more difficult, and all for nothing, but only to please sin, their master. The servant of sin is in a more pitiable condition than ever a poor captive slave that is condemned to labor in the mines, or forced to work himself to death in chains, and moil and toil himself till he rots in the prison of his servitude.

What heart is so hard, and who is so inhuman, as not to pity and compassionate the poor sinner who is in such dreadful bondage to sin, Who won't allow him to have his eyes open, but causes him to labor blindfold, least if he should see he should find out a way to escape from his captivity Who won't allow [him] to take care of his own welfare, but snatches him to do his work upon the very edge of a dreadful precipice where the ground is slippery, and upon a hillside, and he is [in] imminent danger every moment of slipping and falling into a bottomless pit of liquid fire; [or] makes him labor in a wilderness, full of wild beasts – lions, tigers, dragons, and fiery serpents- where those that come are generally tore to pieces? What heart cannot pity those that are under such a tyranny?

What objects of pity are those kings and princes that serve sin at this rate; what objects of pity are all rich men that put confidence in riches and are slaves to the sin of covetousness; what objects of pity and compassion are men that are in great worldly honor and glory, and are under the dominion of pride! How ought the Christian to weep as if his head were waters and his eyes fountains of tears over these, though perhaps they have multitudes of slaves under them. Alas, the servitude of their Negroes is better than theirs, a thousand times better than theirs.

But especially how ought we to pity, and be moved with compassion, for those poor creatures, those miserable, undone men who are given to swearing, rioting, luxury, drunkenness and lasciviousness. There is never a poor creature that is burnt in a brazen bull or is roasted alive, that is in such a miserable, lamentable and pitiable condition as they are, although they may swim in sensual, sinful and devilish pleasures and delights.

III. Exh. To leave off the service of sin and assert your own liberty. You that are in such a miserable and lamentable condition, and are laboring in sin's mines. are now invited to leave off his service and become free. Why will you be a slave to sin? Do you love to be a servant? Is it not much better to be free and at liberty? There is no need that you should be a servant wherefore, let all poor servants of sin come out of their bondage and resolve that they will serve sin no more. Come, be bold and courageous, and don't be afraid to disobey sin; if you so do, you will not be hurt for it; the devil can't hurt you for rebelling against sin. You have no more need to serve sin than to cut your own throat, which indeed you are doing as long as you serve sin; wherefore, continue no longer in his services. Consider for motive:

First. How base a master you serve. You have the most base, hateful and shameful master in the world. If the master that you serve were honorable, you would have some excuse for continuing in his service, but instead of that you serve the most dishonorable and mean master in the world. You serve that base, hateful and detestable thing, even sin. If you search all over the creation, from end of it to the other, you will not find another such an ignominious master.

You, to your shame and disgrace, are servant to the filth of the creation, which is too filthy to be allowed in it, and therefore at last shall be cast out of it and burnt in unquenchable fire. You serve that master who is the very loathing and stink of the universe; if this master is so vile, how vile is the servant?

'Tis a thousand times as dishonorable a thing to be a servant of sin as it is to be [a] servant of the meanest beggar. You would be ashamed to be servant to a loathsome and filthy vagabond, clothed in rags and all over defiled with filth and pollution; and why are you not ashamed to be a servant of that which [is] infinitely more vile and contemptible?

Sin is a thing vastly beneath man's nature. When you serve sin, you serve a master that is vastly beneath yourself, and make yourself a slave to that which is not worthy of anything but loathing and detestation. You admit him not only into your house, and the best room of it, but into your very hearts, into the inward closet of your soul; and there place him in the throne of your affections where reason, your most excellent [faculty], and

religion, which vastly exalts reason, ought to sit, and subject your reason and all those excellent faculties which your Maker has given you to him: strip yourself of all manner of wisdom, prudence, and innocency to prepare yourself to serve him, and then like an abject slave, bow down before him and suffer him as it were to set his foot upon your neck, and entirely give yourself up to his commands. How mean and vile do you make yourself, and how do you expose yourself to the scorn and derision of the whole creation!

But perhaps you may say to yourselves, “However mean and base a thing it may be to serve sin, yet it is so common in this world that it is no disgrace to me here; I am not the less respected for it amongst my fellow-men, and therefore I will continue in my wicked course.” But consider in answer to that, how small a part of the world of intelligent beings are the inhabitants of the earth; although you don’t get disgrace by serving sin in the world of wicked men, yet what dishonor and shame do you get in the invisible world. What open shame will you be put to before the whole world, visible and invisible, before long, when God himself will laugh at your calamity and mock when your soul comes before the whole universe: when you will be exposed to the derision of saints and angels, when your own conscience will upbraid you and call you a fool a thousand and a thousand times, when the devil himself, who now speaks so fair to entice you, will mock and deride you!

Second. Consider how mean is the service you do. The master whom you serve not only is mean, but also the service you serve under him is above all things vile and contemptible: to serve sin is to become a fool and divest one’s self of reason and understanding, and act more filthily than the brute beasts. Sinners often in Scripture are called fools, fools because their transgressions are afflicted, says the psalmist, and indeed they [are] eminently and enormously foolish, so foolish as to run into hellfire. They are also in Scripture called beasts: “I fought with beasts at Ephesus” [1 Corinthians 15:32], says the apostle Paul; and again, “Beware of dogs” [Philippians 3:2], So that the service of sin is to act the fool, the madman, the beast, and further than that, the devil. Wicked men very often are called the children of the devil, and sometimes the devil. Christ tells his disciples that one of them was a devil; that is, a wicked [man].

The service of sin is to wallow in the mire of our lusts like swine, to swallow down loathsome iniquity like water. How wonderful and astonishing is it that ever a man that was born into the world with the faculty of understanding, and endowed with an immortal soul, should debase himself and bring himself down, as to such mean and base servitude. Wherefore, resolve no longer, like a man of a mean and low spirit, thus to submit yourself to such filthy drudgery.

Third. Consider how cruelly and tyrannically you are dealt with by sin. If you were but sensible how cruelly you are handled by sin, you would immediately resolve to cast off his iron yoke and serve him no longer. The service of sin is a most tyrannical service; men therein lose their reason and understanding. Sin makes all his servants labor till they are blind and mad, till they are not able to see whereabouts they are, and then leads [them] away towards their own destruction.

In the service of sin man becomes sick and weak. Wicked men are spiritually sick, and this sickness is occasioned by the cruel service of sin. The wicked man labors in the fire of his own conscience, which is the flashes of hell—flames, till at last he kills himself in his service if he continues in the same. Thus cruelly are you dealt with by your master; the work he sets you about is to whet a knife whereby your own throat is to be cut, to sharpen and poison arrows that are to be thrust into your own hearts, to make a fire for yourself to be burnt in. For every sin a wicked man commits is a laying up wrath against the day of wrath, is a whetting the sword of vengeance, a poisoning the arrows of wrath that are to be wet in your own heart's blood, and a throwing fuel into hellfire. They do by you as I have heard they do in Guinea, where at their great feasts they eat men's flesh. They set the poor ignorant child who knows nothing of the matter, to make a fire, and while it stoops down to blow the fire, one comes behind and strikes off his head, and then he is roasted by that same fire that he kindled, and made a feast of, and the skull is made use of as a cup, out of which they make merry with their liquor. Just so Satan, who has a mind to make merry with you.

Fourth. Consider what poor wages you will have for your services. Death, eternal death, is all the wages that ever you will receive for your service: Romans 6:23, "For the wages of sin is death" — after all your pains to

please the devil, after all your hard labor, after all those difficulties you undergo in obeying sin's commands; after you have given up your reason, understanding and innocency, and made yourself a beast and a fool that you may serve this, your abject master.

After you have spent your life and your soul in this slavery, after you have been vexed by the fears of death and been scorched by your conscience, and have rotted in sin's prison and Satan's chains, all the wages you shall have for your pains is nothing but one of the chiefest that is, one of the deepest and hottest places in the lake of fire and brimstone.

This is the wages due to you for your hard service and cruel servitude. Satan is willing enough you should have it – he'll not begrutch it you – nor God is not so unjust as not to pay it: the harder you labor, and the more work you do for sin, the greater will be your wages. You shall have a larger cup of vengeance and a hotter place than others who have sinned but little in comparison of you. God will deal justly with everyone, will do with all according to their works, and they that do most work for sin will have a reward accordingly, and a proportionable retribution.