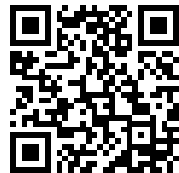

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NICHOL'S SERIES OF STANDARD DIVINES.

PURITAN PERIOD.

With General Preface

BY JOHN C. MILLER, D.D.,

LINCOLN COLLEGE; HONORARY CANON OF WORCESTER; RECTOR OF GREENWICH.

ΠΑΡΡΩΜΑ ΤΟ ΠΝΕΥΜΑΤΙΚΟΝ.

OR,

A BEING FILLED WITH THE SPIRIT.

BY

JOHN GOODWIN.

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ΠΑΗΡΩΜΑ ΤΟ ΠΝΕΥΜΑΤΙΚΟΝ·

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LONDON.

EDINBURGH: JAMES NICHOL.

LONDON: JAMES NISBET AND CO. DUBLIN: G. HERBERT.

M.DCCC.LXVII.

[ORIGINAL TITLE.]

Πλήρωμα τὸ Πνευματικόν

OR,

A BEING FILLED

WITH THE

SPIRIT.

Wherein is proved, .

That it is a Duty incumbent on all men (especially Believers) that they be filled with the Spirit of God.

The gracious Counsels of God, the Laws and Terms of his proceeding with men in order hereunto, with Rules laid down whereby to judge whether men be filled with the Spirit of God, or a contrary Spirit: Likewise, the way and means whereby men may be filled with the Spirit of God, are all largely opened from the Scriptures.

AS ALSO,

The Divinity, or Godhead of the HOLY GHOST Asserted, and the Arguments brought against it thoroughly Examined and Answered; The Grace of God in the fulness and freeness thereof evinced; and many things relating to the Saints Communion with God, and God dwelling in them Explained.

The necessity of the Ministry of the Gospel (called the Ministry of the Spirit) discussed, and the usefulness thereof maintained; With several other things of great importance in order to the benefit and peace of men.

All heretofore delivered in several SERMONS from *Ephes.* 5. 18.

By that Pious, Learned, and Laborious Servant of God,

Mr. JOHN GOODWIN,

Sometime Minister of the Gospel in *Coleman-Street* LONDON;

And published after his death for the Common good of all.

But if ye through the Spirit do mortify the deeds of the body, ye shall live, Rom. 8. 13.

And they chose Stephen a man full of the Holy Ghost, Acts 6. 5.

Quench not the Spirit, 1 Thes. 5. 19.

How much more shall your heavenly Father give the Holy Spirit to them that ask him? Luke 11. 13.

Basil Homil. Ἀσεβῆς οὐδὲν τὸ λέγειν ἄδυνατα εἰς τὰ τοῦ Πνεύματος παραγγέλματα. *

LONDON, Printed by E. C. for Henry Everaden, at his Shop under the Crown-Tavern in West-Smithfield, 1670.

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INTRODUCTORY NOTE.

It was intended to prefix to this volume a Memoir of the Author; and such a Memoir was prepared by Mr Grosart. But it was found that it would have occupied such an amount of space as would have been suitable to a reprint of the voluminous works of John Goodwin, but would have been out of all proportion to a single volume.

ΠΛΗΡΩΜΑ ΤΟ ΠΝΕΥΜΑΤΙΚΟΝ.

OR,

A BEING FILLED WITH THE SPIRIT.

TO THE READER.

The Publishers to the Ingenuous and Christian Reader.

GOOD READER,—That great law of nature that hath uttered itself from the lips of some of the sons thereof, that no man is born for himself only, but the rest of mankind do challenge a share in him, or rather the whole of him;—and this, by the interpretation of our Lord and Saviour Jesus Christ himself, is the sum or whole of the second table of the Decalogue or Ten Commandments, and contains our whole duty to our neighbour, viz., That we love him (that is, all men) as ourselves;—this great and royal law both of nature and grace hath occasioned this discourse in thy hand to become public; the nature of it being spiritual and sublime, carrying much of the peace and inward felicity of men and women in it, hath imposed a necessity upon us not to confine it amongst ourselves, but to present it to the public view of all whose hearts shall serve them to make a diligent and conscientious perusal thereof, for their accommodation in the things of their present and everlasting peace and welfare. For this is certain, that when any man, or numbers of men, have any treasure in their hands to bless the world withal, the law of God obligeth them to minister unto the wants and necessities thereof, they being generally so craving by reason of that ignorance and darkness that men are filled withal.

We shall not need to say much as to the author of this discourse, nor to the time when these things were delivered by him in the course of his public ministry, it being some time since, and we question not but that there are many yet alive of those that heard it, who have not lost the sense and spiritual resentment thereof, but have many of those great principles of light and truth remaining alive in power and great strength within them, and will be glad of the opportunity of a second review of them. The author himself, which is now at rest, having finished the work which God judged meet for him, and for which he was sent into the world, was a man whose heart was set within him to serve his generation with all faithfulness in the great work of the ministry of the gospel, not much valuing the approbation or displeasure of men, when the interest of his great Lord and Master, and the present peace and everlasting welfare of men were concerned, being indeed

very faithful and laborious in that great work. So that we may without vanity say of him, as our blessed Saviour, when time was, said of John the Baptist, John v. 35, that he was in his time a burning and a shining light, and many did much rejoice, at least for a season, in his light, although at some times, and some turns, in the faithful discharge of his duty he met with the same measure that his great Lord and Master had measured out unto him in the days of his flesh, John vi. 60-66.

For the subject itself, thou wilt find it as a light to guide thee in a dark place, there being many of the great and gracious counsels of God concerning men largely opened, especially of such a nature, whereon much of their spiritual welfare doth depend, viz., as to the manner and method of the Spirit of God in his proceedings with men; and those rules and laws which he hath prescribed unto himself in his advance and decrease in their hearts and souls, in order to the carrying them up into the mount of God; we mean into those high strains of the gospel, where the richest and choicest consolations lie, and where men and women may drink abundantly of them, and be thereby put into the best capacity to serve God upon the highest terms of acceptance with himself; as also may be great blessings and benefactors to the world round about them, according to the design of the Lord Christ in that choice which he makes of men by the gospel, which, as the apostle Peter, 1 Pet. ii. 9, signifieth, is the making of them 'a chosen generation, a royal priesthood, a holy nation, a peculiar people,' for this very end and purpose, namely, 'that they might shew forth the praises of him who hath called them out of darkness into his marvellous light.' The design of this discourse being to carry thee up into 'the way of life,' which, the wise man saith, 'is above to the wise, that he may depart from hell beneath,' Prov. xv. 24; which whilst men who love to dwell with their minds and hearts in these lower regions are never like to be partakers of. For this world and the things thereof were never intended by God as that which should answer the vast desires of men, he having 'prepared better things for them,' that those noble endowments of theirs might be conversant with matters of far greater concernment, such as will advance and raise their felicity to a near affinity and likeness with the angels themselves, those first-born princes of heaven, who by beholding the face of God continually, are thereby filled with unspeakable joy and satisfaction, and by means hereof are made blessed indeed. Even so God in the gospel through his abundant grace shines forth the knowledge of himself unto the children of men, that so beholding as in a glass, his glory, they may be changed from glory to glory, and be made as like unto him in felicity as far as their nature will bear, in order to the rendering them capable of enriching the world with the saving knowledge of the truth wherever they shall become; this being one property of felicity, and true greatness, and nobleness of spirit, wherever it is, to dilate and utter itself for the real good, benefit, and comfort of all that are round about it, and within its reach. Of these things thou hast a large account in the ensuing treatise, both as to the provision that is made by God in the gospel for his saints, and those that serve him, as likewise the nature of him that is the chief agent, the Holy Ghost, to

manage, and to be their assistant in all their spiritual works and services, which by virtue of the abundant grace of God in the gospel they are called unto, and might be partakers of—he being none other than him that hath all power in his hand both in heaven and in earth. Not a creature, lest any man should despair of ever being strengthened with might in the inner man, or should fear of ever being able to arrive unto that blessedness which is prepared for those that love God, and wait for the appearance of our Lord and Saviour Jesus Christ. But this Holy Spirit, which thou art advised to be filled withal, is no less, no other, than the uncreated Spirit, God blessed for ever. Which, in case thou hast but such a sense of thy salvation as to be found working of it out with fear and trembling, thou mayest assure thyself that it is none other than God himself, who is both able and willing, yea, is already at work within thee, and will enable thee not only to will, but also to do, and that according to his good pleasure, whose will and good pleasure concerning the manner of his co-working in men is largely opened in this discourse, and likewise his godhead argued, and with clearness proved both by scriptures and sound reason; as also those grounds and arguments that are commonly brought to prove him to be of a created and finite extraction, punctually, sedately, and faithfully answered, and the scriptures that are brought to serve in that warfare are dismissed and discharged from that service. And we look upon this part of the discourse as so much the more seasonable, and we hope a good hand of divine providence in bringing of it forth at this time, inasmuch as that spirit of error is now stirring more effectually than of latter times, to the endangering of the everlasting welfare of the precious souls of men, rendering the gospel, and the grace of God which hath appeared to all men by Jesus Christ, and that unspeakable gift of the Holy Ghost or Spirit of God, which is to remain with the saints until his coming again, as very inconsiderable, thereby making the neglect of this grace of God and his good Spirit a thousand times more tolerable than indeed it is, or is like to be, unto those who shall be found to neglect so great a salvation, that is brought so near unto them, and that by God himself, with the gracious offer of himself, and his own help and assistance herein. Thou hast likewise an account given thee by what means it is that the Spirit of God himself, if thou shalt submit unto his most gracious counsels herein, will advance his presence in thee, whereby thou mayest have as much of his assistance as thy heart can desire, together with some rules laid down whereby to judge whether a man's self, or others, be filled with the Spirit, or with some other spirit which only pretends to be the Spirit of God, but is not, but a spirit of error and delusion,—very useful at all times, but more especially now, when Satan, that lying spirit, is playing his last game upon the world: his time being very short, he is put upon it more than ever to mingle his spiritual wickednesses with heavenly things, which are his most dangerous weapons, and thereby doth greater execution than men generally are aware of. There are many wiles and subtle devices by which men are taken off from attending upon the ministry of the gospel, which is called the ministry of the Spirit, which are very mischievous and destructive, it is to be feared, to many, and endangering more, that are here detected

and their nakedness laid open : as also the great business of the saints' communion with God, both as to the freeness, and fulness, or largeness thereof discussed, together with the great advantage of a large interest in God by prayer discovered. In all which there are many scriptures clearly opened. We question not but that persons who have the use and exercise of their spiritual senses, and are to any considerable degree able to discern things that differ, will find their precious time well spent in the reading hereof, and will find the discourse pleasant to their spiritual palate, and receive nourishment thereby in their inner man.

Good reader, we have only two requests to make unto thee before we leave thee—first, That if there be not in all and every passage of this work the same height of style and elegancy of expression as is in other his writings, thou wilt excuse the author, inasmuch as it seemed good to divine providence to finish the days of his mortal pilgrimage, and to gather him unto his fathers, before this work could be made fit for public view ; and we nothing doubt but that thy Christian candour and ingenuity will take this for a sufficient excuse on the behalf of those things for which we apologise.

Our second request is, if thou expect to receive good by this discourse, that if at any time thou hast been prejudiced against the author, thou wilt lay all things of that nature aside, as thou lovest thine own peace and eternal welfare, and engage with an honest heart and sincere mind in the reading hereof. For although possibly there may have been some difference between him and thee, and some others, in some doctrinal points, yet this being mainly practical, he and all other good men more generally agree in matters of this nature. Now that the God of all grace may fill thee with a rich presence of his Spirit, that so thou mayest be rendered most acceptable to him in all thy ways, and be put into the best capacity to serve thy generation, and in the end be made partaker of the highest glory with the saints in light, is the desire, and shall be the prayer of

THE PUBLISHERS.

THE EPISTLE DEDICATORY.

To all that desire to be filled with the Holy Spirit.

THERE is a great ambition in the sons of men after fulness, and so there is in the sons of God also; but the fulness which the sons of the latter and better denomination do most mind and covet, is of another nature and kind than that which the sons of the other and lower denomination are ambitious of. There is an earthly fulness, which *filiæ terre*, the children of this world, or earthly-minded men, do affect and set their hearts upon—viz., to have their barns full, their purses and chests full, their bellies full, &c., Ps. xvii. 14, and cxliv. 13; Ezek. xvi. 49; Phil. iii. 19; though this be but, as I may say, to be full of emptiness, or, as the wise man better expresseth it, of 'vanity and vexation of spirit'—for that is the best that earthly things affords; so that in the fulness of their sufficiency they are in straits, as it is emphatically observed in Job xx. 22.

There are also who may (woe unto them!) be called *filiæ diaboli*, the children of the devil, who mind a fulness of a worse sort than that newly named, and that is to be full of sin, Acts v. 17, xiii. 10, 45, and xix. 28; Rom. i. 29; James iii. 8; 2 Peter ii. 14; Rev. xvii. 3, 4. But this, alas! is to be full of wrath and misery, for sin hath no better attendants and effects.

But *filiæ Dei*, the sons of God, the children of the Most High, do mind, are ambitious of, and do covet after, another and better fulness, viz., to be full of light, Mat. vi. 22; of grace and truth, John i. 14, 16; of joy, John xv. 11; Acts vi. 3, and xi. 24; Rom. xv. 13; 1 John i. 4; of faith, Acts vi. 5, 8; of good works, Acts ix. 36; of goodness, Rom. xv. 14; of knowledge and assurance, Col. i. 9, and ii. 2; Heb. vi. 11, and x. 22; of a full age or perfect stature, Heb. v. 14, with Eph. iv. 13; of mercy, James iii. 17; of righteousness and its fruits, Phil. i. 11; to be filled with all the fulness of God, Eph. iii. 19; and at last to receive a full reward, 2 John 8. Beside all this, there is one special fulness more which they greatly desire and no less endeavour after, while they are here below, in relation to all the other fulnesses, that they may be filled with them all, which is, to be full of the Holy Ghost, or to be filled with the Spirit, Luke iv. 1; Acts xix. 17; Eph. v. 18. And this is the thing about which the following

treatise is chiefly employed and mostly taken up, and of which indeed it treats to very good purpose, and to very great advantage.

I cannot but acknowledge to have profited by the perusal of it, and do heartily pray that the Lord, who teacheth to profit, will teach all that read it to profit by it, and make it instrumental to their being filled with the Spirit, wherein there can be no excess, no sin, as there is in being filled or drunk with wine, as the sacred text and truth assures us; but advantages innumerable beyond all that mirth and glee, which men presume they shall, and fancy they do attain, by being filled with wine.

Though I confess myself not to be of the same mind and opinion with the learned author in some other controverted points, yet I cannot but give my testimony concerning this piece, that I find an excellent spirit moving on the face and acting in the heart of it, to promote the glory of God, the power of godliness, and consequently the good of men, especially of Christian men.

Possibly an expression here and there may, as all human writings do, call for a grain of salt, as we use to phrase it; but as to the tenor of the whole, and the tendency thereof, I do judge it to be very inoffensive, and not a little, but very useful. The author, it is true, according to his wonted genius, doth often traverse a great deal of ground, and fetcheth some compasses before he come to his designed journey's end; yet he makes it pleasant too by such variety, and will thereby pay the reader for his pains and patience in following of him. The epistle of the publishers, and the contents of the book, will give so clear and full an account of the whole, that I shall need to say no more concerning it. That this and all good books may be well read and improved, is the hearty wish and prayer of him who is a lover of all Christians, yea, and of all men.

RALPH VENNING.

ΠΛΗΡΩΜΑ ΤΟ ΠΝΕΥΜΑΤΙΚΟΝ·

OR,

A BEING FILLED WITH THE SPIRIT.

CHAPTER I.

But be filled with the Spirit.—EPH. v. 18.

The coherence and sense of the words opened—What it is to be filled with the Spirit: Four doctrines raised from the words—Proved from the Scriptures that it is the duty of all Christians to be filled with the Spirit.

THE tenor of the former part of the verse is this, 'And be not drunk with wine, wherein is excess; but be filled with the Spirit.' The apostle having, in the former part of this epistle, (as his usual method was,) declared and laid down, foundation-wise, that great doctrine of the Christian religion, namely, justification by or through faith in Jesus Christ; in the latter part thereof he builds upon this foundation precepts and exhortations to such duties and behaviours which may very justly and equitably be expected upon the account of such rich grace, from God vouchsafed unto sinful men, in their free justification by Christ. Now in precepts and exhortations unto Christian duties, there is not always a dependence or relation of coherence between duty and duty, or between that which goeth before and that which followeth after. But exhortations are many times like unto Solomon's proverbs, which resemble jewels or precious stones, not set together in order, or in any form of special aspect, one upon another, but as it were laid together in great heaps. Yet there is, I confess, a relative opposition between the words read and the former part of the verse, plainly intimated by this adversative particle *but*, 'And be not drunk with wine, wherein is excess; *but* be filled with the Spirit.' Which particle clearly implies, that to be drunken with wine, as we have it, or as the word elsewhere frequently signifieth, to drink wine freely, or to be given inordinately unto it, to sit upon the brink of the pit of drunkenness, though possibly you may not fall into it, is a thing inconsistent with your being filled with the Spirit. For wine

being freely drunk, as it inflames a man, or the body of a man, so, on the contrary, it quenbeth the Spirit in him, and causeth that to abate its fervency by degrees, and to withdraw more and more from the soul, or else obstructeth his entrance into a man. For the clearing the sense and meaning of the words there are three things briefly to be opened:—

First, What is here meant by the Spirit. Secondly, What it is to be filled with the Spirit. Thirdly, Why the apostle exhorts and persuades to a being filled, or to a filling of themselves with the Spirit, by occasion of the preceding dehortation, viz., from being drunken with, or from being given to, much wine.

1. For the first, there are several significations of the word *spirit*, *πνεῦμα*, which yet it is as clear as the sun that the apostle hath nothing to do with in this place. 1. It sometimes signifieth the wind, John iii. 8. 2. Sometimes it signifieth courage, or such a frame of heart which is opposite to despondency, or 'extremity of fear, Josh. v. 1, 'Neither was there spirit in them any more.' 3. It sometimes signifieth the mind, disposition, or inclination of a man, Prov. xiv. 29, 'But he that is hasty,' or rather, according to the original, 'short,' 'of spirit,' i.e., that is of a choleric or rash temper or disposition, being not able to contain himself, or hold out in patience, for a little season under temptations, 'exalteth folly.' 4. It sometimes signifieth the soul of a man; and this is a frequent acceptation of this word in the Scripture. I need not cite any instances for this; places of this import are obvious and frequent. Sometimes the understanding, or discerning powers, or faculties of the soul are signified thereby: Exod. xxxv. 21, 'Every one whom his spirit made willing,' i.e., whose judgment and understanding in artificial work inclined him to a willingness in that kind, viz., for the work of the sanctuary. There are these and several other significations of the word *spirit*, which, by comparing the place in hand with the particularities of them, it will be found as clear as the sun at noonday, that they are none of them to be understood or meant in this place; and therefore for expedition sake I shall omit them. Neither shall I argue against any of those several senses of the word *spirit* even now mentioned.

That by the *Spirit* here is meant the holy, blessed, and incomprehensible Spirit of God, the third of the three persons in the divine being or essence; besides the concurrent judgment of the best expositors upon the place, it may be evinced from the antithesis or opposition the words read have unto the former part of the verse; as also from the comportance and perfect agreement in the next verse, with this signification of the word Spirit.

For the first, the apostle opposeth their being filled with the Spirit to their being drunken, or filled with wine. Now take the word *spirit* in any other signification whatsoever besides that we have pitched upon—viz., for the Holy Ghost or Spirit of God—and you will not find any such emphatical liveliness in opposition between being drunken with wine and being filled with the Spirit; you may make trial, and take an account of particulars at your leisure. But now between being drunk with wine, and being filled with the Holy Ghost or Spirit of God, there is such a strong, clear, and pregnant opposi-

tion, that the one fighteth against and excludeth the other; for he that is drunk with wine is full of the spirit of sin and of the devil; and during either the act or the habit, but especially the act, of such a drunkenness, such a person is utterly incapable for that time *in sensu composito*, so long as he is under the power of his drunkenness, of being filled with the Spirit of God: as, on the contrary, he that is filled with the Spirit of God is in no capacity, during this his fulness, of being made drunk with wine, wherein is excess. But,

Secondly, That by the Spirit here is meant the Holy Ghost or Spirit of God, is further evident from what the apostle immediately subjoins in the next verse: 'Speaking to yourselves in psalms, and hymns, and spiritual songs, making melody in your hearts unto the Lord.' As men that are drunken or inflamed with wine are apt to speak to themselves, and to entertain one another with light, vain, and unsavoury mirth, and songs of carnal and sinful jollity: in like manner, if ye be filled with the Spirit of God, you will be apt and able to speak to yourselves, and solace and delight yourselves, and be in a steady posture to teach and admonish one another with matters of a spiritual and heavenly import, so that God Himself will take a holy contentment in your mirth, and rejoice with you; whereas the vain and sinful mirth of the others, namely, of those that are drunken with wine, is the hatred and abhorring of his soul. But now there is no filling with the Spirit in any other sense of the word *spirit* (that only excepted which is pleaded for) that is proper or likely to qualify men or women for these spiritual exercises of a heavenly mirth; it is only a being filled with the Spirit of God that is like to act or work the heart and soul of a man into such a posture or frame of spiritual rejoicing. We might further confirm this exposition, by taking into consideration all those instances in the Scriptures, which are many, where men are said to be filled with the Holy Ghost; and, by comparing them in their respective contexts with the scripture in hand, we might shew that the *Holy Ghost* there, and the *Spirit* here, are one and the same, see Acts ii. 4, iv. 31, ix. 17, and xiii. 52. We read likewise of persons full of the Holy Spirit, Luke iv. 1; Acts vi. 3, 5, vii. 55, and xi. 24, &c.; thus you see what is meant by the Spirit.

2. Secondly, What is it to be filled with the Spirit? Or what is it that the apostle means, or what is the nature or property of the duty he requireth of them, and which is imposed upon them when he chargeth them to be filled with the Spirit, or, as in the original, *πληροῦσθε ἐν πνεύματι*, 'be ye filled *in*, or *with*, or *through* the Spirit?' For to be filled with the Spirit, or through the Spirit, is one and the same. Now fulness or filling, in the Scripture language, do not always (indeed very seldom, if at all) signify an absolute or exact fulness, or a filling up to the brim, as we use to say, or as great a quantity or proportion of a thing as the subject or vessel is any ways able to contain or receive; for in this sense no man was ever filled with the Holy Ghost, except it was he that was more than a man, the Lord Christ himself, to whom God is said to have 'given the Spirit, *οὐκ ἐκ μέτρου*, without measure,' or 'not by measure,' John iii. 34. But things or persons, in Scripture phrase, are said to be full or filled with a thing, when they have a good, rich, and plentiful pro-

portion of it. Thus Acts ix. 36, Dorcas is said to be 'full of good works' when she had done or performed many, and been fruitful in well-doing. In this sense of the word the heathen, of whom Paul speaketh, Rom. i. 29, are said to be 'filled with all unrighteousness;' not as if the meaning was that they had as much wickedness as they were capable of, or as it was possible for them to be filled withal; but that there was a great degree of wickedness amongst them, and some doubtless were more vile, unworthy, and abominable than others. But it is said that they were full—that is, there was abundance of unrighteousness in them or amongst them; besides other like instances. So then, when the apostle wills them to be filled with the Spirit, or with the Holy Ghost, his meaning is, that he would have them have the Holy Ghost very actuous and operative within them; or, more plainly, that he would have them take such a course, go so to work, as we use to say, and so behave themselves, that the Holy Ghost might be very actuous, operative, and vigorous, and put forth himself or his power abundantly in them. Or if we shall urge the strict literal sense, then the meaning will be to this effect, 'Be ye filled with the Spirit'—that is, let the Spirit advance his presence and power in you as far and to what degree and height himself pleaseth; do not distaste, check, or grieve him in his way by any neglect or rejection of any of his motions, by any unworthiness whatsoever; do not obstruct him in his progress, but comport with him in all his applications unto you; and do not think you have enough of him until you be filled with him even to the brim, and the receptacles of your souls will hold no more. This exposition supposeth that Christians should desire and labour to obtain as much, or as great and as rich a presence of the Spirit of God as they are capable of, and as the heart and soul and nature of man is able to bear. This sense of the word may very well stand. And then his meaning is not as if the apostle did impose a necessity upon them to reach and attain unto such a fulness as we speak of in the highest degree, but only that they should not content themselves with, or pitch upon any degree inferior unto or beneath the highest enjoyment of the Spirit of God they are capable of. As when a man bids his child to shoot at the sun, he doth not intend or imagine that his child should hit the sun; his meaning is, that he would have him put forth his strength in shooting as high as he is able. So when the apostle layeth and imposeth this upon the Ephesians by way of duty, that they should be filled with the Spirit, his meaning is, that they should behave themselves with all wisdom and understanding in the use of all means within the reach of their own arm, as if their design and resolution was to be filled with the Spirit as full as possibly they could.

If it be demanded by way of objection, But is the Holy Ghost in the power of men? Or can men do anything to fill themselves with the Holy Ghost? Is he obnoxious unto men, or within the compass of their wisdom and endeavours? Have men anything in their hands to do, whereby, or by the means whereof, they may fill themselves with the Spirit of God?

We shall hereafter have occasion fully to answer to this question; only, by the way, (reserving that till God shall give opportunity) for

men to do such and such things, upon the doing whereof they shall have the Spirit of God more operative and active, more intensive, and more raised in their hearts and souls. I say, if the apostle maketh the doing of such things a means whereby they may be filled with the Spirit, and cause him to delight in them, and withal supposeth men to be capable of doing such things, or using such means whereby this blessed end may be accomplished—as it is evident he doth by the exhortations and injunctions which he layeth upon them—then men in this sense may be truly said to be capable of filling themselves, or of being filled with the Spirit, when they shall be faithful in the use of such means, which will certainly accomplish this most desirable effect. Yet doth it not follow from hence, or from what hath been spoken, that the Spirit of God is subject unto men, or that men have any power, to speak properly, over him, or that he is any way obnoxious unto them. This indeed follows from what hath been spoken, viz., that the Spirit of God hath graciously subjected himself unto his own laws and rules and will in this case, and hath been pleased to make such gracious promises unto men, that if they will go along with him, and follow his leading and ducture, they shall have as much of his presence and company as their hearts can desire. I say, if men will but give up themselves to his leading, yea, and shall love to be moved unto and acted in things that are excellent, and to be carried or transported this way or that way by him, such a demeanour of men towards the Spirit of God will put him into a holy and honourable capacity to advance in his presence in them and towards them,—I had almost said to what degree they please;—and so to work them up from one degree of holiness unto another, and consequently of joy, comfort, and peace, until he hath, as it were, brought them up into the heavens. So then, the premises considered, the reason why men by doing thus shall be filled with the Spirit is not simply or merely because men do such and such things, or as if there were anything considerable in what men do in order to their being filled with the Spirit, as if there were anything either of merit or desert in them; no, nor yet as if there were anything in what men do in a natural way able or tending to produce such an effect as the being filled with the Spirit. But the reason of this connexion and conjunction of these two things—namely, that upon the use of such means as we speak of this great effect shall be produced or end attained unto, viz., a being filled with the Spirit; the reason, I say, of this connexion, is the eternal counsel, the gracious law and decree of God, and so of the Spirit of God himself, he having set it down, and determined it, and accordingly revealed it, that thus it shall be; so that the effect of being filled with the Spirit of God is not the result of the means, but the proper product of that eternal law and decree which God himself hath made. For otherwise, if we shall suppose that there were no such law or decree of God in being, if men should use never so much means, do the same things a thousand times over, it would never be accomplished; so that the reason why men come to be filled with the Spirit of God upon the using such and such means is not because of the means, but it ariseth from the mighty force and irresistible power of the decree of God: this is that which triumpheth over all the use of means. The decrees of God are so full

of grace and bounty that they do not stand to measure inches, as we use to speak, in the things of men, so that, unless they find so much worth or goodness in them, they shall never pass with God, neither the performers of them be made partakers of any rich anointing from him. No; this is not the tenor of the decrees of God in general, nor of that of which we are speaking particularly; but it hath a more favourable aspect upon his creature man, and importeth such a thing as this: I know the nature of my creatures, men and women, and the utmost of what they are able to do, their weaknesses and frailties being considered; yet let them but do what they can, let them shew their willingness to comply with me, and they shall have as much assistance from me and from my Spirit, to help them on in this blessed design of being filled with my Spirit, as their hearts can desire. And, indeed, this is one of the highest and greatest vouchsafements of God unto the children of men, that he hath opened unto them such an effectual door or way whereby they may fill themselves or be filled with the Spirit. All other means which God by his providence hath vouchsafed unto men of another nature, as to make them great, rich, honourable, &c., amongst them all, there is none greater; nay, none so great, and of so sacred an import unto them, as this which we are speaking of, viz., that God hath shewed them a way, and vouchsafed unto them means to be filled with the Spirit, which hath this blessed tendency in it, to raise them to the highest pitch they are capable of in the love and favour of God. When men are filled with the Spirit they are no more like unto other men; they are 'more excellent than their neighbours,' Prov. xii. 26. For by this means, as we shall hereafter shew more at large, they shall be enabled to act in a peculiar sphere by themselves, leaving the world—yea, and the saints themselves, who have but a little or small proportion of the Spirit—to move in a lower and more inferior region; whereas they shall mount up on high, and be carried, as it were, on eagles' wings, enabled to do worthily. Great and excellent things shall put forth themselves in them—things that shall have more of heaven, more of glory, more of beauty, more matter for admiration, than can be found in or raised from the stirrings, movings, and doings in the world round about them. So that by this you may easily judge of what a blessed consequence it is unto men to be filled with the Spirit of God.

3. The third and last particular proposed for the opening of the words was to shew why the apostle subjoins this positive exhortation or precept concerning their being filled with the Spirit by way of antithesis or opposition to the negative dehortation, not to be drunken with wine. I answer: This seems to be the reason thereof, because that which invites men to drunkenness is a certain kind of jollity, lightness, or freness of spirit, that is occasioned by the drinking of wine, according to the judgments of many who write concerning the tempers of men, who say that there is a kind of lightness and frenziness of spirit, which is occasioned by the drinking wine, wherein some men take more content and satisfaction than they do in any other thing. And therefore the Holy Ghost doth direct them to such a course wherein they shall have far better contentments—not, indeed, of the same kind, or flowing from the same cause, but, however, they

shall be satisfied in that which they so much desire. They shall have jollity, lightness, and cheerfulness of spirit indeed of a far better nature, and upon far better and more excellent terms, than what they could expect from their being filled or drunken with wine. That jollity or mirth of spirit which men please and solace themselves in, when they are under the influence of wine, is but melancholy and dull or dead in comparison of that mirth and rejoicing, that pleasantness of mind and spirit, which they shall certainly attain unto, and be made partakers of, if they would but take the same course to be filled with the Spirit which they do to be filled with wine. So that this is the reason, as I conceive, why the apostle subjoins this affirmative precept unto the negative dehortation.

The doctrines, which we shall raise from the words thus opened, are only these four:—First, From the adversative particle *but*, which, as hath been said, notes an opposition between the latter part of the verse and the former, this doctrine springeth forth—viz.,

Doct. 1. That drunkenness with wine, or inordinate drinking, is altogether inconsistent with a being filled with the Spirit. Or if you will, we may phrase it thus: That inordinateness in drinking is inconsistent with a filling with the Spirit.

Secondly, From the phrase here used, ‘Be ye filled with the Spirit;’ the apostle’s meaning only being, as was shewed, that he would have them use the means, take such a course that they might be filled with the Spirit. The doctrine is:—

Doct. 2. That in matters of religion, and things appertaining unto salvation, to use the means, and to obtain the end, are interpretatively and in effect one and the same. Or thus, That in spiritual concerns the counsel and decree of God inseparably joined together. The apostle had in vain exhorted the Ephesians to be filled with the Spirit, if having used the best means they were able thus to be filled, they might notwithstanding remain empty. The counsels and exhortations of God in the gospel are not like unto a lottery, into which a man may cast his money, and yet be far enough from drawing a prize.

Thirdly, Whereas the apostle layeth it upon them by way of duty to be filled with the Spirit, this doctrine ariseth:—

Doct. 3. That neither men nor women can expect, I mean upon any sufficient, yea, or tolerable grounds, to be filled with the Spirit of God, but by the use of such means as are proper, and appointed by God thereunto. If the Ephesians had had any reason or ground to have expected this blessed accommodation here spoken of—viz., a being filled with the Spirit of God, without their endeavours for the obtaining of it, it had been impertinent and needless for him to have imposed it upon them by way of duty.

Fourthly and lastly, From the plain, express, and full import of the precept or exhortation we may observe:—

Doct. 4. That it is the duty of all persons, especially of all the professors of the gospel or of Christianity, to be filled with the Holy Ghost, or Spirit of God. This being the point that lieth most clear and large in the words read—contenting ourselves with the bare mentioning the other three, unless something relating unto them shall

occasionally fall in in our intended discourse, we shall proceed only with it.

First, For the truth of the doctrine. Had we no other proofs for it from the Scriptures but the text in hand, this alone, by reason of the evidence and expressness of it, were sufficient to carry it. But there are other scriptures also, which, being well understood and thoroughly searched into, speak and import the same thing; as—viz., that it is matter of duty lying upon all men, especially those who do profess Christianity, to be filled with the Spirit. Jude 19, 'Sensual, not having the Spirit'—namely, of God, as is clear from the character he gives of the persons here spoken of unto the Christians that he writeth unto. For what should be the reason why the apostle taketh this notice of them? Namely, that whereas they separated themselves from the congregation of the saints, yet were they sensual, not having the Spirit; who, though they did pretend to a greater degree of light, and more familiarity and acquaintance with the Spirit of God than other Christians did, yet the apostle tells those Christians to whom he wrote, that they should not believe them, because they were sensual, only talking and boasting of the Spirit; which conceit and confident presumption in them, of their having the Spirit, was the ground or occasion of their separation and dividing from the assemblies of other Christians. But the truth is, saith our apostle, they are sensual, not having the Spirit. Nay, they take a course not to have the Spirit, which is by their giving themselves up to sensuality. They, indeed, pretend to the Spirit, that so they might the better satisfy themselves and others concerning the liberty which they take in the ways of the flesh, such as other Christians did not take, bearing themselves and others in hand that they had the warrant for their practice by special revelation; and they understood their liberty better than other Christians; and that they came to this privilege by the superevangelical communion which they had with the Spirit of God. And yet, notwithstanding all these pretences, the apostle positively concludes that these men had not the Spirit; clearly implying withal that this was their sin not to have him—yea, and further, that their not having of him did interest them in the guilt of many other sins. That it was sinful in these, and is so in all others, not to have the Spirit, is evident from hence; because they might have had and enjoyed him, would they but have complied with God in the use of such means as he had vouchsafed unto them for that end; and that it was nothing but sin and iniquity committed by them that kept the Spirit of God from them. This may be gathered from the testimony of God himself by his prophet, 'Your iniquities have turned away these things, and your sins have withholden good things from you,' Jer. v. 25. And that the Spirit of God is withheld from none, but only from those that do refuse or neglect to ask him of God by prayer, is somewhat more than affirmed by Christ in this high assertive interrogation: '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 the Holy Spirit to them that ask him?' Luke xi. 13. So also John iv. 10, compared with chap. vii. 38, 39, and Acts v. 32. God is said to give the Holy Ghost to them that obey him. So that it was

unquestionably sinful in these sensual separatists in Jude, that they had not the Spirit. Now then, if this was matter of sin in them, not to have the Spirit, it clearly follows that it was their duty, and a thing that they ought to have sought after, to possess and invest themselves with him. And if it were a matter of duty incumbent upon them simply to have the Spirit, to have him in any measure or degree, then it followeth, by a straight line in reason, or by a necessary consequence, that it was matter of duty also unto them to have him in the greatest measure, and in the highest degree or proportion that they were capable of attaining unto. For this is clear in reason, that whatsoever is our duty simply to do, if the duty, or the doing of it, will admit of degrees, that it may be done more or less perfectly,—which is the condition of most duties, if not of all,—then it is our duty to do it in the highest degree, and with the greatest perfection. If it be our duty to love God simply, then certainly to love him to a greater degree, yea, to the greatest degree of all, is our duty also—namely, to love him ‘with all our hearts, souls, mind, and strength,’ Mark xii. 30. So likewise, if it be our duty to love our neighbour, then is it our duty also to love him ‘with a pure heart fervently,’ 1 Pet. i. 22, which is the highest pitch or degree of this affection. The case is the same in all other duties whatsoever, and therefore we ought to endeavour and stir up ourselves unto the most perfect manner of performance. A duty is more our duty, and nearer to the intent of the precept or exhortation enjoining it, when performed with much intenseness of mind and spirit; and when it drinketh up much of the heart and soul of him that performeth it, and consequently more acceptable unto God than when it is only simply, barely, and cursorily performed. So that this scripture doth prove plainly enough the truth of the doctrine in hand—viz., that it is the duty of all Christians to be filled with the Spirit. And if any man do fail of this grace of God, and become sensual, it is because he doth not comport with the Spirit in his motions and applications of himself unto him; for by this means the Spirit withdraweth his former influences from such a person, and affordeth him but a faint and scanty presence of himself afterwards.

Again, from the apostle’s exhortation, 1 Thes. v. 19, ‘Quench not the Spirit,’ the truth of the doctrine may be further argued, even to a demonstration; for if it be a duty lying upon Christians not to quench the Spirit—*i.e.*, not to do anything that may justly occasion him to cease from his wonted activity within them, stirring their hearts, and causing them to burn with inflamed desires after God and Jesus Christ, and the things of their eternal peace; I say, if it be a duty to take heed of quenching the Spirit in such a way as this, then must it needs be a duty lying upon them to be filled with the Spirit, the fulness of whose presence, as was formerly more than hinted, will cause their hearts to burn within them, and, as it were, to mount up unto heaven in a flame. It is an approved rule, frequently made use of by learned ministers, for the right understanding of the decalogue or moral law, that every negative commandment includeth the affirmative contrary unto it; as that which forbiddeth the destroying or the taking away the life of a man, joineth withal the preservation of his life with all tenderness and care.

There is another rule, delivered by some worthy expositors of the Scriptures, very necessary to acquaint us with the emphatical import of some expressions here. The rule is to this effect: Adverbs of denying do very frequently import the contrary unto that word unto which they are joined. Many instances of this rule might readily be given, but this may be done upon some other occasion; only for the present, take notice that this scripture agreeth to that which is imported in both these rules. This negative dehortation, 'Quench not the Spirit,' carrieth in it some such affirmative and commanding precept as this: See that you be prudently industrious and careful, with all diligence, to nourish and advance the life and vigour of the Spirit of God within you. Entertain him with all worthy and honourable respects in your souls; let him have all the obedience that he desireth or requireth of you. By this means you shall be so far from quenching him in his motions and operations, that he will burn like a bright flame of heavenly fire within you, and work wonderfully in your souls. That some such sense as this was intended by the apostle in the said dehortation, is not obscurely intimated by that negative precept, not to despise prophesying, immediately subjoined unto that of not quenching the Spirit, especially if it be interpreted by one or both the rules given for the interpretation of the former passage. For then not to despise prophesying will signify to put a high esteem upon prophesying—that is, in the ministry or preaching of the gospel—which is done partly by a constant or frequent attendance upon it; as with reverence and fear, so with a lively and steady expectation of meeting with God and much good in it; partly also by a conscientious subjecting all a man's ways, words, and works, unto the authority and guidance of it. Now *not to despise*, that is, to *honour* prophesying, upon such terms as these,—and duly honoured it cannot be upon any other,—is a direct and pregnant course to cause the Spirit to take pleasure in us, and to be as fire in our breasts and bones, not suffering us to be in the dark concerning any such spiritual things which are necessary or meet for us to know; nor yet to be remiss, negligent, or cold as to ways and works that are truly honourable and worthy our high calling. And what doth all this signify, being interpreted, but to be 'filled with the Spirit'? Nor is there any way more dangerous unto men, or more threatening the great evil and misery of being emptied of the Spirit, than to despise prophesying or the ministry of the gospel, which is called 'the ministration of the Spirit,' 2 Cor. iii. 8. And the ministers of it, the ministers not of the letter—that is, not so much of the words, matter, or contents of the gospel, but of the Spirit; because the Spirit of God, according to the counsel and good pleasure of God, in this behalf, is wont to join himself with the glorious truths of the gospel, published and proclaimed by his messengers, when he hath an intent or desire to go forth into the world, and to visit the hearts and consciences of the sons and daughters of men. See upon this account Acts x. 44; Gal. iii. 2, 5. And as the Spirit ordinarily cometh unto the souls of men in a golden shower of evangelical truths, rained upon them from the mouth of a church angel, so doth he not only continue, but increase and enlarge, his presence in them, proportionably to that honour and obedience which is given by them unto those truths by which he was brought into their souls. Therefore, as

the despising of prophesying, whether it be by undervaluing or neglecting the ordinance or dispensation of it, or whether it be by disobeying and casting behind their backs the holy counsels and divine injunctions of it, is a ready way to quench the Spirit; so, on the contrary, to have this heavenly ordinance in high esteem, and with constancy in attending upon it to join a reverential and awful subjection unto the voice of it in our lives and conversations, is a method or means sealed by God whereby to obtain that inestimable treasure of being filled with the Spirit. Thus you see how the apostle's charge, of not quenching the Spirit, leadeth us directly, and by a clear light, to the acknowledgment of this, that it is every man's duty to be filled with the Spirit.

That other dehortation of the same apostle, parallel in expression, and partly in sense, unto the former, 'Grieve not the Holy Spirit of God,' Eph. iv. 30, being rightly argued and searched into, will give us the light of the same truth at the bottom of it. But let us first consider what it is to grieve the Spirit, and then we shall see by the light of the two rules mentioned in the opening of the former proof, how it doth follow from hence that it is the duty of Christians to be filled with the Spirit. The spirit here spoken of is neither the spirit of man nor angel, as we shall have occasion to shew hereafter, but the eternal Spirit of God, the third person in the Trinity. Now to speak properly, this Spirit is not subject unto grief, nor any other passion whatsoever; but men are said to grieve the Spirit when they cause him to do and act towards them that which men are used to do under the passion of grief. Now you know that men, whilst they are under the guidance of that passion, are listless and indisposed unto action; grief contracts and straitens; it is of a wasting and consuming nature unto the heart and spirit, Ps. xxxi. 9, 10. It makes men heavy, lumpish, and sad, averse unto all action, as if they had neither life nor soul, as we use to say, being like unto David's images, that 'have hands, and handle not; feet, and walk not,' &c., Ps. cxv. 7. And Job's three friends, chap. ii. 13, cast themselves down with him upon the ground, and for seven days and seven nights together, none of them speaking so much as a word unto him; the reason is given, 'because they saw that his grief was very great;' meaning, as Junius well interprets it, that the greatness of that grief which they perceived had taken hold of the spirit and soul of their friend so afflicted them, and because that sympathy and commiseration had wrought such a grief in them, that they sat all this while as persons astonished, and were not able to stir up themselves to comfort him. By these instances you may see it is the nature of grief to contract the heart, and to make men listless unto action. In like manner the Spirit, through the ungrateful, disobedient, and unworthy behaviour of men towards him, is said to be grieved, when by such means men have wrought him, if we may so speak, to the like listlessness of acting and putting forth the excellency of his power in their hearts and souls as formerly he did, and doth sometime in others. On the other hand, a man is never in a right posture for action, or for the doing of anything that is of any good or great concernment unto others, but when he enjoyeth himself upon the highest and richest terms of satisfaction and contentment. So then the Spirit of God is said to be grieved by men, when they shall deal so unkindly with or by him as to

reject and neglect his heavenly motions and inspirations, by giving over such and such ways of honour, Christian excellency and worth, which they had sometime lift up their hearts and hands unto, and walked with delight in them. When men, I say, shall cease to go on in such ways as these, and prefer the ignoble and base motions of the flesh, or of the world, before those that come from him, and which are honourable and heavenly, such a demeanour of men towards the Spirit of God grieveth him; that is, maketh him listless unto action, and causeth him to abate, and to fall lower in his operations, and to give out himself more faintly than before; whereas he had been active, and ever and anon stirring and provoking them, and this with efficacy and power, unto this and that good way and work. Now he withdraweth by degrees, and declineth these motions and operations, upon which the soul of man becomes listless and dull to anything of a spiritual concernment; like a ship becalmed on the seas, whose sails a little before were filled with fresh and pleasant gales of wind, carrying her amain to her desired port. Now, then, if it be a duty lying upon Christians not to grieve the Spirit, then by the authority of both the rules by which we found out the true sense of our former proof,—both of them being as proper and useful here—it is their duty also to cheer and delight the Spirit; I mean, to keep themselves in such a frame or posture, both inwardly in heart and soul, and outwardly in life and conversation, that he may take delight in them. And if it be the duty of Christians to be pleasing unto and compliant with the Spirit, simply, indefinitely, and in any degree, then upon the grounds formerly argued and made good, it is more their duty to endeavour with their whole heart and soul to please him in the highest. Now when he taketh delight and pleasure in any man, in more than an ordinary degree, he will signify not only his contentment in this kind, but even the measure and degree of it also, by a proportionable advancement of his gracious activity upon all occasions. This is that we intend and hold forth in the doctrine from the apostle's expression of being filled with the Spirit, which also by warrant of the same authority we affirm to be a duty lying upon all Christians.

We shall insist only upon one proof more to confirm the truth of the doctrine: 'Be kindly affectioned,' saith the apostle, 'one unto another, &c. Be not slothful in business: but fervent in spirit, serving the Lord,' Rom. xii. 10, 11. To be 'fervent in spirit,' especially in the service of God, or of Christ, requires a great presence or fulness of the Spirit of God in a man; for the spirit of a man acted only by itself, or by its own strength, wisdom, or goodness, will never rise so high in any true and real service of God as fervency of spirit doth import. Neither will an ordinary presence or assistance of the Spirit of God himself carry the heart of a man up unto any such pitch of devotion. He that will have an ear to hearken to the voice of this exhortation, of being fervent in spirit in the service of the Lord, must find out a way how to engage and how to comport with the Spirit of God, that he may vouchsafe unto him a measure of his presence heaped up, to make him capable of so great and worthy an undertaking. Yea, men, I suppose, cannot be fervent in spirit in doing anything, which they call or judge to be the service of God, although it be a service of

their own fancy or genius, or of some worse deity, unless they be acted therein by a spirit more active than their own. So then, if it be a duty lying upon all Christians to be fervent in spirit, serving the Lord, then is it a duty that beareth with the same weight upon them to be filled with the Spirit, inasmuch as the performance of the former of these duties cannot stand but by the performance of the latter, so that from hence it is evident that it is a duty incumbent upon all Christians to be filled with the Spirit. Besides these scriptures now argued, we might, if need were, increase their number for the proof of our doctrine, by arguing in like manner all those scriptures which require such things of men that cannot be performed by men without a being filled with the Spirit; such passages of these, which are not a few, do clearly import that it is a duty, yea, a duty of duties—such a duty without the performance whereof great numbers of other duties will suffer and never appear in their glory. Texts of this import are these, with their fellows, Rom. viii. 13; John xvi. 24; Luke xxi. 36.

CHAPTER II.

The first reason of the doctrine propounded and argued, viz., That it is the duty of all persons, especially of all the professors of the gospel or Christianity, to be filled with the Holy Ghost or Spirit of God; because if men be not filled, or in a way of being filled, with the Spirit of God, they will be filled with some evil spirit, one or other.

Reas. 1. It is therefore the duty of all Christians to be filled with the Spirit; because if they be not filled, or do not endeavour to be filled with the Spirit of God, they will certainly be filled with some one or other worse spirit, which will lead them aside into the ways of sin and vanity, and of darkness and death. And most certain it is the duty of all Christians to do all things that are requisite and necessary for the preventing of so great an evil and misery coming upon them as this, namely, of being filled with any spirit contrary to the Spirit of God, any spirit of sin and wickedness whatsoever. That it is simply necessary to prevent such a pollution or defilement, so miserable a state and condition as this, is not, or at least ought not to be, a question unto any man who minds but to any degree the things of his peace. Now that it is a duty lying upon all, &c., to be filled with the Spirit, is evident, if we shall consider that there are many other spirits abroad in the world, every one of which hath a direct antipathy to the Holy Spirit of God. That which the apostle John speaketh more particularly of doctrines: 'Beloved, believe not every spirit, but try the spirits whether they are of God,' 1 John iv. 1, may be said of spirits in general. For there are many spirits walking up and down in the world, Isa. xix. 3; a spirit of perverseness, Deut. xxxii. 5; a spirit of whoredom, Hosea iv. 12; a spirit of covetousness, Ezek. xxxiii. 31; a spirit of slumber, Rom. xi. 8; a spirit of fear, 2 Tim. i. 7. Now when principles or dispositions in men, whether they be dispositions unto virtue and holiness, or unto sin and vice, are grown up unto any

fulness, so that they put forth themselves with force, and are vigorous and active in them, it is usual, in the Scripture language, dialect, or manner of speaking, to express such or such principles or dispositions by the name of *spirit*—as when love acteth vigorously in men, to express it by the name of ‘the spirit of love;’ so a meek and humble frame of heart, by a ‘spirit of meekness.’ So, on the other hand, a perverse and froward spirit, by ‘a spirit of perverseness;’ an inordinate love of money, or inordinate coveting after riches, by a ‘spirit of covetousness.’

Now the reason of this denomination to call covetousness, where it is strong and raised in men, and when they savour strongly of it, by the name of a spirit of covetousness; and so of fear, when it is active and vigorous in men, by a spirit of fear. There is the same consideration to be had of love, meekness, holiness, &c.; for these principles or dispositions, when they are active and vigorous, are as well denominated unto us by the name of spirit, as those which are of a contrary nature and import. The reason hereof is, first, to shew that when principles and dispositions in men are raised to any great degree of strength, and become vigorous and active, and have gotten any considerable power in or over men, if I may so speak, they are hard to be resisted; even as spirits or angels, who, as the psalmist saith, ‘excel’—or, according to the Hebrew reading in the margin, ‘are mighty’—‘in strength,’ Ps. ciii. 20. They are very potent and powerful, not easy to be resisted in their operations. Even so it is with principles and dispositions; when they are grown to any considerable height in men, and become strong and potent, they are hard to be resisted, and therefore called by the Holy Ghost by the name of spirit. Or else haply the reason may be, which I chiefly eye, because all dispositions in men and principles of action, whether good or evil, whenever they are raised any whit high, and have gotten strength within them, there is some spirit or other, good or evil, that mingleth itself with them, and by this means doth add vigour and strength and activity unto them, and doth raise them above that measure and pitch of strength and activity which they would never be raised unto without the interposure of some spirit, good or evil, properly so called. It is true, when holy dispositions in men are in their greatest strength and glory, there is but one Spirit by which they are acted, and that is, the Spirit of God, or the Holy Ghost, who, through the infiniteness of his power doth answer, yea, more than answer, yea, even far surpass in power, the innumerable company of unclean spirits, and therefore when holy dispositions and inclinations are raised in men, though they be many and various, and spring from different principles in the heart and soul of a man, yet this one and indivisible Spirit is able through or by means of his concurrence with them, and influencing of them, to add strength, power, and energy unto them, and enable every one of them to fructify and bring forth genuine fruit according unto its respective kind. But now, as concerning evil and sinful principles and dispositions, it is very probable that the case is far otherwise; for as there is a vast number and company of devils and unclean spirits, so is it no ways dissonant unto reason to conceive that they have their distinct employments and offices. One sort of them may be employed to raise, stir up, and strengthen a spirit of uncleanness in

men; another, a spirit of covetousness; a third, a spirit of malice and revenge; a fourth, a spirit of gluttony and excess, &c. The Scripture, and that not obscurely, seems to countenance this notion, viz., that they are ranged into orders, and are under a kind of regiment, and that they are in a strait band, league, and confederacy to carry on one and the same grand design, (Eph. i. 21; Col. ii. 15; Mat. xii. 25, 26.) And if so, their nature considered, viz., their wisdom and subtlety, it is most probable that every one of them is employed according to his proper genius. Some, because they are of a more bloody and cruel nature than others, may be employed to stir up and to strengthen in men a spirit of malice and persecution; others, that are other ways disposed, may be employed to stir up and cherish a spirit of pride and wantonness; a third sort of them, whose genius lieth that way, to strengthen and increase a spirit of error. But we may have occasion to speak more of this afterwards.

In the mean season this is that which we say in the reason in hand: that unless men shall take a course to be filled with the Spirit of God, they will by degrees at least, and perhaps sooner than they are aware, be filled with some evil and contrary spirit—a spirit of some sin and wickedness, one or other. The reason hereof is plain and near at hand, because the evil and unclean spirit, that is, the old serpent, commonly called the devil, who walketh up and down the world, compassing the earth to and fro, as his own expression is, Job i. 7; ‘seeking whom he may devour,’ 1 Pet. v. 8: *καταπιῖν*, *i.e.*, whom he may devour at once, and with as much haste as possible may be; meaning by filling them with all unrighteousness, with uncleanness, love of this world, fearlessness of God, and of his laws, precepts, and commands. For he, namely, Satan, hath no other weapons to destroy men and women withal but these; and in these, and in these only, lie his murdering and devouring attempts. So that where he meets not with one that is greater and stronger than himself to oppose him,—and there is but one to stand in his way, of whom the apostle John gives this testimony, that ‘he that is in you,’ namely, the saints, ‘is greater than he that is in the world,’ 1 John iv. 4—I say, when he meets not, and is not encountered by this Spirit of God, that is stronger than he, yea, if this Spirit have not advanced in his strength and assistance, by the means before spoken of, to some good degree in the hearts and souls of men, he, namely, the evil one, is very likely to prevail, yea, and questionless will prevail over men, and fill the hearts and inward parts of men with all unrighteousness, covetousness, love of the world, &c., and with all manner of sinful inclinations, dispositions, and propensions, which will be their ruin. For ‘sin,’ as the apostle James testifieth, ‘when it is finished bringeth forth death,’ James i. 15. When it is finished, *i.e.*, impenitently persisted in unto the last, it certainly bringeth damnation or eternal destruction upon men. Or, if you will, thus: sin when it is finished or perfected, that is, when it is raised, hath much of strength and power in the heart and soul of a man; and when they are full of sin, then it is apt and likely to bring forth death; the workings and operations thereof incline and tend strongly that way, yea, and will certainly issue in death, as was even now hinted, if it be not stopped in its way by a more than ordinary care and diligence

to make resistance against it. Now, that Satan or the evil spirit will certainly prevail with men and women to fill themselves with him, or with his fruits, unless they be filled, or in a way of filling themselves with the Spirit of God, is evident upon these two gradual considerations taken together:—

First, If men shall be found to be wholly destitute and devoid of the Spirit of God, and, as it were, altogether flesh, so that they have not wherewith to oppose, or to make any resistance against the devil or evil spirit in any kind, or at least to any considerable degree, then is it no marvel if he prevail over men. For that which is flesh in men, whether we take it for that which is properly so called, the body or outward man, considered simply as such; or whether by flesh we mean 'that which is born of the flesh,' according to our Saviour's expression, John iii. 6, *i.e.*, inordinate desires, sinful inclinations, and lusts that are engendered and occasioned by the flesh; I say, in both these considerations, whether we take the flesh either literally or metaphorically, it is wholly confederate with Satan against the soul and spiritual life of man, ready to open unto him and comport with him in all his dangerous and destructive applications of himself unto them; and consequently such men, that are only flesh, or full of it, receive the laws of their minds from the inspiration thereof, and are not furnished with any principles wherewith to oppose him; and as it is said concerning John the Baptist, that they that persecuted him 'did unto him whatsoever they listed,' Mat. xvii. 12; Mark ix. 13; even so the Scriptures speak of or concerning such persons as we are now treating of, that Satan 'carrieth them captive at his will,' 2 Tim. ii. 26, and filleth them with what kind of lusts and uncleanness he pleaseth, yea, and to what degree he pleaseth. When men are filled with the Holy Spirit, so that it acteth with much strength and vigour in them, and that they are subdued and brought under the power thereof, the Scripture is used to speak of them as wholly disabled and debilitated to sin. So the apostle Paul speaketh concerning himself, and of such others that were made partakers of the same anointing with him; 'For we can do nothing against the truth, but for the truth,' 2 Cor. xiii. 8. So, on the contrary, they that are filled with the spirit of the devil have nothing in them but what is born of the flesh, and therefore they can do nothing for, but against the truth—no, not in their own souls, judgments, and consciences; still comporting with Satan against the truth, and their own peace and comfort. But

It is a question, perhaps, of no easy resolution, whether there be any person, man or woman, under heaven, who is wholly destitute of the Spirit of God, unless it be those which have blasphemed the Spirit of God, and have stumbled at that stumbling-stone, which will certainly not only break, but grind all to powder which shall fall under it; that sin which is the seed of immortal, eternal, and irreconcilable hatred and alienation between the Spirit of God and the spirit of him, whosoever he be, that hath committed it—I mean the sin against the Holy Ghost. I rather at present incline to the affirmative part of the question, and do conceive that there is no person of mankind who, from or after his first enlightening by the Spirit of God, upon and after his coming into the world, under the guilt of any sin or sins

whatsoever, except that sin only before excepted, that is at any time until the day and hour of his death, wholly bereaved of the presence and assistance of the Spirit of God with him. Of which my apprehensions I have, as I remember, heretofore given some account, and may possibly have occasion to speak more largely unto it hereafter. But for the present, whereas some in the Scripture are said 'not to have the Spirit:' Jude 19, 'sensual, not having the Spirit,' a scripture formerly made use of upon another occasion; I answer, the meaning is not as if they had no degree or presence, or no assistance of or from the Spirit of God within them, but this, by not having the Spirit, is meant that there was no appearance of the exercise of the Spirit of God in them. They appeared unto the judgments of men, as such who had not the Spirit; their lives and conversations were such which did not shew forth any presence of the Spirit of God in them. A person, in the Scripture phrase, is said not to have that which he doth not make use of or improve, or that which he doth not seem to have: 'For unto every one that hath,' saith our Saviour, Mat. xxv. 29, 'shall be given, and he shall have abundance: but from him that hath not, shall be taken away even that which he hath.' By him that hath, in the former clause, to whom more shall be given, must needs be meant a man that useth or employeth that which he hath, so and upon such terms, that he gives an account unto the world, makes it known unto men that he hath received some talent, one or more, from God. For otherwise, if we shall take the word *hath* in a grammatical and proper sense, it will follow that every one shall have more given, and so every one shall have abundance. For all men have in such a sense of having. All men have somewhat from God originally. But now, inasmuch as he, namely, who had the one talent, is said to have buried it in a napkin, therefore our Saviour presents him under this notion and character of one that had not, because he did not make use or improve that which he had—took no course to make it appear unto men that he had any such talent or means from God. So it is frequent and ordinary in the Scripture to express one who useth not what he hath, and which giveth no testimony or account of what he hath, by the phrase of not having at all. In like manner, in the place under consideration, where it is said that men of such a character have not the Spirit, the meaning is not that they had not the Spirit at all, or in no degree, but only this, that they, being sensual, were chiefly guided, and that their ways and works were influenced, by the flesh and fleshly principles. But as for the Spirit of God, he was wholly neglected; neither did they take any course to improve his presence in them, nor to give any account unto men, by their lives and conversations, of any presence of his with them. This is one consideration from whence, in conjunction with that which follows, it appears that he that is not filled, or at least in a way of being filled, with the Spirit of God, is in eminent danger of being filled with an evil or contrary spirit. The consideration, as you heard, was this, that whosoever is destitute of the Spirit of God, or is wholly flesh, in the sense declared, hath nothing wherewith to resist the unclean spirit that shall seek to enter into him, and to fill him with his presence, but all things which are confederate with him, and assist him.

Secondly, As we intimated before our sense to be, that no persons whatsoever who have not sinned the sin against the Holy Ghost, which few now living, if any, have done, but have the Spirit of God in some measure or degree in them, I therefore add, for the further confirmation of the reason in hand, that men, by the Spirit of God himself, when he resideth in them in some low and ordinary degree only, and when not stirred up by them, being not regarded, but neglected; I say, such a presence or residence of the Spirit of God himself in men will not put them into a meet posture or capacity to resist Satan in case he shall engage himself—which certainly he will—to fill them with his spirit. It is said of Christ, Mark vi. 5, that being in his own country 'he could do no great works there because of their unbelief.' The evangelist Matthew, speaking of the same thing, or recording the same history, Mat. xiii. 58, rendereth it thus: that 'he did not many mighty works,' &c. Now that which Matthew expresseth only in these terms, that he *did not*, Mark, expressing the same thing, doth it with more emphasis and weight, namely, that he *could* there do *no* mighty works, &c. He could not work himself to be willing to do any great works; he had not any motive before him to incline his will that way, but, on the other hand, a grand dissuasive from it, and that which did quench and take off his will, and made him listless to any such action, namely, their unbelief. Now, what a man cannot will to do, he may properly enough be said not to be able to do, because a consent or concurrence of the will is every whit as necessary to an action as the ability or power of acting. There are two things equally necessary to every action: the one is, that the will be consenting thereunto; the other is, that the person so willing and consenting have a respective power or ability of acting. When either of these shall be wanting, the thing or action can never be done or performed. As if a man have not a will unto a thing or action, impossible it is that ever it should proceed from him or by his means. Now certain it is that the will cannot rise up unto a consent and concurrence with the executive power in order to an action, unless it have potent and congruous motives, one or more, to help it up or raise it. No man can will anything but only that which he conceiveth to be good, there being no other object capable of affecting or moving the will. So, then, the working of miracles or great works about Nazareth, the sottish and wilful unbelief of the people considered, had not in the understanding of Christ *rationem boni*, the consideration of good in it; and so it was impossible that his will should be moved and affected by it to consent unto it, and consequently it may very properly be said that he could not do any such things. In the same dialect of speech, the Spirit of God himself may be said not to be able to oppose and resist Satan in his attempting to fill men with sin and wickedness, when his presence in and with men is despised and neglected, when they take no knowledge of his being so near unto them, nor of his gracious offers to relieve, help, and assist them against their spiritual enemies; for though his power of executing—namely, for the frustrating and dissolving the attempts of Satan which we are speaking of—be not impaired, nor indeed impairable, to speak properly, by any negligence, unfaithfulness, or unfruitfulness of men whatsoever, yet

the exerting or putting forth of this power of his in such cases may be hindered by men—namely, when they shall so demean themselves towards him that he hath no consideration before him to render him willing to do it, but many to make him unwilling. Hence it comes to pass that the Spirit may truly and properly be said not to be able to exert his power, or not to unbare his arm for the assisting of men in their resisting and vanquishing of Satan in such attempts as we speak of.

Another scripture of the same character with the others even now mentioned you have, John xiv. 17. When our Saviour, speaking of the Spirit, tells his disciples that ‘the world cannot receive him,’ the reason he renders is because it—namely, the world—‘seeth him not, neither knoweth him.’ So that the reason why the world did not receive the Spirit in that measure that the disciples did, is because they did not see him, neither know him. Though he be near unto them, yea, though he be in their hearts by his word, yet they, not minding nor contemplating this word of his, nor regarding his motions in their souls, but suffering the eyes of their minds to be fixed upon this present world, and the sins and vanities thereof, do not see him though he be near unto them, and ready to do great things for them, had they a mind to employ him. But their thoughts and mind being otherwise engaged and entangled, they do by this means, and during the regency of such principles, render themselves upon the matter in an utter incapacity of receiving the Spirit, because they savour so much of the spirit of this world, and render themselves such a kind of sinners and such an unworthy generation that the Spirit of God can have no will or lust, can take no pleasure or content, to manifest himself unto them. This is the second consideration, by which you may perceive that unless men shall take a course to be filled with the Spirit of God, they will lay themselves open and obnoxious to be filled with some unclean spirit or other.

Object. If it be here objected and said, Is not the Spirit of God a gracious and free-working Spirit? And will he not, doth he not, for his own name sake, as the Scriptures often speak, put forth his might and strength to aid and assist men and women against Satan and his evil practices towards them, when and where he pleaseth, without any motive or inducement from them by way of compliance with him, or any goodness of behaviour in one kind or other towards him? How then can we say that it doth depend upon any compliance of the creature man with him, or any kind of behaviour of his towards him?

Ans. I answer: Most true it is that the Spirit of God is a most gracious and free-working Spirit, exerting and putting forth himself, rising up in his might and heavenly vigour, where, when, and in whom he pleaseth. Nor doth he receive laws, terms, or directions from men for any of his motions or actions in the world, but from himself, his own grace and wisdom only.

Secondly, I answer further, That though the Spirit of God be most gracious and free in all his operations and workings, yet, as the apostle Peter, speaking of the promise of the Lord Christ concerning his coming, saith, ‘The Lord is not slack concerning his promise, as some

men count slackness,' 2 Pet. iii. 9; even so say I of the Spirit of Christ, that he is neither gracious nor free-working, as some men count gracious and free-working, he is neither the one nor the other in any way of contrariety unto himself. I mean either to his own holiness or his love of holiness in men, nor yet to his wisdom or the interest of his glory, but only in a direct and clear consistency with these. Some men's imagination or notion concerning the gracious and free-working disposition of the Spirit of God is,

1. That there have been and are some men to whom he never hath, nor ever will, vouchsafe his gracious presence to the least degree; and merely out of his freedom hath willed never to have to do with them, little or much; not because of any peculiar strain of wickedness in them, but merely and only, as I even now said, from his own will and pleasure.

2. On the other hand, they conceive that God vouchsafeth such a presence unto some others so powerful and effectual that they are not able to resist the motions, influences, and workings of it, but are necessitated thereby to repent, believe, and work righteousness.

3. And lastly, Others' notion of this grace and working of the Spirit is such as if no course or strain of sin and wickedness whatsoever in men, though still persisted in, no impenitency, no neglect or contempt, whether precedent or present, of the gospel, and of the great salvation offered therein, were or are any way considerable as to the obstructing or hindering the Spirit of God from vouchsafing even the richest, highest, and fullest measure of himself and his gracious presence unto them. Now that neither the grace of God nor the freedom of the Spirit in working is to be estimated, measured, or computed by any such notions or principles as these, hath been already sufficiently evinced and proved, and might here be done again would it not occasion too long a digression. That graciousness and freedom of working which the Scripture anywhere, yea, and sound reason itself, asserts unto the Spirit of God, consists and shews itself in these particulars:

First, All men, without exception, having sinned in Adam, and thereby justly deprived themselves of all friendly converse and communion with God; yea, and justly incurred his high displeasure, hatred, and indignation; there was nothing of any engaging or inviting, much less of any obliging, import in man to move or incline the God of heaven to have anything more to do with him in any way of love, favour, mercy, goodness, or the like, to the days of eternity; so that God having been pleased, notwithstanding this low and despicable condition of his creature man, to comport with him again upon terms of grace and reconciliation, and to offer himself unto him, namely, to be re-enjoyed upon terms (and these very possible to be performed) by him, and to put him into a capacity of blessedness and glory, his former provocations notwithstanding, must needs be matter of pure and mere grace, and consequently of free grace, so far as it was matter of grace at all.

Obj. If any shall say, The misery and sad extremity of the creature man, in the condition wherein he had now plunged himself, might be some moving cause unto God or upon God to look back again in mercy towards him: and so in this respect there might be

somewhat in man inviting him unto that merciful compliance with him, which now he hath vouchsafed, and, consequently, his grace in this vouchsafement is not so absolutely and purely free:—

Ans. To this I answer, That no man, as I suppose, ever opposed misery unto grace or freeness of grace in him that sheweth mercy or relieveth. It is not repugnant to the greatest freeness of grace that can be imagined, that a man should be induced to vouchsafe help, shew mercy, and relieve a person that is in misery, yea, upon the occasion thereof, or that his misery should be an inducement thereunto.

2. That compliance which God vouchsafed unto his creature man, considered as now miserable, is not properly matter of grace or an act of grace, but of mercy; so that though the mercy of God, out of which he hath vouchsafed means of relief unto man, may be said to have been invited or wrought upon by his misery—and in this respect not so absolutely free—yet this hinders not but that the grace of God, properly so called, out of which he hath been moved to do anything for the good of this creature of his, may be absolute, and in all respects every way free; for the object or opportunity for grace to shew itself, or for to act, is not in strictness of consideration, misery, or extremity—these are the appropriate objects and opportunities of mercy. But the proper opportunity for grace to shew itself is either:

1. A flat or dead irrelativeness, in point of merit, in him to whom grace is shewn or to be shewn, in reference unto him that is supposed to shew grace, so that the person is no ways beholding, no ways debtor unto him to whom he is willing to shew himself gracious; or else,

2. A relation of demerit, injury, or provocation in him to whom grace is shewed, towards him that sheweth grace, or dealeth graciously by him: so that he that sheweth grace hath not only no tie or engagement at all upon him to shew any such thing, but, on the other hand, hath much before him to dissuade and take him off from it. Now, if he shall be pleased to overlook all these injuries, and shall, these notwithstanding, deal graciously, and shew kindness, this is properly an act of grace.

3. Neither was it simply or only the misery wherein men lay plunged that wrought upon the mercy of God so far as to move and prevail with him to open that door of relief and deliverance unto him which now he hath done; but it was his misery so and so circumstantiated in one respect or other, as is evident from hence; because otherwise the misery whereunto those more excellent creatures of his, the lapsed angels, are fallen, being every whit as great, if not far greater, than that of man, would have had the same motive or operation upon the mercy of God to do the like for them, which the misery of man had, and so have prevailed with him to have provided deliverance for them also. But this only by the way.

4. And lastly for this, That which was properly matter of grace in God towards man being fallen was not procured or drawn from him by anything in man any ways obliging him thereunto, or by any consideration whatsoever relating unto man or his condition, but was every way free, merely, entirely, and absolutely from himself. And this is one thing, and the first thing, wherein the graciousness and

freeness of acting in the Spirit of God consists—viz., that without any moving or obliging cause whatsoever from without, or on man's part, he is pleased to entreat him sweetly and lovingly, and to come unto him, as it were, from heaven, to visit him, to converse with the children of men in the secret of their hearts and souls, to instruct and teach them the things of their eternal peace, to admonish and excite them to the embracing and prosecuting of them, yea, and to follow them with his promise to look after them and assist them. And these things he doth to all men without exception, to a certain degree, when they first come by the use of their judgments and understanding, and by the putting forth of their consciences to be capable of them, yea, and doth increase and advance these his gracious workings in them, until either by a long-continued neglect of his presence with them, or by some higher hand of sin and wickedness practised in opposition to such gracious motions and transactions of his within them, they weary him, and quench those gracious operations which his presence affordeth unto them, and bringeth it so to pass that he taketh no pleasure or delight in them.

Secondly, Another thing, and that which already in part hath been mentioned, wherein the graciousness and freedom of the Spirit of God in his working consists, is this—viz., that he is pleased sweetly and graciously to entreat men, not only without any cause on their part moving or obliging him thereunto, but against many provocations that might in reason have persuaded him to the contrary; I mean, to have absented himself from them, and to have abandoned and abhorred them for ever, and left them to have perished in their sin eternally. Who can number all that variety of sins and provocations which centred and met together in and about that first and great transgression of Adam? What strain of sin and wickedness was there wanting? There was unthankfulness, pride, unbelief, contempt of God, sensuality, murder of posterity, and that without end, and what not, almost, of all that the soul of God abhorreth? And all this great concourse and assembly of all sorts of impieties and provocations, from the greatest to the least of them, were as so many orators and pleaders against man before God, and dissuaders of him from ever respecting or taking the least care or thought what became of him; and yet the grace of God, and of the good Spirit, as we have both heard and known to our comfort, hath, through that abundant freeness thereof, magnified itself against them all. It had been grace, yea, freeness of grace, in the strictest consideration of both words, if God or the Spirit of God should have moved in mercy or love towards his creature man upon a level or plain ground; I mean, without any worthiness or desert, or any inviting consideration in man. But that the Spirit of God should be, in his visiting of men, like a river of water running up a steep hill—my meaning is, should vouchsafe to make applications of himself unto them, in order to their eternal peace, against such height and fierceness of demerit, injury, and provocation, is, indeed, somewhat more than simply and merely free grace, if we had a word of more excellent signification to express it by; and the truth is, we want words to express it; for that grace which God hath vouchsafed unto men in their salvation, and in the

means thereof, and in the great condescension of the Spirit of God unto men, is more, and somewhat of a higher nature—it carries a richer and more glorious notion in it than simply of grace, of mere grace, or of free grace; because this free grace might have been shewed unto men, in case they had never sinned. It was the grace of God to create man upon those terms that he did, to put him in a capacity of continuing in that honour and happiness wherein he was created, and to adorn him with such rich and excellent qualifications; because the creature could deserve none of these things, it could deserve nothing before it was. But having sinned, for God to exhibit such terms of love, and goodness, and bounty, as he hath done, this is somewhat more, if we knew what to call it, than mere grace, or free grace. The apostle Paul makes it more than so; and a higher expression of it than his, I think, could not have been given down from heaven, at least that should in any degree have been intelligible by man; for he takes his beloved preposition, *ὑπέρ*,¹ and compounds it with a verb, which without it signified somewhat more than simply an abundance, and so calls it, *ὑπερπερίσσευσεν*, ‘Grace superabounding,’ or rather grace ‘superredounding:’ ‘But where sin aboundeth, grace superaboundeth,’ or aboundeth much more, Rom. v. 20.

Thirdly, A third thing, wherein the graciousness and freeness of the Spirit consists, is, that in all that he acts and moves and works in men, according to all that variety and manifoldness of working which proceeds from him at any time, he doth proceed by his own laws, and these every ways gracious, full of equity and sweetness; and not by any thing, any law, engagement, or terms imposed upon him by men. When men by *having*, as the Scripture expression is, that is, by employing and improving what they have, (viz., from the Spirit; for men have nothing of any spiritual or gracious import but from him,) come to have more given, (viz., by this gracious Spirit,) more light, more knowledge, more wisdom, love, zeal, courage, faithfulness, &c., they come by this means to have in abundance. Now they that have, in this sense, according to our Saviour’s promise, this advance of his presence, and growing tenor of his operation, do not procure or draw it from him by any virtue or engagement of merit, nor by any terms imposed upon him by the endeavours, actings, or improvements of their own, but only the rich efficacy and virtue of his most gracious good pleasure and will, who was pleased to prescribe the law of this grace and goodness unto himself. As when God justifies and saves those that believe, he doth it freely of himself, and from himself, because he hath made this law unto himself, and established it; he hath published and declared, that ‘whosoever believeth in Jesus Christ shall be justified,’ and consequently ‘saved,’ he doth it freely and of mere grace, not by judging himself obliged to do it by any worth or merit found in men’s believing; and yet he doth it constantly *toties quoties*, and without failing; as oft as he meets with believers in Jesus Christ, he justifieth them, he saveth them. And indeed it is impossible he should do otherwise, because, as the apostle informeth us, he cannot lie, neither can he deny himself in his truth and faithfulness. In like manner the Spirit of God

¹ Amat compositiones Paulus cum prepositione *ὑπέρ*.—*Hugo Grot. in Rom. v. 20.*

hath prescribed unto himself the like laws and terms for all his transactions, dealings, and proceedings with men, according to the tenor whereof he will enlarge and advance his presence in the hearts and souls, and spirits of men, and will not walk contrary to them, nor advance or put forth himself in any eminency of working, but only where his lower or former motions have been obeyed and consented unto. Yet he doth not this because men regard his presence, but because he regards his own righteous counsels and purposes. That which the creature doth in this case is but a weak and inconsiderable thing to engage such an infinite spirit as the Spirit of God is, to do such great things as those in men. And as God will not save those that believe, because of any merit that is in their faith, but because the counsel of his will is so to do; so the Spirit of God will not do as hath been said, because of any worthiness in men's compliance with him, but he hath made this for a law unto himself, and honoureth his own law, and himself too by observing it, 'To him that hath shall be given, and he shall have more abundantly: but from him that hath not, shall be taken away even that which he hath.' Now we shall prove from that very passage that it is a law which the Holy Ghost hath made, and declares that he would walk by it towards the sons and daughters of men in all their succeeding generations to the world's end. To him that *hath*,—that is, that shews that he hath, that declares that he hath, that improves and employs that which he hath, namely, that which is given originally to him by way of stock from the Spirit of God to him, that thus hath—shall be given, namely, by way of addition, he shall have more abundantly—he shall still be going on, and be having, and having, and having; he shall have, and have still. At last he shall have abundance, he shall have a full and glorious estate in spiritual riches, in wisdom, in knowledge, in understanding, in faith, in humility, in love, in zeal, in temperance, in patience, and whatever else is necessary to enrich the soul of a man, and to prepare him and put him into a capacity of the richest and highest glory. So that we see this is a clear and declared method, by which the Holy Ghost will proceed with men and women in his communications of himself unto them. And though there be nothing in the creature to invite and move him in this kind, yet nevertheless there is his own wisdom, his own righteousness and goodness, by which he made this law and imposed it upon himself; these are sacred engagements upon him to do all that he doth in the case we speak of. And doubtless there was abundance of reason which did induce him to it. Whereof though we be not so capable, for his counsels are very deep, yet something in the business may, with good probability, be conceived by us. But for the thing itself, he, it seems, will do it as constantly, as universally, at least in his ordinary dispensation, as if it were the greatest injustice in him, and most inconsistent with the rectitude and purity of his nature, not to do it.

It may be here objected and said that the Holy Ghost doth not observe any such law or rule in his actings or workings in men as now you ascribe unto him, or, at least, tell us that he hath prescribed unto himself. For doth he not sometimes come upon such men that have been formerly profane, vain, and sinful above measure? Doth he not

sometimes come upon such men after some such manner as he came upon the apostles at the time of pentecost, like a mighty rushing wind, I mean with a high hand of power and conviction, and so in short time works the great work of conversion and repentance in them? Was not Paul a stiff-necked pharisee and blasphemers, a persecutor of the gospel and of the saints, all his days before; yea, as himself saith, the chiefest of sinners? And did not the Spirit of God come upon him as a whirlwind, with a strong and high hand, in an irresistible and miraculous manner, to effect his conversion? To this I answer:—

First, That when with the Holy Ghost himself we say, that unto him that hath shall be given, and interpret this to be meant of the Holy Ghost advancing his presence and operations in men, even as they hearken unto him, and respectively comport with him in his preventing and lower motions; and so again, on the other hand, that from him that hath not shall be taken away even that which he hath, understand it of the Spirit's withdrawing of himself from men, and falling lower and lower in his presence and motions, proportionably to men's unthankfulness, neglect, and opposition to him; we do not conceive either of the one or the other of these laws or rules, as if the Holy Ghost would universally, and in all cases whatsoever, bind himself unto them, especially to that in either of them which beareth hard upon the creature; but that our Saviour's meaning was only to declare unto the world what the common laws or terms of the Spirit's proceedings and dealings with men would be, and what men were to trust to and expect ordinarily from him, and so bethink themselves of behaving themselves accordingly. If you ask me what I mean by that which beareth hard upon the creature in each of the laws or rules mentioned; I answer concerning the former rule, 'to him that hath shall be given,' if it should be meant that the Holy Ghost will give unto none but unto him that hath, that is, that improveth and maketh use of what he hath received, this would bear hard upon the creature. By bearing hard, I do not mean any manner of injustice or unrighteousness, or hard dealing of the Holy Ghost towards men; but only such a thing, which, if it should take place and be done, would turn to the damage or loss of the creature, as it must needs do unto many, if that the Holy Ghost should give only unto those, and to none other but those, that are said to have; because the greatest part of men have not, in the sense of this saying. But the Holy Ghost may walk by this rule—that is, may give to every one that hath, in the sense declared, and yet may give to many also that have not; as a rich man may give relief to all his poor neighbours, and yet sometimes give an alms to him that is a stranger also. As to the latter law, 'from him that hath not shall be taken away even that which he hath,' it is not necessary to suppose neither that this should import that the Holy Ghost should universally, or in all cases without exception, wholly desert or forsake him that hath not, that is, doth not always entertain his motions respectfully, and apply himself unto them. Nay, I suppose that in the rigour of this sense this law is never observed by him. For according to this sense it would follow, that if a man should for never so short a time, were it but for a day or an hour, deal unkindly

by the Holy Ghost, neglect or reject his motions, that he would out of hand totally and finally withdraw himself from him. But as to this point, the Scriptures frequently shew the case to be far otherwise, and that the Spirit of God is full of patience and long-suffering towards men, even towards froward and gainsaying men, waiting a long time upon them, if yet they will consider and bethink themselves of compliance with him. 'How long ye simple ones,' saith the Spirit of wisdom, Prov. i. 22, to foolish and froward men, 'will ye love simplicity,' &c., which shews that this spirit had for a long time attended upon them. And so 2 Chron. xxxvi. 15, 'The Lord God of their fathers sent unto them by his messengers, rising up betimes, and sending; because he had compassion on his people and on his dwelling-place. And they mocked the messengers of God, and despised his prophets, and misused his messengers, until the wrath of God rose upon them, and there was no remedy.' This passage plainly sheweth that the Spirit of God fought, as it were, a pitched battle with them, or rather with their wickedness, endeavouring to overcome it. He had them under his hand, and was persuading and instructing them for a long time before he withdrew himself wholly from them.

And therefore when our Saviour threatens, 'from him that hath not, shall be taken away,' &c., the meaning, first, must needs be this; 'from him that hath not,' viz., within some considerable time, after that the Spirit of God hath graciously entreated him, and lovingly striven with him. He that doth not within the time of a man, as we may say, that is, in which men may very well, and, as we use to say, at leisure, bethink themselves of the grand concerns of their souls, and within which usually such men as do ever repent are wont to repent and return unto God—from such a man the Spirit of God will withdraw.

Secondly, Concerning that clause, 'shall be taken away even that he hath;' the meaning is not, as if all that such a man hath, all the presence, or gifts, or gracious workings of the Spirit, shall be withdrawn from him suddenly or at once, but shall be taken away, viz., by degrees, and in time. Such a man shall still be on the losing and declining hand, as long as he is amongst the number of those that have not, and at last will be stripped of all, and left utterly naked.

Thirdly and lastly, That which I would have especially to be considered in this minatory or penal law, asserted by the Scripture, 'from him that hath not, shall be taken away even that which he hath,' is not so to be understood, either as if in no case, or for no accommodation, either of the gospel, or of men, or of the glory of God, or the like, it were dispensable; or as if the Holy Ghost had so obliged himself by it, that upon no occasion whatsoever he would vary from it; but this law is enacted in heaven upon these terms, that it should be the express, the usual, and ordinary course which the Holy Ghost would observe in treating with men about the great matters of their peace, and that no man shall expect other dealings from him, the said law being most equitable and just, meetest indeed to be the standing law of his transactions with men, however, in some special cases, a strict observance of it might not be so expedient.

It is very frequent in the Scriptures for God to deliver and express

as well threatenings as promises, absolutely, in respect of the tenor or form of words wherein they are delivered, without the least whisper or noise of any exception or clause of restriction; whenas notwithstanding both the one and the other are conditional, and were by him intended for none other. Instances of conditional promises, delivered in words absolute and without mention of any condition, we may find: 1 Sam. ii. 30, 'I said indeed,' speaking unto Eli, 'that thy father's house should walk before me for ever;' there was no condition expressed in this promise of God unto Eli his father's house. But yet it is clear in Eli his own case, and the instance of his own person, that God in this promise intended a condition which he had reserved to himself, which was, that in case his father, and those of his posterity, should walk uprightly, and serve him in the great office and dignities of the priesthood, as became the honour and holiness and majesty of it, then the priesthood should never have been translated from him. And so Acts xxvii. 24, Paul saith that 'an angel of God appeared unto him, bidding him to be of a good courage, God had given him the lives of all that were in the ship with him.' Now, though this was absolutely delivered unto Paul by the angel, yet in ver. 31 it appears that it was a conditional promise, for saith Paul to those in the ship concerning the mariners, 'except these abide in the ship, ye cannot be saved.' And so Ezek. xxxi. 13, 'When I shall say unto the righteous man, he shall surely live'—that is, when I shall declare it as my positive and real purpose and intention—yet 'if he shall trust to his own righteousness, and commit iniquity,' notwithstanding this promise of mine, 'in his iniquity he shall die.' And, indeed, more generally all the threatenings of destruction denounced by God against wicked and ungodly persons, you shall find them, more generally I say, if not constantly, delivered in positive and absolute forms of speech: 1 Cor. vi. 9, 'Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, &c., shall inherit the kingdom of God.' Here you see that this threatening against wicked men is delivered absolutely. And yet we all know that there is a condition of repentance included, which intervening keepeth off the threatening from being executed upon the offender. If a man be a covetous person, or an unclean person, the threatening goeth forth against him absolutely; and yet through the grace of the gospel, if this person shall repent and turn him from the evil of his ways, he shall not be excluded from the kingdom of God. Jonah iii. 4, 'Yet forty days and Nineveh shall be destroyed;' yet we know that forty and twice forty days passed over their heads, and yet the city not destroyed. The reason was because the threatening was but conditional, though not a letter or tittle of it did appear unto Jonah until the event declared it. So that when by authority of our Saviour his declaration of that great law of heaven mentioned, touching the Holy Ghost's proceedings and treatings with men, in and about the great matters of their salvation, we teach and affirm that the Holy Ghost still advanceth, or retreateth in the souls of men, as his entertainment is either kind or unkind; we do not intend to affirm either that there never was, or that there never will be, any case wherein he will not take liberty to act above the line

of that grace which is stretched over the world in that law. But only thus, as hath been already touched, that the law mentioned, so understood as has been opened, is the common law, it is all the law God would have the world to take notice of in particular, and according unto which he would have men expect measure from him, and from his Spirit. If sometimes he acts by another law, this is but *Lex horæ*, as the Jewish doctors are wont to call a precept or law given man in an extraordinary case, the law of an hour; whereas the other is *Lex sæculi*, the law of an age, and this doth not reflect any error, falsehood, or disparagement upon the general law.

Secondly, We have oft signified upon occasion that God in Scripture treaty frequently applies himself unto men, in such usages and forms of transactions as are ordinarily found amongst men themselves, and used by them in their occasions; yea, and walking with them by the same principles and notions of reason and equity which are in request amongst them, and generally owned by them, and practised by those of them that deal anything regularly. Thus because amongst men a covenant or deed in writing is made good in law by a seal, regularly affixed to it, therefore God will seal his covenant likewise. And so because amongst men 'an oath for confirmation is an end of all strife,' therefore God also, because he would put an end to all doubtings, jealousies, and troublesome debates in the minds of men concerning his truth and faithfulness in his word, and great promises of the gospel, he swears too. So likewise in laws enacted by men, this being a common and standing principle, *Lex non curat particularia*, the law doth not regard and take notice of particular or extraordinary cases. Laws are made, and ought to be made, only for ordinary cases; for cases of ordinary and frequent occurrence or concernment amongst men. There may be a constellation or meeting together of such circumstances, once, or at some one time, which are not like to be found in the same position again for many ages after; and so may constitute a case extraordinary, like unto which another may not fall out in many generations. Therefore men do not, nor indeed well can, make laws for the regulating of such cases, but leave all such to be regulated by the known and general principles of common equity, together with the sovereign law, the good and benefit and welfare of the public, for which the ordinary and standing law, was made. So that in case the benefit of a variation or digression from the standing law be manifestly expedient for the good and safety of the public, the standing law is not thereby violated or broken. And doubtless it was the very intention of the law-makers themselves that their law, calculated for the regulating ordinary cases only, in such cases as these, I mean extraordinaries, should be waived, so that now, upon the account of the benefit and safety of the public, men may walk contrary to the letter of the law and yet be blameless, and no transgressors of the law. In like manner, when God maketh general laws and rules, and declares them unto the world, that these are they by which he will move, and act, and treat with the children of men, his intent is notwithstanding to leave these laws to be regulated by himself according to the exigency and requirement of the general good and public benefit of mankind, which by his wisdom he is able to estimate and judge of, knowing how to regulate all his pro-

ceedings with men, as well in extraordinary as ordinary cases, for their profit, in conjunction with his own glory.

Thirdly, As there is nothing ought to cause a suspension of or variation from any general law justly and equitably made and established amongst men, but only that sovereign or supreme law of laws, the good and benefit of the society of men for which the law itself was established; so neither doth God, or the Spirit of God, at any time or in any case, take liberty to digress or vary from his common and standing law, but only when some grand necessity, either of the glory of God or the benefit and accommodation of men, intervene. And as in case those who are lawgivers amongst men could have foreseen such a case or cases, wherein a suspension of a just and good law could be necessary, it would not have been their wisdom, nor for the interest of the people, to make mention of it in their law, but to leave the regulation of such cases to that supreme law we speak of. In like manner, when the Holy Ghost cometh in unto or falls upon any person, man or woman, on the sudden, when they have been formerly and until then vain, loose, and profane, it is upon some special and weighty occasion, and of high importance for the benefit of the generality of men, not so much for the benefit of any single or particular person, no, but for matter of greater consequence and more comprehensive than the good or benefit of any one. I say, whenever God varies from a general rule, it is always in order to the benefit and relief of the communities of men, as, for example, for the preserving and keeping alive in the judgments and consciences of men some great principle of truth, one or other, which was ready to die, and so be lost in those parts of the world where his providence so acted. Now to preserve and keep such a principle alive in the souls and consciences of men, if God shall appear in an extraordinary manner, or the Holy Ghost work out of course, it is a sign that it was not likely to be preserved by any other means, or, however, not by any means so proper or so well consistent with the wisdom of God as this. For that is to be minded; when there is any ordinary way or means to accomplish any end, as (to instance in our present case) to preserve and keep alive any great truth, then, and in such cases, God never betaketh himself to that which is extraordinary. But as to the business in hand, an instance may be in the apostle Paul his case. He giveth this account of God's going out of his ordinary way of grace in bringing him unto himself, viz., that it was for the benefit of men, yea, of such men who were not like to be wrought upon otherwise: 'For this cause,' saith he, 'I obtained mercy'—not so much for mine own sake principally, but 'that in me Christ might shew forth all long-suffering, for a pattern to them that should afterwards believe on him to eternal life,' 1 Tim. i. 16. As if he should have said, God, in vouchsafing that extraordinary grace to me in my conversion, in bringing me to the knowledge of Christ, did not look so much on my salvation, nor upon the great benefit that I should receive from it, but was pleased to pitch upon me, 'that he might shew forth all long-suffering, for a pattern to them that should afterwards believe.' He speaks here of his own countrymen the Jews, that were called, or to be called, to believe on Christ. And because God would give an advantage unto them for their believing, being a

stubborn and stiff-necked generation, a people that had desperately rebelled against the gospel, he was pleased to set this apostle as a pattern for them; that when they had such a pattern before them, they might conceive thus with themselves, There was a man every whit as wicked as we, as unworthy, as great an enemy to Christ and the gospel as we; yet he was called, and with a high hand of acceptance received; therefore doubtless we may trust in him, and expect that if we will subject to him, and come in and accept of mercy, we shall be received into grace and favour also. So now if there can be any such instance produced in our days, or in the places where we have conversed, viz., that any extraordinary thing hath been done for men in a way of a real and through repentance and conversion—for a seeming repentance and conversion may be in many where true repentance is seldom wrought—but if, I say, there can be the truth and reality of any such unusual work of the Holy Ghost demonstrated, doubtless there was or is some great principle, one or other, some important truth in a declining condition in those parts and place where any such extraordinary power of God and of his Spirit doth appear; and it is to keep alive and in power and authority such a doctrine. As, for instance, it may be the free grace and mercy of God, and that readiness in him to entertain and receive sinners whenever they shall return unto him; this great truth, I say, may be so weakened in the judgments and minds of men, that it may need more than an ordinary confirmation; and so that men have no cause to be jealous of their former courses, as if these having been so wretched and vile, they might repent, and yet be cast out from God. Again, that wicked men have as much right unto, as much to do, if not more, with the promises of the gospel as believers themselves, and so that persons that have not been so or so humbled or terrified by the law may as lawfully, yea, and as truly, believe as those that have been in the greatest terrors of conscience by means of it. Now, for the relieving and reviving of such evangelical principles and conclusions as these and the like in the hearts and consciences of men, there may possibly be some extraordinary working of the Holy Ghost in and about the conversion of some man or some few.

Fourthly, When God beginneth or first entereth upon a new kind of dispensation, or series of providence, or administrations in the world, the first instance or example of such a kind of dispensation is not to be, indeed in some particular cases cannot be, regulated by such laws, unto which the subsequent practice of the same administrations are to be governed afterwards. I say, the first dispensation in any kind cannot be a reasonable or perfect measure by which all other after administrations are to be measured. Men of reason and learning have delivered this for a maxim, *Primum in unoquoque genere est excipiendum*, that the first of every kind of things is to be excepted, meaning from the common law of the rest; so that in this case God doth go along with men in their own manner of proceedings. To make the observation clear: when God gave being to the first man, Adam, intending by him the propagation of great numbers of men, he did not observe the decrees or laws of nature or natural production, which he doth in giving life and being to other men. So when he began that

church, the members of which were afterwards numerous, even the whole nation of the Jews, he appeared unto and called Abraham in somewhat an extraordinary manner. This was the first beginning, the head of that kind of dispensation in the world. For God had not a peculiar church raised out of any stock or generation in the world before; it was to him the beginning of churches. No marvel, then, that he should begin this church after another manner and in a method somewhat varying from that which he took in after ages for the propagating of the members of it; yea, or of such of the members of it who in faith and holiness resembled Abraham their head. So likewise when God began to take unto himself a church of the Gentiles, he proceeded, we know, in sundry particulars in somewhat an extraordinary manner, which we shall not at present stand to mention. We may yet take another instance. When God set on foot that great ordinance of circumcision, the command was that Abraham, being now ninety-nine years old, should be circumcised; whereas the common and standing law for the administration of this ordinance afterwards was, that the male child was to be circumcised at eight days old. So likewise in case of baptism, in the beginning of this ministrations, there was one called to this employment in an extraordinary manner, and who himself had not been baptized; but none of the after dispensations of this ordinance was to be performed or practised upon such terms, either in the one respect or the other. So, then, Paul being the first founder under Christ, and great father of the Gentile churches, 1 Cor. iv. 15, as Abraham was, though in somewhat another sense, of the church of the Jews, and being intended by God, as we lately heard, for a pattern of believing unto the unbelieving Jews, it is agreeable to the general rule concerning beginnings and beginners of administrations, formerly mentioned, that there should be somewhat more than ordinary in his conversion.

Fifthly, But then, in the next place, though God, for the most part, in laying the foundation of a new administration, doth not proceed or go by such a law, by which he doth intend to carry on the course of this administration in the future practices of it, yet he doth not wholly vary from, nor altogether decline, those general rules by which he intends to carry on the same dispensation afterwards. Though it be true that Paul said of himself that he was 'the chiefest of sinners,' yet notwithstanding this, saith he, 'I obtained mercy, because I did it ignorantly and in unbelief.' Therefore there was something in Paul, though far from anything that did balance in value or consideration the extraordinary mercy vouchsafed unto him, yet something, I say, there was—there was a certain negative frame of heart, as we may call it, in him, and that during all the time of his wickedness, which God did take notice of as comparatively good; and, had it not been found in him, the grace, which he so much magnifies, had not been vouchsafed to him. For if, therefore, he was received to mercy, because, though he did thus and thus wickedly and unworthily, yet he 'did it ignorantly and in unbelief,' that is, not knowing, not believing the gospel to be from God, nor those to be his servants whom he persecuted; he did it upon lightening and easing circumstances, which took off much of the guilt and provocations of it in the eyes of God. If

this was the reason why he received mercy, or, at least, that without which he had not received mercy, it followeth clearly that, had he done these things with knowledge, and against the light of his judgment and conscience, or, believing the things of the gospel to have been true, certainly he had never seen that great salvation of God, but had been excluded from it with the rest of the wicked of the world. So he had another strain, which God was much delighted in, which was to be zealous for him and in his cause, according to the real persuasion of his soul and conscience, and therefore, saith he, 'God who counted me faithful, putting me into the ministry,' 1 Tim. i. 12. And thus we see that even in Paul's conversion itself, which was objected to infringe the credit and disparage the truth of that which from the Scriptures we shewed to be the general standing law or rule by which the Holy Ghost walks towards men in all things wherein he hath to do with them, as in his fluxes and refluxes, in his advances and in his retreats, &c.—we may see, I say, in the case of Paul's conversion, as it hath been briefly, and in some particulars only, presented, that when he doth upon some extraordinary occasions recede from the said rule, yet he keeps as close and near to it as conveniently he may; he walks, as it were, within sight of it. For though Paul had been a grievous sinner and blasphemer, as we heard, yet he had not debauched his conscience, nor offered any indignity or affront to this great vicegerent of God within him. For as himself afterwards, when he was not like to speak an untruth, being now filled with the Spirit of Christ, professed, he 'verily thought with himself that he ought to do many things against the name of Jesus of Nazareth,' Acts xxvi. 9, and that 'as touching the righteousness of the law he was blameless,' Phil. iii. 6, that he was 'zealous towards God,' Acts xxii. 3, and for his great sins of persecuting and blaspheming, these were committed by him not only 'ignorantly'—that is, without his knowing them to be sins—but out of ignorance, that is, upon such terms of an ingenuity of conscience, that, had he but known them to be sins, he would not have committed them. For he that is 'zealous towards God' (as Paul was, as we lately heard) cannot but, upon knowledge and conviction that any of his ways are hateful unto God, presently hate and abandon them. Now such things as these being in Paul before his conversion, though I am not willing to say (because I am not confident in believing it) that they did reduce him into the number of those who, in our Saviour's rule, all this while discoursed, are said to *have*, in the sense formerly declared, to whom it is promised that 'more shall be given,' and that they 'shall have abundantly,' yet, doubtless, they were both of them of such an import in themselves, and of such an interpretation with God, as to place him in a very near neighbourhood unto them. So that if it must be granted that God, or the Spirit of God, did not, in Paul's conversion, act by that rule, which we affirmed to be his ordinary or standing rule observed by him in his actings, yet certainly he did herein act by such a rule, which holds good correspondence therewith, and is of near affinity with it.

However, by what hath been formerly argued and said, you may see clearly that it is no derogation from the truth or from the

authority of a general rule, that there are some instances now and then that do digress and vary from it. The credit and authority of the law or rule under present consideration is not impaired nor at all shaken thereby, because, in such cases, there is another rule and law of grace; though this be a law of grace too, yet there is a law of superior grace, and of more transcendent goodness, which doth overrule the common and standing law which God hath thought fit to propose unto himself and unto his Spirit for his dealing with the world. And for exceptions; it is a common saying and true that an exception from a general rule strengthens and confirms the rule in all particulars not excepted, for there is no general rule, as the saying is, that hath not some exceptions. Now these exceptions that are to be found from the general rule we speak of, are so far from taking it away, or making any breach upon it, that, indeed, they give great confirmation and authority unto it. By that standing rule we speak of, God doth explain himself to this effect, that men should not expect any extraordinary coming of the Holy Ghost upon them, but wait for him in his ordinary way. And the truth is, those standing laws and rules of which we have spoken, may be the result of the choicest and most excellent wisdom of the Holy Ghost, and of God in ordaining them; and yet it may be a point of the same wisdom likewise in some cases to act contrary to them. 'There is a time,' saith the wise man, 'to build, and a time to pull down;' though these be contrary actions, yet, according to the exigency of different times, and seasons, and occasions, both may be done with a like wisdom. So that the Holy Ghost may ordinarily walk by one rule, and yet in extraordinary cases may walk by another rule, and both with uniformity unto his grace and goodness towards the world.

But it will be still objected that the Holy Ghost doth not move or act by any determinate law prescribed unto himself, no, not in his ordinary proceedings with man. For doth he not many times, ever and anon, shew himself in his might, and in the glory of his strength and power, in working effectually upon the hearts and consciences of men that have been loose and vain and a long time wicked and profane. In answer hereunto we might commend unto you those particulars which we have formerly delivered upon this account to consider of.

But, in the sixth place, we shall add this to the five preceding, which we will not stand now to name, that persons that have been loose, profane, despisers of God and the gospel, &c., may on the sudden, and at once, seem to be truly converted and brought home unto God, when that which is wrought in or upon them in this kind is but either that which some call a sermon-sickness, when the conscience of a man is only troubled or wounded with the dreadful concernment of the things he hears, but soon after recovers himself out of this fit, and is the same man he was, or worse than before;—as when Paul before Felix was reasoning of righteousness, temperance, and judgment to come, it is said that Felix trembled, Acts xxiv. 25. But this was like an earthquake, under which the earth is much troubled and shaken, as if it would be removed out of its place, but soon after recovers, and returns to its wonted stability;—or else the work we speak of, suddenly wrought in loose, sensual, and profane

persons, may possibly not vanish and come to nothing, and yet not be a real work of conversion; yet doth it not follow that the Holy Ghost should be found therein to recede from his own law mentioned, 'To him that hath shall be given;' because possibly a man may have more in him by way of improvement within the space of one hour, and perhaps in a far shorter time than another in the space of several hours, yea, or years, and yet be a *laver* too (in the sense formerly declared.) My meaning is this, that a man or woman may possibly, with a less assistance of the Spirit, more effectually provoke and stir up themselves, and advance their minds and attentions to the hearing and considering of the gospel, the words of eternal life, when they are speaking unto them, than another man with a greater measure of assistance of the same Spirit may do within the space of a far longer time, and yet be doing somewhat all the while. As in matters of a civil concernment one man with a lesser stock, only with more diligence and wisdom, may advance his estate more within the space of one year, than another with a greater stock, being less industrious and provident, may do in three, and this man may not go backward neither. That hath been heretofore signified unto you, that the Holy Ghost seldom or never withdraws from any man so low, unless it be in the case of the unpardonable sin, but that a person may, by means of his gracious presence with him, if he will provoke and stir up himself accordingly, he may consider the things of his eternal peace, and act and behave himself accordingly. That God is said to 'open the heart of Lydia,' Acts xvi. 14, 'so that she attended to the things that were spoken by Paul,' doth not prove that Lydia had a greater presence or assistance of the Spirit of God than any other that were present at the preaching of the gospel whereby she was converted; but only notes the happy event and success which that assistance she had had in and upon her heart, like unto which there was none wrought or produced in any other there present by any presence or assistance of the Spirit which they had. This is a principle or rule according to which many things are spoken, and are to be taken and understood in the Scriptures—viz., that when one and the same action is raised and produced by a joint concurrence of two different causes, one principal and independent in its efficacy or working, the other subordinate and dependent in the acting thereof; the effect or work produced between them is sometimes, as in good propriety of speech it may be, ascribed to the one, and sometimes to the other, but more commonly to the former, that which is the principal; so that act of opening Lydia's heart, because God was the principal agent in it, and cause independent in working it, though this was not, could not be, without Lydia's act in consenting. God opened, and she opened too, for she repented and believed (see Rev. iii. 20), yet the work is ascribed only unto God; but this by the way.

Seventhly and lastly, When there is any such example in reality and truth, as the objection mentioneth—viz., a person on the sudden converted and brought home unto God, which hath formerly been loose, vain, and profane, there may be somewhat more than an ordinary presence of the Holy Ghost in and about the work, without any declining of that law or rule before mentioned, 'from him that hath

not, shall be taken away even that which he hath.' For it is to be supposed, and not at all to be doubted, that even he that hath not, in our Saviour's sense of the word *have*, that hath not anything upon improvement of his original stock, yet may have somewhat commodious and advantageous unto him at this turn upon the account of some other, one or more, that hath laboured with God in prayer for him—I mean for his repentance or conversion. Neither do I conceive it incident to any of your thoughts that the Holy Ghost should act or move by any such rule which should render the effectual fervent prayer of a righteous man, much less the effectual fervent prayers of many righteous men on the behalf of another, of non-effect. It must needs, I conceive, grate upon any man's understanding to think so, for God hath commanded men to pray one for another; and parents especially are bound to lay up in prayers for their children, as well as in lands or money; and that which is laid up, or, if you will, laid out, by worthy parents for their children in prayers, is like to turn to a more certain account in benefit and good unto them than that which is laid up or out for them otherwise. And to this purpose that saying of Jerome unto Monica, Austin's mother,¹ who wept and prayed for her son's conversion night and day for a long time together, whilst he, like a lost sheep, was going astray in the error and vain practices of the Manichees; this woman, I say, making her moan to Jerome about this her son, received this answer from him, full of comfort, *Non potest perire filius tot lacrymarum*, A child that hath so many tears bestowed on him by a parent could not perish—meaning, could not lightly perish; as when we express any great hope concerning the obtaining or coming to pass of a thing, we often express ourselves by such a kind of hyperbole, and say, it cannot be otherwise. For it is worthy our taking notice of, by the way, that when we pray for the repentance or the conversion of a child or friend, or whoever, if we pray regularly and agreeable to the mind and will of God, we do neither pray simply or absolutely for his repentance; as if, in case he should not be brought to repentance, then God cannot be said to have heard or granted our prayers; nor yet conditionally neither in such a sense, as if we should, or in duty ought, to leave him at liberty whether he would grant our prayers in this kind or no—for he hath not left himself at liberty in such cases, neither would he have us leave him at such a liberty—but when we pray for the conversion of a child, husband, wife, or any other person, our prayers ought to be absolute in this kind, that he would be pleased to vouchsafe to entreat the person for whom we pray very graciously and effectually by his Spirit in order to the bringing him to repentance; that he will move and incline his will with a high hand of persuasive power, that if it be possible he may not any longer remain impenitent. This is the tenor or effect of any prayer that can be made advisedly and regularly, according to the will of God, for the repentance or conversion of any. But if this be the sense of our prayers, that God would compel men to repent, or, which is the same, though there hath been much beating of the air to find, or rather to make, a difference, that he would incline his will by an irresistible power hereunto; this is not according to the will of God; nor doth

¹ Ambrose.

he convert any man, nor will he, upon the prayers of an angel in heaven, bring any man to repentance upon such terms as these. Nor doth it stand with his wisdom, nor with the great end of his glory, which he hath on foot, and carrieth on from day to day in his government and administration of the world. Yea, and though the repentance of the person for whom we pray for upon such terms should follow, yet it is not to be imputed to our prayers as if they obtained it, though happily that good and Christian intention, out of which we may pray in such a case, may prevail with God for that grace to be given unto him who is prayed for, by which he is brought to repentance. So then, that which I say is this, that though a person hath been a long time loose, careless, and profane, a despiser of God and of his grace, yet if his condition hath been frequently and fervently commended unto God by prayer, and this by persons of any considerable interest in God, such as Noah, Daniel, and Job, all their prayers may possibly meet together in one, and centre in some more than ordinary excitation of the heart and soul of such a person by the Holy Ghost, as in the hearing of a sermon, or some other like opportunity, by the advantage whereof he may possibly be brought to repent and believe; and in such interposures of the Holy Ghost as these he is not to be conceived to make any digression from the standing and common rule, 'To him that hath shall be given,' &c.; for the person we speak of, though all this while wicked and profane, yet may be said to *have*, upon the account of that which hath been put up to God for him, the prayers and intercessions, the cries and tears, that have been presented by any person or persons who have been in favour with God. This hath been given unto him, and is of the same consideration in heaven and with God in relation to his case and condition, as if he himself had made such an improvement of what he had, which is wont to bring men under the blessing of the promise, 'To him that hath shall be given,' &c. And thus much for answer and satisfaction to that objection concerning the sudden conversion of men formerly ungodly and profane, and for the first reason of the doctrine. If men be not filled, or in the way of being filled, with the Spirit of God, they are in danger of being filled with some other spirit.

CHAPTER III.

The second reason of the doctrine, Without being filled with the Spirit, the hearts of men and women will never serve them to do excellent things for God. Acts v. 3, xiii. 9, 10, and xx. 22; 2 Cor. v. 13, in part opened.

The second reason of the doctrine is this, Every man and woman is bound to be filled with the Spirit of God, because, without such a filling, the hearts of men and women will never serve them to do any excellent things for God; their hands will never be strong enough to be lift up to the high commandments of God, which yet doubtless is the duty of every servant of God, I mean upon occasion, to lift up his hands even to the highest of the commandments of God. Men and

women, without some competent fulness of the Spirit, will ever and anon be apt to stumble, and betray the honour of God and the peace and comfort of their own souls; for where there is not such a fulness of the Spirit of God, there must needs be space left in the hearts and souls of men for foolish apprehensions, vain desires, and carnal projections to lodge there; and these will watch their opportunity, and sooner or later will break out and shew themselves in the world: or if they should not break out into action, yet they will greatly encumber and break the very heart, and cut the sinews of the motions and excitations of the Spirit of God in men. The motions of the Spirit of God, where these inmates are, hardly thrive or come to any maturity, but will be as the untimely fruit of a woman, which never comes to see the sun.

There are some actions so necessary to be achieved for the honour of Christ that this is like to suffer much unless they be performed; and these are of such a contrariety to the flesh, that unless men be filled with the Spirit of God, the flesh will never give way for the performance of them, because they have such a desperate antipathy to it, and to the works thereof. But when a man is full of the Holy Ghost, he is now so full of the sense of the goodness of those honourable purposes that are conceived in his soul, and of all high achievements in the service of God, which he judgeth will be both for the glory of God, the advancement of the gospel, and for the good of mankind, as also for his own peace and comfort, that there is no place left within him for the flesh to suggest anything to the contrary, either to take him off from, or to retard him in, the prosecution thereof. He is as full of such occasions and engagements as these as ever he can hold, which keep out the motions and insinuations of the flesh; whereas if there were room for them to interpose, it is a thousand to one but they would strangle or stifle all good purposes and resolutions within him.

You may the better understand what it is to be filled with the Spirit of God, in reference to the matter in hand, by considering the contrary, namely, what it is to be filled with an evil spirit. 'Why hath Satan filled thine heart to lie to the Holy Ghost?' saith the apostle to Ananias, Acts v. 3. The apostle supposes that Satan had filled his heart upon this ground, because he had reason and grounds in abundance to speak the truth, inasmuch as he saw and knew that Peter was endued with a miraculous and extraordinary presence of the Spirit of God, whereby he could discern whether he spake the truth or not. But Satan had filled his heart with foolish imaginations and vain conceits about the profit or benefit that he presumed would accrue unto him by his lie; that there was no room for the consideration of those grounds and reasons as were before him to speak the truth, though these were pregnant and near at hand. So, on the contrary, when a man is so full of the consideration of the high services of God, and of purposes and resolutions to quit himself worthily therein, that there is no place left in his soul to entertain any contrary thoughts or suggestions that might ensnare him and turn him aside; now is he full of the Spirit, and in a meet frame and posture to lift up his heart and his hands to the great and high commandments of Jesus Christ. It is said, Acts iv. 8, 'Then Peter, filled with the Holy Ghost, said unto

them, ye rulers of the people, and elders of Israel,' &c. And Acts xiii. 9, 10, 'Then Paul, filled with the Holy Ghost, set his eyes on him—viz., Elymas the sorcerer—and said, O full of all subtlety and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?' The reason why here is mention made of the apostle's being filled with the Holy Ghost, when he was engaged in such a notable service for Jesus Christ, as to reprove a man of that great authority and esteem which Elymas was of amongst them; the reason hereof, I say, was to shew that he was not like to have performed such a work as this, had he not been so full of the Spirit of God, that there was no room in his heart for any fearful apprehensions, nor thoughts of danger or reward to obstruct him herein. So elsewhere the apostle, in a phrase a little differing, saith, 'Behold I go bound in the Spirit unto Jerusalem,' Acts xx. 22. To be 'bound in the Spirit,' is, upon the matter, to be 'filled with the Spirit.' As a man that is bound hand and foot may be ordered any way, he can make no resistance, any man may carry him whither he will; so saith Paul, 'I go bound in the Spirit,' or by means of the Spirit. He hath brought me into these bonds, having filled me with satisfaction touching the excellency of the service that I shall do unto Christ, by going to Jerusalem in the face of all those great enemies I shall there meet with. Yet saith he, notwithstanding any danger that may befall me, I go bound in the Spirit, so filled with what the Spirit hath put into my judgment, and conscience, and soul, touching the acceptableness of the service, that I can give no audience to any reasons or proposals against it. I cannot resist the motion carrying me to it. And 2 Cor. v. 13, the same apostle speaks of being 'besides themselves,' 'For whether we be besides ourselves, it is unto God: or whether we be sober, it is for your cause. For the love of Christ constraineth us,' &c. 'Constraineth us,' namely, to both kinds of practices, those wherein they should seem unto many to be besides themselves; and those also wherein they should seem to be sober, wherein he supposeth that there are many turns wherein the honour of Jesus Christ cannot be provided for as it ought, but some men must act like unto men besides themselves to make the provision. And of all kind of actions and services these are the highest and most spiritual, and of the greatest consequence unto the interest of Jesus Christ and his affairs. And the truth is, that setting a very few persons aside, that are more spiritually wise than the common sort of men, yea, of Christians themselves, there are not sufficient witnesses of the worthiness of such actions but Jesus Christ himself, because the grounds and reasons by which such actions must be promoted are so high, and have so much of God in them, that persons of an ordinary understanding have no skill of them; they cannot cast it, or conceive in their minds but that such a man might have done better, might have been wiser, and might have kept a good conscience, though he had not run such a hazard, and exposed himself to such or such a trouble, or loss, &c.

Now it is only the Holy Ghost that can enable men to do that, can enlarge their hearts unto such actions and services as those wherein they shall be looked upon as men besides themselves. And when the Holy

Ghost shall come and fill the heart, and display the worthiness and glory of such a service, that seems vain, rash, or needless in the eyes of most men; then the glory of it shall shine round about him, and he shall see, as in a vision of the noonday, this conveniency and that, this consequence and that attending upon it, all great, and excellent, and worthy; and by this means the heart comes to be full of it, full of the greatness, and the goodness, and the worthiness of it; full of the sense of the benefit and blessing which it will bring along with it. So that though all the world should rise up against him, to dissuade him from it, they could not do it. For in such a case there would be no opportunity, no room in his heart or soul for any carnal dissuading interposure to enter, or to intermeddle about taking him off from it. As when the glory of the Lord had filled the temple, the priests could not enter into it to do their office, or any work belonging to them here, 2 Chron. vii. 2. In like manner when the Holy Ghost hath filled the temple of the soul with the glory of great and high engagements for God, and for the gospel, such reasonings and conceits which are wont to purvey for the flesh, and to sacrifice all that comes to net, pleasures, and profits unto it, cannot now find entrance hither to inveigle or entice the hearts or consciences of men to hearken unto them. So that we see the truth of this reason, that unless men and women be filled with the Spirit of God, they will never be able to advance in such ways and courses, and to hold out in many practices and services, without which the honour of God, the reputation and credit of the gospel of Christ, cannot be maintained like unto themselves in the world. The gospel will suffer loss and lose ground, unless it be held up, and the present interest of it maintained by some such worthy practices and undertakings of the saints, as those we have now spoken of; and which we have shewed will hardly be attempted, much less performed and carried through with that height of courage and resolution which will make the face of the gospel to shine, unless they that shall be called to be actors of them, shall be so emptied of themselves as to be filled with the Holy Ghost, and by this means be lifted up above themselves.

CHAPTER IV.

The doctrine demonstrated by a third ground, viz., That we are never like to be any great benefactors unto the world, which yet we stand bound in duty to be, unless we be filled with the Spirit.—He is a great benefactor unto the world, that gives a real account of his believing in Christ.—Why Abraham called the father of believers.—The force of example.—A man's keeping the commandments of Jesus a great benefit and accommodation unto the world, in two respects. Gal. vi. 2, in part opened; 2 Tim. iii. 8, in part opened; so Eph. iii. 14-16.—The saints praying for any good thing, frequently in their prayer mention the means by which God is wont to give or effect it.

THE third reason of the doctrine is this, every man stands bound upon this account to be filled with the Spirit of God; because other-

wise a man will never become any great and signal benefactor unto the world. He will never bless or serve his generation at any worthy rate, or as becometh an heir-apparent to life and immortality to do. There are two things in this reason, the one supposed or taken for granted, as clear and evident enough in itself, the other plainly affirmed. That which is supposed is this, that it is every man's duty to become a benefactor, and this in some degree considerable, unto the world. This is nothing but what every man stands charged with by God; I mean to be singularly and signally active for the real and true interest of the world, whilst he continueth and abideth in it. That which is plainly laid down and affirmed is, that a man without being filled with the Spirit will never be in any rich or competent capacity to perform his duty in this kind. Now concerning the former, though it be a truth shining clear enough with its own light, yet because every man's eyes haply are not sufficiently opened to see it, let us make a little eyesalve of the word of God to anoint them with, that they may be opened to see it. First, then, that all men are bound to believe in Jesus Christ, at least all men that have the gospel preached unto them, though there be little question, indeed, of others. Secondly, That they are bound to do the best they can to make the world believe this concerning them; I mean that they do indeed believe on him. As well the one as the other of these is, I suppose, every man's apprehension, and no man's question or doubt. Now if this be true: First, That every man and woman of us stands bound to believe in Jesus Christ; and secondly, To do that which is proper and sufficient to convince the world that we do thus believe, it evidently followeth, that every man stands bound to do some great and worthy thing for the world, and to be a blessing to his generation. For there is nothing lies within the sphere of human activity, of more worthy or higher accommodation or concernment unto the world, than to present it with a clear vision of the sight of a man believing with his whole heart in Jesus Christ, or else to shew unto men the sight of the world itself conquered and overcome by a man. With both these sights every such man or woman presenteth the world, who telleth the world with authority and power, that is, by a manifest contempt of the world in all that it can either do for him or against him, that he believeth in Jesus Christ. There is not a greater sight to be shewed or seen in the world, than to shew it plainly, and cause it to see distinctly the heart of a throughout believer in Christ, or to shew it in like manner the world overcome by a weak and mortal man. Now both these sights a man doth shew when he doth cast contempt upon the world. Such a man presents the world with both these, with a man really believing in Jesus Christ, and with a man having the world under his feet. Most men when they pretend or go about to let the world know that they believe in Jesus Christ, speak like unto the spirits of divination; the manner of whose speaking the prophet Isaiah describeth by peeping and muttering, Isa. viii. 19, as if they were afraid to speak out or plainly, lest they should be taken tardy with speaking a lie; being conscious to themselves of their inability positively to declare the truth concerning the things which are inquired about at their hands by their proselytes and customers. In like manner, the gene-

rality of professors amongst us, who pretend to give the world to know that they believe in Jesus Christ, do but peep and mutter, their lives and doings speak their faith but brokenly and indistinctly; they do but whisper, so that the generality of men can understand but little of what they say in this kind. They speak in their way as men that were jealous and half afraid, lest in time they should or might be discovered to speak untruth when they say they believe in Jesus Christ. Such a broken, intricate, and uncertain account as this given by men unto the world that they believe in Jesus Christ, doth no great service unto the world. For all such a testimony or assertion of these men's believing in Christ, the world will be at liberty, and find itself loose enough, from being persuaded or convinced that such men do indeed and in truth believe in him. And whilst they remain at liberty in this kind, they are but where they were; the faith of a person made known but by halves hath but a weak influence, but a faint operation upon men, being like unto a trumpet that gives an uncertain sound, upon which no man prepares unto the battle, as the apostle speaketh. But now he that shall speak out, shall speak plainly, and without a parable, that shall with authority give, or rather make the world to know, that he doth really and in truth believe on Christ; he will do some worthy execution upon them, he will make work to some purpose in the hearts and consciences of men. Such a testimony will cause men to 'awake out of their sleep, and stand up from the dead,' and so prepare and put them in an immediate capacity of receiving the light of life from Christ, Eph. v. 14.

We know there is an attracting, an encouraging, and provoking force in example to the similitude and likeness of actions, yea, and sometimes to the similitude of passions or of sufferings also, at least to the adventure-making of like suffering; as Paul said, 'Many waxed confident by his bonds and suffering,' Phil. i. 14, and were hereby much more 'bold to speak the word without fear.' For seeing Paul make no more of his bonds than he did, they began to think that suffering persecution for the gospel was no very great matter. Therefore now they also would preach the word confidently and with all boldness, as he had done. In like manner, when men shall see the world neglected, trodden and trampled upon, by a person believing in Jesus Christ, by means of this his believing, and shall behold this person raised in his spirit, enlarged in his comforts and enjoyments, with the world under his feet, the sight of such an example as this will provoke them also to trample the world under their feet likewise. 'Your zeal,' saith the apostle, speaking of their great forwardness and alacrity in contributing towards the necessities of the poor saints, 2 Cor. ix. 2, 'hath provoked very many,' viz., in the same kind, to the like bounty and liberality. And yet we know men are as hard, as unlikely to be provoked by examples in this kind, I mean to part with their money, as by any other kind of example whatsoever. In like manner, the zeal of any man in believing in Jesus Christ, being made visible unto men by such deportments and actions, which can in reason or in the judgment of conscience have no other root to bear them but this; the zeal, I say, of such a believer may set the whole world on fire round about him, and provoke many to do likewise.

Abraham may very probably be thought to have the spirit of this glory cast upon him, to be styled the father of believers, because his notable example was in the nature and proper tendency of it so generative, so apt and likely to replenish and fill the world with a generation of believers.

And the apostle, Heb. xii. 1, brings 'a cloud of witnesses' to this very end, unto those to whom he writes, viz., to encourage, strengthen, and provoke them to believing yet more and more, and to continue believing unto the end. So then this is one reason, which plainly demonstrates an obligation lying upon every man to be a signal benefactor unto the world—viz., that he stands obliged, by command from God, to believe in Jesus Christ, and not only this, but to compel the world to know that he doth indeed thus believe. He that shall do this shall lift up his hand on high to bless the generation of the sons and daughters of men amongst whom he converseth, and shall take a course to open a door unto them to become the sons and daughters of God by believing likewise, and consequently to become happy and blessed for ever. And because of this notable efficacy and potent tendency which a man's faith in Christ, demonstratively asserted by life and ways appropriate to it, hath to bless the world, by drawing men into communion in the same course of engagement with him, the Lord Christ hath, I conceive, imposed it in the nature of a spiritual assessment on every man and woman in the world that believeth, namely, that they make profession of this their belief in the face of the world, that so the world may be made to know that they believe, yea, and hath included it in the same act by which salvation itself is granted unto believers. Thus, Rom. x. 9, 'If thou shalt confess with thy mouth the Lord Jesus, and believe in thy heart,' &c.

Now, because confession is one way by which the faith of men may be made known to the world, therefore doth he impose by way of tax the confession of the mouth, his meaning is, as expositors generally understand it, the whole life and conversation. 'He that believes and is baptized shall be saved.' Here he joins faith, or believing, and profession together, and ensures salvation upon both. Baptism, or to be baptized, in those days especially, was, as it were, the firstborn of their profession of faith in Jesus Christ. And therefore I take it to be an assertion that is to be understood figuratively or synecdochically, viz., for a solemn or serious profession of their faith. 'He that believeth and is baptized,' that is, he that believeth, and shall let the world know that he believeth, such a man shall be saved. So Mat. x. 32, 'He that confesseth me before men, him will I confess,' &c. So that we still find that upon men's believing, or upon their conversion, they have had some such spiritual imposition as this laid upon them, viz., to be helpful to others. 'When thou art converted, strengthen thy brethren;' so behave thyself that this conversion of thine may efficaciously tend unto the conversion or confirmation of others. And so David knew what his duty was, what was imposed upon him, whenas God should 'restore unto him the joy of his salvation,' Ps. li. 13. 'Then,' saith he, 'shall I teach transgressors thy way, and sinners shall be converted unto thee.' As if he had said, I know the task that is laid by the hand of the righteousness of heaven upon me; namely,

that recovering myself again from my sins, and receiving grace and favour from God, restoring me to my former enjoyments, I should teach transgressors his way. This then is one reason to prove clearly that it lieth upon every man and woman of us to be great and signal benefactors to the world. First, Because we stand bound to believe in Jesus Christ. Secondly, To make the world know that we do really and indeed thus believe.

Secondly, There is yet another thing, which is of some affinity with the former, yet not the same, which plainly evinceth the point in hand, viz., that every person of mankind, man and woman, and more especially the generation of believers, stand bound, according to their several capacities, means, and opportunities, to cast liberally into the treasury of the world that which is likely and proper to enrich and bless it. This is the keeping the commandments of Jesus, the translating of all his words, of all his sayings and precepts into actions and practice before the world. He that stands bound to do this, without all controversy, standeth bound to be a most worthy benefactor to the world, by doing that which is of a most blessed accommodation to it. Now that we all stand bound to keep the commandments of Jesus, and not to cast the least of them behind our backs, or tread them under our feet, is, I presume, voted long since by all our consciences with a *nemine contradicente*, and therefore we shall not stand to prove this. Now, that the performance of this great and worthy engagement, and the quitting ourselves in it like men, is of a most sovereign import and tendency to bless the world, I shall not need to go far, nor make any long work to prove. The world may be said to be blessed in two considerations, or in two different degrees—first, in the things of its present peace; secondly, in the things of its future and eternal peace. Now, that he that diligently and faithfully keepeth the commandments of Jesus, is a worthy benefactor unto it in both, is a truth near at hand, and prepared, in a manner, with its own evidence, for every man's understanding and consent.

First, That worthy thing we speak of, the obeying Jesus Christ in what he hath commanded, is matter of a rich and precious import to bless the world in the things of their present comfort and peace. And this in two respects, in the general, may be made clearly to appear.

First, By shewing that the very acts themselves of conformity and obedience unto the laws and commands of Christ, are simply and in themselves of a sweet and beneficent nature, full of a spirit of goodness, and comporting with the present peace and comfort of the world.

Secondly, By shewing that the exemplariness of such conformity, though exhibited and given by one single person, or a very few at first, may in a short time turn to a very good account for the further accommodation and benefit of the world.

First, The whole system and body of the laws of Christ is composed with a most exquisite and clear proportion to the present benefit and comfort of the world. These have a beneficent nature in them; they are full of a spirit of goodness, insomuch that, were they all observed and kept on all hands, it would presently turn the waters of the world into wine, it would change the earth, which is now as a

roaring wilderness, into an Eden, or garden of God to the inhabitants of it: whereas now the prospect of the world, as it appeareth in the eyes of God and angels and men, is as of men taking one another by the throat, every man tearing out of another's bowels or belly to put into their own. Upon the supposition mentioned, the prospect or face of it would be quite contrary: for then the world would seem, yea, and really be, quite another thing: every man would be found, what Moses was unto Aaron, Exod. iv. 16, 'instead of God' unto another: there would be no emulation or contest between men, but only who, in giving honour and doing good, should go before other. Our Saviour, Mat. xxii. 37, 38, reduceth the law of God to these two heads, 'Thou shalt love the Lord thy God with all thy soul, with all thy strength,' &c., 'and thy neighbour as thyself.' Now, if these two general laws were, in their due compass and extent, observed in the world, you would soon have a new heaven and a new earth. If we could persuade those who have silver and gold in abundance, to minister with these unto the necessities of the poor and needy, and those that have other things, though they want these, wherewith they may bless the world otherwise, to serve the occasions of it accordingly, as Peter and John had neither silver nor gold, Acts iii. 6, yet they had wherewith they blessed men at a far better rate than those who had most of these; I say, if men's hearts were really and truly set within them to promote the welfare and prosperity of mankind with what they have available and conducing in any kind hereunto,—which is nothing but what the royal law of Christ requireth at their hand,—would not all tears be soon wiped away from the eyes of the world, and men on all hands be as those that dream, or as if the kingdom of God had prevented them, and come upon them unawares? 'Charge them that be rich in this world that they be not high-minded,' &c., 1 Tim. vi. 17. If this one precept of Jesus Christ were but duly and conscientiously practised and observed from time to time, what a mighty change would there be made in the world by the means of it! How would the faces shine, which now, through hunger and cold, have gathered blackness! How would the voice of joy and health and thanksgiving be heard in those habitations which are now filled with sighings, groanings, and lamentations! And so there is another law of Christ, which the apostle calleth his, namely, Christ's, in an especial manner. This is, to 'bear one another's burdens.' 'Bear ye one another's burdens, and so fulfil the law of Christ,' Gal. vi. 2. This also would make a great and happy change and alteration in the world, if persons would but bear the burdens one of another. But what is it to bear the burdens one of another? I answer, When we do not make ourselves strangers unto men, nor draw back our helping hand from them, nor refuse to do them any office or service of love, because of such and such infirmities; as because they are not so discreet or well-advised in some of their ways or doings as they might have been; or because either in a passion, or through want of consideration, they have spake unkindly to us or unworthily of us, or have acted somewhat to our prejudice in one kind or other, or the like. But men generally are so far from bearing the burdens of others, that they throw them upon their necks, and make them bear them themselves.

For when, because of any weakness or infirmities which men are subject unto, or because of any discourteous behaviour in word or deed used towards us, we shall be at any greater distance from them, or shall be less kind or serviceable unto them than otherwise we would be, in case no such weakness were found upon them, or no such unkindness had been done unto us, this is the casting of men's burdens upon their own necks, and to reject the commandment of Christ, by which we ourselves stand charged to bear them. The apostle, in this injunction of bearing one another's burdens, seems to suppose that even in men of the best temper, and most conscientious and circumspect in their lives and ways, there is somewhat, more or less, that is burdensome, that is distasteful, displeasing, and, in some degree, offensive unto others. This notwithstanding, if men would but fulfil the law of Christ, and cut tallies one with another, every man gratifying other with bearing his burdens, the great commonwealth of mankind would be prosperous and happy, and little or no damage or inconvenience accrue unto it by the weaknesses or want of wisdom in the respective members of it. There would be the same, as full, as quick, an intercourse and commerce of love, and of the services thereof, as there would or could be in case they were all perfect, and as so many angels of God. Yea, my brethren, this bearing the burdens of one another, did we freely submit unto it, and practise it, would turn to a very happy account to us in another day; for God will not give greater rewards for any kind of works or service than for bearing the burdens of men, especially the burdens of the saints, and most of all for the bearing the burdens of Christ, viz., persecution for righteousness and a good conscience sake. We shall hardly find any of the commands of God, or of Jesus Christ, but the keeping of them would turn to the peace and comfort of men. These are they that, in the very nature of them all, are apt to create peace and prosperity in the world; and the want of a diligent and faithful performance of them is that that doth occasion trouble between man and man, and maketh breaches upon their mutual comforts. You can hardly break any of the commands of Jesus Christ but you will make a breach upon the peace of the world, you will fall foul one of another. But so long as you keep on in the ways of Christ's commands, you comply and comport with the peace and comfort of the world round about you.

Secondly, The very example of a through conformity and subjection to the law of God must needs be of a very choice and high accommodation to the world, besides the nature and tendency of the actions themselves. The very example, though but of one single person, his conformity to the laws of God, may be of singular concernment to the world. 'Your zeal,' saith the apostle to the Corinthians, 'hath provoked many,' 2 Cor. ix. 2. And, as the Scripture demandeth, 'a little fire how great a matter'—or how great a wood, for so it is in the original, how great a wood, or forest of wood—'doth it kindle,' or set on fire! So one person, one man or woman, that doth clearly, and in the face of the world, walk in a through conformity to the law of Christ, that is tender and circumspect, and taketh all his commands in their respective seasons along with him in his course, may propagate a great generation of conformists in the same kind; for who

knoweth how many trees of the forest of this world may be set on fire by this example? Men and women more generally seem to look upon the laws of Jesus Christ as if they were given to men only to hear and speak of, or, at most, to live by in another world; and so the neglect or breach of them toucheth few men's consciences, makes no breach upon their peace. Whereas, if these laws were but translated into practice by flesh and blood, by men and women subject to like passions and infirmities with themselves, this would beget other manner of thoughts in the hearts and consciences of the world generally concerning them. Did men but seriously consider it with themselves that if flesh and blood, men of the same nature, liable to the same tentations with themselves, by the same means and assistance, both inward and outward, which are afforded unto them, can keep the commandments of Jesus Christ, and walk holily, they could not lightly but be convinced that certainly the God of heaven will look for it at their hands that they go and do likewise.

Again, *secondly*, He that shall diligently and faithfully keep the commandments of Jesus in the view and sight of the world, must needs be a signal benefactor unto it in the things of their eternal peace, which are of a thousand times greater consequence than all the concernments of this life. 'Let your light so shine before men, that they may see your good works,' &c., Mat. v. 16. Our Saviour in this passage clearly implies that there is a proper tendency in men's good works to prevail with others to 'glorify their Father which is in heaven,' viz., by repenting and believing in him, and living unto him; and this is a most blessed accommodation unto the world. The apostle speaketh concerning the faithful behaviour of servants towards their masters, Titus ii. 9, 10, telling them that by such a carriage and behaviour they shall 'adorn the doctrine of God our Saviour in all things.' Now, brethren, what is the reason that the hearts of men are not drawn out more freely to the doctrine of God and Christ? Why do men's hearts stand off and make no more treasure of it than they do? Doubtless one main reason hereof is, it wants adorning and beautifying; it is not set forth before their eyes with that advantage to take the hearts of men, wherewith it might and ought to be. But who are they that do adorn this doctrine, and consequently that commend it in the sight of men, and make it a beautiful, lovely, and desirable object unto them? They that deal by their great Lord and Master Jesus Christ, as the apostle would have other servants to deal by theirs, viz., by being 'obedient unto them, and pleasing them well in all things,' Titus ii. 9. They that shall diligently and faithfully observe and keep the commands of Jesus Christ, they will adorn it, they will commend it with authority and power to the souls and consciences of men. Such men, when they shall but utter and assert the plain words of the gospel, when they shall say unto any man, or unto any numbers of men, that certainly Jesus Christ is he; he is the Saviour of the world, and whosoever cometh unto him shall be saved by him, or the like; such persons, I say, as these we speak of, by such plain and known words as these, are like to pierce and wound the hard hearts and consciences of sinful and unbelieving men. The words of God in the mouths of such men are as 'arrows in the hand of a giant,' as David speaketh, Ps.

cxxvii. 4; they pierce deep, and do execution afar off. Other men, that for matters appertaining unto God are but like the rest of the world, and have nothing singular in their lives and conversations, though using and uttering the same words with the former, are yet but as sounding brass or tinkling cymbals in comparison of them. Yea, when men shall be found or known to be, as it were, rent and torn, or broken in their obedience unto the gospel, alas they know, or may know, that when they shall preach the doctrine of faith, repentance, mortification, or the like, men will have wherewith to answer all that shall be spoken unto them by such men, from their own mouths. For who regards words and sayings, where actions and works are of a contrary import? As he that speaks contradictions, one while affirming one thing, and at another time the quite contrary, this man edifies no man by such a kind of discourse, no man can tell whether he speaketh truth in the former proposition, or whether in the latter, and so they go away as if nothing had been spoken; they who speak at no better a rate, destroying one saying with the other. In like manner, they whose lives and actions rise up against their teachings or speakings, are of kin to those 'dumb dogs,' of which the Scripture speaks, Isa. lvi. 10. For what they teach or affirm in words, they deny in works, and so in effect teach nothing at all. The reason why Christ is said to have taught with authority, and not as the scribes and pharisees, is given by some to be this, and I conceive it very pertinent, viz., because he did what he said and taught, and they said and did not. So when they that keep the holy commandment, and walk up to the rule of the gospel, shall teach, admonish, and instruct, they shall do it with power and authority; the conscience and judgments of men will give them reverence and do homage unto them; as it is said of Herod, that he feared John, knowing that he was a just man and a holy, and observed him, and when he heard him, he did many things, Mark vi. 20. And our Saviour taketh notice elsewhere of his righteousness and holy life, as making his doctrine much more commendable, and of force upon the consciences of men, and withal chargeth such persons very high who did not embrace and submit unto his doctrine. 'John,' saith he, 'came unto you in a way of righteousness, and yet you believed him not,' Mat. xxi. 32, as who should say, you declared yourselves a generation of vipers, indeed, whenas having such a man as John come among you, a person so innocent and holy, that you could lay nothing to his charge, yet you reject his doctrine, you believe him not; which is contrary to the light of reason, and argues a preposterous and perverse spirit, frowardly bent against the truth. So that if men be not of this generation, men of a viperous spirit, and desperately set upon their own ruin and destruction; it cannot lightly be, but the gospel coming from the mouths of just and holy men, will do great execution upon them, and make the powers of sin and darkness to fly before it. Thus we have made good that in the reason given, which was supposed, being this, that every man standeth bound in duty towards God, to act the part of a worthy benefactor unto the world round about him, and as far as in him lieth, to bless his generation.

The other thing which is affirmed in the reason was, that no man

or woman can be in any good or indeed tolerable capacity to discharge this obligation, unless they be filled with the Spirit of God. And this we have in part made good already in what was delivered in opening the former reason. There we shewed that men and women will never do any great, any singular thing for God and the interest of the gospel, unless they take a regular and due course to be filled with the Spirit. There is the same consideration of doing great things for the world. Men and women will fall extremely short of their duty herein also, and withhold that from the world which is its due, unless they take an effectual course to strengthen their hand and their heart to the work, which must be by filling themselves with the Spirit of God. For as they who give munificently and like princes, had need be princes, or at least have the estate and revenues of princes; so such men and women who shall cast in anything considerable into the treasury of the world, to cover the nakedness, and feed the hunger, and heal the poverty of it, had need be full of the divine nature, and have a special magazine within them of faith and love, of wisdom and knowledge, of patience and humility, of mortification and self-denial, and many other endowments. Otherwise they shall never be able to rejoice over mankind, to do it much good, nor to sow liberally and plentifully unto it. As the Lord Christ, had he not been rich, as the apostle saith, 2 Cor. viii. 9, the making of himself poor would not have extended to the making of many rich; so in case that a person hath but a little inward worth in him, if he be scanted in true excellency and nobleness of spirit, though he should empty and pour out himself to the world, the poverty of it is such, and the necessity of it so extreme craving, and so devouring above measure, that such an estate would do little more towards the relief of it, than the seven fat kine in Pharaoh's dream did toward the seven that were lean and ill-favoured; the text saith, when they had devoured them they were not seen upon them, but they were as lean and starven and as evil favoured as before; the fat had need, it seems, to have been seven and seven, and twenty times seven times fatter than they were, to have wrought a cure upon the leanness and hard-favouredness of the other. And as Andrew, Simon Peter's brother, informed Christ of a lad that had 'five barley loaves and two small fishes,' but viewing the multitude that were to be fed, demanded, 'but what are they amongst so many?' John vi. 9; and the truth is, without the miraculous interposure of a divine power for their multiplication, they had been very little indeed, amongst the multitude that was to be relieved by them. In like manner he that shall diligently consider and compute, not so much the numberless multitude of souls, or of men and women, in the world round about him, as the numberless multitude of their spiritual necessities, and those very sad, and threatening with open mouth eternal ruin and destruction on every side, cannot lightly but confess upon the view, that he that shall minister unto them with any likelihood of recovering them to any degree of health and soundness of mind, had need be one of a thousand, as the present stature and constitution of the world generally now is. I mean, had need be a person as like unto an angel of God as flesh and blood is capable of the assimilation; a person so deeply baptized into the hope of life and immortality, so

acted and carried out of himself by the spirit of the world to come, that he hath lost the knowledge both of persons and of things after the flesh, and knoweth nothing, neither the one nor the other, but according to the spirit only, that is, how they relate unto the honour and glory of God, and how they may be made serviceable unto the peace and comfort of men. The apostles being made by the Lord Christ feoffees in trust for the world, in the managing and ordering the invaluable treasure of the gospel to the best profit and advantage for the inhabitants of it, yet as concerning the preaching of this gospel, were directed by him to 'stay at Jerusalem, until they were endued with strength from on high,' until they were baptized with the Holy Ghost, Luke xxiv. 49. The reason hereof was, lest in case they should go forth into the world no better provided with wisdom, knowledge, faith, and courage, &c., than they were at present, and before the golden shower had rained upon them; the work and service they had to do for the world, in preaching the gospel and otherwise, would have been found too hard for them, and to overcharge them, and have been unto them as new wine in old bottles, which by reason of the strength and high working of the spirit of it, it being yet new, is like to rent and break them in pieces, and so to make both them and itself useless. And indeed men had need be endued with strength and power from on high to do such things as will reach the necessities of the world with any likelihood to relieve them. For these, the necessities of the world, are very many, and some of them very great, and hard, and difficult to come at; yea, there is nothing more difficult than to make the men themselves willing to receive a cure. Therefore he upon whose hand it lieth to relieve the deep poverty of the world, as it lieth upon all our hands to bear a part, and this as large as may be in so great and blessed a work, had need be endued with special strength and power from on high. And what is this but to be filled with the Spirit, these being things of one and the same interpretation? And as the Lord Christ being desirous to let the world know, and cause men to understand he was their Messiah, without which knowledge he could not bless them; this, I say, being his design and desire, he was necessitated upon this account to 'do such things among them which no man ever did,' nor indeed could do, John xv. 24, otherwise they had been in no capacity of receiving any benefit or soul-accommodation by his heavenly doctrine, nor by any work that he should have done among them, unless they had had this distinguishing and peculiar character, whereby to have been known from all the works in the world besides, and that they were such that no other man could do. For if they had been no other than what others could do as well as he, it is like they would have proved but like to the former works of Moses, which wrought not at all upon Pharaoh or the Egyptians, because Jannes and Jambres, the Egyptian sorcerers, did the like. Whilst their hand held out with Moses, all that he did was to no purpose, as to any conviction upon Pharaoh, or his people, that Moses was sent by God. The sorcerers, by doing things like unto those which Moses did, are said to have resisted or withstood him, 2 Tim. iii. 8, viz., in his attempt and endeavours, by working miracles, to convince Pharaoh that he was sent unto him by God to require

of him the dismissal of his people out of his land. For as long as his enchanters were able to vie miracles with Moses, at least as he supposed, he was able to despise all that Moses spake unto him in the name of God. But now when Moses came to do such works, which neither Jannes nor Jambres, nor their master himself, the devil, could do, nor any like to them, then Pharaoh and his Egyptians began to look about them; and the magicians themselves acknowledged in these 'the finger of God,' Exod. viii. 19. So if we intend to bless the world, or do any great things for our generation, so long as our ways and course and spirit that works in us are but like the ways and spirits of other men, that do not declare stoutly and aloud for Jesus Christ, whose lives and doings have no peculiar relation to him; so long, I say, as we go but their pace, and act at their rate, alas! the world will despise us and all our sayings and doings. For whilst natural and carnal men's works will hold out with the works of professors, all this while the world stirs not, but keeps its wonted posture of security and obduration; whilst those that pretend to faith in Jesus Christ shall not rise up in acts of Christianity above the line and level of all that can be done by any other hand or spirit whatsoever, but only that same most glorious spirit of faith, all this while they minister little or nothing to the necessities of the world. My brethren, our arrows will fall short of the mark, and we shall do little more than beat the air, if we think to do any worthy service unto the world, unless we shall quit ourselves as a 'peculiar people, a royal priesthood, and a chosen generation.' We must be a generation by ourselves, and in all heavenly worth and excellency above the world, before we can have any power over it, to work and fashion it into any shape or form that God may take pleasure in. And if we shall do works distinguished by a character of such excellency and beauty in them, like unto which there is none found amongst the children of men, excepting such who are eminently the children of God also, this is that which will reach the world, and make the foundations of the unbelief and wickedness thereof to quake and tremble; then, and not till then, are we like to stand the world in some considerable stead. But consider we a little the particular in hand. We gave instance of three things in general, which all persons stand bound to do, and by the performance whereof they shall approve themselves signal benefactors to the world, and occasion many to say unto them these or like words, 'Blessed are the wombs that bare you, and the paps that gave you suck.' The first was, to believe with the centurion's faith, (Mat. viii. 10.) I mean, with a faith so great, that there is none to be found like unto it, no, not in Israel, to believe above the faith of ordinary believers; yea, doubtless, it is the duty of every soul of us to believe above the present degree of the faith of the greatest and best resolved believers amongst the children of men. The second thing was this: to display, manage, and act this faith before the world, that they may see it, as it were, face to face; and that the fruit, evidence, testimony, and account of it may be fully adequate and commensurable to the truth and all the degrees of the reality of it. The third and last thing whereunto all men stand bound, and by the performance whereof they must needs bless the world, was the keeping of the com-

mands of God. How, and in what respects, the performance of all these must needs stand the world in eminent stead, was shewed formerly; we have now only to shew how they cannot be performed without their being filled with the Spirit of God, who shall perform them.

First, For that notable strain and generous kind of believing we spake of. As no faith, no kind or degree of believing can be attained or raised in the soul but by the Holy Ghost, so much less can any excellent or worthy strain hereof be raised or exerted in men, but by the glorious might of the same Holy Ghost. Doubtless there is no man believeth upon any other terms than those did who are said (Acts xviii. 27) to have 'believed through grace'—that is, through the gracious operation and assistance of the Holy Ghost. So likewise, 1 Pet. i. 22, 'Seeing ye have purified your hearts (or souls) in obeying the truth through the Spirit,' &c., implying that neither had they obeyed the truth—meaning the gospel—that is, believed it (the gospel being there, under the notion of truth, as elsewhere, made the object of faith), had not the Spirit of God done very graciously by them in awaking and exciting them hereunto; they would never in any serious manner have so much as thought upon this believing had not the Holy Ghost put them upon it. The gospel and men's hearts are commonly strangers; the world and their sensuality and folly make them so. They have little knowledge one of another, and doubtless would never have been brought together, but by the mediation of that most gracious and blessed Spirit. Now the Spirit of God bringeth the hearts of men and the gospel together, by causing a kind of interview to be between them for a while, upon which, if there be not an extreme frowardness and desperateness of folly in the hearts of men, the glory and beauty of the things to be believed, being presented unto them by the Holy Ghost, will overcome them, and so there will follow a blessed union and agreement between them. Now as the first and lowest greeting between the souls and consciences of men and the gospel was procured by the simple interposure of the Spirit of God, so must that glorious and more near interview between them, which we call face to face—viz., such a faith which giveth presentiality or real subsistence unto the great things of the gospel in the spirits and souls of men, which alone is the faith that will bless the world, by amazing it with its glory breaking forth in semblable actions; this, say we, must be obtained not simply by the Holy Ghost, but by him in his more sublime and raised actings, Eph. iii. 14, 16. 'For this cause,' saith the apostle, 'bow I my knees to the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inward man,' &c. The apostle travailing in birth with a great matter of grace and spiritual blessing for this people and church of God, he telleth them he 'bowed his knees to the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named,' &c., meaning by this character and consideration that he is the root of all that family that is worthy to be put into account—that is, of all that are holy and righteous, wherever they be, and that they

take their denomination, as well as their spiritual and happy being, from him. But for what did he bow his knees to the Father of, &c.? It was 'that he would grant them, according to the riches of his glory,' (see how he laboureth and toileth to be delivered of what he had conceived to ask of God for them,) 'to be strengthened with might by his Spirit,' &c. But why doth he insert this clause, *according to the riches of his glory?* Doubtless his meaning is to inform them that, though the request which he was now making unto God for them was exceeding great—viz., that they might be strengthened with might by his Spirit, &c.—yet there was good ground of hope that he should obtain it, because the grant of it was, but according to the riches of his glory—that is, proportionable or suitable to that glorious abundance of grace, love, bounty, power, &c., which reside in him, and are his glory. So that he knew that God could very well afford it, notwithstanding the greatness of it, being so richly furnished with all things necessary for the performance of it. So that it is as if he had said, I know it were in vain for me to bow my knees to God for any such benefit for you, as your strengthening with might by his Spirit, did not I know he is exceeding rich in glory, in bounty, in grace, in love, &c. Therefore in this you may be comforted, that I do not beg this heavenly bread for you out of any desolate place, or at such a hand where it was not to be had, or from any such heart which is shut up against you; no, but from him who is both able and willing to give, unto all that ask, good measure, heaped up, pressed down, and running over, Luke vi. 8; yea, and this in things of greatest consequence and value, well knowing that it is his glory thus to do. Now to be 'strengthened with might in the inner man' signifies more than simply to believe; yea, more than simply to be strengthened in, or by believing; it imports a powerful strengthening, or an excellent and high degree of corroboration or stoutness in their spirits, hearts, and souls, by means whereof they should be able both to do and to suffer, and this without much regret or trouble, greater things for God and for the gospel than the common sort of believers can. But why doth he pray that this mighty strengthening in the inner man might be wrought by the Spirit? I answer, because it is the appropriate work of the Spirit thus to elevate and raise the hearts and spirits of men above fears and doubtings—God never conferring this high privilege upon believers themselves without his interposure. And besides, it is considerable that it is the manner of the saints throughout the Scriptures, and so it was observed by Christ himself in his prayer, John xvii. 11, 17, 19, 20, that, whenever they make any great request unto God, they do not simply mention or insist upon what they desire, but they desire it in God's way, and by that means by which they knew God was wont or likely to confer it. Thus when Christ prayed for the sanctification of his apostles, he prayed not simply that God would 'sanctify them,' but that he would 'sanctify them by his truth,' because he knew that that was God's standing way and method by which he was wont to sanctify men. So the apostle here, knowing that God would not do that great thing for the Ephesians which he prayed for on their behalf—viz., that they might be strengthened with might in their inner man, be made glorious in

their faith, and believe like princes,—but by the interposure of his Spirit, he frameth his prayer for it accordingly. And this is further to be considered, that to be strengthened with might in the inner man supposeth that the Spirit of God must advance above his ordinary degree of acting to effect it; he must not only act or interpose in men to work it, but at such a rate of energy and power which is proportionable to such an effect. And that is another rule to be minded: when anything is prescribed or mentioned, by way of means in order to such or such an end, though the proportion of the means be not expressed, yet it is to be estimated and judged of by the nature and quality of the end to be obtained thereby. But we have not time to stand upon this. So that the apostle, we see, plainly supposeth this, that there is no strengthening with might in the inner man, which in plain English is, that there is no believing at any high rate, but by the interposure of the Spirit; yea, and of such an interposure, wherein he must give out himself at another manner of rate than it is requisite that he should do in making men simply to believe.

Secondly, Concerning the second particular, which was, when this faith doth triumph in the soul, when a man is full of the glory and power of it, to give an adequate and commensurable account of it, to shew men this faith in its just magnitude by works; and not simply so, but by such a system of works, such a constant tenor of conversation, which according to the interpretation of a man, comparing causes with effects, it may be rationally said, that such a series of actions, such a strain of life and conversation, cannot proceed from, cannot call any other faith or belief, father or mother, but only such a faith which lifts up its head unto the heavens. For unless such a thing as this be done, we shall not fill up the deep pit of the poverty of the world, nor repair the sad breaches which ignorance, security, and unbelief have made upon the safety of it. For this is the case of the world, as before was signified, it is very low; the vanity, slothfulness, and folly of it have brought it to a morsel of bread. Now, as when the visive faculty or sight is dim, or any ways maimed or weak, the object had need be very visible, or to have many degrees of visibility or lightness in it, to produce or cause an act of sensation; in like manner the capacity and principle in the world whereby it is in any degree apprehensive or sensible of the things of its own recovery, welfare, and peace, being depressed, scant, and low, they who desire to work effectually upon it, and make it serviceable unto the world notwithstanding, must present it with such things which are very notorious and next to miraculous in their awakening, effecting, and restoring property. Or as when the stone or wood is hard, or very resistive against the incision or impression that is desired to be made upon it, the tool or instrument used for this purpose had need be sharp and keen; so the temper of the world being very obdurate and stubborn against such impressions, that are like to benefit and accommodate them in their miserable condition, that which is any ways probable or hopeful to work a cure upon them, or to bring them to an effectual and lively remembrance of themselves, must have so much the more of the spirit and of the life, of the vigour and power of faith in it. Therefore if men's ways and works shall be but low and ordinary, and but level with those of the common sort of

men in the world; yea, if they shall not be much above them, and magnify themselves beyond them—though it were supposed that the faith of the persons we speak of were very royal and prince-like—yet will they not come at the world, nor reach the obdurate consciences and besotted judgments of men by the mediation or interposure of such works and ways. The faith which is in men, though it be of never so large a growth and stature, yet will it not reach the sore and sad malady of the world, but only by an out-stretched arm of works. For let me say this, though haply the thing may seem otherwise unto you, that a man's works do not always hold out weight and measure with his faith, nor are the greatest believers always the greatest doers. A full fountain indeed always sends forth a stream of water answerable to the fulness of it; but this is because a fountain is a natural cause, and so always gives out itself to the uttermost of its power; whereas a believer, being a voluntary agent, may moderate and temper himself as he pleaseth in the exercise of those principles out of which he acteth. Hence it cometh to pass that some men, though they be large in believing, yet they are strait in giving testimony to their own faith. We know many have the gift of wisdom who have not the gift of utterance, many that are very excellent in wisdom and deep in understanding yet they are slow of utterance, and so under a great disadvantage to get forth their wisdom. So many having an excellent and a glorious work of faith, yet may they suffer through an ineptitude or backwardness of spirit to assert that high degree of faith by works proportionable thereunto, or any ways competent to evince what manner of faith it is that reigneth. The frequent and fervent exhortations unto good works and fruitfulness in well-doing, given by the Lord Christ himself, and by his apostles, unto believers, sufficiently prove that the faith of men doth not necessarily or always give out its strength in good works; for what need he to press and importune men to such things, which they cannot refrain or forbear, whether they be persuaded or pressed unto them or no? Yea, persuasions and exhortations are most proper, if not only proper, where there is some degree at least of a backwardness or indisposition unto the things exhorted or persuaded unto in those who are persuaded and exhorted unto them. When the apostle Paul writeth thus to Titus, chap. iii. 14, 'And let ours also learn to maintain good works for necessary uses, that they be not unfruitful,' he clearly supposeth that they who truly believe in God are in danger, notwithstanding their faith, of being unfruitful; and that to maintain the honour and necessity of good works by an exemplariness in the practice of them, requireth a peculiar strain of wisdom and care over and besides a man's believing. But this only by the way, to shew that men's works do not always keep pace with their faith, but are very frequently much behind it.

Thirdly, There is the same consideration of the third thing mentioned, which is, the keeping of the commands of God. If we do this, we shall do something like unto the children of God, and worthy the heirs-apparent of heaven, and of the glory of the world to come. And indeed it becomes these to quit themselves like princes in the world, and to be sovereign benefactors to the community of men. For wherefore are they called the sons of God more than other men, if they be

not like unto God in blessing the world in their capacity, as he doth in his? And yet neither shall they be in any capacity for this so honourable a work or employment—I mean to bless the world by keeping the commands of God—unless they be filled with the Spirit of God. For, my brethren, the commands of God, and so of Christ, we know are spiritual. ‘The law,’ saith the apostle, ‘is spiritual,’ Rom. vii. 14; and believers themselves, even they that believe in the highest, the worthiest believers under heaven, are carnal in a very great measure; whilst they carry about them the body of flesh, that will still be importuning them to take care and make provision for it, yea, for the inordinate desires and lusts of it in several kinds. It will ever and anon be putting even the best men upon projecting and contriving its gratification, in this pleasure and in that, in this enjoyment and in that, without end. As the dunghill sendeth forth noisome and offensive vapours and stench continually, so the flesh all the day long ceaseth not to breathe upon us in many unsavoury, foolish, troublesome, and importune suggestions and motions, still lusting, as the apostle expresseth it, against the Spirit. And doubtless it was an obnoxiousness in this kind that drew from him that sad complaint, not only of his being ‘carnal,’ but even ‘sold under sin,’ Rom. vii. 14,—meaning that he was a man seldom free from some sinful insinuations or other from his flesh; yea, and that pathological lamentation also, ‘Oh wretched man that I am! who shall deliver me from this body of death?’ ver. 24. Now these continual workings and movings of the flesh are of a strong antipathy against, and next to an utter inconsistency with the keeping of the commands of Jesus Christ. For, as we lately heard, it ‘lusteth against the Spirit,’ and so fighteth against the soul, 1 Peter ii. 11. And therefore the apostle himself was fain to take order with his body, to keep it under, and teach it subjection to the Spirit and word of God, 1 Cor. ix. 27. So we should nurture it likewise, and teach it to demand and require of us only things that are regular and agreeable to the mind of God, and to be content with things that are requisite, needful, and comely for it. And if the flesh would but contain itself within this compass, and not exceed in craving and desiring the bounds of that law which God hath prescribed unto it, it would not much interrupt us in our course of obedience unto Christ. But now there is no man’s flesh so well taught or nurtured, or brought into any such subjection, but that it will be importuning him for things that are inconvenient, and be unreasonable in its motions, as it always is when it lusteth against the Spirit. Sometimes, and in some things, it lusteth with the Spirit, as when it requires, I mean, or doth without impatience or frowardness, only such things as are convenient and meet for it; as such meats and drinks, such clothing and harbour, such rest, &c., which is for the support of it, and without which the health and strength and serviceable activity and vigour of it cannot, in a natural or ordinary way, be maintained. All this while it lusteth with the Spirit; for the Spirit demands and requires such things of us for the flesh and outward man. But now for the most part it lusteth against the Spirit, as in seeking to be gratified in things contrary to the Spirit and the dictates hereof, to those laws of holiness and righteousness which God himself hath judged meet to

prescribe unto it. So that unless we be in a great measure spiritual, which must be by being filled with the Spirit of God, certain it is we shall ever and anon falter and be broken in the course of our obedience, and not carry on the great design of observing the commands of God with that thoroughness, with that evenness of tenor, with that authority, life, and power which are very requisite and necessary to be found in those whose worth and goodness have engaged them to attempt the blessing of the world. For if there shall be any breaches and empty places found in our obedience, if we shall ever and anon fall foul upon any of the more remarkable commands of Jesus Christ, alas, we shall endanger the repute and worth of the goodness of those other things wherein we shall obey and walk regularly; they will lose much of their virtue and authority in the hearts and consciences of men, if they shall be mated and coupled with actions and practices that are ignoble and base, yea, though it be but with omissions and neglects of such duties which the world knows we stand bound to perform, as well as those which we do in their sight. Therefore there is an eminent and clear necessity for the interposure of the Spirit of God, both to enable and make us willing to nurture and keep under the flesh, that it moves orderly and regularly, so as not to be troublesome unto us with craving anything that is sinful and inordinate, or which intrencheth upon the glory of God and honour of the great lawgiver Jesus Christ, or at least to make us resolute and peremptory to reject with indignation all dishonourable and unseemly motions that it shall make unto us, and to hearken unto it in nothing, in our condescension whereunto any of our great interests or spiritual concernments are like to suffer in the least. Even this is a high and holy privilege, and not to be obtained or enjoyed by men without the high exertions and workings of the Spirit of God in them. And by the careful and constant exercise and use hereof, we spin such an even and strong thread of obedience to the commands of God, whereby we shall be able to draw the world unto him. For, as Christ said long since unto the Jews, John iv. 48, 'Except ye see signs and wonders, ye will not believe;' so the truth is, that men generally will never look into their hearts, nor reflect seriously or to any purpose upon themselves, till they be some way or other amused and struck with admiration. If we shall not reduce the world to some such pass as to marvel, and to wonder, and to think strange of us, what manner of persons we are, or what we mean, or whence we have our principles, &c., we shall never come at the dull hearts and at the sleepy consciences of worldly and carnal men. They must see signs and wonders of righteousness, goodness, and humility, love, patience, meekness, and other like Christian virtues, whereof they are capable, otherwise they will think themselves excusable in their not believing. So then this is a third reason of the doctrine, Without being filled with the Spirit we are never like to be any great benefactors to the world.

CHAPTER V.

The fourth reason of the doctrine propounded and argued—Men are not capable of receiving the rich consolations of the gospel, unless they be filled with the Spirit. 1 Pet. ii. 9, in part opened. So Heb. vi. 17, 18; Eph. iii. 17, 18; 1 Pet. i. 8; Eph. i. 18; James ii. 13; Prov. xix. 16; Acts xvii. 28; Mark iv. 5, and vi. 16.

The fourth reason. It is therefore a duty lying upon every man and woman, especially upon those who pretend to the honour of the high calling of saints, to be filled with the Spirit of God, because otherwise they will be in no capacity to receive from the hand of God, and to be filled with those rich and strong consolations, during their abode here in the world, which God hath provided for them in the gospel; and which he will actually confer upon all those that shall be found meet to receive them. In this reason, as in the former, we suppose one thing, and affirm another. The thing we suppose and take for granted, as not questioning the truth of it; yet for the satisfaction of those who possibly may question it, we shall a little put to the consideration. The thing is this, I mean that which the reason supposeth—viz., that it is every man's duty, and more especially every believer's, to desire and seek after part and fellowship, not only in the consolations of the gospel, but in the highest and richest consolations which the gospel administereth, or which are attainable by means of it. Upon what account this is, or may be, a duty, will appear presently by inquiring into it. But that which we affirm in the reason is this, that without being filled with the Spirit of God, we are not meet subjects, nor vessels regularly prepared to be filled with the strong and excellent consolations of the gospel.

For the former of these, the thing supposed, That it is every man's duty, and more especially the duty of all that look upon themselves, or are looked upon by others, as believers, to thirst after the sweetest and richest waters of life, that the heavenly fountain, the gospel, from any place or vent of it, one or more, sendeth forth; and to break through all impediments, all difficulties, to come at them; is evident enough upon this ground—viz., that we all stand bound to declare and testify unto the world, and this as well by deeds, or real demonstrations, as by words, or verbal account or assertion, the unsearchable riches of the grace, and great bountifulness of God towards the children of men, in this present world, as well as in that which is to come: 1 Pet. ii. 9, 'But we are a chosen generation, a royal priesthood, an holy nation, a peculiar people.' Why all this? 'To shew forth the praises,' (or 'virtues,' or, as the etymology of the word imports, the pleasing or lovely things,) 'of him who hath called you out of darkness into his marvellous light,' &c., 'that you may shew forth,' ἐξαγγείλητε; the word signifies to speak out, or declare aloud, so that all may hear, that your sound may go forth into all the world. Now when he minds them that they are a chosen generation, a royal priesthood, &c., that they should thoroughly and effectually shew forth the virtues of God, &c., he plainly sheweth that it was God's intent

in honouring and enabling¹ them, in making them kings and priests and princes, by the gospel, to put them into a way or capacity of informing the world, upon terms of the best advantage, (as the word *ἐξαγγείλατε*, which signifieth to shew or declare out, imports,) to make known unto the world what manner of God he is, how abounding in all excellent, desirable, and delightful properties and dispositions, and with whatever else is likely to commend him, and his service and ways, unto his creatures the children of men. Now, if God desires such a thing as this, casting such a spirit of glory upon men by the gospel, in making them a separate and choice people, that they should thus publish and proclaim all that which is excellent and glorious in him, certainly it is their duty to do it, and this upon the most worthy terms they know how; and consequently, to enlarge their capacities to the utmost, that they may do it effectually, that they may do it with authority and power—yea, if it be possible, to the astonishment and holy amazement of the world round about them. This certainly is the duty of men, to contrive and cast about how they may recover or gain the best ground of advantage for the performance of such a service as this is unto God. So, then, this is that which we said, that all that claim the dignity of saintship especially stand bound, by virtue of this claim, above other men, to steer such a course, to use such means, that they may be children of the richest and most glorious consolations of the gospel, because otherwise they will stand upon a lower and less advantageous ground for the service; they will be but in an under capacity to make known unto the world ‘the things that God hath prepared for them that love him;’ they will not be able to publish them without some detriment and loss of their transcendent worth and excellency; which inconvenience they might, in a great measure at least, have prevented by the course mentioned.

For, first, The consolations administered by the gospel, take them in their height and strength, where they rise highest, they are very glorious, unspeakably glorious. Secondly, Such persons, who do not provoke and stir up themselves mightily, that do not lift up their hearts to such means which are proper to obtain them, are not likely to obtain them. Thirdly and lastly, They that are not possessed of them, that do not enjoy them, are in no better posture to shew forth the virtues, or lovely things of God, like themselves, and as they might and ought to shew them, than Zaccheus, by reason of the lowness of his stature, was to see Christ in a great throng and press of people, until he climbed up into the sycamore tree, Luke xix. 3. So long as men have their vessels only washed with the water of life, and not filled up to the brim, they will never be upon such terms of advantage to do that great service for God whereunto the law of their high and heavenly calling obligeth them.

First, That the consolations of the gospel, especially where they have most of God and of the gospel in them, are very rich and glorious, need not be any man’s doubt or question, if he considers a little what the Holy Ghost speaketh of them in the gospel: ‘Wherein God,’ saith the apostle, ‘willing more abundantly to shew the heirs of the promise the immutability of his counsel, confirmed it by an oath:

¹ Query, ‘ennobling?’—Ed.

that by two immutable things, by which it was impossible for God to lie, we might have (valid or) strong consolation, who have fled for refuge to lay hold upon the hope set before us,' Heb. vi. 17, 18. We see God hath raised the pin of the gospel to such a height that it is not only able to furnish men and women with a good proportion of comfort and peace, but he hath put so much of himself, of his grace and love, bounty and magnificence, into it, that it poureth out unto men abundantly of the highest and strongest consolations, although there be very few that understand how or where to hold their hearts, that these pourings out of the gospel may run or fall into them. Now, the consolation which is strong and potent indeed is able, not only to suppress and subdue its enemies' discouragements, doubts, fears, &c., and withal to maintain itself in peace against them; but also to discourage, as it were, and dishearten these enemies from ever attempting anything against it. For he properly is strong, whose strength being known maketh an enemy to have no mind to meddle with him, but causeth him to rise up in opposition against him, by means whereof he enjoys himself with little or no trouble or disturbance. Such is the consolation of the gospel, and is accordingly found by men, when it is received in the power and glory of it. It is not only able to suppress and keep under fears and doubtings and sad apprehensions in every kind, which are enemies to it; but to enjoy itself in fulness of peace and security, without any danger of being infested or annoyed by them. This is the height of the consolation of the gospel. He that is baptized into the spirit of it, enjoyeth himself with a divine security in the frailty of a weak and mortal man. To this we may add that of Peter, 1 Epist. i. 8, 'Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory.' Now in telling them that believing they rejoice with joy unspeakable and full of glory, I suppose his meaning was not that they did now at this time actually rejoice at the rate he speaks of, however at other times they may be pensive and sad; but that they were in such a state or condition, and had such a gospel preached, known, and believed amongst them, whereby they might and ought to rejoice habitually, and as oft as they should set their hearts about it. For in Scripture phrase, persons many times are said to do that not only which they actually or at present do, but which they may, or have opportunity and means, and are like to do. And sometimes it speaketh of men as doing that which is their duty, and what they ought to do, whether they actually and indeed do it or no. Thus Rom. i. 21, it is said of the heathens, 'when they knew God'—that is, when they had opportunity and means to know him—they stood upon account to him as men that did know God; so that if they did not walk and act and glorify him as became men and women that did really and truly know God, they were as deep in condemnation as such persons would be who did know him, and yet refuse or neglect to glorify him. So 1 John iv. 2, 'Hereby know ye (*γινώσκετε*) the Spirit of God,' &c., that is, you may at any time know and discern this Spirit. Thus Rom. xiii. 3, rulers are said to be, 'not a terror to good works, but to the evil;' not that they are actually, or always are, either the one or other—I mean, no

terror to good works, but unto evil; too frequent experience proves the contrary, viz., that they are a terror to good works, and not to evil—but because they ought to be so. So ver. 8, they are said to ‘attend continually upon this very thing,’ the service of God in the due execution of their places; not that they do thus attend, but because the law of their institution binds them unto it, they ought to attend continually hereupon. This kind of expression occurs frequently in the Scripture. We might add that of our Saviour, John x. 10, ‘I am come that they might have life, and that they might have it more abundantly.’ I am come upon such terms unto the world, and have brought along with me such a gospel out of the bosom of my Father, and opened unto men such counsels and gracious intendments of his touching his love and favour, and that affection towards the world, that they may have life in what measure or proportion they please. They may have life,—that is, comfort and peace, joy, happiness, &c., for life, in Scripture, frequently imports a being with much contentment; death, the contrary,—more abundantly, viz., than ever they will seek or endeavour to have and enjoy; or more abundantly, that is, that they may have it with all the variety of pleasures and delights they can desire. So likewise, Luke i. 74, ‘That he would grant to us, that being delivered out of the hands of our enemies, we might serve him without fear,’ &c. To serve God without fear, my brethren, this also doth amount to matter of strong consolation. For what can a man or woman desire more for their comfort than to be exalted above fears, sorrows, troubles, and everything that is of a discouraging and disconsolating nature in or from the world? The horn of salvation is lift up to such a height in the gospel, that, by beholding of it in its elevation, we may serve God without fear of any enemy or evil whatsoever; and that not only for such a time, day, or year, as when or whilst we are or may be extraordinarily acted or superacted by a spirit of joy, but even all the days of our lives. This horn of salvation is so raised in the gospel, that peace and joy may flow in the hearts and souls of men uniformly, as a great river whose waters fail not.

Secondly, We added this, that they whose hearts do not serve them to quit themselves like men indeed for obtaining that incomparable prize we speak of, the first-born of the consolations of the gospel, are not like to obtain it. It was the saying of a heathen man, *Deus omnia labore vendit*, God sells all his commodities unto men for labour and pains. His meaning was, that God was wont not to give or grant anything, at least ordinarily, but upon a diligent use of means and endeavours. That which he is said to do or give freely, most freely—I mean, the grace of justification—yet he gives it not but by and upon the use of means—I mean, believing. Neither doth he give faith or believing but by and through means used to obtain it, viz., by diligent hearing, attending unto, and considering, the gospel preached. ‘Faith cometh by hearing,’ Rom. x. 17, compared with Mark iv. 24; Acts xvi. 14, and xvii. 11, 12. As for those that think justification cannot be free, or of free grace, in case it be obtained by believing, they declare hereby that they little understand what the Scripture means by grace, or by God’s doing anything freely. You

may do well to take notice of this, though it falls in only collaterally with the business in hand. It is worth your observation, and will help you to understand many passages of Scripture, viz., that when grace is opposed to works, it is not opposed to works simply, much less any kind of works, but to works in point of merit, and as in the strictest justice they deserve, that he who doth them should be justified by God. In this sense grace is opposed to works in justification. If it were by works in this sense—that is, by or upon the merit of works—then indeed it could not be of grace, or freely given unto men, because it should be due to them in point of justice. But justification is said therefore to be free and of grace, because, though God confers it upon no man but by and through his believing, and this believing requires much of a man to compass it, yet he gives it upon such terms or upon such works which are far from any meritoriousness of so high a reward as justification. Yea, he gives it so that he stood no ways bound to justify any person under heaven upon any such terms, nor indeed upon any other. In this respect he is said to justify men freely and of mere grace. Yea, whereas he now requires of men faith simply and only for their justification, if he had required a full assurance of faith, or faith in the utmost perfection of it, yea, or any hard or difficult work or service besides in order hereunto, yet had justification been free notwithstanding, yea, of free grace as now it is. For whatsoever good thing a person is no ways bound to do, and yet doth it, he is free in the doing of it, and doth it of grace. But this only by the way. The business before us is to shew that no man is like to carry the high privilege or prize of being lifted up to heaven upon the wing of gospel consolations, but only he that is willing to advance a proportion of means answerable to it. He that intends to make his nest among the stars, whilst he carries a body of flesh and blood about him, must resolve to climb up the ladder of many rounds and staves to carry life and salvation on the end, which yet, we know, may be done by the lowest and least degree of faith, if it be unfeigned and sound. Life, I say, and salvation, in the very lowest terms, where they are to be compassed by men, yet cannot be obtained but by great diligence and care. What striving, what contention of mind, heart, and soul, doth it require of men to be counted worthy or meet for that blessed inheritance! This the Scripture takes notice of, and runs very high in expressions of this import, of getting to heaven, of obtaining salvation upon any terms. Luke xvii. 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.’ So Luke xxi. 36, ‘Watch and pray continually that ye may be counted worthy to escape all these things that shall come to pass, and to stand before the Son of man.’ So John vi. 27, ‘Labour not for the meat which perisheth, but for that which endureth to eternal life.’ So again, Heb. iv. 11, ‘Let us labour therefore to enter into that rest.’ Heb. vi. 12, ‘See that ye be not slothful, but followers of them who, through faith and patience, inherit the promises,’ with many the like. By these places it appeareth that for a man to get to heaven in the lower or lowest way of all, and that which is most passable with flesh and blood, will yet put him hard to it, and impose on him much labour both of flesh and spirit. If this requires so much labour and travel

both of body and soul, be a matter of so much difficulty, and is not to be effected without such intensions of mind, such strainings and strivings of the heart and soul, as the scriptures now mentioned clearly imply, what will it require to go by the way of the mountains, to be carried thither in a triumphant chariot of confidence and rejoicing, to be accompanied with that joy which is unspeakable and full of glory all along a man's pilgrimage through this world? I say, if a creeping or scrambling faith, as we may call it, ever and anon ready to be assaulted and encumbered with fears and doubtings, will take so much of a man, of the heart and soul of a man, to procure and raise it, and then to feed, maintain, and keep it in life and being unto the end, what will such a faith require in this kind which shall trample all fears and doubtings under its feet, which shall make the face of the inward man to shine like the face of an angel, which shall dissolve more than the one-half of the difference between this present world and the world which is to come? Therefore certainly, as the captain said concerning his freedom of the city of Rome, that he purchased and obtained it with a great sum of money, Acts xxii. 28; so if any man be free of the Jerusalem which is from above, and of the consolations thereof—I mean, be free from all fears of the wrath which is to come, and reigns with assurance like a prince, he hath obtained it by a very great sum of spiritual labour, and with many high contests of soul. The water of this well cannot be come at, cannot be drunk, but by breaking through a host of the Philistines; I mean, of many temptations and allurements from the flesh and from the world, which are hard and tedious to be encountered, resisted, and overcome by flesh and blood. The apostle requires a being 'rooted and grounded in love,' Eph. iii. 17-19, to put men into a capacity of 'comprehending with all saints what is the breadth, and length, and depth, and height, and to know the love of Christ, which passeth knowledge, and so to be filled with all the fulness of God.' Consider the place; he clearly implies that without being rooted and grounded in love, men and women are not in a capacity or condition of comprehending what is the breadth, and length, and depth, and height of the love of Christ, which passeth knowledge. He doth not speak of a full or absolute comprehension of this love, for this no creature whatsoever, how deeply and firmly soever rooted and grounded in love, is capable of. Yea, the apostle himself, presently speaking of the love of Christ, saith, it 'passeth knowledge,' meaning that the compass or riches of this love are greater and more vast than to be fully estimated and computed by men, yea, or by any finite or created understanding whatsoever. But he speaketh of such a comprehension, or apprehension rather, which the nature of man may, by means and helps, be advanced and carried up unto, which is a comprehension comparatively. I mean, in respect of that narrow, imperfect, and obscure knowledge hereof which is generally found amongst the saints themselves, because the hearts of so few of them serve them to be at the costs and charges of that which is more raised, and would do double the service of the other.

But, first, What doth he mean by being 'rooted and grounded in love'? Secondly, Why doth he require such a qualification as this, a being rooted and grounded in love, to put them into a capacity of

'comprehending the heights, and depths, and lengths, and breadths' thereof of the love of Christ? I suppose these dimensions here spoken of do denote four special things considerable in the mystery of the love of Christ.

First, The breadth of it, I conceive, imports the extent of the love of Christ as it is held forth and declared in the gospel in reference to the persons to whom it is vouchsafed and borne. As concerning this dimension, the breadth or extent of it, he had a little before—viz., in the former part of this chapter, and all along the second—taught them that it was commensurable unto the world, and that it did not contain itself within the bounds of the Jewish nation, but dilated and spread itself over the whole world, and rejoiced over all the nations of the earth.

Secondly, The length of it seems to note the duration of it, which reacheth from eternity to eternity, or, in the scripture expression, 'from everlasting to everlasting.' It was conceived in his breast of old, before the foundations of the world were laid: from thence it brake forth and discovered itself in time, and now it runs along, and hath continued in and with the world, and will continue, together with the glorious fruits and effects of it, to eternity.

Thirdly, The depth of this love may point at either the great and most profound condescension, whereunto Christ was drawn by it for the benefit of men, as when he stooped from the height of all glory in the highest heavens to seek for a lost world in the heart or lower parts of the earth, having undergone by the way a most dolorous, painful, and ignominious death; or else at the peculiar manner of the efficacy or working of this love, in that it wrought downwards, even to the depth and bottom, as it were, of that misery wherein the world lay plunged, and out of which there had been no redemption for it, had not the love of Christ we speak of, by its most adorable virtue, strength, and vigour, made its way to it, and wrought the cure.

Fourthly and lastly, By the height of this love the apostle questionless signifieth either the lifting up and magnifying of itself over and above the high misdemeanours and provocations of the world, by which it was not turned out of its way, nor so much as put to the least stand; or else the efficacious and successful tendency of it to raise the blessedness of those that should reap the fruits of it exceeding high.

Now to put you into a capacity to comprehend these dimensions of the love of Christ; to comprehend them, I say, as they may be comprehended by you to your unspeakable comfort and joy, you must be rooted and grounded in love. But what is it to be rooted and grounded in love? for this was the former question propounded. I answer: Some by the love here spoken of, wherein the apostle requests of God that they might be rooted and grounded, understand the love of God, that is, that love which God beareth unto mankind, and expresseth in the gospel. But though it be good to be rooted and grounded in this love, yet is not this the meaning of the Holy Ghost here. As for other reasons, so more especially for this: that this love is, upon the matter, and for substance, the same thing which he would have them to be in a capacity of comprehending; for the love of God and of Christ are, in effect, the same. Now, to be rooted and grounded in any love

whatsoever, cannot be said to be a means to make us able to comprehend, in the sense lately declared, the same love ; because it must thus be comprehended before we can be rooted and grounded in it. Therefore, doubtless, the love here spoken of is that affection of love which is, or ought to be, in men, whether towards God or towards man, or both, though I judge it best to understand it of both. But what is it to be rooted in this love ? Rooting in a tree implies a kind of conveying, working, or insinuating itself into the earth, by those parts of it which we call the root, which are given unto it by God in nature for that end and purpose. By this means it comes to have a kind of firm footing and standing in the earth, where also, being once rooted, it grows. Now to be rooted in love seems to import some such thing as this,—namely, that a man hath by the use of his reason, judgment, understanding, and conscience—faculties and powers given unto him for this and such-like purposes—as it were conveyed himself into the midst of such reasons, motives, and arguments, whereof there are plenty in the Scriptures, yea, and many in the book of nature and conscience also, which are effectual and proper to fill him, heart and soul, with these affections of love to God and men. Many there are that may be said, in a sense, and that according to truth, to love God and to love men, that yet are not rooted and grounded in this affection. Either they have conceived or taken hold of some light thoughts, persuading them to the love of God and men, or convincing them of their duty in this kind. Or it may be there being in men a kind of natural love to God, as in children to their parents, they are under some impressions of this affection. But then a person, man or woman, may properly be said to be rooted and grounded in love, when they have considered over and over, and thoroughly beaten their hearts and souls and consciences with such considerations and motives, which are as natural and proper, not only to provoke and engage them to love both God and men, but also to continue resolute and firm in this affection, as the earth is to give unto the trees fixedness and fastness of standing, where its place at present is of standing, when it hath once shot its roots into it, and wrapped them about the stones of it, as Job viii. 17. When a tree is thus rooted it will bear a strong gust of wind without being borne down or overturned by it. So when a man hath had his soul, judgment, and conscience much exercised with, interested, and engaged in, when he hath thoroughly pondered and kindly digested, those great and blessed truths, which have a kind of imperious and commanding influence upon men to cause them to love God and men, he will become one spirit with this heavenly affection, and so, as it were, incorporated in soul with it, that the strength of death itself will hardly be able to separate him from it, much less is he in any great danger of being overcome by other temptations.

For the other metaphor, of being 'grounded,' or rather, as the word signifies, 'founded' in love, this, I conceive, notes the constant exercise or practice of the affection, as the former of 'rooting,' pointed at the method or means of introducing and setting it in the soul. And as a house or building,—for from these it is borrowed,—stands firm and fast upon its foundation, and is not removed off and on at any time, so he prays for the Ephesians, that, in order to the end mentioned,

they may be and continue as uniform and constant in shewing love both unto God and men, as well in doings as in sufferings, without interruption or declining at any time.

But, to come to the latter question propounded, how or why a being rooted and grounded in love should make men capable or able to comprehend the love of Christ, in the four dimensions specified. There are two things to be considered in the business.

First, Love is of a dilating and enlarging nature; it opens the heart to a greater wideness, and makes it capacious to receive many things which otherwise it would not. Charity or love, *πάντα πιστεύει*, saith the apostle, 'believeth all things, hopeth all things,' 1 Cor. xiii. 7, meaning that it disposeth and inclineth men to believe and hope the best in all things concerning others, viz., where there is no apparent ground to judge otherwise. Whilst the heart of a man is destitute of the love of God and men, it is scant and narrow, and, as it were, clung together; there is no room in it for things of any great extent or compass to be received or entertained there. Men that love none but themselves, their hearts are shut up against God and men, and they think that all other hearts are so likewise. Whereas if a man be sensible that he himself hath a large heart; can do and suffer thus and thus, can spend and be spent upon the service of God and the generation of men round about him, such a man will be ready to say of others, It may very well be that they likewise are the same, or rather greater in goodness, with myself. That men find themselves inclined by nature to give good things unto their children that ask them, is, as Christ plainly intimateth, Mat. vii. 11, a rise and advantage unto their faith, to believe that God much more is ready and willing to give good things unto those that shall by prayer ask them of him. Therefore when a man shall find his heart drawn out in this heavenly affection of love, far beyond his children, even unto God his father, and unto all his brethren, descending from the same progenitors, and partakers of the same flesh and blood with him, and shall for some space of time have had the experience of the real, genuine, and constant working of this affection in him, this must needs facilitate and prepare the way of his faith throughly to believe all that immense love which Christ bare and yet beareth unto the world, as it is held forth and asserted in the gospel. And this is, in the apostle's phrase before us, to comprehend the love of Christ in all the dimensions of it. This, then, is one consideration in which to be rooted and grounded in love must needs be conceived to enable men to the said comprehension.

Or else another thing may be, that God, considering how highly he doth honour and prize this heavenly affection of love where he findeth it, how greatly he delighteth in it in his creature, therefore hath reserved such a great and excellent reward as that comprehension we speak of, to stir up the hearts of men to desire and possess themselves of it. And haply this may be the meaning, 1 Cor. ii. 9, 'As it is written, eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him.' The place hath formerly been understood, as if it were meant of the enjoyments in heaven; but now men more generally and more truly understand that by the things here spoken of are meant

the hidden and secret things of the gospel, the several strains and contrivances of the manifold wisdom and counsel of the righteousness and love of God that are couched there. 'Eye hath not seen, nor ear heard, neither have entered into the heart of man the things,' &c. Some understand the heart of a natural man, or of a person not yet converted. But I conceive he means as well the heart of a man converted, but meanly and weakly furnished with the love of God, as unconverted. God is said to have 'prepared,' in the gospel, things of most rare and wonderful consideration 'for those that love him,' meaning those that love him like himself—that love him, as Peter speaketh, 'with a pure heart fervently,' because he reserveth for and intendeth the discovery and revelation of his most wise and profound counsels here unto such persons, judging them the only meet and worthily qualified subjects for such communications. Love and true friendship are the most reasonable and equitable grounds of imparting secrets unto men, according to that of our Saviour to his disciples: 'Henceforth I call you not servants: for the servant knoweth not what his master doth; but I have called you friends,' that is, have dealt with you as with friends, knowing that you truly love me; 'for all things that I have heard of my Father I have made known unto you,' John xv. 15. The gospel consists of the plain and easy things of God, and of the deep things of God, as the apostle distinguisheth, 1 Cor. iii. 10. Now the spirit of a man, by the ordinary assistance only of the Spirit of God, may search and comprehend the easy and plain things of God in the gospel; but it must be the Spirit of God, which he is wont in special manner to 'give to those that obey him,' Acts v. 32, that is, who express their love to him by obeying him, John xiv. 21, 23; which Spirit is called 'the Spirit of revelation,' Eph. i. 17; that 'searcheth,' that enableth men to search and dive into 'the deep things of God' in the gospel; which deep things are very emphatically and significantly expressed by what 'the eye hath not seen, nor ear heard, nor have entered into the heart of man,' &c., meaning that they are things so transcendently wonderful for the excellency and ravishing import of them, that nothing like unto them in such a consideration ever came within the apprehension either of any of the senses, or of the understanding, or imagination, or discoveries of men. Amongst the deep things of God there are none deeper or more profoundly wonderful, none more remote from the ordinary thoughts and apprehensions of men, than the dimensions of the love of Christ specified, 'the breadth, and length, and depth, and height of this love.' Now as God is said to have prepared things of so mysterious and glorious an import, to impart in a way of friendship or friendly retribution unto those that love him, so doubtless he is more free and large-hearted in these communications unto those that are rooted and grounded in this affection, that is, who have expressed most love to him, and hereupon are most likely to continue herein unto the end.

Thus then we see that men are not like ever to know what the rich and glorious consolations of the gospel mean, unless they take a regular and due course to interest themselves in so high a privilege, and more particularly unless they shall be rooted and grounded in love, as hath been shewed.

The third and last particular of the three mentioned was this, that they who are not children of the richest and highest consolations of the gospel, are not in any competent posture or worthy capacity for shewing forth the virtues or lovely things of God, which yet is every man's duty to do, as hath been declared. For the proof of this it is to be considered, first, That a competent posture, as I call it, or richness of capacity, for any worthy service or employment, especially relating unto God, requireth these two things:—First, That a man's heart be full of the work, that he hath a strong propension to be active in it. Secondly, This is required also, that he hath skill or strength, dexterity and abilities otherwise for the worthy and due performance of it. For if either of these be wanting, viz., either a good will to the service, or else skill and dexterity to manage it, the work will suffer either in the performance or by the non-performance of it.

First, It is clear that no man's heart will be full of the service we speak of, unless the strength of the gospel-consolations hath taken his heart kindly, and made it, in a sense, like unto the heart of God himself. Secondly, As evident likewise it is, that he that hath not been made drunk with the new wine of the gospel, that hath not drunk deep of the sweet and rich consolations of it, must needs be defective in point of dexterity and skill how to manage such a work. For, first, that the heart of a man will never be full of the excellency of the work or service, unless it hath had intimate and familiar converse with those rich consolations of the gospel, we may conceive upon this account. Such a frame and temper of heart and soul as we now speak of, that is carried out with strength of desire to be shewing forth the virtues of God in the world, cannot reasonably but be supposed and judged such a frame and complexion of soul, which is morally distant by many degrees from that which we call, though not so truly or properly, the natural frame of it, or that frame which at first commonly it worketh or reduceth itself unto. For take the heart of a man in the natural frame and temper of it, that is, wherein it was found before the gospel came at it and made an alteration in it, and compare it with the frame of the heart we now speak of, the distance between them will be found as great as that betwixt heaven and earth; the heart, before the gospel touched it, was a dull heart, full of itself, of its own thoughts, of its own interest, of its own lusts; no thought stirring or moving in it of the least contriving or intendment, to bestead the name of the great God of heaven and earth upon such terms, not the least impulse or inclination to bring forth the virtues and heavenly things of God into the world. The soul, until it be evangelically inspired, is at as great a distance from such a constitution or frame, wherein it should be active for God, and zealously addicted to the declaring of his name unto the world, as lightly can be imagined. Now then consider that as the heavens and the earth, being at so great a distance the one from the other, and so fixed to their respective centres as they are, can never greet or kiss one another, nor touch one another, nor ever change places or situation, but it must be by a strong, and mighty, and outstretched arm; so likewise in case we shall suppose so great and wonderful an alteration in the heart and spirit of a man, that whereas it was full of itself, and no place found in it for any thought concerning God, for

the magnifying of him, or for the doing any great thing for him ; it is now altered and changed in such a strange manner, that it comes to be filled to the brim with zeal for the glory of God, and with a desire to have him great in the world, and to have his name exalted upon a high throne amongst men ; this change, I say, must needs be supposed to be brought to pass by the intervening of some means or other of an admirable and transcendent virtue, of such an efficiency which is proper and likely to effect it. This must of necessity be supposed ; for reason will not endure to think of effects brought to pass without proportionable causes—great effects without great and weighty causes answerable unto them. Now the change of the heart mentioned being so wonderful and incredible a change, it is next to that which is impossible to conceive, or for the understanding of men or angels to imagine, how such a change as this should be brought to pass, as, namely, that a man should be wholly driven out of himself, and out of his own heart and soul, that all his foolish and unworthy desires to advance and seek himself should be cast out of him, and that desires of glorifying God in the world like unto himself should spring up in their stead. Nothing, I say, lightly imaginable that should alter the property of the heart of a man upon such terms as these, but the soul-ravishing consolations of the gospel, and that joy in the Holy Ghost, which is unspeakable and full of glory. These being all spirit and life, and of a heavenly activity, are a means rationally promising even as great and strange a turn in the soul of a man as this. As we see new wine, because of the spiritfulness, the heat and activeness of it, being freely drunk, will make men that are of a slow speech or discourse, backward and indisposed to much talk, will make, I say, even these men to forget themselves, and to pour out words apace, after the manner of those that love, as we say, to hear themselves talk—the pleasant vapour of the wine overcoming with the warmth and heat of it the coldness of the brain, and so giving free motion unto the tongue ; under such a provocation or encouragement as this, even men that are naturally slow will speak and utter themselves at another manner of rate than ever they were known to do before. Even so when the strong and high-spirited consolations of the gospel have once taken the head and the heart and soul of a man, and seated themselves there, they will soon alter and change the inward constitution and temper of the man ; so that whereas before he was dull and heavy, yea, and as dead unto God, and could savour and relish nothing but his own things, his own personal interest, as his ease, pleasure, and the like ; now he is, as it were, turned quite about, and is all for God ; these gospel consolations, when they are apprehended clearly in their strength and height, and set to work in the soul accordingly, then they are operative like unto themselves, and have such a property and peculiarity of virtue in them, so to affect the heart and soul that they will not be able to refrain or contain themselves, but will be still speaking of their great and heavenly benefactor. When once they shall have received a strong sense and feeling of that abundant grace from him, which the gospel presenteth and tendereth unto the world, and are possessed of those matters of joy and high exultation of spirit, all the waters of this world will never be able to quench this flame, but they

will be ever and anon breaking forth against all oppositions of the flesh, and all carnal interests whatsoever, laughing all these to scorn; and if it be possible they will lift up the name of the great God, that hath done such great things for them, that hath, in effect, presented them with life and immortality already.

Secondly, Unless a person hath drunk liberally of the consolations we speak of, unless he be like a prince in his spiritual estate and demesnes, and lives in high satisfaction of soul, he will never be able to speak out like an angel, the virtues, the pleasant and lovely things of his God, he will never attain unto a lip of excellency for the service. But the expressions of such a man, whether by words or actions, will be lean and starveling, no ways commensurable, nor holding out with the heights and depths, with the great and worthy things of God. No man can discourse the royal state and excellency of a king or prince, but an observant courtier that hath had communion with the grandeur and glory and goodly things belonging thereunto. So a man that hath but lightly tasted of the grace, goodness, and bounty of God in the gospel, that hath always kept in the valleys of the visions thereof, and had communion only with the rudiments and first beginnings of evangelical knowledge, can never be able to shew out 'the virtues of God,' or bring them forth into a perfect light. Something in this kind such a person possibly may do; he may, as it were, whisper and stammer out in some broken manner somewhat of the transcendent excellencies of God. And verily this is the length of such a man's arm; he can lift up the name of God no otherwise, or upon no better terms in the world. But now persons that have, for a considerable space of time, dwelt much in the upper regions of the gospel, which border upon the third heavens, where life and immortality dwell, as it were, bodily, persons that have, with a clear eye of faith, seen the unsearchable riches of the grace of God in Christ, and know not how to fear or whereof to be afraid, being full of the love of God, which casteth out fear, they are the only men that are able to speak a dialect proper to express those glorious things of God which are otherwise hard to be uttered, especially unto the world, being so dull of hearing in this kind; the only men that know how to translate the virtues of God into such a language, whether by words or actions, that the world may come to some reasonable and competent knowledge of them. To this purpose the apostle Peter admonished his scattered saints, to whom he writeth thus: 1 Pet. ii. 9, 'You are a royal priesthood: that you should shew forth the praises of him that calleth you;' meaning that they were evangelical priests of a royal and princely extraction, and had withal spiritual or evangelical demesnes and revenues of joy, peace, and heavenly contentments, answerable to both their great dignities of kings and priests, Rev. i. 6, and that they had received these great things from God, that hereby they might be fit and in a capacity to shew forth the virtues of God, and of Jesus Christ that had called them out of darkness, &c., clearly implying that they which are not royal—that is, royally spirited, and so far from all servility and slavishness of spirit through fear—are not in a condition to shew unto the world either their Creator or Redeemer in all their glory, or like unto themselves. It is the prayer

of David, Ps. li. 15, 'O Lord, open thou my lips, and my mouth shall shew forth thy praise.' Now God hath no way or means, at least none so proper, to open any man's lips to a due wideness for the shewing forth of his praise, as by causing him to know that by the blood of Jesus Christ his conscience is purged from dead works, see Heb. ix. 14. And thus we see the second thing also cleared, that they that are not the sons and daughters of the richest and choicest consolations of the gospel are in no advantageous or worthy capacity to shew forth or make a declaration unto the world of the virtues or lovely things of God. And if they shall attempt to do anything in this kind they will do it to loss and disadvantage—I mean comparatively in respect of what they might have done, had they stood upon a higher ground of gospel peace. For otherwise in simple consideration it is most true which the Levites acknowledged, Neh. ix. 5, that the glorious name of God excelleth, or is exalted above, all blessing and praise. Consonant whereunto are these sayings of the son of Sirac, 'What power have we to praise him? For he is above all his works. Praise ye the Lord, and magnify him as much as ye can, yet doth he far exceed,' &c., Ecclus. xliii. 28, 30. And thus we have done with the proof of that which was supposed and taken for granted in the reason, which was, that it is every man's duty, and more especially the duty of every believer, to desire and seek after part and fellowship in the highest consolations which the gospel administereth, and which are attainable by men thereby, because, without being baptized with such a baptism as this, men will not be in that singular and signal capacity to shew forth the virtues or pleasant and lovely things of God, which they ought to lift up their hearts and desires unto.

That which, as we said, is asserted plainly in the reason is, that, without being filled with the Spirit, men and women will never be able to reach the consolations of the gospel, where they run high, and carry in them a strong savour of life and immortality. Now for the opening and clearing of this unto you, you are to take knowledge and consider, that men and women may so go to work, may stand upon such terms before God and the gospel for many years together, that, according to the ordinary and settled course of divine providence in the world, and the exigency of second causes, they will not be like—I mean, whilst they continue in such a way—to know what the consolations of the gospel, in those veins of it in which they are most sovereign, rich, and glorious, mean. Yea, the truth is, considering the present experiment, which persons of both sexes generally give of themselves in the world, there is scarce one of a city or two of a tribe, whose hearts do in any measure serve them to live up to such terms which are like to render them capable of eating the fat and drinking the sweet of the gospel. For,

First, Men that savour, as the Scripture speaks, the things which are of men, and love this present world, are not in any likely capacity, but only upon the changing of the frame of their mind, and of their course of life, ever to 'know what is the hope of their calling,' as the apostle speaks, either in respect of the ground of it, what pregnant, lively, and abundantly satisfactory arguments and grounds there are

why they should hope for and expect all the great things which the gospel promiseth, or else what is his hope in respect of the object of it ; how glorious, excellent, and wonderful these things are which are now hoped for, and will be found of all those that shall with faith and patience wait upon God for them. Men and women, I say, that stick fast with their minds and hearts in the mire and clay of this present world, are never like to know what the hope of the gospel calling is, in either consideration, and consequently not to inherit or enjoy in this world the riches of the glory of the gospel consolations. The reasons hereof are many ; we shall hint only two.

First, Because when the intellectual powers and faculties of the soul are drunk up with worldly and sensual engagements, or over-acted upon the things which are seen, they become awkward, indisposed, and unserviceable for spiritual negotiations and employments about heavenly things. By such low and mean converse as this they contract a habit of a kind of intellectual rudeness and disingeniousness, by reason whereof they know not how to quit or behave themselves about more noble and high-born objects, nor indeed care not much to have to do with them, or come into their company. Even as persons that have been always bred and brought up *inter sordes*, amongst rude and rustical people of coarse and rough behaviour, cannot presently change their temper and disposition, and so become capable of conversing orderly, and according to the principles of civility, with persons of better quality and more refined carriage ; and by reason of a consciousness to themselves in this kind they avoid as much, as well they may, the company of such persons ; in like manner those divine discoveries made in the gospel, those veins of wisdom, and of the knowledge of God there, upon which—I mean upon the apprehension of which—the high raisings and liftings up in evangelical consolations of which we speak chiefly depend, being of a very fine spinning, very spiritual, and remote from the common thoughts and apprehensions of men, and much more from the thoughts of such minds and understandings which have accustomed themselves wholly in a manner to this world's affairs ; persons of this character, knowing that these things lie out of the way of their genius, and that they are not able to conceive of them with much contentment to themselves, nor to speak of them with contentment unto others, in these respects take little or no pleasure to inquire after them, nor to engage themselves to any purpose in the study of them. So then this is one reason why such persons, who are over-intent and bent upon this present world, are not like to ascend in spirit into the region of light, where the consolations we speak of have their dwelling, and are to be found—viz., because, by continual digging in the earth with their reasons, apprehensions, and understandings, they make them blunt and dull, and altogether unapt to take the genuine and through impressions of such gospel notions, wherein the riches of the comforts thereof are laid up as in a storehouse.

Secondly, Another reason hereof is because, as we lately heard, the revelations and discoveries of these treasures of wisdom and knowledge that are hid in the gospel, in the understanding and clear apprehension whereof, as we lately likewise shewed, the strength of

the said consolations lie are made over, or, as we may speak safely enough, and yet more plainly, are promised by God by way of reward unto those that love him; and proportionably, the fuller measure of them to those that love him above the rate of his ordinary friends. Now, the Holy Ghost expressly informs us, 1 John ii. 15, that 'if any man love the world, the love of the Father is not in him.' Yea, the apostle James goeth somewhat further, or at least speaketh more plainly, affirming that 'the friendship of the world is enmity with God;' and that 'whosoever will be a friend unto the world, is an enemy unto God,' James iv. 4. If the love of the Father, of God the Father, be not in men, the deep things of God in the gospel, such as eye hath not seen, nor ear heard, &c., are not prepared or made ready to be communicated unto them; nor, indeed, are they prepared or fit to receive and understand them. This then, in a word, is another reason why persons much addicted to this present world are not like to sit at the upper end of the table which is spread with the consolations of the gospel.

Secondly, Neither are they like to taste of the feast we speak of, or be filled with the best and choicest of the comforts of the gospel, who are hard of bowels, cruel, unmerciful, hard to forget and forgive injuries; yea, who have not eyes and hearts full of commiseration, and of pity, hearts well exercised with mercy. For as 'mercy,' in the apostle James's expression, James ii. 13, 'rejoiceth against judgment,' in one sense, so doth judgment rejoice against unmercifulness in another. But how, or in what sense, mercy rejoiceth against judgment, we have opened unto most of you formerly upon another occasion.¹ We shall briefly remind you of it again. Mercy is said to 'rejoice against judgment,' because a person that is conscious to himself that he is of a merciful disposition, and that he hath abounded in works of mercy, stands upon a ground of advantage to be made, or to become, confident, that God will not deal severely by him, or destroy him. It is a frequent dialect in Scripture to attribute that to the abstract or form which properly belongeth to the subject as qualified therewith. 'Charity,' saith Paul, 'beareth all things, believeth all things, hopeth all things,' 1 Cor. xiii. 7. That is, not only enableth, but effectually also inclineth the person who is the subject of it to do all this—meaning that a person endued with charity doth the one and the other. So mercy rejoiceth against judgment—that is, a person in whom mercy resideth is qualified and strengthened hereby to rejoice against judgment—that is, not to be afraid of judgment. Whether by *judgment* we understand an appearing before God to be judged, or that condemnation which God threateneth in his word against wicked and unbelieving men, which frequently passeth under the name of judgment, it cometh much to one. Now, to rejoice against a person or a thing, that is terrible in itself, and unto others of the same nature and condition with us, imports, or rather supposeth and includes a kind of neglect or non-fearing of it, in him who is said thus to rejoice: 'Rejoice not against me, oh mine enemy,' Micah vii. 8; that is, do not despise me, or look upon me as if I were a people or nation forsaken of my God; because I am brought low and afflicted;

¹ In a sermon entitled, Mercy in her Exaltation.

please not yourselves overmuch with my present distress, be not too confident, as if I should never recover out of this afflicted state and condition. And as mercy in this sense is said to rejoice against judgment, so may judgment, in a sense little differing, be said to rejoice against unmercifulness; because, of all other kind of sin or sinners, it will prevail and magnify itself against these. The judgments of God will handle unmerciful men most terribly; or, according to that of James, in the same place, 'He shall have judgment without mercy that hath shewed no mercy.' They that shut up their bowels of compassion, as John speaketh, 1 John iii. 17, against their brethren that have need, lie under this judgment of darkness in common with other wicked men—viz., to think that God is like unto them, Ps. l. 21. Therefore, being regardless of other men's miseries, and no ways inclined to acquaint their souls with the sufferings and sorrows of any but their own, they are apt to transform or change in their imaginations the glory of the most gracious and merciful God into the similitude of their own hard-heartedness towards others, and so must needs be under a most sad disadvantage to apprehend and believe those most glorious things which the gospel speaketh concerning the love and mercy and tenderness of compassion in God towards men; which yet must be clearly apprehended and steadily believed, to invest the hearts and souls of men with the blessed privilege of being lift up to heaven upon the wing of gospel-consolation. So then of all kind of offenders and transgressors in the world, men that are strait of bowels, and uncompassionate, are the most incapable of part and fellowship in the consolatory enjoyments of the gospel, those especially that are fullest of spirit and life; the gospel everywhere lowering and frowning upon them, staving and beating them off from all hopes and conceit of finding mercy at the hand of God, or of salvation, but only upon the change and turning of their hearts within them upside down. Yea,

Thirdly and lastly, Persons in any kind who despise their ways, as Solomon's expression is, Prov. xix. 16, who live at peradventure, and, as we use to say, hand-over-head, who do not narrowly and tenderly ponder all their paths, lest any of them should be found too light. Neither are such as these like to eat of that choice fruit that groweth on that tree which is in the midst of the paradise of God, nor to be fed with the marrow and fatness of the gospel consolations. The reason is, because it is a thousand to one but they who shall despise their ways, and resolve to walk on in such and such courses, *de bene esse*, and, as it were, upon proof, when no letter of the law presently and expressly riseth up against it—I say, it is a thousand to one but that they will be polluted in some or other of their paths; and however, the very neglect of inquiring at the mouth of God in the Scriptures, what is his mind concerning us in all our actions and ways, must needs grieve the good Spirit of God within us; as indeed every practice, yea, and omission also doth, about which his interest lieth to instruct and direct us, if recourses be not made unto him accordingly. Now, if men shall pitch upon a course *ex tempore*, and, as we lately expressed it, hand-over-head, and not consult with him about the goodness or lawfulness thereof, this is enough to entangle

us with the guilt of grieving the Spirit of God. And if the good Spirit of God in men be still grieved, and not again in time relieved and recovered from under this passion, certain it is that all this while men are in no capacity at all to be carried up by him into the mount of the gospel, where the glory of the consolations thereof shineth. No, if the Spirit beginneth to withdraw himself from men, or forbears his wonted activeness and employment, and stirring in them, and doth as men, who in time of solemn sorrow and grief are wont to retire themselves from their wonted company and employments; now, they are in a very ill capacity, and much disqualified for the enjoyment of the consolations of the gospel in their strength and glory. Men will never be 'mightily strengthened,' as the apostle speaketh, 'in the inward man,' but by the Spirit of God; nor will they ever be mightily strengthened there by him when he is grieved, or upon any other terms than when he is highly pleased with the deportments and comportments of men. Now these things being so; first, That neither men addicted to this present world; secondly, Nor men of strait and hard bowels; nor, lastly, Men that despise their ways in any kind, are meet subjects or vessels prepared to receive the waters of life from the gospel, where they are richest and sweetest, and most quickening to the soul; it plainly followeth, that without a very great presence of the Spirit of God they are not like to arrive at or to obtain that capacity we speak of—I mean, of being filled with these heavenly consolations. This is that which we said was directly laid down and affirmed in the reason given.

For the proof hereof we shall not need to add much to what hath been already delivered upon the same account. For we have shewed and proved from that of the apostle, Rom. viii. 13, that the deeds of the body cannot be mortified but by the Spirit; yea, and by the Spirit acting and working at some excellent and very considerable rate, which imports a man's being filled with the Spirit in the sense first declared. Again, from that of the same apostle, Eph. iii. 16, we proved that no person could be mightily strengthened in the inner man but by the Spirit of God; and this, as we said in the former case, advancing himself to some worthy degree in his operation and working upon the heart and consciences of men. So then, he that is not filled with the Spirit is like to be a man of this present world, addicted to the ways, pleasures, or profits of it, and consequently in an incapacity of those sovereign consolations of the gospel we speak of, according to what was lately proved. For inordinancy of addiction to this present world, and the things thereof, is a lust of the flesh; and consequently will not, cannot be effectually subdued or mortified, but by the assisting efficacy of the Spirit of God. For it is the Spirit, as the apostle informs us, that 'lusts against the flesh,' Gal. v. 17. And, indeed, it is the Spirit only that lusts against it, as being contrary to it, as the apostle there speaks, and nothing else contrary, at least nothing so vigorously, so perfectly contrary unto it, as the Spirit. If you ask me, In what sense or consideration is the Spirit of God said to lust against the flesh? I answer,

First, The nature or native and proper genius of the Spirit of God is to desire, and to delight in, and to act such things as are of a con-

trary nature and tendency to the flesh, and to the things which that desireth and delighteth in; and in this respect may be said to lust against the flesh—viz., because it desireth, and this very strenuously, things opposite to the things desired by the flesh.

Secondly, The Spirit may be said to lust against the flesh, because he stirs up motions and desires in men contrary unto those which are occasioned by the flesh. As the flesh inwardly provokes unto, and causeth men to desire things that are unjust, unholy, and things displeasing unto God, &c.; the Spirit secretly exciteth to all things contrary hereunto, as to things which are just and righteous and holy. Or,

Thirdly and lastly, The Spirit may be said to lust against the flesh, or the unregenerate or corrupt part of the soul, or rather that weakness or aptness unto sin which cleaveth unto the soul, because it seeketh the utter abolition and destruction of it, or because it admonisheth the saints to desire and endeavour this abolition of it, yea, the utter extirpation and rooting of it out of their kingdom. Now, then, as no man is slain or ruined by any person—unless it be casually or against his will, which is no common or ordinary case—but only by him who lusteth against his life, and this at a high rate of lusting; for every motion of envy and hatred, or wishing that a man were dead, will not lead a man so far as violently to take away his life; so neither is the flesh like to be abolished, crucified, and destroyed by any, but only by such or by that which lusteth against the very life and being of it, and this with some potency and strength of lusting; and this must needs be the Spirit of God, because there is nothing that lusteth against the life and being and continuance of it but the Spirit of God.

Object. If it be objected and said, that reason and conscience in men may lust against the flesh as well as the Spirit, and consequently may attempt the crucifying and destroying of it, as they did in some philosophers and moral men amongst the heathen, and so men may be put into a capacity of the first-born consolations of the gospel without being filled with the Spirit, viz., by being filled with reason or conscience at least, if the crucifying of the flesh be sufficient to invest men with this capacity. To this I answer—

Ans. First, That if reason or conscience do at any time lust against the flesh, oppose or stop the lustings or movings of it, they do it by virtue of a certain superintendence and instigation of the Spirit of God. It is the Spirit of God which puts them upon it. For 'in him'—that is to say, through or by means of him, saith the apostle, speaking of God, and more particularly and appropriately of the Spirit of God—'we live, move, and have our being,' Acts xvii. 28. When he saith, 'in him we live,' he doth not mean we saints, we believers, as if none lived in God or through the Spirit of God but such men; but we men, for it was spoken by a heathen poet, and the apostle doth justify the saying by incorporating it with the word of God, by using it as, or instead of, a saying from God himself. For so it was, though it passed through a corrupt hand, yet it came from God. 'In him we live, we move;' we men, all men in the world, saints or others, we live in God—that is, by God, or through God, for so the preposition *ἐν*, *in*,

often signifieth—that is, by means of his supporting us. If men do not only live in, by, or through God's supporting of us, but move also, and this as well morally as naturally, with our hearts and wills, as well as with our bodies, or the members hereof; certainly when we move regularly, and as becometh us, as we do when either reason or conscience within us do their office in any kind, and when they do not regard the flesh within us, whenever, I say, we act or move thus regularly, we do it by somewhat more, at least by nothing less, than an ordinary exertion or putting forth of his gracious presence in us. If we move one way or other, morally or naturally, sinfully or righteously, yet every of these motions that proceed from us proceeds also from or by the Spirit of God—though the sinfulness of no motion proceeds from him—much more when we move according to rule, then certainly this is by means at least of his ordinary, if not to a degree more than an ordinary, putting forth of himself and his gracious presence with us. Thus, then, in the first place, if reason or conscience do at any time, or in any particular case, lust against or oppose the flesh or corruption in man, they do it by means of the Spirit of God within them. For as there is an inhabitation, and consequently an operation of the Spirit appropriate to the saints or believers, so there is an inhabitation (though of another kind, or upon other terms) of the same Spirit, which is common to all those that are not yet in the number of believers. But,

Secondly, When reason or conscience lusts against the flesh, only by such an instigation or incitement hereunto of the Spirit of God, which is wont to proceed from him when and whilst his dwelling is with men unregenerate, and according to the manner of his presence here; this lusting against it is, first, but particular, only against some of the desires, motions, and ways of it; others being dispensed with, as Herod's case was, Mark vi. 20, who did many things at the preaching of John Baptist, but some things, it seems, he would not do. By the manure and help of the Spirit he laid many channels of the flesh dry, and turned the waters running there out of their course, but he suffered them to run elsewhere, and to have a vent or issue another way; and as it is often seen that a tree, which is too luxuriant in branches, prospers and flourisheth more, and bears more fruit, when some of those branches are lopped off; so the flesh, many times being abridged of some of the wonted haunts and eruptions of it, runs with the fuller and higher stream and tide, and rageth more some other way. This appears by several things upon record to have been the case of many heathen, who, by some authors, in respect of many things commendable in them, are reported to have been very virtuous and worthy men, who yet are known by the observations and relations of others to have been vicious otherwise, so that the flesh careth not for such lusters against it as reason and conscience are; and concerning those heathen men we speak of, many of them, by what is extant upon good record, though in respect of sundry of their ways and courses they were very excellent and worthy praise, yet they had their secret issues and vents for the flesh, and those corruptions which wrought effectually in them, and in a most notorious kind and fuller measure than in ordinary men. So that, as I say, the flesh suffers not much,

is not in danger of being crucified by reason and conscience, although these, in a sense, and in respect of some of the beloved ways thereof, lust against it. When they are put upon this lusting, and backed therein only by the lighter and weaker puttings on by the Spirit, wherein he is wont to appear in persons who have not attained an effectual or saving knowledge of God, it is not that body of the flesh, as the apostle calls it, but some members of it only, upon which execution is done. Whereas the lustings of the Spirit against the flesh in persons that are regenerate, especially when he is in his advance and they filled with his presence, are comprehensive, and extend themselves to all the avenues of the flesh; yea, and seek and attempt the very life of it, by stifling it, and stopping all the breathing passages and spirations of it, provoking and engaging such men universally to an utter abolition, to a thorough mortification of it. That of the apostle, Rom. vi. 6, imports as much, 'Knowing this, that the old man is crucified, that the body of sin might be destroyed, that henceforth we should not serve sin.' This is that which the Spirit lusteth after in the saints, that is, according to a rule not long since delivered, which he stirreth up in them, and prevails with them to lust after, at least when he fills the temple of their soul with the glory of his presence, even to have the body, the whole and entire body of sin destroyed; and not only here and there a member of this body maimed or disabled, other members in the meantime remaining sound and serviceable, that so the saints might not serve sin; meaning, in any of the services thereof, or in anything tending to the establishing or advancement of the kingdom, or power of it in the world. Again,

Thirdly, Those lustings against the flesh, which are found in reason and conscience, being only occasioned and conceived in them by such an inspection or influence which the Spirit of God hath over or upon the hearts and consciences of men, yet in a state of unbelief, are but faint and low-spirited, easily checked, quenched, and conjured down again by temptations, if they come in the way, like the goodness of the Jews of old, as it is in several places described in the Scriptures, Hosea vi. 4; Judges ii.; John v. 35, to be 'like the morning cloud and early dew.' We know the morning cloud hath nothing but a kind of light substance in it, hath no body of rain in it. Thus it was with the Jews. As the early dew doth not continue, but is soon licked up with the sun, because it is but thin, and hath no root, so their goodness was but superficial and slight; it had no depth in their hearts, like the seed in the stony ground; it had no root in them, and so in a short time came to nothing. We read in several places that they could speak of great matters that they would do—they would do all that the Lord would have them to do, they would serve the Lord, &c; and you shall find that when any new calamity came upon them, they were full of repentance, they would humble themselves, and never provoke God more. But all this notwithstanding they soon forgot God; for as soon as deliverance from their present trouble came, their goodness left them, they presently returned again to their former folly. And in the fifth of John, John being, as our Saviour here describeth him, 'a burning and shining light,' their goodness held out in hearkening unto him for

a season, yea, and thus far they rejoiced in his light. But why did they not continue and hold out so to do? John's light was as burning and shining when they withdrew and declined him as before. How came it, then, to pass that they did not continue to delight and rejoice in him? The word they received from him had but little or no root in them; it lay but shallow in their judgments and souls. It is said of the stony ground, that the seed which fell upon it withered away, because it had no root; and the reason why it had no root, or none to any purpose, was because it had not much earth upon it, Mark iv. 5, and vi. 16 compared, by which is signified, that the reason why the gospel or word or God hath no faster hold upon the judgments and consciences of men than commonly it hath, is because when they have heard it preached unto them, they do not, as it were, bury it under many serious thoughts and much meditation bestowed on it, but presently betake themselves to some worldly business, or else fall upon some impertinent discourse; and so what they heard is never thought of more. How, then, should it settle or sink to any great depth in their souls? And if men be not rooted and grounded in this knowledge of the truth, they are not like to walk in the practice of it long; a little occasion will turn them aside, they will soon lose their goodness. So, then, this is the case of those lustings against the flesh which sometimes appear in heathen men—they are powerless, seldom victorious, or long lived; reason and conscience are soon bribed to keep silence. It is likely we may have such cases and instances among many professors of Christianity amongst us, that may at times have lustings against the flesh, and yet these soon vanish and wither, because they have not any great root in themselves, as our Saviour speaks; they did not make a business of it, to consider the weight, and worth, and important concernment unto them to have their corruption and deeds of the flesh more and more mortified. Now the truth is, there is no good action, nothing that doth concern men; there is no good disposition, no good principle in the soul, no lusting against the flesh at any time, in any man; but that if men would take a course accordingly, they might reduce the matter to such a pass that these good things should never forsake them, but that they should take possession of them, and enjoy them continually. For weak and faint they commonly are at first in the best of men; but the reason why in good men they gather strength, remain and hold out to the end, is, because they have much earth in such men, and consequently they have good rooting. They have many serious thoughts bestowed upon them, they are again and again considered and weighed in their minds. Such men digest business of this nature between God and themselves, contemplating and feeding heartily upon the worth and high consequents of abounding in such and such holy dispositions and practices, and continuing in them. When such a practical resolution as this comes to be incorporated in the heart, then it continues and abides in men. Now they will not regard any voice behind them from the flesh, to gratify themselves in any sinful or unworthy kind. But this is by the way.

Now the lustings against the flesh which the Spirit of God is wont to stir up in holy men that are filled with him, are potent and strong. They will not ordinarily admit of parties,¹ nor stand to dispute with

¹ Query, 'parleys' ?—Ed.

temptations. No; but will set them on fire to prosecute the flesh, and to pursue and follow the victory against it, until it be brought low, and shall have little list or heart to stir or move or be any farther troublesome unto them. It is true there are very few that attain to any such lustings against the flesh as these; few whose lustings are so strong, and potent, and glorious. The reason is, because there is not one of a thousand that grows up to the state or stature of a perfect man in Christ, I speak of that perfection which the Scripture often ascribes unto men, and of which we are all capable. But, alas! my brethren, we are voluntary dwarfs, and love to keep ourselves babes in Christ; we are loath to go to the price, to be at the cost and charges of anything that is spiritual, excellent, and glorious. Indeed, it is an unworthy principle, and it is to be feared that there is a touch and tincture, if not the whole body and element of it, in the hearts of far the greater part of us—viz., that if we can but possess ourselves of so much grace, and such a faith, which will be sufficient at last to save us, we need care for no more; as if herein lay the high strain and excellency of wisdom in men, not to do more to be saved than is of absolute necessity to be done, or to enjoy as much of the pleasures or profits of sin as is possible to be enjoyed without being damned, and so to order, rank, and couple both worlds together as to drive them both before them, esteeming those who trouble themselves and labour more than they themselves do for the meat that endureth to eternal life no whit wiser than those who over-buy their commodities, and to whom in that respect men are wont to apply that proverb of disparagement, *A fool and his money are soon parted.* But, my brethren, as it was said to the Jews in another case, 'If you will not believe, you shall not be established,' Isa. vii. 9; so if men will not weigh, and consider, and believe that it is better for them that both their feet stand upon the world to come, that their hearts, affections, and desires were wholly removed from the earth and from this present world; they will never be able to do any great things for God or for their own souls; their hands will never be steady in their liftings up unto those commandments of God, in the keeping whereof there is the greatest reward. Some pretend and plead that whilst they are men they must be subject to infirmities, and there will be miscarriages; and therefore since it will be so, they care not how many they be. They think it not worth the while to strive to reduce themselves into as narrow a compass of sinning as flesh is able to keep or move in; but without much regret or care divide themselves between Christ and Belial, between righteousness and unrighteousness, between things present and things that are to come. And so the truth is, they do enjoy only a kind of compounded life, living in an estate wherein heaven and earth are, as it were, mingled together, and many times they are stung and pierced through with troubles and sorrows in respect of both. For, first, they can attain unto no stability or well-grounded comfort or hope in God, because their hearts are not entire and perfect with him. And, secondly, many times that which they do, or desire to do, in matters relating to salvation, is troublesome unto them, and encumbers them, because of their concernments in this present world; and so, between the one and the other, they enjoy themselves in neither. Whereas, if they would dis-

charge their hearts from all inordinate and impertinent lustings after the things of this present world, and remove their joy and delight into the world which is to come, then they would be *τέλειοι καὶ ὀλοκληροί*, as the apostle James speaketh, chap. i. 4. They would have, as it were, their possession entire; they would have their inheritance round about them on every side, and would be completely happy. Neither would they complain in the least of any loss they sustained by withdrawing themselves from their carnal interest, from the importune delights and pleasures and great things of this present world. Thus you see upon a rational debate of the matter, that it is impossible, without the Spirit of God, yea, without being filled with this Spirit, that men should ever rise to any capacity of being filled with the rich and lively consolations of the gospel.

CHAPTER VI.

The fifth and last reason of the doctrine argued.—Men stand bound in duty to put themselves into a capacity of the fullest and highest rewards which God hath prepared for, and holdeth forth unto, the children of men.—Inequality of rewards in glory argued.—The parable of the penny, Mat. xx., considered.—The advantages of late converts.—Inconveniences incident to the early, which yet may be avoided, Dan. xii. 3, in part opened; 1 Cor. iii. 8; Eph. vi. 8; Gal. vi. 7; 1 Cor. xv. 58; Rom. vi. 23; Ps. cxxxviii. 2; Ps. xxv. 8, 10; Mat. xiii. 43; Phil. iii. 21; 2 Tim. iv. 8; Mat. xx. 20, 21; Rom. ix. 15; Mat. v. 48; Num. xxv. 11–13; 2 Thes. i. 10; Eph. i. 23; 2 Pet. i. 4; 1 John iii. 3; 2 Cor. vii. 1; Heb. xi. 10, 17–19, 26; Heb. xii. 2; John xvii. 5; Luke xxii. 43.

THE fifth and last reason, Every man is therefore bound to be filled with the Spirit of God, that so he may be capable of the fullest and highest rewards that God holdeth forth to the sons and daughters of men, to provoke them to ways and works of greatest excellency and worth. In this reason there are two things supposed, and one affirmed; the two particulars supposed are these:—First, That the rewards which God holds out to invite and encourage men unto holiness and worthiness of conversation, are different in their respective values and degrees. Or, if you please, thus: As some may do well, and others do better, as the apostle supposeth, 1 Cor. vii. 38, so may some men be well rewarded by God for well-doing, and yet others be more graciously or more bountifully rewarded by him for doing better. The other thing supposed is this, that every man stands bound in duty towards God to render himself capable of the richest and greatest reward which God judgeth meet to confer upon any man. The thing affirmed in the reason is this, that without being filled with the Spirit, men will never be found in a capacity of being thus rewarded, I mean with the highest and richest rewards which God hath in store for men. Let us, with all the brevity that may be, shew you all these from the Scriptures. For the first, that God intends the collation of greater rewards upon those who shall abound in the work of the Lord more

than others, is clearly laid down in the Scriptures from place to place. 'But this I say,' saith the apostle to the Corinthians, 2 Cor. ix. 6, 'he which soweth sparingly shall reap sparingly, and he which soweth bountifully shall reap bountifully.' Whether we understand this place of temporal or spiritual rewards, or both, of reaping in this life, or in that which is to come, it is of the same import thus far. It plainly proves an intent and purpose in God, to reward those more liberally than other men, who shall quit themselves in well-doing accordingly. As he rewarded Phinchas, the son of Eleazer, for that zealous act of his in executing judgment upon Zimri and Cozbi, by which he turned away his wrath from the children of Israel, Num. xxv. 10-12, above the rate of other godly persons in the same generation with him. And if God put a difference between the different walkings and services of men in matters of reward relating to this present life, why should we not conceive that he doth the like, if not much more, in the life and world to come, at least in respect of such persons whose signal faithfulness unto him hath not been signally recompensed before death?—which is the case generally of those who are faithful unto death for righteousness sake, or for the profession of the truth. The saints of old, Heb. xi. 35, are said not to have 'accepted deliverance,' when they were tortured—meaning when it was offered them upon unworthy terms, or else not to have accepted it, that is, not much to have desired or minded it—'that they might obtain and receive the better resurrection;' that is, the better state and condition in the resurrection, that they might rise again with so much the more glory. 'There is one glory,' saith the apostle, 'of the sun, and another glory of the moon, and another glory of the stars. For one star differeth from another star in glory; so also is the resurrection of the dead,' &c., 1 Cor. xv. 41, meaning that there will be a proportionable inequality in the glory and blessedness of the saints in the resurrection. This exuberance or redundancy of reward that we speak of, is clearly held forth in the parable of the talents delivered out by the master unto several servants, Mat. xxv. And there is this reason why it should be so, as we have now presented the case unto you, why God should reward some above the line of others, supposing that which we all know to be true, an inequality among the saints in zeal, and service, and faithfulness unto God, viz., because though the collation or bestowing of eternal life upon the saints be in one respect an act of free grace and bounty in God; in which respect it is said to be the gift of God, and that which is conferred in this kind upon them is sometimes termed a reward, which may be the same where services have been different, if the donor pleaseth; yet in another respect, this act of God we speak of is an act of justice, of distributive or remunerative justice, and so most frequently represented in the Scriptures; and consequently must of necessity proceed and be carried according to all the variety and diversity of worth and excellency that shall be found in the ways, and works, and services of all those that shall be rewarded. How and in what respect that act of God we speak of is an act of free grace or bounty, and in what respect again an act of justice, we shall not now stand to declare, because we desire to hasten. Upon which account also we shall at present forbear the answering of such

objections or difficulties which seem to lie against and to encumber the doctrine of inequality of rewards in glory.

Only we shall desire your patience to speak a word or two for the clearing of the said doctrine from having anything in it contrary to the scope of our Saviour in that parable, Mat. xx., where those that were hired at several hours of the day to labour in the vineyard, some early in the morning, some at the third hour, some at the sixth, some at the ninth, and some at the eleventh, are said notwithstanding to receive every man a penny. This parable is so interpreted and understood by some, as if it held forth such a doctrine as this, and implied that all true believers, and all true servants of God, shall be equally rewarded by God, and as if this was the principal drift of it. For answer hereunto:—

First, I confess—and interpreters generally acknowledge the same with me—that the parable is of a very difficult interpretation, and that it is hard to draw all the parts and passages of it to a clear comportsance or coherence with that which is expressed to be the drift, intent, and scope of it. But, secondly, it is a true rule, and is delivered frequently by expositors, that though there be some reason and some use of every clause and member of every Scripture parable, yet every clause and member is not necessarily or essentially relative to that which is the main scope or drift of it, as if this could not stand or be made out without them, or as if every clause were to be interpreted with a special accommodation to it. In most parables there are some passages that serve only as *emblemata*, embellishments or ornaments unto them, which make them both more pleasant to read and consider, and, besides, help the memory the better to carry away the entire series or story of the parable, being much of the same use in parabolical discourses which some kind of pictures and antique works is in maps. These do not concern the principal use of the map, which is to shew the forms, compass, situations, climates, names, &c., of countries and places, but only to gratify the fancy, and make the map seem more delightful. And if they that use maps thus beautified and set out will needs draw conclusions for their instruction from these by-parts of their maps, as from the strange forms of fishes and mermaids, which they find painted here and there in the vacant places thereof, they may very possibly deceive themselves, and judge that to be meant by him that made the map which was never intended by him. In like manner there are, or may be, clauses in parabolical narrations that serve to make up the sentence, to make it an entire story and body of discourse, when they have not any essential connexion with or relation to that which is the main end of the parable. And it is a passage of Calvin in his explication of the parable in hand, *Siquis exactè singulas hujus parabolæ partes discutere velit, inepta erit ejus curiositas*: If so be any man will undertake to discuss and examine every part of this parable, it will be found to savour more of curiosity than of sobriety or wisdom.

Thirdly, As concerning the scope and intent of the parable, Calvin doubtless is in the right, both as to the negative and affirmative, in both which most likewise of the best expositors agree with him, though some few dissent; but for the negative, he expresseth himself thus:

Atqui nec disputat Christus, vel de cœlestis gloriæ æqualitate, vel de futuro piorum statu. But Christ in this parable doth not dispute or discourse concerning an equality or inequality of rewards of saints in glory, nor doth he at all relate to the future condition of godly men after this life. And for the affirmative he saith, *Hæc parabola nihil aliud est, quàm proximæ sententiæ confirmatio; Erunt primi novissimi, et novissimi primi.* This parable is nothing else but only a confirmation of that sentence which did immediately precede, contained in the last words of the foregoing chapter, 'But many that are last shall be first, and the first last.' Therefore this parable must be so interpreted that it may be a convenient proof or a rational explication of this conclusion or saying, 'Many that are first shall be last, and the last shall be first.' Now, it is true that Christ in this saying, and so in the explication and confirmation of it, had a further end than simply the assertion of or the possessing of his disciples or others with the truth of that saying, viz., effectually to excite, stir up, and admonish both the one and the other to hold on and persevere in the ways of righteousness and well-doing, if at any time their feet were slipping; considering that though they were or should be before others in the profession of the truth, either in time or enjoyment of means, or in zeal and fervency of profession, yet they might through pride, carelessness, and security be thrown back behind many who were at first and for a time far behind them, and in whom, for a long time, nothing of God or of any goodness appeared. This, I say, was our Saviour's drift in his inculcating and backing this saying with so much importunity into the hearts and consciences of his apostles and others, and consequently the remote intent of the parable itself. But that which is the more immediate and proper scope of it is to give some further light to that saying, 'Many that are first shall be last, and the last shall be first.' Now that this is the proper and immediate end of this parable is evident, both from the beginning of the parable, and likewise from the application and winding up, or end of it, in ver. 14. In the beginning of the parable, that ratiōnative particule, *for*, '*For* the kingdom of heaven is like,' &c., clearly sheweth that the parable, in the words following, doth relate to that which went immediately before; and indeed it was not so well considered by him, whoever he was, that made the beginning of this chapter here, for this parable should have gone along with the former words, being the explication, or an account given of what was delivered there, that the first shall be last, &c. Secondly, This appears from the close or winding up of this passage, which is, as it were, the application of it, ver. 16, 'So the last shall be first, and the first last; for many be called, but few chosen.' So that by all this discourse in this parable you may easily gather that it will come so to pass, that many that are last shall be first, and the first last. But, thirdly and lastly, the question is, How the main current of the parable can be drawn to run in this channel; or in what sense this saying, The first shall be last, can be understood to make the natural result of the parable, or to make this parable to be the confirmation or illustration of it?

First, It is to be considered that this saying, 'The first shall be last, and the last first,' was a proverbial kind of sentence frequently used

amongst the Jews. Grotius calls it *γνώμην, tritam usa communi*, in Mat. xix. 30, a sentence worn with common usage. Many sayings and sentences of this kind, I mean which passed familiarly and in the nature of proverbs amongst the persons with whom Christ conversed, were taken up by him, and upon occasion inserted into his heavenly discourses unto them. The reason whereof we shall not here stand to consider; but for the truth of the observation see Mat. ix. 12, xii. 37, and xiii. 57; John iv. 37, to omit others.

Secondly, It is observed by many, and the observation is true and pertinent to the present occasion, that proverbial sayings have very frequently different senses, and may be and are accordingly applied unto different cases. *Proverbium vulgare aptavit ad presentem causam, Christus verò ad sensum paulò diversum inflectit, &c.*: Calvin in Mat. xii. 37. *Solent proverbiales sententiæ variis modis aptari*: Hugo Grotius in Mat. xx. 16. Instances hereof might be given. For,

Thirdly, This very saying, 'The first shall be last, and the last first,' may be understood either in a more general and comprehensive sense, as comprehending all kinds or any kind of priority, together with the persons possessed of or enjoying any priority in one kind or other; and so lastness or worstness in estate or condition, as well in one kind as another, together with the persons reduced to any such condition; or else in a more particular and restrained sense, viz., importing only a firstness or precedency before others in matters of religion and things appertaining unto God; together with the persons invested at present with the privilege of such a precedency; and so a lastness, opposite to such a priority or precedency, together with the persons either prevented with or reduced to this lastness or poorness of condition. Again, admitting this restrained sense, yet the meaning of the saying may be either that the first, in this sense, shall or will prove so secure, negligent, and unworthy in their way, that they will be cast behind those that sometimes were far behind them in their spiritual estate, yet not so as wholly to apostatise, or make shipwreck of faith, or not to be saved in the end; and so that they that were sometimes nothing, or worse than nothing, in things relating unto God, shall before they die quit themselves at such a worthy rate of wisdom, zeal, and diligence in approving themselves unto God, that they shall obtain a greater interest in his favour and love than those that had been highly interested in these long before they began to look after them; or else the meaning may be, that those that were at first and for a time zealously forward in good ways, will afterwards suffer themselves to be so enticed away from them by the world and by the flesh, as to make shipwreck of all, and of salvation itself at the last, whereas many, who for a long time walked in the paths of death, and savoured not in the least the things of God, shall at last lay hold, as it were, with both their hands on eternal life. Besides, the proverbial saying we speak of may be understood of nations or greater communities of people, in their succeeding ages and generations, as well as of particular or individual persons, so as to import that such nations, cities, or countries who embraced the true worship and service of God before others, or with greater zeal and vigour of profes-

sion, many times after a while fall from their first love, and suffer others, other cities or countries, even those who had been a long time without God in the world, to take away their crown. And in this sense we find it used by our Saviour, Luke xiii. 30, and applied to the national apostasy and rejection of the Jews, who alone, for many ages past, of all the nations on the earth, had a zeal for the true God, and professed his true worship; and to the gracious entertainment of the Gentiles by God for his people upon their free and cordial entertainment of the gospel. But,

Fourthly and lastly, In which of the senses mentioned the parable of the penny, which our engagement is to reconcile with the point in hand, the different advancement of the saints in glory by God may be conceived to be the confirmation or illustration of it, as by the consent of almost all expositors it is, and by the express tenor of the context must needs be, as hath already been proved, and how it may be interpreted so as not to favour that equality of the saints in glory which some maintain, hath yet some difficulty in it. Yea, those expositors who unanimously conclude that it holds no intelligence or correspondency with that opinion, are yet much divided in their judgments about the carriage of it and the sense of several passages in it. I shall not trouble you with the variety of their notions in this kind, but briefly acquaint you with mine own, and with what I judge most agreeable unto the truth.

First, I suppose the parable in hand to be an explication or proof of the saying, 'Many that are first shall be last,' &c., taken in the more restrained sense of the two mentioned, and that the tendency of it is to declare and shew that many who in matters of religion, and in privileges depending hereon, were, in one sense or other, viz., either in reality and truth, or in their own opinion, before others, would yet be found at last far inferior in both unto those in respect of whom they had formerly a signal pre-eminency in both, and that these, in the issue, would have the crown of their pre-eminence or precedency awarded and given unto them. This, I presume, the express tenor of the parable maketh manifest.

Secondly, It is not to be questioned but that our Saviour in this parable did overture and insinuate at least the rejection of the Jews—plainly enough characterised by those that were first called into the vineyard, who only are said to have been hired by express compact for a penny a day, and to have murmured against him that hired them for not valuing their work above theirs who were called into work after them, and laboured not so long as they,—both symptoms of a Jewish temper—together with the receiving of the Gentiles into grace and favour with God, signified by those that were called into the vineyard after the others, though not all at the same time, but some after others, as we know the Gentiles in their respective countries and cities were called, as likewise by their greater ingenuity and more evangelical temper than were found in the other, in that they did not indent with the householder, God, for any certain wages or hire, but were content to refer themselves for their work and labour unto his goodwill and pleasure. It was the manner of Christ rather to insinuate somewhat darkly and covertly unto the Jews their approaching rejec-

tion, together with the calling of the Gentiles, than to declare it openly or in plainness of words. In the following chapter, Mat. xxi. 45; Luke xx. 19, it is said that 'when the chief priests and pharisees had heard his parables, they perceived that he spake of them,' meaning of them and their nation. 'They perceived,' that is, as we use to say, they smelt fire; they had a strong jealousy, and somewhat more, that the persons or people against whom his parables were bent were they and their nation. Therefore,

Thirdly, Whereas it is said that the first hired likewise 'received every man a penny,' viz., as the others had done, it is not to be supposed that those signified by them received the same recompense of reward from God, especially if by the penny they received we understand the kingdom of heaven, which the other labourers had received. For there is no murmuring against God, nor envying of their fellows, amongst the saints in their heavenly kingdom, a consideration strongly insisted on by Chrysostom among the ancients, and Musculus, with some others, amongst our modern expositors, to prove that the word *penny* doth not signify one and the same thing, that is, materially or in the letter, wherever it is used in the parable, but the same thing in proportion only, viz., such a recompense or reward which, according to the rules of equity, answereth the nature, quality, and proportion of every man's work, whether it be good, and so rewardable with glory: or whether it be evil, and so rewardable with shame and punishment; and again, whether it be more considerably good, and so, according to equity, rewardable with more glory; or more demeritoriously evil, and so upon the same account rewardable with the greater punishment. This notion of the word *penny* is countenanced by the word *μισθος*, ver. 8, which properly signifieth *wages*, being here used as parallel to it and explicative of it. 'When even was come, the Lord of the vineyard saith unto his steward, call the labourers,' *καὶ ἀπόδος αὐτοῖς τὸν μισθόν*, 'and give them their wages.' Now, as it is not unusual in the Scripture to express the punishment which is due unto sin by the word *μισθος*, *wages*, *recompense*, or *reward*, as well as the glory, honour, and peace which are due by promise and covenant from God unto righteousness and well-doing. For 'the wages of sin is death,' Rom. vi. 23. So again, 'Receiving,' *τὴν ἀντιμισθίαν*, 'that recompense,' or wages, 'of their error which was meet,' Rom. i. 27. And 'every transgression and disobedience received,' *ἐνδικὸν μισθοποδοσίαν*, 'a just recompense of reward,' Heb. ii. 2, to omit other places. That likewise is further observable to our present purpose, that the Holy Ghost sometimes useth the same word, not only in the same contexture of Scripture, but even in the same sentence, to signify things that are only analogically or in proportion the same, and not the same properly or specifically. *Neque novum est, ut idem nomen, quemadmodum hic, γεννημα τῆς ἀμπέλου, duobus sensibus serviat*, Grotius, Mat. xxvi. 29. When Christ said, 'Let the dead bury their dead,' Luke ix. 60, by *dead* in the latter place he meaneth such as were properly, and in a more common acceptation of the word, dead; but in the former place, such who were analogically, and by way of resemblance only, dead. So by the *water* of which he speaks, John iv. 13, he means material or common water, but by the same word in the next verse he

meaneth water of a quite different nature, and that which is such only by way of similitude or proportion. It were easy to add more instances of this character of speaking in the Scripture, if it were needful. Therefore,

Fourthly, When those that were first hired are said to have murmured against the lord of the vineyard, not because he had punished them, but only because he had made those that were hired after them, and therefore as they thought had both laboured less, and so deserved less than they, equal in reward unto them; it is to be construed and understood only as an *hypotyposis*, or lively representation of the evil and malignant genius of the Jews,—and in part of all justiciaries like unto them, who stand upon terms of merit or works with God for their justification,—against the Gentiles, and their entertainment by God for his people. This was a scourge in their sides, and a thorn in their eyes; they looked upon it as a sore punishment inflicted upon them by God, or, at least, as very hard measure measured unto them; that people so unworthy and despicable in their eyes, yea, so hated and abominated by them as the Gentiles were, should be made equal unto them in their great and darling privilege, I mean, their being the people of God; a privilege whereof they and their forefathers had been in possession for so many generations. That this was as a sword passing through their soul, and a burden next to insupportable unto them, the Scripture witnesseth in several places. God himself of old prophesied and described the calling of the Gentiles as a penal requital, and this very sharp and sore, upon the Jews for their idolatries and other contempt of him. ‘They have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities: and I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation,’ Deut. xxxii. 21; Rom. x. 19. The like is observable from Mal. i. 10, compared with ver. 11. The Holy Ghost likewise maketh observation, Acts xxii., that the Jews gave audience unto Paul, in his apology, with some patience, unto these words, ‘And he [God] said unto me, depart: for I will send thee far hence unto the Gentiles;’ but that upon these words, ‘They lift up their voices, and said, Away with such a fellow from the earth: for it is not fit that he should live. And as they cried out and cast off their clothes, and threw dust in the air,’ &c., ver. 21–23. These deportments of theirs, the occasion considered, plainly shew that God’s mercy and goodness towards the Gentiles in making them equal unto them, the Jews, in their reception into grace and favour with him, and making them his people, was interpreted and resented by them as a just ground or occasion of murmuring, or complaining even against God himself, as a thing unequal and unworthy of him, in case he should do it.

And if we should understand or conceive that because the first hired are said to have ‘received likewise every man a penny,’ and so to have been made equal unto those that were hired afterwards, that therefore they received the same salvation with them, or were made equal to them in this, there will be nothing at all found in the whole parable to answer this reason, ‘For many are called, but few chosen,’ given by Christ, in the *apodosis* or application of it, of that doctrinal

conclusion intended, as hath been said, to be declared or illustrated by it, 'The last shall be first, and the first last.'

For, 1. Evident it is that by *the first*, here said to become or to be made *last*, are meant those upon whom this punishment or misery should fall, by means of their not being chosen, that is, approved by God, as meet to be rewarded with eternal life.

2. It is not reasonable to suppose that any of the after called in the parable became last, through any such defect as this or otherwise, but that they were all chosen and approved by God, and graciously rewarded by him, though not equally neither, as we shall shew further presently. Therefore by the penny, which the first hired received, cannot be meant the kingdom of heaven or salvation, nor yet the same thing or the same reward, materially taken, with the penny received by those that were called afterwards.

Fifthly, If by the word *penny*, by which is expressed that wages or consideration which all the respective labourers, at what time soever called, are said to have received for their labour, respectively, should be meant the kingdom of heaven, or the great reward of salvation; yet neither will it follow from hence that therefore they were equally rewarded, or that they had equal shares in this kingdom. All the twelve tribes were safely brought into the land of Canaan, the well-known type of heaven, and were planted and dwelt in it; yet had they not all equal proportions of the land assigned unto them for their respective possessions or inheritances. Yea, it is scarce questionable but that every one of their several allotments differed more or less in compass or extent of territory from all the rest. There is nothing more usual in the New Testament than to promise the recompense of reward unto all that shall persevere in faith and love unto the end, under the same terms or expressions, as sometimes of life, sometimes of everlasting life, sometimes of a kingdom, of a kingdom that cannot be shaken, besides many the like; yet by other places, some of which we shall consider ere long, it plainly appeareth that there shall be some greater, and some lesser in these heavenly enjoyments. Every labourer may receive his penny; and yet the penny received by one may have more silver in it, and be more weighty upon the balance than that received by another, although it is to be presumed that the lightest of all is full weight; not only, or not so much, according to the standard of equity, but of the greatest and most magnificent bounty. According to the rule or standard of which bounty, notwithstanding the great God judgeth it but equal, and meet for him to reward the services done unto him by the saints. And that by the penny, which he, as lord of the vineyard in the parable, caused to be given to the labourers, called in at several times of the day unto his work, for their labour, is not meant a penny or reward simply of the same value or worth, is evident from his expressions to those hired at the third hour, and to those hired at the eleventh hour, compared together. To the former he said, 'Go ye also into the vineyard, *καὶ ὁ ἐὰν ᾖ δίκαιον*, and what-soever is right [or just, meet, or equal,] I will give you.' Upon the same terms, and with the same words he hired those also that were called at the eleventh hour, 'Go ye also,' &c., *καὶ ὁ ἐὰν ᾖ δίκαιον*, &c., ver. 4, 7. By these expressions it is manifest that

though in his expostulation with those that murmured, he saith, 'Is it not lawful for me to do what I will with mine own?' &c., ver. 15. Yet he did proceed by a rule of righteousness or equity in rewarding all those that wrought in his vineyard. And proceeding by this rule in rewarding, he did with his own what he willed or pleased to do; for his will was to do that which is right, meet, or equitable in rewarding the labours of his servants. But now it is not equitable, right, or meet, that he that laboureth more, with equal, and especially with greater faithfulness unto his master, should in his reward be reduced to the proportion of him that laboureth less, or with less faithfulness. So that unless it shall be supposed, which, I presume, is no man's supposal, that all the saints are uniformly or equally diligent and faithful and zealous in their servings of God—it cannot be supposed that God, who rewardeth them all by a rule of proportion, or according to what is right or meet, should reward them all alike, and not consider those that have abounded in his work above those that have been more sparing and remiss in it. 'Ο Θεός ἀεί γεωμετρεῖ, God doth all things by geometrical proportions, was the saying of an ancient philosopher.

Sixthly and lastly, to add this also, The reason why the lord of the vineyard gives order unto his steward to 'give the labourers their hire, beginning from the last unto the first, ver. 8, may be to signify that the heart of God is more set upon those who, after long continuance and obduration in ways of sin and wickedness, yet unfeignedly repent and turn unto him at the last, than upon those that have been trained from their youth up in his service, though they have not declined from it. This disposition in God our Saviour setteth forth by several parables in the Gospel, as of the joy for the lost sheep that was found, Luke xv. 6. And so for the lost groat or piece of silver being found, ver. 9. And most emphatically by the parable of the prodigal, whom, 'whilst he was yet a great way off,' in his return, his father 'ran to meet, fell on his neck, and kissed him,' with several other expressions of great affection and high contentment for his return, ver. 20, 22, 23, &c. Upon this account it is that, as the Lord Christ, who perfectly understood the temper and disposition of heaven, informeth us there is more joy in heaven over one sinner that repenteth, than over ninety and nine just persons, that need no repentance. And again, that there is joy in the presence of the angels of God over one sinner that repenteth, Luke xv. 7, 10. Doubtless the joy that is before the angels of God ariseth proportionably to that contentment, joy, or satisfaction which they observe in God himself, either upon his own or his creatures' acting to his glory.

If it be any man's objection, But how doth it stand with that rule of equity, according unto which you lately taught us that God always rewardeth his saints and servants, that his heart should be more set upon rewarding those that have of a long time done him the greatest disservice, and provoked him to his face, only because at last they repent and do him some service for a short time, than those that have served him in righteousness and true holiness all the days of their life?

I answer, That such a disposition in God as this, with his actings suitable to it, is no ways inconsistent with the strictest rule of equity in rewarding. Only this is to be known and considered by the way,

that he doth not always, or in all cases without exception, walk according to it, but only for the most part, or more generally; as any particular disposition in a person truly prudent and wise, though never so strong, may by some extraordinary circumstance intervening be sometimes overruled. Our Saviour himself seems to intimate some such caution or restriction as that now hinted, in that method of proceeding in God about the rewarding of his saints, according to which he maketh the last first, and consequently the first last, or giveth order to have the last called to be rewarded in the first place. For when he saith, 'Many that are first shall be last,' he seemeth to suppose that it will not universally so prove, or that all without exception that are first shall be last, but that for the most part it will be so. So, again, where he saith, 'There are last that shall be first, and there are first that shall be last,' Luke xiii. 30, he implieth that there may be some last who shall not be first, and so that there may be some first that shall not be last. The reason hereof we shall shew presently. This caution premised, the equity of God's proceedings in making the last called of his saints the first in their reward ordinarily, may be demonstrated upon these four grounds:—

First, Those that have been great sinners, and have stood out long in rebellion against God, when their great evil is overcome by the goodness of God in the gospel, and they, notwithstanding all their wretched and fierce provocations, are received into grace and favour with him, only upon their repentance and believing, commonly prove the greatest and most cordial friends unto him amongst all his saints, become most naturally and genuinely affected towards him, are most free and willing to spend and to be spent upon the service of his name and glory. Whereas old disciples, and those that of a long time and from their youth have been accustomed to the yoke of religion, are apt, in process of time, to grow drowsy and next unto formal and customary in their performances, and seldom have that courage, that spirit and life in them, to act anything or suffer anything out of course, or upon any extraordinary account, for the interest of God and of Jesus Christ in the world, which are found in late converts, and those that come off from many and great abominations unto God. The longer and harder the earth hath been bound by a frost, the mellow and more tender and capable of any impression it is found when a through thaw cometh. No heart so pliable under the word, Spirit, or interest of God, as that which is made soft by him after the greatest hardness. The Scripture beareth witness unto this as a truth in many instances and places. He who by his own confession, 1 Tim. i. 15, was the greatest of sinners whilst unconverted, when the evil property of his heart was altered by the grace of God, laboured in his service more abundantly than they all, than all his fellow apostles, 1 Cor. xv. 10. That which is recorded of Zaccheus, Luke xix. 7, 8, and of Mary Magdalene, though her name be not mentioned, Luke vii. 37–48, gives a lightsome evidence of truth in the notion in hand; and that saying of Christ, 'To whom little is forgiven, he loveth little,' with his discourse preceding, doth abundantly confirm it.

Secondly, They who have long, and even unto weariness and to the brink of despair, walked in the vanity of their minds and ways of

wickedness, being upon repentance received unto mercy, commonly prove more evangelical in the frame of their minds and temper of their spirits, and cleave unto God with a more pure and entire dependence upon his grace in Christ for their justification and salvation, than they that are professors of a long standing, and were early at work in the vineyard. It is very incident unto these, after some years' continuance in a religious course, to be insensibly corrupted in their minds from the simplicity of the gospel, and to warp towards a spirit of legality, associating, as it were, their own righteousness with the grace of God in Christ to keep up their hearts in hope of justification by him. This difference between the one and the other in the spirit of their minds was doubtless intimated by Christ in the different behaviours or expressions of the prodigal or younger brother, who personates the late convert, or the person that after much wickedness returns unto God, and upon his conversion, and of the elder brother, who seems to represent the genius and temper of those that have been old servants in the house of God. The former, the younger, at his return discovereth the frame of his heart and spirit to his father thus: 'Father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son,' Luke xv. 21. As he had no temptation upon him to plead anything he had done for his father to render him worthy in the least degree of his favour, so was he far from looking this way with the least of his thoughts: his hope of acceptance with his father depended wholly upon his father's goodness and readiness to receive him upon his return; whereas the elder brother, in a contest with his father, claims a kind of right and title to more of his love than, as he thought, he had yet at any time shewed unto him. 'And he answering said unto his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends. But,' &c., Luke xv. 29. David hath this saying, Ps. lxii. 10, 'If riches increase, set not your heart upon them.' As it is a hard matter for those that are rich in this present world to keep off their hearts from trusting in their uncertain riches, or to keep them in trust or dependence upon the living God, (1 Tim. vi. 17,) whereas afflicted and poor people, and the widow that is desolate, do, as it were of course, and by a kind of necessity, trust in the name of the Lord, Zeph. iii. 12, compared with 1 Tim. v. 5. In like manner, when men have wrought righteousness for many years together, and have heaped up prayers upon prayers, and hearings upon hearings, with great constancy, intermixing, it may be, now and then fasting with some alms-deeds, or other works of charity, without making any scandalous digression from the ways of God all their days, it requires more spiritual strength and wisdom than are found in ordinary believers for a man not to look upon so much beauty with an adulterous eye, and not, in secret at least, to think that God, in consideration of so much, such long and faithful service done unto him, may well forgive him his sins and trespasses, and so not to wear somewhat flat and superficial in their esteem of, and dependence upon, the mere grace of God in Christ. Whereas they whose course of life hath been nothing but sin and wickedness and enmity against God, when

they are converted and reconciled unto God, cannot, lightly, but be pure and chaste in their dependence upon his grace and goodness for all the good they expect from him, their conscience plainly telling them that they have no self-righteousness, nor are in a capacity of having any whereon to build, or wherewith to feed the least hope or expectation in that kind. Now it is but reasonable that God, who hath designed the salvation of men according to the terms of that gospel, which himself hath conceived and communicated unto the world for that end, in the exact and precise model whereof himself also is infinitely delighted, should be more intent upon rewarding those with salvation who expect it from him with the greatest and strictest conformity to his own mind, and to the terms on which he offereth it, than those who are less observant of his counsel in this behalf, and, to a degree, lingering and hankering after another gospel.

Thirdly, Neither is it contrary to any principle or rule of equity, that God should order the rewarding of those in the first place who have glorified him most in the world. Now, 1. To believe the truth and faithfulness of God in his promises and his power, is to glorify him, or to give glory unto him, Rom. iv. 20. 2. From hence it followeth,¹ that to believe the truth and faithfulness of God in his promises, and his power to perform them, in such cases, wherein the performance is more rare and more difficult to be believed, is a greater glorifying of God, and in a higher degree, than to believe them in more ordinary cases only, and wherein the belief is nothing so generous and noble, or so remote from the common principles of reason. The high commendation and strain of Abraham's faith, by which, as we lately heard, he is said to have given glory unto God—meaning in a very signal and transcendent manner—is expressed in these words, 'Who against hope believed in [or under] hope,' ἐπ' ἐλπίδι, Rom. iv. 18, that he might become ' [or εἰς τὸ γενέσθαι αὐτὸν, so that he did become, or was made—viz., by God, as ver. 17] 'the father of many nations.' The meaning is, that Abraham's faith, breaking through those strong oppositions which the constant experience of the world, and the common dictates of reason or of nature made against it; was so highly pleasing unto God, for that abundance of glory which in that respect it cast upon him, that he judged it but a meet consideration for it to make Abraham the father of many nations—that is, to confer and settle this great dignity upon him, to be for ever after reputed and acknowledged the great exemplar or pattern of all that to the end of the world should believe, who for their numbers should equalise many nations. Therefore that believing in God which sympathiseth most with this faith of Abraham, hath most of the spirit and power of it, and lifteth up itself in the soul against the stronger assaults or encounters, must needs glorify God more than that which hath only the common impediments and obstructions in the way of it to oppose it. Now it is a plain case that he that hath been an inveterate and obdurate sinner, and hath the heavy burden of

¹ By the mediation and authority of this known principle in arguing (easy to be conceived in the Latin expression, but hard to be Englished to ordinary apprehensions), *Ut se habet simpliciter ad simpliciter, ita magis ad magis.*

the guilt of many thousand most enormous and hideous provocations upon his conscience and soul, and of many years' rebellion against God, when he believeth hath in his faith much communion with Abraham in the excellency of his faith, believeth against many fierce lions and bears in his way, against the strongest and most violent temptations to diffidence and despair—the conscience, I mean, of many horrid perpetrations and of enmity against God desperately persisted in for a long time together, &c.—whereas he that cometh unto God early, and believeth in the morning of his years, not having debauched his conscience with any the bold and daring affronts so frequently given unto God and his holy commands by this miserable world, hath no such mountains in the way of his faith to be leaped over, hath no such armed fears, no such imperious contradiction of sin to encounter; and consequently his faith, though it holds good correspondency with the faith of Abraham in the nature and truth of it, yet is it far beneath it in that crowning property of it, whereby it gave glory unto God so abundantly—I mean the conception and birth of it in the soul, in the very face and presence of many strong opposers, who fought against it with a high hand, and sought to stifle it in the breaking forth. This then is another reason to vindicate the equity of that disposition in God according unto which he ordinarily maketh the last first, and consequently the first last in the sense oft declared.

Fourthly and lastly, There is a principle or disposition found in the nature of man frequently and almost constantly upon the occasion acted by men, and this without the reasonable or just offence of any man, which doth justify that disposition in God, with his acting seemably to it, of which we are now speaking, and which God himself pleadeth in the Scriptures, as well by way of proof of the reality and truth, as of the righteousness or equity of this disposition in him being parallel to it. When any part of a man's substance which he valueth, or any person nearly related to him to whom he dearly wisheth prosperity and peace, have been a long time missing, so that he gives them, as we use to say, for little better than lost, if, by the favour of divine providence above his expectation and hope, he comes to re-enjoy both the one and the other, he is cast into a kind of ecstasy of joy over them, and takes more contentment in them than in those in both kinds for which he never was in the like sorrow or heaviness. This disposition, I say, and behaviour in men, God insisteth upon, partly to assure those that shall doubt that there is such a principle or disposition in him (there being nothing in the nature of man, but by way of extract from the nature of God, who created him in his own image or likeness), partly also to justify the righteousness or reasonableness of such a disposition in him unto those that shall question this, inasmuch as the like is found in the generality of men, without the reproof or censure of any man. The Lord Christ in those three parables in the same chapter, Luke xv.—the first, of the lost sheep; the second, of the lost piece of silver; the third, of the prodigal or lost child—representeth that temper or disposition in men, with their practice or behaviour answerable to it, which seemleth with that principle in God, out of which he so frequently maketh the

last first, in the sense oft explained. When he that had lost one of his hundred sheep, leaving the ninety and nine in the wilderness to seek after the one which was lost, having found it, he is said to have laid it upon his shoulder rejoicing; and coming home, to have called together his friends and his neighbours, saying unto them, 'Rejoice with me, for I have found my sheep which was lost,' vers. 4-6. Read the other two parables at your leisure, especially the latter, wherein not only the great contentment and joy of the father of the prodigal, upon his return, is largely expressed, but his affection also, and choice respects towards his son himself, being now reclaimed from his dissolute and destructive courses, are emphatically represented, vers. 20, 22, 23, 24, although he is said to have had another, an elder, son, who had been regular and well ordered all his days. Yea, when this son made himself aggrieved that greater respects were shewed by his father to his brother, that had lately and for a long time together been a son of Belial, than unto him, who had always been observant of his counsels and commands, his father pleads, not simply the lawfulness, but the *τὸ δέον*, the meetness or comeliness of that which he had done in that case, in these words, 'It was meet [*ἔδει, oportebat*, or it was as it should or ought to be] that we should make merry and be glad: for this thy brother was dead, and is alive again; and was lost, and is found,' ver. 32. So that the way of God in making the last first, and the first last, a way wherein he frequently walketh—that is, his giving the precedency of reward unto those who, having lived long in a lost condition, and whose repentance was against hope and above expectation, yet unfeignedly repent and turn with their whole heart unto him at the last, rather than unto such who, from the dawns of their days, have plodded on in a regular course and profession of his worship and service, without any scandalous or reproachful deviation at any time—this way of God, I say, is justifiable by the like demeanours of the generality of men in like cases. But,

Notwithstanding this, or anything formerly argued or pleaded to evince the equity and fairness of those proceedings of God between his last and his first, his evening and his morning converts, which have been mentioned, yet nothing hinders, but that they who began early, and were the first in service, or of the first, may, if they quit themselves accordingly, keep their place of priority unto the end, so as never to be cast behind or come into the number of those that shall be last in reward. For if they shall all along their progress be diligent to stir up themselves daily, to be like unto those that come late into the work and service of God in their love, their zeal, their humility, their self-denial, and chastity of dependence upon the grace of God in Christ for their justification and salvation, and their other Christian excellencies, and shall not grow drowsy or sleepy because the bridegroom tarrieth, nor wax weary of well doing, nor suffer their love to wax cold, nor let their left hand know what their right hand doth in works of righteousness, nor stumble at any other of those stones which are commonly laid in the way of a long profession by the flesh, the world, and the devil, doubtless they shall have equal respects from God in their reward with the best of his late proselytes

or converts. Nor is it impossible, on the other hand, but that even they who have waxed old in the service of sin and Satan, and so upon their repentance have had much forgiven them, and, withal, more reasonable advantages and engagements than their brethren early called to excel in holiness, and so to approve themselves towards, and in the close of their days, upon terms of highest acceptance with, God, and upon this account, to be of the first in reward, may notwithstanding, before they die, through an unmanlike oscitancy, and the allurements of the flesh and of the world, turn their backs upon all the great advantages of their late conversion, and either suffer themselves to be overtaken with the usual drowsiness, dulness, or formality of old professors, and so become last in reward in the better sense of the clause, or, which is much more sad, cast in their lot with final apostates, and so become last, in the worst and hardest sense of all.

As it was no part of the intent or meaning of Christ in presenting the lord of the vineyard, in the parable yet in hand, giving order to his steward to pay the labourers their wages in this order, beginning at the last unto the first, in the sense so oft and at large declared, either to discourage men from remembering their Creator in the days of their youth, and believing with the first, but only to caution and admonish those who shall thus believe, that they take heed of those evils which are so incident to a long race of profession, and that they be careful so to grow in grace daily all along their course, that every new day may seem to be the first day of their conversion unto God, or to encourage men to defer their repentance unto old age, and until sin hath abounded; but only to encourage those for whom Satan hath been too hard all or the greatest part of the best of their days, yet to repent at the last by assuring them that, though it be very late in the day of their lives ere they repent and turn unto him, yet their repentance shall be most acceptable, and their entertainment by him with more or greater respects of grace and favour than he is wont to vouchsafe unto their brethren, who have been of far more ancient standing in his service. As these, I say, were the things intended and not intended by Christ in the passage in hand, so neither is there any other thing intended in all that explication that hath now passed on it. The gloss doth all homage and reverence unto the text, and trembleth to make it speak anything which is not in the heart and inward parts of it, yea, and would not willingly conceal any of those gracious and comely things wherewith the heart of it is full, even to the brim. And for a close, I shall here subjoin this: that it is the sense of some good expositors, and this so probable that I could with very little regret of judgment espouse it, and make it mine own, that the passage last insisted on, 'Give the labourers their wages, beginning from the last unto the first,' is the master vein in the parable, and that all the passages in it besides are subservient to it, and face towards it, as well those in the rear of it as those in the front, and that they were framed by Christ, either only or chiefly to make way for a rational and commodious introduction of it.

However, by that narrow and large survey that hath been taken of the parable, it sufficiently, I presume, appears, that which way soever

it be managed, or the interpretation and sense of it carried, so it be with reason and with due respects to the ground or occasion, and so to the scope of it, or conclusion intended by Christ to be illustrated by it, together with the proper import of the principal clauses and passages in it; that there can nothing reasonably be inferred from it in favour of that opinion, which undertaketh to reduce all the crowns of righteousness that shall be set upon the heads of the saints to one and the same weight in glory.

We shall at present add a few scriptures and some arguments, very briefly, to demonstrate the truth of what is supposed in the reason in hand, viz., that God distributeth rewards unto the saints by different measures and degrees. 'And they that be wise shall shine as the brightness of the firmament; and they that turn many unto righteousness, as the stars for ever and ever,' Dan. xii. 3. Doubtless the Holy Ghost would not particularise a special and eminent service, such as the turning of many to righteousness is, as that they who have been diligent and faithful in it should be signally rewarded by God in the great day, if all services, or the most profitable kind of services otherwise, should be rewarded and recompensed by God upon equal terms with them. Consider the plain tenor of the words, 'They that be wise shall shine as the brightness of the firmament; and they that turn many unto righteousness, as the stars for ever and ever.' If so be that he had intended, or if this had been his sense, that all believers, or that all the servants of God, all that fear God without exception, should have been partakers of these rewards signified by the 'shining of the stars for ever and ever,' there can no reason be given, nor a colour of reason, why he should single out a certain vein of persons from amongst the great community of the saints, namely, such as turn many to righteousness—that is, that have endeavoured and done that which was in their power to do to turn many unto righteousness—as if none should be rewarded at the resurrection with that peculiarity of reward but such. Nay, doubtless his intent is to shew, that whereas there shall be very many rewarded, and that very graciously and bountifully at that day, yet there will be appropriate rewards—crowns, as it were, made on purpose, more weighty and massy in glory than the rest for such persons as these. Then, again, consider that passage of our Saviour to the mother of Zebedee's children, Mat. xx. She came to him desiring a certain thing of him, which was, that he would grant that her two sons might sit, the one on his right hand, and the other on his left hand, in his kingdom. Now I suppose that here, by sitting on the right and on the left hand of Jesus Christ in his kingdom, are meant—and I think no man did ever lift up a thought to the contrary—the chiefest and highest places of glory and spiritual preferment in his kingdom. Possibly she might look to an earthly kingdom, and direct her request in reference thereunto; but when Christ gave his answer unto her, he doth not deny but that there was a right hand and a left hand in his kingdom; some more honourable and richer manifestations and communications of the infinite blessedness of God than others. For thus saith he, 'Ye shall drink indeed of my cup, and be baptized with the baptism wherewith I am baptized; but to sit on my right hand and left is not mine,' &c. He here supposeth, and giveth

that to her for granted, that there was such a thing, such prerogative honour in his kingdom as sitting on his right hand and left, but withal informeth her thus, that they were not his to give, save only to such for whom they were prepared of his Father, implying that God hath prepared these places for persons of the greatest worth and eminency in his service, on whom only they shall be conferred. And so, 1 Cor. iii. 8, there is a place that springs yet another notion relating to the point in hand: 'He that planteth and he that watereth is one: and every man—the translation is somewhat dull, and takes off the edge of the scripture much; it should not be '*and every man*,' but '*but every man*'—'shall receive his own reward, according to his own labour.' The latter part of this verse seems clearly to imply thus much, that every man hath a labour of his own—that is, a measure or degree of service so appropriately his that the service of no other saint shall be precisely in worth or value commensurable to it—and consequently that he shall have a reward of his own, in the same sense, somewhat which doth, according to the standard of divine bounty, exactly answer his labour. So that that which I conceive to be hinted here is not simply this, that there are either different or indifferent rewards reserved in the heavens by God to be conferred upon different saints, but that there will be no two saints in heaven whose rewards shall be equal. For though we cannot find a real difference between the serviceableness, the faithfulness, and worthiness of every saint throughout the world, throughout the whole armies of them, yet God, who weigheth with a more exact balance than men do, if so be there be never so little more, if any saint hath but the advantage of a hair's-breadth in any spiritual worth above another, God, I say, is perfectly apprehensive of it, and will interpose by his righteousness, that he shall have his own reward. Now if we shall suppose that every one shall receive another's reward, and so according to another's labour, which he must needs suppose that holdeth all rewards equal, then shall no man, or no more than one, receive his own reward, in the sense lately declared, or that which is exactly proportionable unto his own labour. But in that adversative particle *but*, I suppose the apostle secretly glances at the neglect and contempt which the Corinthians cast upon him, preferring, as we know, and highly prizing and setting up in their esteem other teachers above him; those that were not so sound in doctrine, or beneficial in teaching, or safe for them to hearken or lean unto, being men that were eloquent, and spake fairly and smoothly, and carried themselves with a kind of stately deportment; these kind of teachers did insinuate apace and win ground of Paul in the hearts and minds of the Corinthians. Now the apostle, after that he had in the former part of the context propounded these questions, 'Who is Paul? and who is Apollos?' and further said, 'I have planted, and Apollos watered,' he tells them, that 'he that planteth and he that watereth are one'—meaning in their end and scope of their labour, both the one and the other seeking after and endeavouring the peace and comfort and salvation of men; 'he that planteth,' that is, he that converteth men, and 'he that watereth,' that is, he that edifieth and helpeth men to persevere unto the end, these are one, they meet together in the same end; 'but,' saith he, 'every one shall receive of

the Lord his own reward.' As if he had said, Ye may judge of me as you please; you may set me beneath the meanest of all your teachers, and value my work in the ministry accordingly; but the best is, I shall not be considered or rewarded by God according to your estimate or opinion of me, but according to mine own labour, diligence, and faithfulness in his service—that is, according to what my labour, &c., shall by the standard of his grace and bounty amount unto. If I have laboured more abundantly than they all, I shall be rewarded above them all. So Eph. vi. 8 compared with Gal. vi. 7: 'Knowing this'—speaking unto and encouraging servants to shew all faithfulness unto their masters, to adorn the gospel of Jesus Christ—'that whatsoever good thing any man doth, the same he shall receive,' that is, shall be punctually and particularly considered by God for it. And Gal. vi. 7, 'For whatsoever a man sows, the same shall he also reap.' It cannot reasonably be understood only of the sameness of the seed, as if his meaning was, that he should reap the same kind of seed with that which he soweth; as when, for instance, he that soweth wheat reapeth wheat, so he that soweth the seed of sanctification, or of good works, shall reap a harvest of sanctification or of good works. This cannot, I say, reasonably be judged to be the meaning of the apostle; but thus, 'whatever a man sows,' that is, whatever seed, either for quantity or proportion, or of nature and quality, any man soweth, as whether it be the seed of life and glory, or of shame and punishment, he shall reap in life and glory, and so in shame and punishment accordingly. Whatsoever a man soweth; it doth not only import the species or kind, but the degree also or the proportion of the goodness or badness of the seed that shall be sown in any kind. And so in the other place, Eph. vi. 8, 'Knowing that whatsoever good thing any man doth, the same shall he receive of the Lord, whether he be bond or free.' The particle *whatsoever* must needs be comprehensive and distributive of all a man's good actions, whether they have been hundreds or thousands, or millions of thousands, together with all the degrees of their several goodnesses respectively, which are all exactly known unto, weighed, and estimated by God. Now these good actions of men, be they never so many for number, or so excellent in worth or goodness, yet the doers of them shall receive 'the same things of the Lord;' that is, shall have in their reward a particular and appropriate consideration, which shall answer, not in strictness of justice, for God doth not reward according to such a rule, but in the most gracious and bountiful esteem of God, both every one of their said actions, and every degree of goodness found in any of them, and in them all. Suppose a person who, from his youth up until old age, and the hour of death, should continue diligent and faithful, 'fervent in spirit, serving the Lord,' should receive no better or greater reward from him than he who, amongst believers, shall have brought forth least fruit unto God, and been coldest in his service; this person could not in this case be said to receive whatsoever good thing he had done, but only some few of these things, viz., so many of them as shall answer, in number and worth, the services of the other, who is supposed to have done little, unless we shall say that this other shall receive of the Lord not only whatsoever good thing himself hath done, but whatsoever any other hath done in this kind. But this word *what-*

soever is, as was said, comprehensive, and includes the whole body of a man's service and obedience, or laying out of a man's self for God and for righteousness' sake, and implieth so many particular services, so many particular rewards upon the matter. For that very reward, whatever it be which such a man shall receive, will have all his worthy actions and services in it; there will be a crown calculated and framed by God, as it were, on purpose for him, and fitted to his head, wherein everything that he hath done for God, and upon the account of Jesus Christ, will be found in a suitable weight of glory. I shall insist only upon one place more at present: 1 Cor. xv. 38, 'Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord; forasmuch as you know that your labour is not in vain in the Lord.' You see he enforceth this point of advice or exhortation to them, 'always to abound in the work of the Lord,' upon this motive or ground, because they knew—namely, in their continual abounding in the work of the Lord—that their labour 'should not be in vain in the Lord.' But if we shall suppose that they that abound most of all in the labour and work of the Lord, shall receive no more upon the account of such their abundant labour than they that should labour least of all, being the most unprofitable of all believers, and whose faith should be little better than an empty vine; in this case their labour—namely, in the excellent degree or abundance of it—would be in vain; that is, it would turn to no account of profit or recompense of reward to him that should undergo the burden of it. For certainly the apostle, reminding them that their labour in the Lord, how abundant *soever*, should not be in vain, doth not speak of the fruit or success of such their labour in the world, as that they might or should do good unto, or convert many by such their example, or the like, but of bettering their own accounts at the great day; giving them to understand, that if they should not slack their hand in so great and blessed a business, they should consult honour and glory in abundance to themselves in the day of Christ. Now, if you please, let us add to the scriptures opened and argued a few reasons to strengthen your faith yet further in the point in hand.

First, Such a dispensation of God as his conferring of rewards with an equal inequality, giving greater things to those that do more and be more faithful, such a dispensation, I say, as this, being proclaimed in the midst of the world, hath more spirit and life in it to provoke and strengthen every man's heart and hand unto godliness, and this in the highest degree, than to declare that they that sow most sparingly shall notwithstanding reap as plentifully as they who sow most liberally. For such a declaration as this, in effect, they ascribe unto God, who make him a distributor of rewards without any distinction of the services rewarded by him. But doubtless such a notion or doctrine as this, that all believers shall fare alike, is of a dangerous and quashing import to the spirit of all signal excellency, and of a destructive antipathy to all heroic conceptions of Christianity. When men have an opportunity to raise an estate and get wealth for themselves, how will they rise early and go to bed late, and eat the bread of carefulness! They will be more industrious by far than when they work only for stinted wages, which they know they shall have whether they

work little or much. Alas! working under such a notion weakeneth the hand and enfeebleth the arm of any man. But, on the contrary, when there are rewards held forth and promised according to that which any man shall lift up his hand unto in working—do more, and have more; do more, and receive more—this raiseth, incites, and quickens the spirit to its utmost activity. Were it so that all should be equal, that they that wrought least should have as much from God as they that laboured most, such a disposition of things as this must needs be of this tendency, namely, to debase the spirit and un noble the hearts of the saints themselves, to plant the Lebanon of the church with shrubs instead of cedars, to produce a generation of dwarf Christians. We see many that pass for Christians, and possibly they may be such indeed, that study and cast about and inquire as narrowly as they can what is the lowest degree of faith and obedience under which it is possible for men to be saved; because they desire to do as little of the will of God, and as much of their own, as will anyways stand with the saving of the great stake of their souls. Whether the minds of such men as these be touched with the evil spirit of that doctrine which confounds *infima cum summis*, the lowest and highest services together in their reward, I know not; but certain I am that such a doctrine as this is of a most clear and manifest tendency to work the hearts and spirits and consciences of men to such a pass. For if there be no more for the greatest servants of God than for those of the least faithfulness of all, alas, men, as we know, being apt to be guided, or rather hurried on in their way, by principles suitable unto their flesh, they will presently cast about and reason with themselves after some such manner as this: Since it is so that our portion in the world to come is fixed, and we cannot add to it, nor lay up any more treasure for ourselves there, than only that which will accrue to us merely upon our believing, therefore we will make ourselves as wise for this present world as we can; we will treasure up riches, and live at ease, and take our comforts and contentments freely in the world, and go as near the brink of hell and destruction as we can, without falling into it. And the truth is that the conceit we speak of, I mean of an equality of reward, is a dangerous snare unto men, not simply to beat down, as it were, the price of their salvation as low as they can, and to keep out of the way of all excellency as far as they dare, but also never to advance so far in a course of godliness and obedience as whereby or wherein to be saved. My brethren, let me say this unto you, and consider it well, that he that will be intent and wary of doing anything more than what is simply necessary to salvation, it is ten thousand to one that he will never do so much. He is like to shoot short of his mark that is afraid of over-shooting it; so he that is loath to do anything upon a religious account, or for Christ or the gospel, without the doing of which he may be saved, is in eminent danger of not doing that without the doing of which he shall never be saved.

Secondly, Such a dispensation as that for which we plead excellently commends and sets off unto the world the great love that God bears unto righteousness and well-doing. For if he should recompense and reward the less excellent and the more excellent ways of men alike, would it not argue that he did not bear any great affection unto holi-

ness or Christian worth, at least in their exaltation, and where they advance flesh and blood to the nearest proximity unto the holy angels? Or would it not rather import some such thing as this, which is very unworthy of him, namely, as if he did not care to have men singularly holy, or that any man amongst his saints should be more excellent than another, or outshine him in good works? For if he doth so highly approve of and take delight in those that strive to outrun their fellows in the ways of his commandments, why doth he not encourage men of this strain and temper? Or why doth he not take a course to propagate such a generation in the world? Or is there any means so natural and proper to do it as to distinguish and sever persons of this honourable character from those of a more vulgar and ordinary alloy, by promises of greater and more honourable rewards to be conferred on them? As Caleb, by that generous promise of giving Achsah his daughter to wife unto him that should smite Kirjath-sepher, and take it, sprang valour and courage in the breast of Othniel to undertake the enterprise and perform it with success, Joshua xv. 16, 17. In like manner, God, by raising his promises higher unto those that shall quit themselves at a high and worthy rate in his service, than unto persons that shall move in a more common sphere of Christianity, declareth that he seeketh a generation of such as will excel in holiness, and that he delighteth to be served with prince-like strains of zeal and faithfulness. Yea, if God did not regard righteousness and true holiness where they are found in greater perfection, more than where he findeth them in less only, he could not reasonably be thought to regard them at all. For those degrees of the one and of the other, which in persons highly qualified with them do super-exceed that measure or degree of them which are found in Christians of a lower pitch and stature, are true righteousness and true holiness as well as they. Therefore, unless it be granted that God regardeth them, I mean those super-exceeding degrees of righteousness and holiness of which we speak, it cannot, in congruity of reason, be said that he regardeth them, righteousness and holiness, at all.

Thirdly, Such a dispensation or disposition as that for which we plead, a collation of rewards, an inequality answering the inequality of the services of men, commends that manifoldness of the wisdom of God of which the Scripture speaketh, which a contrary dispensation would not do, nor afford any opportunity for the doing it. For if there be but one and the same degree of glory, one and the same reward for all the saints, here is no matter for choiceness of wisdom to shew itself in finding out and setting forth every man's reward in a true and exquisite proportion to his works and labour, to his love and faithfulness. But now if we shall suppose this to be the case, as doubtless it is, that God hath an innumerable company of saints to be rewarded in glory, and to receive crowns of blessedness from him, proportionable to the endless variety and difference of their ways and doings in the world, now for him perfectly to understand and compute the just and exact weight and worth of every man's service, and to set out respectively unto the persons to be rewarded, rewards exactly proportionable, must needs argue and declare a mighty depth, a marvellous comprehensiveness and exquisiteness of wisdom in him. Christ

maketh it a point as well of wisdom as of faithfulness in a steward, being made ruler over a household, to give them their portion respectively in due season. 'Who is then that faithful and wise steward, who,' &c., Luke xii. 42. The transcendent excellency of that wisdom and understanding which God gave unto Solomon is thus expressed: 'And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea-shore,' 1 Kings iv. 29. So where we read, 'His understanding is infinite,' spoken of the understanding of God himself, Ps. cxlvii. 5, the margin, out of the original, hath it: Of his understanding there is no number. To accommodate a great multiplicity of various and different occasions, so that none of them suffers through any defective or undue management, requireth an understanding either very numerous, or rather without number. This is another reason to prove that God intendeth to walk by the rule of proportion, not of a uniform or absolute equality, in rewarding of his servants.

Fourthly and lastly, If God will punish differently, more or less according as men have sinned, more or less according to the different degrees of their demerits, then there is little question to be made but that he will proportionably reward men more or less according to the different degrees of their righteousness and faithfulness. Now the reason of this consequence—viz., that if God will punish sinners more or less according as they have sinned in greater or lesser measures, then is it reasonable to conceive that he will reward righteousness accordingly. The reason, I say, of this consequence is, because otherwise he would seem to be more intent upon the punishment of evil-doers than he is upon the rewarding of the righteous. We see that he is intent and resolved upon a course of justice in the punishment of wicked men, both according to the nature and measure of their wickedness; which sheweth that he hateth sin with a perfect hatred. So that if he should not reward righteousness where it is exalted to a greater degree, and shines with greater beauty answerable to the line and lustre of it, it would argue that his affection of love were but cold and dead to righteousness in her greatest advancements, in comparison of what his affections of hatred and revenge are unto sin in the high provocations of it. But it is a common saying among learned divines, and questionless not more common than true, that God always punisheth all sin *citra condignum*, short of the demerit and desert of it. Yet it is more unquestionably and apparently true of the two, that he rewardeth all righteousness *ultra condignum*, over and beyond the worth and desert thereof. This many expressions in the Scriptures concerning the bounty of God in rewarding his saints do fully manifest. That passage of Christ in the parable of the talents, Mat. xxv., which he putteth into the mouth of the lord, personating himself, as speaking to his good and faithful servants, one after another, sufficiently evinceth it: 'Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things,' &c., ver. 21, 23. So again he confirms the same, where he saith, 'And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, He shall in no wise lose his reward,' [meaning according

to the notion and import of the figurative expression, he shall be abundantly rewarded,] Mat. x. 42. Those expressions, ἀμὴν λέγω, ὑμῖν, verily I say unto you, and οὐ μὴ ἀπολέσῃ, he shall in no wise lose, &c., shew both that Christ is very intent upon, and, as it were, taken up with thoughts and purposes of rewarding even the meaneast services of his saints; and likewise, that such services as these shall most assuredly be rewarded, the redoubling of the negative particle in the Greek tongue fortifying the negation. And whereas the services performed unto God by sufferings for righteousness sake are deservedly judged the greatest and highest of all services; yet even of these the apostle saith, 'For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory,' 2 Cor. iv. 17, compared here with Mat. v. 10–12. But the truth of this point, that God, in rewarding righteousness, surmounts all merit thereof, needs little proof, being, I suppose, acknowledged by all that are called Christians. And as for that which was the bottom and groundwork of the argument in hand—viz., that God doth punish sin and sinners differently, the Scripture is yet more manifest, Luke xii. 47, 48, 'And that servant that knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he,' &c. Nothing can be more plain than that men that shall sin against knowledge, and contrary unto knowledge, shall be punished more than they that sin out of ignorance, especially if it be not voluntary or affected. So again, Mat. xi. 21, 22, 'It shall be easier for Tyre and Sidon in the day of judgment,' &c. And so easier for Sodom and Gomorrah, &c., which clearly sheweth that God doth intend different punishments, proportionable to the several degrees of sin and wickedness committed in the world; rods for lesser and fewer, scorpions for greater and more sins. Nor shall we need to say more for the clearing of this, the matter being so evident. And for the reason built in the consequential way upon this foundation, it cannot reasonably be denied, as was formerly argued—viz., that if God hateth sin in all the degrees and aggravations of it proportionably, and punisheth it accordingly with greater and lesser punishments, it can with no good congruity of his love unto righteousness, in all the measures and advancements of it, be supposed but that he intends to honour it with rewards answerable in proportion unto them all; and so with greater, where he finds it in a greater elevation; as with lesser, where it only reacheth an inferior line.

Only against this doctrine two or three things may be objected, which we shall briefly propose and answer.

1. Eternal life is said to be the gift of God, Rom. vi. 23. If so, then must it not be supposed that he giveth it freely, and so may give it uniformly unto all his saints, and without any unequal distribution of it unto them, according to their several attainments in righteousness, respectively?

I answer, 1. That eternal life may be called the gift of God, because the collation of it proceedeth from the free purpose and good pleasure of God to make a donation of it unto men upon any terms at all, upon any condition or conditions whatsoever, or without condition. He

might have kept it without any breach of justice had he so pleased, as an appropriate treasure to himself and his holy angels for ever. 2. Because he is now pleased to confer it upon them without any merit or desert of theirs, which in strictness of justice can be so called. But,

2. It doth not follow from either of these senses, wherein eternal life may be called the gift of God, that therefore he divideth it unto his saints by a line of equality. For supposing that this life may be enjoyed in several proportions or degrees of the glory and good things of it, as the land of Canaan was possessed and enjoyed by the Israelites and their respective tribes by unequal portions, and as Christ saith, that in his Father's house there were many mansions, John xiv. 2, the collation of it in any of these may properly be called the gift of God. Nay,

3. And lastly, for this—Though God, simply considered, and as not having made any disposal of what is his own, as either by promise, agreement, or the like, may do with his own what he pleaseth, as it is in the parable lately opened at large, Mat. xx. 25; yet having once made a disposition of it in one way or other, and ratified it by his word, he is not at liberty to do with it anything contrary hereunto; for he cannot, he is not at liberty to deny himself, 2 Tim. ii. 13. And David, speaking of him, Ps. cxxxviii. 2, saith, 'Thou hast magnified thy word above all thy name; meaning that his word or promise shall have, as it were, and exercise a kind of sovereignty over all his prerogatives and attributes, wisdom, justice, power, &c. So that men need not fear that any of them shall at any time, or in any case whatsoever, move in the least contrariety thereunto. So that, as Peter said to Ananias concerning the money which he pretended to have brought to the apostles, 'Whilst it remained, was it not thine own? And after it was sold, was it not in thine own power?' meaning, that he was not compelled to devote it unto the service of the church; but having done it, and declared it, he was not now at liberty to resume it, either in whole or in part. In like manner God, I little question, might, at least without being liable to any just imputation from any creature for so doing, have communicated eternal life equally unto his saints, had he not declared himself by promise that his purpose was to do otherwise, as hath been formerly shewed, but now 'having spoken it, he will also bring it to pass; he hath purposed, he will also do it,' as himself speaketh in another case, Isa. xlvi. 11. The word that hath once passed his mouth returneth not, but holdeth on its course until it hath passed his hand likewise. Only it may be some question whether such a dispensation as that we now contend against, a levelling of all saints in their rewards, would not have been opposed by some of his attributes, as wisdom, righteousness, &c., in case he had kept himself free in respect of any promise or declaration to the contrary. We touched somewhat upon this lately.

A second objection against our present tenet may be made from those passages in the parable lately mentioned, Mat. xx., in which all the labourers called and coming in, some early, and some at the eleventh hour of the day, to work in the vineyard, are notwithstanding said to have received at even every man a penny, ver. 9, 10.

I answer, That the sting of this objection was formerly pulled out where we traversed the parable at large, and argued upon several accounts that though all the said labourers be said to have received every man a penny, yet every man's penny which he received might be, or rather was, of a different stamp and value from that received by another. And this reasoning proceeded upon a supposal that not only the labourers first and last called into the vineyard, but that those also called at the hours between, as at the third, sixth, and ninth hour, received every man a penny. But upon a more steady and narrow view of the parable, I find nothing at all mentioned concerning the proportion or value of what those intermediate labourers received: it is not said of them that they received every man a penny, but only of the first and last. Concerning them it only appears that the steward had order from the lord of the vineyard to give them their hire or wages as their turn came amongst the rest of the labourers; but most probable it is that it was not a penny, or the same in value with the hire of the first and last; for if so, why should it not be as expressly said to have been a penny as theirs is? Besides, as was formerly argued, it cannot reasonably be conceived that these received alike amongst themselves, or that those of the third hour's call received no more than those of the sixth, or those of the sixth no more than those of the ninth; at least, supposing that they were all third and sixth and ninth hour men, alike diligent and faithful in their labour; for they were by the lord of the vineyard called in to labour upon these terms respectively, 'whatsoever is right,' or just, *δικαιον*, 'I will give you.' These words plainly point at rewards answerable in equity, reason, or justice, in one kind or other, unto what their several labours should be. He doth not say unto any of them, Whatsoever I give to the rest of the labourers, whether they or you work more or less, I will give unto you. So that nothing can be more evident than that there is nothing to be found in the said parable that countenanceth in the least that equality among the saints in their rewards of blessedness and glory which some imagine.

If it be yet urged and demanded, But why or how should they that were called at the eleventh hour, and laboured but one hour only, be made equal in their wages or reward unto those that were called early, and bare the heat and burden of the day, for it is said expressly of both these that they received every man a penny, if God intended not equal rewards unto all his saints?

I answer, 1. We have an English proverb, 'Early up and never the nearer'—They that are longest at work do not always the most or best service. Men may busy themselves, and take pains, as we use to say, about lifting a feather. And, on the other hand, some in a short time are as much or more beneficial with their endeavours unto those that employ them as some others that are doing all the day long. The apostle Paul saith of himself that he was born out of due time, as our translators render the word *ἐκτρομα*, though not so properly as I conceive, 1 Cor. xv. 8, but certain it is that he was born an apostle, and came into the work of God, some considerable space of time after all his fellows; yet we know he 'laboured more abundantly there than they all,' 1 Cor. xv. 10. In like manner, they that were called at the

eleventh hour might do as much good and acceptable service as those that were called early; and therefore no marvel if they received equal consideration for their work with these.

Besides, God, represented by the lord of the vineyard, estimateth, as we know, the frame of the heart and inward disposition of the mind into the outward works and services of men; so that the body and bulk, as it were, of their services may be fair and large, whenas the spirit of their value and acceptation with God may not answer by much, and yet their persons nor services be wholly rejected neither; as, on the other hand, where the hidden man of the heart is beautiful and lovely in his sight, a performance or service, which is but slender and ordinary in appearance, may be highly prized and accepted of by him, and this according to the most exact rules of justice, reason, and equity. Christ pronounced a just and true sentence when he said that the poor widow, who cast in only two mites into the treasury, had cast in more than all the rich men, who yet are said to have cast in much, Mark xii. 41, 43. Now, it is not improbable but that by the early called into the vineyard may be set forth such a kind of Christian or believer who savours much of the justiciary and legal spirit, and is commonly active and zealous enough in his way for God, but inclined to a rugged, harsh, and peremptory temper: which unpleasant complexion and frame of heart, though it doth not make void their faith, nor exclude them from the saving love of God, yet it much abates and brings down the value and esteem of their outward services and performances with him; so that believers of a more evangelical, sweet, and Christian constitution and frame of soul, may equalise them in acceptance with God, although they have not had time or opportunity to equalise them in the one-half of their external services.

If it be yet urged and said, But the lord of the vineyard doth not allege against the early-called, either any defect in them or in their work or labour, nor anything more commendable in those called at the eleventh hour, as any reason why he should make these equal in reward unto them, but only his will and pleasure: 'I will give unto this last, even as unto thee,' &c., ver. 14; from whence it seems that the will and good pleasure of God is the only rule by which the saints are rewarded, and that by this rule they shall be rewarded equally, whether their works have been more or fewer, more or less excellent, according to any computation.

I answer, These words from the lord of the vineyard to one of the first called in the name of them all, 'I will give unto this last, even as unto thee,' &c., do not at all prove either that the will of God is the sole rule by which the saints shall be rewarded, or that no consideration to the difference of their works, whether they have been more or fewer, more or less excellent, shall be had therein. They only prove that God, typified in the lord of the vineyard, will not acquaint proud, quarrelsome, or high-minded persons with the counsels of his will or reasons of his doings, especially with such as are more secret, but will put them off with telling them what his peremptory will is, and an asserting the justness and lawfulness of it, even as men likewise are wont to do by persons of a like evil temper; whereas they are willing

and free to give account of matters unto those that are ingenuous and of good spirits. And this disposition is found in God himself, according to these sayings of David, 'The meek he will guide in judgment,' that is, he will acquaint him with the grounds and reasons of all that he requires of him to do, 'the meek he will teach his way,' viz., by shewing him the goodness and desirableness of it, Ps. xxv. 9. So, again, 'The secret of the Lord is with them that fear him,' ver. 14. And Prov. iii. 32, 'His secret is with the righteous.' God is most wont to communicate things of a more spiritual and mysterious cognisance, but only unto those that are of meek and yielding spirits, and reverently affected towards him. So that it is no marvel if the lord of the vineyard would give no other reason but his will unto persons that were evil-spirited and contentious, of such a dispensation as seemed hard unto them, although he was able and ready to give reason enough thereof otherwise. This for answer to the second objection.

The third and last objection, which pleads against all pre-eminence amongst the saints in glory, is taken from such scriptures, which entitle the saints, indefinitely taken, or the whole species of them, not only unto the same glory, but unto such glory greater than which none can lightly be imagined. The places of this import are these, with others: 'Then shall the righteous shine forth as the sun in the kingdom of their Father,' Mat. xiii. 43. So where it is said of Christ, 'Who shall change our vile body, that it may be fashioned like unto his glorious body,' &c., Phil. iii. 21. So again, to mention no more, where the apostle Paul having said, 'Henceforth is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that last day, and not to me only, but unto them also that love his appearance,' 2 Tim. iv. 8. All these texts of Scripture speak of the saints in general, and without any differencing some from others by way of greater excellency; and yet they promise unto them all shining like the sun in their Father's kingdom, and having their vile bodies changed by Christ, and fashioned like unto his own glorious body, the receiving crowns of righteousness from God, as well as Paul himself; which all seem to be expressions of as great glory as the greatest of saints are capable of. Therefore it is not to be conceived that one saint shall differ from another in glory. But,

To this also I answer, That these and the like places only prove an identity or sameness in the species or kind of that glory whereof all the saints shall be partakers—not that they shall all partake of this glory in the same degree. They shall all shine with a sun-like lustre and brightness, and yet some outshine others: The sun itself doth not always shine forth with the same lustre and glory. Deborah, Judges v. 31, prayeth that those that love God may be as 'the sun when he riseth or goeth forth in his might,' which supposeth that sometimes he riseth with a weaker and less glorious splendour. Yea, it is said that the face of the Lord Christ himself, in his transfiguration on the mount, did shine as the sun, Mat. xvii. 2. Yet I think it is no man's faith that either the faces or the bodies of the saints shall shine with equal glory unto his. For how should he then in all things have the pre-eminence, which yet the apostle affirms concerning him? Col. i.

18; therefore when it is also said that he shall change the vile body of the saints, that it may be fashioned like unto his glorious body, the word *like* doth not import the quantity or degree, but only the quality or nature of the glory of the body of Christ, unto which their vile body shall be conformed, as the word *σύμμορφον* signifieth. For otherwise the import would be, that the bodies of all the saints should be equal in glory unto the body of Christ himself, which is a thing so little worthy belief, that, as was even now hinted, Christians generally are either ashamed or afraid to affirm it. So that the meaning of the passage must needs be this, or to this effect, that Christ, by the almightiness of his power, will so alter the property and condition of the bodies of the saints, which now in the state of mortality are vile, that is, of an abasing and humbling complexion and frame, as to invest them with a heavenly splendour and brightness of the same kind with that wherewith his own body is made most transcendently glorious; not but that he should be known amongst them by the surpassing glory of his body above theirs, as readily as the sun may be known from the rest of the stars, whose light nevertheless is of the same kind with the light of the sun, and derived from it. Nor yet as if all the saints, who shall all partake of this glory, should partake hereof in the same measure or degree. As though all the stars in the firmament of heaven, which to us are without number, shine with one and the same kind of light, namely, that which is originally vested in the sun, and is by and from him communicated unto them, yet are they not equal among themselves in the participation of this light, the apostle himself attesting the judgment of our sense in this, that 'one star differeth from another in glory,' 1 Cor. xv. 41; meaning, not in respect of the nature or kind, but in the quantity, measure, or degree of that light which makes them all glorious. And if that notion of some philosophers, as well as of some learned Christians, be true—which many thoughts bestowed upon the contemplation have made little questionable unto me—that God hath stamped the matters of the visible and invisible world with the same seal, and made the things that are seen in a rational correspondency with the things that are not seen, that so by the one men might the more easily ascend to the knowledge and belief of the other; I cannot but judge it a probability of the first magnitude, that God, as the author of nature, hath created such creatures as the sun on the one hand and the rest of the stars respectively on the other, and so contrived dependencies, respects, and relations between and amongst them, not only, if so much, to serve the world in those inferior accommodations of light, influence, distinction of seasons, &c., for in reason he might have as well provided for these and all such ends and purposes by some other contrivance and ordering of them, at least in some particulars, but that they might be a natural type or representation, wherein he purposeth to appear in glorifying his Son Jesus Christ on the one hand, and his saints respectively on the other. For he purposeth to confer and settle upon Christ such a heaped measure of glory, by which he shall be known to be the only begotten of the Father, John i. 14, and be eminently conspicuous amongst and over all his saints, and from which all these, according to their different capacities, shall be furnished and filled with glory; even as all the

stars, according to their several magnitudes and receptivities, have their fill of light communicated unto them by and from the sun, whose superabounding light, by degrees without number, surmounteth theirs.

So when the apostle Paul promiseth or declareth that crowns of righteousness shall be given to all the saints by Christ—for these he meaneth by those that love his appearance—as well as unto himself, although there will be found very few or none of them equal in service unto him, his meaning only is, that they shall be advanced to royal honour and dignity, and wear crowns as well as he; but amongst kings themselves there is, we know, a great difference in respect of riches, extent of dominion, number of subjects, strength for war, and, consequently, in magnificence, grandeur, majesty; yea, all crowns are not of equal weight or value. Nor doth the apostle, in the place in hand, give the least intimation of an equality in worth or richness in all the crowns that shall be given by Christ unto his saints in glory. The current of the Scripture, as was lately shewed unto you, runs another way. And thus we have at last, we trust, made good the first of the two supposals in the reason last propounded, which was, that there is a variety of rewards, greater and lesser, intended by God to be conferred upon his saints, according as his grace shall be found to have wrought in them more or less effectually in this present world.

The second thing supposed in the reason was, that every man, every person of mankind, stands bound in duty towards God, yea, and towards himself also, to put himself, by the grace vouchsafed unto him, into a capacity of the greatest rewards, to seek and labour for the richest investiture of glory that such a creature as he is capable of. There is a sense indeed wherein the seeking of such a thing is so far from being matter of duty, that it is nothing else but sin and vanity to do it. And this is such a seeking as that which we read of in the mother of Zebedee's children, Mat. xx. 20, 21, and so in the children themselves, Mark x. 35. Now the mother sought for the highest preferments in heaven, signified by sitting on the right hand and left hand of Christ in his kingdom, she sought, I say, for this in the behalf of her sons, in the nature of a gratuity, hoping that, seeking in time, and before the said places were disposed of, she might be gratified in her request, as if the first desires were likeliest to speed. And so the sons themselves sought it after the like manner, or upon the same terms; as if the honours or high places in Christ's kingdom were to be obtained by mere petitioning or asking for them. The meaning, therefore, of the supposition is, that it is every man's duty not simply to ask, or only to desire, the most excellent things of the world to come, but to put themselves into a regular capacity to attain them; that is, to endeavour to make themselves such by a Christian worthiness of life and conversation, and deporting of themselves in every kind, both towards God and man, as best becometh them. These high and choice preferments in heaven must be for whom they are prepared. 'It is not,' saith Christ, being solicited by the mother for the sons, 'it is not mine to give; but,' saith our translation, 'it shall be given unto them for whom it is prepared of my Father.' Now these words, *it shall be given unto them*, are not in the original, neither were they spoken by Christ.

The words of the text are, *οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ' οἷς ἡτόμασται*, &c. ; that is, 'It is not mine to give, but unto those'—or 'except it be unto those,' or 'but only unto those,' the restrictive particle *only* being frequently to be understood, as I have shewed by several instances upon another occasion—'for whom it hath been prepared.' Therefore his meaning doubtless is this, not to deny that they were his to give, but that they were not his to give to any other, but only unto those, that is, to that kind of person, or to such for whom they were prepared, designed, or appointed by the Father. By the way, this particle or pronoun *οἷς*, translated *for whom*, doth not point at any particular person or persons by name, as if, for example, there were any two persons amongst the universality of mankind, for whom in a personal consideration, or because they were such and such individual persons, places were prepared or intended by God for them ; but the said particle is to be taken adjectively, as it is in several other places, and not merely nominally or pronominally ; that is, not as signifying naked, or mere subjects, but subjects so and so qualified or disposed. So you have it in other places of Scripture besides this ; as in 2 Tim. i. 12, 'For I know whom I have believed,' that is, what manner of one, what manner of God, how great, how faithful, and how full of power he is in whom I have believed. So that the pronoun *whom* here doth not merely signify the person or essence of God, but God with his attributes, as endued with those excellencies and perfections which make him a God meet to be trusted in and relied upon. And so our Saviour himself, John iii. 18, speaking unto the rest of his disciples of Judas and his treachery, 'I know,' saith he, 'whom I have chosen,' meaning, not how many, or what persons by name, but what manner or what kind of persons they are—how affected, how inclined, or disposed, whom I have made choice of to be my disciples ; I know the frame of their hearts and of their spirits ; I know the rest of you are true and faithful, and will not betray me ; I know likewise, concerning one of you, that he is unfaithful, and will prove a traitor unto me. And so Rom. ix. 15 : God saith to Moses, 'I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion ;' that is, on what kind of persons I please, or on persons qualified to mine own mind and liking, and not on such whom men shall obtrude upon me as persons more meet and worthy in their eye, on whom I should have mercy, that is, whom I should justify and save. The meaning is not, although it be frequently so carried and understood, that God will shew mercy on whom, that is, on what persons or individuals of mankind, personally and by name considered, as he pleaseth ; but by those on whom he so peremptorily and resolutely asserteth and declareth that he will have mercy, and that he will not be altered in his purpose concerning them ; he meaneth the whole species of believers, whoever, or how many soever they shall be, these being persons qualified to his mind on that behalf, I mean, judged meet by him to have the mercy here spoken of shewed on them, and the only persons thus qualified. For by the mercy here specified is not meant the mercy of conversion, repentance, regeneration, believing, or the like ; but the mercy of justification or acceptance with God ; for this—justification—was the subject of the apostle's discourse, where he insisteth on the words

before us, not any of the other. And God may well express his justifying of men, or his pardoning their sins, by shewing mercy unto them; because whilst they lie under the guilt of sin, they are in a state of greatest misery. But the sense of this text of Scripture we have diligently inquired after in our exposition on Rom. ix., page 150, 151, &c., to the end of page 160, where, I trust, you may amply satisfy yourselves about it. The said particle, *who* or *whom*, you may find used again, and this twice together, in the same concrete or adjective sense, as I call it, a little after, viz., ver. 18, 'Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth;' that is, he hardeneth what manner of persons, or what kind of sinners or wicked men he pleaseth. Again, in these words of the Jews unto Christ, John viii. 25, 'Whom makest thou thyself to be?' Their meaning was, What manner of person, how great, how holy, how far above all other men wouldst thou make us to believe thee to be? To forbear more instances at present, when David demands, 'Lord, who shall abide in thy tabernacle?' &c., Ps. xv. 1, his meaning is, what kind of persons, how qualified, of what lives and conversations must they be? as appears by the sequel of the psalm, and the description of the men here. But this only by the way, and occasionally, for the clearing the place cited, Mat. xx. 20. That which we have at present to shew is, that it is not at every man's, nor indeed at any man's, liberty or pleasure whether he will live or act so or at such a rate of righteousness and holiness whilst he liveth in the world, as simply to be saved, and no more; but the whole world of mankind, jointly and severally, stand charged by him that is the great king thereof, as with matter of duty, to design the greatest and most desirable glory in the kingdom of heaven, the first-born of that glory which is competent to the children of men; they stand bound to project mansions for themselves as near to the mansion of the Lord Christ as may be, where they may have the richest communication of the great God unto them, which he judgeth meet to make of himself unto men; they ought to strive respectively for the wearing of the richest and weightiest crown of glory that is prepared and laid up in heaven for those whose hearts will serve them with a holy and heavenly ambition to aspire unto it.

Now that it is a duty lying upon all men to strive after that which the Scripture calleth perfection, and, consequently, to exercise themselves in such things which are proper to invest them with such a capacity as we speak of, to qualify them for the high places in the world to come, is of easy demonstration and proof, both from the Scripture and otherwise. 'Be ye therefore perfect, as your heavenly Father is perfect,' Mat. v. 48. It might be translated more emphatically, 'You shall therefore be perfect;' for so the future tense in the indicative mood is many times used instead of the imperative, only with the greater seriousness and weight. As he that enjoineth or commandeth, when he would signify and express his authority to the height, he doth not simply say unto him that he would have him to do a thing, Do this or that; but he saith unto him, You shall do it, or you must do it. So here, 'You shall be perfect as your Father which is in heaven is perfect;' as if he should say, I impose

it upon you as a matter of sovereign concernment, both unto me and to yourselves, that you give out yourselves to the utmost in striving to imitate the perfection of your heavenly Father, and to be as absolute in all things appertaining unto you to do, as he is in all things that are honourable and proper for so great a majesty to do; you must not indulge the flesh, nor be careless or loose-hearted in observing this my charge which I lay upon you, but endeavour with all your might to express all the goodness and sweetness and excellency in every kind which you see in your heavenly Father: your conscientious submission unto this my command will both honour me highly, as you are my disciples, and I your Lord and Master, and will make your faces also to shine in glory above theirs who shall be more remiss or negligent in obeying it. Therefore, if you regard me or yourselves, you must remember it. And so of Mark x. 21, to the young man that came to him to know what he should do to inherit eternal life: 'If,' saith Christ, 'thou wilt be perfect, go and sell all that thou hast, and give unto the poor, and thou shalt have treasure in heaven.' Surely our Saviour's meaning was not to leave the young man at liberty, whether he would be perfect, yea or no, whether he would be a complete Christian and disciple of his own, but rather to impose this by way of command upon him. Certainly Christ did not tolerate or allow any man in any imperfection. He is, indeed, very graciously and mercifully indulgent unto men, in pardoning many weaknesses and imperfections; but yet he never so hideth them as not to let them understand that they fall short of what they ought to do, or to reprove them for it. Again, 2 Cor. xiii. 4, 11, 'This also we wish, even your perfection.' So that perfection—that is, completeness in all the will of God, as the apostle somewhere expresseth it—is nothing but what is matter of duty imposed upon all saints. 'There is no fear in love; but perfect love,' saith the apostle, 1 John iv. 18, 'casteth out fear.' By the way, perfection in love argueth perfection in everything besides, for love is said to be the keeping or fulfilling of the whole law. But why should he say there is no fear in love? The meaning, questionless, is not, that there is no fear mingled with the affection of love, or that fear was not any part or ingredient in it. These are too flat notions for the Holy Ghost. No; but there is no fear in love—that is, with love;¹ so that, where love hath place, proportionably to the degree of it there is no fear—that is, there is no reasonable occasion, much less any necessity, of fear, viz., that God is a man's enemy; love doth not admit—I mean, if the nature and genius of it be duly considered and consulted—it encourageth all those that have it not to admit so much as a disposition of fear in the same lodging with it. But, saith he, perfect love—that is, love when it is sincere and cometh to any perfection, to any considerable maturity and strength, that it beginneth to fill the soul of a man, and commandeth all things to be done which the nature of love requireth, now it casts out and dischargeth the heart and soul of such a troublesome and sad companion as fear is; he speaketh of fear that hath torment or pain—or rather punishment, as the word *κόλασις* signifieth, meaning for sin—in it. It is a certain

¹ The preposition *ἐν*, *in*, is frequently used for *σύν*, *with*.

sign that he that feareth—that is, that feareth wrath and vengeance and destruction from God—is not perfect in love towards God, but his love is maimed and weak, and acteth at a low rate. Now when a man's love is thus broken, it is not of sufficient authority and power to do the execution we speak of; but fears and jealousies of God's displeasure will keep possession in the same heart with it, and will be ever and anon insulting over it. But, saith he, being made perfect, and grown to any strength, that it filleth the soul, now it throweth off all such fears. The reason, in a word, why, or the manner how, love casteth out the fear specified, when perfect, may be thus conceived. A man when he loveth God perfectly, with an entireness and thoroughness of affection, he cannot lightly but know that he doth love him; a man can hardly carry fire in his bosom and not know it. But when his love acteth brokenly, and is at many defaults in the course of it, as if it had a miscarrying womb; now a man is apt to suspect whether indeed he doth really and truly love him or not, because they that love him not may now and then, by fits and by starts, as we use to say, and in a good mood, quit themselves, both in words and in deeds, like unto those who do truly and unfeignedly love him. Yea, those many things which Herod did at the preaching of John were such a kind of fruit which the true love of God oftentimes beareth. Now when a man cometh to reflect upon himself, as one that truly and unquestionably loveth God, it is not likely that he should be jealous whether God loveth him or no, only supposing that he certainly knoweth and believeth that God knoweth as well, nay, much better than himself, that he loveth him. Men, loving themselves and their own welfare and peace, cannot so far destroy nature out of them, as to seek the prejudice or ruin of those whom they certainly know to be their fast and faithful friends. Nor can the judgments or consciences of persons that know least of God be so far ignorant or misprisant of him as to think that he intends the misery or destruction of any of those whom he most infallibly knows to be with their whole hearts and souls devoted in love unto him and to his glory. But this by the way, to give a little light to a scripture of most rich and precious importance to those that either desire to love God in the highest, or else love themselves to such a height as to be willing to purchase their freedom from all penal fears in a way of the greatest honour that can be imagined—I mean, by giving their hearts whole and entire in love unto God. That which we look at in the passage as serving our purpose is, that the saints are therein encouraged and provoked to perfection in love, which, being interpreted, as was lately hinted, is, to all perfection. Now certainly it is the duty of every creature to drink in all encouragements from God, as fishes drink water naturally, constantly, and with delight, and to lift up their hearts and hands unto whatsoever by them they are invited and quickened. And he that encourageth or inviteth unto perfection doth by the same act invite also and encourage unto the seeking after the greatest and best things that heaven will afford.

We might pursue the point in hand yet further, by insisting on several other veins of scriptures in which the truth thereof beats quick and high, and more especially on that large passage, Eph. iv. 11–15,

together with Col. i. 28. In the former of which places the apostle affirmeth that the great end projected by the Lord Christ in his magnificent bounty unto the world at his ascension into heaven, when 'he gave gifts unto men, some apostles, some prophets, some evangelists, and some pastors and teachers, was the perfecting of his saints, the building up the body of Christ' in all and every the members of it, 'unto a perfect man.' In the latter the same apostle professeth his comportment with the said great end of his great Lord and Master in these words, speaking of him, 'whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus.' But enough, I suppose, hath been already alleged and argued from the Scriptures to settle this in the judgments and consciences of men for truth, that there is no person of mankind, at least not amongst the saints, but standeth bound in duty to lay himself out with all his might for the obtaining of the highest prize in glory.

If you shall now ask me a reason of this assertion, because it may seem somewhat strange unto you that it should be matter of duty unto men and women to desire and seek after the greatest excellency in glory, however it may be their duty to excel in all righteousness, and to strive after perfection in this life, &c., for these two seem to be of a much differing consideration, I shall endeavour to satisfy you with presenting you with two or three considerations which, if you please, you may call so many reasons of the point.

First, It is the duty of every person amongst the children of men, and much more amongst those that believe, to consult and endeavour the clearest and fullest manifestations of how high an esteem and value the services of his poor creature, man, are with God, when they are performed upon the best terms that he enables them to perform them. This is a consideration unto the truth whereof every man's judgment and conscience, I may well presume, will readily subscribe; for there is nothing in God but what, being discovered and made known, maketh for his glory. And the fuller and more convincing any discovery of his things is, his glory proportionably is so much the more advanced. Now it cannot appear, at least not so manifestly or with that demonstrative evidence, by any lower investitures of men with glory, at how wonderful a rate he prizeth righteousness and faithfulness found in their exaltation in men. But they who shall strengthen the hand of God by their high actings in ways and works of righteousness and true holiness, to bring forth the best robe of glory to put upon them, these are the men that will do their God that most worthy and acceptable service, to give him an opportunity of declaring upon the most unquestionable terms of satisfaction unto the world, of how sacred a repute and esteem with him so poor and vile a creature as man is, may come to be, if he quitteth and behaveth himself only for the few days of his earthly pilgrimage accordingly. God delighteth in those creatures most that will draw him forth in his goodness and bounty most freely and fully, as appears by his extraordinary rejoicing over Phinehas for the performance of such an act, which gave him a regular opportunity to shew the riches of his grace and mercy in sparing the lives of his people, which otherwise his just severity against their

sins would not, as it seems, have permitted him to do. See and diligently consider, Num. xxv. 11-13. And certainly it is the duty of every creature, and much more of the saints, to seek to give the choicest pleasures they are able to the soul of their great Creator; and consequently to set their hearts upon drawing out of his hand the largest portion of that glory and blessedness wherewith he hath judged meet to reward the services of men.

Secondly, It is said, 2 Thes. i. 10, that Christ in the end of the world 'shall come to be glorified in his saints, and to be admired in all them that believe.' This is to be understood in respect of that glorious and blessed estate and condition whereunto it will then appear that such a vast multitude of poor and despicable creatures, as his saints sometimes were, are now, by his grace and work of mediation, advanced. In this respect, 'the body of Christ,' consisting of the whole number of his saints and believers, is said to be 'his fulness,' Eph. i. 23, 'which is his body, the fulness of him that filleth all in all.' Namely, because he will never be seen in the fulness of his glory, or rather because he cannot be duly estimated in his heavenly worth and greatness, but by the glorious happiness unto which so many millions of creatures, lately poor, vile, and sinful, have been orderly and honourably advanced by him. Now certain it is that if Christ shall be glorified, over and besides his own personal glory, in and by the glory of his saints, and be admired in the blessedness wherewith all that believe shall be invested by him, the greater the glory and felicity of any of them shall be, he must needs be the more glorified and admired in them. And if it be the duty of all the saints not only or simply to desire and seek after those things whereby Christ may be made glorious and wonderful, but rather after those whereby he may be lift up in glory and admirableness to the highest, evident it is from the premises, that it must be their duty also to press with all their might after the greatest excellency in that glory which is intended and held forth by God unto men.

Thirdly, Unless men shall stir up their hearts and strengthen their hands by a desire and expectation of the greatest rewards assigned by God unto righteousness and Christian worth in any kind, their hearts will never serve them to fly that high pitch of righteousness and true holiness, which, without controversy, they stand engaged in duty to do; nor yet to suffer those things from the world which their Christian profession may very possibly require at their hands. This I might clearly shew you by the light of nature and grounds of reason, but I shall content myself to demonstrate it by the clearer light of the Scripture only.

First, It is evident from many passages here that men are not wont to undertake anything of difficulty, trouble, or charge, at least if they so apprehend it, but upon hope of reaping some advantage or benefit in one kind or other by it. 'Who planteth a vineyard,' saith the apostle, 'and eateth not of the fruit thereof?' meaning that no man would be at the cost and trouble of planting a vineyard, did he not desire and hope to eat of the fruit thereof; that is, to accommodate himself in one kind or other by it. So again, 'Who feedeth a flock, and eateth not of the milk of the flock?' 1 Cor. ix. 7. Soon after,

'For our sakes no doubt this is written, that he that plougheth should plough in hope; and that he that thresheth in hope'—he supposeth that no man thresheth upon any other terms—'should be partaker of his hope.' Afterwards, towards the end of the same chapter, 'And every man that striveth for the mastery is temperate in all things. Now they do it for a corruptible crown,' &c., meaning out of a desire and hope to obtain such a crown. It is repugnant to the very nature and frame of a rational being to be drawn forth into action, in one kind or other, but by a desire and hope of compassing some end. But of this there is little question.

Secondly, Men's engagements and acting are never like to rise higher than the level of that good which is desired and hoped to be obtained by them; I mean, if they understand the just value and worth of it. Men will not, as our common proverb is, buy gold too dear. If they put themselves to any hardship, or knowingly expose themselves to any danger, they must be inspired hereunto both by a desire and hope of some purchase proportionably considerable in their eye. They that strove for masteries would not have been so districtly and austere abstemious, as the apostle intimates, as we lately heard, they were, had it not been for a crown, which, however corruptible, as he there speaketh, was notwithstanding in their apprehensions highly valuable. David, indeed, endeavouring to render himself as a person inconsiderable unto Saul, expressed himself to him thus:—'For the king of Israel is come out to seek a flea, as when one hunteth a partridge in the mountains,' 1 Sam. xxvi. 20. But if Saul had not looked upon the suppressing of David as a matter of a thousand times greater consequence unto him than the catching of many fleas, or the taking of many partridges, he would not have put himself to the trouble and charge of coming out with an army of men to pursue him. And if the life of Samson had not been judged a great prize by the Philistines of Gaza, they would not have lost their sleep, and watched all night to have made themselves masters of it. Yea, God himself knowing that men would never take the yoke of his Son Jesus Christ upon them, nor submit unto the holy discipline of the gospel in the exercises of repentance, mortification, self-denial, &c., nor expose themselves to the bloody hatred and malice of the world for righteousness sake, unless their spirits were raised and heightened to such great engagements as these by hopes of very signal and glorious recompenses and rewards; he applyeth himself unto, and treateth with them accordingly, giving them assured hopes of life and immortality and blessedness for evermore upon their obedience. He doubtless considered that lesser or lighter encouragements or retributions than these, though in conjunction with the most prevailing arguments and motives otherwise, as ingenuity, goodness of nature, love of righteousness, love of God, &c., yet would not do that holy and happy execution upon the hearts and spirits of men, which must be done to make them proselytes unto true godliness, and persons after his own heart, to fulfil all his pleasure. This the Holy Ghost himself plainly teacheth in several places; 'By which,' saith Peter, that is, by which glory and power of God; or according to some copies, which read not $\delta\iota\ \acute{\omicron}\nu$, but $\delta\iota\ \acute{\omicron}\nu$, by whom, viz., Christ, 'are given unto us most great,' for so the original, 'and pre-

cius promises; that by these you might be partakers of the divine nature, having escaped the corruption that is in the world through lust,' 2 Pet. i. 4. Clearly implying that God had no other way, agreeable to his wisdom, and meet to be taken with such a creature as man, to reduce men from their sensual, vain, and wicked dispositions and practices, wherein they were deeply habituated and engaged with the rest of the world, unto a conformity to himself in holiness, but only by promises, and these no whit less for the matter and good things contained in them, nor less precious, in respect of the abundant assurance given for the performance of them, than those that he hath now given unto them in the gospel. The express tenor of the words, if they be diligently minded, give out this notion. Men would never have been wooed from sin and vanity to espouse righteousness and true holiness, by any other means, motives, or persuasions whatsoever, without being invested with a hope, and this pregnant and lively, of as great things as the gospel promiseth to be possessed and enjoyed in due time. Of the same import is this also of the apostle John, 'And every man that hath this hope in him purifieth himself, even as he is pure,' 1 John iii. 3. The particle and pronoun, *this*, is emphatical, intimating that it is the prerogative or signal privilege of that hope, which he had immediately before mentioned, ver. 2, to set men on work to purify themselves, according to that great exemplar of all purity and holiness, Jesus Christ, and that none other hope but this, either formally or materially, nor any, nor all other means without it, are able to engage the sons or daughters of men about so heroic and heavenly a work. Now this hope, of which he speaks, this glorious thing that it puts every man that hath it upon purifying himself by the best pattern, and as near unto it as he is able, human infirmity considered, he signifies to be a hope of being like, or of being made like unto Christ himself in respect of his glorified and blessed estate; which by a near-hand interpretation amounteth to as much as is contained in all those great and precious promises of the gospel lately spoken of.

I shall, upon this account, touch only one place more at present, though there be very many consorting with it; 'Having therefore these promises'—meaning of that high and sacred consequence, as those now mentioned, ver. 16–18 of the preceding chapter—'let us cleanse ourselves from all filthiness both of flesh and spirit, perfecting holiness in the fear of God,' 2 Cor. vii. 1. As if he should say, had you only matters of lighter concernment or less desirableness promised, and proposed unto you for your encouragement and reward, than those insured you by God in the gospel, you might much more reasonably demur upon the exhortation now given you, yea, or absolutely reject it. I know it is a very tedious and uncouth thing unto you, and next unto death, if not equal to it, yea, or above it, to abandon all sensuality, to crucify the flesh with all the lusts and deeds thereof, and seriously to strive after perfection of holiness both in flesh and spirit. But the things promised and confirmed unto you by God in the gospel, are so above measure desirable and super-transcendently glorious, that for the enjoyment of them you shall offer no violence at all to your reasons or judgments, but rather highly satisfy and content them, by hearkening and submitting unto all that the exhortation requireth of you.

Gospel precepts are not to be reconciled with flesh and blood, but only by the mediation of gospel promises; but these are proper to make peace, yea, and more than peace, even mutual love and delight between them. This for a second consideration.

Thirdly, According to the import of this last particular, and in pursuance of our present design, it is observable that the most generous and heroic services performed unto God by the best and worthiest of men are by the Holy Ghost still ascribed unto the desires and expectations which they had of those magnificent rewards and that superlative glory which he hath promised unto those that obey him; which cannot reasonably imply less than that such desires and expectations were, amongst other motives and inducements, which, it is like, strengthened their hand also to those great undertakings, predominant in them. That one chapter, Heb. xi., recordeth many more instances in this kind than at present we judge needful to insist upon; and the chapter following, one that is much greater than all those. In the former of these chapters, the reason of that ready and signal obedience which Abraham yielded unto God, when he called him to go out into a strange country, he knew not whither, where he 'dwelt in tabernacles with Isaac and Jacob,' is thus expressed, ver. 10, 'For he looked for a city which hath foundations, whose builder and maker is God.' So that which enabled him to another as great an act of submission unto God, if not a greater; I mean, the offering up of his only son Isaac in sacrifice unto him upon his command, is intimated to have been a certain expectation and hope that, according to the import of this declaration or promise made unto him, 'In Isaac shall thy seed be called,' God being able to do it, would raise him up from the dead, in case he had been actually sacrificed, ver. 17-19. Those most eminent and renowned strains of self-denial in Moses, as that he 'refused to be called the son of Pharaoh's daughter,' that he 'chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season,' that he 'esteemed the reproach of Christ greater riches than the treasures in Egypt;' all these high actings, I say, are ascribed unto the influence which the hope of the great things promised by God unto those that should quit themselves with the like faithfulness had upon him. For, saith the text, 'he had respect unto the recompense of reward,' ver. 26; as if it should have been said, It is the less to be marvelled that he should deny himself at that most worthy and exemplary rate, considering that he was seriously intent upon and taken up with confident expectations of those soul-ravishing enjoyments which he knew God had promised unto self-denying men. Doubtless both Moses and Abraham were persons of as great ingenuity, of as gracious spirits, as great lovers and friends of God, and of all righteousness and goodness, as the ordinary, nay, the more choice and improved sort of Christians are; yea, and doubtless these worthy principles were not asleep in them when they acted those *magnalia hominum*, those stately things of men which have been mentioned. Yet the Holy Ghost, as we have seen, attributeth none of those great things done by them unto any of these, neither unto the love of God, love of righteousness, or the like, but only unto the inspirations of those desires and hopes of the excellent things which

God had set before them, as rewards of their obedience, which wrought in them respectively. By the way then, that doctrine, which teacheth it to be unlawful to serve God, or do the best actions, with an eye to the reward promised unto them, cannot but seem very uncouth and strange to considering men. Certainly the express tendency of it is at once to destroy, if it were possible, both nature and grace out of men. Yea, let me add upon this occasion, that were it possible—yea, were it never so probable or likely, that men out of the mere love of God or of goodness, without any thought of or respect had unto the recompense of reward, might or would live holily, and quit themselves as worthy Christians, yet should they sin in tempting God, and in spreading a snare in their own way, in case they should neglect the great and sacred encouragements which God had given them by promise to strengthen their hand unto such ways. For when God hath prescribed and vouchsafeth a plurality of means for the enabling of men to the performance of any duty, it is a sin, even a tempting both of God and a man's self also, to despise or neglect the use of any of them. But this occasionally only. If you desire more instances, where the high services of the saints are imputed, as well sufferings as doings, unto their desires and hopes of inheriting the great and precious promises of God, you may at leisure peruse ver. 7, 15, 16, 35 of the late-mentioned chapter, Heb. xi. Paul himself seems to profess himself, as it were, a debtor to that 'incorruptible crown' he speaks of, for those high animations, by which he was acted to do and to suffer, at an almost incredible rate, for Christ and for the gospel, 1 Cor. ix. 22-27. But the instance in this kind, and above all others, is that of the Lord Christ, blessed for ever. It is said of him also, that 'for the joy that was set before him he endured the cross and despised the shame,' &c., Heb. xii. 2. It was that high exaltation which God the Father had set in the eye of his faith, that made that deep humiliation passable with him, wherein he 'descended into the lower parts of the earth,' Eph. iv. 9; having first 'made himself of no reputation, but took on him the form of a servant, and became obedient unto death, even unto the death of the cross,' Phil. ii. 7, 8. And upon this account, when he was now ready to drink that cup, which was of that horrid taste unto the human nature, we find him full of the meditation of that glory which he fully believed would be conferred on him upon his sufferings, praying unto his Father thus: 'And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was,' John xvii. 5. The meaning of the petition seems to be this, that whereas the glory of his Godhead had now been veiled many years by his living in the form of a servant, and was now like to be veiled much more by suffering as a malefactor that ignominious and cruel death which now attended him, his Father would please to make it fully known unto the world, by such means as he well knew how to do it, that he was not the person which hitherto during his abode in the world he was judged to be, a mere man, but truly and really God, even the same God with himself. For this, doubtless, is 'the glory'—the glory of the Godhead—'which he had with the Father before the world was.' This also by the way. But pertinent to the notion in hand,

that it was the minding of his exaltation to ensue that supplied him with strength to be baptized with that bloody baptism which he endured, is that which we read concerning an angel from heaven appearing to him, and strengthening him. When he was so earnest in prayer with his Father to remove the cup of his sufferings from him, and ready, upon the thoughts of it, to fall into that most grievous agony, in which he sweat, as it were, drops of blood, Luke xxii. 43, 44, that which the angel did to strengthen him in this sad condition—that is, to support him in a willingness and contentedness of mind to drink the said cup from his Father's hand—was, say some with probability enough, a vigorous and vivid representation to his mind and thoughts of all that most superlative glory wherewith he was most assuredly to be rewarded by God for and upon the drinking of it, according to the doctrine of the apostle: Phil. ii. 9–11, 'Wherefore God also hath highly exalted him,' &c. And therefore I cannot here but give notice, by the way, that the note upon the passage lately cited from Heb. xii. 2, which is found in the margin of some of your larger Bibles of the former translation, leading you to a by-sense of the place, is no ways intended by the Holy Ghost, nor at all comporting with the scope of the apostle's discourse. But to open the occasion of the mistake in this note, (which seems to be a defect either in the knowledge or in the memory of the authors of it, that the prepositon *ἀντι* is frequently used in a causal sense, signifying as much as *ἐνεκα*, for—that is, for the sake of, as well as in a local sense, in which it signifies for—that is, in the place or in the stead of another, whether thing or person,) together with the reasons evincing that there is a mistake in it, would occasion too large a digression. This therefore for a third consideration towards the demonstration intended.

Fourthly, Upon the same account it is yet further considerable, that, according as men pitch their desires either higher or lower, so will they proportion their endeavours for the obtaining of them. The higher the mark is at which the archer or cannoneer intendeth to strike or hit, the higher the one directeth the point or head of his arrow, and the other mounteth the muzzle of his cannon. What men judge may be compassed or procured by weaker or fewer means, they will not put themselves to the trouble or charge of levying more or greater for the achievement. The men that were sent by Joshua to view the city of Ai, returning, advised him thus: 'Let not all the people go up, but let about two or three thousand men go up to smite Ai, and make not all the people to labour thither, for they are but few,' Josh. vii. 3. It is observed, that whilst the people were fewer, and so the sacrifices fewer, and consequently the work of the sanctuary so much the lighter and more easy to be performed, the Levites, and those that were to be employed about it, were taken into the service not until thirty years of age and upwards, Num. iv. 3; whereas afterwards, in David's time, when the people were increased, and so the sacrifices more numerous, and in that respect required more to attend the service about them, the persons of this charge were, by the order and appointment of God himself, taken into the work from twenty years old and upwards, 1 Chron. xxiii. 24–27, compared with chap. xxviii.

13, 19. Let us now go forward upon this ground. It is little, or rather not at all, questionable but that salvation simply, or any the inferior degrees in glory, may be attained at much lower rates of sanctity, zeal, faithfulness, &c., than those that are more sublime, and nearer unto Christ himself. This, besides that it is rational and worthy belief of itself, may be proved, above all contradiction, from the answer which Christ gave unto the sons of Zebedee, when they desired of him to sit, the one on his right hand, the other on his left, in his kingdom: 'Ye know not,' saith he, 'what ye ask'—meaning that they did not know or consider upon how arduous and difficult terms or services those high places were to be obtained, as appears by what follows. '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?' Evidently implying that those great dignities which they desired were not so much as to be thought of, with expectation, but only by persons who were endued with a sufficient strength of faith and love to glorify God by the deepest sufferings. Yea, it appears from the words of his reply to their answer, wherein they had said unto him, 'They were able,' viz., 'to drink of his cup,' &c., that simple martyrdom itself, without other qualifications of excellency and worth in conjunction with it, was not able to reach the height of these places; for are not his words these? 'Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with; but to sit on my right hand and on my left is not mine to give, but unto those for whom it is prepared of my Father,' Mat. xx. 23; of the rendering and meaning of which latter words we spake formerly in this reason. Let us now advance a step further upon the ground on which we stand. If salvation simply, or an entrance into the kingdom of glory, may be obtained in the lower ways of godliness, and men in their desires design no more, nothing higher than these, certain it is, from the unquestionable ground on which we now argue, that men will not provoke or strain themselves to walk in the upper or higher ways of godliness for the obtaining of them, at least if they be satisfied in their judgments and consciences that the lower ways we speak of will carry them up to them. And now upon the premises let us gather up to our intended conclusion. If it be the duty of all the saints and servants of God to lift up their hearts and hands to the highest and holiest and greatest of the commandments of God, and every one to strive to go before other in adorning their profession, and magnifying the Lord Jesus in the world, which I presume is no man's doubt or question, then must it needs be their duty also to ascend up in their desires unto those mansions in heaven, in which they shall be as near neighbours unto Christ himself as may be, and not content themselves with seeking merely to be saved, and to escape hell fire. The reason of this consequence is evident from the premises, viz., because,

1. Men will not rise higher in their endeavours, or in the use of means for obtaining the ends projected and desired by them, than they judge necessary for their attainment.

2. Because it cannot, lightly, but be known and concluded by the saints that they must quit themselves at another manner of rate in all Christian worth and godliness, to be made capable of sitting at the

right hand and left of Christ in his kingdom, or in any of the places near adjoining, than is necessary to give them a bare entrance into this kingdom. Desires and hopes of the lesser and lower enjoyments in heaven will not wind up their hearts to that height of zeal and resolution for the glory of God and Jesus Christ which the greater things there would do were they ardently desired, and accordingly hoped for and expected. It is somewhat more than probable unto me that the neglect of that duty, the face whereof we have now endeavoured to unveil—I mean the duty of desiring and designing, not the bare, but the heaped-up measure of salvation—hath occasioned and bred that dwarf generation of professing Christians which I cannot suddenly resolve whether I should rather call the shame or the honour of the churches of Christ in the world.

Fifthly and lastly,—for I shall propose only one consideration more, and this very briefly, for the clearing up of that truth which we are now pleading;—The desire, not simply of good, but of that which is the best for us, and so apprehended by us, is planted by God himself in the frame of the nature of man. This assertion I conceive needs no proof, being, if not one of those common notions, *κοινὰ ἔννοιαι*, with the knowledge or belief of which men are prompted by nature, without discourse, yet very near of kin unto sundry of them. However, this reason in a word evinceth it. If there were in men only a desire of that which is simply and positively good, and not of that which is superlatively good or best of all, then whensoever that which is only positively good, or good in a lower degree, and that which is excellently good, are set together before them, though they should apprehend the difference between them, yet should they be necessitated in their choice or desires to that which is evil, for so a lesser good is in respect of a greater, and not at liberty to choose or desire that which is really and absolutely good for them. Therefore doubtless there is in every man by nature from the God thereof an inclination or desire unto that which they apprehend to be best for them, all circumstances considered and weighed together. I remember a saying of one of the fathers, somewhat to this purpose, *Etiam perditā felicitate, voluntatem felicitatis non perdidimus*: Though we have lost our happiness, yet have we not lost our will or desire of being happy. Now all desires or inclinations which are in men from God ought to be cherished, strengthened, and improved by them; nor are they at liberty to neglect or suffer them to languish, or to lose anything of their native force or vigour within them; for they are implanted in them by God to lead them into such ways and unto such actions whereby himself, as the author and donor of them, may be glorified, and themselves, following their conduct, be made meet to be rewarded by him. So then the saints, as they are men, being invested by God, not with desires of things that are simply good, but of the things that are of greatest and best concernment unto them, when they may be had, stand bound in duty to nourish and maintain these desires, and not to despise or turn aside from them. From whence it clearly follows that it is not a matter of indifferency, or what they may do or not do as they please, but a matter of duty and of obedience unto God, to awaken and stir up desires in them after the greatest enjoyments in heaven,

knowing in themselves that these may be obtained by ways and means both honourable, and such which are, or may be, by seeking unto God accordingly, within their power to use.

But two things may be here said: 1. The saints may be ignorant whether they be under any possibility of obtaining those greater things in heaven you speak of, what means soever they shall use in order thereunto. How then should they desire them? it being a true notion, as well in divinity as philosophy, that *voluntas non vult impossibile*: The will never willeth that, with a settled or deliberate act of willing, the attainment whereof a man judgeth to be impossible unto him.

To this I answer, That if any of the saints be ignorant of such a thing, it is their sin, and such their ignorance is not justifiable; and therefore it cannot excuse them under the omission of that which otherwise is their duty to do, although the difficulty of overcoming it, being in some degree considerable, may qualify in part the guilt of it, and so likewise of that other sin which it occasioneth. For though I judge it too hard to call it an affected ignorance in any of the saints, yet I fear that in many of them it may, without any breach of charity, be termed a voluntary or willing ignorance; because it may, by a diligent search into, and pondering and comparing of the Scriptures, be clearly found—God being no respecter of persons, and standing declared that he will judge and reward every man according to his works—that any person of mankind that will advance and lay out himself in ways and works of righteousness and true holiness, accordingly may receive from him a crown of the greatest weight of glory.

Secondly, It may be said to the argument last propounded, that the saints, at least a great part of them, do verily judge or think that, all things considered, as the weakness of their faith, their undergrowth in knowledge, the unruliness and unsubduedness of their flesh, and the intolerable burden it would be unto it to be compelled to keep them company in the severe exercises of mortification and high acts of self-denial, &c., which must be performed by those that look to lift up their heads in glory above other their brethren the saints in heaven; and withal how full of joy and blessed contentment it will be unto them if they shall be counted meet to enjoy be it the meanest place amongst those that are saved; these things, I say, haply with many more, considered, they may conclude that it is best for them to content themselves with designing nothing higher than salvation simply, or the scantest entrance into heaven, and not to lift up their desires unto the heights of glory there; therefore the consideration mentioned doth not put them to rebuke, although they do not desire part and fellowship in the highest advancements in heaven.

To this I answer, That it is an objection or plea savouring of the flesh, though it may express the case of persons in some degree spiritual. It is somewhat of kin to that award of the sluggard, who, as Solomon informeth us, is wont to be 'wise in his own conceit,' Prov. xxvi. 16, between one handful and two, when one may be had with ease and quietness, but two not without labour and trouble. 'Better,' saith the wise man, speaking of the spirit of such a fool, as he here calls him, 'is an handful with quietness, than both the hands full with

travail and vexation of spirit,' Eccles. iv. 6. For he that judgeth it best for him to pitch his desires upon getting into heaven only, and not to strain or raise them to the best and greatest of the enjoyments here, let this his judgment proceed upon what reasons or considerations soever, yet will it be found erroneous, and therefore cannot acquit him from sin that shall build or act upon it. For the circumstances mentioned in the objection, weakness in faith, undergrowth in knowledge, unsubduedness of the flesh, &c., these being all sinful defects and imperfections, cannot justify such an act, which under due circumstances would be sinful.

But enough, if not more than so, hath been argued, to evince it not simply lawful, but even necessary, as duty makes actions necessary for the saints and servants of God, to kindle a spirit of this holy and heavenly ambition, even to desire to be as great in the kingdom of heaven as the greatest of them all; I mean of the greatest of those whom the grace and Spirit of Jesus Christ shall bring thither. And thus, I trust, we have made good the second thing supposed in the fifth and last reason of our doctrine, viz., that the saints are under an obligation of duty to put themselves into a capacity of the most sublime investitures with glory which God hath prepared for the children of men.

That which was assertively laid down and affirmed in this reason was, that unless men shall be filled with the Spirit, in the sense declared towards the beginning, they are never like to be in any capacity of putting themselves into a capacity of such investitures, or of sitting in any of the uppermost seats at that table at which the saints shall eat bread with Abraham, Isaac, and Jacob, in the kingdom of God. But for the proof and confirmation of this we shall not need to add anything to what we have so largely argued from the Scriptures, in our demonstration of the fourth ground and reason of the doctrine. It must not be a sparing, or a thin, but a very rich anointing with the Spirit, that will prepare and strengthen men so to 'wrestle against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places,' or heavenly things, yea, and against their own flesh and blood also, for these are their enemies likewise in their spiritual warfare, that God may judge their victories and conquest over them worthy the greatest triumphs in heaven, that are designed and granted here to the chief of the worthies of Christ. But for your satisfaction in this, if you desire more than you have, you are desired to repair with your minds and memories to what hath been, upon the same or like account, formerly delivered. We shall now proceed to the use and application of the doctrine. Only there are two or three questions relating to the doctrine delivered, that, being cleared, will, I conceive, give some further light into it.

CHAPTER VII.

Three questions propounded to give further light into the doctrine: The first of them inquired into, namely, who or what this Spirit (mentioned in the text) is, viz., whether he be an increated Spirit, even God blessed for ever, or whether a created spirit—Several scriptures opened and argued, both from the Old and New Testament, proving that the Spirit spoken of in the text is none other than Jehovah, or the most High God.—The several pleas brought against these scriptures by persons contrary minded, taken off and rendered invalid—As also some grounds in reason propounded and argued to prove that the Holy Ghost is very God.

The first of these questions being occasioned by some unhappy importuned spirits of error lately gotten abroad amongst us, shall be this:—Who or what this Spirit, mentioned in the text, and much spoken of in the doctrine, is? or, more particularly, Whether he be an infinite and increated Spirit, one of the three which the apostle John saith are one, 1 John v. 7, commonly known amongst us by the name of three persons—some weaker judgments do not like the expression— or, whether he be some excellent creature, some high-born angel, or the like, who is near unto God? This is the first question which we shall a little search into—Whether the Spirit of God, sometimes, yea, oft, in Scripture called the Holy Ghost, be truly God or a creature? The second shall be this, How, or in what respect, and when, a person, man or woman, may be said to be filled with the Spirit, and so may be said to have obeyed the voice of the exhortation of the apostle? The third and last shall be, How a man or woman that is indeed filled with the Spirit of God may be known from a person which is filled with another spirit, viz., a spirit of vanity and delusion? There is a fourth question, every whit as necessary and edifying as any of these, which we shall have occasion to speak somewhat unto afterwards, when we come to the exhortation, the tenor of which question will be this, How, and by what means, men and women may come to be filled with the Spirit?

Concerning the question first propounded, Who or what this Spirit, or the Spirit of God, should be, whether God an increated Spirit, or whether a created spirit? Many of you that are present, I suppose, know that there is an anti-trinitarian spirit that hath broken prison of late, and gotten abroad amongst us, very busy in making proselytes. And, as in the days of old, this spirit laboured to fill the world with this doctrine:—That only one of the three, which John, as you heard, saith are one, viz., he that is known to us by the name of the Father, is truly God; and that the other two, the Son and the Holy Ghost, or the Spirit, are but the Father's creatures, receiving, though very excellent, yet only finite and limited, being from him. Wherefore, as Moses said unto Aaron, Num. xvi. 46, 'There is wrath gone out from the Lord, the plague is begun;' and hereupon wisheth him to 'go quickly unto the congregation to make atonement for them;' even so the plague of this most dangerous error we speak of, being begun

amongst us already, and several being entangled and ensnared by it, it therefore concerns those who are in a special manner intrusted with the great concerns both of God and men, and upon whose shoulders it lieth more especially to contend for the truth; I say it concerns them to lay about them with all wisdom and faithfulness, in order to the convincing gainsayers, or the adversaries of this truth.

We do not intend at present to speak anything directly and particularly for the vindication of the Godhead of the second person,—the name by which he is best known unto us is *Christ*,—but only to plead the cause of him whom we, with the ancient Christians, call the third person in the Trinity, or the *Holy Ghost*, and briefly from the Scriptures to demonstrate him to be an infinite and uncreated Spirit, and truly God. Amongst very many passages, as well in the Old as in the New Testament, which with greatest evidence demonstrate the Holy Ghost to be God, we shall only insist upon some few, which we judge to be most clear and convincing. Exod. iv. 12, Jehovah (translated *Lord*) speaketh thus to Moses, ‘Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say.’ From hence it appears that it is only proper for Jehovah, or him that is God, to be in the mouth of the prophets, and to teach them what to say. Add hereunto that which we have, Num. xii. 6, ‘And he said, hear now my words, If there be a prophet among you, I the Lord’ (or, I, Jehovah) ‘will make myself known unto him in a vision, and will speak unto him in a dream.’ Now most evident it is from hence that he who spake by the prophets and other holy men of God, as the apostles, was true Jehovah, true God. And hence it was that when the prophets were about to deliver any message to the people in the name of God, they commonly used this preface, ‘Thus saith Jehovah,’ or ‘the word of Jehovah,’ that ‘Jehovah spake unto them,’ or ‘appeared unto them,’ or the like; places of this kind are without number in the writings of the prophets. And the apostle himself, Heb. i. 1, expressly saith that ‘God in times past spake unto the fathers by the prophets.’ Now the Lord Christ himself affirmeth that it is the Spirit of God, or the Holy Ghost, that thus speaketh in men: ‘Take no thought how or what ye shall speak; for it is not ye that speak, but the Spirit of your Father speaketh in you,’ Mat. x. 19. Therefore now, if it was God that spake by the prophets then, and is interpreted by Christ to be the Holy Ghost, then Jehovah, or the Lord in the Old Testament, is the Spirit or the Holy Ghost in the New. And the apostle Peter expressly affirmeth that it was ‘the Spirit of Christ that spake in the prophets,’ 1 Pet. i. 11. And elsewhere he saith that ‘holy men of God spake as they were moved by the Holy Ghost,’ 2 Pet. i. 21. Thus David also a little before his departure, ‘The Spirit of the Lord spake by me, and his word was in my tongue. The God of Israel said, the Rock of Israel spake to me,’ 2 Sam. xxiii. 2, 3. And so Ezek. ii. 2, ‘And the Spirit entered into me when he spake unto me.’ So that evident it is from these scriptures, diligently compared and laid together, that the Holy Ghost, who is from place to place said to have spoke unto the prophets and holy men of God, was none other but Jehovah, God himself. Another place may be

Lev. xix. 1, 2, where Jehovah is said to have spake unto Moses, saying, 'Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the Lord your God am holy.' Now he that spake these words unto Moses, and ordered all these ceremonies, is in the New Testament said to be the Holy Ghost: Heb. ix. 8, 'The Holy Ghost this signifying,' &c. Yet again, Lev. xxvi. 12, 'And I will walk among you, and be your God, and ye shall be my people,' compared with 1 Cor. vi. 19; 2 Cor. vi. 16; 1 Cor. iii. 16. In all these places you shall find that the saints in their holy assemblies are said to be the temple of God, and that God is said to be there, and to walk amongst them. 'Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?' 1 Cor. iii. 16. So again, ver. 17, 'For the temple of God is holy, which temple ye are;' 1 Cor. vi. 19, 'What, know ye not that your body is the temple of the Holy Ghost?' &c.; 2 Cor. vi. 16, 'What agreement hath the temple of God with idols? For ye are the temple of the living God,' &c. Now these persons, you see, in whom God is said to dwell, are said to be 'the temple of the Holy Ghost;' and that God that dwelleth amongst them is the Holy Ghost: Deut. ix. 8, 'Also in Horeb ye provoked the Lord, so that the Lord was angry with you;' compared with Isa. lxiii. 10, 'But they rebelled and vexed his holy Spirit.' That which in the former place is termed a provoking the Lord unto wrath, so that he was angry, is in the latter, by the evangelical prophet, termed a vexing of his holy Spirit. Ps. xc. 7, 8; the psalm begins thus, 'Come let us rejoice unto Jehovah;' and soon after, ver. 7, 'To-day if ye will hear his voice,' &c. He that contested with, and complained of, the people in the wilderness was true Jehovah, as appears also from several other scriptures: 'And they tempted God in the desert,' Ps. cvi. 14, and Ps. lxxviii. 18. Yet the apostle, Heb. iii. 7, plainly affirms that it was the Holy Ghost that was tempted: 'Wherefore, as the Holy Ghost saith, To-day if ye will hear his voice, harden not your hearts,' &c. So that you see by these and many other such like places, which might be readily produced if need were, that he called Jehovah, the Lord of hosts, in the Old Testament, is called the Holy Ghost in the New. Yet again, Isa. vi. 9, 10, the prophet in the beginning of this chapter seeth in a vision the Lord Jehovah sitting on a high throne with seraphims about it. Afterwards, about the ninth and tenth verses, he signifies unto them the obstinacy and obduration of the Jews, whereupon the prophet had a message from the Lord Jehovah to declare unto this people, which was this, 'Make the heart of this people fat,' &c. Now the apostle Paul plainly affirms, Acts xxviii. 25, that it was the Holy Ghost, by the prophet Isaiah, that had foretold this their obstinacy and obduration. Yet once more, Isa. xlvi. 16, 'And now the Lord God, and his Spirit, hath sent me.' He here clearly attributes the same act of mission, or sending, unto the Spirit of God, which he attributes unto God the Father himself. He doth not say that God sent him with his Spirit, or furnished or filled with his Spirit; but his Spirit joined in the same act of sending. Lastly, Jer. xxxi. 31, 'Behold the days come, saith the Lord Jehovah, that I will make a new covenant,' &c., compared with Heb. x. 15.

Against these testimonies produced from the Old Testament, to prove the deity of the Holy Ghost, and the management of them in order thereunto, the spirit which contradicteth this doctrine hath this exception, in general, to disable the validity of them, viz., that though the same things be ascribed in the New Testament to the Holy Ghost which are attributed to Jehovah, or God himself, in the Old, for this indeed is the common sinew of these proofs; yet, saith this spirit, this proveth not that the Holy Ghost is God, because the same things, the same actions wherein God and the creature join, may be attributed either to the one or the other, and are in Scripture sometimes attributed to the one, and sometimes to the other. For instance, because the converting and saving of men are actions wherein God and the creature man, as well the minister of the gospel as the person himself who is converted, do co-operate and act jointly; therefore these actions or effects are ascribed sometimes to the one, and sometimes to the other. As conversion or turning of men is ascribed unto God, Jer. xxxi. 18; Ps. lxxxv. 4, &c. To the minister and others instrumental in the conversion of men, Dan. xii. 3; James v. 20. To the persons themselves converted, Ezek. xviii. 30; 2 Kings xxiii. 25. So the act of saving is ascribed unto God, 2 Tim. i. 9; Titus iii. 5. And yet unto men also, 1 Tim. iv. 16; James v. 20, &c. So again, to give another instance, Jehovah, or God himself, is said to have brought the children of Israel out of Egypt, Exod. xx. 2, and in very many places besides. Yet Moses also is said to have brought them forth likewise, because he joined with God, and was subservient unto him in the action, Exod. iii. 10; Num. xvi. 13. In like manner say they who deny the Holy Ghost to be God; that the same things are ascribed to Jehovah, God, in the Old Testament, which are ascribed to the Holy Ghost in the New, yet doth it not prove the Holy Ghost to be God; but only that the Holy Ghost is subservient unto God, or hath part and fellowship in these actions, which he may have though he be a creature. To all which I reply:

That though one and the same action may be ascribed to several agents really, yea, and specially distinct the one from the other, as God and the creature are, when they have a joint agency in the action; yet it doth not follow from hence but that the same action may be ascribed, in several places, to one and the same agent under different names and appellations; or that because that action which in the Old Testament is expressly ascribed unto Jehovah, or God, is ascribed to the Holy Ghost in the New, therefore the Holy Ghost must needs be a creature, and not the same Jehovah with him to whom it is ascribed elsewhere. As, because he that is said to have reigned in Josiah's stead is called Jehoahaz, 2 Kings xxiii. 30, so again, 2 Chron. xxxvi. 2, it doth not follow that therefore it was not the same person who is called Shallum, Jer. xxii. 11, and here said to have reigned in Josiah's stead also. So again, because the same act of arising and following Christ upon his call, which is ascribed unto Matthew, chap. ix. 9, is ascribed unto Levi, Mark ii. 14, it doth not follow that therefore Matthew and Levi must needs be two distinct persons. In like manner it doth not follow that because the same things which are ascribed unto Jehovah, or God, in the Old Testament, are ascribed unto the

Holy Ghost in the New, that therefore Jehovah and the Holy Ghost must needs be two distinct agents.

If it be here replied and said, Yea, but this reply of yours doth all this while but only prove that Jehovah in the Old Testament *may* be the same agent with the Holy Ghost in the New, notwithstanding the diversity of names used in the one and in the other; but this doth not prove that they *are* or *must* of necessity be the same, for the reason formerly mentioned, viz., because one and the same action may be, and oft is, in the Scripture attributed to two several agents specially distinct. To this I reply,

First, If it be proved and granted that the Holy Ghost, so called, in the New Testament may be the same with Jehovah in the Old, this reacheth so far at least as to abate the confidence of that opinion which denieth them to be the same, or that the Holy Ghost is truly God. For if it be true that the Holy Ghost may be Jehovah, or true God, then is not the contrary demonstrable by any argument or proof whatsoever, viz., that he is not God. For that which is demonstrably so or so, such or such, there is no possibility that it should be altered, or not so or such as it is demonstrated to be. So that though it should be granted that the exception made against the proofs insisted upon to prove the Holy Ghost to be God doth so far take off the validity of them that they do not conclude the affirmative, viz., that the Holy Ghost is God; yet do they remain in so much strength, this exception notwithstanding, as to conclude that he may be God, and consequently that the negative, which saith he is not God, may be false. If it be here said, It is true your reply, wherein you prove that the Scriptures sometimes ascribe the same action in several places to the same person or agent under several names, this proves that the Holy Ghost in the New Testament, having the same things ascribed unto him which Jehovah in the Old, may, notwithstanding this variety of name or appellation, be the same with him. But this proves not but that upon some other account, and for other reasons, it may be impossible that they should be the same. As he that is in 2 Kings xxiii. 30 called Jehoahaz, and he that is in Jer. xxii. 11 called Shallum, may, notwithstanding this diversity of appellation, be the same person; but yet there may be other considerations which make it evident that they are not, nor can be, the same. To this we reply, It is true, if there be any such consideration or ground by which it may be substantially proved that the Holy Ghost is a created angel, and not Jehovah, then that diversity of appellation we speak of will not evince so much as a may be, or a possibility of their being the same. But that all the reasons that have been yet levied, so far as they are commonly known or have been heard of, to prove this impossibility, I mean that they should not be the same, are defective, and fall short of any such proof, shall, God willing, be made appear in due time. But,

Secondly, That the said proofs, notwithstanding the said answer or exception made to them, do sufficiently conclude the Jehovah of the Old Testament, in the texts cited, and the Holy Ghost in the New, to be one and the same, appears by the light of this consideration—because it is the genius or property of the New Testament to enlighten the darkness of the Old, and still, in mentioning the transactions or

sayings thereof, to speak more plainly, fully, and particularly, according to that common saying, that the New Testament is nothing else but the Old with the veil of obscurity taken off from the face of it, as the Old is nothing but the New with the same veil spread upon it. Instances of what we now affirm—viz., that the New Testament, speaking of the passages of the Old, speaketh more expressly and particularly those things which the Old speaketh more generally and obscurely—are many, and everywhere to be found. We shall at present only mention one, which is of some affinity with the business in hand. They who withstood Moses in his applications unto Pharaoh, by way of miracles and wonders, to persuade him to suffer the Israelites to depart out of his land, are mentioned in the Old Testament but by the general names of sorcerers, magicians, and enchanters, Exod. vii. 11, but the New Testament, speaking of them, calls them by their proper names, Jannes and Jambres, 2 Tim. iii. 8. Thus he which the Old Testament, in all the texts and places cited, styles Jehovah, God, which is a general name common to all the three subsisting in the divine nature or essence, the New Testament, speaking of him, terms him the Holy Ghost, which is the name appropriate to the third person there subsisting. And if we shall suppose that the Old Testament ascribes such things plainly, expressly, and without parable, unto Jehovah, or God himself, which the New Testament ascribes unto such a creature which no man knows what to make of him, nor what kind of creature he is, for such must the Holy Ghost needs be supposed to be if we make a creature of him, it is a plain case that the Old Testament shall be light where the New is dark, and what the Old speaks plainly the New shall speak obscurely, which is contrary, as hath been said, to the nature of it, and the counsel of God in it, for that the Holy Ghost is by them who deny his godhead affirmed to be a created angel one or more, some archangel or the like, is but *gratis dictum*, affirmed at peradventure, and cannot be proved, not so much as by one argument of any competent probability.

Besides, if the Holy Ghost shall be supposed to be a creature never so well known, as suppose to be some great angel, yet in case it should be supposed that what the Old Testament expressly ascribeth unto God, the New Testament, having occasion to speak of the same thing, should ascribe it to this angel, then the New Testament must be supposed to speak short of the Old, and with loss and disadvantage as to matter of edification unto the world; for instance, where the apostle, Heb. x. 15, a place formerly insisted on, makes the Holy Ghost witness of this great evangelical truth or saying, viz., 'That Christ by one offering hath perfected for ever them that are sanctified;' if we shall suppose the Holy Ghost to be but a creature, we must suppose withal that this apostle doth diminish the weight, credit, and authority of that important saying in comparison of what the Old Testament giveth unto it, where it maketh Jehovah, or God himself, the author and asserter of it; for, as the apostle John saith, 'if we receive the witness of men,' so we say, if we receive the witness of an angel, 'the witness of God is greater'—*i.e.*, is to be received and believed with far less scruple or hesitancy of mind, or rather with far more readiness of mind, with a far more raisedness and enlargement of confidence and

assurance of truth, than the witness of an angel. So that, if the Old Testament shall be conceived to build the judgments and consciences of men touching the truth of the gospel upon the authority or testimony of Jehovah, or God himself, and the New upon the credit only of an angel, the Old Testament shall give the good measure of peace and comfort, heaped up, pressed down, and running over, and the New only that which is scant and bare.

Yet, again, if the Holy Ghost in that other place, Heb. ix. 8, insisted on likewise, shall be supposed to be an angel or creature, then it will follow—

1. That angels had thorough insight into, and perfect knowledge of, the mysteries of Christ and of the gospel. Yea,

2. That they were the authors and contrivers of all those evangelical types and figures in the Old Testament, and of their respective and mysterious significations and relations to the spiritual things signified and pointed out by them.

3. And lastly, The tenor of the text itself will be low and poor in comparison, and have nothing of that majesty, which it must needs be conceived to have, if the Holy Ghost here shall be apprehended to be Jehovah or God himself. These things will plainly appear if the context be narrowly looked into.

The apostle, Heb. ix. 1-3, having in the beginning of the chapter declared some particulars of the worldly sanctuary, as he calls it, under the first covenant, viz., the candlestick and table for the shew-bread in the outer part of the tabernacle, called the holy place, as also the golden censer, the ark overlaid with gold, with the golden pot wherein manna was kept, and Aaron's rod that budded, having over it cherubims of gold, &c., of all which, he saith, he could not at present speak particularly, he goeth on thus, ver. 6-8. Now when these things were thus ordained, *τοῦτο δηλοῦντος τοῦ Πνεύματος τοῦ ἁγίου*, the Holy Ghost this signifying.

1. As we said, If by the Holy Ghost here be meant an angel, one or more, then must the angels be supposed to have understood the mystery of Christ, and all the deep secrets of the gospel, even from Moses his days at least, and this very punctually and exactly; for to be able to read a lecture upon, and to give the spiritual sense and signification of all the types and figures under the Levitical law, argues an excellency of knowledge in the whole mystery of Christ; whereas the apostle Paul, speaking of the gospel in his days, calls it a 'mystery which from the beginning of the world had been hid in God,' Eph. iii. 9, 10. And that we should not interpret this concealment or hiding of it in God with limitation unto men only, as if it had been revealed unto angels long before, though not unto men, he immediately adds in the next verse, 'To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God.' Therefore questionless no creature nor angel whatsoever had any such particularity of knowledge of the mystery of the gospel, as the clear understanding of the types of the law import, until the coming of Christ in the flesh, yea, until the coming down of that golden shower of the Holy Ghost in that visible manner upon the apostles in the day of Pentecost, Acts ii. 1, 2. And

that the angels were little other than strangers to the mysteries of the gospel in Peter's days seems clear from that passage, 1 Pet. i. 12, where, speaking of the great and excellent mysteries of the gospel, he calleth them things into which the angels themselves, *ἐπιθυμοῦσιν παρακύψαι*, desire, by bowing or bending of themselves, to look or pry into. Where, observe, it is very remarkable to our present purpose, that the apostle makes a plain opposition or distinction between the Holy Ghost and angels, 'Unto whom,' saith he, '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 [or by] the Holy Ghost sent down from heaven, which things the angels desire to look into.' If the Holy Ghost, which he here saith was sent down from heaven, had been an angel, he would in reason not have said 'which things the angels desire to look into,' but rather 'into which the other angels or the rest of the angels desire to look.' This had been an intimation, indeed, that the Holy Ghost had been an angel.

If it be here pretended, by way of reply, that when the Holy Ghost is said to have signified such and such evangelical mysteries by such and such types and shadows of the law, it is not necessarily implied that therefore he must needs understand these significations or relations between the type and the spiritual thing typified; but only and simply that he imparted unto Moses these types and figures by which were signified such and such mysteries, &c. To this I answer,

Then according to this supposition it must be conceived that the Holy Ghost learned his lesson by rote from God, and received wisdom or instructions from him to deliver unto Moses, the sense or meaning whereof he understood not; whereas the apostle Paul, speaking of the Holy Ghost, or the Spirit of God, saith of him that 'he doth,' *πάντα ἐρευνᾶν, καὶ τὰ βάθη τοῦ Θεοῦ*, 'search out all things, even the deep things of God,' 1 Cor. ii. 10; *i.e.*, qualify or enable men to search out and understand even the deep things of God; as elsewhere he is said to cry, and groan, and make intercession for men, Rom. viii. 26; Gal. iv. 6; Ps. xciv. 10. Now if he enableth men to discover and understand the deep things of God, certainly he must needs be conceived to know and understand them himself. 'He that teacheth man knowledge, shall not he know?'

2. If the Holy Ghost, in the scripture in hand, be a created angel, and not Jehovah, true or truly God, then doth it plainly follow from hence that the angels, one or more, should be the architects, founders, and framers of the whole Mosaical economy and Levitical dispensation; for he that gave these types and figures these respective significations, and appointed that ceremony to signify one thing and this another, was doubtless the author and founder of them; as he that gives such properties or parts unto things that are natural and essential to them, is certainly the creator of them; as he that gives such properties and qualities and parts to the natural bodies which are intrinsecal and essential unto them, must be their maker and creator; in like manner, he that gives types and shadows to their substance, must needs be their author and founder.

If it be said, But might not Moses himself be said to signify such

and such things, by such and such ordinances, rites, and ceremonies administered by him, in case these ordinances and rites do indeed and in truth signify such things; and if so, why may not the angel also that revealed or imparted these things unto him? I reply,

Though the things or types themselves may, in a sense, be said to signify such or such things, yet he that only administers these types by order from another, cannot, in any tolerable construction, be said to signify such a thing, especially if it be supposed that he understand not their signification. Now if the Holy Ghost were an angel, then he did not understand the signification and substance and relation between the type and the evangelical things typified or imparted by them, and then in no tolerable construction of words can be said to signify them.

3. And lastly, If by the Holy Ghost, in the place before us, shall be meant an angel, the tenor of the words will be low, uncouth, and poor in comparison of that height and lip of excellency wherewith he spake. To say that the Holy Ghost should thus signify, whereas it was only an angel that did thus signify, this would not look like one of the sayings of the living God; therefore the sense of the place cannot be understood to be any other but Jehovah, God himself.

Having evinced from several testimonies in the Old Testament, whereunto many more of like import might readily have been added, the Deity or Godhead of the Holy Ghost, and having vindicated the sufficiency of proof lying in those testimonies against such objections as those that are contrary-minded either are wont or able to raise against the same, we now proceed to the New Testament for a more full and satisfactory evidencing of the same truth.

The first place we shall insist upon for this purpose shall be that of the evangelist, Mat. iii. 16, 'And Jesus, when he was baptized, went straightway out of the water; and, lo, the heavens were opened unto him, and he saw the Spirit of God descending and lighting on him; and, lo, a voice from heaven,' &c. In Mark i. 10 it is said that he saw *σχιζομένους τοὺς οὐρανοὺς*, the heavens rent or cloven, and the Spirit, like a dove, descending on him. Luke also mentioneth the opening of the heavens, and the coming down of the Holy Ghost in a bodily shape, like a dove, upon him, chap. iii. 21. From these passages compared together, the divinity of the Holy Ghost, who is said to have come down upon Christ, upon his being baptized, may be clearly evinced.

(1.) First, The opening, rending, or cleaving of the heavens, expressly mentioned in all these places, plainly prove the Holy Ghost, that is said to have come down upon Christ, to be no creature, no created angel, but true God. Let the Scriptures be searched from first to last, we shall nowhere find the rending, cleaving, opening, or bowing of the heavens to be mentioned upon occasion of any created angel coming down, but very frequently upon any solemn or more than ordinary appearance or coming down of God himself unto men: 'Bow the heavens, O Lord, and come down,' Ps. cxliv. 5; 2 Sam. xxii. 10, saith David, in his affectionate addressment of himself by prayer unto God. 'Bow the heavens, and come down;' i.e., shew some majestic and god-like token or sign of thy presence; shew thyself like unto thyself, like a god indeed, in inspiring the affairs of the world between upright

and wicked men. In like manner the prophet Isaiah, or the church of God personated by him, Isaiah lxiv. 1, 'Oh that thou wouldest rend the heavens, and come down.' Doubtless his meaning was not to desire of God that he would display the ensign of an angel before him, and so come down to help his church and people. No; but, as was said before, that he would appear in his appropriate and god-like majesty. 'It came to pass,' saith the prophet Ezekiel, 'that the heavens were opened, and I saw visions of God,' Ezek. i. 1. The heavens are never said to open, or be opened, but upon the account of some immediate or extraordinary appearance of God; as Stephen is said to have seen the 'heavens opened, and Jesus standing at the right hand of God,' Acts vii. 56. As for that of our Saviour in John, 'Verily, verily I say unto you, That hereafter you shall see heaven open, and the angels of God ascending and descending upon the Son of man,' John i. 51, whether we understand the place metaphorically, with some, concerning more full and manifest discoveries of his divinity, that should shortly be made in the world by a more clear preaching of the gospel by the apostles; or more literally, with others, of the day of the general judgment of the world, when the angels shall accompany him from heaven, and minister unto him during the continuance of the judgment, it no ways contradicts that principle of truth on which we build, viz., that the heavens are never said to be opened, rent, or bowed down, but upon some extraordinary appearance of God. This is one consideration from the place cited to evince and prove the Holy Ghost, coming down upon Christ, to have been truly God, viz., that the heavens are said to have been opened, rent, or cleft at or immediately before his coming down.

(2.) Another thing in the same passage evidently evincing the same truth, is, that this Spirit of God is said to have descended and lighted upon him. John adds, that this Spirit abode upon him: 'I saw,' saith John, 'the Spirit descending from heaven like a dove, and it abode on him,' John i. 32, 33. First, If this Spirit were but a mere creature, a created angel, he must be supposed to have been locally and essentially absent from or out of the world, some space, at least, before his coming down upon Christ; for John saith, as we heard, expressly that he saw him, not simply descending, but descending *ἐξ οὐρανοῦ*, from or out of heaven; therefore he was in heaven some while at least immediately before his coming down. If then he were a created angel, he could not be at the same instant of time in heaven and in earth too; and consequently the world must needs universally, and in all and every the members of it, have been utterly destitute of the Holy Ghost some while before Christ was baptized; yea, the Lord Christ himself must be supposed to have been wholly without the Holy Ghost until now, whereas the Scriptures make it an unquestionable character of an ungodly man, *πνεῦμα μὴ ἔχειν*, 'not to have the Spirit,' Jude 19. So that it clearly follows that in case the Spirit of God which descended on Christ upon his baptism, was but a mere creature, or a created angel, that there was never a holy and good man in the world for some time before; no, nor that the Lord Christ himself was such; which I know not how any man that desireth to be counted a Christian can own without trembling.

2. This Spirit is not only said to have descended or come down upon Christ, but also, as we heard from John, to have continued or remained on him. Now, no created angel whatsoever is said, or reasonably can be said, to remain upon him. Created angels are said to minister unto him, to stand by him, to ascend and descend upon him, are commanded to worship him, &c., but are nowhere said, *μεῖναι ἐπ' αὐτόν*, to remain on him. By the way, this expression of the Holy Ghost's remaining on Christ, signifies his uniform and equitable presence with him in the fullest or highest measure that he was capable of, and that he was not subject to ebbing and flowing, to rising or falling, as he is in the best of men; and besides, it may import that this Spirit is not communicable unto any other person of mankind, but only from, through, or by means of Christ. *Sed hoc obiter.*

Again, Were this Spirit of God a finite or created angel, in case he shall rest or abide upon Christ, the rest of the world, and all mankind besides, must needs perpetually want him. For nothing that is finite, or that hath bounds and limits of essence and being, can be or abide with one person in one place, and yet be present with another person, though at never such a distance from him.

3. When the evangelists report that Christ soon after his baptism was led of the Spirit to be tempted of the devil in the wilderness, they speak, doubtless, of the same Spirit which came down from heaven upon him immediately upon his baptizing. Now it is marvellous, improbable at least, that he whom all the angels of God are straightly commanded to worship, should be acted and led by one of them into the wilderness, and this for such an end and purpose as to be tempted by the devil. That Jesus Christ is God, is, I suppose, evident enough from hence, not only that one or some few, but that all the angels of God, without exception of any, are commanded to worship him, Heb. i. 6. Certainly God would not command one creature to worship another; no, not the inferior to worship the superior, much less the superior to worship the inferior: 'Thou shalt worship the Lord thy God, and him only shalt thou serve,' Luke iv. 8. Now then if Jesus Christ be the Lord of all the angels, it is not like that he should be led, or acted, or prevailed with by any of them, one or more, especially into an engagement or undertaking of such a nature as to be tempted of the devil, to combat with his greatest and most potent enemy. Masters are not wont to be led or acted by their servants, especially such masters who are prudent and wise, into undertakings of a difficult nature.

4. And lastly, If we look throughout the Scriptures, we shall not find any angel that ever appeared unto men in any other form, likeness, or shape of any other creature, but only of a man; whereas we read of appearances of God himself in the forms of several other creatures besides men. He appears in a cloud of fire upon mount Sinai, Exod. xxiv. 16, 17; so again, in a cloud to the seventy elders, Num. xi. 26. As for the angel which is said to have appeared unto Moses in a flame of fire out of the midst of the bush, Exod. iii. 2, and so Acts vii. 30, it is evident from the fourth verse of that chapter, Exod. iii., and so from Mat. xxii. 31, 32, that it was not a created angel, but he that is elsewhere called the angel of the covenant, the angel of the face and

presence of God, Christ himself, who is called an angel very frequently, as Calvin and others, the best and soundest of interpreters, teach and prove. Evident it is that the counsel and intent of God the Father, in sending down the Holy Ghost from heaven in that bodily shape we heard upon his Son Jesus Christ, was for the public and solemn inauguration of him into his prophetic office, the great office of preaching and publishing the gospel unto the world. This appears from that voice which was heard from heaven, which was an interpreter of the whole transaction: 'This is my beloved Son, in whom I am well pleased, hear him.' So then God the Father and God the Holy Ghost did together inaugurate, solemnly invest Jesus Christ into his great prophetic office, wherein from henceforth he was to minister unto the world, and immediately upon this inauguration he began to execute it. That which the Father acted in the business, was in that audible voice that came from heaven. That which the Holy Ghost did, was by that visible appearance and lighting on him like a dove. So that the interposure or action of the one and of the other were much alike; the one had little or no pre-eminence above the other. Now, it being the proper interest of God alone, and not appertaining to the creature, to raise up and send prophets, one or other, certainly it was not proper for any creature whatsoever to have a hand in the sending that prophet of prophets, that prophet of the world, Jesus Christ.

A second place, from the New Testament, shall be that of our Saviour himself: Mat. xxviii. 19, 'Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.' Concerning this place I suppose these two things:—

1. It is spoken of that baptism which is unto remission of sins, *i. e.*, which was given and appointed by God to secure or seal unto men the forgiveness of their sins upon their repentance, whether they have already repented or no.

2. That he into whose name any person is baptized with such a baptism as this, a baptism of this import, must be in a capacity of forgiving sins upon repentance. These two things supposed, I argue thus: If the Holy Ghost be such a person, in whose name, together with the name of the Father and of the Son, it is meet for men to be baptized, then is he truly God; but such a person he is, &c. This latter proposition is unquestionable from the words of the scripture before us; for doubtless the Lord Christ would not have commanded his apostles to baptize in his name, were he not a person meet in whose name baptism should be administered. The other proposition cannot reasonably be denied either; because he in whose name it is any ways meet for a person to be baptized for the remission of sins upon repentance, must in reason be in a full capacity to give such a remission, and this not ministerially or declaratively only (for then Paul might lawfully have baptized in his own name, yea, every minister of the gospel may baptize in their own names, for in this sense they are said to remit or forgive sins, John xx. 23; Mat. xviii. 18), but originally and authoritatively. For, questionless, it is the appropriate privilege or prerogative of God thus to forgive sins—it being he against whom all sin is committed, and to whom men become debtors by sinning. And as there is no reason or equity in

it, that one man should have power to forgive another man's debt, especially that the inferior should have power to remit that which is due to the superior; so is there much less reason to conceive that any mere creature whatsoever hath power to forgive another creature what it oweth unto God. Upon this account it was that when Christ said to the sick of the palsy, 'Son, thy sins be forgiven thee,' the Scribes and Pharisees, not believing him to be God, were startled at it, and demanded, 'Why doth this man speak blasphemies? who can forgive sins but God alone?' Mark ii. 7. And the Lord Christ, to justify himself against the horrid imputation of blasphemy, doth not contradict their sense in making it blasphemy for any but God to undertake to forgive sins, nor yet pleads that he had a special warrant or commission from God to forgive sins where he pleased, but only vindicates his Godhead, saying to him that was sick, with authority in his own name, 'Arise, take up thy bed and walk;' and demanding of those who charged him with blasphemy, 'Whether is it easier to say to the sick of the palsy, Thy sins are forgiven thee; or to say, Arise, take up thy bed and walk?'—meaning, that they could not but well enough understand and conceive that he that could say the latter with authority and effect could be no less than God, and consequently might say the former without contracting the sin of blasphemy.

Besides, it is altogether irrational to conceive that he that charged the Jews not to plough with an ox and an ass together, nor to wear a garment made of linen and woollen, should couple the name of an infinite and incomprehensible God and the name of a mere finite creature together, to make one and the same name in or into which the creatures are to be baptized. For it is not here said *names*, but *name*: 'Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost,' which likewise implies that all the three here mentioned have but one and the same name—*i. e.*, one and the same power and authority amongst them.

A third place from the New Testament, which clearly evinceth the Holy Ghost to be God, is extant, John iii. 5, 'Jesus answered, Verily, verily, I say unto you, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.' The work of regeneration is here plainly, and in expressness of words, attributed to the Holy Ghost or Spirit of God. So Titus iii. 5, we are said to be saved by 'the washing of regeneration, and by the renewing of the Holy Ghost.' And 1 Cor. vi. 11, we are said to be 'washed, sanctified, and justified in the name of the Lord Jesus, and by the Spirit of God.' The parts likewise of regeneration, the several graces or holy dispositions of which the body of regeneration is made up, is attributed to the Holy Ghost: Gal v. 22, 'But the fruit of the Spirit is love, joy, peace, long-suffering,' &c. From the scripture then propounded, with the rest consorting, as ye have heard, with it, I reason thus: If the work of regeneration be the appropriate work of God—appropriate, I mean, so that it cannot be effected by any mere creature without him—then must the Holy Ghost, to whom this work is attributed, needs be God. But such is the work of regeneration. *Ergo*, This latter proposition, I suppose, will not be denied,

because evident it is, both from the Scriptures and from the consideration of the nature of the work itself, which we call regeneration, that it is not, cannot be, effected without the interposure of the hand and power of God. True it is, God may use creature instruments about the raising and production of it, as he commonly useth men, his ministers, and their gifts, together with his word—I mean his written word; but yet all these without his interposure will not do the deed, will not reach the blessed effect of regeneration. The Scripture is very express and clear in this: ‘I have planted,’ saith Paul, ‘and Apollos watered; but God gave the increase. So then neither is he that planteth anything, neither he that watereth, but God that giveth the increase,’ 1 Cor. iii. 6, 7. When he saith that neither is he that planteth nor he that watereth anything, he speaks not absolutely, as if their agency in the business were simply nothing, for he had said of himself and Apollos a little before that they were ‘ministers by whom they believed;’ but he speaks this comparatively, meaning that that which they did in the work of their conversion to the faith was nothing in comparison of that which God did in it. God could have effected it, if he had so pleased, without them; but all that they did, or were in a capacity of doing, was nothing unless his hand had been with them. Elsewhere, those that are regenerate or born again are said to be born of God, ‘Whosoever believeth that Jesus is the Christ is born of God; and every one that loveth him that begat, loveth him also that is begotten of him,’ 1 John v. 1. And again, ver. 4, ‘Whatsoever is born of God overcometh the world,’ &c. (to omit many other places.) So that evident it is from the Scriptures that regeneration is a work which is appropriate unto God, and cannot take place without him. The minor proposition then in the argument last propounded is unquestionable.

But to the major proposition it is like it will be replied, that, though the work of regeneration be attributed to the Holy Ghost, and, withal, cannot be effected but by God himself, yet it doth not necessarily follow from hence that the Holy Ghost should be God; because the Holy Ghost may have an agency or efficacy in it in conjunction with and subordination unto God, as ministers of the gospel and the persons themselves who are regenerated have.

To this I reply: If the operation or efficacy of the Holy Ghost in and about the work of regeneration were subordinate or instrumental, we could not be said to be begotten or born again, *ἐκ πνεύματος*, of the Spirit; but only, *διὰ πνεύματος*, by or through the Spirit, as we are not said, nor can in any tolerable propriety of speech be said, to be begotten of men, as of the ministers of God, though they be instrumental in our regeneration, but only by men, according to the apostle’s expression, lately mentioned, 1 Cor. iii. 5. Who is Paul, who is Apollos, but ministers by whom ye believed, *δι’ ὧν ἐπιστεύσατε*. So, as the word of God is instrumental or subordinate to our regeneration, we are said to be begotten by it: 1 Pet. i. 23, *ἀναγεννημένοι οὐκ ἐκ σποράς*, &c., ‘being born again, not of corruptible seed, but of incorruptible,’ *διὰ λόγου Θεοῦ ζῶντος*, ‘by or through the word of the living God.’ And elsewhere, James i. 18, God is said to ‘have begotten us,’ *λόγῳ ἀληθείας*, ‘with or through the word of truth.’

The preposition *ἐκ* or *ἐξ* still notes either the principal efficient cause, or else the material cause, of things produced; but seldom or never the instrumental efficient cause. Thus men are said to be begotten of their parents: 'You,' saith Christ to the wicked Jews, 'are of your father the devil,' John viii. 44, *ἐκ τοῦ πατρὸς τοῦ διαβόλου ἐστὲ*. So the angel to Joseph concerning Mary, Mat. i. 20, 'That which is begotten in her is' *ἐκ πνεύματος ἁγίου*, (to omit instances of this kind without number.) Therefore there is little question but that in the same sense wherein men are said to be born, or born again of God, they are said to be regenerate, or born again of the Spirit. It is true, sometimes the Spirit is spoken of as instrumental or subservient in the works of believing, mortification, &c. Peter tells the saints unto whom he writes, 1 Peter i. 22, that they 'had purified their souls in obeying the truth,' *διὰ πνεύματος*, 'by the Spirit'—*i.e.*, by means or by the help of the Spirit. So Paul to the Romans: Rom. viii. 13, 'If ye through the Spirit,' *πνεύματι*, by or through the Spirit, 'mortify the deeds of the flesh, ye shall live.'

But first, It is to be considered that that subserviency which in these, or the like passages, seems to be attributed to the Holy Ghost, is attributed unto him in reference unto men, not unto God; and the reason of the attribution is not to imply that he, the Holy Ghost, is not the principal or prime cause both of our believing, and so of our mortification; but only that with his agency or interposure about these works, he never effects them without the consent and compliance of men themselves therewith. So that in this respect men are said to purify their hearts in believing the truth through the Spirit; and so to mortify the deeds of the flesh through the Spirit, when they fall in and comport with the preventing motions of the Spirit in order to these great and blessed works, which may well, and with clearness of apprehension, stand with the Spirit's being the first author of—yea, and the principal actor in them; only it implies that he works none of these spiritual or heavenly things within us irresistibly, or whether we will or no. And therefore,

Secondly, Such attributions of subserviency unto men as these do no ways prove, or so much as intimate the Holy Ghost's not being truly God, but rather assert and affirm it; because the apostle Paul teacheth us, Phil. ii. 12, 13, that it is God, and not an angel, that 'worketh in us to will and to do of his good pleasure;' and upon this account admonisheth us to 'work out our salvation with fear and trembling;' which admonition clearly implies these two things:

1. That that working of God in men to will and to do doth not make men actually to will and to do; but that over and besides that which God doth in this kind, men's own endeavours to provoke them to comport with God in these preventing interposures of his, are requisite and necessary; otherwise the apostle need not have admonished them to work out their salvation with fear and trembling; nor needs there more to be done by men for their salvation, but only to will and to do.

2. The said admonition, considering the ground and motive upon which it is given and administered, clearly implies that God's preventing grace vouchsafed unto men, termed by the apostle his working in

men to will and to do, is a most dreadful engagement upon men to take the opportunity and advantage thereof to bestir themselves about the great business of their salvation. Now, he doth not simply warn and charge them to work out their salvation, but to work it out with fear and trembling, and that because it is God that worketh in them. This clearly implies that much of this engagement would be taken off, if it should be a creature only—as suppose an angel—and not God himself, that should work in us to will and to do. But,

Before we proceed to a fourth proof from the New Testament, to prove the Holy Ghost to be God, we shall answer the objections made against the scriptures already produced, and argued upon that account.

The first place insisted upon from the New Testament was Mat. iii. 16, which mentions the opening or cleaving of the heaven, and the descending of the Spirit of God; from whence we argued several things. But because some of contrary judgment importunately and vainly boast that this scripture is for them, and that they desire no better advantage of ground for their opinion than what this passage affords, though they cannot reasonably object or except against anything that was delivered against their opinion from it, let us here briefly weigh what their confidence in this kind amounteth unto, or what there is in that plea whereon they build themselves from anything found in this scripture. The strength which they pretend unto from the place lieth, it seems, in that metaphorical expression of the Holy Ghost's descending upon Christ. Their notion or conceit is this, he that removes and descends from one place to another cannot be God, or the most high God. But this is here and elsewhere attributed to the Holy Ghost; *Ergo, &c.*

To this I reply, first, To the major, he that removes or descends from place to place, &c. 1. Simply to the principle of those men themselves who thus argue; This proposition, taken in the most literal sense or construction that can be put upon it, is untrue; for they say and hold that even their most high God is bounded and limited in his essence, contained and comprehended within the circle of the heavens, and that he is not omnipresent, unless, haply, it be in respect of his knowledge and power. Though out of their bountiful respects towards him they grant him to be omniscient and omnipotent, yet their liberality will not hold out to grant him an immensity or an omnipresence in respect of his essence. So that in making a capacity of removing from one place to another a demonstrative argument of a created essence and being, they prevaricate with their own grounds and principles, and fall foul upon their own tenets, which is a seldom-failing character of men entangled with error. For if God, the most high God as they love to call him, be bounded in his essence, and his ordinary residence be circumscriptively in the heavens, what should hinder but that he may remove from place to place, and, as well as angels or created spirits do, ascend and descend at his pleasure? Therefore they that reason so as we have heard, pull down with the right hand what they build up with the left. But,

As to the said proposition, simply considered, and in itself, true

it is that he that removes, descends, or ascends from one place to another—viz., literally, properly, and after the manner of creatures or finite beings—is not, cannot be God, the most high God. But it follows not from hence that he that is figuratively, and in some particular respect only said to remove, or descend from place to place, must needs be a creature, or some finite being. For it is well known, and generally acknowledged amongst Christians and men learned in the Scriptures, that most of those things, if not the whole sum of them, which are spoken of God—I mean the most high God—in the Scriptures are spoken figuratively, and with the exclusion of such particularities importing imperfection, which the same things spoken of men, or any other creature, do commonly imply and signify. So that God may in Scripture language, and, indeed, oft is said to remove from his place, Ps. xviii. 9, without any breach made upon the infinity of his essence, or without any repugnancy thereunto. Thus, Gen. xviii. 21, he is said to go down; so Exod. xix. 18, to descend or come down; Hosea v. 15, he is said to return to his place. Now God may be said to descend or remove from place to place; not because his essence or substance of being changeth his place, or ceaseth to be where it was before, or beginneth to be where it was not; thus to descend argues finiteness of being, and limitedness of essence, and, consequently, imperfection, and so is no ways attributable unto God; but he, I say, is said to descend, when he makes any glorious or more than ordinary appearance or discovery of himself, in one kind or other, in these sublunary parts upon or near unto the earth, or amongst men; the ordinary place where he gives an interview of his face, glory, and majesty unto his creature being the heavens above; even as a person that ordinarily makes his abode in the upper rooms of a house, when he desires to shew himself to those below, and who cannot with conveniency go up to him, descends or goes down to them. And God is said to return unto his place, as in the expression cited from Hosea, when, having been graciously present with a person or people for a time—as either by a more than ordinary protection over them, or by a more than ordinary communication of his counsels unto them, or the like—when he shall now withdraw these signs of his gracious presence from them. In such a case as this he is said to return to his place; because he doth like a prince, who, in his progress through some part of his dominion, makes his abode in some country town, and, whilst he stayeth in it, much enricheth and graceth it; but upon some offence given unto him by the inhabitants, leaves them, and returns to his principal or chief city, where the standing-place of his residence is. These things, I presume, are no new or strange things unto the most of you; and the truth is, that to frame an argument against the deity or godhead of the Holy Ghost from the expressions of his descent, argues no depth of insight in the Scriptures, nor great acquaintedness with their dialect.

From that which hath been said, a ready reply may be shaped to the other, the minor proposition in the argument. This proposition was, that to descend or remove from place to place is in that third of Matthew ascribed unto the Holy Ghost. The reply is, that such a descent which hath been described and avouched as competent unto

God, and is frequently ascribed unto him in the Scriptures, is indeed attributed unto him. But as for any other descent, and particularly such as is appropriate unto the creature, it neither hath been, nor ever will be, proved to be either here or anywhere else ascribed unto him.

Concerning the second place—Mat. xxviii. 19, ‘Go teach all nations, baptizing them,’ &c.—and what was argued for the divinity of the Holy Ghost from hence, our adversaries, it seems, know not how to evade the manifest conviction hereof, but by denying that which, I suppose, all the Christian world besides themselves do and ever did grant, viz., that the baptizing which our Saviour enjoineth his disciples to administer, together with their preaching of the gospel, is the baptizing with water, so much spoken of in the New Testament. What account or reason they give of this their denial I understand not; but certainly the strongest and most demonstrative reason that the judgments and understanding of men are capable of, had need be given to justify or bear men out in the denial of that which the whole world, in a manner, of the religious, grave, and learned in the mysteries of Christian religion, do affirm.

But not to burden our adversaries with the bare authority of the whole Christian world—this being a burden of that weight that it ought to shake any man’s judgment and conscience where it lies, and cause them to look about—but waiving this, I say, at present, I would gladly understand from them some tolerable reason, at least, why that baptizing which is here spoken of should not be that baptizing which the gospel describeth to be the baptism of repentance for the remission of sins; or what other baptism than that of water for the remission of sins can reasonably be imagined that the Lord Christ should enjoin the administration of unto his disciples. That baptism, which is with the Holy Ghost and with fire, is appropriate unto Christ himself, and immediately administrable by him only, as all the evangelists testify, Mat. iii. 11; Mark i. 8; Luke iii. 16; John i. 26. Therefore this was not the baptism here prescribed. As for that which some call *baptisma sanguinis*, the baptism of martyrdom or affliction, even that baptism which our Saviour mentions to the sons of Zebedeus, Mat. xx. 22, 23, ‘Are ye able to be baptized with the baptism that I am baptized with,’ &c.—meaning hereby, could they drink of such a cup as he was ready to drink of? The baptism here spoken of cannot, in any tolerable sense, be conceived to be meant of that baptism which Christ commanded his apostles; for certainly Christ did not command them to make martyrs where they came, nor to subdue them by blood. They might teach men, indeed, to suffer persecution, and animate and instruct them that way; but who can reasonably judge or conceive that such a thing as this should be intended in such a phrase as this, ‘Go and teach all nations, baptizing them in the name of the Father,’ &c. Besides, the very name into which they baptized men maketh it fully to appear that it was not any such kind of baptism; and therefore if our adversaries can invent or devise, or find out in the Scriptures, any other baptism than that we speak of, which is likely that the Lord Christ should commit to his disciples to administer in the world where they went to teach the gospel, then their exception may

have some colour or show in it. But in the mean season, there being that baptism of water which is everywhere urged and imposed upon persons upon their believing, and which was administered to all those that came to desire it of John, and this being the most famous baptism, and such a kind of action which was very proper for the apostles' ministry, or at least to proffer the ministrations of it where they preached the gospel; therefore, in the eyes of all considering men, it must needs be that baptism which is called the 'baptism of repentance for the remission of sins,' Mark i. 4; and if so, then the Holy Ghost, in whose name this baptism is to be administered, is without all question and dispute truly God. But

It seems there is another evasion or shift by which the adversary thinks to convey himself out of the dint of this scripture before us, viz., that where the apostles are enjoined to baptize in the name of the Holy Ghost, the meaning, saith he, is to baptize men into the guidance and ducture of the Holy Ghost, not as if the Holy Ghost and the Father were one. And they seem in their own eyes to give much strength to this evasion by comparing it with 1 Cor. x. 2, where all the fathers, the Israelites, are said to be baptized unto Moses. It is clear, say they, that being baptized unto, or into, Moses, here is nothing else meant but a being baptized in Moses his conduct and guidance; and so, say they, to be baptized into the Holy Ghost, or in the Holy Ghost, doth not signify anything more than being baptized into the Holy Ghost, so as to follow and give up ourselves unto the Holy Ghost for our teacher and director.

For answer hereunto, first, by way of concession, it is very true that here is somewhat of the baptism here spoken of, somewhat of that nature, namely, an engagement and obligation upon the persons who are thus baptized to give up themselves unto the guidance of the Holy Ghost.

But, secondly, by way of exception: 1. That which is somewhat more in this baptism is, that they be baptized into the name of the Father, Son, and Holy Ghost, for the remission of sins. Now this is the intent of the message of baptism, viz., that upon their repentance their sins are forgiven them; or in case they have repented, their sins shall be forgiven. This is the mind and counsel of God in baptism.

2. But then, in the second place, it followeth, That those persons that have been baptized upon their repentance are enjoined by way of consequence to deliver up themselves into the hands of God the Father, Son, and Holy Ghost. So that you see the instance of Moses is quite of another nature; for they were not baptized with any such baptism as to rely upon Moses for the remission of sins, for Moses was not able to give it; but that for which they were baptized unto Moses he was able to do for them. Therefore for any man to argue that because the Israelites were baptized unto Moses in such a baptism, that therefore it follows from hence that baptism which is for the remission of sins was enjoined to be administered unto men upon the same terms, and no other, is to reason at a very low rate of understanding. And the truth is, that all that hath been argued from the scripture in hand is so plain and full to the business that there is no rising up against it. But though things be never so clear, yet there may be shifts and

evasions, and such colours which persons of light and desultory judgments are not able to see through. We know a silly fly is caught in a spider's web; even so men of light judgments, and who are unstable, unbalanced, and that are not grounded in the truth, will easily be turned aside by things that have but a very slight and slender appearance, and will be carried away with every puff of new doctrine; whereas men whose judgments and consciences are stable will not easily be shaken or removed; and therefore, the premises considered, we ought greatly to take heed, and to look over and over again and again such things as we do receive into our judgments, especially such things which are contrary to the church of God, and have been generally disowned by the generality of sober and learned men amongst them. Now, howsoever, though their owning of some particular truth be no demonstrative proof of the truth thereof, and therefore cannot bind the conscience, yet notwithstanding whatsoever shall be opposed thereunto, men had need have argument upon argument, yea, the most pregnant and clear grounds that may be, before they give up their judgments unto it. But this by the way.

A fourth testimony upon the same account from the New Testament shall be those words of our Saviour, John xiv. 26, compared with John xv. 26, 'But the Comforter,' *ὁ παράκλητος*, 'which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you.' In the latter place thus: 'But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me.' Here are several particulars considerable for the evincing of this truth, that the Holy Ghost is God, and more especially these:—

1. The very name or title, *ὁ παράκλητος*, the Comforter, or as some, the Advocate, here given to the Holy Ghost, is no light argument that he is truly God. By the way, to give notice of this once for all in the managing of the controversy or question in hand, when we use the word 'God,' or 'truly God,' we do not mean any creature whatsoever; not any angel or other to whom the name or appellation of God may by way of participation, or possibly in some particular respect, be found attributed in the Scriptures; but the only true God, and most high God, or him that is God by nature, as the Scripture distinguisheth. We judge it meet to give this item for remembrance, because those that are contrary-minded in the business affirm and say, that whilst we simply or only prove the Holy Ghost to be God, we prove no more than what they grant and say with us. For they grant and say also that the Holy Ghost is, and may in a sense be, truly God; but that which they hold and teach is, that he is not the most high God; therefore that we may not be thought to prevaricate with the cause we undertake to plead, and to prove no more than only to accommodate our adversaries, we desire to give notice, that when we endeavoured hitherto to prove the Holy Ghost to be truly God, by his being truly God we meant and intended his being the most high God, not imagining that any person would have stumbled at such an expression or conceit that there should be any more true gods than one, and he the most high God. And we suppose, and this not upon light grounds,

that our proofs, at least some of them, held out accordingly, and reached home to such a conclusion. And we desire to be so understood likewise for the future—viz., that when we use the expression of the true God, we intend none other but the only God by nature, who is sometimes in Scripture termed the most high God; *sed hoc obiter*. To return to the scripture before us.

We were saying unto you that the very appellation of *ὁ παράκλητος*, the Comforter, here attributed to the Holy Ghost, is some intimation that he is truly God.

(1.) We do not find this gracious act or work of comforting anywhere ascribed unto angels, but frequently unto God himself, as well as unto men. We shall not need to instance places for this. It is indeed said, Luke xxii. 43, that when the Lord Christ was in his agony, 'there appeared unto him an angel,' *ἐνισχύων αὐτόν*, strengthening or instrengthening him, not *παρακαλῶν*, comforting him. And though it should be granted that there is but little if any difference at all between comforting and strengthening, and that it is as proper a work for an angel to comfort as to strengthen; yet it is not improbable but that the Holy Ghost keepeth to the word *παρακαλεῖν*, to comfort, when it speaketh of God and of his comforting, using some other word when he speaks of angels, and of comforts administered by them.

If it be replied, that even when God is said to comfort, it is not necessary to conceive that he doth it immediately by himself, but it may be done by angels ministerially, and by God only originally and authoritatively.

To this I answer, Though this be granted, yet will it not disable the argument in hand, taken from the scripture before us; because that office or work of comforting is here in special manner attributed to the Holy Ghost, where he is called *ὁ παράκλητος*, the Comforter. This implies that how many ministerial or subordinate comforters soever there are, whether angels or men, yet there is one supreme, who doth *presidere*, i.e., oversee, order, and direct the whole negotiation of comforting all the world over; who issues forth commissions unto, and furnisheth with abilities and means for the work, all those that are employed in a ministerial way about it. Now he that is capable of such a high and excellent dignity as this, that is able to stand under the weight of such an important affair, which at one and the same time is to be expedited and put in execution in all the four winds of the heaven, in places without number, and these very far distant one from another, and to provide that the work should be done regularly and effectually in all these places at once, must in reason, upon a diligent consideration of the business, be judged to be greater than any creature, to have an arm far more outstretched than any angel in heaven; therefore certainly our Saviour's *ὁ παράκλητος*, the Comforter, here said to be the Holy Ghost, must needs be greater than a finite angel, and consequently God himself, even the most high God.

Nor is it pertinent or much to the purpose here to pretend that the business of temptation, or tempting men or women unto sin, is managed, and that very effectually, and with too much success all the world over, at one and the same time; and yet he that presideth in chief over the world is but a finite creature, and is styled in the Scrip-

ture *ὁ πειράζων*, the tempter, Mat. iv. 3; 1 Thes. iii. 5; therefore why may not the work of consolation be managed and carried on all the world over by an angel or finite spirit? &c.

To this I answer, 1. That there are many tempted and drawn away unto sin who are not tempted of the devil. 'Let no man,' saith James, 'say when he is tempted, I am tempted by God'—no, let not every man when he is tempted say, I am tempted of the devil—'for God cannot be tempted with evil, neither tempteth he any man.' Nor doth the devil tempt every man, especially as oft as he committeth sin. 'But every man'—*i.e.*, the generality or far greater part of men—'is tempted when he is drawn away of his own lust, and enticed,' James i. 13, 14. And we know the devil himself was tempted and drawn away with his own lust, and enticed to the greatest impiety, whilst yet there was no tempter; much more may men be tempted and drawn away by their own lusts. So that the tempting of men all the world over at one and the same time doth not prove that therefore the devil tempteth all the world over at the same time. And the devil himself confesseth in the Scriptures, Job i. 7, that he 'compasseth the earth to and fro, and walketh up and down in it.' And elsewhere it is said of him that 'he goeth about like a roaring lion, seeking whom he may devour,' 1 Peter v. 8. Therefore the devil is not present all the world over at the same time, doing one thing or other either by himself or by inferior devils, his subservient instruments. But now the Holy Ghost, whom our Saviour calls *ὁ παράκλητος*, the Comforter, he must of necessity be present all the world over, where there is any comfort administered; because no inferior comforter, whether men themselves, ministers of God, or others, whether angels or men, can perform the work with effect or success, without the presence and interposure of him that comforteth in chief: 'Paul may plant, and Apollos may water, but it is God that giveth the increase; so then neither is he that planteth anything, nor he that watereth, but God that giveth the increase,' 1 Cor. iii. 6, 7. Neither man nor angel is anything—*i.e.*, comparatively, or able to effect anything, of any evangelical import, without the immediate or actual presence or interposure of God—therefore if the Holy Ghost were not God, he could not render the word of God effectual in the hearts of men as to matter of spiritual consolation; and that he should be termed the Comforter, and not be able to comfort authoritatively, of and by himself, or any otherwise than as men commissioned or delegated from God ministerially to comfort, is most irrational, and no ways worthy to be believed.

But some, that are otherwise minded in the business in hand, except against the English translation for translating the word *ὁ παράκλητος*, 'the Comforter,' whenas they should have translated it 'the Advocate,' as they have done 1 John ii. 1.

I reply, 1. That to him that is weak, the grasshopper is a burden; and he that is afraid of falling, is apt to catch hold of every twig in his way, though it hath little or nothing in it to keep him from falling. For what will be gained to the adverse cause, in case the learning and judgment of the translators should be made to bow down at the feet of him who thus excepteth? And if we should condemn the comforter to justify and set up the advocate, will the advocate plead his

cause who stands so much for him with more strength than the comforter? Doubtless not at all; for if the Holy Ghost be an advocate, in such a sense of the word advocate as Christ is, which it seems is the sense contended for, he must mediate and plead the cause of all the saints on earth, as he doth with God the Father, and so must know the estates and conditions of all the saints on earth respectively and particularly; and consequently must be *καρδιογνώστης*, the knower or searcher of the heart, Acts i. 24, and xv. 8, which is the incommunicable property of God. Or if he doth not know the hearts of the saints perfectly, how shall he be able to perform the part of a worthy advocate? He that is a man's advocate had need understand his cause perfectly. Or,

2. If he that excepteth against the said translation would have the Holy Ghost an advocate in some other sense of the word, viz., because he pleads the cause of the saints at the tribunal of their own hearts and consciences, and informs these judges, I mean the consciences of the saints respectively, such things relating to his clients upon the account of which they ought to justify and absolve them; or else because he pleads the cause of the truth and innocency of their Christian profession before the world, and the rulers thereof, when they are called before them, or questioned by them, according to that of our Saviour, 'It is not you that speak, but the Holy Ghost that speaketh in you,' Mat. x. 20; Mark xiii. 11; Luke xii. 12—namely, by way of apology for the Christian profession which you make. Take, I say, the word advocate in either of these significations,—and I think there is hardly a third imaginable, except that of Christ his being an advocate,—the Godhead of the Holy Ghost will be every whit as much countenanced and asserted, either by the one or by the other applied to him, as by being styled the comforter. Yea, the truth is, that it cannot well be conceived how or in what respect, other than in one or both of these, the Holy Ghost should be called or understood a comforter. Therefore the exceptor against the said translation, in seeking the change thereof, is but like a sick man, who conceits if he changes either his chamber or his bed, he shall be better and find ease, whereas the change upon experience turns to no account at all unto him in this kind. But,

3. And lastly, His faulting of the translation in the particular under debate, doth not at all commend his skill in the original, or his acquaintance with the frequent use and signification of the word *παρακαλοῦμαι*, from whence the word *ὁ παράκλητος* is derived. For this word almost constantly, at least very frequently, signifies to comfort; sometimes to exhort, which is of near affinity with the other, but never, at least to my present remembrance, to plead a cause, or to perform the part of an advocate. It is said of Rachel mourning for her children that *οὐκ ἔθελε παρακληθῆναι*, she would not be comforted, Mat. ii. 18; ; to translate it she would not be advocated would be uncouth, and next to ridiculous. So our Saviour, Mat. v. 4, speaking of those that mourn, pronounceth them blessed, *ὅτι παρακληθήσονται*, because they shall be comforted—not because they shall be advocated. And, to pass by other instances without number, the verb *παρακαλῶ*, and the verbal *παράκλητος*, are no less than six times within the compass of three verses,

and four times in one verse, used by the apostle Paul in the sense of comforting: 2 Cor. i. 3, 4, 'Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and God, πάσης παρακλήσεως, of all comfort, ὁ παρακαλῶν, who comforteth us in all our tribulation, so that we are able,' or that we may be able, παρακαλεῖν, 'to comfort those in tribulation, διὰ τῆς παρακλήσεως, by or through the comfort, ἧς παρακαλούμεθα, wherewith we are comforted by God; because as the sufferings of Christ abound in us, so through Christ our παράκλησις, consolation aboundeth.' It is thrice more used in the same signification in the verse immediately following, and once again in the verse after that; so that there is no ground or just occasion to quarrel with the translation we have of the word παράκλητος, nor anything gained to the cause of our adversaries by the change. But,

2. To the main objection, I answer, That however temptations, and other actions proper to the devil, as the catching away the seed sown, by filling men's hearts with wickedness, &c., which are done in the world in a thousand different or distant places at one and the same time, are, or may be attributed to Satan or the devil in the singular number; yet our adversaries themselves will confess that all these actions are not done in one and the same instant of time by one and the same devil; but though they may be acted by many subordinate devils, yet, according to the Scripture dialect, they are, or may be ascribed to him that is the head or chief of the corporation. For that is frequent in the Scriptures, to attribute that unto one which is jointly transacted by many, Num. xxxvi. 2, 5. There was but one of the fathers of the children of Gilead that spake unto Moses, yet that which this one said is attributed also unto many of them. I might spend time in multiplying instances in this kind, but they that desire satisfaction in this may receive it abundantly by perusing a few lines in Mr Ainsworth's preface before his notes on Genesis, well towards the middle of the said preface, where he hath collected many such passages, wherein that is ascribed unto one which yet is done by many. Besides the word devil or satan may be understood specifically, or, if you will, generally for the whole species or kind of devils, or indefinitely for devils, be they fewer or more. The Scripture likewise admits this construction, Gen. xiii. 7. But we make haste. But now those actions which are appropriate to the Holy Ghost, and are done by him at one and the same time in a thousand different places in the world—as the inspiring, inhabiting, and comforting the saints, &c.—are not attributed unto him, as directing or commissionating other subordinate angels to assist him in the work, or as performing of them partly by them, he only owning the name of them. But, saith the text, 1 Cor. xii. 4, 13, they are performed ἐν ἐνὶ πνεύματι, and ἐν τῷ αὐτῷ πνεύματι, i.e., by the self-same one Spirit. There are, saith he, diversity of gifts, τὸ δὲ αὐτὸ πνεῦμα, but the Spirit is the self-same. Now this Spirit, in the words immediately preceding, he had called πνεύματι ἁγίῳ, the Holy Ghost. And ver. 13, 'For we have all been baptized into one body, ἐν ἐνὶ πνεύματι, through one Spirit;' and in the end of the verse, 'have been all made to drink,' εἰς ἓν πνεῦμα. And in the Scripture elsewhere, he is more particularly expressed, and his individuality circumscribed by our Saviour, John xv. 26, and xiv. 26,

who styleth him τὸ πνεῦμα τῆς ἀληθείας ὁ παρὰ τοῦ πατρὸς ἐκπορεύεται, 'The Spirit of truth, which proceedeth from or out of the Father.' If our adversaries could find the devil, who, as they say, performs one and the same action at one and the same time in a thousand different places in the world, to be thus individuated, as the Holy Ghost from place to place is; and all the particulars of that action, which is supposed to be done at one and the same time in remote places, attributed unto one particular devil, so, or by any such characters or expressions distinguished from all other devils, as the Holy Ghost, as we have heard, is from all other spirits, there had been some colour of an evasion from the argument in hand. Otherwise they do but, like Jannes and Jambres, resist the truth, as they did by pretended likeness of Moses' real miracles. And as those sorceries and counterfeit miracles which Jannes and Jambres wrought, being the same in appearance to the true miracles wrought by Moses, prevailed over Pharaoh and the Egyptians to the hardening of their hearts against God, and this to their own destruction and ruin in the end; so it is much to be feared that by such likenesses and colours by which men do resist the truth, setting fair glosses upon foul faces, that this will harden the hearts of men, and entangle and corrupt their judgments; and God grant that it be not to their own destruction! But we must hasten, because the blasphemy of that error which we now oppose, and which most presumptuously, daringly, and desperately in the face of God, angels, and men, strikes off the crown of increated glory from the head of the Holy Ghost, God blessed for ever, hath been heretofore broken to pieces, stamped, and ground to powder by the learning, zeal, and faithfulness of many famous lights burning and shining in the church of God of old, and by some of latter times, and particularly by a late treatise published in the English tongue, by way of answer to those twelve arguments levied by him who hath of late revived the said error. The treatise is gravely and with solidity penned, and worthy the perusal of those whose feet are taken in the snare of that error, or others remaining in any measure dissatisfied about the point, though the truth is, they have as much reason to be dissatisfied about their Christianity itself, and whether salvation is to be obtained by Jesus Christ and faith in his blood, as to be dissatisfied about the Holy Ghost being God.

We might argue the deity of the Holy Ghost from other particulars observable upon such an account from the said passages of Scripture lying yet before us: As, 1. That Christ saith of him that he should teach them all things. 2. That he should bring to their remembrance all things that he had spake to them. 3. That he proceedeth from God the Father [παρὰ τοῦ πατρὸς ἐκπορεύεται.] I shall but only glance at them. First, Our Saviour undertakes for the Holy Ghost that when he comes he shall teach his disciples all truth. To be able to teach all truth is a royalty too rich to be vested in any creature; it is most worthy God himself, and meet only for him. The (Eph. iii. 9, 10) angels learn many things from the church, and from the ministry and dispensation of the gospel there. And the apostle Paul himself professeth of himself and the rest of his fellow-apostles, 1 Cor. xiii. 9, who knew more than all the world besides of the mystery of Christ

and of God, that they knew but in part ; therefore no angel was in a capacity to teach them all things, whenas they themselves were in a condition to learn some things of them.

If it be demanded, But how can these two stand together ? 1. That Christ should say unto the apostles that the Holy Ghost should teach them all things, and lead them into the way of all truth ; and yet, 2. That Paul should say notwithstanding that they knew but in part ? Can he be said to know but in part who hath been taught all things, or led into the way of all truth ?

I answer, 1. That all the things which the Holy Ghost, according to our Saviour's promise here, was to teach the disciples, is to be restrained to the business in hand, which is very frequent in Scripture, and so such things as were necessary and meet for them to know in order to the performance of their apostolical office, as well in teaching as in planting churches and ordering the government hereof. For it was not for them to know the times and seasons, which God had reserved in his own hand. Nor doth it follow from hence either that the Holy Ghost was not able to teach them that restrained all things, or that the teaching of this restrained all things, should be no sufficient proof of the Holy Ghost's being God. The former of these is evident enough from the common principle in reason. God and nature, as they are not defective in things that be necessary, so neither do they abound in things that be superfluous. And therefore if the apostles had no need of any further knowledge of anything which did any ways conduce to the performance of their great office, as they were apostles, it is not to be conceived that the Holy Ghost should impart such things unto them which were not expedient for them to know. The latter—viz., that the teaching of that limited all things we speak of, especially taken with that clause that goeth along with it, 'and bring all things to your remembrance whatsoever I have said unto you,' John xiv. 26, is an argument no ways defective in proof that the Holy Ghost, who was to do all these things, is truly God—this, I say, is evident from hence.

For, 1. He that shall be able to teach all that was necessary for the apostles to know for the discharge of their great office must be supposed to know all the heights and depths of the Scriptures, all things that are contained and comprehended there ; for doubtless there is nothing in the word of God but what was fitting and necessary for the apostles to know and understand—as, namely, the fitting and applying of all the figures, shadows, and ceremonies under the law to and with the gospel, and so likewise to know and understand all obscure prophecies, for otherwise they might have been foiled and entangled by their adversaries, which would have been matter of prejudice to them in the fulfilling of their office. Now, then, to be able to do this certainly doth prove sufficiently that he must needs be God. 'For,' 1 Cor. ii. 11, saith the apostle, 'what man knoweth the things of a man save the spirit of a man which is in him ?' It is the spirit within a man who knoweth all the motions of the heart, all the purposes, counsels, hopes, sorrows, &c. No man knows all these things but the spirit of a man which is within him, which is intinous to him, and upon the matter himself. Even so, after the same manner,

we may say, no man knows the things of God but the Spirit of God ; the Spirit of God searcheth the deep things of God. As the spirit of a man is privy to the most secret things of a man, even so the Spirit of God is privy to the secrets of God. So there is no man, and consequently no spirit, no creature, no angel, though never so great and near unto God in point of office and ministry, that is able to search the deep things of God, but only the Spirit of God, which is intimately acquainted with the deep things of God.

2. He that was able to bring to the apostles' remembrance whatsoever Christ had said unto them must needs be God, because he must know their hearts and their thoughts, and what of themselves they did remember without him, and, withal, to know what was worn or blotted out of their memories. For I suppose the meaning is not, that when the Spirit comes he should be a remembrancer unto them of such things which they remembered already ; and therefore it supposes that the Holy Ghost, of whom it is said he should remember them of all things that Christ had formerly spoken unto them, did know the state of their minds and inward parts, and that he knew what things they had or did remember, and what things they had forgotten and lost, and accordingly should supply them, which is another consideration that doth argue that certainly this Spirit of God, this same great remembrancer of the apostles, can be no other but God.

3. We might also argue from that other clause where our Saviour describes the Holy Ghost or the Spirit of God, there being no plurality of holy ghosts, to be one individual spirit of truth ; and then denotes his process, which proceeds from or out of the Father ; for both words should be put in, from the Father, and proceeds out of the Father, after an ineffable and inconceivable manner. Now if any such character as this, or any near to it, can be found to be given of any angel or spirit, that he proceedeth out of or from God the Father, then haply this will not prove the Holy Ghost to be one and the same God with the Father—that is, the most high God.

For as for that word, indeed, our adversaries do marvellously please and gratify their weak disciples with it, falling foul, and uttering evil speeches against several kinds of expressions which the Scriptures themselves, speaking of God as three and one, do invite and lead men unto. Now, because these things cannot be explained nor made suitable to the minds of men by anything found in the creature that should answer them, they fall foul upon them, and say that they are nothing but devices, tricks, and subtleties of men, which, they say, are contrary to principles of reason and understanding ; whereas the truth is, they are things that are most rational, and of an elevating nature unto those who understand them, whose element they are, who are versed in the traversing of such curious questions and mysterious speculations. I say, they are most rational unto them, and admit of the most curious debates. But that which in the general may satisfy the meanest capacity concerning the three in one we may thus conceive. That according to the nature, essence, or simple being of everything whatsoever, such likewise is the *modus* or manner of that respective being ; for there is nothing that hath a simple being but

it hath a *modus*, or a particular manner of being, according to which it is or hath its subsistence. Now this *modus*, or manner of being or subsistence, take it where you will, it always follows the being, as the shadow doth the body or substance whose it is; for essence or being is one thing, but the manner of its subsistence, this is another. If you cannot so well consent unto this at the first view, yet you will find, upon a diligent inquiry, that the notion is true—viz., that everything hath a manner of being as well as a being itself, and that this *modus* or manner of being is something which is distinct from the essence or being itself. Now then look, as things are more excellent in their simple essence and nature, so have they a more excellent *modus*, or manner of being, than such things whose nature and essence are beneath, and less noble and excellent in the order of creatures. So now, if we shall carry up this rule or principle unto God, and apply it unto his essence and being, it will be no manner of offence to any man's reason and understanding that he should not be able to comprehend how or after what manner the divine nature and essence doth subsist; because his essence is so infinitely above and differing from all created essences or beings. Otherwise we shall conceive rudely of God, and pollute his nature, and bring him down from what he is, and mingle him amongst finite and limited creatures, if we shall seek for any parallel or likeness of his being. And if so, then we must conceive that the manner of his being is of the same kind, and commensurable unto his being itself; a peculiar and appropriate manner of subsisting, which is not to be paralleled in the subsistence of any finite being whatsoever. And besides, we have the help and light of Scriptures to help us in this—namely, to find out what manner of subsistence this is that is one in three. This, I say, we have from the Scriptures. And though some men do undertake to make it to be nothing but what is very agreeable to the principles of reason and understanding that is in man, to conceive that there should be such a subsistence in the divine nature; yet for this we shall not undertake, nor advance so high in such a mystery as this is. Only this is clear, and the foundation is as a rock under our feet, that there must be a peculiar *modus*, or manner of subsistence appropriate to the divine essence or being, which doth not parallel, nor cannot be matched by the whole creation. And that it may be thus, as well as any otherwise, I think is as clear as the other; for whatsoever you will imagine, or whatsoever your understandings should project unto you to be the peculiar manner of this subsistence, most certain it is that it will be as hard to explain and bring it down to the capacity and apprehension of men as the being itself, which is infinite, or as the subsistence of three in one.

I shall only add a few more testimonies from the Scriptures, wherein the deity or godhead of the Holy Ghost shineth as light at the noonday, and then proceed to shew the fallacies and other weaknesses of those pretences, wherein our adversaries rejoice so much as if they were arguments above answer; and so put an end to our present debate.

The first scripture shall be John xx. 22, 'And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy

Ghost: whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.' First, when Christ, breathing upon his disciples, said unto them, 'Receive ye the Holy Ghost,' is it tolerable to imagine that his meaning should be, Receive ye an angel, or the supreme angel? That by the Holy Ghost here he doth not, cannot mean the gifts of the Holy Ghost, so called, but the gift of the Holy Ghost himself, appears: 1. From the nature of the symbol or outward sign which Christ useth in communicating or giving the Holy Ghost unto them—viz., that inflation or breathing upon them. The Holy Ghost himself is elsewhere compared unto the wind, which is a kind of breathing or moving of the air; and fitly so may be, partly because his manner of proceeding from the Father and the Son is by way of spiration or breathing—*i. e.*, the ineffable and inexplicable manner of his proceeding amongst all created things, or things intelligible unto men, is best resembled by, or comes nearest unto a spiration or breathing; partly also because as the original or first cause, and so likewise that which becomes of the wind, or that which is done by the wind, is very secret unto men. So is the first spring or original of the Spirit's entering or coming into men, as likewise the end which the Spirit makes with men into whom he cometh, are great secrets, hidden mysteries unto the generality of men—very hard and difficult, and of an abstruse definition and demonstration. This our Saviour, John iii. 8, describes by the nature of the wind: 'The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, nor whither it goeth: so is every one that is born of the Spirit.' It is very likely that God made this same material world in such a shape as he hath now done, and such and such creatures as now are made; and so such laws for these creatures to act and move by, and furnished and endued them with such properties and qualities as now he hath done, that so there might be fit resemblances to train and nurture up the minds, understandings, and reasons of men in the knowledge and apprehension of the mysteries of Christ, and the great things of eternity. And I make no question but that God in nature hath contrived and ordered the matter so with that creature which we call the wind, that it poseth and troubles all the philosophers, that though they hear the sound of it, yet not any one of them can give an account of it, what it should be, and whence it should come, and, when once it is up in motion, why it should fall. Nay, God hath so ordered the original of the wind, and things appertaining to it—at least, to the understandings of men—that they should not be able to give so steady an account of the rising and falling of it, as they are to do of the rising and setting of the sun; that so there might be a kind of rising advantage administered unto men to conceive the better of the Holy Ghost or Spirit of God, and of his transactions and manner in doing matters with the creatures. So that now we see the Holy Ghost himself is resembled with the wind, and very aptly so may be; but the gifts of the Holy Ghost neither are in Scripture, nor with any commodiousness of resemblance can be, resembled by breathing or by wind; therefore by the Holy Ghost, in the place in hand, cannot be meant the gifts of the Holy Ghost, but the person of

the Holy Ghost himself. Again, this might be made to appear further, by comparing herewith several other places of Scripture, by which it is evident that it was the Holy Ghost himself that was to be given unto the apostles, and to be and to abide with them, Mark xiii. 11; John xiv. 16, 17. So 'grieve not the Spirit,' 'quench not the Spirit,' Eph. iv. 30; 1 Thes. v. 19, besides other places. Now then, if Christ said unto them 'Receive ye the Holy Ghost,' there is no question but they did receive him; they, I mean all those to whom he thus spake. Now, if he was a created angel or mere creature, how could more than one receive him at once? Especially how could he be in and remain with many at the same time, when these shall be dispersed, and scattered up and down the world, in nations and places far distant, as the apostles, we know, soon after were? We never read nor heard of any more than one Holy Ghost, as was observed, therefore the argument in hand cannot be put off with common evasions, viz., that the Holy Ghost might be in the apostles, though never so remote, at one and the same time, by his deputies or vicegerents, other inferior angels under his command, or the like. For 1. We have no ground in Scripture to conceive any such power given unto one angel over another as that any one should be at the command or disposal of his fellows. Besides, when Christ said to his disciples, 'Receive ye the Holy Ghost,' if it be supposed that there is but only one Holy Ghost, and certain I am that the Scripture supposeth no more, and that this Holy Ghost could be but only in one of them at the precise time of Christ's so speaking unto them, which must likewise be supposed if the Holy Ghost be a finite and created angel, then it undeniably follows that, though Christ indifferently said to all his disciples, 'Receive ye the Holy Ghost,' and indifferently breathed upon them all, yet that he gave him unto one only, and that the rest had some other angel given unto them, not the Holy Ghost.

We might likewise reinforce it from the words following, touching the power of remitting and retaining sin, conferred at the same time upon the disciples when they received the Holy Ghost; from hence, I say, we might re-assert our former argument for the divinity of the Holy Ghost,—viz., his power to forgive sins. For the power of forgiving and retaining sins being given unto the apostles upon their receiving of the Holy Ghost, plainly sheweth, that primarily and authoritatively it resideth in the Holy Ghost himself; and that it was derived unto them only in a ministerial way, and as they were to be acted and guided by him in the administration and exercise of it. And if the case were so with the Holy Ghost, as our adversaries conceit it to be—viz., the Holy Ghost himself should only have a power by way of commission from God, and ministerially, to forgive sins; and that he is, or must be regulated and bound up in the exercise of this power by his commission, as well as the disciples were by theirs; then why might not they baptize in their own names as well as his? Besides, if the Holy Ghost were commissioned by God to forgive sins, he had no power to give commission either to the apostles or any other to transact the same work; it being a general and known rule, and this very equitable, that he that is deputed, or commissioned by another, having a lawful authority so to depute, to transact any

business, hath no power to depute or substitute others in his stead for the transacting the business committed unto him.

Another scripture, or pair of scriptures, evincing the same great truth with the former, that without controversy the Holy Ghost is truly God, is Acts i. 16, compared with chap. iv. 24. In the former place Peter speaketh thus, 'Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas,' &c. In the latter place the disciples express themselves thus: 'And when they heard that, they lift up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven and earth, and the sea, and all that in them is: who by the mouth of thy servant David hast said, Why did the heathen rage,' &c. He who in the former place is termed the Holy Ghost, is styled in the latter Lord and God, who made heaven and earth, and the sea, &c. To say that God may be said to speak by the mouth of David because he gave order unto the Holy Ghost to move David so or so to speak, is to oppose the direct and clear letter of the Scripture with a man's own thoughts, and these weak and groundless. If it had been said that God, by the mediate or intervening motions of the Holy Ghost, spake so or so by the mouth of David, it had been somewhat colourable for our adversaries' purpose, and indeed no more; or if there were any such expression to be found in all the Scripture that God spake so or so, one thing or other, to any person by the mediation of the Holy Ghost, this had been somewhat, though less than the other; but now, the constant tenor of the Scripture speaking, as to the point in hand, being either that God spake, or the Lord spake, or else that the Holy Ghost spake so or so, but never that God by the Holy Ghost spake either so or so, it is a plain case that all these expressions are synonymous and equivalent, and that he that is in one place called God, in another Lord, is the same God and the same Lord with him that in other places is called the Holy Ghost. It is indeed said of the Lord Christ, in regard that he was man as well as God, that he gave commandments unto his apostles by the Holy Ghost, Acts i. 2, to shew that though he spake unto them in the human nature, and as a man, yet was directed by the Holy Ghost in what he said. But if it should be supposed that the Holy Ghost, by whom he is said to give commands to his apostles, were a creature, or a created angel, it had rather been a disparagement than any manner of reverence or advantage unto them in this kind, that they should be given by him; and this according to the principles of our adversaries themselves, who hold and teach that the Holy Ghost is inferior howsoever unto Jesus Christ, be he man only, as they, or God and man both, as we say. Now, for one that is superior in gifts, wisdom, and understanding, &c., to be acted or directed in what he speaketh by him that is beneath him in these abilities, is rather detractive from the weight and worth of what he so speaketh, than any ways adding therunto. Thus we see that the Scripture seldom hath any occasion to mention or speak of the Holy Ghost, but there is somewhat or other near at hand which bewrayeth him to be, that which indeed he is, God blessed for ever.

We might further argue and prove the deity of the Holy Ghost

from Acts v. 3, compared with ver. 4, 9, 'But Peter said, Ananias, why hath Satan filled thy heart to lie to the Holy Ghost, and to keep back?' &c. That which he calls lying to the Holy Ghost in this verse, he calls lying unto God in the next, 'Why hast thou conceived this thing in thy heart? thou hast not lied unto men, but unto God.' The adversary, finding himself somewhat hard beset with this passage, after his wonted manuer, casts about and bestirs himself to espy how he may break loose from hence also; so hard a thing is it for a man, that hath an opinion of his own to establish, to submit unto the word of God, though speaking plainly and without parable. One while he cavils at the translation, ver. 3, and tells us that *ψεύσασθαι σε τὸ πνεῦμα τὸ ἅγιον* should not be translated, to lie to the Holy Ghost, but to counterfeit the Holy Ghost. I think it not worthy your time to stand upon the exception, or to shew the lightness of it; especially it having been done substantially already in a discourse published in English upon the subject we are now upon, some while since, entitled, *Πνευματολογία*, or 'A Treatise of the Holy Ghost,' pp. 3-6. Only by the way you may please to take notice of this, that there is nothing more clear than that the apostle Peter, having charged Ananias, ver. 3, with suffering Satan to fill his heart, *ψεύσασθαι τὸ πνεῦμα*, whether we translate it, to lie unto the Holy Ghost, or to belie or counterfeit the Holy Ghost, interprets his meaning therein, ver. 4, 'Thou hast not lied unto men, but unto God.' For there is no colour or ground to think that here he chargeth him with a new sin. And, ver. 9, he expostulateth with Sapphira, his wife, 'Why have ye agreed together to tempt the Spirit of the Lord?' Now to speak an untruth unto persons in whom there was so manifest and great a presence of the Holy Ghost as was in Peter and the rest of the apostles, was more properly a tempting him—viz., whether he were omnipotent or no, and could tell when or whether men spake untruth or not, and again whether he were so severe to discover it in case he knew it, &c.—in these respects, I say, to lie unto the Holy Ghost is more properly a tempting him, than to pretend a motion from the Holy Ghost which was not from him. Besides, it no ways appears that either Ananias or Sapphira did *ψεύσασθαι τὸ πνεῦμα*, in our adversary's sense—i. e., counterfeit the Holy Ghost, or pretend that what they did, in denying they sold their possession for so much, they did it by motion from the Holy Ghost; neither is there the least probability of such a thing. Besides, some Greek copies have the preposition *εἰς* in the clause contended about, reading it thus, 'Why hath Satan filled your heart?' *ψεύσασθαι εἰς τὸ πνεῦμα*, which cuts off all pretext against the translation.

But the adversary, as one while he pleaseth himself with signifying his displeasure against the translation, so otherwhile he attempts to come off from the said contexture of Scripture, which frowns so terribly upon his opinion, by that trivial and common shift—viz., that men may be said to lie unto God when they lie unto his messengers; and that upon this principle, because that which is done to an ambassador or messenger redounds to him that sent him. Therefore that Ananias is said to lie unto God, because he lied unto the Holy Ghost, proves no more, saith he, but only this, that the Holy Ghost is

the messenger of God, and sent by him, not that he is God himself. This fig-leaf also might easily be rent and torn, but that it hath been done already by the former hand we spake of. For though that which is done to a messenger, ambassador, or the like, whether in a way of honour or dishonour, may be said to redound, or, in a general sense and consideration, to be done to the king or prince that sends him; yet the particularity of what is done in this kind to a messenger cannot with truth, in custom of speaking, be said to be done unto any other but himself. It is a common saying, that what measure is measured out unto ambassadors, it is done unto the person himself that is the sender of them. But now this is to be understood of the general nature of that which is done. Be it good or evil which is measured to an ambassador, it doth, I say, redound in a general way unto the king or prince that sends him. But as for the particularity of discredit which is done to the ambassador, this cannot in reason or in truth be attributed unto the prince. If the ambassador be killed, it cannot be said that the prince is killed, only that he had a very great affront offered unto him; so if the ambassador had a high reward, a chain of gold, or the like, it cannot be said that the king had one, only that this was done in honour to the king. Take an instance or two from the Scriptures:—Hanun, we read, 2 Sam. x. 4, ‘shaved off the one half of the beards of David’s messengers, and cut off their garments in the middle, and so sent them away.’ That which Hanun did in this case reflected upon David, and was an affront put upon him; but the particular things done unto his messengers cannot be truly said to be done unto David; Hanun cannot be said to have shaved off the one half of David’s beard, or to have cut off David’s garment in the middle. Take one instance more. Paul styles himself, 2 Cor. vi. 4, and those who preach the gospel, the ministers of God; and elsewhere, 2 Cor. v. 20, ambassadors, meaning of God, for Christ—i.e., for Christ’s sake, to procure acceptance for him with men. Now in case these ministers or ambassadors of God be evil entreated by men in the world, in one kind or other, the evil that is done unto them God accounts as done to himself; but, however, not in respect of the specifical or particular nature of the evils done to them, but in the general, as being highly affronted. When men killed the apostles, as our Saviour foretold they would, God doth not look upon himself as killed by them, but highly injured and despised. In like manner, in case the Holy Ghost in Peter, or other holy men, were only a messenger sent from God, and men should lie unto him, yet they cannot in this respect, with any tolerable congruity or truth of speech, be said to lie unto God, but only, in lying unto his messengers, to have dealt wickedly and unworthily by him. So that what our adversary layeth in, by way of answer or reply to these passages of Scripture yet before us, when it comes to be sifted and narrowly searched into, vanisheth into smoke.

Another text of Scripture, evincing above all contradiction the deity of the Holy Ghost, is 1 John v. 7, ‘For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three,’ *ἐν εἰσι*, ‘are one.’ You see it is expressly said that these three, the Father, together with the Son and the Holy Ghost,

are one. If they be one, then one in nature, one in essence, one in subsistence, otherwise there could not be that unity in any sense. Now this could not be expressed in more emphaticalness of words, and which better bear such a notion as this. Here again we have an evasion, as indeed there is no end of these things. Satan is an old fox, and hath his devices to keep men from the knowledge of all truths, but more especially such which lie any whit remote from the common and ordinary thoughts of men; such that men must take a long journey to come at, such are these which we are now treating of. Now Satan takes the slightest occasion to colour over and bedaub them, knowing that there is not one man among many that will be willing to take the pains, or undergo any hard travel to wipe off the colours that Satan puts on them. And as in long journeys there are many bottoms and hills and wood-sides, and there you are in danger of thieves and robbers; so there are some doctrines, some matters in the Christian religion, where you are to expect and hear of this great destroyer of the souls of men, lying in wait to rob them of their spiritual treasure, by labouring to confound the world, according to the state of things there; for he well knows the state of it, and how it goes from day to day. But,

Now as to the business in hand, several exceptions there are which, being searched into, vanish into nothing but air. As, one while the adversary pretends that these words are wanting in some Greek copies. Now for that, when there was no printing in the world, and consequently copies of books, especially such great books as the Scripture, when it was written and translated, they were but few in comparison of what they are now; and if there were any sect, or any great faction of men—as, for instance, of the Arians, when they spread the whole Christian world, in a manner, over like a deluge; now during such a time the men of this notion being very many, they very well might, and in all probability they did, corrupt and falsify copies; and that is the ground that you hear sometimes that one copy reads it thus, and a second thus, and a third thus, and a fourth different from all the former. And it is not likely but that there should be such difference and variety of copies. We know that the papists now have a great deal of the Christian world under their jurisdiction; and how they are wont, and that of latter times, the fruit is fresh in memory, to take and to throw out what they thought good out of the notes and copies of the fathers, wherein we may see the very footsteps of the pope. There are books extant, which they call *Indices expurgatorii*, which are indexes or tables of what sentences are left out, and what are put in; and these are great books, and there are two or three several kinds of them. Even so it might very well be that men of this opinion, I mean the Arians, whilst it spread itself, might expunge and put out such passages and such texts of Scripture as these, which they saw did bear so hard and with so mighty and strong hand upon their opinion; but this clause is found in one of the ancientest of all writers that we know of, in Cyprian, who lived about two hundred and forty years after Christ. Now then, seeing we find that in his writings, which are more ancient than all those copies where it is wanting, it is, at least, a very probable argument that it was in the original copies.

Again, another pretext he hath against this, viz., in that the apostle saith in ver. 8, that these three agree in one, meaning only that they did testify and assert the same truth: not that they are one in essence, but, as I said, that they agree—namely, in their testimony they avouch one and the same truth. So now saith the adversary, the other three which bear record in heaven are only one in their testimony, joining together in asserting one and the same thing; but it doth not follow from hence that these three are one and the same in nature and essence. For answer to this, we must know that the apostle John doth make a very apparent and express difference in the expressing the one and the other. As in the former verse, where he speaks of three that bear record in heaven, he doth not say that these three agree in one, but that these are one; but when he speaks of the three that bear witness on earth, he doth not say that they are one, but that they agree in one. So that, as I said, here is a signal and manifest difference between the expression of that unity or oneness which is attributed to the three former, and that which is ascribed unto the three latter. Neither can the former union be understood of agreement and consent only, unless he will grant the Holy Ghost to be God; because, speaking of the joint testimony of the three together, the apostle calls it the testimony of God: ver. 9, ‘If we receive the witness of men, the witness of God is greater.’ So that the witness of Father, Son, and Holy Ghost is the testimony of God, and it is the testimony of three which are one and the same God; one in essence and in nature.

And whereas it is still further argued upon this ground, viz., that our Saviour, John xvii. 11, prays unto his Father that they, the disciples, may be one, as we are one; and this doth imply a unity or oneness in consent and agreement only; but it doth not imply a union or oneness in essence, because Christ did not pray that they who believe in him should be one in the same essence. Christ could not pray that the apostles should be one, as they, namely, Christ and his Father, were; for it was impossible that they that believe in Christ should be one in nature and in essence, and distinct only in person.

To this the answer is, when Christ laid this injunction upon his disciples, ‘Be ye therefore perfect, even as your Father which is in heaven is perfect,’ Mat. v. 48, he did not intend to lay any such command upon them as this, namely, to be infinitely perfect as God is, but that they should advance towards perfection, and that he should be their pattern; that they should be as perfect for men as he is for God. So when Christ would lay a pattern before his Father, how he would desire that those who do believe should be entirely one, and most absolutely knit together, as perfect in unity as could be imagined—he, I say, prescribes the most perfect and absolute pattern of unity. But he doth not imply as if therefore the disciples, or they that believe in him, should be one, after the same manner that Christ and his Father were one; but he prays that they might be all one—that is, that God would so deal with the hearts of believers, and so direct them by his Spirit, and that he would provoke and stir them up according unto his interest, until they did attain unto and grow up in the most absolute perfection of union and agreement that possibly might be attained unto; that they might be of one heart and of one soul, as it is said of

the Christians in the Acts. And in this God doth hear the prayer of Christ, and doth perform it, as far as his interest is concerned in it.

There is another interpretation that might be given of the place, that is far more probable and better prepared for the understandings and apprehensions of men by far than that which our adversary pretendeth; as, namely, that God would make them one as he and his Father is one—that is, that he would bring his saints to be one in consent, to be one in the same truth. But doubtless our Saviour's prayer reached further than to a simple consent. In a word, the meaning of the place is by some conceived to be this in effect, and it is a very good interpretation, that God the Father would grant unto those who do believe in Christ, that they might believe more and more. For as he that believeth more in Christ hath a more and greater unity in him than he that believeth less—as a thing may cleave closer or faster to a thing, and where the thing cleaves faster, there is a greater union; just so the meaning of the place seems to these to be, that God would prevail with his saints and those that believe in Jesus Christ, that they would strive to get further and further, closer and closer, and more and more united to him, that so they might be absolutely one as much as possible might be; and withal, that one saint might fortify and strengthen another more and more, and that Jesus Christ, who is the stem and stock to whom all the branches were fastened, that he might have so much the more honour and glory, by having his body reduced into one, and so to have it more absolutely complete.

The last scripture we shall insist upon assertively to prove the Holy Ghost to be God shall be Isaiah vi. 2, 3, compared with some others, 'Above stood the seraphims, each one had six wings,' &c. 'And one cried unto another, and said, Holy, holy, holy is the Lord of hosts, the whole earth is full of his glory;' or, according to the Hebrew reading in the margin, 'his glory is fulness of the whole earth.' Here it is evident that the angels worshipped the Lord of hosts, and we need not question but that the holy angels did very well know and understand whom they worshipped, and that they were not like the Samaritans, who, according to our Saviour's testimony concerning them, worshipped they knew not what, John iv. 22. Go we forward to ver. 8, 'Also I heard,' saith the prophet here, 'the voice of the Lord,' meaning the Lord of hosts, whom the angels worshipped, 'saying, Whom shall I send? and who will go for us?' Where *obiter* we may observe a plain intimation of the three persons, at least a plurality of persons, in the unity of the divine essence: 'Whom shall I send, and who will go for us?' In the former clause, where we have a verb of the singular number, the unity of the Godhead or divine essence is signified; in the latter, where we have a pronoun of the plural number, the plurality of persons subsisting in this essence. But to pass this by, the prophet to this demand of the Lord of hosts returneth this answer, as himself reporteth, 'Here am I, send me.' Upon this the Lord said to him go and tell this people, 'Hear ye indeed, but understand not; make the heart of this people fat, and make their ears heavy, and shut their eyes,' &c. So that, comparing these passages together, it is evident, 1. That he whom the angels worshipped was the Lord of hosts, and consequently the true, yea, the most high God. And, 2. That it

was the same Lord of hosts, or the most high God, who put the words mentioned into the mouth of the prophet, saying to him, 'Go, tell this people,' &c. Now that he that put the words of this prophecy into the mouth of Isaiah was the Holy Ghost, and consequently that the Holy Ghost is the Lord of hosts, and he that was worshipped by the angels, is as evident as evidence itself can make it; and this by the unquestionable testimony of the apostle Paul: Acts xxviii. 25, 26, 'And when they agreed not among themselves, they departed; after that Paul had spoken one word, Well spake the Holy Ghost by Isaiah the prophet unto our fathers, saying, Go unto this people and say, Hearing ye shall hear, and not understand; and seeing ye shall see, and not perceive. For the heart of this people is waxed gross,' &c. What can be more plain than that he who was worshipped by the seraphims, and is termed the Lord of hosts by Isaiah, is by the apostle Paul's interpretation the Holy Ghost? And if he was worshipped by the angels, certainly he was no angel, no created angel himself, but truly God. Neither can our adversaries take sanctuary under the wing of their common evasion, viz., by pretending that it might be the Lord of hosts, or the most high God, that put the words specified into the mouth of Isaiah, and yet do it too by an angel. For, 1. Here is no ground at all, no touch or breathing of any circumstance to build such a conceit or pretence upon. 2. That which the Lord of hosts did unto Isaiah by the ministry of an angel in his vision is expressly ascribed to the angel who did minister unto him in this kind: Isa. vi. 6, 7, 'Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar; and he laid it upon my mouth, and said, Lo, this hath touched thy lips, and thine iniquity is taken away, and thy sin purged.' What God did by an angel unto Isaiah is, as we hear, expressly attributed to the angel that did it. And if it had been an angel that by order and commission from God dictated that prophecy unto Isaiah which here he is commanded to utter unto the people, why should not this have been mentioned, and the act of dictation we speak of ascribed unto the angel as well as that other? Especially considering that the angel, which is pretended to have been ministerial unto God, in the latter, I mean in suggesting the words of the prophecy unto the prophet, is supposed to be an angel of far greater worth and dignity than the other, for such the Holy Ghost is supposed to be by our adversaries, viz., the supreme angel in dignity. Now it is no ways reasonable to suppose that the act of an inferior agent or instrument should be recorded, and the act of a far greater instrument, in and about the same business, should be buried in silence. Nay, 3, and lastly for this, The prophet Isaiah is expressly said, ver. 11, to have called him Lord who had said unto him, 'Go, tell this people,' &c. 'Then said I, Lord, how long?' If men had though but a competent anointing with that wisdom which is from above, as James speaketh, James iii. 17, and so were made *εὐπειθεῖς*, easy to be persuaded, indeed possible to be persuaded, by the truth, or to the truth, these things might satisfy and persuade them. For what greater proof or argument can there be to evince the Holy Ghost to be truly God, or God by nature, as the apostle distinguisheth, than that he should be worshipped or adored

by the angels, who very well know to whom worship belongeth? Yea, as Christ the Son of God is directly prayed unto by Stephen, Acts vii. 59, 'Lord Jesus, receive my spirit;' and again by John, Rev. xxii. 20, 'Even so come, Lord Jesus;' so is the Holy Ghost by the church or spouse of Christ: Cant. iv. 16, 'Awake, thou north wind, and come, thou south; blow upon my garden, that the spices thereof may flow out;—*q.d.*, O Spirit of God, breathe upon my heart and soul; be thou operative by thy grace and power upon me, that so my graces, my holy dispositions and affections, may freely utter themselves in the world with suitable actions and deportments. Some, I know, understand this as if it were rather spoken by Christ to the Holy Ghost in reference to his church, whom they conceive he called his garden, than by the spouse in respect of herself; but the words in the latter end of the verse seem to evince the contrary, for they must needs be understood as spoken by the spouse, 'Let my beloved come into his garden, and eat his pleasant fruits.' Here she styles herself his garden, because of the pleasure and delight she knew he took in her, and invites him into his 'garden, to eat his pleasant fruits;' *i.e.*, desires him to take contentment in her graces and services. We heard not long since that the Spirit of God is in the Scriptures resembled by the wind, and why.

Yet more plainly than this, John prays for mercy and peace for the seven churches of Asia, not only from God the Father, and from Jesus Christ, but also from the Holy Ghost, Rev. i. 4, signified by the seven spirits before the throne of the Father, for the multiplicity of his distributions and gifts given unto men. And here it may be noted that the Holy Ghost is not only joined together with the Father and the Son by John, as with them constituting one and the same object of divine worship, but is likewise mentioned out of the order wherein they are more usually named, when all three are mentioned together—*viz.*, not in the last place, but in the middle, between the Father and the Son, which is, I suppose, occasioned from hence, because John had more to say in the immediate sequel of the context concerning Christ, and therefore, according to the usual manner of the Scriptures in like case, reserved the last place in the enumeration for him, though his proper place were before.

If any man shall here object and say that John doth not properly or directly pray, in the passage mentioned, to the Holy Ghost; no, nor yet to the Father or the Son, but only wisheth grace and peace unto the seven churches from them jointly;

To this I answer, 1. If it be conceived that John only wisheth or desireth grace and peace unto the churches, yet it is plain that he wisheth them equally and indifferently from the Spirit of God as well as from the Father and the Son; therefore he supposeth him to be a joint donor with the other two of these blessings. Doubtless he would not have wished or desired them from one that had no power or right of interest to confer them; and if the Holy Ghost hath power to confer them, what can either God the Father or the Son have more?

If it be said, God the Father may have an original power, and the Holy Ghost a derivative or communicated power only, I reply, 1. Here is not the least intimation of any such difference between the power of

the one and of the other, in the sense, at least, of him that objecteth ; for there is a sense, indeed, wherein it may be admitted, without any prejudice to the deity of the Holy Ghost, that he hath only a derived or communicated right or power to give grace and peace, and the Father alone the power original in this kind. As his personality or subsistence in the divine nature or essence is communicated unto him by and from the Father, together with the Son, so may all rights and powers belonging hereunto, and founded in such a subsistence, be said to be derived and communicated unto him also. But as he partakes of, or subsists in, the same divine essence with the Father and the Son, so his right and power is in every kind the same with the Father and the Son's, and as original as theirs. But,

2. If the Holy Ghost hath only a derived and communicated power, in the sense of the objection, to give grace and peace—*i.e.*, a power depending on the will and pleasure of God the Father, limited by instructions, provisos, or the like—then John's wish or desire of grace and peace from him for the churches was but a wish at rovers, without substantial ground or bottom ; for how should John know whether the Holy Ghost had it in his commission or no to confer grace and peace upon those on whose behalf he wished or desired it ?

3. And lastly for this, It is no ways probable that John should spread such a snare of danger before men as this, to join a creature with his Creator, blessed for ever, in so great an interest or power as this, to confer grace and peace upon his fellow-creatures, and so minister an occasion unto them to adore and worship him as God. And this seems yet much more improbable if we consider that John was guided and directed by the Holy Ghost himself in drawing up and penning this passage, as well as the rest of the Book of the Revelation ; for it can at no hand be imagined, within the limits or bounds of reason, that the Holy Ghost, in case he were a creature, and not truly and completely God, should be the author of such representations of himself from place to place in the Scriptures, and particularly in the passage now before us, whereby men should be so dangerously ensnared, and so effectually tempted to idolatry—I mean, to conceive and judge him to be God, and to worship him accordingly. The angels, we find in sundry places, as likewise the apostles and holy men, to have been so tender at this point, so jealous of preserving the rights and privileges of heaven entire, that when divine honours or worship were tendered unto them they presently rejected them, choosing rather to discover their nakedness unto those that were about to worship them, and to profess and acknowledge themselves their fellow-creatures, than to accept of anything from them which was above their line, and of right appertaining to God only. Several instances hereof we might produce, being near at hand ; but because I presume them sufficiently known unto you already, I shall not insist upon them. So that, questionless, if the Holy Ghost were not God, the first-born of things, it is incredible unto me, and I suppose will be so to any considering man, that such things should, by his order, motion, and direction, be delivered unto the world by the penmen of the Scriptures concerning him, which do so strongly, and with such effectualness of persuasion, tempt the hearts and thoughts of men to adore, reverence,

and worship him as God. That a reprobate angel or devil, who hath nothing to lose, nor whereby to make himself more miserable or accursed than he is, should seek and project the ruin and destruction of men, or out of the pride of his heart should entice men to fall down before him and worship him as a God, is no matter of wonder at all. But that the Holy Ghost, being, as our adversaries notion him, not only an elect angel, but the greatest and highest of all angels in dignity, honour, and blessedness, that he should dash his foot against such a stone as this, or should cast such a snare of death upon the world, upon the poor and weak generation of the children of men, as to turn himself into the similitude and likeness of the most high God himself, as he hath done from place to place in the Scriptures, so inviting, tempting, and alluring men to commit spiritual fornication with him, to worship him as God, is a notion or saying that a man had need to borrow the faith of such a man who hath abjured all principles of reason and understanding, yea, and of common sense itself, to believe it.

If it be pleaded and objected, on the other hand, that if the Holy Ghost be indeed and in truth God, the most high God, then it will argue that which is more inconsistent with his nature, viz., that he should make, or, which is the same, cause to be made, such obscure, dark, and imperfect representations of himself, which tend only to keep the world in suspense whether he be God or no, and to minister occasion of doubtful disputations, yea, and of troublesome and unchristian contests and heats amongst men; and thus shall seem rather to envy the spiritual peace and prosperity of the souls of men, by hiding so great and important a truth from their eyes, than to desire the promotion or advancement of it, &c., there being no express text or testimony of Scripture which affirmeth him to be God.

To this I answer, 1. That it is proper to God, *i. e.*, suitable to his nature, interest, and design, which he drives in the world, to conceal a thing, as Solomon speaks; but it is proper for a creature, angel, or man, to search a thing out, to make a secret thing plain and evident. The passage of Solomon is this, 'It is the glory of God to conceal a thing: but the honour of a king is to search out a matter,' Prov. xxv. 2; Ps. cxi. 2.

If it be demanded, How, in what cases or respects, it is the glory of God to conceal a thing?

I answer, 1. That concealing of a thing, which is here said to be the glory of God, is not meant of such a concealing or hiding of a thing whereby it becomes absolutely impossible to be discovered or found out by men. The concealing of a thing after such a manner or upon such terms cannot well be conceived how it should turn to any account of glory unto God; for, as David speaketh of the dead, Ps. lxxxviii. 10, 'Shall the dead arise and praise thee; or wilt thou shew wonders to or amongst the dead?' so we may say that things concealed after such a manner are absolutely dead, and so cannot praise or glorify God; therefore that concealing of a thing, of which Solomon speaks, is such a concealing which removes it to a certain distance out of the way of the common or ordinary thoughts or apprehensions of men, but yet disposeth of it so, or putteth it into such a posture or condi-

tion, that men, by studious search or diligent inquiry, may come to discover and find it out; as the apostle Peter, 2 Pet. iii. 16, speaking of the writings of Paul, saith, there were some things in them *δυσνόητα*, hard to be understood, but not *ἀδύνατα*, impossible to be understood. In like manner there are things thus covered, scattered here and there up and down the Scriptures. Now, such a concealing or hiding of a thing as this is said to be the glory of God, either because such a veil or covering as this preserves the reverence and esteem of things that are covered;—

Or else, 2. Because it makes for his glory that the creature should labour and travel for the knowledge of divine mysteries and secrets—this argues the exceeding worth of them. But whatsoever the particular reason be why the concealing of a thing should be the glory of God, there is little question but, it being his glory, that he practiseth it, and doth conceal things, and makes only some sparing discovery of them. And this is the condition of very many mysteries and divine truths in the Scriptures—viz., to be concealed, and, as it were, removed out of the way of men's ordinary thoughts and apprehensions; yea, and to be so situate or disposed of in respect of their discovery or finding out, that, without much application unto God in ways of righteousness, love, humility, prayer, &c., they should not be apprehended or discovered by any man. This our Saviour himself plainly signifieth, John vii. 17, 'If any man will do his will' [*i.e.*, the will of God] 'he shall know of the doctrine' [meaning, which he taught] 'whether it be of God, or whether I speak of myself,' which saying clearly supposeth that men who are negligent or remiss in doing the will of God, in living holy, righteously, and soberly, may very possibly never come to see or understand many things contained and held forth in the doctrine of Christ and of the Scriptures; for it would be a mere impertinency to limit the attaining of such or such a thing to the performance of a certain condition, in case the thing thus limited might be obtained without the performance of this condition. So then it is no competent argument against the Holy Ghost's being God to say that he is nowhere plainly and expressly called God, or affirmed to be God. It is sufficient to prove him to be God in that such things are spoken of him and attributed to him, which to a judgment or understanding spiritually enlightened do by natural and clear consequence evince him to be God. We are not to appoint or teach the Holy Ghost how, or after what manner, or with what words or phrases, he shall express the things of God—things of a spiritual nature. But we are to be content with such expressions and discoveries of them as himself pleaseth and judgeth meet to vouchsafe unto us, and to embrace for truth not only that which lieth in the superficies and first face of the letter, but also that which lieth deep down, yea, and whatsoever is consequentially comprehended in the letter. As when God himself said to Moses, Exod. iii. 6, 'I am the God of Abraham, the God of Isaac, and the God of Jacob;' here is no mention in the words, no jot or tittle in the letter, of any such thing as the resurrection of the dead, yet our Saviour proves the resurrection of the dead from these words; yea, and blames the Sadducees that were so perfunctory in reading and perusing the Scriptures as not to

observe it, Mark xii. 26, 'Have ye not read,' saith he, 'in the book of Moses how in the bush God spake unto him, saying, I am the God of Abraham, the God of Isaac, and the God of Jacob? Ye therefore do greatly err, not knowing the Scriptures;' clearly implying that however the resurrection of the dead was not in the letter or surface of the words, yet it lay deeper, and was within the reach of these words, and might have been wrought out of them by consideration and strength of discourse. And because they (the Sadducees) did not do this, they fell into a most dangerous and horrid error, to deny the resurrection of the dead, as if there had been no such doctrine taught in the Scriptures; whereas the Lord Christ himself clearly and with evidence of deduction findeth it in that one passage of God to Moses.

2. That is further considerable, in reference to the business in hand, that the Scriptures were indited and drawn up in that frame of words and phrases in which we now have them by the Holy Ghost himself. This is confessed by our adversaries themselves; now then, in this respect, it is the less probable that he should broadly and plainly, and, as it were, in expressness of terms, anywhere affirm himself to be God, or any otherwise inform the world of this great mystery or secret than by secret intimations or insinuations from whence this might be collected, or made out by the reasons and consciences of men. It is a rule prescribed by himself unto men, Prov. xxvii. 2, 'Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips.' It may be less marvel unto us if we see this law practised and submitted unto by the Law-giver himself; yea, it may be observed, and worth our observation it is, how those three that are one, as John speaketh, the three persons in the Trinity, as Christians have been wont hitherto to express themselves, are wont to express, and with plainness of terms to give honour one unto another, as the apostle exhorteth Christians to do one by another, Rom. xii. 10, and commonly either to waive, or at most, with some kind of obscurity and remoteness of expression, to assert or insist upon that which is their supreme glory respectively. Thus we find the Lord Christ very frequently, plainly, and without parable giving testimony unto the godhead of the Father, and plainly enough too, unto the godhead of the Holy Ghost, as in some passages already insisted upon, so in several others also; but speaking, at least ordinarily, at an under-rate concerning himself and his own transcendent dignity, veiling this with such words which must be narrowly looked into and dexterously interpreted before such a thing can be found in them. We know the common style which he observed, speaking of himself, was that he was the Son of man; he nowhere expressly calleth himself the Son of God, but by consequence only; and so these words of his are to be understood, John x. 36, 'Say ye of him whom the Father hath sanctified and sent into the world, thou blasphemest, because I said I am the Son of God?' His meaning is not that he had at any time in so many words said unto them that he was the Son of God, but only that he had spoken such things unto them from which they gathered it, and that truly; in a like sense the charge of the high priest is to be taken likewise, or otherwise it will be found untrue. For, saith he, Mat. xxvii. 43, 'He said, I am the Son of God,'

but this was true interpretatively and constructively only, as hath been said. Yet both the Father and the Holy Ghost do expressly, and as we use to say, *totidem verbis*, cast this honour upon him. 'This is my beloved Son,' saith the Father in a voice from heaven, Mat. iii. 17, 'in whom I am well pleased.' So Acts xiii. 33, 'Thou art my Son, this day have I begotten thee.' The Holy Ghost doth not only, in P's. cx., which we shall not need to mention, give this honourable testimony unto him, but in several places expressly calleth him simply God: Rom. ix. 5, 'Of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever.' Observe these words, 'as concerning the flesh,' which words are restrictive, plainly intimating that Christ had another nature than that of the flesh or human nature, and derived it also, or had it communicated unto him from another, and not from those from whom his human nature was derived. So again, 1 Tim. iii. 16, 'Without controversy great is the mystery of godliness: God was manifest in the flesh,' &c. Titus ii. 13, 'Looking for the blessed hope, and glorious appearance of the great God and our Saviour Jesus Christ.' Thus then the second person of the three, Jesus Christ, overshadowed his own supreme honour and dignity with such kind of words and expressions which did only remotely or by consequence hold forth the same, never in plain terms calling himself either God or the Son of God. It is most reasonable to conceive that the third person also should do likewise, especially considering that what Christ did and spake in this kind, he both did and spake by the Holy Ghost. And therefore it is an objection without strength against the godhead of the Holy Ghost, to pretend that he is nowhere called God in the Scriptures. But yet, thirdly and lastly, these things which are delivered in the Scriptures by the Holy Ghost, insinuating by way of argument and discourse his being God, are such and so full of insinuation this way, that they no ways become a creature, or him that is not God. For though it well becometh God, as we lately heard, to conceal a thing, and in some cases to make darkness his pavilion round about him, as the psalmist speaketh, I mean to shroud or hide divine majesty in such expressions and dispensations wherein he cannot be discovered but by a diligent exercise of the mind and understanding of men, yet it no ways becometh a creature to conceal or hide his creatureship, or his being a creature, under any such veil or covering of words, which are far more apt and likely to tempt the thoughts and reasons of men to think him to be God than a creature. It is indeed the property of that creature, who is the first-born son of perdition, the devil, thus to do all that he is able, both by word and deed, to entice the world into a consent or opinion that he is God; and we know that he hath prevailed upon the far greatest part of the world with his subtle enchantments in this kind, who to this day worship him as God; but that an angel of light, nay, the first-born of this blessed generation, for such our adversaries suppose the Holy Ghost to be, should lay wait, in ambushments of words and phrases, to surprise and ravish the hearts and consciences of men with adulterous persuasions of his being God, whereas he is conscious to himself that he is of the same house and lineage of vanity, descended from the same nothing with them, is at too great a distance with all principles, as

well of reason as religion, for any considering man to believe or once imagine. And yet such things are from place to place in the Scriptures attributed unto and spoken of the Holy Ghost, and this must needs be by his own directions and procurements, he being the author of what is there delivered in this kind, as hath been said, which are abundantly persuasive to the judgments and consciences of men to apprehend and conceive him to be God; and this not only the proper signification and direct import of the words and passages themselves do sufficiently prove, as hath in part, and might be further and in more particulars yet argued, but the experience also of all ages since the days of the apostles, the whole succession, in a manner, of Christians, yea, of the most learned, grave, pious, and considerate amongst them, having been drawn and persuaded by the said expressions and passages of Scripture concerning the Holy Ghost, to conceive him to be God, and to worship him accordingly.

Besides, if we consider the great jealousy of God over his name, honour, and glory, which the Scriptures frequently speak of, and represent as very terrible unto those who shall provoke it, it will appear altogether irrational and unlikely that the Holy Ghost, in case he were a creature, and not God, should cause such things to be spoken or thought of him, as the Scripture often speaketh and suggests unto the minds and thoughts of men. The nature of jealousy is to be provoked and wrought upon, not only when the person or thing beloved is accidentally seized upon and unlawfully enjoyed by another competitor or co-rival, but when anything is done that hath a tendency such a way, or which bewrayeth an affection or inclination in a man to injure him in such a kind. A husband that zealously loves his wife cannot only not brook or bear an adulterer, but is highly provoked with any immodest, light, or wanton behaviour in any man towards her. In like manner, the jealousy of God over his name and glory is not only incensed and provoked by an express and right down assuming or claiming divine honour by a creature, but by any carriage or behaviour in a creature, whether by word or deed, which containeth any semblance in it of such a thing, or which is apt or likely to draw divine respects unto itself from any other creature, one or more. Herod, Acts xii. 22, 23, did not assume or claim divine honour, no, nor yet expressly own or accept it when it was cast upon him by the people; only because he did not presently and out of hand testify his abhorrency of the people's act in that kind, he was smitten by an angel, and presently died an ignominious and loathsome kind of death. Now most evident and unquestionable it is that the Holy Ghost in the Scripture, if he doth not explicitly and directly attribute things proper unto God to himself, and so claim divine honour, yet he doth very little less. He speaketh such things of himself once and again, over and over, which according to the ordinary—yea, and somewhat more than ordinary—apprehensions of men, amount unto as much as the assuming of such honour unto him; which, doubtless, so well knowing the terror of the jealousy of God as he doth, he would never do, if he were conscious to himself of a creature parentage, and did not know himself to be God indeed. Thus much for answer to this objection. In the answer we have found further argument and

proof, both from the Scriptures themselves, and from clear principles of reason, that the Holy Ghost is God.

Though for brevity's sake I pass by sundry texts of Scripture which are very pregnant for the deity or godhead of the Holy Ghost, as Mat. xii. 31, and 2 Cor. xiii. 14, with others, yet before we pass on to answer those arguments that our adversaries have levied, and trust unto for the maintenance of their cause, I desire to try their doctrine and opinion in the point in hand, whether it be truth or no, by that definition or description of the gospel which the apostle delivereth, 1 Tim. vi. 3, and elsewhere, calling it a doctrine according unto godliness; *i. e.*, (as heretofore upon occasion we have interpreted,) a doctrine every way, and in all the parts and veins of it, composed and framed for the advancement of godliness in the world, or for the making of men godly; so that every doctrine or opinion, the face whereof is set towards godliness, and which hath a tendency in it to promote the interest thereof, not contradicting or overthrowing another doctrine which hath a more express and potent tendency to the same end, is undoubtedly a vein or branch of the gospel, and consequently from God. For that is to be considered at this turn, that not every opinion or doctrine, which hath some inferior and fainter tendency unto godliness, is hereby evinced to be an evangelical truth, in case it opposeth and riseth up against another doctrine which is fuller of the same spirit than it; but only then when the doctrine or opinion contrary unto it hath either no tendency at all this way, I mean, to further godliness, or else only such a tendency in this kind which is weak in comparison of the other; as, for instance, that God will save those that will live godly from the wrath and vengeance which ungodly men shall suffer, by an utter annihilation of them, or by putting them into such a condition as if they had never been born, is a doctrine or opinion which hath some kind or degree of a tendency unto godliness, as is evident—*viz.*, 'It is better,' saith our Saviour, speaking concerning Judas, 'that a man should never have been born, than that he should suffer the vengeance of eternal fire.' But because it contradicteth another doctrine which hath a far more potent and efficacious tendency unto godliness than it—*viz.*, that doctrine which encourageth and provoketh unto godliness, not by a promise of escaping the wrath which is to come by an utter annihilation, but by the inheritance and enjoyment of eternal blessedness and glory; that tendency which the former doctrine hath unto godliness is no argument or proof that therefore it is a truth, or any part of the gospel. On the other hand, that doctrine that the saints may lawfully converse in civil affairs with the 'fornicators and covetous, or extortioners of this world,' as the apostle speaketh, 1 Cor. vi. 10, although it hath nothing of that rich and powerful tendency unto godliness which many other doctrines of the gospel have; yet is that inferior tendency that it hath this way an argument that it is an evangelical truth, because it contradicteth no other doctrine which hath any superior tendency unto godliness than itself. Many more instances of both kinds might be given if it were needful: any man remembering the principle or rule may at leisure, and with a little consideration, furnish himself with instances in abundance. So then, to apply the rule to the case in hand, if upon

due consideration it shall appear that that doctrine which, denying the Holy Ghost to be God, the most high God, affirmeth him to be a creature, opposeth and contradicteth a doctrine which is of a more express, pregnant, and potent tendency to the advancement of godliness than itself; certain it is that it is no member of the doctrine which is according unto godliness, and consequently no truth of the gospel. Therefore, to make this appear, it is to be considered, first, The greater and more honourable the agent is that is sent and employed by God to negotiate his affairs with men about the things of their eternal peace and salvation, his agency or message is so much the more likely to be regarded by and take place with men themselves; as, on the other hand, the less honourable or worthy the agent is, or is apprehended by men to be, who shall be thus employed, the business he is to transact is so much the less likely to succeed or prosper in his hand. This principle is delivered unto us in the Scriptures themselves; in the parable of the vineyard, our Saviour presenteth the husbandmen to whom it was let out as misusing the servants, or¹ the lord thereof, whilst he sent only persons of this capacity to receive the fruits of his vineyard of them: 'The husbandmen took his servants,' saith the parable, Mat. xxi. 33, 'and beat one, and killed another, and stoned another. Again, he sent other servants more,' or rather greater, or more honourable, for so the word *πλείονες* oft signifieth, 'and they [the husbandmen] did unto them likewise.' Again, secondly, He presenteth the lord of this vineyard, by whom God himself, according to all expositors, is signified, as intending to send his own son unto them, and that upon this account—viz., because he thought that, though they neglected and evilly entreated his servants, being inferior persons comparatively, yet they would reverence his son, being a more worthy and honourable person—meaning that they would hearken unto him, and yield to those terms that he should propound to them; from whence it evidently appears that there is so much the greater likelihood that, whatsoever God hath to do with men, or seeks to bring them over unto, they will be the more easily won or prevailed with, by how much the greater or more excellent his agent or minister is who shall be employed herein. The same principle is asserted also by the apostle: Heb. ii. 12, 'Therefore we ought to give the more earnest heed,' &c. The reason why there is the less hope of escaping the severe judgment of God by those who should despise him that speaketh from heaven, as elsewhere he expresseth it, the Lord Christ in the gospel, than was of their escaping who despised Moses, who notwithstanding were most severely punished even for despising him—the reason, I say, hereof is this: because Jesus Christ is a more honourable person than Moses was, and consequently men were more engaged and bound to hearken unto God and obey him upon his agency with them, than they were in or upon the agency of the other; this reason is intimated in the text itself, as also Heb. x. 28, and xii. 25. Upon this ground it was that king Balak sent princes and nobles unto the false prophet Balaam, desiring him to come up and to curse the Israelites, Num. xxii. 15. But when God came unto him in a dream, and charged him not to do it, upon this Balak thought that

¹ Query, 'servants of'?—Ed.

the repulse which he had received from the prophet was because the messengers which he had sent were not either great enough in place of honour and dignity, or otherwise not competent in number; therefore he sendeth more, and these more honourable, making account that these great persons next unto himself would prevail. And upon this account it is the more holy, innocent, and righteous the messengers and ministers of the gospel are who are sent unto us by God to preach the gospel, it is so much the more reasonable that we should hearken unto God in them; and we deserve, and have cause accordingly to expect, to meet with so much the greater punishment from God if we do it not. The reason hereof is, because the more holy the messengers which God sendeth unto us are, and the more they have of himself in them, so much the nearer they are unto him, and proportionably so much the more honourable. Hence it is that our Saviour insists upon it as an aggravation of the sin of the scribes and pharisees, that they did not repent and believe under the ministry of John, whenas he came unto them in a 'way of righteousness,' Mat. xxi. 32, which also he mentioneth as contributing towards the repentance and believing of the publicans and harlots upon his preaching. Much more might be added from the Scriptures for the confirmation of the principle and ground you are now upon. But let us work the business we have in hand by the rule we have now explained and found straight.

The question is, Which opinion of the two, either that which affirmeth the Holy Ghost to be God, truly and essentially God, or that which denieth him to be so, and affirmeth him to be a creature, be of the truest and most effectual calculation for the advancement of godliness in the world? Examine them as to this point, and try them by the rule now specified, and you will easily discern to which of the two the pre-eminence in this kind belongeth. It hath been manifest unto us by the Scripture that the greater and more honourable agent God shall send unto men to persuade them unto godliness, to transact affairs of any such kind or import with them, especially the greatness of this agent being made known and apprehended by men, he is so much the more likely to prevail—men being naturally more inclined and disposed to mind and consider what is spoken unto them by persons of eminency and greatest worth, than what is spoken by those of an inferior line. Now then, whether he that is really, naturally, and substantially God be greater in wisdom, worth, and dignity than a creature, take it where the glory of creation shineth with the greatest brightness, is, I presume, no man's question—every man, without any hesitancy or debate in himself, or doubtfulness of disputation, subscribing the pre-eminence of divine being, in all manner of perfection of dignity and worth, above the creature. If it be thus, then it is a clear case that that opinion or doctrine which affirmeth the Holy Ghost, sent by God the Father abroad into the world, unto and into the hearts and consciences of men, to negotiate with them about the great business of godliness, to be truly and substantially God, equal with God the Father who sendeth him, is a doctrine of a far richer and of a more glorious tendency, hath ten times more spirit and life in it to promote and carry on the cause and

interest of godliness in the world, than the contrary doctrine hath—I mean that which denieth the Holy Ghost to be God, and affirmeth him to be a creature only.

We might, in the second place, justify and make good the same tenor of the comparison between the two doctrines by another principle and ground also, which upon such an argument as this might be framed. That doctrine which rendereth the encouragement, countenance, or reward promised by God unto those that shall live godly, greater and more desirable, is a doctrine of a more forcible and effectual tendency towards the promotion of godliness than that which maketh all these less and less desirable. This proposition, I suppose, needeth no further proof or clearing, being built upon this unquestionable principle, That a great reward promised, upon the same or like terms of security, is a greater encouragement, a more effectual motive, unto action or work, than a lesser.

Therefore I go on and assume thus: But that doctrine which affirmeth the Holy Ghost to be God rendereth the encouragement, countenance, and reward promised by God unto those that shall live godly much greater and more desirable than that which denieth him to be God; therefore that is the doctrine that hath the most effectual tendency for the advancement of godliness. The reason of this latter proposition is likewise near at hand, and is this—viz., because God hath promised the gift of the Holy Ghost, or at least the increase or enlargement of this gift, which is the same as to our purpose, by way of encouragement and reward unto those that live godly, or that shall believe, which we know is the entrance upon, or the beginning of, a godly life; this is evident from many places of Scripture, which we shall not need upon this account at present to insist upon. Now it is, I presume, no manner of doubt, but as the gift of Jesus Christ, the natural Son of God, unto men, was and is a greater gift, a greater encouragement unto men to believe in him for justification, than the gift of a meaner person would have been; so likewise is the gift of such a Spirit to quicken, enlighten, teach, comfort, and support the hearts and souls of men, who is naturally and substantially God himself, a greater gift, a far higher and greater encouragement to persuade men to believe and live holily and godly than the gift of any inferior or created spirit would have been: so that it appeareth by the light shining in at this window also that the doctrine maintained by us in the question yet depending, and which asserteth the Holy Ghost to be God, is far more sympathising with the interest of godliness in the world than the other. To this we might add a third argument to prove the opinion which denieth the Holy Ghost to be God, not to be a doctrine according unto godliness comparable with that which affirmeth it; and that is this, That doctrine which rendereth the threatenings against ungodliness lighter, less considerable, or more easy to be borne, is not a doctrine so effectual for the advancement of godliness as that which holdeth forth these to be more terrible; but so does that doctrine contended against.

CHAPTER VIII.

The most material arguments that are generally insisted on by those who deny the divinity of the Holy Ghost are weighed in the balance of the sanctuary.—Wherein also those scriptures which are generally insisted on by those who persuade themselves, and would also persuade others, that he that is the searcher of hearts is but of a finite extraction, or the Holy Spirit of God is but a creature, are all discharged from bearing that burden which is laid upon them.—As also the great profitableness, yea, the great necessity of this discourse, though somewhat large, is asserted.

Let us hear now what our adversaries are wont to plead for the supporting of their cause; we shall find their arguments generally to be empty subtleties, built upon a mistake of the Scriptures, and ignorance of the true nature of God.

First, To prove that the Holy Ghost is not truly God, they argue thus: He that is distinguished from God is not God; but the Holy Ghost is distinguished from God, therefore he is not God. To both these propositions in order I reply, first to the former, and then to the latter.

To the major or former proposition I reply by distinguishing or explaining it—there being a sense whereof the words are capable, wherein it is to be admitted, and a sense also wherein it is to be denied; and so it is an ambiguous proposition, and of an uncertain signification. Therefore when this proposition saith, He that is distinguished from God is not God; if his meaning be this, that he that is distinguished in nature and essence from God is not God, the proposition is most true, for that which is finite cannot be infinite, that which is created, and partaketh not of the uncreated nature and essence of God, cannot be God; but in this sense of the word, *distinguished from God*, the minor is false, for the Holy Spirit is not thus distinguished from God—viz., in essence and nature—as we have formerly proved.

Secondly, The said proposition, that which is distinguished from God is not God, may be understood in this sense, that that person who is distinguished from another person, who is truly and really God, is not God; but in this sense it is false, and neither is nor can be proved by the proposers of it. For such a person who is distinguished from another person who is God, may be God likewise, yea, the same God with him, though not the same person; otherwise it would follow that because the Lord Jesus Christ is often distinguished in the Scriptures from the person of God the Father, as when he is called the Son of God, and so when it is said that God sent him, with the like, and also where he is called Jesus, it would follow, I say, that he should be truly God no more than the Spirit or Holy Ghost, for these and many such like expressions in the Scriptures import a manifest distinction between him and God the Father. Nor doth it therefore prove that because the Son is distinct from the Father, that he is not God; yea, as the Scripture frequently distinguisheth between God and the

Father, therefore if the proposition before us were true in the latter sense, it would follow that neither should the Father be God, because, as I say, the Scriptures distinguish him from God, as Rom. xv. 6, 'God and the Father of our Lord Jesus Christ.' You have the same expression, 2 Cor. i. 3; so also, Eph. i. 3, 'Blessed be God the Father of our Lord Jesus Christ.' So likewise Eph. v. 20: 'Unto God and the Father,' to omit others.

But the author and avoucher of the argument now in hand crieth out upon that distinction which is made between the essence and person of God, terming it a wretched distinction and an ignorant refuge.

What he meaneth by a wretched distinction I do not well know or understand. If he therefore termeth it wretched because it is poor and destitute of means or friends to support it, he had small reason so to defame it; for certain it is that it hath both means and friends in abundance to support it; it hath the whole glory, in a manner, of all the chief and choice gifts, parts, wisdom, learning, that hath been found in the Christian world, from the days of the apostles until now, to stand by it and maintain it, which have ministered arguments and proofs very bountifully unto it for its defence; therefore in this sense it is not, it cannot be wretched. Upon the same account he had small reason to call it an ignorant refuge. That which had all the wisdom, knowledge, and learning, well-nigh, of all the Christian world to erect and build it, cannot reasonably be suspected for an ignorant refuge. If he calleth it a wretched distinction because it is the object of his hatred—and he meant so to handle it, so to bruise, batter, and deface it, by bending the force of his wit and learning against it, that hereby it should become desolate and miserable, his spirit of prophecy hath failed him at this point. For the distinction is at this day, notwithstanding all the contempt he hath poured upon it, all that he hath done to misfigure it, it is in as much honour and esteem with sober, learned, and understanding men as before; yea, his ignorant zeal to dishonour and disparage it hath provoked the learned zeal of many to maintain it, yea, and to add more beauty and strength unto it. But leaving his swelling words of vanity against this distinction, let us hear and consider what his more sober and express arguments or reasons are against it.

First, he saith, That it is unheard of in Scriptures, and so to be rejected, it being presumption to affirm anything of the unsearchable nature of God which he hath not first affirmed of himself in the Scriptures; these are his own words. By the way, before we come to reply to this reason, it is not unworthy observation how directly he treadeth in the steps of those who have a mind to oppose that which they fear they cannot solidly and substantially confute or overthrow. For whereas those men whom he would be thought to oppose in his doctrine against the godhead of the Holy Ghost, are wont to distinguish between God taken personally and essentially; he represents them as if they distinguished between the essence and person of God, which distinction is of a much differing import from the former. I do not remember any learned man that ever asserted a distinction, a real distinction of which our adversaries seem to speak, between the

essence of God and the person of God; as if the essence or nature of God were one thing, and the person of God, or any person in the Godhead, another thing, differing really from it; yet the distinction of God, taken essentially and personally, is frequent amongst those who write about the Trinity. How the word *God* may be taken sometimes essentially, and otherwhile personally, without supposing any real difference between the essence of God, and a person in the Godhead, may be shewed in due time, or however may appear by what God shall enable us to speak upon the subject-matter in hand. But to the reason or argument propounded against the distinction of God taken personally and essentially, viz., it is unheard of in the Scriptures. I reply, first, that if he meaneth that these words *personally and essentially* are not literally or formally found in the Scriptures, in this sense the truth of his argument is granted. But the pertinency and strength of it in point of proof of that which he infers from it, viz., that therefore it is to be rejected, is denied. For it doth not follow that every distinction, the terms whereof are not in expressness of words, of the same oneness of the letter, to be found in the Scripture, is therefore to be rejected; for when the notion or substance of what is delivered in the Scriptures, either in a plurality or greater number of words, or else in words whose signification is more obscure or dark unto the generality of men, or else in some principle or assertion which virtually contains and comprehends it—when this, I say, is put into one or fewer terms, or into words of a more ready and easier signification, or is drawn out by clearness of deduction from such words or sayings which virtually contain it, it is not therefore to be rejected because it is not word for word found in the Scripture. For if the mind of God, which hath been more immediately delivered by him in such words which the Holy Ghost, as Peter speaketh, taught the apostles and other penmen of the Scriptures, shall be expressed and conveyed to the minds of men in other words than those, and taught them it may be too by the Holy Ghost as well as they, it is not therefore to be rejected because it is not thus conveyed in those very terms or phrases wherein it came immediately from God; for if such a thing should be, there would be no place left for interpreting, opening, or expounding the Scriptures, but only for reading of them; and this without conceiving or forming any sense or meaning of them in one kind or other in the mind either of him that readeth them or of him that heareth them read; for a man cannot lightly form the sense of any phrase or passage of Scripture in his mind and understanding but by the opportunity and advantage of some other words, though only inwardly spoken, which are more familiar and better known to him. And certain it is that the Holy Ghost did not only reveal the substance and subject-matter of the Scriptures unto those whom he made choice of for his penmen, but also bound them up in such particular words and phrases as those wherein they are now written, that so there might be the greater necessity of the work and service of such persons whom God should anoint with the gifts of interpretation, and stir up accordingly to the work from time to time. For it is no ways to be believed but that had God only given instruction unto the penmen of the Scriptures to deliver the substance and matter and notions of what they have now delivered, if he had left them at liberty

to have put it into their own terms, I say, there is little question to be made but that they would have contrived and put it into such terms that they should have shut out, and left no place nor opportunity for those gifts of interpretation, and of that service and employment which God hath now opened a door effectually unto, and hath laid a necessity upon men to seek after: in which kind of employment the God of heaven hath a great stock of glory going, and great concerns amongst men for the promoting of godliness and growing in grace—I say, all this would have been cut off, and the necessity of it, if the Scripture had been drawn up, or put into such words and terms as men possibly may think had been better to have been done. So that now, as the eunuch, Acts viii. 31, demanded, when Philip asked him this question, viz., Whether he understood what he read in the Scriptures? ‘How,’ saith he, ‘can I understand unless some man guide me?’—meaning, who is able to interpret the Scriptures. In like manner may the generality and far greater part of men and women say, How shall we understand the Scriptures aright, unless some such interpreter as Job speaketh of, ‘one of a thousand,’ shall guide us? But not to insist upon this at present, evident it is, from that little which hath been said, that the distinction of God, taken essentially and personally, is not therefore to be rejected, because the words or terms of it are not heard in the Scriptures, in case the notion, sense, and substance of them be to be found there.

Secondly, therefore, we reply, that though it be nowhere in so many letters or words said in Scripture that God, or the word God, is sometimes taken essentially, sometimes personally, yet that it must or ought to be taken sometimes in the sense meant by the one word, and sometimes again in the sense meant by the other word, may be clearly evinced from the Scripture; at least if that be acknowledged and owned as evinced and proved by the Scriptures, which is requisite to make the Scriptures speak sense, and with congruity to the apprehensions and understandings of men; and I know not what can be reasonably thought to be more substantially proved from the Scriptures than such a thing. Now that the word God must of necessity, to make the Scriptures speak sense, be taken sometimes essentially and sometimes personally, is evident from the consideration and comparing of such texts and places wherein such a construction or acceptation of the words cannot reasonably be avoided. Consider we these two verses together, Heb. i. 8, 9, which is quoted from Ps. xlv., ‘But unto the Son he saith,’ ver. 8, ‘Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee,’ &c. This clause therefore, ‘God, even thy God, hath anointed thee,’ is rendered both by Beza in the place cited in the New Testament, Heb. i. 9; and so by Junius and Tremellius out of the original Hebrew in the Old Testament, Ps. xlv. 8; ‘Therefore, O God, thy God hath anointed,’ &c. In the former verse in that clause, ‘Thy throne, O God, is for ever and ever;’ and likewise in the former place of the clause mentioned in the latter verse, according to the translation specified, ‘Therefore, O God, thy God hath,’ &c., the word God is to be understood personally, and that of Christ the second per-

son subsisting in the Godhead or divine essence, as in the latter place of this clause, 'Therefore, O God, thy God hath anointed thee,' it is to be understood personally of the Father or first person. Now if Christ the Son be God, and the Father be God, both which are plainly enough asserted in the passages mentioned, and yet notwithstanding be not two Gods, but one and the same, our adversaries themselves not granting a plurality of gods, then it undeniably followeth that the word god, when it is attributed unto them both thus, the Father and the Son are God, or are the same God, evident, I say, it is, that that word god in such propositions or sayings as these must of necessity be taken essentially, not personally, because it is manifestly untrue to say that the Father and the Son are one and the same person, and as manifestly true too it is, that they are one and the same God, there being no more gods than one. So that the word god in such sayings as these cannot be taken personally, but of necessity must be taken essentially, viz., as signifying the divine nature or essence, wherein both persons, Father and Son, do partake; so that the sense and meaning of this proposition is, that the Father and the Son do subsist, or are partakers of the same divine nature and essence, which divine nature or essence is sometimes expressed by the word god. So again, when God is said to be a spirit, as John iv. 24, it is not to be taken personally, as if the meaning were either that the Father, or the Son, or the Spirit were a spirit; for though it be true of every of them that they are spirits, the Father is a spirit, and so the Son is a spirit; yet that our Saviour should here affirm it determinately or particularly of any one of them more than other, no sufficient reason can be given. Therefore the meaning of our Saviour saying God is a spirit, must needs be this, that the divine nature and essence, which is communicated to the three persons, or wherein the three persons subsist, and so are essentially one and the same God, that this nature and divine essence is spiritual, immaterial, and invisible. And yet more plainly, Rom. xvi. 27, where God is termed only wise: 'To God only wise be glory.' The word god is to be taken essentially, because if it should be here taken personally, viz., for God the Father, which our adversary conceiveth and contendeth for with might and main; affirming, that to take God otherwise than personally, is to take him otherwise than he is, and to mistake him, and that there is no such acceptation of the word God in the Scriptures, with the like. But I say that in the place now before us, 'To God only wise be glory,' the word god must needs be taken essentially and not personally, is evident from hence; because otherwise the apostle must suppose that neither Christ nor the Holy Ghost had any wisdom in them, or none considerable, but God the Father only—which how near or far off it is from blasphemy I leave to sober men to determine. Other places there are without number wherein the word god must needs be taken essentially. But these few produced and insisted on are sufficient for the proof thereof. Therefore the distinction of God taken personally and essentially is not a distinction unheard of in Scriptures, as our adversary groundlessly affirmeth, unless, as we noted before, by being unheard of, he meaneth in respect of the sound of words, not in respect of the truth and substance of the matter; neither do they who speak of God according to the sense

and import of that distinction affirm anything of the unsearchable nature of God which he hath not first affirmed of himself in the Scriptures, and so are free from all the guilt of presumption upon such an account.

But the adversary cannot be persuaded himself, nor be willing that others should be persuaded, that the Scriptures should own or countenance any such distinction as that of God taken personally and essentially; and therefore trieth his skill to make us believe that it is disclaimed by reason, and accordingly levieth three arguments or reasons against it. We shall propound them in their order as himself hath drawn them up, and gives replies unto them one by one.

First, saith he, It is impossible for any man, if he would but endeavour to conceive the thing, and not to delude himself and others with empty terms, and words without understanding, to distinguish the person from the essence of God, and not to frame two beings or things in his mind, and consequently two gods. This is his first reason, to which we reply three things:—

1. Whereas to persuade others into his own judgment or opinion, he would put them upon endeavouring to conceive the thing—distinctly to mould, frame, and fashion in their minds or imaginations the manner how a divine person should be distinguished from the divine nature or essence; doth he not put men upon a direct course to make shipwreck of their Christianity, and all they believe touching the gospel and Christ Jesus? For whereas there are many things plainly asserted, and partly clearly supposed of the main pillars of that religion and worship of God which the gospel commendeth unto the world, the mode or distinct manner whereof cannot be conceived or understood by men; if so be men shall reject or deny them upon this account, I mean, because they cannot distinctly conceive or satisfy their imaginations how they should be, they must, together with the rejection of these, reject all that which is built or hangs upon them; which is, as hath been said, the main fabric or body of Christianity. As to give an instance: because it is once and again plainly affirmed in the gospel that a virgin conceived and brought forth a child—and upon this conception and child thus brought forth we know that the whole projection and frame of the gospel dependeth—yet who is able to conceive in his mind the distinct manner how she should or did conceive; or what the Holy Ghost particularly acted or did in order to enable or make her to conceive; or what she herself likewise did towards or about this conception? For to conceive, as well as bring forth, is a verb active, and importeth the doing of somewhat either *per modum nature*, or *per modum voluntatis*, or both, by her who is said to conceive. But that the whole transaction between the Holy Ghost and the virgin about the conception of the Lord Jesus Christ, God blessed for ever, was mysterious and secret, and the manner of it, in respect of particulars, purposely veiled by God, is plainly enough intimated by the words or phrases wherein the Holy Ghost himself expresseth the said business by the mouth of the angel who first brought tidings from heaven unto the virgin of this high favour intended by God towards her. ‘The Holy Ghost,’ saith the angel unto her, ‘shall come upon thee,’ ἡ δύναμις ἱεριστου ἐπισκιάσει σοι, ‘and the virtue or power of the Most High

shall overshadow thee,' Luke i. 35. 'Shall overshadow thee,' *i.e.*, shall secretly, and after a manner unknown, not fit to be revealed unto men, negotiate this great business with thee. Now, if a man should reason so, or speak thus unto us about the virgin's conception: It is impossible for any man, if he would but endeavour to conceive the things, and not delude both himself and others with empty terms and words without understanding, to understand or comprehend how a virgin should conceive;—should he not attempt to persuade us out of the belief of the gospel, and to abandon our Christianity, only upon this account, because it requireth us to believe such a thing which we cannot conceive how it was or should be? And what doth he less that argueth after the same manner, to draw us from believing that a divine person and the divine essence can be distinguished, because we cannot conceive the particular manner how they are or may be distinguished?

Take another instance of a thing oft supposed in the Scriptures, and which is, though in another kind, very fundamental too to Christian religion, at least to our embracing and professing of it. The reasonable soul of a man is united unto the body, and so the body is united likewise unto the soul, so as to make one and the same man or person. This the Scripture supposeth in twenty places and ten; we shall not need to oite any for the proof of it. But who is there that is able distinctly to conceive or shape in his mind, how, or after what manner, by what ligament or bonds the soul is united and knit unto the body, and the body to it; or how, or by what virtue or property inherent in the soul, it should enliven, strengthen, or give motion unto the body? to omit many particulars more relating to the state and condition of the soul and body in their union. The things themselves being certain, though the distinct manner of them, or of their being, be inscrutable unto men, will a man charge him with deluding himself and others with empty terms, and words without understanding, who himself believeth, and would have others believe also, that the reasonable soul in natural union or conjunction with a human body maketh one and the same entire man or person of man, only because he cannot distinctly conceive the manner how such a thing should be? Will a man go about to persuade himself that he is not a man? Surely no; all the philosophers in the world, and all the learned men, who have called up all their learning and principles to inquire about it, were never able to reach the manner how such a thing should be. We know not, as Solomon informeth us, Eccles. xi. 5, 'what is the way of the spirit, or how the bones do grow in the womb of her that is with child.' Shall we therefore deny that there is any such thing as the growing of a child in the womb of her that bears it, because no man knoweth how they do grow? It is not a more common than true saying, that many effects are visible and certain, the reason or causes whereof are hid from men; as the flowing and ebbing of the sea, that is a famous instance, and the saltness of the water, the spots in the moon, the pointing of the loadstone towards the north, with many the like in nature. And if the reasons and causes of things be so hard to be come at, so inaccessible to the capacities and understandings of men, how much more are the modes, the respective manner of the beings

and subsistings of things; these being many degrees more subtle and farther remote from the understandings of men than the causes and reasons of the other? And if the *modi*, the intrinsecal manner, as the schoolmen term them, of created beings and their subsisting be so difficult to be conceived and understood, it needeth not seem strange to us that the manner of the infinite and increated being, which we call God, and of his subsisting, should be so far above our apprehensions and capacities. So that to put men upon endeavouring to conceive in their minds the particular manner how everything should be, or may be, which the Scriptures only affirm to be, and in case they cannot thus conceive of them, to persuade them to deny their beings, is, in effect, to persuade and bear them in hand, that if they cannot be wise above that which is written, they had as good throw up or cast aside that which is written, as vanity and untruth. Most true it is, that we ought not to believe anything in matters of religion but what we have a sufficient and substantial ground in reason why we should believe it, *i.e.*, unless we have the word of God for it, which is the most substantial ground in reason of all others why a thing should be believed. But the word of God revealeth many things simply to be, the distinct manner of the being whereof it doth not reveal; in which respect we stand bound to believe the truth and being of many things, the manner of whose beings we are no way bound to believe, because it is not revealed. So that, though we cannot conceive nor stand bound to believe how or after what manner the divine person differeth from the divine essence, nor, again, this essence from such a person, yet we may and do stand bound to believe that they are distinguished—the Scripture revealing this, and not the other. This for reply to the argument propounded in the first place.

2. Secondly, Whereas the argument affirmeth, That it is impossible for any man to distinguish the person from the essence of God, and not to frame two beings in his mind, and consequently two gods. We reply, further, that this is manifestly untrue, if by two beings he meaneth two things completely, subsisting each apart by itself; as, for instance, in intellectual created beings I can conceive a man, or the person of a man; and again, the human nature or essence of a man, which differs from his person; for a man, as Thomas, or any other, is not the human nature, but only partakes of it, or subsists in it—I say, I can conceive in my mind the person of Thomas, and the nature of Thomas, and yet not conceive two things completely and apart subsisting, and consequently not conceive two Thomases. For the nature of Thomas—I mean the human nature—doth not anywhere subsist in Thomas his person apart by itself, but only in the several and respective persons of mankind. In like manner I can very well conceive in my mind a divine person—for instance, the Father or the Son—and likewise can conceive the divine nature and essence, and yet not necessarily conceive or frame two beings—*i.e.*, two things completely and apart subsisting in my mind; for the divine nature or essence doth not really subsist apart from or out of the divine persons, which partakes therein, be they one or be they more; as the human nature doth not anywhere subsist but in Thomas, John, and the rest of the individual persons of mankind who partake

of this nature. But though the divine essence be one and the same thing really and substantially with a divine person, and with all the three, yet doth it differ from it in consideration and respect; so that I may conceive a divine person in my mind, and conceive the divine essence also, and yet not necessarily conceive two things really distinct, much less two gods, but two things distinct only in consideration, but really one and the same. As in the divine attributes, the justice of God and the mercy of God, and so the wisdom, patience, goodness, &c., they are really one and the same thing in God, but they differ in consideration; for when I conceive or consider the justice of God, the inward conception of my mind differeth much from that which I raise or conceive within me when I consider of the mercy or wisdom of God, &c. And so again, Abraham the father of Isaac, and Abraham the father of the faithful, are really but one and the same thing, yet differ in consideration or respect; for when I conceive of him or consider him as the father of Isaac, my consideration is differing much from what it is when I conceive of him as the father of the faithful. I might instance in those and many more particulars which are really one and the same, and yet may truly be considered or conceived in my mind very differently; so that it is but an illiterate and weak allegation to affirm that it is impossible for a man to distinguish the person from the essence of God, and not to frame two things or beings in my mind, and consequently two gods. Why may I not as well distinguish the person from the essence of God without framing in my mind two gods, as distinguish the person of an angel, as Gabriel, Michael, or the like, from the common essence or nature of angels, wherein both Gabriel, Michael, and other angels partake? That is to be taken along as a general rule in all disputes concerning God and the divine nature, that when we borrow resemblances or notions from one kind or other, from the creature, to explain matters relating unto God, it is not to be expected that these resemblances or notions should hold in all particulars, nor necessarily in any more than in that one only unto which they are applied—viz., when we shew and prove that a man may very well distinguish the person from the essence of God, without framing any such thing in his mind which should imply two gods—by shewing that a man may distinguish the person of an angel or a man from the common nature or essence of either, without framing in his mind either two angels or two men—it cannot be excepted against this proof or resemblance that it is not pertinent, or that it reacheth not the business for which it is brought, because the person of an angel, and so of a man, as well as the nature or essence of both, are finite beings; whereas a divine person and the divine essence are both infinite, or the like. The notion or comparison is sufficient for that end for which it is used and insisted upon, if by way of similitude it sheweth and proveth that a man may frame in his mind a distinct consideration of a person subsisting in or partaking of such or such a nature or essence; and, again, of this nature or essence wherein they do partake, without framing a conceit of two such things which should imply or include two persons of either kind.

3. Thirdly and lastly, For answer to our adversary's first reason

against distinguishing the person of God from the essence of God, if himself grant both, which clearly he seems to do, neither was there ever any man yet who acknowledge a God that denied either—viz., that there is a divine nature and essence; and again, that there is a person—suppose one only, as his erroneous supposition indeed is—who partakes of the nature; then himself owns and grants the distinction which with so much clamour he falls foul upon. When he saith in his third and last reason against the said distinction, that to talk of God taken only essentially is ridiculous, he clearly granteth and supposeth that God may be taken essentially, though not essentially only, and, consequently, that there is a divine essence as well as a divine person. If so, why may I not conceive and consider in my mind as well the one as the other? Or what is this but to distinguish the one from the other? Or, when himself acknowledged as well the one as the other, did he acknowledge them under one and the same notion or inward conception of them in his mind? so that when he acknowledged a divine person, he had no other notion and impression in his mind than he had when he acknowledged a divine nature or essence. Now then this is that, I say, if he did thus acknowledge or thus conceive of them, then is he himself guilty of that presumption which he chargeth upon his adversaries, as we heard—viz., of affirming that of the unsearchable nature of God which he hath not first affirmed of himself in the Scriptures. For most certain it is that God hath affirmed no such thing of himself here—viz., that the divine person and his divine nature or essence are to be apprehended and conceived by one and the self-same notion or conception in the minds of men, without any variation or distinction at all. So that the adversary's first reason against the forementioned distinction, of God taken personally and essentially, is very weak, and hath nothing of weight or strength in it; and what there is in it, it is every whit as much against himself as those whom he would seem to oppose.

His second reason against the said distinction he draweth up in these words:—If the person be distinct from the essence of God, then it is either something or nothing. If nothing, how can it be distinguished, since nothing hath no accidents? If something, then either it is some finite or infinite thing. If finite, then there will be something finite in God; and consequently, since by the confession of the adversaries themselves everything in God is God himself, God will be finite, which the adversaries themselves will likewise confess to be absurd. If infinite, then there will be two infinities in God—to wit, the person and essence of God; and consequently two gods, which is more absurd than the former. This is the account of his second reason against the oft-mentioned distinction; but that this also is of the same calculation with the former, and hath as little in it as that, and that which it hath is as much against himself as his adversaries, may be made readily to appear. For, first,

Whereas he reasoneth thus: If the person be distinguished from the essence of God, then it is either something or nothing; there is no great weight either of learning or understanding in the proposition. For, first, In the former part of this proposition, if the person be distinct from the essence of God, he supposeth the person to be

somewhat; otherwise the meaning of the clause should be this; if nothing, or that which is nothing, be distinct from the essence of God, which is ridiculous. And yet having thus in the former part of the proposition supposed it to be somewhat, from this supposition in the latter part of it he infers it to be either something or nothing. Who ever reasoned at such a rate as this, if nothing be distinct from something, then is it either something or nothing? They that can make sense of this must have sharper understandings than mine. Secondly, Let the word person in the antecedent of the proposition be supposed to signify either something or nothing—either that which is, or that which is not—yet it doth not follow that it should be determinately either something or nothing from hence, because it is distinct from the essence of God; so that the major proposition in this syllogism vanisheth into a mere nothing. Thirdly, Whereas in the process of his argument he reasoneth thus: If finite, [meaning if a person be finite,] then there will be something finite in God; if infinite, then there will be two infinities in God, the person and the essence, both which, he presumeth, are accounted absurd by his adversaries themselves. We reply, first, that whatsoever his adversaries do in the case, he himself holdeth, not only that there is something finite in God, but that all things appertaining to him are finite. For, holding the essence of God to be finite and locally circumscribed, he must consequently hold and maintain that all other things belonging to his essence are finite and circumscribed also; so that it is no absurdity with him to grant that there is something finite in God. But he that granteth passions also, properly and formally so called, in God, as anger, grief, sorrow, and consequently an obnoxiousness or an exposedness unto trouble, pain, torment—yea, and death itself, for all this directly followeth upon such a tenet—it is no marvel if he holds all things finite in God. But, secondly, I reply further, that it no way follows that if a person be infinite, and the essence infinite, that there should be two infinities in God. The reason is plain, because the person and the essence are not two things really distinct the one from the other, but in consideration only. That is a common and true saying amongst divines, *In Trinitate omnia sunt unum ubi non obviat relationis oppositio*—All things in the Trinity are one, excepting only where the opposition of relation cometh in the way; viz., the Father is not the Son, nor the Son the Father, nor the Holy Ghost either, nor either the Holy Ghost; yet they are all one and the same essence, and consequently one and the same infinite; yet doth it not follow that because there are more persons, or a plurality of persons, that therefore there is a plurality or more than one essence; for it is the essence to which properly or primarily the attributes do belong, and not the persons. I beseech you mind this rule, which will give a great light into this deep mystery. It is the essence to which properly and primarily the attributes do belong, and not the person; they do belong indeed to the person, but only in consideration of the essence whereof each person partakes. As, for instance, the Father is not infinite, and so is not omniscient and omnipresent, because he is the Father, but because he is God—i. e., because he partakes and subsists in the divine essence.

So likewise the second person, the Son, is not therefore infinite because he is a person, or because he is the Son, but because he is God — *i. e.*, one and the same really with the divine essence; there is the same reason of the Holy Ghost. So that though the Father be infinite, and the Son infinite, and the Holy Ghost infinite, and the divine essence infinite, yet it doth not follow that there should be three infinities, or any more than one, because the essence is but one, to which the attribute of infinity belongeth. And the persons, as they partake of the divine essence, which is but one, so they partake of the infinity belonging to this essence, which is but one neither. As it may be truly said that Sarah's husband had a great estate, and Isaac's father had a great estate, and the father of the faithful had a great estate, yet it will not follow that therefore here were three great estates. The reason is because all the relations were really founded in one and the self-same person called Abraham; and the estate did not belong to him either as he was Sarah's husband, or Isaac's father, or the father of the faithful, but as he was such a person enriched by God. I might shew you further how the divine attributes, as we call them, are founded, not in the person, but in the essence. But this sufficeth for reply to the second reason against the distinction of God taken essentially and personally.

Thirdly and lastly, The last reason against the distinction of God taken personally and essentially, take it in his own words: 'Thirdly, To talk of God taken only essentially is ridiculous, not only because there is no example thereof in the Scripture, but because God is the name of a person, and signifieth him that ruleth over others; and when it is put for the most high God, it denoteth him who, with sovereign and absolute authority, ruleth over all. But none but a person can rule over others, all actions being proper to persons; wherefore, to take God otherwise than personally is to take him otherwise than he is, and indeed to mistake him.' To this also we reply,

First, When he saith that to talk of God taken only essentially is ridiculous, how ridiculously himself speaketh hath been formerly shewed in part, and will further appear when we shall weigh the grounds of his windy confidence in the balance of the sanctuary. For, first, whereas he saith, 'There is no example in the Scripture, this saying of his hath already been weighed and found too light.

Secondly, When he saith that God is the name of a person, and when it is put for the most high God, it denoteth him who, with sovereign authority, ruleth over all, &c. We reply by denying that God is always the name of a person; for when we say that the Father is God, and again, that the Son is God, the word god is not the name of a person, nor doth it signify a person as such, but rather the divine nature and essence, wherein both the Father and the Son equally partake, according to our sense and the truth itself; and in the sense of our adversary, who denieth the Son to be the same God with the Father, yet granteth him to be God, it must needs signify or denote some property, privilege, or the like, wherein they both partake; for certainly the Son can in no sense whatsoever be termed God, unless there be some agreement, similitude, or partnership in something or other with him that is God indeed, or, as our adversaries love to

speak, the most high God; so that when, according to the same sense of our adversaries, the Son is called God, the word God doth not denote the proper name of a person, but denoteth and is a word importing something that is common to more persons than one.

Thirdly and lastly, When he saith, that when it is put for the most high God, it signifieth him that with sovereign authority ruleth over all; and addeth, that all actions are proper unto persons, &c. We reply, and grant all this to be true; but add, by way of explication of our sense in this grant, that though the word God, when spoken of the most high God, denoteth him that ruleth over all, and consequently a person, because actions are proper unto persons, and not unto natures or essences, yet it doth not necessarily denote any one person determinately, or with the exclusion of all others, but may signify either the Father, or the Son, or the Holy Ghost; for it is true that every one of them jointly and severally hath absolute authority over all; and, as we lately heard, the apostle, speaking particularly of the second person, Christ, calleth him, Rom. ix. 5, *ὁ ὢν ἐπὶ πάντων Θεός, εὐλογητὸς εἰς τοὺς αἰῶνας*, 'him who is God over all, God blessed for ever;' which supremacy of power the same apostle in the very same expression of *εἰς Θεὸς καὶ πατὴρ πάντων, ὁ ἐπὶ πάντων*, attributeth unto God the Father also, Eph. iv. 6. Doubtless he that is over all is the most high God: we do not hold or teach that the divine nature or essence, as such, ruleth over all, or performeth any action, but only as personally subsisting in, or communicated unto, the Father, Son, and Holy Ghost. And this for reply to this first argument, by which he endeavoureth to prove the Son to be a sackcloth,¹ the Holy Ghost to be a creature, and not God. His second argument is this:

If he that gave the Holy Spirit to the Israelites to instruct them be God or Jehovah alone, then the Holy Spirit is not Jehovah or God; but he that gave the Holy Spirit to the Israelites to instruct them is Jehovah alone, therefore the Holy Spirit is not God. The sequel of the major is plain; for if he that gave the Holy Spirit be Jehovah alone, and yet the Holy Spirit that was given be Jehovah too, the same will be Jehovah alone, and not Jehovah alone, which implieth a contradiction. The minor, he saith, is evidenced by Neh. ix. 6, 20. To this we reply briefly, that the sequel of the major proposition, as plain as the author of it would suppose it to be, is reprovable, and to be denied; though he that gave the Holy Spirit to the Israelites be Jehovah alone, yet may the Holy Spirit, who is said to have been given, be Jehovah also. Nor doth it imply any contradiction that the same—that is, the same person or the same being—should be Jehovah alone, and not Jehovah alone, viz., in different respects and considerations; as thus, the Father—and there is the same reason of the Son and of the Holy Ghost—may be Jehovah alone, viz., the exclusive particle 'alone' excludes all creatures or all beings whatsoever which are not one and the same with his being, and yet not be Jehovah alone, if by the particle 'alone' we intend to exclude the Son and the Holy Ghost, being one and the same God or being with him, for the Son may be said to be Jehovah alone, and the Holy Ghost Jehovah alone, as well as the Father. It is a rule in logic, *excludit*

¹ So in the original text.—Ed.

particula subjecti non excludit concomitantia. An exclusive particle annexed to the subject in a proposition doth not exclude such things as are concomitant to the subject or inseparable from it, but only these, whether things or persons, that are of a foreign consideration, as when Christ saith, Mat. xi. 27, 'No man knoweth the Son but the Father,' which is equivalent to this, only the Father knoweth the Son; the meaning is not to exclude the Holy Ghost from this knowledge of the Son, because only the Father is said to know him: the reason is, because the Holy Ghost is one and the same God, and so one and the same in knowledge, with the Father. So likewise when the apostle saith, 1 Cor. ii. 11, 'The things of God knoweth none—for so it is in the original, not *no man*—' but the Spirit,' his meaning is not to exclude the Son of God from knowing these things as well as the Spirit himself; because, there being an *ἐμπεριχώρησις*, as the Greek Fathers term it, a reciprocal kind of in-being or mutual comprehension between the three, Father, Son, and Holy Ghost, every one of them subsisting and being in the other, the Son must needs know the things of God as well as the Spirit; and those that are excluded from part and fellowship with the Spirit in this knowledge are only creatures, and such as are not essentially one and the same with the Spirit. If a man should say, only Abraham, Sarah's husband, was a rich man in his days, it would not follow from hence that therefore Isaac's father was not a rich man, or that the father of the faithful was not a rich man. That he that gave the Holy Spirit unto the Israelites, and the Spirit who was given, may well be, and are one and the self-same Jehovah, shall be shewed when we come to the seventh argument. In the mean season, you may please only to take notice of that of our Saviour in John x. 30, 'I and my Father are one.' We know the Father is said to have given his Son as well as his Spirit, and yet we hear from Christ himself that the giver and the gift, or he that was given, are one: so that though God the Father be he that gave the Son, the Son was he that was given, or the gift, yet notwithstanding our Saviour pronounceth that he and his Father, *i.e.*, the giver and the gift, were one.

His third argument is this, He that speaketh not of himself is not God; the Holy Spirit speaketh not of himself, therefore he is not God. The minor, he saith, is clear from John xvi. 13, 'For he shall not speak of himself.' The major he proveth thus: God speaketh of himself; therefore, if there be any one that speaketh not of himself, he is not God. This is the very strength and sinews of this argument; that which followeth is but an explication of this, with a proof and confirmation of it taken in his own sense and notion. Yet that he may not complain that his arguments are handled like David his messengers to Hanun, whose garments were cut off by the middle, I shall read you the remainder of this present argument from his own pen and paper. The antecedent is of itself apparent.

To this argument and discourse we answer, first, By distinguishing that phrase or expression, speaking and not speaking of himself, used in both propositions of the first syllogism. A person may be said not to speak of himself two ways, or in two several considerations. First, as our adversary well informeth us from the several texts of Scripture

which he mentioneth in the close of his argument, when he speaketh by the shewing, teaching, commanding, authorizing, or enabling of another, viz., that is extra-essential to him, and this kind of not speaking, ἀφ' ἑαυτοῦ, of himself, is indeed incompatible, as he truly saith, with God, or with him that is truly God; he that speaketh not of himself, but by the teaching, authorizing, or commanding of another, really distinct from him that speaketh, most certainly cannot be God.

Secondly, A person may be said not to speak of himself—the main strength, subtlety, and fallacy of this argument lieth in that phrase of *himself*—viz., when he doth not speak of himself alone, or without the co-speaking of another person with him; for this you are to know and remember, that many times the exclusive particles *only* and *alone* are not expressed in the Scriptures, when yet indeed they are to be necessarily understood; thus Deut. vi. 13, and so again x. 20, where Moses speaks thus unto the people, 'Thou shalt fear the Lord thy God, and serve him;' the meaning is, thou shalt serve him only or alone, as our Saviour himself, citing the place in the New Testament, expoundeth it, 'Thou shalt worship the Lord thy God, and him only, or alone, shalt thou serve,' Mat. iv. 10. So John xii. 44, 'He that believeth on me, believeth not on me, but on him that sent me.' 'Believeth not on me'—i.e., not on me only or alone; he hath not only one string to his bow, for there is one besides me to support his faith—viz., my Father. And our Saviour, speaking of the branches of a vine in that parable, John xv., opposeth this phrase ἀφ' ἑαυτοῦ, not to that which is wholly from another in one kind or other, much less from another differing in nature and substance from the said branch, but to the solitariness or sole virtue of the branch being separate from the vine: 'As the branch cannot bear fruit,' ἀφ' ἑαυτοῦ, 'of itself, except it abideth in the vine,' ver. 4. And in the application of the parable, ver. 5, he expresseth the spiritual notion or thing which answereth it, by the word χωρὶς ἐμοῦ, which importeth a separation from, or exclusion of, another: 'I am the vine, ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit,' ὅτι χωρὶς ἐμοῦ, 'because without me'—i.e., being separated or divided from me through unbelief—'ye can do nothing.' Now, then, in this latter sense of the phrase 'speaking,' ἀφ' ἑαυτοῦ, 'of himself,' it is true the Holy Ghost speaks not of himself, no more doth God the Father; for God the Father speaks not of himself alone without the Son and without the Holy Ghost, for both these speak together with him, i.e., join in the same action of speaking or of revealing things unto men, which, I suppose, is that kind of speaking which is attributed to the Holy Ghost in John xvi. 13—which is the grand scripture wherein our adversaries put their strength—'Howbeit when the Spirit of truth is come, he will guide you into all truth; for he shall not speak of himself, but whatsoever he shall hear, that will he speak.' As the Lord Christ speaketh, John v. 17, 'My Father worketh hitherto, and I work,' meaning that he and the Father wrought together. And hence it is that, as the speaking, i.e., the revealing, of spiritual things is here attributed unto the Holy Ghost, so elsewhere it is ascribed unto the Father, Mat. xvi. 17, and xi. 25; John vi. 45; and sometimes to the Son, Mat. xi. 27; Luke x. 22; and frequently to God indefinitely

taken, *i.e.*, for God the Father, Son, and Holy Ghost, considered as one and the same God, Gal. i. 15; Phil. iii. 15, and elsewhere. So that when Christ, for the comforting and strengthening of the faith of his disciples, telleth them that the Spirit when he cometh shall not speak of himself, his meaning is, that the testimony of the Spirit, in revealing what he shall reveal unto them, shall not be a single testimony, which is less creditable; he shall speak and reveal nothing unto them but wherein the Father and himself shall agree. We might add, for the further clearing of the phrase *of himself*, that we find in John xi. 51, where the evangelist speaketh concerning the speech of Caiaphas the high priest, that it was expedient that one man should die for the people, and not the whole nation to perish: 'This,' saith the Holy Ghost here of him, 'spake he not of himself, but as being high priest.' Now the meaning hereof is not as if that Caiaphas had this saying dictated unto him, or as if he were any way authorized or countenanced, or had the saying suggested unto him from another, or that there was another that did overrule, and guide, and govern his lips or his tongue in bringing forth such a saying; for the meaning cannot be that he spake it from the Holy Ghost, for certainly the Holy Ghost could not be the author of any such counsel of putting the Lord of life to death, nor any way encouraging or aiding to such a work as this; but yet the Holy Ghost had a hand in the business, not in suggesting the notion or wicked counsel into the high priest, but he did overrule and cause his tongue to issue such words and sayings, which, having another principle in his heart, it is like as if he had been left unto himself, he would have brought out some other kind of way, and said something which would have tended to the destroying or taking away the life of Christ; but that it was brought out in that form of words which had a prophetic face in them, there was some kind of interposure of the Holy Ghost, as there is in many actions and sinful sayings of men. Many times their tongues are overruled; though the substance of what they say is evil, yet there are some strains in it which are from a principle superior unto themselves. Now, I say, apply we the distinction of the phrase, speaking not of himself, to the argument, and you will readily find the weakness and insufficiency of it. And that there are four terms, which always make a fallacious syllogism; that is, if the same words be taken in one sense in one proposition, and in another sense in the other proposition, this now maketh four terms, and so maketh the syllogism void and inconclusive of anything. So much for this argument, he that speaketh not of himself is not God; the Holy Ghost speaketh not of himself, therefore he is not God. If we take the phrase 'speaking not of himself' in the latter sense explained, so the major proposition is false; for he may be, yea, and truly is, God, who, in this sense, speaketh not of himself, *i.e.*, who speaketh not but in conjunction with others. If you take the said words in the former sense, so the major proposition is true, but the minor is false; for the Holy Spirit doth speak of himself in this sense, *i.e.*, he speaketh the same thing with the Father and the Son, and doth not speak by the motion or direction of any person or being separated from him.

The fourth argument is of affinity with the former, and presenteth

itself in this form, He that heareth from another what he shall speak is not God; the Holy Ghost doth so, therefore he is not God.

This argument is drawn up in many swelling words, after the manner of some of the rest, but the sinews and strength of it lieth in this, that the Holy Ghost in the Scripture is said to hear from another that which he speaks or reveals unto men, or which he did reveal unto the apostles; and that from hence it follows, according to our Saviour's supposition, John viii. 26, compared with ver. 28, that he is taught by another, and consequently cannot be God. The life and soul of this argument is bound up in this small bundle of words; therefore we reply briefly to it.

First, That the very bottom and foundation upon which this argument standeth is crazy and loose—viz., that he that heareth from another what he should speak is taught, if by being taught he means the receiving of new knowledge, or of the knowledge of things which we knew not of before, which he must mean if he means anything with sense; for many may hear from another what they are or ought to speak, without being taught, in such a sense; as when a jury of men give in a verdict upon oath, it doth not follow that he that speaks or gives in his testimony in the second or third place is taught by him that speaks the same thing before him in his hearing, for he may speak the same thing out of his own judgment and conscience, and which he was otherwise resolved to speak, though he had not heard it spoken by another before he utters it. And so they who spend their time in the study of the Scriptures, and in the searching after truth, may find that spoken or written, which is equivalent to hearing, and is hearing in a sense, by another, which yet falls in with their own thoughts and apprehensions formerly conceived in this case; they may be said to hear that from another which they speak, and yet not be taught. Therefore,

Secondly, Whereas he labours to prove the truth of that assertion from these two passages of the Scriptures, John viii. 26 and 28, compared together, his labour is in vain, for his proof is notoriously defective and weak, and this upon a double account: for, first, He takes that for granted which he should have proved as being no ways evident in itself; and, secondly, He supposeth that if it be true in one case, that he that heareth from another what he shall speak is taught, that therefore it must be true in all cases, which is very ridiculous. First, That which he takes for granted in his proof from these passages is, that our Saviour in the latter of the places expoundeth himself in the former, or that he speaketh one and the same thing, for substance of notion, in them both—this, I say, no way appears, nor indeed is much probable; for when in the former place he speaks thus, 'But he that sent me is true, and I speak to the world those things which I have heard of him;' very probable it is that he speaks of the ineffable and unconceivable hearing, whereby all the three persons hear one another speaking the same things, according to that of the same apostle: 1 John v. 7, 'There are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one.' If they all bear record in heaven, doubtless they hear one another, or one from another. Or else our Saviour. in the words

mentioned, may be conceived to speak of the eternal hearing from the Father, which is appropriate to him as being his Son by eternal generation; for the Father, communicating one and the same divine nature or essence with himself unto the Son by eternal generation, must needs communicate all the divine attributes and perfections together with it, being indeed but one and the same thing with it; and amongst the rest, that infinite knowledge and understanding which is proper to it; which communication of knowledge may properly enough be termed Christ's hearing of the Father. Again, when he saith in the latter place: John viii. 28, he saith, 'According as the Father hath taught me, these things I speak;' he speaks of his teaching, or being taught as man or as mediator, in which respect he is elsewhere termed the servant of God, and his Father said to be greater than he; and consequently he must be inferior to the Father, and so may properly enough be said to be taught by him. And that indeed he speaks here of his being taught as man appeareth from the next verse, but that we must not stand to scan all things. Thus, you see, our adversary in the main proof of his argument takes that for granted which is not only questionable and uncertain, but improbable also in the highest. Again,

Secondly, Suppose that which he taketh for granted without proof or probability in the case before us should be granted unto him—viz., that our Saviour, by hearing of the Father, and by being taught by the Father, meaneth one and the same thing, or explaineth the one by the other; yet it no way followeth that therefore all hearing and all teaching should be the same, or that every one that heareth of another what he shall speak should be taught by him. We gave a sufficient account of this lately; it is a weak kind of arguing to reason thus: such and such words or phrases are to be taken in such and such a sense in this or in that place of Scripture; therefore they are to be so taken in all others. So that this argument also is of the same house and lineage with the former; only before we dismiss it, it may not be unworthy of your observation how strangely God blindeth the eyes of him that composed the argument, when towards the beginning of it, to prove that the Holy Spirit is taught, and heareth from another what he shall speak, he refers us to Isa. xl. 13, 14, which place expressly teacheth the quite contrary, viz., that the Spirit of God hath none to teach or direct him; the tenor of the place is this, 'Who hath directed the Spirit of the Lord, or, being his counsellor, hath taught him? With whom took he counsel, or who instructed him and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding?' I know not what words can with more pregnant and express emphaticness assert the undeceivedness of the wisdom and knowledge of the Holy Ghost, than these. The prophet David maketh this an argument or sign of the departure of men from the tents of such persons who are secret enemies unto God,—viz., making their tongues to fall upon themselves, that is, their uttering and speaking such things which apparently make against their own interest and designs, Ps. lxxiv. 8. So they shall make their own tongues to fall upon themselves, all that see them [viz., thus ensnared and entangled] shall fly

away—that is, shall forsake their party, shall no longer be confederate with them. This for his fourth argument.

The fifth argument followeth: He that receiveth of another is not God; the Holy Spirit doth so, [*i.e.*, receiveth of another,] therefore he is not God. The minor is witnessed from John xvi. 14. The major is proved thus: God is he that giveth all things unto all, wherefore if there be any one that receiveth of another, he cannot be God. The antecedent is plain from Acts xvii. 25; Rom. xi. 35, 36. The consequence is undeniable, because he that is deficient is not God; he that receiveth from another is deficient, therefore he is not God. The major is unquestionable; for to say one is deficient, which implieth imperfection, and yet is God, is in effect to say that he is God and not God. This is the compass likewise of the fifth argument; the strength of this argument, such as it is, is easy enough to be discerned; the stress of it resteth upon these words of Christ, as you may perceive, concerning the Spirit, John xvi. 14, 'He shall take of mine, and shall shew it unto you;' because he is here said to be a receiver, therefore our adversary cannot allow him to be God; because, saith he, God is he that gives all things unto all, and it implieth a contradiction, that he that giveth all things unto all should receive anything from any; but amongst all his arguments this is the firstborn amongst the poor. For,

I reply, first, Though God in a sense be said to give all things unto all, yet withal he is said also in a sense proper enough to receive several things, and this without any contradiction at all. He is said to receive the prayers of his saints, Ps. vi. 9. To receive the saints themselves, Ps. xlix. 15, and lxxiii. 24. To receive comfort, Isa. lvii. 6. And so to receive glory, and honour, and power, Rev. iv. 11. Therefore this proposition is most untrue: he that receiveth of another is not God. Yea, he may be and is God, who receiveth something from another, as we have heard. Nor is it the proper notion of dependency to receive of another; these things are very loosely and unduly affirmed. God is sometimes in Scriptures said to give all things unto all, because he giveth unto all all things which they stand possessed of. He gives them faculties, principles, strength, and means to do all things which they do; and in this sense he may be said to give them all the actions, motions, and workings also which they act and work, and consequently those very praises and acknowledgments which yet he receiveth from them too. As, for example, he that gives a man money wherewith to buy such a commodity, he may very properly be said to give him the things which are purchased with the money. And so the Scripture phraseth: 'for he is thy money,' speaking of the servant. So when God endueth a creature with strength and power to get wealth, he may be said to give him wealth itself, which he did allow him by means of that power and understanding infused into him. God's giving all things unto all in this sense doth not hinder but that he may receive also many of these very things which he giveth in the sense declared; therefore it is no infallible character of a true God not to receive from another. The apostle himself in that very scripture which the argument citeth, Acts xvii. 25, saying, that 'God is not to be worshipped with men's hands, as though

he needed anything,' clearly implieth that God may receive things from his creatures; but not upon any such account as this, viz., as if he needed anything, meaning for the bettering of his own condition or completing of his happiness; and unless our adversary can prove that the Holy Ghost received what was Christ's for his own necessities and supplies, the simple receiving of it doth no way encumber the plea of his godhead. 2. When our Saviour, speaking of the Holy Ghost, saith, 'He shall receive,' or shall take, as the word signifieth, and is accordingly translated in the next verse, 'of mine, and shall shew it unto you,' he doth not imply as if the Holy Ghost had not then, when Christ thus spake, received or taken that or those things of his, for it is certain that he had taken these things of Christ under the Old Testament, and had revealed them unto the prophets of God and other holy men, and by these unto the world, as is very evident from many scriptures, yea certain it is that he had received them from eternity; but our Saviour's meaning in the clause or phrase, *ἐκ τοῦ ἐμοῦ λήφεται*, 'He shall take of that which is mine,' seems to be this, that whereas the Holy Ghost had, viz., in his mind or understanding, both at present and ever before, abundance of that which was Christ's, even his whole treasury, his relation to his Father, his godhead, his incarnation, his infinite grace, love, sweetness, holiness, &c., together with all his counsels, purposes, and intentions concerning the world, &c.; he should, when he should visibly be given and come unto them, take not simply this or all this; but he should take, viz., of himself, and out of the treasury of his own understanding, so much, or such particulars concerning Christ, to reveal unto them, which should be necessary for them to know, either for their own comfort, or to furnish or accomplish them for the great office and work of apostles in the world. So that the word 'take' in this place, 'The Holy Ghost shall take of mine,' is used in some such sense as when a man is said to take a thing which is already his own or in his own possession, only in order to the doing of something with it; in this sense God saith, Zech. xi. 10, 'I took my staff, even beauty, and cut it asunder.' The staff he speaks of was in his possession before, only he is said to have taken it in order to cutting it asunder. So again, 'The kingdom of heaven,' Mat. xiii. 33, 'is like unto leaven, which a woman took and hid in three measures of meal;' to name no more places in this kind, ver. 31, 'The kingdom of heaven is like a grain of mustard seed, which a man took and sowed in his field,' *λαβὼν ἐσπειρεν*. So in the words before us, 'The Spirit shall take of mine, and shall shew it unto you,' i.e., from amongst many other things which he knows concerning me, he shall take such and such which shall be needful for you to know, and shall reveal them unto you. Even as a prudent minister or scribe instructed for the kingdom of heaven, as our Saviour speaks, out of the rich and full treasure of his understanding taketh and chooseth such and such particular notions and veins of spiritual truth relating unto God and Jesus Christ which he judgeth meet to be delivered and imparted to such and such a people. The words, taken in such a sense as this, do no way favour the dangerous conceit of our adversaries, that the Holy Ghost is not God. There is another sense likewise wherein the Holy Ghost may be said to receive that which is Christ's,

which is so far from impairing his divinity or godhead, that it fully asserts and confirms it. But this being somewhat mysterious, and requiring some larger explication, we shall not at present dive into it; that which hath been given is more obvious and agreeable to the words and scope of the place, and sufficient to detect the vanity of the argument built upon it in opposition to the deity or godhead of the Holy Ghost. And this for the fifth argument.

The sixth argument riseth thus: He that is sent by another is not God; the Holy Spirit is sent by another, therefore he is not God. The minor is proved from John xvi. 26. The major, he that ministereth is not God; this is the whole compass of the sixth argument. The substance and strength of this argument is, that to be sent forth by another to minister, and to receive commands, are things incompatible to the sovereign majesty of God, and that these are in Scripture affirmed of the Holy Ghost, therefore he cannot be God. To this we reply:

First, That the man being a perfect anthropomorphite, notioning and conceiving that all those things which are attributed unto God in the Scriptures, after the manner of men, as bodily members, human passions, a circumscriptiveness unto place, &c., are in the literal and proper nature and formality of them to be found in him, builds his arguments upon this sandy and rotten foundation. And because it is so with men, that he that is sent, or sent forth by another, is inferior to him that sends him, though this be not always so neither, as we shall see presently, he therefore conceiveth that when these things are spoken of Christ, or of the Holy Ghost, they must be understood literally and formally of them also; whereas, if we do but own and acknowledge the infinity and incomprehensibleness of God, we must of necessity admit of and own that rule delivered long since by Austin and the ancient fathers, and ever and anon remembered by all learned men that have written of these things, *Quando humana transferuntur ad Deum*, &c. When things properly belonging unto men are transferred over unto God, they are to be understood so that no dishonour nor disparagement be offered unto the divine nature, and whatsoever in them imports imperfection is to be separated and left behind, and only that to be conceived to be meant of God which implieth perfection; for whatsoever proceeds from God, so far as it cometh from him, hath no imperfection in it, therefore nothing which includes imperfection in it, so far as it includes it, can be with truth attributed unto him.

Secondly, When the Holy Ghost, and there is the same consideration of the Son in this respect, is in Scripture said to be sent, whether by the Son, as John xvi. 26, or by the Father, John xiv. 26, it doth not imply either subjection or inferiority to either of the persons sending, because subjectives savoureth of imperfection. Nor, secondly, doth it imply any removal from place to place, for this also savoureth of creature-like imperfection, not to be present everywhere at once. Nor, thirdly, doth it imply ministry or service properly so called, *i. e.*, the doing of anything in the fruit and benefit whereof he that is sent hath not an equal interest or share with him that sendeth him; for this also implies some kind of imperfection. If you ask me, What, then, doth it imply?

I answer, first, It implies the plurality of beings or subsistences which we call persons in the divine essence, for the sender and he that is sent must needs be more than one.

Secondly, It implies another thing, as, namely, the order of the persons between themselves; for he that is sent must in order, though not in nature or dignity, be after him that sendeth. Though there be not a superiority and inferiority, one to command and another to be subject, yet notwithstanding there is an order amongst them, and the order is this: the Father is, as the schoolmen's expression frequently is, *fons Deitatis*, the fountain of the Godhead, because the Son, though he doth partake of the same divine nature and essence with him, and is every way God with him, yet he hath the sonship or divine person communicated unto him by God the Father. So the third person hath a divine nature and essence communicated unto him by a joint spiration, as they express it, or by way of procession he hath it jointly from the Father and the Son. And hence it is that you never find in Scripture that the Father is said to be sent either by the Son or by the Holy Ghost; but you find concerning both the Son and the Holy Spirit. Sometimes the Son is said to be sent into the world by the Father; and so the Spirit is said to be sent. This, therefore, sheweth indeed the plurality of persons in the divine essence; and so likewise the order of subsistence between them, that there is one as it were before, who hath a priority of order, though not of excellency or dignity, nor of greatness, nor any such thing. And then again, that which I suppose is the principal thing meant by it—viz., the phrase of sending is, that the work, mode, or manner of working which is proper for the Holy Ghost, and this to be performed by him according to the order that we lately shewed: first, the Father, then the Son, then the Holy Ghost; so that now every one of these, though as indeed they have one and the same essence and nature, so they always join in one and the same operation and working *ad extra*, without; yet notwithstanding they have every one of them a peculiar and an appropriate and distinct manner of working, answerable to that order wherein they subsist among themselves. As, for example, the Father beginneth the work, which is proper for the original author of the work, and then the Son, he doth something, but in a mediate kind of way, between the beginning and consummation or finishing of it; and the Holy Ghost, according to his place in his order, being the third and last, he worketh after the manner of him that perfecteth or finisheth or consummates the work. The Father he hath laid the counsel and platform of salvation for men; the Son he hath carried on the work, so far as to make the atonement for them; and yet there remaineth something to be done for the salvation of the world, and that is the reducing and bringing men to believe in this Saviour, and to accept of that atonement which he hath made for them; and this being the consummating work about the salvation of the world, although the Father and the Son both have a hand in it, and it is doubtless their work as well as his, yet the manner of the accomplishing of it, concluding-wise, this is appropriate unto the Holy Spirit. And now, because his work importeth such a thing as this is, therefore he is said to be sent, sometimes by the Father, sometimes by the Son. And

yet the same sending, as I said before, doth not imply, as the argument would have it, as if he changed his place, because he is said to be sent from heaven, as if he were not resident and present there still; but he is said to come from heaven, to shew that the work which he doth accomplish and bring to pass from day to day is a divine work. And it is the manner of the Hebrew dialect and language to say, that that is spoken from heaven, or revealed from heaven, which is done with a high hand, and in a wonderful and more than ordinary manner; as when there is an unbarred arm of God, then the work is said to be done from heaven. The Holy Ghost, when he was sent down upon the apostles, was as much in heaven as before. So much for answer to this argument; we will, God willing, be briefer in the rest.

The seventh argument, He that is the gift of God is not God; the Holy Ghost is the gift of God, therefore he is not God. The sum and substance of this argument being contracted is this; the Holy Ghost cannot be God because he is given; God being himself the giver of all things, and so not capable of being given; and a gift, or that which is given, being at the disposal of him that giveth, which is unworthy to conceive of God, viz., that he should be at the disposal of another. These three propositions laid before us in this argument, which are pillars and supporters of it, are all weak and unsound. As, first, That he that is the gift of God is not God, or cannot be God; secondly, That he that is the gift of God cannot be the giver of all things; thirdly and lastly, That a gift is in the power and at the disposal of another. For,

To the first of these, God being *sui juris*, at the absolute disposal of himself,—for who shall deny him this liberty?—may give himself unto whom he pleaseth, so that God may be both the gift and the giver. As when the husband or bridegroom giveth himself to his bride, he is both gift and giver. And thus Christ gave himself to his church; in respect of which act of donation he is both the giver and the gift. And the truth is that God in giving his Spirit unto us, yea, though we should grant the adversary his blasphemous supposition, viz., that the Spirit is not truly God, may yet be said to give himself unto us, how much more when we, according to the Scriptures, which teach us that the Spirit of the Lord, and the Lord the Spirit are all one, 2 Cor. i. 11, do believe this Spirit is God, and consequently giveth himself? For what is it for God to give himself unto men, but by a free and voluntary disposing himself by covenant or promise to become theirs? Did he not establish his covenant between himself and Abraham, and his seed after him, for an everlasting covenant, to be a God unto him, and to his seed after him? Gen. xvii. 7. And so afterwards unto Israel, this seed of Abraham, did he not say by the mouth of David, 'Hear, O my people, &c. I am God, even thy God'? Ps. l. 7. What is that which is given us more than ours? Or what can it be more? So that the first proposition mentioned is notoriously untrue: he that is the gift of God is not God, or cannot be God.

From the error of this proposition thus evicted, as you have heard, the weakness of the second fully appeareth; many words I shall not need for confutation of it. The proposition was this, He that is the

gift of God, is not, cannot be, the giver of all things. If God be the giver of all things, which our adversary with the Scriptures granteth and affirmeth, and withal be his own gift; it is a clear case that he that is the gift of God may be. yea, and is, the giver of all things. And concerning the Spirit of God it is expressly said, 1 Cor. xii. 11, 'But all these things worketh one and the self-same Spirit, dividing to every man severally as he will.' These words, 'as he will,' clearly prove that those administrations and gifts of the Holy Ghost there spoken of, are not only distributed and given immediately by him, but that he is *ἀνεξουσίως*, at full liberty of and from himself to order and make this distribution as he pleaseth; which is a character, not of a derived and commissioned power, but of that which is sovereign and absolute, which in this case must needs be divine and appropriate unto God; for it is not only said that he worketh all these things, and giveth all these gifts, but that he giveth and maketh distribution even as himself pleaseth. Certainly there was no commission so large as this ever given out by God for any creature whatsoever, to do by the great things of Jesus Christ, and such as concern the salvation of men, to dispose and distribute of them to whom, and where, and to what degree he pleaseth. And accordingly, he that in the place last cited is termed the Spirit—'but all these things worketh one and the self-same Spirit'—he is in the sixth verse expressly said to be God: 'And there are diversities of operations, but it is the same God that worketh all in all;' therefore certainly the Spirit of God and God himself they are one and the same; these things duly considered, they are impreguably express for the proof of the divinity of the Holy Ghost.

For the third and last proposition of the three specified, viz., That a gift is in the power and at the disposal of another; neither is this necessary and universally true. For God, as we have proved, is a gift, viz., of his own giving, and yet is not hereby proved to be at the disposal of another, but only and solely of himself; so that this argument is crazy and loose all over. As for that which he adds towards the close of it, it is altogether as inconsiderable as the rest, viz., that if the person of the Holy Ghost be given unto certain men, then he was not personally with them before, and consequently cannot be God, by the concession of his adversaries themselves, who deny not that God is always personally present with all alike. For the Holy Ghost is noted to be given unto some certain men, in respect not simply of his personal presence with them, but in respect of the fruition and enjoyment of his personal presence, or in respect of such a presence of his person with them which sheddeth or poureth out the love of God abroad in their hearts, *i.e.*, persuades men effectually and with power to believe the love of God towards them—stirs up many holy thoughts and motions in them from time to time. We do acknowledge, indeed, such a personal presence of his with all men alike, which produceth the same effects in, and about, and with relation unto all men, viz., their sustentation or continuation of their beings; but where he worketh variously or differently, we hold a proportional difference of his personal presence with men; so that our adversary is quite besides his business at this turn also.

His eighth argument appears in the world with this face, He that

changeth place is not God; the Holy Spirit changeth place, therefore he is not God. To prove this he sendeth us to the third of Luke, where it is said that the Holy Ghost descended like a dove upon Christ at the time of his baptism. From this motion or descending ascribed unto the Holy Ghost he would needs infer and conclude that certainly the Holy Ghost cannot be God. And why? Because, saith he, God cannot change his place by reason of his immensity, which the adversaries themselves do hold—though the truth is, he himself doth not hold it. Now, who can be said to change and alter his place, saith he; such a person, whoever he be, or such a thing, cannot be God. The breviate of his argument cometh only to this, that the Holy Ghost changeth his place—I suppose he would have said that he is capable of changing his place—and therefore cannot be God, because changing of place is repugnant to the omnipresence of God, which is God himself. To this therefore we briefly reply:

That the Holy Ghost changeth not his place, nor is capable of changing it: nor doth his proof from Luke iii. 21, 22, hold out with his conclusion, for the descending of the Holy Ghost upon Christ in a bodily shape like a dove doth no ways prove any local motion or shifting of place by the Holy Ghost, but only the dove's changing place, by the visible symbol whercof the Holy Ghost gave testimony unto Christ, or sealed him for the great office of mediatorship, which he was now ready to enter upon, even as God the Father gave testimony unto him of being his beloved Son by a voice from heaven. But whereas he saith that, in the place cited, we have the Holy Spirit in a bodily shape descending from heaven, which is *terminus a quo*; he affirms that which is not. Here is no mention made of the Holy Ghost's descending from heaven in a bodily shape, but only of the Holy Ghost descending upon Christ in a bodily shape like unto a dove, without any *terminus a quo* at all, of which he speaketh. It is indeed said, concerning the voice that was now heard, that this came from heaven. But as this phrase of coming from heaven, spoken of the voice, doth not suppose the voice was first in the heaven, and then by a change of place came so near the earth as where it was heard, but only as if he that spake it had been in the air above those who heard it. In like manner, if it had been said that the Holy Ghost had descended from heaven in the visible shape of a dove, it would not have implied that therefore the Holy Ghost was in heaven before, and now by a local motion or remove came unto Christ, but only that the dove in which he is said to have descended came for some space down through the air. And as touching the metaphor of the Holy Ghost descending, it imports nothing but what the Scriptures very frequently speak concerning God himself, expressing this variation or change of dispensation or acting by such phrases which in the letter of them import change of place. Nor do those texts of Scripture, which he citeth to prove that it was not God himself, but an angel, who is said, Gen. xviii. 21, to have gone down either *divisim* or *conjunctim*, prove any such thing. As for the rest of those places, Acts vii. 53; Gal. iii. 19; Heb. ii. 2, 3, 13, these have not so much as a colour of such proof; nor indeed have these texts themselves, which are likeliest to serve his turn of all other, Acts vii. 30, 35, 38, much more. For what?

though he that appeared in the bush unto Moses be termed sometimes an angel, or the angel of the Lord, or otherwise the Lord God himself; yet,

First, Neither followeth it that therefore he was a created angel, as because angels are sometimes termed men, as Gen. xviii. 22, besides other places without number, it doth not follow that therefore they were natural and true men, but only that they then appeared in the shapes of men—they were men by dispensation, and for a time only. Neither,

Secondly, Doth it follow that in case it be granted that an angel in one place is therefore termed Jehovah, Lord, or God, because he sustains the person or speaks in the name of God, that therefore where anything is attributed unto God, as spoken in the name of God, it must needs be meant of an angel; these are wild kind of inferences or proofs. By the way, I do not conceive that any angel, properly so called, *i.e.*, any created angel, ever styled himself by the name Jehovah or God; but that when he that thus styleth himself is anywhere called an angel, it is meant of that increated angel who is called *angelus fœderis*, the angel of the covenant; and in respect of his frequent appearances unto men, and transactings of things after the manner of angels, may properly enough be termed the angel of the Lord. But suppose we should cast in that text, Gen. xviii. 21, into the treasury of our adversary's demands, and grant that the Lord, who then said that he would go down, signifies a created angel, and not Jehovah himself, yet this would not much enrich him, for there are other places of Scripture where local motion and change of place is, upon the account mentioned, ascribed unto God; see 2 Chron. xxx. 6; Jer. xii. 15; Joel ii. 14; Mal. iii. 7; Acts xv. 16; Zach. i. 16, and viii. 3, and possibly in many other places besides all these. God is said to return, which as plainly imports local motion as descending doth. Yea, who knows not that coming and coming forth, coming out of his place, are frequently attributed unto God. See Isa. xxvi. 21; Micah i. 3, where the very expression now contended about, *viz.*, descending or coming down, is expressly affirmed of God; as it is likewise Exod. xix. 20; Num. xi. 25; Ps. xviii. 9; and who knoweth how oft besides. So that from the Holy Ghost's descending an argument levied against his god-head is but a vapour or smoke.

His ninth argument is not made of much better materials, however the form and matter of it together produceth this. He that prayeth unto Christ to come to judgment, is not God; the Holy Spirit doth so, *ergo*, &c. The fabric of this argument is built, as you may see, upon this foundation: that the Spirit of God cannot be God, because, saith he, that he prayeth unto Christ to come to judgment, which he proveth from Rev. xxii. 17.

I reply, That text, Rev. xxii. 17, doth no way prove that the Holy Ghost prayeth unto Christ to come to judgment, so that this is an error in the foundation. For, first, Though it be here said, 'And the Spirit and the bride say, Come,' yet it is not said that the Holy Ghost, or the Holy Spirit—so called *κατ' ἐξοχήν*—and the bride say, Come. It is the sense of some learned men, that by the Spirit, in this place, is not meant the Holy Ghost, but the angel or spirit which Christ

is said, chap. i. 1, to have sent, to signify this revelation unto John, and who conversed with him all along hitherto. Angels, we know, are of a spiritual nature, and frequently in Scriptures termed spirits. Now to reason either a *genere*, or a *specie ad individuum*, from a general to a particular affirmatively, is an argument fitter for a child than for a man: as thus, It was a man that did such or such a thing, therefore it was William or Thomas that did it; such a reasoning as this is that before us. The Spirit saith, Come, therefore such or such a spirit, by name as the holiest spirit of all saith, Come. But grant we the adversary that which his argument demands, that by the Spirit here is meant the Holy Ghost.

Yet, secondly, It is not necessary to conceive that the Holy Ghost spake thus; saith unto Christ, Come, as being without the bride, but as speaking in and by the bride. Nay, it cannot reasonably be conceived otherwise. For if the Holy Ghost, separated from and without the bride, shall say, Come, then the bride must be supposed to say, Come, of herself, and without the presence and assistance of the Holy Ghost: in which case, were she able to conceive such a prayer as this of herself, which yet she is not, yet would it not be acceptable unto God—no prayer being accepted with him but that which is prayed in or by the Holy Ghost.

Thirdly, Though here be two agents, or two speakers, I beseech you mind it, mentioned, the Spirit and the bride, yet here is but one action or speaking asserted to them both: here is but one Come, 'And the Spirit and the bride say, Come;' it is not, And the Spirit saith, Come; and again, the bride saith, Come. No; but the Spirit and the bride together make one lip, as it were, between them, and together they say, as it were, with one voice, Come. So that this passage or expression wherein the Spirit of God and the spouse are made joint agents or joint speakers in one and the same action or speech, perfectly agreeth with that notion which runs throughout the Scriptures from place to place, according unto which God and the creature are made co-workers or joint agents, in all that the creature doth worthily and according to the will of God; in which respect also the act produced between them is sometimes ascribed to the one, and otherwhile to the other. Many instances hereof we have heretofore given you from the Scriptures: if you please, let us touch one instead of many at present in this kind, not formerly observed, and which hath a special affinity with the place in hand, Acts xv. 28. The apostles, elders, and brethren assembled at Jerusalem write thus, among other things, to the church of the Gentiles: 'For it seemed good to the Holy Ghost, and unto us, to lay no other,' &c. Here the apostles, and the rest with them, ascribe that act of apprehension unto themselves as well as unto the Holy Ghost, though to the Holy Ghost in the first place, which was raised in them by the assistance and motion of the Holy Ghost, though not without the joint concurrence of their understandings and wills also; the meaning is not, that the things spoken of seemed good unto the apostles and the rest, apart from the Holy Ghost, or without the dictating of the notion or apprehension by the Holy Ghost; nor, again, that it seemed good unto the Holy Ghost simply considered or apart, and extrinsecal unto them; for how then

could they have told them that it seemed good unto the Holy Ghost and them? 'But it seemed good unto the Holy Ghost, and us;' the meaning is, that the Holy Ghost did enlighten and reveal the thing unto them, and gave them directions, and put them upon it to send this counsel unto the Gentiles—namely, to impose upon them by way of burden and charge no other thing, but that they abstain from such and such things; so that here the Holy Ghost and the apostles are joined together in the same act of apprehension; so in the place in hand, the Spirit and the bride they make one and the same voice together; the Spirit, he dictates, and the bride, she uttereth.

Thirdly, Suppose it had been so expressed: And the Spirit saith, Come, and the bride saith, Come; that there had been two distinct actions mentioned, the one ascribed unto the Holy Ghost, the other unto the bride or church of Christ; yet neither would it have followed from hence that therefore the Holy Ghost had prayed unto Christ to come to judgment. When a judge prescribes or dictates the form of an oath to be taken by a jury, or any person thereof, he doth not swear or take an oath; though the other that speaketh the same words after him doth formally and properly swear. In like manner, the Holy Ghost may teach the bride what she should say, and put words into her mouth, and say thus within the conscience and soul of the church, 'Come, Lord Jesus, come quickly.' Now, though the Holy Ghost spake these words, and dictated unto the bride what she should say and pray, it doth not follow that therefore he should pray himself. When Christ taught his disciples to pray, 'Our Father,' &c., it doth not follow, that therefore he himself did pray; but he did put words into the mouths of his disciples, which when they came to utter, would be a prayer properly and truly so called, &c. Mr Brightman understandeth the place thus.

The tenth argument levied against the deity of the Holy Ghost is this, He in whom men have not believed, and yet have been disciples and believers, is not God; men have not believed in the Holy Spirit, and yet have been so—viz., disciples, believers. *Ergo*, the sum and substance of this argument, which spreads much paper in the author's words, is this; because we read in the Scriptures of some called disciples who yet did not believe in the Holy Ghost, nor had so much as heard or known whether there were any Holy Ghost or no; and withal, that the apostle Paul did not take any occasion thereupon to declare the Holy Ghost to be God, therefore certainly he is not God.

To this I answer, and affirm by the way, that from the crown of the head unto the sole of the foot of this argument there is no sound part in it. For, first,

The major proposition, which is the head of this argument, He in whom men have not believed, and yet have been disciples and believers, is not God. This proposition, I say, is unsound, because it is ambiguous, and so is apt to abuse men's judgments, and deceive them, and not to instruct them. For, however there is a sense wherein it is good, and will hold, yet there is another sense, which lieth more obnoxious to men's apprehensions, which is not true. For he may be God, the word God taken personally, on whom though

men have not believed, viz., explicitly, yet they may be disciples and believers; though it be true also, on the other hand, that he that believeth not in God, essentially taken, cannot be a disciple or a believer. He that believeth not that there is one God cannot be a disciple or true believer, as the case may be; but he that believes not the distinct manner of the subsistence of this one God—viz., that he subsists in three, which we call persons; or that doth not believe, especially explicitly, and by name, and under relation of any of all the three, such a one may notwithstanding be a disciple and believer in the Scripture sense. I would be loath to pronounce the hard sentence of non-disciple or non-believer against all those that professedly deny the Godhead of Christ, or of the Holy Ghost, though there are many that are not at all tender in doing it; because, though explicitly and in terms they deny him, yet believing there is one God, and this one God being Father, Son, and Holy Ghost, they do implicitly, virtually, and constructively own and acknowledge them. As he that carries a box sealed up about him, wherein he thinketh there is but one jewel, he knoweth of no more; yet, in case there be three more, he carrieth them all by carrying the box or case wherein they are contained; in like manner, he that believeth one God, doth virtually believe in the three persons—though I would not by this extenuate the greatness of the sin, and dangerousness of the error of those who in words profess against the Godhead of the Holy Ghost, and so of Christ, though implicitly, and by way of consequence they acknowledge it. The ancient Jews, such I mean who were Abraham's seed, were true disciples and believers; yet did not they, at least all of them, explicitly believe Christ to have been, or that he was, the Son of God; but the proposition we are now upon is not, indeed, worthy the labour already bestowed upon the examination of it; *vanitate sua translucet*; a man may see through it.

Secondly, That which is the basis and main foundation of the whole discourse of the argument is an absolute mistake and misapprehension. For the meaning of the words spoken by those who are called disciples, Acts xix. 2, 'We have not so much as heard whether there be any Holy Ghost,' is not that they had never heard of the name or simple being of the Holy Ghost,—we shall manifest the contrary hereunto presently,—but that they had not as yet heard whether the Holy Ghost was *in actu secundo*, as the schoolmen speak; i.e., whether he was abroad again in the world, as formerly he was in the days of their forefathers and prophets. This to be the true and plain meaning of the words appeareth by several considerations; first, The verb substantive here used, ἐστὶν, which properly signifies the simple and absolute being or existence of a thing, is oft used in the Scriptures for the being of a thing in act, exercise, or manifestation; in this sense it is used more than once by our Saviour himself. The evangelist John useth it concerning the Holy Ghost himself: chap. vii. 39, 'This he spake of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet,'—the word 'given' inserted in our English translation, is not in the original—'the Holy Ghost was not yet: because that Jesus was not yet glorified,'—'was not yet,' i.e., was not yet abroad in the world amongst believers, in the discovery of himself by those

miraculous and extraordinary gifts, which afterwards he conferred upon many; so when these disciples the argument speaketh of said that they had not so much as heard *εἰ Πνεῦμα ἅγιον ἔστιν*, whether the Holy Ghost be; the meaning is, that they had not heard whether he had been yet given or no—viz., upon a new account; the ancient account, upon which, as they conceived, he was formerly given, being expired and out of date long since. Our English translators might as well have inserted the word 'given' in this place as in that of John mentioned; and then the clause would have run thus, 'We have not so much as heard whether the Holy Ghost be given.' We have heretofore given you many instances from the Scriptures of such an adjective sense of the verb substantive *εἶναι*, as that is now contended for—viz., from Mat. v. 45; Rom. vii. 13, &c. This sense, in the second place, is confirmed against that given or supposed by our adversaries in the argument before us, from hence, because these disciples had certainly heard of the being of the Holy Ghost or Holy Spirit. For, first, Being Jews, which appears by their having been baptized by John's or some of his disciples' baptism in those days, not having been carried out amongst the Gentiles, and after it was come abroad unto other Gentiles, they in Asia, where Ephesus stood, were for a time denied it, Acts xvi. 6; being Jews, I say, they could not but have heard of the being of the Holy Ghost, or of the Spirit of God, mention hereof being so plainly and frequently made in the Scriptures. I need not, I suppose, to cite places for this; but whether they were Jews or Gentiles, having been baptized with the baptism of John, it cannot be imagined but that they had heard of the being of the Holy Ghost; for John, when he baptized men with water, admonished them to believe on him, Mat. iii. 11, that should come after him, who, he told them, should baptize them with the Holy Ghost and with fire. And there is little question to be made but that John's disciples taught the same doctrine in this point with their master.

Again, thirdly, That sense of the words which we have given makes the answer of the disciples every whit as congruous and pertinent to Paul's question put to them, if not more than that sense which the argument supposeth. Paul said unto them, or demanded of them, have ye received the Holy Ghost since ye believed? They answer him, according to the sense we plead, We have not so much as heard whether there be any receiving of him or no, or whether any other believers have received him. And, fourthly and lastly for this, There is this reason why these disciples, being Jews, as we argued, might probably say or mean that they had not so much as heard whether the Holy Ghost were now abroad in the world or no; because from the time of Antiochus, who miserably afflicted and wasted their church and state, the Jews were wont greatly to mourn and lament, as if, together with their last prophets, who prophesied in Ezra's and Nehemiah's times, under and awhile after the building of their second temple,—they were wont, I say, to mourn,—as the generality of them, or at least some of the learned amongst them, do at this day,—as if with those their prophets the Holy Ghost had forsaken them and refused to manifest his presence amongst them any more, according to that in Ps. lxxiv. 9, 'We see not our signs, there is no more any pro-

phet; neither is there any amongst us that knoweth how long.' According to this notion the disciples we are now speaking of might say to Paul that they had not so much as heard the least inkling of those blessed tidings that the Holy Ghost was again returned unto the world. But then, again,

Thirdly, as to the argument itself, Whereas the author of it saith, that to take the Holy Spirit, not for his person but for his gifts, is to speak without example, he most palpably contradicts himself within two or three lines after, where he grants that Paul's question to them, whether they had received the Holy Ghost or no, might be understood of the gifts of the Holy Ghost.

Fourthly and lastly, Because I would not stand any longer upon this argument, whereas he would infer that the Holy Ghost should not be God from hence, that the apostle upon the occasion here offered did not declare him to be so; whereas upon a lesser occasion he instructed the heathen at Athens in the nature of the true God. We reply—

First, It is not unreasonable to demand of him who thus reasoneth, what oracle he consults with, which informs him that Paul did not do that which he thinketh fit he should have done in case the Holy Ghost be God, viz., inform these disciples accordingly? And certain I am, here is not the least ground administered unto him to judge the contrary. It is said in the progress of the story that for three months together publicly, and afterwards for two years together more privately, he argued and disputed things appertaining to the kingdom of God. It is an old rule and a true, that *argumentum ab auctoritate ductum negativâ non valet*: That arguments drawn from authority negatively have no force nor value in them.

Secondly, Whether the apostle formally, *totidem verbis*, taught the disciples that the Holy Ghost was God or no, certainly he did that which was as good, or better, for them than such a doctrine formally delivered would have been; yea, and haply that which being interpreted amounted to as much as a declaring of him to have been God, and so may be said eminently, though not formally, to have declared him to be God; for by laying his hands upon them he obtained the gift of the Holy Ghost for them, by whom they were miraculously acted, speaking with strange tongues and prophesying; which motions and actings of the Holy Ghost at one and the same time in them all, with the like in other Christians up and down the world, might be to them a convincing argument of his Godhead, though it be not such unto him who opposeth in the question in hand. However, that which the apostle did for these disciples in procuring the Holy Ghost to be given them argueth every whit as much, or more, care and zeal for their spiritual accommodation, as his preaching that God to the Athenians, whom they ignorantly worshipped, did towards theirs; so that this act of the apostle was very impertinently insisted upon for such a purpose as that pleaded here. This for reply to this argument.

Concerning his eleventh argument, the heart thereof is already broken in our answers to the fourth and fifth arguments, where we shewed and proved how the Holy Ghost might both hear from another

and receive from another without any prejudice or impeachment of his Godhead. Nevertheless let us give this argument also the hearing, and if there be any further strain of reason beyond what was presented in the former arguments, we will weigh it in the balance of the sanctuary.

This eleventh argument then proceedeth thus: He that hath any understanding distinct from God is not God; the Holy Spirit hath an understanding distinct from God, *ergo*, &c. The two passages of Scripture which are the strength and sinews of this argument—viz., John xvi. 13-15, and viii. 26, compared with ver. 28—we have formerly had in consideration, and found nothing there to support that cause for which they were produced; and if there was nothing in them then for such a purpose, certainly there is nothing since added unto them; nor is there the least jot or tittle in either of these places that the Holy Ghost heareth from God that whereof he was ignorant before. In what sense he is said not to speak of himself, to take of the things of Christ to reveal them unto men, hath been formerly opened; and whatever there appears in the said passages to prove that the understanding or learning of the Holy Ghost is distinct from the understanding of God teaching, relates only unto the human understanding of Christ, not of the Holy Ghost. But of these things formerly.

Concerning that new place, 1 Cor. ii. 10, from whence he seeks to evince the understanding of the Holy Ghost to be another distinct from the understanding of God, because it is here said that the Spirit searcheth all things, even the deep things of God; and the same understanding cannot be conceived or said to search itself or its own deep things. We reply briefly and plainly.

First, That the Spirit is said to search the deep things of God, because he is able to guide or lead the understandings of men in a rational and discursive way into the knowledge or discerning of the deep things of God. It being a method proper and natural unto this kind of understanding, I mean, the understanding of men, by certain steps and degrees to be led on to the knowledge of things that be more mysterious and remote. It is a thing familiar and frequent in Scripture to ascribe an action as well unto that which assists, qualifies, or enables unto it, whether it be person or thing, as unto the immediate and proper agent himself, when the action is such that the proper agent who doth it could not have done it without such an assistance; yea, sometimes, which is yet more, in such case as we speak of, the action is denied to be done by the agent, who yet properly doth it, and is attributed unto that, whether person or thing, which only assisteth or enableth to it, Mat. x. 20; Mark xiii. 11.

Our Saviour encourageth his disciples not to be troubled when they should be called before rulers for his sake; for, saith he, 'it is not you that speak, but the Spirit of your Father that speaketh in you.' Now we know it was not the Holy Ghost that uttered these words; but because the apostles had not wisdom enough of themselves to make such apologies without the assistance of the Holy Ghost; here is nothing ascribed to the proper or immediate agents, the apostles them-

selves, but it is ascribed to the Holy Ghost. And so again, 1 Cor. xv. 10, 'But I labour more abundantly than they all,' saith the apostle, 'yet not I, but the grace of God which is in me.' But how doth the grace of God labour more than they all? Not properly, for it is not capable of speaking or journeying; but because it did enable and strengthen Paul, and raised his spirit, and enlarged his heart and understanding to labour and fill the world with the knowledge of the gospel, therefore he saith he laboured more abundantly than they all. The like expression you have, Gal. ii. the latter end, 'I am crucified with Christ, nevertheless I live: yet not I, but Christ,' &c. It was Paul certainly that lived; and it is true likewise that the life he speaketh of, Christ literally or properly did not live in him. But it was Christ, the knowledge of whom, and the belief of whom, was Paul's life; because that filled him with so much peace and comfort and joy, which is that he meaneth by life. Therefore that life which he lived he disclaimeth it as to himself, and ascribeth it unto him who did enable him thus to do. Like instances you have heard, where that which is acted and done is ascribed not to the proper or immediate agent, but to that which qualifieth or enableth for the doing of it: 1 Cor. xiii. 4, 7, 'Charity suffereth long,' &c., not that charity doth this or that, for the truth is that charity doth none of these things. It is not the proper or immediate agent of these actions, but only it doth dispose, enable, and incline the hearts of men and women to do them. And so James i. 20, is of a like character or form of speech, 'The wrath of man worketh not the righteousness of God.' The meaning is, that the wrath of man doth hinder or indispose men for acting that which is agreeable unto the righteous, holy, and just commands of God. Men by reason of their wrath, if they be surprised by it, are not in any good capacity to do the will or to work the righteousness of God. So likewise when men work out their salvation with fear and trembling, God is said to work in them both to will and to do, Phil. ii. 13, because he assists and enables. So in the Scripture before us, the Spirit is said to search the deep things of God, not because he himself reasons or argues himself into the knowledge of these things, but because he assists, guides, and leads the minds and understandings of men into the knowledge of these things. This to be the clear and express sense of the place is evident from ver. 12, 'Now we have received not the spirit of the world, but the Spirit which is of God, that we might know,'—*i.e.*, that by him we might be directed and enabled to know—'the things which are freely given unto us of God.' Which also agreeth with that of our Saviour's, John xvi. 13, 'When he is come he will lead you into all truth;' so that there is little question, or rather none at all, but that that is the true sense of the place in hand which hath been given. I desire the rule delivered, with the several instances that have been given for the confirmation of it, may be the rather remembered and observed, because the answer of the next and last argument depends upon it. But, secondly, If the understanding of the Spirit were distinct from the understanding of God, he could not search the deep things of God, because the understanding of God is infinite; and how can a finite understanding reach or comprehend that which is infinite? Even as the things of a man,

or of the understanding of a man, no understanding or faculty that is beneath it, or inferior to it, is able to dive into or comprehend.

Thirdly, The sense given must needs be the true meaning of the place, viz., that the Spirit is therefore said to search the deep things of God; because he enableth men to search, so far as is necessary for them to know; because himself by his own act, in reference to himself, cannot be said to search the things of God, whether deep or other; because searching properly implieth study or labour, and diligence of inquiry; and this supposeth a want of knowledge of the things searched after, until by searching they are found out; but neither of these are attributable to the Spirit of God, as is evident. For, first, it is not proper to the Spirit to search and study, and to come unto the knowledge of things by diligence and inquiry; neither is it any way meet to be spoken of the Holy Ghost that he is destitute or ignorant of the things of God, and that by labour, diligence, and study he searcheth them out; so that this passage of Scripture is utterly a stranger to the argument in hand. Some other things are affirmed in the argument, which being weighed in the balance would be found too light. But enough hath been said for the uncovering of the nakedness, and to discover the inability of it to perform the device which is imagined.

The twelfth and last argument we have to encounter with hath, upon the matter, received answer already; notwithstanding being the last, let us hear what it hath to say:—He that hath a will distinct in number from that of God is not God; the Holy Spirit hath a will distinct in number from that of God. *Ergo*. The sum of this argument is drawn up thus. The Holy Ghost is said, first, to intercede with God, or to pray unto God, for the saints.

Secondly, He is said to do it according to the will of God, Rom. viii. 26, 27. Therefore, in respect of the latter, he must needs have a will distinct from the will of God, and so cannot be God. In respect of the former, he must be inferior unto God, because he prayeth unto him, and in this respect also cannot be God. But to this argument we reply—

First, That whereas the Spirit is said to help our infirmities; which infirmities are mentioned as lying in this, that we know not what we should pray for as we ought—viz., of ourselves, and by our own strength; if the Holy Ghost should pray for us apart by himself, he should not at all help our infirmities in this kind; for we should or might remain under such infirmities, such intercessions for us by the Spirit notwithstanding. If it be said that the Spirit may intercede for us that our infirmities in this kind may be healed, then it followeth that if our infirmities still remain, as, questionless, they do, and will do to our lives' end, (and Paul himself was not exempted in this kind,)—it followeth, I say, if so be the intercession of the Holy Ghost be that those infirmities of the saints should be healed, in case they be not healed, then the intercession of the Holy Ghost is not regarded and accepted for us with God; and then what kind of help should we receive from him? But then,

Secondly, The Spirit is said to make intercession for us with groans which cannot be uttered. Now, though we should grant that groan-

ing may in a metaphorical sense, and unproperly, be attributed unto the Spirit, yet how any groans or groaning of his should be unutterable unto him who is the Lord of all language and speech is not easy to conceive.

Thirdly, Whereas the argument insisteth so rigidly upon these words in the end of ver. 27, 'The Spirit itself maketh intercession for us according to the will of God'—as if they argued a distinct will of the Spirit from the will of God;—

I reply, that the words do not signify according to the will of God, (here is no word which signifieth *will*,) but according unto God, and they answer these words by way of antithesis in the former verse, *καθ' ὃ δεῖ*, as we ought. Thus the apostle had there granted that the saints did not indeed of themselves know how to pray as they ought. Here he tells them for their comfort that the Spirit will enable them to pray as they ought—*i. e.*, *κατὰ Θεοῦ*, according unto God, or the mind or will of God—*i. e.*, as they ought, and as it becometh them to pray. And here is a direct answer, relating to those infirmities which our apostle had expressly affirmed to be in the saints.

Fourthly, That the work of the Spirit on the behalf of the saints doth not lie in this, to pray for the saints apart in heaven, which is the sense of the author of this argument, is evident from John xiv. 16, where our Saviour saith, that when he should go away he would 'pray the Father, and he will give you another Comforter, that he may abide with you for ever, even the Spirit of truth,' &c. ; so that the work which the Spirit hath to do for the saints is not in heaven since the ascension of Christ into heaven—heaven is not the stage or theatre where the Holy Ghost acteth and bestirs himself on the behalf of the saints; but now he is come down upon the earth, and his great business which he hath to do lieth in the earth, even with the hearts, minds, understandings, and wills of men, stirring and moving there. But,

Fifthly and lastly, Remember the rule that we delivered unto you in the former argument, which will fully give you the sense wherein the Holy Ghost is said to intercede with groans. We gave you many instances, when we delivered this for a rule, that in many places actions are ascribed unto him that doth assist and direct and help men in the performance of them, and not unto him that is the formal and immediate agent.

So here the Holy Ghost doth intercede with groans, because he doth fill the saints with his wisdom and power, and so putteth them into a posture to conceive inward groans, and secret motions and desires in the soul, which the creature, indeed, is not able to utter, or come to God withal in his lips. The creature cannot utter itself when the heart is full of the Spirit of God; yet such persons are acted beyond their own ability: and very well may be, because the Spirit is directing, guiding, and strengthening unto this work. And this is the property of an intercessor. To intercede doth not always signify to plead for us, but sometimes to plead with us against any enemy, *ἐντυγχάνειν*. This word, in the rigour of the grammatical signification of it, is not always used for interceding for another, which he seemeth to catch at, as I judge from the Latin word, which

signifieth to go between two, but sometimes to go in opposition to an enemy, and sometimes it signifieth to expostulate and debate things with another, Acts xxv. So that, all things being considered, it is a clear case that this argument is wholly defective. And it may be seen, further, Rom. viii. 15, it is expressly said, that by means of the Spirit we cry Abba, Father; meaning, that by the assistance and impulse of the Spirit we are able to call God Father; which implieth the whole duty and management of this great service of prayer and invocation on the name of God. And in the last place, James v. 16, speaking of the prayer of the righteous man, we translate it 'the effectual prayer;' but the word properly signifieth that which is acted within a person by a power which is superior to that which is natural in it. We call those persons *ἐνεργουμένους*, who are acted by an unclean spirit; as when any person is made to speak a language which he never understood, we use to say, such a person is inspired, acted, and carried out by a power superior to his own. And so that prayer which can do so much with God—the effectual, fervent prayer of the righteous—it properly signifieth such a prayer which is full of the Holy Ghost, which is inspired into man, or whereunto a man is carried out and thrust forward by a divine power greater than his own. So that, these things considered, it is a clear case that the true sense and meaning of the place is only this, that the Spirit of God relieveth our infirmities in prayer; that whenas we know not how to pray as we ought, and when the flesh sometimes cometh in, and directeth and leadeth into such a method of prayer which we ought not, the Spirit now interposing and directing and leading us to such a method and way, that now we pray according to the mind and will of God.

Now, concerning the business itself—I mean the controversy—I would only say this before I leave it, that if you mind it, or shall please to go round about the matters in controversy, and weigh both these doctrines—First, that which denieth the Holy Ghost to be God—go, I say, round it, and take all the arguments and grounds which the maintainers thereof are pleased to bring forth, and weigh and consider their tendencies and operations upon the hearts and consciences of men, and you shall find them altogether barren and flat, and no ways calculated for the nourishment of men; neither is there anything in it that is any ways apt to quicken the hearts of men to the service of God, comparable to that doctrine which doth oppose it, viz., that the Holy Ghost is God, truly God. In this doctrine, and in the arguments by which it is proved, there is spirit and life—there is, as it were, great strength, which cometh forth from it, which bears upon the judgments and consciences of men: it ruies like a king upon his throne. Whereas those other doctrines, viz., that deny the Spirit, and so likewise Christ, to be God, are but of a dull and flat import, there is no manner of spiritual power and vigour in them. It may possibly be the sense of some that the time wherein we have been arguing of this great controversy might have been better spent in arguing other things; they suppose that these kind of notions are not so affecting unto the hearts of men, neither do they tend unto the establishing of them, nor are so proper for the building of men up in

their most holy faith, nor so powerful to excite unto action. But the truth is, my brethren, though such discourses as these, and the laying out of such things for substance as these are, though they do not so much stir the heart as some other subjects may and might have done, yet nevertheless these have somewhat which will make you unmovable in the ways of Christ. And if this be but duly cast up by you, you will find it every way as profitable unto you; it will amount to every whit as great a sum of comfort and of peace as those sermons whose property is to quicken and work upon men at present.

For what will it avail you if you should be carried up into the heavens one day by a sermon full of affection, and another day a deceiver cometh and layeth a stumbling-block in the way, and should make you call in question, and drive you quite off from these great truths of the godhead of Christ and of the Holy Ghost? I am very confident that few of you that have heard me in this question but know that there are many young men that are able to puzzle you, and to put you to such a stand in these great principles of religion, that you would not otherwise be able to vindicate yourselves nor your credit, nor deliver your judgments from their snares and entanglements.

And whereas it is objected and supposed by some that such sermons as these are sublime mysteries, and that the secrets of the Trinity discoursed do not furnish Christian men and women, masters of families, with matter for repetition in the evening of the day to their families. To this I answer briefly in a word, that it is to be presumed that you that have been professors so long, as generally you have been, are able of yourselves, out of your own treasure, to speak things that are most commodious and fitting to be spoken unto your servants, and especially unto your children, and not always to expect from the public minister matters for your private families. Strong men desire strong meat, and milk is not nourishment for them to make them grow to any considerable degree, but for babes and sucklings that are not grown in their spiritual stature; things, indeed, of a lower nature, and of a more easy apprehension, are meet and very fit; so that there is no reason to desire or expect this, that you should never hear from a public minister nothing but that which is meet and convenient for you to preach over at home. No; you must be provided from yourselves, and out of your own, for such occasions, otherwise you must resolve never to thrive and grow in grace and in the knowledge of Jesus Christ, but always to stand at the same stay. And of how dangerous a consequence it is that in this case you should have your desires—viz., that from time to time the first rudiments only of religion should still be discussed in your hearing—do but consider this one place, Heb. vi. 1-3, 'Therefore leaving the principles of the doctrine of Christ, the doctrine of baptisms,' &c. 'And this we will do if God permit.' What is that? Go on to perfection—that is, carry on your judgments to the most mysterious things of God. But mark now upon what ground it is that he resolveth upon this, that this he would do, and desires them to go along with him; for, saith he, it is impossible for those who were once enlightened, &c. How doth this motive hang upon this exhortation or admonition? Doubtless thus, that

when Christians shall come to this pass, that this shall be the temper and state and present frame of their hearts, that they care to go no further, nor to understand no more in the mystery of their profession; this is a certain, or at least a dangerous, sign that they are in a condition near to that of falling away and relapsing from those very principles and foundations themselves which they had embraced. And if you will but consider how it is in the course of nature, you shall observe that it is the nature of every creature to advance and go on still, to move and to wax. But whensoever this creature cometh to a stand and goeth no further, evermore the next motion is to relapse. The sun in the firmament of heaven, when he comes to his meridian and can rise no higher, begins immediately to decline towards his setting. The waters wax and flow and increase; but ever when it is standing water, then is the reflux in a short time, it altereth its course backwards from whence it came. Just thus is it in this great and important business of your souls and of your eternal peace; it is well with you so long as you are growing and gathering—so long you are in a safe condition, and out of danger of falling away; but when you come once to such a pass that you desire to rise no higher, it is a thousand to one but that the next news that will be heard will be that you will begin to decline and lose ground, and to fall back again into your former ignorance, and unto the love of the world, and something which is of an utter inconsistency with your salvation.

CHAPTER IX.

The second question propounded—namely, How, or by what means a believer, or any other person, may be filled with the Spirit of God. —Some difficulties removed, with one direction propounded and largely discoursed, whereby men and women may understand the intent of the exhortation, and what it is that is required of them when they are commanded to be filled with the Spirit. —Wherein also the grace of God and the free working of his Spirit is clearly vindicated and asserted.

Having formerly finished the demonstration and proof of the truth of the doctrine, for the clearer understanding it, and making better way to the use and application, we propounded three questions to be taken into consideration and resolved; the questions were these:—

First, Who, or what kind or manner of spirit it is of whom both the text and doctrine speaks, and particularly, whether a finite and created spirit, or an infinite and uncreated spirit, God himself?

We have stood somewhat the longer upon the debate and arguing of this question, partly because of the great weight and importance of the truth, lying either on the one hand of it or on the other; partly also because there is a spirit lately, after a long banishment and silence, come forth again into the world, and is now at work amongst us, which opposeth with might and main that part of this question where the truth lieth, as I trust we have made manifest, and denieth the Spirit, the Holy Spirit, so much spoken of in the Scrip-

tures, to be God. The debate of this question we have already finished. Another of the three questions was, how or what course a Christian, or any other person, man or woman, may and ought to take to be filled with the Spirit?—*i.e.*, How or after what manner the exhortation imposed in the text is to be obeyed or put in execution?

The third and last question was, How a man or woman may either come to discern and know themselves, or how others may come to the like knowledge of them, whether they be filled with the Spirit, I mean the Spirit of God, or some other spirit of another nature, and contrary to it? I suppose much light will be given by the examination of the truth in the former of the two questions for the decision of the latter so that we may be somewhat the briefer here.

To begin then with the former of these questions, How a Christian or a believer, yea, or any other person, may be filled with the Spirit which the text and doctrine mention; for it will appear, by the way, that any other person as well as a believer is in a capacity, though somewhat more remote, of being filled with the Spirit likewise.

What it is to be filled with the Spirit hath been formerly declared in the opening of the doctrine; notwithstanding, I conceive it is necessary for the resolution of the question in hand, that we briefly remind you of what we delivered in that kind. We signified unto you, that to be filled with the Spirit doth not note and import an absolute and precise fulness—that is, a having of the Spirit in such a precise fulness and height that there is no capacity left of having more of him. No; but as in scripture phrase a vessel is said to be full when there is a good and sufficient and competent proportion in it, and so in ordinary discourse we say a cup is full of drink, not when it is full to the brim, but if there be a good quantity and proportion in it; just so a fulness with the Spirit doth not suppose or imply such a uniform kind of fulness, as if no man could be said to be full of the Spirit, but only he that is fullest of all. But if any person be acted by the Spirit, or doth quit himself like unto a man, he in whom the Spirit hath any considerable power of command may be truly said to be filled with the Spirit; as David had many worthies in his army, and yet they did not reach or attain unto the three first, though they were worthy in their way, so there may be many Christians, of several sizes and degrees, who yet may be said to be filled with the Spirit of God: so that, in propriety of phrase, it signifieth to have an actuous, vigorous, and operative presence of the Holy Ghost in you, to enjoy his grace, love, and favour upon such terms as to receive from him, and from the glory of his power, ever and anon, upon all occasions, excellent quickenings, incitements, impulses, enlargements, strengthenings of heart and soul unto every worthy way, and every good work; to have all contrary workings, motions, and risings of the flesh borne down with a strong hand, and swallowed up in victory, so that a man or woman shall find no great, no considerable opposition or turmoil, as formerly, from any weakness or corruption within him in his way of well-doing, but only such which he shall be enabled, and this at a very good rate, to overcome. I say, when this is found to be the case and condition of any Christian, it is a sign of such a presence or fulness of the Spirit of God. I here describe unto

you only that kind of filling with the Spirit which is the duty of all Christians, as of other persons also in their way, to mind, look after, and be industriously careful to obtain, and which only, I conceive, is intended by the apostle in the text. For I do not conceive that he doth admonish and exhort the Ephesians to be filled with the Spirit; as if his meaning should be that he would have them be filled with such a kind of filling by which some were enabled to work miracles, or reveal things secret and unrevealed in the Scriptures, being yet future and to come. Although I can easily believe that even such a filling with the Spirit as this, at least to a considerable degree, was within the reach of Christians in the apostle's days; yea, and that the apostle did exhort the Corinthians, 1 Cor. xii. 31, to seek after some such kind of filling as this in these words, 'But covet earnestly after the best gifts.' Doubtless he would not have had them to lay out themselves with any desire after these extraordinary gifts of the Spirit, as speaking with tongues and prophesying, but that there was a means for the attaining of them. But that filling with the Spirit which he commendeth to the Ephesians by way of duty in the words before us, is only, or at least principally, such a filling as we have both formerly, and even now described unto you, which respecteth the effectual stirring up and strengthening of the hearts and souls of men unto ways and works of righteousness, and these of the worthiest and most excellent kind and strain. And yet it is not unlike but that, if men and women should quit themselves worthily and with faithfulness in this race—I mean, in their endeavours to be filled with the Spirit in that kind or sense we speak of—there would be cast in unto them, by way of heaped measure, somewhat of that kind of filling also; they should have a kind of first-fruits of those extraordinary gifts of the Spirit also, as of healing of the sick, declaring things to come, &c. I could give an account of my apprehension in this kind, and this in more particulars than one, were it not for fear of lengthening out this discourse in hand beyond what you are willing to bear.

Notwithstanding, there is one thing more necessary, I conceive, to be touched here also in order to your better satisfaction about the question in hand, though something, as I remember, hath been spoken to it formerly; that is, how it can stand with the weakness and unworthiness of the creature man on the one hand, and the incomprehensible majesty and glory of the Holy Ghost on the other hand, that it should be in the power of man to procure, or draw unto himself, *i. e.*, into his heart and soul, such a rich or glorious presence of the Spirit as that wherein our being filled with him consists? or whether, in this case, the Spirit may not be conceived to be obnoxious unto or in the power of man? I am the rather desirous to remove this stumbling-block out of the way before we go forward to give reply to the principal question propounded, because I conceive it must needs be an incumbrance upon the mind and spirit of a man, and so a hindrance unto him from attending cheerfully to anything given by way of satisfaction touching the manner and means of obtaining a thing, when the thought of his heart is that the thing is impossible to be obtained. Therefore, as to the question propounded about this, how such a thing can be, or is likely to be, that the Holy Ghost, and much more a fulness with

the Holy Ghost, should be obtained by the endeavours of men? I reply,

First, That he is not to be obtained by the endeavours of men upon any such terms, as if men were stronger than he, or could compel or necessitate him by any force or strength, properly so called, to turn in unto them, or the like; but this, I suppose, is the thought of no man's heart. 'Are we stronger than he?' saith the apostle, 1 Cor. x. 22; therefore certainly it is not to be obtained upon any such terms.

Secondly, Neither is the Holy Ghost, nor a fulness with him, to be obtained by the endeavours of men upon any such terms, or in any such consideration, as if there were anything of any worth, goodness, or the like, in the endeavours of men, in one kind or other, which might in a way of merit challenge the gift of the Holy Ghost from God, much less such a measure of the Spirit as the being filled with him importeth. No; the obtaining of the gift of the Holy Ghost upon such terms as these, is like the redeeming of the life or soul of a man's brother from the grave, Ps. xlix. 7; which, as the prophet saith, must cease for ever. And such a thought of heart in any man is not much better than that of Simon Magus, when, as Peter chargeth him, he thought the gift of the Holy Ghost might be purchased with money. Therefore there is no such thing as this any ways implied in the doctrine in hand.

Thirdly, Neither is the Holy Ghost, or any fulness with him, to be obtained by any endeavours of men which originally spring from themselves, or whereof they are the authors. 'Not,' saith the apostle, 2 Cor. iii. 5, 'that we are sufficient of ourselves to think anything'—or to reason anything, as the word signifieth, meaning in the ministry of the gospel—'as of ourselves;' *i.e.*, as originally or radically of ourselves. He doth not deny, but plainly supposeth and granteth, that in a sense, and in some consideration, we are sufficient of ourselves—*viz.*, by virtue of those abilities which are properly our own, being given us by God—to reason or think after such a manner as he speaketh of. Only he denies that in such a sense or consideration as this, we have any sufficiency in this kind—*viz.*, as if we ourselves were the authors of that sufficiency that is in us, either by way of nature or of any meritorious procurement; because, as he immediately adds, 'our sufficiency is of God'—namely, originally, fundamentally, and radically; not only by way of creation, as he that raiseth or worketh it in us, but also as he that worketh it graciously or freely, without any meritorious engagement laid upon him by us to work it in us or give it unto us. For that, in Scripture phrase, is said properly and precisely to be of God, not simply which he acteth or worketh, but that which he acteth or worketh freely, without any either meritorious or demeritorious engagement laid upon him by the creature. As, for example, in case either Adam or Abraham, or any other person had continued in all things that are written in the law to do them—I mean, had perfectly fulfilled the law—God would have justified them, or declared them righteous upon it, yet had not this their justification, in strictness or propriety of Scripture phrase, been of God, but of themselves, though he had justified them; because they had wrought for it, and God, in strictness and rigour of justice, could not have denied it them. And so that of our apostle concern-

ing Abraham, is, I conceive, to be understood: Rom. iv. 2, 'For if Abraham were justified by works, he hath whereof to glory,' ἀλλ' οὐ πρὸς τὸν Θεόν. It should not be translated, 'but not before God,' as we have it, but thus rather, 'he hath whereof to glory, but not concerning God,' concerning any grace or favour received from God in his justification. If his justification had been by works, it had not been from God, but from himself; upon the account of that principle which we now plead, the condemnation and destruction of wicked and impenitent men, though the execution be done by God, yet in emphaticalness of Scripture phrase, it is said to be procured from themselves, and is disowned by God—viz., because there is a demeritorious engagement laid upon God by the creature to inflict it: Hosea xiii. 9, 'O Israel, thou hast destroyed thyself.' So that neither in this respect or sense is it a truth that the Holy Ghost, or a being filled with him, is procured by the endeavours of men, in a meritorious way, or as if anything that men can do did any ways oblige God, in way of justice, to fill any man with the Spirit. Therefore,

Fourthly, When we teach and affirm that men may take a course or use means to be filled with the Spirit, we do not make the Spirit obnoxious unto men, or unto their endeavours, but unto his own most gracious and free promise, unto his infinite goodness unto poor creatures, only led and guided by his infinite wisdom. 'Thou hast magnified thy word above all thy name,' Ps. cxxxviii. 2—that is, he had subjected all his attributes unto his promise, and unto the word that is gone out of his mouth, so that they shall serve the world, and bless the sons and daughters of men, according to what he hath declared in his word.

So that the reason why any man, by taking such or such a course, or by using such or such endeavours, comes to be filled with the Spirit, is not because he doth these things—there is no such virtue, vigour, or strength in them, in anything that men can do, or are in a capacity of doing in this kind, which is able to produce an effect so glorious as the filling of the heart or soul of a man with the Spirit of the living God—but only because the will of God and word of God, which are potent and wonderful in their operation, do here interpose, therefore doth it so come to pass. And if God will give his Spirit, or a fulness of his Spirit, unto men and women upon their observation of such and such directions from his mouth, who shall ask him, Why dost thou so? That which men do for the obtaining of that fulness with the Spirit which we speak of, is little other than sacramental. Now such causes which work and contribute towards their effects sacramentally only are, in respect of that which is literal or natural in them, the poorest and lowest of all causes, being of that kind of causes which logicians call *causa sine quâ non*—the cause without which the effect is not, cannot be produced; which, because it contributeth little or nothing at all to the effect, unless it be its bare presence, therefore they call it *causa fatua*, the foolish cause, or the fool's cause; I suppose for this reason, because none but weak and simple persons will insist upon this kind of cause in reasoning about effects, and the causes and reasons of them—viz., if a question were moved, Why such a man runs so swiftly? He that should answer,

Because his head stands on his shoulders, or because his heart is in his body, or the like, should shew himself very weak; because though these be causes *sinè quibus non*, such causes, as without which the effect of running would not or could not be performed; a man could not run unless his head stood on his shoulders; yet his head standing on his shoulders contributes nothing, unless it be in a very remote and inconsiderable manner, towards it, and, besides, takes place in many in whom no such effect as swiftness of running is to be found. If a man should ask the reason why the waters of the Red Sea were divided when time was, and stood upon heaps like a wall on the right hand and on the left hand of the children of Israel as they passed through? He that shall say this was the reason or cause of it, Moses smote these waters with the rod in his hand, should quit himself very weakly in so saying; though it be probable that without this, without Moses his so smiting them, they would not have been so divided. There is the like consideration of the falling down of the walls of Jericho upon the Israelites compassing them about seven days; and blowing with trumpets made of rams' horns; of Naaman's cleansing from his leprosy by washing seven times in Jordan. This is an essential or distinguishing property or character of sacramental causes, that though there be very little or nothing in them—I mean in that which is literal, natural, and external in them—any ways apt or likely to produce their effects, as there is in natural causes to produce theirs, yet notwithstanding they produce their effects most vigorously, most powerfully, and with a high hand. The reason is because the power of God is pleased to interpose and mingle itself with these more constantly, and with a higher advance, for the most part, than with natural causes. The reason of this good pleasure of his, probably, may be, not because sacraments or sacramental causes are more appropriate and peculiar institutions or ordinances of his than nature or natural causes are, but because they are weak, and of no strength in themselves to do that which they have to do. Upon this account, as he hath taught men by the light of nature, in ordering the habit of their bodies, upon their uncomely parts to put more comeliness; according to that of the apostle, 2 Cor. iv. 7, 'We have this treasure in earthen vessels that the power might' [*i.e.*, might clearly appear to] 'be of God, and not of us.' So because sacraments and sacramental causes are in themselves weak and without honour, in respect of what natural causes have, therefore God honours them so much the more abundantly with his strength and presence in them. *Sed hoc obiter.* Now to draw the substance of this discourse close to the business in hand, when we teach that men by hearkening unto the counsel of God, and doing that which he hath commanded, in order to the obtaining of such a blessedness as a being filled with his Spirit, may obtain it, we neither make the Spirit obnoxious unto men, but unto himself and unto his own good pleasure; nor do we attribute anything more unto those actions or endeavours of men by which they obtain a being filled with him, than a kind of sacramental efficacy, and this depending only upon the gracious will and good pleasure of God; God having instituted such and such means in order to this

blessed end, upon occasion hereof he standeth engaged to his truth and faithfulness in giving out his abundance of grace.

Fifthly and lastly. When we do affirm that the Spirit, and so a fulness with him, is attainable by men in the use of means; as we do exclude all things by way of merit, and likewise all such endeavours in this kind which are originally in men themselves, so we do suppose that without the Spirit,—that is, without a being prevented, and without some measure of the Spirit already given,—no man is able to put forth his hand unto any of those works or actions whereby this same filling with the Spirit is to be obtained. So that if we search the spring of these actions and ways of men, whereby we affirm that the Spirit may be attained, we do not find the root in man, but in something that is extrinsecal. For though it be in a man, yet is it not of the heart and soul of a man, co-substantial with it; but the root of these actions, by which men are capable of filling themselves with the Spirit of God, is not in themselves, nor in their nature, but it is in an external agent, who is God, or rather, indeed, the Spirit of God himself, as we shall shew you in the traversing of this great business. For it is likely we shall have occasion to dive into that question, whether all the men and women in the world are not prevented, according to the general course of the providence of God in governing of the world, and setting forth men and women upon the theatre of the earth—whether they be not all prevented without asking, or without any means used, with so much of the Spirit of God, and with such a presence of his, as that thereby they are enabled to have more of him, and to be filled more with him?

Having thus, with as much brevity and plainness as through the grace of God we were able to do, removed that stumbling-stone, as we called it, out of the way—a conceit incident, as we conceived, unto some that there is no possibility for men or women to be filled with the Spirit of God by any course they can take, by any means they can use—we proceed now to inquire into the Scriptures, what course it is that men ought to take to possess themselves of such a blessedness as a being filled with the Spirit of God imports; yea, and which they must take if ever they desire to be made great in the sight of God or men by being filled with the Spirit of God.

The first thing to be done by us, in order to a being filled with the Spirit, it being supposed we are clear and thoroughly satisfied about the possibility of the thing—for otherwise this corner-stone were to be laid for the building—but this, I say, supposed; the first thing to be done, in direct order to a being filled with the Spirit, is, in the apostle's words in a like case, 1 Cor. xii. 31, *ζηλοῦν*, *i.e.*, zealously to covet or desire it, to have a man's soul break within him, as David's expression is, with a longing desire after it, *χρισίματα τὰ κρείττονα*, we translate, 'the best gifts,' the better gifts saith the original; the word *Ζηλοῦτε*, translated, 'covet earnestly,' signifieth to desire with a zeal or emulation, *i.e.*, to desire after such a manner, or upon such terms, that we resolve that nothing shall interpose, as far as we are able to prevent and hinder it, between our desire and the thing desired, *viz.*, so as to bereave our desires of their object, or cause them to cease from it. Now evident it is that the

apostle, in the place now cited, prescribeth this same *ζηλοῦτε*,—this earnest or zealous coveting after the better gifts, in order to the obtaining of them at the hand of God; otherwise, to what end or purpose should he enjoin such a thing? It is not to be imagined that he should exhort them zealously to covet such things which were not possible for them to obtain and enjoy. No, nor yet such things the enjoyment whereof were not to be obtained or procured by such their earnest coveting. Now if this earnest or zealous coveting of those gifts of the Spirit, which the apostle there means, and of which he had particularly spoken immediately before, were a means, either in whole or in part, to attain them, doubtless the same course, the like zealous coveting, is a proper means also, though not an adequate or complete means, for the obtaining of such a fulness of the Spirit of which we speak. For if God be inclined to hearken unto, to accommodate, the earnest desires of men, when they are lifted up unto such objects, such things that are of a perishing nature, be they never so well used or managed—for of this kind were those gifts of the Spirit of which the apostle speaks in the place mentioned, as himself also expressly testifieth and confesseth, 1 Cor. xiii. 8, and consequently are of affinity with the outward perishable things of this world, as silver, gold, meats, drinks, &c.—if then, I say, God were so far indulgent or respectful to the zealous desires of men after the transient gifts of the Spirit, such whereof persons who did not truly love God were capable, that he was very propense to gratify them; much more have we reason to judge that he will look towards such desires of men, especially if they be raised to any fervency or height, when they are bent upon such a filling with the Spirit that will commend them in his sight, and which, being maintained and persevered in, will make them great in the kingdom of heaven for ever. Our Saviour, speaking of things of a transient nature, in reference to men's seeking of things that are permanent and enduring, expressly informs the world that if men shall be diligent in seeking these latter, those other shall collaterally, and, as it were, on the by, be cast upon them: Mat. vi. 33, 'First seek the kingdom of God,' &c. Indeed, men and women generally go so to work as if the tenor of our Saviour's counsel ran counter, and was quite contrary to what now it is. That in case men would seek, in the first place, the things of this world and the conveniences thereof, what they should eat or what they should drink, or wherewith they should be clothed, that then all things appertaining to the kingdom of God should be cast in unto them. For there is a high seeking after these things almost on every hand, as if God were so far from casting them in unto men, upon the account our Saviour speaks of, that men must deny themselves in the things of God and of their eternal peace, to lay out themselves whole and entire, with all their might and all their strength, for the wresting of them out of his hand. But whatsoever men think or do in this kind, the word of the faithful witness of heaven remaineth firm and steadfast; nor hath God made the least tittle or iota of any promise or overture of casting in spiritual things unto men upon their desires or endeavours after outward things, but ever and anon labours to reduce men to sobriety and moderation in both these, that so they may be found in a better capacity to receive spiritual things from him.

If you ask me, But what may be the reason that God should so graciously and highly esteem the zealous desires or covetings of men after spiritual things, above the like desires in them after earthly things? Or why, considering that both kinds of things are good and from himself, yet zealous covetings after the former take his heart and soul, the like after these are an offence unto him, and separate between him and his creature?

To this I reply, first negatively, The reason is not precisely because the former desires are commanded by him—I mean, zealous desires after spiritual things; and the latter not commanded, but forbidden. The commanding of the former by God, in conjunction with a prohibition of the latter, is sufficient proof that he doth indeed accept the one and not the other; but it is not the reason, at least not the adequate nor the principal reason, why he doth so accept them. A man may do that which is commanded by God, and yet have little thank for his labour for doing it, viz., when he knoweth not that it is commanded by him. A stumbling, as it were, at unawares upon the letter of commands is of no great acceptance with God, which yet it would and must be if it were simply the command of God that rendered an act, done according to the tenor of the letter of it, acceptable unto him. Again, some things commanded by God may accidentally fall in with men's carnal ends and desires, and upon such an account as this they may do them: as children that have rich parents, from whom they expect great matters at their death or otherwise, in the meantime, to accommodate their hopes and expectations in this kind, they may honour and obey them; many the like cases might be readily put. But now, that which children do in such cases, though it be commanded, at least in the letter, by God, yet this renders it of a very slender acceptation with him. Therefore most certain it is that the primary reason, at least, why any man's doing the command of God is accepted with him, is not this, because he doth that which God hath commanded; for then, in what case soever men should do that which God hath commanded, there would be acceptance, which we have shewed is not true. Therefore,

Secondly, in the affirmative, The true reason—or reasons, for they are rather two than one—why men's zealous desires after spiritual things, and especially after a being filled with the Spirit, are of such a high and sovereign acceptation with God, as hath been signified, whereas the like zealous desires in them after things appertaining to this life are offensive unto him, are these:

First, Because they willingly and knowingly submit unto his commands. He commandeth and requireth of men to be zealously affected towards spiritual things, whereas he prohibiteth the like towards earthly things. And,

Secondly, Because it is reasonable for men to be zealously bent for the obtaining of the former, as being far more profitable and advantageous unto them; whereas the like zeal towards the latter is very irrational, hath no savour of true or sound reason in it—as being, indeed, clearly repugnant to their supreme good and real benefit. For this is a true rule in general, that God is well pleased with all such counsels, actions, and ways of men, which are in their nature,

and according to a true estimate and judgment of them, profitable and advantageous; and he is the more and better pleased with the counsels, actions, and ways of men, the richer and fuller connexion they have with their peace and happiness. So that when men do, upon a good account, willingly, knowingly, and deliberately subject themselves unto his will and pleasure, and do the things which he commands, he is well pleased with what they do: but the original and grand reason why he is so well pleased with what they do in this case is not because they do what he hath commanded, but because in doing what he hath commanded they follow the clear ducture and guidance of the light of reason, judgment, and understanding, which he hath planted in them to direct them to the things of their peace. For,

First, It is most rational to do that which God commandeth men, whereas it is contrary to reason, and that in the highest degree, to do that which he prohibits.

Secondly, Because the things themselves which God commandeth, as they are in themselves, and in their own nature, suited unto the heart of God; so likewise is it most agreeable unto reason that men should do them, as being most commodious for themselves. And this is the true reason why God accepteth men hereupon, it being most agreeable to the highest principles of reason in the world, that the creature should be subject unto God. When man shall obey him, he is not so much delighted with them simply because they do obey him, as because they quit themselves like men of wisdom and sound understanding therein, and steer a course to advance their own happiness; as is evident from hence, because he is willing and content that if men could find out a better god than he, a god from whom they might tolerably expect better and greater things than they have ground upon their obedience to expect from him—he is willing and content, I say, upon such terms, to disoblige them from himself, and wherever they can find him, to give them leave to turn proselyte to such a god, though he should lose their service thereby. This is evident from that saying of his great prophet Elijah, 1 Kings xviii. 21, ‘How long halt you between two?’ &c. As if he had said, never destroy yourselves, do not sometime go to the true God and worship him, and otherwhile unto Baal; for, saith he, if Baal be he—if you can satisfy yourselves, or come at any substantial reason to prove that Baal is he that can bless you, and make you great, and save you, and make you kings and princes for ever;—if Baal be he, then serve him. As if he should say, God doth not desire the service nor the application of his creature to him in any way of obedience or service, but only in reference to the creature’s good; and he doth desire it on such terms that if they knew better to bestead themselves, or to find out a god of more grace and power, they have free leave from heaven to follow him.

And besides, the main end why God hath given precepts and laws unto men, himself hath declared to be, not that he might be served simply, or be obeyed by them, but rather indeed that he might serve them, or, as himself expresseth it, that he might do them good in their latter end, Deut. viii. 16, vi. 24, and x. 13—implying that God cannot come at the creature to make him such in happiness and in

glory as his heart and soul desireth, unless he be in a meet capacity, having quitted himself like unto a man. And the reason why God, making oath unto Abraham for the confirmation of the great promise which he had given him, sware by himself, is said to be this—viz., that he had no greater to swear by, Heb. vi. 13, implying that if there had been any god above him, any that could have been a ground of greater assurance unto them, it had been given them. In like manner it may be said, if there could be any way wherein the creature could speed better, that was like to be more beneficial unto it, he would not have them hang their hope, confidence, and expectation upon himself, but he would have transmitted them unto that god. *Sed hæc obiter.*

In the meantime, by the light of this discourse, we clearly see why God so highly prizeth zealous covetings and desires in men after spiritual things—viz., because such covetings as these are most reasonable to be found in men, and have an excellent connexion with their supreme good and happiness. If this be questioned or doubted, there is this reason near at hand, over and besides the consideration of God's commands, to make it evident—viz., that such covetings and desires never fail to raise endeavours suitable unto themselves for the obtaining of things so coveted and desired.

If you here say, that in prescribing such a course of means as that now exhibited for your being filled with the Spirit, I prescribe you that which is hard to come by; you know not how to create or raise any such coveting, any such strong desires within you as these recommended unto you;—

To this I reply, That the goodness, excellency, and desirableness of the thing itself—I mean your being filled with the Spirit—if you will but give it a narrow and intense beholding with the eyes of your minds and understandings, and feed a while upon the beauty and glory of it, this will furnish you, will raise in you these covetings and desires we prescribe in order to the obtaining of it. And indeed it is a general rule that all objects whatsoever, whether good or evil, will beget or raise affections in men, answerable to that degree, either of good or evil, that is apprehended in them, if men will narrowly and frequently mind and consider them. Yea, if men apprehend either more good or more evil in anything than is really and in truth to be found in them, and will feed upon such apprehensions, and oft repeat and renew them, they will soon love and hate them proportionably above that which they ought to do. For this reason it is that Solomon forbade men 'to look upon wine when it is red, and giveth its colour in the cup' (or glass) 'when it moveth itself upright,' [*i.e.*, when it springs or sparkles], Prov. xxiii. 31. Look not on it when it is red, &c.—*i.e.*, do not fix thine eye upon it, do not continue looking on it, for so the word *looking* oft imports; his meaning is not that a man should not simply see or cast his eye upon it, as if there would be danger in such a case, for then he could not tell when or how to observe this precept; but his meaning is, if a man will fix his eye upon it, there is danger of being inflamed with inordinate love unto it. So our Saviour, Mat. v. 28, 'Whosoever shall look on a woman to lust after her,'—*i.e.*, until he lusts after her, or after any

such manner that he comes to lust after her—'hath committed adultery with her in his heart.' Now this sheweth when and how this lusting cometh to be propagated in the heart; if there be any loveliness in the creature, this may draw our hearts forth, as it were of course, unto such covetings. The reason why men and women hate not sin with a more vehement, vigorous, and perfect hatred than generally they do, is partly because they do not frequently, and with intenseness of mind, consider the abundance of evil that is in it, that violent and virulent antipathy or contrariety that is in it to their comfort and peace in many kinds. For certain it is that sin hath enough in it to set all the world on fire with enmity to it. Yea, as the devil, when he had sinned, had that in him and upon him which, being looked upon by God, was sufficient to throw him down from heaven into the bottom of hell: so likewise hath sin that in it which, being clearly seen and diligently considered by men, is sufficient to cast it down out of the heavens of men's love and desires into the deepest hell of their hatred and indignation. So, on the other hand, it is as true concerning righteousness in general, which Plato the philosopher had a glimmering of. And as it is with righteousness in general, so it is with and also concerning that excellent piece or member of it whereof we speak—a being filled with the Spirit. This is such a masterpiece of human felicity, it hath so much worth and goodness and desirableness in it, that was it thoroughly known, and frequently whetted upon the thoughts and minds of men and women, they need take no further care how to come by such covetings after it, as those now prescribed unto you as a means, in the first place, to obtain it: unless haply it be to satisfy themselves in this, that it is nothing but what is attainable; for if, indeed, you shall look upon it as a thing absolutely out of your reach, your souls will hardly put forth in coveting or desiring after it. But this scruple being removed, you would soon find your hearts full of those covetings and desires; so full that they would not be long able to contain themselves, but that they would break forth and utter themselves in such other ways and means which they shall understand to be proper and likely to obtain it.

If you ask me, But what is there so excellent, so greatly desirable in this being filled with the Spirit, which being known and narrowly considered by us, must needs, as you say, set us on coveting after it, and so put us into a nearer capacity of obtaining it?

I reply, first, in the general, The desirableness of it is such, so exceeding great, that neither the tongue of men or angels are sufficient to express it; it is of kin to the peace of God, and partakes herewith in that property that it 'passeth all understanding:' so that when we shall travel many days, yea, many years, with our minds and understandings, to search out and discover the riches of it, we shall leave much hereof undiscovered and unknown. But more particularly,

First, Such a filling with the Spirit as we speak of, will leave no place for foolish and hurtful lusts in one kind or other, to play their parts within us, which, as Peter saith, 1 Pet. ii. 11, 'fight against the soul'—that is, against the peace, comfort, and prosperity of it. As upon the bringing in of the ark into the tabernacle, the tabernacle was filled with smoke, Exod. xl. 34; and so in the dedication of the

temple, the priests could not enter, because of the glory there, 1 Kings viii. 10, 11; even so, when the soul, when the inner temple of the heart of a man or woman shall be filled with the Spirit of God, there will be such a glory of holiness there, that there will be no standing or abode for those base companions—unclean, impure, carnal, and sensual desires and inclinations. No; but they will all be scattered as the mist is scattered before the sun when it ariseth in its might. These companions—which have haunted your souls and inner man hitherto—pride, envy, and malice, and inordinate love of the world, pleasure, ease, and all such kind of things as these, they will be sensible of the glorious presence of this Spirit of God in you, they will not be able to abide it. His presence will fright away all those aliens and strangers that are contrary to him.

It is true the greatest filling with the Spirit that flesh and blood is, at least ordinarily, capable of obtaining, will not wholly overwhelm or drown the flesh, as to extinguish the motions or stirrings of it in men. This is clear from many scriptures, and particularly from that of the apostle, Gal. v. 17, 'For the flesh lusteth against the Spirit.' When by reason of the contrary lustings between the flesh and the Spirit, he saith they cannot do the things they would, he speaks not so much, indeed not at all, of the species, kind, or substance of the action, but of the spiritual and exact manner of performing it. 'Ye cannot do the things ye would;' his meaning is not that though they were willing to pray, yet because of the lusting of the flesh they could not pray, or though they were willing to hear the word, yet they could not hear; but thus, ye cannot pray, ye cannot hear, or ye cannot give alms as ye would—that is, with as much faith, with as much fervency, with as much freedom and enlargement of heart and soul as ye desire. The flesh will be still interrupting and mingling itself with your actions; and in preciseness and strictness of speech, that which a servant of God or spiritual man properly would do, is not simply to pray, or simply to hear, or to give alms, or the like, but to do these and all other services and actions after the best and purest manner, without any reluctancy or gainsayingness or interruption; so that when men pray and do not pray thus, when they hear and give alms, and do not both the one and the other upon such terms as these, they cannot properly be said 'to do the things they would.' For that kind of prayer which they would pray is one thing, and the prayer which they do make or pray is another. The prayer which they would pray is such a prayer which in all points answereth the holiness and perfection of the commandment given by God in that behalf; that prayer which they do pray is a prayer many ways defective, having many infirmities cleaving unto it: so likewise the hearing and the giving alms, &c. And in this sense it is most true that the best of men and women 'cannot do the things they would.' And in this sense also the apostle is to be understood speaking of himself, Rom. vii. 18, 19, 'How to perform that which is good I find not.' And again, 'The good that I would I do not.' 'How to perform that which is good I find not'—*i.e.*, I cannot find any course, way, or means how I may be enabled to perform that which is simply and perfectly good, that which in all points answereth

the holiness and spiritualness of the law of God, which is the good that I would do. The object of my will and desire is not to do anything weakly and defectively, but all things after the most perfect manner, and such things as these 'I find not'—*i.e.*, by all the care that I can take, nor by all the diligence that I can use, I cannot find—'how to perform.' By the way, the apostle saying unto the Galatians, 'So that ye cannot do the things that ye would,' is as a sword passing through the soul of those who are called perfectionists amongst us, casting down the crown of their conceit of perfection to the ground; unless they dally with the word, and by perfection mean that which all understanding and sober Christians admit of and hold as well as themselves; such a perfection as sometimes passeth in the Scriptures under that name, and is ascribed unto the saints—*viz.*, a comparative perfection, *i.e.*, such an excellency, whether in faith, or knowledge, or manners, or tenor of life and conversation, which is in persons termed spiritual, above what is found in those termed babes in Christ, and carnal. There is no man that understandeth anything in the Scriptures but acknowledgeth thus much very attainable in this life; but if by perfection they mean that which is strictly and properly such—*viz.*, such a state wherein men and women sin not, offend not at all—the Scripture hath given express sentence against them and their conceit of perfection over and over; saying in one place, James iii. 2, 'In many things we offend all;' in another, 'Ye cannot do the thing ye would;' in a third, 'Who liveth and sinneth not?' in a fourth, Prov. xx. 9, 'Who can say, I have made my heart clean, I am pure from my sin?' to omit other places as full of enmity against the doctrine of perfection as these; but this only by the way. But

To the point before us. When we affirm that a being filled with the Spirit will leave no space nor room in the heart or soul of a man or woman for any unclean, worldly, or sinful lusts, to stand and act their parts there, our meaning is, that such lusts as these will have no opportunity to magnify themselves there, to make head or gather strength, whereby to be much troublesome unto us. They will not be able to conceive, as James speaketh, chap. i. 15, 'Lust, when it hath conceived, bringeth forth sin; and sin, when it is finished, bringeth forth death.' As you have some plants and trees that with much ado will grow and live for a while in the earth, or soil, or air, but will not thrive, or flourish, or bear fruit according to their kind, but may be resembled to the widow the apostle speaketh of, living in pleasure, they are dead even whilst they live; so likewise when ye are filled with the Spirit, though the flesh will be flesh still, and be ever and anon attempting and putting forth, yet there will be no great heart or strength in these attempts, they will be but faint and weak, as despairing of any gratification or fulfilling. This is evident from the Scriptures, and particularly from that Gal. v., from whence we even now heard that by reason of the contrary lustings of the flesh against the Spirit, men cannot do the things they would, in the sense lately opened, by reason of the interruption and opposition of the flesh to the Spirit; yet saith the apostle in the next preceding verse, Gal. v. 16, 'This I say then, Walk in the Spirit, and ye shall not fulfil the lusts of the flesh;' or as the original hath it somewhat more empha-

tically, Ye shall at no hand, or in no wise, fulfil the lusts of the flesh, οὐ μὴ τελέσητε, with a double negation. Now to walk in the Spirit, or by the Spirit, is the same thing which the apostle calls elsewhere a being led by the Spirit, i.e., a uniform subjecting himself to the motions and holy suggestions or overtures of the Spirit of God in him. And to walk in the Spirit, or to be led by the Spirit, supposeth some degree at least of being filled with the Spirit; because if the Spirit do not bear and beat somewhat strong in the souls and consciences of men, they will not be led uniformly by him; because where he, I mean the Spirit, doth not bear to some considerable degree of strength, the flesh will overbear his motions, even as a strong tide or stream will carry a ship down against the wind, unless it blow a stiff gale. But if men be filled with the Spirit, so that the exhibitings and quickenings thereof be pregnant and lively, and the impulses and bearings thereof upon the conscience and soul be stiff, and strong, and with power, the inclinations, motions, and lustings of the flesh will be overborne and stifled; even as a vessel upon the water, meeting a stout ship running before a strong gale of wind, is easily overset and run under water by her. If you be full of the Spirit, these lusts themselves will fly from you, and there will be no abiding for them in you; they will take no pleasure at all in such a soul, neither will such a soul find much to do with them; there will be an agreement on both parties to divide and separate—they are contrary one unto another, and they cannot dwell together, because they are not agreed, and in this case the strong must keep possession, and the weaker must give place. 'And he that is in you,' saith John, speaking of the Spirit of God, 'is greater than he that is against you.' Now the world and the things of it are the devil's black retinue and regiment that attend upon him, that promote the affairs of his kingdom; and when the case is come to this, that the soul must be possessed and inhabited by one spirit, either by him that is greater or him that is lesser, and his retinue, in this case, if you bring in the Spirit of God into your soul, you shall by one and the same act, as it were, expel and drive out all that retinue. Even as Christ coming into the temple drove out those that bought and sold, and the money-changers, just thus will be the coming of the Spirit of God in power and in glory in your souls; he will chase away from before his face all that rabble of evil-doers, your unclean lusts and desires, your foolish, froward, and proud dispositions and distempers of soul. Now consider a little of how great and sacred a consequence such a thing as this is, to have the temples of your hearts, of your inner man, thus purged and rid of such polluters and profaners of their dignity, excellency, and peace. My brethren, men and women live as it were by the fulfilling and satisfying of their lusts and unclean desires; they are afraid that they should not make a life of their continuance in the world, and being in the body, unless they take pleasure in such things and in such ways—unless they satisfy such and such desires; whereas, alas! were they but free from the inordinacy of their desires, their satisfying and gratifications would be rather matter of burden, trouble, and cumber to them than any otherwise. As persons that have the itch, it is a pleasure to them to scratch, but when the dis-

temper in the skin is taken away, no man complains that he wanteth his former pleasure of scratching. Even so whilst men and women are laden with lusts, pride, covetousness, uncleanness, and given to pleasure, it is little less than a death to them to be kept from the fulfilling and gratifying these lusts and distempers; but if these lusts were but healed and separated, as they may be, for they are not of the essence of their souls, they are no part of their nature or being—no, they are but strangers and aliens unto their souls; if these, I say, were but separated from them, if they were but mortified and gone, these kind of ways whereby they were to be gratified would be altogether unsatisfying unto them, and would have no taste or relish at all; the truth is, they would not only find no relish nor any favour in them, but they would be troublesome, they would be matter of shame and confusion unto them. And therefore it must needs be conceived as a matter of excellent, high, and blessed concernment unto men and women, to be invested with such a heavenly privilege as this is, to have the inner man healed of all that unclean retinue of lusts and sinful distempers, to have these removed and thrown out of the soul. There is a great deal more to be said to make these things very desirable in your eyes, but we may have occasion to speak of this point in the progress of this discourse.

Thus then you see that where men are filled with the Spirit of God, the lusts of the flesh are like to have but small trading. They are there, but as if they were not; they have no joy in such souls, nor these souls much sorrow and trouble with them; and the serious consideration of this we teach to be a very effectual means to raise such covetings, such earnest desires, such longings and breathings of heart after it as have been mentioned. So great and excellent is that heavenly accommodation, of being delivered from the troublesome and dangerous importunity of fleshly and worldly lusts, by being filled with the Spirit.

Secondly, Another thing that will attend, and must needs be the consequence of a man's being filled with the Spirit, is this—viz., that a man hereby will become little sensible of impressions of sorrow, grief, and trouble from the world, and the cross workings and dealings of things unto him there. His soul, by means of being filled with the Spirit, will be able to dwell amongst lions, even as Daniel did, without fear or danger of being destroyed and devoured with them; those afflictions, pressures, and trials, which will grind the faces and break the bones of other men, will not create any grief, pain, or trouble unto him. For to be filled with the Spirit is a kind of spiritual drunkenness, as the apostle implieth in the text, and indeed hath effects in its kind, in a spiritual way, answerable unto those of drunkenness, literally and properly so called; such as those mentioned by Solomon, Prov. xxiii. 34, 35, 'Thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast. They have stricken me, shalt thou say, and I was not sick; they have beaten me, and I felt it not.' Meaning that in fits of drunkenness men are not sensible, either of any danger, though never so imminent and threatening, whereunto they are exposed, nor of pain or smart by blows or wounds given them. In like manner, when men or women are filled with the Spirit of God, and so are in an intamous, serious, and affec-

tionate converse with those glorious overtures of comfort, peace, and joy, and with those strong and high impulses and bearings upon their hearts and spirits unto ways and actions that are truly honourable and excellent, and which take hold of eternal life, which must be the portion of those that are filled with the Spirit, they are not so much sensible of, nor liable to, much sorrow or trouble from the sad or hard occurrences of the world. For when the strength of the heart and mind and soul of a man are drunk up with matters of a more sublime and glorious nature and consequence, there is nothing left of him wherewith to become much capable or sensible of other things, especially of those that are but of an inferior concernment unto him. For that principle in man which renders him sensible or apprehensive of anything relating unto him, whether on the right hand or on the left, whether good or evil, is the native vigour of his mind and understanding. Now then, if this be entirely or intensely drawn forth, busied, and taken up with minding and considering things of one kind, especially such whereon the mind is much set and delighted with, a man is as it were in a trance, or half dead, in respect of things of another nature; and though they be of a very troublesome and afflicting nature in themselves, yet do they little affect such a man. As it was with our Saviour, John iv. 8, 31, 32, &c.; his mind and soul being intensely bent and set upon the work he came about into the world, which he calleth the doing of his Father's will, meaning his preaching of the gospel, he was not sensible of his corporal hunger or want of natural sustenance under which he was; as appeareth ver. 8 and 31 compared. So the apostle Paul being full of the Spirit, though he was in sufferings abundantly, yea, I presume, one of the greatest sufferers in the world for a long time together, yet the things that he suffered took little hold of him—I mean, they made very little breach upon his comfort or peace; he was upon the matter as well apaid in himself, even when the pains of hell, as David speaketh, *i.e.*, fear or apprehensions of death or the grave, compassed him about, as when the sun of outward peace and prosperity shone with the greatest brightness upon him. This might be made to appear from the many passages in his own writings, as 2 Cor. iv. 16, and vi. 10.

Now how lovely and above measure desirable a privilege is it to have a heart that cannot be pierced, that cannot be wounded by the sharpest arrows that can be drawn out of the quiver of this world, I shall not need to teach or inform you. I make no question but that you have a very vigorous and lively notion or impression of it within you; however, something may be added to this point hereafter. So then you see another thing very considerable in a being filled with the Spirit, the diligent working of which upon your hearts and souls must needs make you covetous after it.

Thirdly, Your being filled with the Spirit will be unto you as an entrance in abundance into the everlasting kingdom of our Lord and Saviour Jesus Christ, as the apostle Peter speaketh, 2 Pet. i. 11. And this in these three respects highly desirable; first, In respect of an excellent measure and degree of righteousness and true holiness; secondly, In respect of a like measure or degree of inward and sound

peace; thirdly and lastly, In respect of that measure of joy also where-with the heart and soul must needs be filled thereby. The apostle Paul, we know, Rom. xiv. 17, placeth the kingdom of God in these three: righteousness, peace, and joy, in or through the Holy Ghost. 'The kingdom of God,' saith he, 'is not meat and drink, but righteousness,' &c. By the kingdom of God he means nothing else but the same thing, the same kingdom which Peter calls 'the everlasting kingdom,' &c. Only Paul seemeth to speak as well of it in respect of the manner and behaviour, as of the privileges and happiness of the subjects thereof; the apostle Peter, either only or chiefly, mentions it in respect of the latter. This then is that we say, that in respect of both, as well in respect of that heavenly deportment or behaviour which is universally used and practised in this kingdom, expressed by the apostle Paul in the word righteousness, as in respect of the privileges and great felicity signified in the other two words, joy and peace in the Holy Ghost. In respect, I say, of both, your being filled with the Spirit will give you an entrance in abundance into this kingdom, *i.e.*, will put you into such a state and condition, wherein you shall have a rich taste, or rather plentiful first-fruits of the glory and blessedness of that kingdom. This entrance in abundance which we speak of, into the everlasting kingdom, shall, by your being filled with the Spirit, be given unto you.

First, In respect of that righteousness or excellency of conversation whereby the subjects of this kingdom maintain themselves in the felicity and enjoyment of it, and whereby they are discernible from other persons. For when and whilst the Spirit of God dwelleth richly and plentifully in you, he will kindle and raise up strong and excellent inclinations, potent and prince-like resolutions within you, unto ways and works of righteousness and true holiness; inclinations and resolutions in this kind that will not be baffled or turned out of the way by every gust of temptation—as the purposes and resolutions of the same denomination in the generality of professors, in whom the Spirit dwelleth in a lower degree only, are subject to be—but will hold on their course in ways of righteousness. As a good ship running with all her sails displayed before a stiff gale of wind will cut through the waves and troublesome workings of the seas, taking no notice of them; even so, when a man is filled with the Spirit, he is, as it were, tied and bound hand and foot, that he cannot lightly move or stir out of the ways which the Spirit itself commendeth unto him, and seeketh to guide his feet unto. As Paul being filled with the Spirit, Acts xx. 22, 'Behold,' saith he, 'I now go bound in the Spirit unto Jerusalem, not knowing the things that shall befall me there.' 'I go bound in the Spirit;' that is, the Spirit of God hath wrought such a mighty desire and resolution in me to go to Jerusalem, that my mind and conscience will not serve me so much as to deliberate or argue the case within me, whether I had best to go or no. As a man that is bound hand and foot, where and in what posture you leave him, there you shall find him; especially if his bands be strong and close drawn, and fast tied, they will keep him from motion. In like manner, he that is filled with the Spirit is much in the same case or condition spiritually; he cannot act or move, but only as the Spirit acteth and moveth him.

When the apostles were filled with the Holy Ghost, as they were in the day of pentecost, Acts ii. 4, they could not speak what they pleased or listed; but, saith the text, 'they began to speak with other tongues, as the Spirit gave them utterance,'—they were bound in the Spirit from speaking, viz., from speaking anything but what the Spirit pleased. As Paul was not bound in the Spirit from doing anything or going anywhere at all, but from going any whither but to Jerusalem, which was the place the Spirit moved him to go unto; in like manner, when men and women are filled with the Spirit, in the sense of the text in hand, they are inwardly bound and straitened from walking or moving in all other ways, save only those wherein they are guided by himself, which are only ways of righteousness and holiness. Now, then, to walk in ways of righteousness, to walk uniformly, constantly, and only in these ways, I mean without any scandalous or self-allowed deviation, this must needs be conceived to be an entrance in abundance into the everlasting kingdom of our Lord and Saviour Jesus Christ, in respect of the righteousness of it. Now to be at this pass, that we shall not only walk in ways of righteousness, but to do it without any manner of regret, nay, without much noise, striving, or reluctance from our hearts, or from our flesh within us, this is one of the first-born of privileges; and, my brethren, if there were nothing else in being filled with the Spirit but this only, viz., that you shall be enabled hereby to walk after an excellent rate, to keep the very battlements of heaven, to walk holily and humbly with your God by excellency of righteousness, and to shine in the beauty of holiness whilst you live, is a matter that would make it worthy your labour, and of all that can be required of you to possess your souls with it.

Secondly, By your being filled with the Spirit, in the sense declared, you shall find an entrance in abundance into the said kingdom, in respect of the peace thereof; in this kingdom of Christ, as there is and shall be an abundance of righteousness, so shall there be an abundance of peace also. Abundance of peace, saith David, speaking of this kingdom, Ps. lxxii. 7, 'As long as the moon endureth there shall be abundance of peace,' *i.e.*, there shall be no interruption, no breaches at all, greater or lesser, made upon the tranquillity and peace of the subjects of this kingdom; according to that prophecy, Isa. lxxv. 25, 'They shall not hurt nor destroy,'—*i.e.*, none shall hurt, neither men nor any other creature shall so much as hurt or offer the least disturbance unto any, much less shall they destroy,—'in all my holy mountain;' he speaks of that mountain which shall fill the whole earth when the time cometh, Dan. ii. 35. This is that everlasting kingdom of Jesus Christ. Now that abundance of peace which David prophesied should be enjoyed in this kingdom, comprehendeth as well, yea, and chiefly, that inward peace which shall be established, ratified, and confirmed between God and them, and enjoyed accordingly by them, as also the external peace which they shall enjoy too. So then when we undertake to say unto you, that if you shall be filled with the Spirit, you shall have by this means an entrance in abundance into the everlasting kingdom of the Lord Christ, in respect of the peace hereof, our meaning is, that you shall enjoy an excellent degree

of heavenly and inward tranquillity ; you shall be delivered from those secret wringings and gripings and gnawings of conscience for fear of the wrath that is to come, whereunto they who neglect to steer this course we speak of, to be filled with the Spirit, and whose enjoyments in this kind are but low, are ever and anon subject unto ; you shall not lie under any jealousy of God, as if his heart and soul were not perfect with you, or as if there were some item given of displeasure against you. 'The peace of God,' as the apostle saith, 'passeth all understanding'—that is, the worth and value, the riches of it amounteth to more, in the true nature and estimate of it, than any man's understanding is able to sum or cast up, or to comprehend or conceive. A man's understanding can go a great way, and what it can conceive is of a vast extension ; yet, saith he, peace with God is such a thing, the richness of it is so unsearchable, that the understanding of a man cannot value it ; though it should strain itself, and make a work of it, yet this peace of God cannot be conceived by it. Now, I say, this peace of God shall be vested in your souls ; and though this peace will not, it may be, so reconcile the world unto you, but that you may have wars and troubles from it, yet it will do that which will be, upon the matter, equivalent hereunto ; it will bring it so to pass with you, that, as Paul saith, 2 Cor. xii. 9, 10, you shall be able to rejoice in your infirmities, *i. e.*, in such things which you shall suffer from the world ; and to do as James adviseth Christians, 'To count it all joy when you fall into divers temptations,' James i. 2. Now wars and troubles upon these terms are every whit as good, as desirable, as peace itself ; but we spake more largely in the former particular. But now that, by being filled with the Spirit, your peace with God must needs advance and become glorious, may be made to appear from these two considerations, both of them near at hand. First, By this means, by being filled with the Spirit, those things which are apt and likely to interrupt and disturb your peace with God, yea, which only, according to ordinary experience, are able to bring this inconveniency or misery upon you, will be taken out of the way.

Secondly, Those things which are apt and proper to nourish, to add growth and strength to your peace with God, will abundantly succeed in their place, and by both these you shall have your peace with God in abundance. First, I say, by your being filled with the Spirit, those things which are like to interrupt or make any breach upon your peace with God will be cut off and taken out of the way ; this we know is sin, and unworthiness of life and conversation ; 'There is no peace, saith my God, to the wicked,' Isa. lvii. 21, and xlvi. 22. And again, 'Your iniquities have separated between you and your God, and your sins have hid his face from you.' When God saith 'there is no peace to the wicked,' and again, that men's iniquities separate between him and them, he plainly enough implieth that there is peace to all that are not wicked, and that there is nothing of a separating and dividing nature between God and his creature man but iniquity ; that nothing will cause God to hide his face from man but sin.

The reason hereof is plain, *viz.*, because there is nothing that hath any contrariety to the nature of God, nothing that is provoking to him, but iniquity only. All other things have a perfect sympathy and

agreement with his nature, as being made by him. Therefore there is nothing in the world that can provoke God unto anger, or that can make him to come out in any warlike manner against his creature, but only sin. Who will make war with his friends, or will suffer it to come into all his thoughts to have any hard or cruel device against them? Will a man quarrel and fight with his own child, whilst he is dutiful to him and gives him no cause of trouble?

So, then, those things which cause iniquity to cease from the creature, that which separates between sin and it, must needs cause all that to be taken out of the way which is any ways interruptive of our peace with God. It hath been formerly shewed and proved in the management of this doctrine, and was even now briefly hinted repetition-wise, that a being filled with the Spirit will leave no place in the heart or soul of a man for the lusts of the flesh, for vile and sinful lusts to lodge there; and if these be dissolved and abolished out of the soul, the fruits of them, *i.e.*, sinful and wicked actions and ways, must needs be cut off also; because, as the rush cannot grow without water, so neither can the fruits of the flesh grow but from the lusts of the flesh. So that this will be the consequence of being filled with the Spirit, that all those things which make any breach between God and you shall be removed. Where no fuel is, the fire goeth out: so where there is no tale-bearer, strife ceaseth. Now that which fuel is to the fire, and a tale-bearer to cause strife, the same is sinfulness in the creature; it is obstructive to its peace with God, and kindles the fire of his displeasure against it. Withdraw the fuel from the fire, and it will go out of itself: even so, do but remove sin from the sight of God, and the fire of his displeasure and anger will go out and extinguish of themselves. Where sin and unrighteousness tell no tales unto God, and make no complaint in his ears, there strife ceaseth, and all his thoughts towards you will be love and peace.

Secondly, By your being filled with the Spirit, as all things hereby will be taken out of the way which are likely to obstruct your peace with God, so likewise all those things which are most proper to nourish and advance your peace with him will abound in you. If you shall ask me, what are these? I answer, they are the fruits of righteousness and true holiness, especially when they shall abound and advance in the lives and conversations of men. Like the waves of the sea, when one wave drives on another, so when one act of righteousness and holiness shall follow in the neck of another, and when they shall increase and rise higher and higher, there will be all things in being that are apt and proper to feed, nourish, and maintain the most solid peace in the breast of men towards God. And these things are most apt and proper to create peace, perfect peace, for men in the breast of God, and suffer no touch or tincture of any displeasure to rest there; for, as the apostle saith, 1 John iv. 18, that 'perfect love casteth out fear'—namely, out of the hearts of men—so doth an excellent strain of righteousness or perfection in men cast all thoughts of war, enmity, or opposition unto men out of the heart of God. In the second place, as these things being in men, *viz.*, ways and works of righteousness, especially, as was even now said, when they abound, clear and rid the heart and soul of God from all enmity and hard intentions towards his

creatures, men or women, so doth the sense and consciousness of these things in men themselves introduce and bring into their souls the sense and fruits of this blessed posture of soul towards them. This createth a clear and strong apprehension in them that things are so and so according to their hearts' desire: they know there is no touch of any fire of displeasure against them. The clear, pregnant, and lively testimony of a man's conscience that he doth work righteousness, especially that he abounds therein, cannot lightly but make him to be a man of a serene spirit, and one that fears no colours from heaven. And if one strain of righteousness only, viz., mercy, as James saith, chap. ii. 13, 'rejoiceth against judgment,' *i.e.*, magnifieth itself, doth not fear, is not subject to fear that God should set himself at any time against the merciful man, the very nature of this mercy rejoiceth against judgment; now, then, if it be so, that one vein of righteousness hath such a mighty spirit in this kind, to enable a man to rejoice against judgment, how much more when there shall be a confluence or meeting together of all the ways and strains of righteousness in the whole course of a man's life and conversation? If righteousness with the little finger be able to do so much, how much more can the whole body do, when it is in all its strength and glory? This must needs advance the soul of a man in assurance that all is well between God and him, as John saith in the place even now hinted at upon a like occasion, 'perfect love casteth out fear;' because love is of that nature that a man cannot, when he doth love another, and withal knoweth that such a man knows that he loves him, be under any fear of receiving any hurt from him. Upon this ground it is that the apostle saith that 'perfect love casteth out fear,' because a man knows that God is privy to the state of his heart, and knoweth whether he love him or no. If I know certainly that I love such or such a man, and withal know that he knows that I do love him, and wish well unto him, it is impossible that I should be afraid of this man, inasmuch as I know that he hath a full assurance of my good, real, and cordial affection unto him. Now, how can I fear or be jealous that he should seek my hurt or ruin? A man's friend is part of himself, and a man cannot but seek his own good and peace. As no man ever hated his own flesh, so certainly no man ever yet hated his friend, whom he certainly knew to be his friend, for, as I said, he is even as himself. In like manner, it is impossible but that a lively sense and consciousness of that love which a man beareth unto God must needs raise a mighty, glorious, and triumphant confidence in the soul that all things are right and straight between God and him—that his interest is perfect, whole, and entire with him, and that there remaineth not so much as the least spark of the fire of anger there.

Thirdly and lastly, By being filled with the Spirit you will have an entrance also in abundance into the everlasting kingdom of our Lord and Saviour Jesus Christ, in respect of the joy thereof. Peace importeth freedom or exemption from troubles and disturbances; but joy importeth the inward and high satisfaction, pleasure, or contentment of mind which is created or raised in the soul by the apprehension and consideration of the excellent goodness of this peace, together with the sweet privileges and enjoyments of this kingdom. Now this

joy we speak of, the joy of the everlasting kingdom of Christ, must needs be (according to that character which the apostle Peter gives of it, which is a taste or first-fruits of the kingdom) 'unspeakable and full of glory,' 1 Pet. i. 8. The reason hereof is, because there shall be such a mighty and such an incredible abundance of all desirable and precious things, both to raise and to maintain this joy, which will certainly meet together in this kingdom, in that state and condition which the saints shall be brought unto when the kingdom of Christ shall be set up in the world. 'All Lebanon,' saith the prophet Isaiah, chap. xl. 16, 'is not sufficient to burn, nor the beasts thereof sufficient for a burnt-offering.' If all the wood that grew in Lebanon, at least that did grow in his days, were cut down, and one fire made of it all, how exceeding great above measure would this fire and flame and burning be! Now God will summon, as it were, the whole creation together; he will call to the heavens, to the sun, moon, and stars, and all the hosts of them; he will call to the north and to the south, to the east and to the west; he will call to the seas and to the deep places; he will call to the beasts of the field and to the fowls of heaven to bring in whatsoever they have in their treasure or keeping, and which will contribute anything towards the making of the joy of the kingdom we speak of, like unto a joy prepared by the infinite magnificence and bounty of the God of heaven, on purpose to shew his glory and power for his sons and daughters, and those that have served him. How exceeding great then above measure must this joy needs be! That he will do no less, but rather much more, than yet hath been spoken of for the persons mentioned, he hath given a sufficient assurance in the gift of his Son Jesus Christ unto them, according to the express tenor of the apostle's reasoning: Rom. viii. 32, 'He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?' The strength of the apostle's arguing lieth in some such principle or notion as this—viz., that no man of understanding, and that is master of his engagements or undertakings, will lay a foundation larger, or wider, or richer than the nature of what he intends by way of superstructure doth require; such a thing as this would render his work or building dishonourable and uncomely, and indeed ridiculous, if the foundation do palpably and notoriously exceed the proportion and scantling of his building. From this principle we may with the apostle, with the greatest confidence and assurance of heart and soul under heaven, conclude, that inasmuch as God hath laid the foundation of the joy and happiness of those who shall love and believe on him, so large and rich as he hath done in the gift of his only begotten Son Jesus Christ to die for them, that he will build upon it answerably, and consequently raise the fabric of their blessedness and glory to the greatest height and magnificence by all means, by anything that anywhere can be procured to advance it, otherwise his Alpha and Omega would not agree. So then this is that we say, that if you shall be filled with the Spirit you shall have an entrance in abundance into this abundant joy we speak of, the joy of the everlasting kingdom of Jesus Christ. There is an entrance, and an entrance in abundance, as into the two former of those vast privileges of this kingdom—viz.

righteousness and peace, so also into this third privilege of the joy thereof. An entrance simply into this joy implies only some kind of lighter taste thereof less affecting the soul. An entrance in abundance noteth such a state or condition wherein a man or woman shall be possessed of a good or rich proportion of this joy, viz., of a third or fourth part of it, by means of which he shall find, and feel, and enjoy within himself, to his own content, and in his own sight, as good and happy an estate and condition upon the matter as he would judge himself to be in, in case he were actually invested with such a kingdom, and with the felicity and joy thereof—the joy we speak of being of the same kind with that of the everlasting kingdom of Christ, but only short in some degrees of it. As a man whose estate is worth one thousand pounds by the year hath somewhat of the same satisfaction and contentment of him that hath four or five thousand pounds—I mean, when as well the one as the other knoweth how to take satisfaction in their estates respectively, and neither more or less than what they are competent and proper to afford unto them.

Now that your being filled with the Spirit must needs give you such an entrance in abundance, as hath been described, into the joy of the everlasting kingdom of Jesus Christ, may be well conceived, by what hath already been delivered, after such a manner as this. The joy of this kingdom is the highest and most contentful result in the soul of all those particular blessings and vouchsafements in the possession and enjoyment whereof the happiness of it consisteth. The sense of the rich goodness and commodiousness of those things, being enjoyed upon such terms as they will be in that kingdom, and known so to be, is either formally or efficiently the joy thereof. So, then, whatsoever createth a lively sense in the heart and soul of a man, of the transcendent goodness and sweetness of those enjoyments, must needs give an entrance in abundance into the joy thereof. This a being filled with the Spirit must needs do, because it cannot but fill you with a confident hope and earnest expectation to enjoy them in due time. In this I imply one thing and affirm another: the thing I plainly affirm lieth naked or open in the words themselves—viz., that a being filled with the Spirit must needs fill men with a confident hope and expectation to enjoy these things in due time. The thing I suppose is, that a confident hope and rich expectation to enjoy these things in due time must needs give men an entrance in abundance into that joy which we are speaking of, such an entrance in this kind as hath been described.

The first of these is evident from what was argued when we shewed and proved unto you that your being filled with the Spirit will not suffer you to be idle and unprofitable in the knowledge and profession of Jesus Christ, but will cause you to abound in the fruits of righteousness and true holiness. And, secondly, that such an abounding as this must needs raise an abundant confidence or assurance in the love and favour of God, and consequently an assurance of enjoying all that is to be enjoyed in the everlasting kingdom of his dear Son; so that we shall not need to insist upon the proof hereof any further. Therefore, secondly, whereas I suppose that an abundant confidence or assurance and expectation of enjoying the great things of Christ's

kingdom in due time must needs amount to as much as this, or produce at present such an entrance in abundance into the joy of this kingdom as that lately described. The truth hereof may be conceived upon this account. The confident hope and earnest expectation of enjoying things in time, which when they come to be actually enjoyed will be found to be exceeding great, and yielding much satisfaction and joy, and are known to be such, whilst they are yet only hoped and expected, is and must needs be such an entrance into them as Peter calls abundant, in the sense we have given. Such a hope and expectation as we speak of is a kind or degree of enjoyment of the things themselves, and may, in propriety of speech, and with truth enough, be simply termed an enjoyment of them. As she that is betrothed or espoused to a husband may truly and properly enough be termed a wife, so he that is under a pregnant and lively hope of enjoying such and such things may be said, by means of such his hope, to enjoy them. Now you shall see that the Scripture useth thus to speak: Rom. viii. 24, 'For we are saved by hope;' that is, that hope which we have of being saved, it is so full, that we are already saved by it. And so Heb. xi. 1, 'Faith is the substance'—or rather the subsistence, for so *hypostasis* signifies—'of things hoped for.' Faith is said to be the subsistence or existence of things hoped for, because the belief of those grounds, or of those promises of God, or declarations that come from heaven, that these and these things shall be given to those that believe, this, I say, doth give a kind of existency and presentiality unto the things themselves, in the minds and spirits and souls of men. For it is faith that is the groundwork, or that which giveth a subsistence to these things in the soul; for hope floweth from faith, and by it the heart is carried out to the expectation of them. Hope doth dilate and open the heart, as a man doth his hand to receive that which is ready to be given unto him. But that which giveth life, breath, and being unto hope, that is faith. It is faith that giveth being unto the truth and faithfulness of God in his promises and declarations, by which they are settled and secured that they are all valid, and that God will make them good unto his sons and daughters—those who shall believe. And in this respect the language or manner of the Scripture speaking is very remarkable, that they who are enabled by God, by being anointed with a spirit of revelation, to put them into a steady and substantial hope of possessing and enjoying such and such things, are said to give them the things themselves. So Isa. lxi. 1-3, 'The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings to the meek; he hath sent me to bind up the broken-hearted,' &c. So again, ver. 3, 'To give them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness,' &c. So that, according to this manner of Scripture speaking, because the prophet offered, by a spirit of prophecy, to fill their hearts with the hope and expectations of these things, he is said to give them the things themselves. So again, he that shall be an instrument in the hand of God to preach the word of God, with such evidence of truth and demonstration as that he fills the hearts of men full of the hope of salvation, is said actually to save them. 'Take heed unto thyself,' saith Paul to

Timothy, 'and unto the doctrine; continue in them: for in doing this thou shalt both save thyself and them that hear thee,' 1 Tim. iv. 16.

Fourthly, Your being filled with the Spirit will cause God to take a holy pleasure and delight in you, and to employ you about many actions and services of his, which will be very honourable unto you, and turn to a blessed account in due time in his kingdom. 'Wherefore,' saith the apostle to the church at Jerusalem, 'look ye out among you seven men of honest report, full of the Holy Ghost,' &c. Which doth imply that the men that God seeketh for the acting and doing his business here in the world, are such who are full of the Holy Ghost, such who have a rich anointing of the Spirit of God. Men that are filled with the Spirit will be vigorous, active, and free in their work; they will do what they do with all their might. As men delight to be served by such servants who are diligent, and will go through-stitch with their business, that will not be baffled or turned out of their way by every toy or trivial occasion that shall present itself, but will go on with their business, not with trifling; even so it is a special principle in the living God to desire servants that will be faithful and fervent in their business. This, indeed, is the very nature and being of God, and therefore he putteth that character of his being upon men which he judgeth meet to be chosen as instruments to serve him, and which are, as I may say, made for him, fitly qualified for any work or employment that shall be put into their hands. 'Who counted me faithful,' saith Paul, 'putting me into the ministry.' If Paul had not been the man he was, a man of mettle, courage, and resolution, God would not have delighted in his service, so as to have put him into the ministry. Now where we do not see men that are in the ministry of the same Spirit, it is a sign they are not put here by God; for God taketh no delight or pleasure but only in such who are fitted for his work. We read, 2 Tim. ii. 21, of vessels prepared and made fit for the master's use; so that there is a certain fitness, as well in persons as in vessels, which maketh them meet for such or such respective uses. Now that generation of men in the world that are filled with the Spirit are only meet for the master's use, viz., the great master of the world, the Lord of hosts. Such men as these—men who are through-hearted, zealous, and lovers of his work, and that take delight in being employed in his service—are vessels of pleasure and delight unto him. 'Seest thou a man,' saith Solomon, 'diligent in his business, he shall stand before kings,' Prov. xxii. 29. 'Shall stand before kings,' namely, to minister unto them. Men of this character are only meet for their service; even so none are fit for the service of the great God of heaven and earth but such men who are of active and vigorous spirits, and that know how to manage his affairs with diligence and faithfulness for his interest in the world. These men shall not stand idle, but God will take delight to make use of them in his service; whereas men that are unqualified for his service to any considerable degree,—as all men are who are not filled with the Spirit,—who have no activity nor edge in them, are unto God as a bottle in the smoke. And as men do not love to put what they drink into bottles that are smoky, because that will destroy all the goodness

and pleasantness of the taste of that which shall be put into them; even so, as was but now hinted, men that are unqualified, that have no dexterity for his business, these are persons in whom God taketh no pleasure, but are unto him as a bottle in the smoke, because the management of his affairs by such men as these will rather be a disparagement unto him than any matter of glory, by rendering his sacred things common, and consequently rendering them despicable in the eyes of men. But, on the contrary, men that are richly anointed and filled with his Spirit, these are agents and instruments for him; as the sword of Goliath was unto David, there was none like unto it. There is no generation of men under heaven that he taketh such pleasure in, to commit and intrust his affairs withal, as with these who are filled with the Spirit. 'Who maketh his angels spirits,' or wind, 'and his ministers a flame of fire,' Heb. i. 7. Some, by the way, understand the meaning of the place to be only this, that the apostle would hereby shew, or prove, that there is no great matter in the name of an angel, because that God sometimes calleth the wind by the name of an angel, and that the argument in hand was not to prove the transcendent excellency of the Lord Jesus Christ above the angels and their dignity, but because that the name of angel is a term of no great dignity, because sometimes God calleth the wind angel or minister. Whether this their notion will stand or no, it is not much material as to that which I shall commend unto you for our purpose: for if God call the wind by name of angel, or the fire his angel, it is a sign that he doth delight to make those his messengers that are most active and full of spirit in their way, for so are the winds and flames of fire. And so are angels strong and swift like unto the wind, and zealous in their way like fire, and consequently every way meet and accommodated for the service of the great God. In like manner, by your being filled with the Spirit this high privilege will certainly accrue unto you, that your standing on earth will be much like the standing of the angels in heaven, who continually stand before God, and attend upon him for a beck to be appointed to their several services, and to be sent one one way, and another another way; and happy are they to whom the favour is vouchsafed to have the first charge and direction from God about his business. And such shall be your posture and standing before the God of all the earth, if you be men and women filled with the Spirit; it will not be long ere you shall have some great and high employment put into your hands, that will be very beneficial and honourable unto you, and in which you will take abundance of pleasure and satisfaction.

Fifthly, Your being filled with the Spirit will cause the offensiveness of good ways and works, especially in some of the most excellent services of God and of men, and that which seemeth hard and troublesome to the flesh in them, to cease. It will reconcile the disproportion between your hearts and such services and employments both for God and men. We all know that there is a kind of natural averseness and indisposedness in the flesh of men unto many services of God, especially unto those which are most honourable and most worthy of Christians: I say there is a kind of listlessness and hanging back of the flesh unto such duties as these we are speaking of, which is occa-

sioned by nothing else but only by their disproportion which they have with men. There is something in the heart of a man which doth not answer to something in the work and service. Now, then, by your being filled with the Spirit, this disproportion, which lieth between your hearts and this service of God, will be taken out of the way. You know the saying of the apostle, Gal. v. 17, 'For the flesh lusteth against the Spirit, and the Spirit against the flesh, &c., so that ye cannot do the things that ye would,'—in the original, it is 'that ye may not do the things that ye would.' The Spirit lusteth, and by means of the Spirit's lusting you are put into a strait, so that now ye cannot, or ye may not, do what ye would. This lusting of the Spirit against the flesh will be a means to weaken the lustings of the flesh, so that you will have no desire to do those things which you are naturally inclined unto. And if the Spirit be strong in the soul of a man, these lustings of the Spirit will be strong also; yea, they will, if they be not obstructed in their way, advance and grow stronger, until all the lustings of the flesh be subdued, and all dispositions and inclinations unto sin upon the matter wholly cut off, so that you will not find yourselves under any obligations to walk in any such ways wherein the flesh may be gratified. Your being filled with the Spirit will free you from all encumbrances in the ways of holiness. And you shall come forth unto such ways as these, like the sun, 'which,' as David saith, 'is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race,' Ps. xix. 5. Why is the sun said to rejoice, and to come forth as a bridegroom, and as a giant to run his course, but because, though his course be long, above what will easily be believed should be accomplished by him in the space of twenty-four hours, he is, if I may so speak, naturally conscious that he hat a abundantly wherewith to perform it? Such a course or race to him is natural and delightsome. If another creature, not so qualified either with figure, swiftness, propensity unto circular motion, or the like, were to run, I mean, appointed or commanded by God, as the sun is, to run the same course, and were to set forth out of the same chamber with the sun, this creature would not come forth to his work like a bridegroom, but rather like unto him that mourneth, and whose countenance is cast down unto the earth. In like manner, when men and women are filled with the Holy Ghost, they come forth unto the greatest actions or highest services, whether for God or men, like unto so many bridegrooms out of their chambers, full of alacrity, and with a heavenly pleasantness of heart and face; as it is said of Stephen, who is noted to have been a man filled with the Spirit, that all the Council, that looked steadfastly or narrowly on him, saw his face as it had been the face of an angel, Acts vi. 15—*i.e.*, did discern a more than ordinary, a kind of supernatural visage or composure of countenance in him, wherein an awful gravity, with a heavenly kind of lustre or pleasantness, were in conjunction; and by the light of this his angelical and heavenly countenance, a like heavenly complexion or constitution of heart and soul within might easily have been discerned also. Stephen had a great piece of work, a difficult service upon his hand; he was to give testimony unto Jesus Christ before the powers of this world—a great council of men, that were desperate opposers of

him, and maliciously bent against all those that professed him, and to abide all hazards and dangers likely to attend such an engagement. But, being filled with the Holy Ghost, his heart sweetly and readily comported with the work, as if it had been but like the going to a feast. So also the apostle Paul, Acts xx. 22-24, and xxi. 11, 13, compared. In the former, 'And now, behold, I go bound in the Spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself,' &c. Now do but compare the latter; 'And when he (Agabus) was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles.' Upon the hearing of these things they besought him not to go up to Jerusalem, and, ver. 13, 'Then answered Paul, What mean ye to weep and to break mine heart? For I am not only ready to be bound, but also to die at Jerusalem for the name of the Lord Jesus.' As who should say, Are you aware how blessed a business I have in hand, and of how evil a tendency this your advice, and this your weeping is? Why, saith he, do ye break my heart? I am all thoughts made in myself; I have no regret within me as to this service of going to Jerusalem; and therefore why do you by your weeping, as you do, go about to dissolve and scatter that blessed and composed frame of heart which I have wrought myself unto? For, saith he, I have not only a light willingness, but I am set upon the work, whatever it cost me; I am not only ready to suffer such things as bonds, imprisonment, &c., but I am even ready to die at Jerusalem for the name of the Lord Jesus; I have reasons in abundance to balance against all the counter-arguings of my flesh, my friends, and relations; I have trampled them all under my feet, so that I have no more to think of, or to debate what to do in this case, but am in an actual readiness as to this business. So then you see that being filled with the Spirit of God, how it removeth all obstructions out of the way of men and women in the service of God; it causeth everything to cease from being burdensome or hard unto them. It is with a man or woman that is filled with the Spirit of God, in respect of their natural indispositions or averseness to the high and difficult services of God, as it is between the inferior orbs or spheres in the heavens, and that utmost sphere which philosophers call *primum mobile*, the first mover; the motion of this sphere, according to the notion they have of it,—and probable it is true in reason, however, it is very apt and proper to represent the business which we desire to possess you with,—is so incredible swift and strong that it carries about all the other with it, notwithstanding their propensions, and these very strong too in their kind, unto different, yea, contrary motions; but that same *primum mobile* carries them along with it in its own motion and course, taking no notice, viz., of any repugnancy in them to such a motion or comportance with it, but carries them about as if they were all agreed, and naturally consenting to go along with it. Much after the same manner it is between a great presence or fullness of the Holy Ghost in the soul, and that natural indisposition or averseness of the

flesh to ways and services of a difficult and excellent import. The Holy Ghost being gloriously potent and mighty in his motions and way, overbears and oversets the natural propensions, and the repugnant and cross inclinations of the flesh to such services and works, and carries these along with him in his course, by reason whereof they seem willing also, and consenting to what is done or to be done in that kind. Or look; as it is between the tide or flowing in of the sea, and the course of the river or fresh waters upon which it comes; we know the natural course of the river, and the waters thereof, is contrary to the course of the sea, and the waters thereof, when it flows; yet because the sea moves with more authority, viz., with more strength and irresistibleness of motion than the river doth, it takes along the waters of the river with it in its course, and these seem to be as willing with the motion as the sea itself and the waters thereof; nor is there any contrariety, or averseness, or reluctance to the motion discerned in these fresh waters whilst they are under the authority and conduct of the salt. After such a manner it is between the flesh of a man and the averseness that is there unto things that are of a spiritual nature. When a man is filled with the Spirit of God, this carrieth all down before him, and that after such a manner as that the flesh forgetteth all hardness and difficulty that is in its way in the service of God, and so forbears all swelling or rising up against it. This then, in the fifth place, is another worthy privilege that doth attend your being filled with the Spirit.

Sixthly, Your being filled with the Spirit will enlarge your hearts mightily unto ways and works that are excellent. It will make you like unto Jesus Christ in true nobleness and prince-like disposition of spirit, and cause you to fall in travel with the world until the peace, comfort, and prosperity of it be provided for and established round about you. This accommodation and benefit differs from the former, and carrieth somewhat in it above that. That consisted in a reconciling or healing the disproportion which commonly is between the hearts or natural dispositions of men, and the ways, especially the more high and excellent ways, of God; this consists in an effectual drawing out of the heart and soul unto such ways and services, in setting an edge of zeal upon the spirits of men, to be like unto the vine in Jothan's parable, Judges ix. 13, which is there said to cheer both God and man. A man may possibly be free from any great averseness or indisposedness to such or such an action or course, and yet be but of a kind of neutral and indifferent frame of heart—have no great or zealous propension towards them. But he that is zealous of good works, as the Scripture speaks, hath not only the contrariety and averseness of his nature unto such works subdued and broken within him, but hath an inclination unto them stirred up and wrought in him, so that, as a strong bias in a bowl, his heart leaneth and longeth that way. So, then, this is that which I hold forth unto you in the particular now in hand, if you shall be filled with the Spirit, you will hereby be enriched with many noble, excellent, and worthy dispositions of heart and soul, which will lead and carry you forth with a strong hand upon all occasions to works and actions of a high and sacred import. It will relieve you against the natural scantness and narrowness of your

hearts in this kind, and cause you, with Abraham, to be numbered amongst the friends of God and benefactors to the world, and no opportunity of doing good shall escape you. It will cause you to look upon yourselves, with Paul, as 'debtors to the Greeks and barbarians, to the wise, and to the unwise,' Rom. i. 14—*i.e.*, unto all persons of mankind without exception; and will give you no rest in your spirits, but only whilst you are paying what you owe in this kind, or at least preparing and putting yourselves into a condition to pay accordingly. I began to say unto you that it would make you like unto Jesus Christ himself in prince-likeness and true greatness of spirit; it will draw you into part and fellowship, and this in abundance, in the same design, and prevail with you to make one purse, and to cast in your lot with him; it will give you the confidence and courage to say unto him, as Jehoshaphat said to king Ahab, 1 Kings xxii. 4, 'I am as thou art, my people as thy people, my horses as thy horses.' You will join with him with all the strength you have, and all the friends and power you can make in the world, in that great and blessed work and engagement which is now upon his hand, and which he is carrying on day and night—I mean, the advancement of the peace and happiness of the world; for though particular men and women, and these not many, enjoy the rich benefit and fruit of his most gracious interpositions and actings in that kind we speak of, yet the compass of his design to do good, and bless and save, and the nature and proper tendency of his actings, are as large as the world or generality of mankind. Hence it is that in scripture language things of general and public concernment are called the things of Jesus Christ, in opposition to the concernments of particular men. 'All seek their own, not the things that are Jesus Christ's,' Phil. ii. 21—meaning that generally men's hearts were strait and narrow, extending themselves only to their own particular interest and concernments, not caring for things of a general and public concernment, which are properly the affairs and concernment of Jesus Christ, who is the great provider for the world, who doth good, and blesseth particulars as they are members of the universal, and come in his way—*i.e.*, as they walk in those ways of righteousness and true holiness whereunto his desires and endeavours are to bring the world, and this in order to their peace and happiness. Now, this great and glorious design of blessing the world from the one end of it unto the other was raised in the soul of Jesus Christ by his being filled with the Spirit: his anointing in this kind was not by measure. Hence it came to pass that the complexion of his heart and soul for doing good was so large and comprehensive to go round about the whole creation, as is witnessed of him, Acts x. 38, that 'God anointed Jesus of Nazareth with the Holy Ghost and with power, who went about doing good, and healing all that were oppressed of the devil: for God was with him.' Look, then, to what degree you shall be filled with the same Spirit which Jesus Christ was filled withal; your hearts will be proportionably filled with the same resolution as Jesus Christ was; you will be enlarged in this kind; your endeavours and engagements to do good will be very vast and comprehensive; you will not endure to see the miserable and deplorable condition of men and women in the world in one kind or other, but

that you will find or feel something or other in you that will provoke you, yea, and after a manner will compel you, to minister unto them of what you have in your hand. As whilst Paul stayed at Athens waiting for Silas and Timotheus, 'his spirit was stirred in him when he saw the city wholly given to idolatry,' Acts xvii. 16. How or unto what was his spirit stirred within him? Doubtless it was to relieve them, by endeavouring to break asunder, if it were possible, that snare of death, this humour of idolatry, wherewith these poor people were taken, and so to deliver them, as appeareth by that which followeth in ver. 17, 'Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him.' Thus then, you see, here is another great and worthy accommodation which a being filled with the Spirit is accompanied with, which will make you like unto princes, yea, like unto Jesus Christ himself. You will be willing to go along with him, and not so much mind or manage your own things as the things of his interest and glory. You will be willing to take Christ's design along with you, and still watch over that great business which he is carrying on with a high hand in the world. Now, who is able to estimate or compute the blessedness of such a state and frame of heart and soul as this is which we now speak of, and which, with the Scripture, and evidence of reason otherwise, we ascribe to a being filled with the Spirit? The loud rejoicing of conscience which doth accrue unto men is the natural result of such a frame of heart so enlarged, and endeavours suitable unto it. This great and mighty testimony of a man's conscience is sweeter and more desirable than life itself. And we shall find the apostle Paul make an estimate or value of it accordingly: 'For it were better for me to die, than that any man should make my glorying void,' 1 Cor. ix. 15. From whence this glorying of his did spring we are particularly informed from his hand: 2 Cor. i. 12, 'For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world,' &c. He had tasted of that sweetness and incomparable satisfaction which did flow in unto him upon the account of the enlargedness of his heart and soul in the great concernments of the gospel, which made him conclude that it were better for him to die than that any man should make void his glorying in this kind. How mightily did he magnify and glory in this great treasure, viz., his rejoicing in the testimony of his conscience that he had served God and men with all sincerity and simplicity? This he thought was enough to make the world go and do likewise.

Seventhly, By being filled with the Spirit of God, you shall be enabled to pray unto God; and this more effectually and with greater acceptation, and upon far better terms than any other way; see that known place, Rom. viii. 26, 27, 'Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God. If this be proper to the Spirit simply,

and where he is in a lower and lesser degree, then certainly, where there is a greater presence of God, and where he filleth the hearts and souls of men with his presence, there he riseth and advanceth in a more excellent manner, with greater accommodations, teaching them how to pray, meaning the manner how they should pray. Now, in that he is said to relieve our infirmities, and to help our ignorances when we pray, and so to teach the saints to pray as they ought, by making intercession for them; the meaning is, that he teacheth them a prayer of a more excellent and of a more spiritual import, and teacheth them how to present this prayer of theirs upon terms of a richer and more high acceptation unto God. And, Gal. iv. 6, it is said, 'God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.' This is a phrase or figure of speaking wherein actions are ascribed unto those who are the means or cause of them, and not to the actors themselves: as, for instance, charity is said to believe all things, and to hope all things, because it doth qualify and dispose the person where it is found thus to believe all things, and to hope all things: so here the Spirit is said to cry 'Abba, Father,' and so to make intercession for the saints, because he doth teach, enable, and dispose them both to the one and to the other. You had a taste of that formerly in Jude 20, 'praying in the Holy Ghost'—that is, by or through the help and assistance of the Holy Ghost. According to the same figure our Saviour's saying unto his apostles is to be understood, Mat. x. 20, 'For it is not ye that speak, but the Spirit of your Father which speaketh in you.' When they should come before rulers and governors, he saith, it was not they that should speak, but the Holy Ghost that was within them—his meaning is, not that the Holy Ghost did speak the words, but only because the Holy Ghost did furnish them with such and such things which they should speak. So now, they that be filled with the Spirit of God, there is, as it were, a characteristical difference between the same kind of actions in them, and that which proceedeth from other men who have not the same edge of spirit and life in them; these are full of power, and authority, and heavenly lustre and beauty in their actions and doings; whereas the like actions and performances of persons that do them without the Spirit have nothing of excellency in them. Now, of how great and blessed a consequence is it unto you to be enabled to pray effectually, to carry things in heaven richly, and upon terms of highest acceptation! If we could but weigh this one privilege or advantage alone in the balance, we should find it to weigh more than all the silver and gold in the world. What? To be able to pray, yea, to pray unto God with acceptation; to pray so as to be able to prevail with God, and that about great matters, for states and kingdoms, as they may that have an interest in heaven, as such persons we speak of have. Such men might carry the world before them; they might pluck up states and kingdoms, they might be as great in heaven as Nebuchadnezzar was here upon earth, whom he would he set up, and whom he would he pulled down; so had we interest in heaven, as we might have, we might do likewise! It is like we are at such a pass as the disciples were at, when it is said that they believed not for joy when Christ came first amongst them. the consideration

of his being rose again from the dead was a business of such a mighty consequence, such a matter of joy, that it became a stumbling-block in the way of their faith: 'They believed not for joy,'—*i.e.*, they were not capable of the most demonstrative arguments and convictions, as when he shewed them his hands and his feet and talked with them. This is the case of this great privilege I speak of—*viz.*, of carrying matters in heaven; we are conscious to ourselves that we are poor and weak men and women, whom the men of this world are generally ready to be treading and trampling under foot, and to despise. Oh, my brethren, the things we speak of, how incredible above measure are they! Yet it is a most certain and an undoubted truth, that if we be filled with the Spirit of God, we might pray at such a rate, and after such a manner, that we might carry our petitions in heaven, and even whatsoever we should ask in the name of Jesus Christ, according to the will of God. And we need have no larger rule than this, we need not desire a larger commission than the compass of the will of God; for all things are according to the will of God which are necessary for the comforts and accommodation of men and women in the world round about: James v. 16, 'The effectual fervent prayer of a righteous man availeth much.' The word *ἐνεργούμενος*, as all Greek authors give out, the proper signification of it is this, it noteth a person that is possessed or acted by a supernatural power, whether it be of a holy or an unclean spirit, above their sphere; so now that prayer—*viz.*, 'The effectual fervent prayer,' &c., *ἐνεργουμένη*, is acted, wrought, and raised by a spirit which is greater than the spirit of man, and therefore of necessity by no other than the Spirit of God, the Holy Ghost himself, who thus raised and lifted up himself in might and power to enable them hereunto.

Eighthly and lastly, By being filled with the Spirit of God you shall, by the mediation of the fruit and consequence of the particular last mentioned, consult to yourselves so much the better resurrection, and, consequently, the better eternity. I allude to that place in the latter end of Heb. xi., where the author, speaking of the servants of God, saith 'that they might obtain a better resurrection;' where the antecedent is put for the consequent—a better resurrection, for a better state in the resurrection. There are other ways and practices, or at least may be, upon which men may obtain the fatness of heaven, the best of the glory and great things of the world to come. But there is none so certain or regular, none within the reach of the wisdom or providence of men, that a man may rely and reckon upon, whereby to consult to himself a better heaven, but only that we speak of, a being filled with the Spirit of God. If you be made great in the kingdom of heaven in any other way, or by any other means, than that we speak of, you must as well be beholding to the sin and wickedness of other men as to your own worth, grace, or faithfulness, and there must be more than an ordinary hand in the providence of God to bring it to pass. For what other ways or means are there of obtaining a greater pre-eminence in glory than the generality of the saints will enjoy, besides that of being filled with the Spirit of God, and being drawn out accordingly into ways and works of excellency and well-doing, unless it be by suffering persecution for the gospel's sake,

although it might be doubted too whether some good degree of being filled with the Spirit be not requisite even to put men into this capacity also; for they who have not some competent anointing in this kind will hardly hold out in suffering. That which maketh men constant and persevering under temptations and great tribulations to the end is a certain hope and expectation of a great recompense of reward from God, as the Scriptures witness in many places which we shall not now insist upon. Now such a hope, which will make a man stand upright under great afflictions, cannot be raised and gotten up into the soul but by the reflection of a man's conscience upon him, and witnessing unto him that he hath walked in ways of a worthy life and excellent deportment in the world. If then there shall be no place for such things as these in the soul without a being filled with the Spirit of God, which hath been formerly and largely proved, then evident it is that neither men nor women are likely to be capable of that best resurrection, and consequently not of the best eternity, upon one account or other, without being filled with the Spirit of God. But be it granted, or supposed, that men may be able deeply to be baptized unto suffering for righteousness' sake, and so become capable of a greater reward in heaven, as our Saviour speaketh, without being filled with the Spirit of God; yet, as I was saying unto you, this method or way to obtain an eternal greatness is more uncertain as to any particular person, one or other, and less within his liberty or power than by an abundant fruitfulness in well-doing; which, as hath been shewed, will not be found in any man without a being filled with the Spirit, nor any man found to be filled with the Spirit without that. For to be called forth and strengthened by God to suffer for Christ's or the gospel's sake, is matter of peculiar grace and gift from God, and so not in the power of any man himself to choose, according to that of the apostle to the Philippians, chap. i. 29, 'For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake.' This argumentative¹ particle *also* clearly implieth that to suffer for Christ's sake is not so generally granted unto men, as to believe on him is; I mean, is not granted unto all those unto whom it is granted to believe. By suffering in this place, I suppose, is meant a suffering deeply, and to a more than ordinary degree. Nor is that of the same apostle, 2 Tim. iii. 12, contrary hereunto: 'Yea, and all that will live godly in Christ Jesus shall suffer persecution,'—i.e., shall be obnoxious, and liable to suffer persecution, or to some degree or other actually suffer.

So then, there being no way, at least no way of certainty, to heap up these treasures in heaven, to lift up your heads on high, and that to eternity, amongst those that shall be partakers of the same glory with you, to enlarge your capacities respectively for blessedness and glory, but by being filled with the Spirit, this must needs highly commend such a qualification or privilege as this unto you, and cause your hearts to burn in longing desires after it. The two sons of Zebedee, James and John, made this request unto Christ, that the one of them might sit at the right hand, &c., Mark x. 35, that they might be next unto him in greatness and in glory. The motion our

¹ Qu. "argumentative?"—Ed

Saviour seemeth to have distasted, as inconsiderately made, and accordingly gave the makers of it this check, 'You know not what you ask, meaning that they did not understand nor consider how great and excellent, how transcendent above measure the matter or privilege was which they desired; nor yet considered upon what terms, and on what kind of persons, according to the righteous purpose and intent of God, it was to be conferred: 'It is not mine to give, but to those,' or those only, 'for whom it is prepared.' But now, though he checked them in respect of their inconsiderateness in making the motion, because they understood not what they asked, nor knew upon what terms they asked it—for they asked it upon the account of favour and partiality in God, because related unto him as friends and followers—yet otherwise he doth not blame them simply for desiring it, but for desiring it after such a manner, viz., carnally. But when he saith, ver. 40, it is for them for whom it is prepared, he doth imply that it is not for two persons only, but for such persons that are so and so qualified. As if Christ should have said this on purpose to draw and wind up the hearts of his creatures, men and women, to ways of excellent righteousness and holiness. There shall be some places of glory higher than other, and they whose hearts will serve them to come up to my Father's terms, and quit themselves like men in what he expects from them, in righteousness, faithfulness, and holiness, these shall be the persons. He doth not blame them simply for desiring these high accommodations in heaven, but rather inciteth and encourageth them to quit themselves at such a rate of worth and excellency whilst they lived, that they might be found those persons indeed for whom they were prepared, and so be invested with them. My brethren, the right hand and the left hand of Jesus Christ in his kingdom, of all desirable things they are most desirable. The ministration of the law, the apostle plainly informeth us, was glorious, and yet affirms withal the ministration of the gospel to be much more glorious; yea, though the former ministration of the law in simple consideration be glorious, yet comparatively it was not glorious. So, my brethren, we might very well have some such kind of notion that all believers are blessed, all are glorious; yet nevertheless in respect of those that shall be superabundantly blessed and glorious, the others' glory shall be but little in comparison. There is one glory of the sun, and another glory of the moon, and another glory of the stars, and these differ one from another in glory; even so shall it be in respect of the glory of the saints.

Now who is there but would be willing, especially by ways that be honourable and worthy, and withal are not difficult, to better his estate and condition in the world that now is, though what improvement soever he shall make in this kind he is not likely to enjoy but for a short season, here being no enduring substance? Suppose he be in a competent way of subsistence at present, as suppose he be worth a hundred pounds, or two, or three per annum, if there were a way opened to double or treble it, will he not do it? If this be counted wisdom, to advance a perishing and contemptible state, who would not amongst us all labour to advance in such a glorious and durable state as we speak of? This, then, is the first thing requisite to be done in

order to your being filled with the Spirit of God—namely, to fill your judgments and understandings with the knowledge of all the excellent and desirable things of it, together with a frequent and an effectual consideration of these most worthy and rich accommodations, which must needs accrue or grow unto you by your being filled with the Spirit of God.

CHAPTER X.

The resolution of the second question further prosecuted: and six directions more given to shew how men and women may come to be filled with the Spirit of God, and what is to be done by them in order hereunto.

A second thing to be done, to fill your hearts and souls with the Spirit of God, is to employ and make use of him upon all your spiritual occasions, and for the performance of duties. When you shall at any time apply yourselves unto God, to do it by him, as in your prayers unto God, and so your mortifying the deeds of the flesh, and in searching out the deep things of God, and in keeping in mind the things of God and of your own peace. Now, as touching these four particulars mentioned—viz., prayer, mortification, understanding great mysteries, and keeping in mind these things, &c.; the Scriptures do plainly hold forth the use and necessity of the Spirit's being employed in all these chiefly, and more especially than in other spiritual services.

But here three questions may be propounded: first, Whether we can, or whether it be in our power to engage the Spirit of God in this kind?—whether it be in the reach or power of a man to draw him into part or fellowship with us in such spiritual works as lie upon our hands to do?

Secondly, How, or by what means, we may engage him?

Thirdly and lastly, In case we shall be able to engage him, and shall actually do it, how the things that shall be thus done by the Spirit in us, so engaged, can be attributed unto us, or we looked upon as the doers of them?

For the first of these, Whether it be in our power thus to draw in the Spirit of God to stand by us, to stand at our right hand, and to be helpful unto us in our spiritual services? To this we answer in the affirmative: We are able, and may do it, otherwise himself would not so frequently have admonished and called upon us to do it—I mean, to engage him, or to do things of several kinds by him, Rom. viii. 13, 'For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.' This clause, 'but if ye through the Spirit do mortify the deeds of the body,' containeth and implieth more than an exhortation or charge to set the Spirit on work to mortify the deeds of the body; for it containeth a reason to press such an exhortation, drawn from the excellent benefit and advantage that doth attend it—life eternal; you shall live if you do it. Seneca hath a saying, *Rogat, et quidem efficacissimè, qui profert rogandi causas*: He asketh, and that most effectually, who

expresseth reasons why he should ask; so we may truly and pertinently say, when the Holy Ghost delivereth unto us reasons or motives, whether one or more, why we should be exhorted to such and such duties, he doth inclusively exhort us hereunto, and this after the most piercing and effectual manner. Telling and promising us, that if we shall mortify the deeds of the flesh we shall live, doth he not most affectionately excite and stir us up to mortify them accordingly? Now we cannot mortify them by the Spirit, but by prevailing with the Spirit in one kind or other to mortify them. Thus also Jude 20, 'But ye, beloved, building up yourselves in your most holy faith, praying in the Holy Ghost'—that is, in, or by, or through the help and assistance of the Holy Ghost; meaning, that they should do that which they well enough understood and knew would prevail with the Holy Ghost to assist and help them in praying. So again, 2 Tim. i. 14, 'That good thing which was committed unto thee'—speaking of that pattern of wholesome words and sayings of the doctrine of the gospel—'keep by the Holy Ghost which dwelleth in us.' He addeth these words, 'which dwelleth in us,' to put Timothy in mind that the Holy Ghost was near at hand, ready, and offering himself to be employed by Christians in all the great, difficult, and worthy occasions of their souls, and, consequently, to encourage him to address himself unto him—I mean the Holy Ghost—that he would enable him to keep, *i. e.*, to preserve in memory and mind, the good things he speaketh of. To these places I shall only add Gal. v. 16, 'This I say then, Walk in the Spirit, and ye shall not fulfil the lusts of the flesh.' 'Walk in the Spirit.' I suppose his meaning is not, in this phrase, that they should walk according to the direction and guidance of the Spirit, which in ver. 18, and elsewhere, he calleth a being led by the Spirit; but that they should walk thus by the strength, or by the excitations and quickenings or actuations of the Spirit—that they should walk, as it were, on the legs of the Spirit, so that he may carry them out to all they do, and so interpose likewise in their doing it, that the burden and stress of the work may lie chiefly upon him, and that men themselves may taste little of the difficulty, hardness, or offensiveness, if any such thing be in it. This, or some such thing as this, the apostle, I suppose, meaneth by walking in the Spirit; and by putting Christians upon it, to walk in or by the Spirit, he supposeth such a thing that may be done or attained by them if they will take a course thereafter.

But then it may be objected, If we may engage the Spirit, and set him on work about any of those spiritual employments that have been mentioned, or the like, must not we be looked upon as principal or first movers in every such work, and the Spirit as the subordinate agent only, and subservient unto men, and dependent upon them in his workings?

To this I reply, No. First, Because when any man doth awaken the Spirit, and engage him to his assistance, he is first awakened by the Spirit hereunto—yea, and engaged too; by which the Spirit himself becometh engaged by himself. For we are thus, or after some such manner as this, to conceive of the spiritual treaty or intercourse, and of the state of affairs between the Holy Ghost and the soul of a

Christian in whom he dwelleth, in reference to the business now in hand. First, The Spirit of God was in men before they believed, for otherwise they neither could or would ever have believed; yea, and a long time before they believed, otherwise there would have been no workings of conscience, or movings unto things either morally or spiritually good. When men are prevailed with by him to believe, he advanceth his presence in their souls, and now moveth them to things, actions, and ways of a more worthy and blessed consequence and import, and of a nearer and stronger connexion with their supreme good and happiness; as to love God with all their hearts, with all their souls; to embrace ways of excellency, ways of righteousness, and true holiness; to mortify the deeds of the flesh, &c. By the way, when I say, that the Spirit of God moveth the hearts of men when they believe, I do not say, or suppose withal, that believers always are prevailed with by these movings of the Spirit to do the things, or effectually to consent to the doing of the things whereunto they are thus moved; for though the Spirit be omnipotent, yet he is a voluntary agent, and so can exert or put forth his omnipotency in what degree or manner of efficacy himself pleaseth; and we have heretofore, I remember, upon occasion shewed and proved unto you that the Spirit of God is not pleased to work, either compulsively or necessitatingly, upon the hearts and wills of men, but only so as to leave them at liberty, at least a possibility of going their own way, contrary to that whereunto he moveth. To plead that God is omnipotent, and from hence to conclude that therefore he should not fail of any or all things which he intendeth to do, it clearly sheweth that men do not understand the true nature of God; for though God be omnipotent, yet God useth his omnipotency according to rules of wisdom and counsel. Now therefore he putteth forth his omnipotency, only in putting men into a capacity of doing such things upon which he will reward them; which capacity would be utterly destroyed in case men should be necessitated to do anything pleasing unto God. Only this by the way. Now this is one thing why the Spirit of God is not an under-agent, because that men could never have called for nor sought for his assistance, did not the Spirit first move them thereunto. Therefore hence it is evident that he is the principal agent, and yet this notwithstanding he may truly and properly be said to be drawn in to our assistance by us.

Secondly, This is by God himself enacted and established for a law between his Spirit and his saints, that when they, having any spiritual work, services, or exercise to perform, shall apply themselves unto the Spirit, now at hand, and dwelling in them, after such a manner and upon such terms as we shall presently declare unto you; if they shall seek for his help and assistance herein, that then he will aid and assist accordingly; he will not deny them, but will condescend graciously unto them, and assist them. Now, by the knowledge and consideration of this law, and confidence that there will be no failing on the Spirit's part—all which, too, are preventing-wise wrought in men by the Spirit—they are encouraged to make their recourse unto him, and to depend upon him for his assistance at all times of need. In this case the application of the creature to the Spirit of God being submissive and obediential, and not authoritative, there is no reason

or ground to judge or call the creature the principal actor or mover in what is done by the assistance of the Spirit, though the creature may properly enough be said to engage the Spirit to assist in such and such actions: as when David, being to encounter with his enemies, calling upon God for his help and his presence with him in the battle, may properly and truly enough be said hereby, by his prayer, to engage God to him in his battle; yet it doth not follow from hence that David was the principal, chief, or first actor in the battle. Because, first, It is God that freely maketh that gracious covenant with David, as with other saints, that if they call upon him in time of trouble, Ps. l. 15, or danger, he will hear and deliver.

Secondly, Because that it was God that put it into David's heart, and stirred up David's spirit to go and apply himself by prayer for his help in such a case.

Thirdly and lastly, That which David did in this case to draw in God to his assistance, he did it in subordination to the will and good pleasure of God in that kind, who had encouraged him to call upon him in a day of trouble. There is a like consideration in believers engaging the Spirit of God and his aid in all our spiritual occasions, works, and employments. For, first, The Spirit of God hath made a law, that if we will call upon him, upon the Spirit, in the time of our need, he will be present with us and help us.

But then, secondly, Because we are engaged hereunto, I mean to call upon him for his assistance, by his instigation hereunto.

Thirdly and lastly, All that you do in this kind it is in subjection to his will and pleasure. These things being considered, it is clear that the creature man, though he have a power to obtain the Spirit, yet he is not principal actor, but the Spirit of God is the principal agent. Thus much for answer to the first question.

A second question was, How and by what means we may engage or prevail with the Holy Ghost to act with us, and to assist us in such occasions of our spiritual concernments as have been mentioned?

To this I answer, This may and ought to be done by these four means:

First, By disclaiming, when we go about anything,—any spiritual duty or service,—our own strength and sufficiency as to the performance of it in a holy and acceptable manner, as of ourselves without the presence and assistance of God; I say, when men and women shall present themselves in all their works and services as weak and impotent, unless they be endued with strength from on high, this is one special strain that doth marvellously comport with the Spirit, and that which is, in the first place, to be done by us if we desire to do anything—if we desire his help and assistance at any time. Now, to present ourselves altogether weak, without some such presence and assistance we speak of, this is that which will awaken us to do things by the Spirit; for the way to do things by the Spirit is not to forbear the doing of things or duties ourselves, or not to perform any services. I say it is not to forbear the doing of things until we find the Spirit of grace, and feel it to work upon us, but to go about that which is our duty to do in the season of it, with a serious and humble acknowledgment and deep sense of our own inability for this work we are

about: 1 Chron. xxii. 16, 'Arise,' saith David to his son Solomon, 'therefore, and be doing, and the Lord be with thee.' He doth not say, Stay until the Lord doth come unto thee, but arise and be doing. So that this is the first thing to be done, we must lay all thoughts of confidence aside, of any sufficiency as of ourselves.

Secondly, We must turn ourselves towards the Holy Ghost with the like serious and thorough and unfeigned acknowledgment of a sufficiency in him: that strength which we disclaimed in ourselves we must ascribe unto him. We know that the Lord Christ still requireth this acknowledgment from those who obtain any great request as to any great matters. 'Believe ye that I am able to do this?' saith he to the blind men that came to him to be healed, Mat. ix. 28. So again, Mark ix. 23, 24, 'If thou canst believe, all these things are possible,' &c. The father of the child answered, 'Lord, I believe, help my unbelief.' So then here is another thing whereby to interest the Holy Ghost in what we go about, namely, that we do acknowledge a sufficiency in the Holy Ghost.

But then, thirdly, We must acknowledge a readiness and willingness, and a gracious inclinableness, in the Holy Ghost, to help and assist us in those things wherein it is any ways meet for him to interpose on our behalf. He who doth unfeignedly acknowledge his own weakness, and doth address himself unto him, shall be sure to find his assistance: Rom. viii. 26, 'Likewise the Spirit also helpeth our infirmities,' &c. There is a very rich and compassionate inclination in the Holy Ghost towards the saints, in respect of the great infirmities which he discerneth in them, to assist, stand by, and relieve them in their holy endeavours—to help them to perform things in a holy and humble manner upon terms of acceptance.

It is a usual dialect in Scripture, when the act is expressed by the means or course that usually is taken to effect it: as John i. 9, Christ is said to 'enlighten every man that cometh into the world,' because he affordeth them such means, and taketh such a course with them, which is proper to enlighten them. Even so the Spirit helpeth our infirmities—that is, he is ready to help our infirmities, *toties quoties*, as oft as ever he is sought unto; as if he should say, the Spirit knoweth how unable men are for such actions and services, and therefore, out of a kind of compassion and sympathy in respect of their weakness, he is ready to help them. These gracious inclinations in him are apt to advance and express themselves in their might and power when the creature is under a full knowledge and sense of its own weakness, and a full acknowledgment of this readiness and willingness of the Spirit of God to help and to relieve. 'The poor committeth himself unto thee; thou art the helper of the fatherless,' Ps. x. 14—meaning that when the poor do commit themselves unto God, then he is ready to help them: there is a synecdoche of the species for the genus. By fatherless he doth mean those that be not in any capacity to help themselves. Now they that are under a sense that they are not able to help themselves by reason of their poverty, God is wont to come in to their relief and succour. So, when a man or a woman is smitten with the sense of their weakness in being not able to hold out in these services, if they shall have recourse to the Spirit of God as their helper, this is a signal

given unto the Spirit, and he taketh the alarm, and he cometh and sheweth himself in his strength unto the creature. All these three means for the interesting of the Spirit in our services I conceive our Saviour himself, John xiv. 16, 17, chiefly pointeth at and asserteth: 'I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him,' &c. The world cannot receive the Holy Ghost, because it seeth him not, neither knoweth him; that is, because they have no manner of sense or discerning of him in any such property wherein he desireth to be known. For we should have given notice of that, though there be a presence of the Spirit of God in men in the state of nature or unregeneracy, yet the Scriptures do not speak of the Spirit's dwelling in men, nor of a man's receiving the Spirit, until they receive him in a greater measure, or after the manner in which believers receive him, and as he is when he doth advance his presence in an excellent degree in them, to put them upon actions of an excellent concernment. But that only by the way. The world cannot receive the Holy Ghost, because it seeth him not, neither knoweth him—that is, because it hath no manner of discerning of him, or at least no distinct or clear knowledge of him. A man may have the sight of a person, but that serveth not the name of the knowledge of him. But when a man cometh to understand of what temper or frame he is, either in respect of wisdom or goodness, or as to matter of estate, or the like, then he is properly said to know a man, when he knoweth such things as these of him. It is the manner of the Scripture to express gradations after such a manner as this; so he that keepeth Israel neither slumbereth nor sleepeth; so here the world neither seeth him nor knoweth him; that is, they have not seen him, much less have they any considerate knowledge of him. And when our Saviour giveth the true reason why the world did not, or cannot receive him, meaning, that they cannot according to that principle by which the Spirit of God is resolved to give out himself—*i.e.*, they cannot go beyond God's declaration; they cannot break the bars of God's decree, nor the method by which he is purposed to dispose of his own Spirit. This deep ignorance which the men of the world have concerning the Holy Ghost is the reason why they cannot receive him in any supernatural or in any saving manner. They cannot receive the indwellings or the inhabitation of him, so as to receive strength to perform services in any spiritual or acceptable manner before God; for otherwise they are capable of receiving of the Spirit in a way of common illumination. They are capable of receiving of him in another sense, though they are not capable of receiving him in such a manner as he is to be received, so as to be led by him into the ways of life. By the light of this discourse we see that they who are not convinced of the necessity, both of the presence of the Spirit of God to help them, and likewise of his sufficiency and readiness and willingness to afford his presence with them, are under a kind of incapacity to receive the Spirit. But, on the other hand, those who have the knowledge of him they are in a capacity of receiving him upon the most desirable terms, and are capable of making use of him, as hath been in effect said unto you.

In the fourth place, You must pray unto God or unto the Spirit of God; for prayer itself is a means which we are to make use of in order to our being filled with the Spirit. We do here mention it as a part of that method which should be observed by him who is engaged in the drawing in of the Spirit, in order to a being acted by him. Now then, if this be agreeable to the will of God—viz., that men should pray for the gift of the Spirit, and that in the lowest measure—then there is no question to be made but that prayer is as profitable means to effect it in the highest, in the one as well as the other; and that there is no more unlawfulness in the one than in the other. This, then, in the fourth place, by way of direction how you may engage the Spirit, and set him on work within you to perform what you are not like to perform by your own strength, without such a presence of him to assist in your work.

The third and last question was, In case we be able, and shall actually engage the Spirit of God to assist us, how the things done by him, or by his assistance, can be attributed unto us, as the Scriptures frequently do, or we be looked upon as the doers of them, as we must be if ever we be rewarded for them by God? To this question we gave answer, in effect, formerly, when we opened this unto you; namely, how, notwithstanding men do draw in or engage the Spirit to their assistance in spiritual works and services, yet they are not to be looked upon as principal agents, and the Spirit as the subordinate agent. Where we explained unto you the agency or efficiency of man in such works; in respect of which, being truly and really such, as the Scriptures everywhere suppose them to be, the said actions and services may truly and properly be called ours. For whatsoever action a man doth voluntarily and freely consent unto may properly enough be said to be his, especially when the act of his will and consent contribute anything towards the action, which is clearly the case in hand; for whatsoever a man doth by the Spirit, or by his assistance, is done not only with, or by means of the consent of his will, but by the more active desire and application of the will unto the Spirit for the doing of it, as we have heard; yea, that which is yet more, and entitleth a man more clearly unto such acts as we speak of, is the contriving and studying and plotting how they may and ought to be done by the man who doth them. If a man did not consider how and by what means to bring in the Spirit to his assistance, the great work we speak of would not be done; therefore there is no great difficulty in the question, only that is to be remembered, as we pass from it, that they who make the creature either merely passive in such works or services, or which little easeth the business, willing, as we say, by or from a necessitation, they despoil the creature of all capacity of being rewarded by God for such services. And thus whilst they importunately pretend to be the great magnifiers of the grace of God, they do indeed and in truth reduce it to a morsel of bread, as the Scriptures speak, and make nothing of it; so that in them the Latin proverb is fulfilled, *Stultorum gratia ingrata*; the grace or favour of inconsiderate persons is unacceptable, or such as there is no reason why they should be thanked for it. But this only by the way.

If you ask, But why should the employing of the Spirit of God, in

such a manner as you have taught us, be a means for a believer to be filled with the Spirit? Or how should it conduce anything towards such a blessed effect as this is?

I answer, That such an employing of the Spirit as that we have described unto you, is a regular use of that great gift of the Spirit given unto us by God; for the Spirit is given of God unto the saints for this end and purpose—viz., that by him, and by his assistance, they should do all their works which he commandeth them to do. I do not say that it is the sole end, but that this is one great and material end why the Holy Ghost is given unto men, and why he dwelleth in the saints: 1 Cor. ii. 12, 'Now we have received,' saith the apostle, 'not the spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us of God'—that is, for this end amongst others, and for others depending upon this, that by his help, duly sought and obtained by us, we might be able to know and rightly to conceive, apprehend, and understand, and likewise firmly to believe the gospel—i.e., the particular things revealed in the gospel concerning Jesus Christ, and the mind and counsels of God concerning our salvation; which things are said to be given, or freely given, unto us by God, because they are there exhibited, and lie in a readiness for all men to receive and know, that are willing to take the course which God hath prescribed unto them for such an end. There is the same consideration of other spiritual actions and services, as these, mortification, prayer, &c. The Holy Ghost is given for this end and purpose, that by his assistance and strength they may be able to perform these things after a worthy manner, and with highest acceptation unto God. If so, then to answer the gracious intentions of God in giving him, which is by employing him as we have heard; this must needs be a direct and proper means to abound with him, to have an anointing more rich and full of his presence. For it is a principle in reason and equity, that they who make a regular and worthy use of a less proportion of any good thing intrusted with them, or bestowed upon them, that these should, no other circumstance hindering, be intrusted with a greater. Upon this foundation are these and the like sayings in Scripture built: Mat. xiii. 12, 'For whosoever hath, to him shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken away even that he hath.' So again: Luke xvi. 10, 'He that is faithful in that which is least, is faithful also in much'—meaning, it is meet that such a person who hath approved himself faithful in a less proportion of any good thing committed unto him, should, upon the account of his approved faithfulness therein, be intrusted with more. For God, as hath been observed upon the like occasion, usually walketh with men in the Scripture and gospel by such principles and rules which are written in the tables of their hearts by the finger of nature, and which they are wont to observe and walk by in their common and civil affairs. Thus because amongst men an 'oath is the end of all strife,' Heb. vi. 16, therefore God will swear too, and treat with men by the mediation of an oath; and so in abundance of other particulars God still applieth himself unto men, and treateth with them by the same rules and principles which men

walk by in transactions amongst themselves. Now, because one man is ignorant of what is in the heart of another, and knoweth not how they will prove, whether diligent or negligent, faithful or unfaithful, in matters of trust committed unto them, therefore those whom they have occasion to trust they will first try them with a little, that in case they should miscarry and prove unfaithful the loss may be the less, and easier to be borne; if they approve themselves with wisdom and faithfulness in managing that little, then they are encouraged to trust them yet deeper. And as men are wont sometimes to try casks or vessels that are new made, and never had liquor put into them, whether they be tight or leaky, not by putting wine or liquor of value, but water, into them; if they will hold water, men have so much the better ground to trust them with wine also. In like manner, though God, as is said of Christ, John ii. 25, 'needed not that any man should testify of man; because he knew what was in man,' and consequently what would come out from him, and what he would do; so I say, though God knoweth beforehand how men will prove, whether faithful or unfaithful, in anything committed unto them, and in this respect needeth make no experiment and trial of them in reference to any trust, yet because it is the manner and according to the principles of wisdom in men to take such a course, he also will do it, though he hath other ends and reasons likewise for the doing of it, which it is not necessary now to speak of. Thus also it is in matters of reward, more properly and commonly so called; though he knoweth from the beginning the uprightness and integrity of men's hearts, and that such men in time will do all the good work, all that righteousness, and suffer all those things for righteousness' sake, which afterwards they do and suffer, yet until they have given an account, both unto himself, angels, and men, of that their integrity, by ways of righteousness and well-doing, he will do no great things for them; he will reward men only according to their works, according to what they shall do or suffer, not according to what they purposed to do or suffer, unless haply they be prevented of an opportunity; for that by the way, lest there should be a mistake, not as if God should have no consideration or regard of any man's faithful intentions—that is not the meaning of it, as many times you may find persons whose hearts are full of fruitfulness, that notwithstanding are taken away by death. Now it is not imaginable that God should deprive them of the reward of such services, whenas God himself denieth men the opportunity to do them, it is not reasonable, nor like unto the ways of God or his proceedings' that he should deprive them of their reward in such a case, or under such circumstances; but the meaning is, that the good things which men have done, whether they be few or more, these shall be rewarded accordingly. So that men and women who gave testimony unto the world of their own integrity, uprightness, and faithfulness unto God, God will give them rewards answerable hereunto.

We speak this for this end, to shew that God's manner is not to reward, nor to take knowledge of the righteousness of men until the world have taken knowledge of it, until that they have given an account unto men that they are persons fearing God. I say, God will

not take any knowledge of them until they have given some testimony unto the world of the integrity and uprightness of their hearts—a testimony of the truth of their faith, and of the soundness of their love, that the world cannot deny but that certainly these are very worthy men; then, as in Scripture phrase, God is not ashamed of them, but they are in an immediate capacity for him to own, and to reward, and do great things for. As it is said of Enoch, he was translated, Heb. xi. 6, of whom it was reported that he walked with God, Gen. vi. 22. Now God could suffer no disparagement in point of honour by owning of him. And so, 1 Pet. i. 7, 'That the trial of your faith being much more precious than of gold,' &c., 'might be found unto praise, and honour, and glory.' It is not said that your faith being more precious than gold; but that the trial of your faith, this is that which will turn to an account of praise and honour and glory unto men in the great day, &c. That the trial of your faith might be a testimony in abundance given unto men, yea, unto God himself—namely, when their faith shall have been tried, whether it be by their constant sufferings for righteousness' sake, or whether it hath been by a holy and blameless conversation, it is not much material, if this trial of it be the making of it known, and bringing it to light in the world, that so it may be known and observed by men: in such a case it is a thing but equal, and just, and well becoming God to be found rewarding of them with great and wonderful things.

Thirdly, Another means whereby we may come to be filled with the Spirit of God, is to sow unto the Spirit: Gal. vi. 8, 'He that soweth to the flesh, shall of the flesh reap corruption; but he that soweth unto the Spirit, shall of the Spirit reap everlasting life.' If the question be, What is it to sow to the Spirit?—

I answer, according to the usual import of that metaphorical expression of sowing, to sow to the Spirit is to do such things which will redound to the praise of the Spirit of God; to manage actions so, that the benefit of them may accrue to another. This the apostle calleth a sowing to others, 'If we have sown unto you in spiritual things, is it a great thing if we shall reap your carnal things?' 1 Cor. ix. 11. To sow unto the Spirit, is to employ a man's self about such things, such ways and works, whereby the Spirit may receive honour and praise, which is all the harvest which the Spirit of God, and so God himself, is capable of receiving from men. Only we may add this, that when men do such things which are for the honour and praise of the Spirit, they must do them with an intent that they may turn to his praise; we must not do such things only which may accidentally turn to the praise of the Spirit, but we must do them with a desire and purpose of heart that they may be to his praise. So that to sow to the Spirit denoteth fruitfulness in good works, especially in such good works wherein more particularly the glorious goodness and power, &c., of the Spirit may be discovered unto the world; and when men are addicted unto such ways and such works which have a proper and clear tendency to discover the goodness, bounty, power, and excellency, &c., of the Spirit of God, then they may be said to sow unto the Spirit; especially when they do these things with an intention to commend his goodness and power unto the world. So to sow to the flesh is to do that which

tendeth to please the sensual part of man, and this with an intent to gratify the flesh; whether we understand it in respect of the outward actions of the body, or the corrupt workings of the mind, it is clear that men in either of them do sow to the flesh. Only this is to be minded, that the taking care of the outward man, and the doing of such things which in a regular way tend to the maintenance and comfortable subsistence thereof, are never said to be sowing to the flesh in opposition to the Spirit, but only when men are inordinate in the use of these things; then, and only then, doth the interest of the flesh come in. For whilst men and women are providing for the comfortable being of the outward man, they all this while walk by the rule of the word of God, and comport with the Spirit of God. These kind of doings are not properly the works of the flesh, but may be more truly said to be the works of the Spirit; for the Spirit of God requireth that all things should be done in a regular manner, that the outward man may not be disadvantaged unto spiritual services; therefore the Spirit of God doth charge men with particular care and circumspection over their bodies, that by this means he may rejoice with so much the greater joy where he findeth men manage themselves so that they may be in a good capacity to do such things which are holy, just, and good, and that are righteous, and of a good report. Now the reason why such things as these must needs be matter of praise unto the Spirit of God is, because the hearts of men cannot lightly, when they see men full of good works, but acknowledge that these things do come from the Spirit of God; because such works as these, being in goodness and glory above the line of men, plainly assert their original to be divine, and plainly inform the world that God by his Spirit vouchsafeth to dwell and to act in men and women from whom such excellent works as these proceed. But more particularly such ways and works which outstrip the generality of men, yea, of Christians, and which they are not at present able to understand nor to see the reason of them; such were some of the actions and ways of the apostle Paul: 2 Cor. v. 13, 'For whether we be beside ourselves, it is for God; or whether we be sober, it is for your cause. For the love of Christ constraineth us,' &c. Paul seemed in some of his actions as a man half-witted or beside himself, and as a man bereaved of his senses; yet this doubtless was of the best and choicest seed, the best kind of sowing unto the Spirit of God. It is true, that at the first performance of them the world did not understand, no, nor Christians neither, of an ordinary anointing, as was even now hinted, nor could resolve them into their proper principles, so as to say that this was the Spirit of God that moved and stirred him up. As the seed for a while lieth buried in the ground, and afterwards springeth up: even so, when the reasons of such actions should be manifest unto them, then they should confess that he had a great and mighty assistance of the Spirit of God with him. There are some things which are above the ordinary reach of natural and moral men, though the truth is, there hath been here and there a son of nature—philosophers, and such like men—that have gone very far, and as high it is likely as many of the sons and daughters of God have done, or do; as in that great work and strain of excellency in forgetting and forgiving of injuries, and passing by all matters

of unkindness, disparagement, and contempt which they have met withal from the hands of men. Now, for men and women to take no knowledge of such things from any, nor to draw back from them, or to withhold the hand of their goodness, bounty, or goodwill in any kind from them, upon the account of any such hard measure received, this is one of the highest, and one of the most spiritual strains that can be, that the nature of man is likely to partake of. To be able to do good in the presence of all these discouragements doth argue, even to the generality of men, that such a man is of an excellent spirit, and that he hath a great presence of the Spirit of God with him. And, doubtless, though there may be excellent things written in this kind concerning those that have not been seasoned with the gospel of Jesus Christ, at least in so explicit a manner; yet is there a more peculiar and a more rich presence of the Spirit vouchsafed unto those who enjoy the gospel, and which moveth them more strongly to spiritual actions, and which have a more immediate and strong connexion with their present joy and comfort, and also with their eternal life and good of their souls. But besides this, there are other things of an excellent import: 'Let your moderation,' saith the apostle, Phil. iv. 5, 'be known unto all men.' The word signifieth, let your yieldingness, or comportance and compliance, be known unto all men; he meaneth, sweetness and gentleness of disposition—a readiness in men ever and anon to give away their own right, to deny themselves in many things, which, according to strict terms and the rigour of the law, they might stand upon. Whenever there is danger that upon their account the gospel is like to suffer in the hearts and consciences of men, in case they should stand stiffly upon their own rights, then the opportunity is before a man, then hath he a call to practice that moderation, and that yieldingness and gentleness of spirit which the apostle calleth for at the hands of Christians. We might instance in many more particulars of this nature, but you see by that little which we have insisted upon what we mean by sowing to the Spirit.

But if you ask, How should such a thing as this be any way or means to help us forward in this—viz., a being filled with the Spirit—or any ways promote such an end?—

I answer, This is clear from the principle insisted upon in the former point, that to him that hath shall be given; he that is willing to sow to the Spirit, it is a sign that he, in the sense of this scripture, is a man that hath received the grace of God. Now they that declare that they have—i.e., that take a course to make the world acknowledge that they have—they that have in this sense shall have more abundantly; and yet still the more they have the more they shall have, and the faster and the thicker that men shall sow to the Spirit, they shall still have more seed. As God giveth natural seed unto the sower, so doth he give spiritual seed unto him that soweth unto the Spirit; he shall have more strength and vigour, and stronger propensions to do well and worthily, yea, to abound in well-doing. This is a third means to be made use of in order to a being filled with the Spirit of God.

Fourthly, Another means for the same end, I mean of being filled with the Spirit, is to feed and cherish, to nourish and strengthen, the motions of the Spirit, when at any time he beginneth to burn or rise

up in a little flame in the soul ; then, *toties quoties*, to be ready to cast spiritual oil upon the flame, that so he may advance the motions which he hath begun, is another excellent and pregnant way and means to be filled with the Spirit. To open this means or direction unto you, it is to be supposed that the Spirit, where he inhabiteth and dwelleth, will ever and anon be heaving and putting forth in the hearts and souls of men ; he will be secretly inciting and gently moving and persuading men and women unto good ways and actions, unto ways of justice, righteousness, and goodness, and the like, sometimes in one kind and sometimes in another ; yea, many times, it is likely, he will be moving men, and persuading them to actions, not simply and positively good, but unto such ways and actions that are higher and more excellent, and more worthy than any of those wherein they yet walk, or have been accustomed, or have lift up their hearts or hands unto. This, then, is that we advise you, in this means or direction, that whensoever you perceive or feel the Spirit rising or moving within you unto anything that is good, worthy, or meet to be done,—as, if you live inwardly, and have much and close communion and converse with your hearts and souls, you may frequently find that he is ;—when, I say, at any time you are sensible of any good motion conceived and raised in you, that then presently you provide spiritual milk and honey to feed, strengthen, and nourish the tenderness of it ; for when these motions come from the Spirit, they are at first but weak and tender and faint ; but you may take a course by nourishing of them, that of soft and tender motions you may make them strong, if you take unto you such and such considerations which are apt and proper both to continue on foot and keep alive the said motions within you, and likewise to fortify and encourage them. Gentle and soft motions, bearing upon your hearts and consciences, are but like a soft air or breathing of wind upon a ship's sails, which help her not much on her way. So the breathings of the Spirit ; the first rise of them are but soft and gentle, but there is a proper kind of nourishment to be administered unto them which will enlarge and strengthen them. Let the motions be what they will, as indeed there may be a thousand motions of this kind, the Scripture doth afford wherewithal to nourish them all. As the earth bringeth forth all kind of herbs, trees, &c., so the Scriptures yield a proper and peculiar kind of nourishment, a peculiar kind of consideration of truth, which will fortify and strengthen all those motions, and raise them up in growth and stature. As, suppose it be a motion unto a more constant, frequent, and conscientious attendance upon the ordinances of God's house and the affairs there, the Scriptures will fill you with motives and considerations which are apt and proper to nourish, fortify, and strengthen you in this service. So again, suppose that the motion be to works of charity, to a more open-handedness unto works of mercy, the Scripture will furnish you with nourishment for such motions also ; or if the motions of the Spirit be to abandon or cast off idle and unprofitable company, who are good for nothing but to waste our precious time ; I say, the Scriptures will nourish these motions also. You shall find meditations there, and such words and considerations that are proper nourishment for all such motions of the Spirit as these mentioned, with their fellows, which will cause them to wax, and grow,

and gather strength, until it be too hard for the contrary corruptions and infirmities to hinder them. My brethren, there be many choice motions from the Spirit of God which may die and never bring forth. As there are many children that die in their infancy, and never grow up unto men, even so the truth is, that where there is one motion that doth grow and come to any maturity, it is to be feared that there are many thousands which, for want of nourishment, and because they are not propagated and increased by adding further strength unto them, die, and come to nothing. As it is with the seed of mankind in their infancy and tender years, we know that they are capable of living and growing up unto men, yet are they not capable of propagating in their kind till they are grown up to some maturity: even so motions to good; take them in their beginning, though they are capable of growing unto their full strength, yet they are not presently capable of action until they be trained and fed up, until they come to maturity, then they will beget in their own likeness, then they will produce in their kind. Thus, we see, if we desire to be filled with the Spirit of God, we must do as we use to do with our new-born infants, make much of them, and not despise them because they are weak. No; but we are to be very tender of them, and to nourish them, and to cherish them, to minister such food unto them that will strengthen them unto, or at least until they are grown to maturity. A motion which at first hath little or no strength, and so cannot go abroad into any action or service, by that time you have nourished and carefully tendered it in your hearts and souls, though it was but like a grain of mustard seed at the beginning, yet being nourished and fed in your hearts, after a while it will be full of strength and vigour; and whereas at first it might easily have been quenched, after it cometh to maturity it will be able to nourish itself. Now the reason of this direction, in order to a being filled with the Spirit, runneth upon the former principle which we lately mentioned—viz, to him that hath shall be given. Man who shall nourish and cherish the motions of the Spirit of God when they are in him, as it were, in swaddling-cloths and little, and shall be a good foster-father unto them, shall certainly have a greater and greater presence of this Spirit, until it shall enable him to do great and glorious things, and so shall delight in him daily more and more, and stir and raise up other and more excellent motions which never came into his mind or heart before.

Fifthly, Another means whereby the temple of your souls may be filled with the glory of the Spirit of God is to be 'led by the Spirit,' Rom. viii. 14. You know there are some horses will not be led, but a man must pull and haul them after him; but there are other horses that are obedient and tractable in your hand. So where there is a tractableness and teachableness in men, that the Spirit of God leadeth them, as it were, by the hand, this way and that way, when men are easy to be taught by him, this is another ready and pregnant means whereby to be filled with the Spirit. My brethren, you may be said to be led by the Spirit when you go along with him, or are willing to go that way wherein he would lead you by every good motion. The Spirit doth take, as it were, every man and woman by the hand, and doth upon the matter desire them to be willing to be led. Now, when

men and women are willing to accept of the Spirit of God for their leader and guider in such ways and courses as he doth like to lead them unto, these are they that are led by the Spirit of God. It is no great difficulty, no great masterpiece, to know when and in what cases we are led by the Spirit of God, and when not; for if we know but so much as to be able to distinguish between good and evil, if we can but distinguish such motions that be good from those that be evil, we may know by this alone when we are led by the Spirit of God, and when not. For most certain it is that all motions to good, which are either mediate or immediate, are from the Spirit of God; therefore, if it be a good motion, it is easy to know what parent it hath, namely, God. So now, if by any motions which are at any time stirring or working within us, we find our hearts drawn out unto such and such a good way and work; in this case, if we shall seek for or consult with the dark part of our souls to find out arguments to disparage them, as if they were not the motions of God or of the Spirit of God, but were from some other principle, there may be much danger in it. But if men shall not seek to draw back upon any such pretences as these—only because they would not go along with the motion, it being contrary to some unruly lust or unworthy design which they are carrying on in the world—but shall be willing to be led by the Spirit; if they need not to be pulled and hauled, but shall come on freely and readily, and shall be willing to go along with the motions of the Spirit without asking any question for conscience' sake, or rather for lusts' sake, this is another great advantage that will turn to a happy account in order to a completing this great design of your 'being filled with the Spirit of God;' for there is nothing that giveth a more demonstrative proof that a man is a true born son of God than that he is willing to be led by the Spirit in the sense declared. It was a saying amongst the Romans, He is an ill soldier that followeth his captain groaning and sighing; even so, he is not a reconciled person with his own peace and comfort who studies and casteth about, and would fain be excused from the service of God. By the way, that we may not discourage any to comply at any time with the motions of the Spirit, when any person, man or woman, shall make a long work of finding out pretences before they will go along with these motions, nevertheless if they do comply and go along with them at last, though it be late, yet better so than wholly to reject and cast them off. But this is not the way of wisdom: there is a far better and more excellent way than this, in order to the great blessedness we speak of, of being filled with the Spirit, which is, to be freely willing to go along with the Spirit of God in his leading and guidance. And so we have briefly done with this means also; only the reason or ground of this direction we shall illustrate a little further—viz.:

He that hath shall have more abundantly. They that comport with the Holy Ghost in his motions, who are willing to go along with him in works of holiness and goodness, they do by him as a man doth by his friend whom he symboliseth with in disposition, genius, and temper; his ways are his ways, his delight his delight, his sorrows his sorrows: this strengthens friendship between man and man. Just so, when a man shall symbolise and fall in at every turn with the

Spirit of God, and shall be like unto him in his ways, and shall follow him in his motions, and shall own them, such a deportment as this is will cause the Spirit of God to delight in a man, and to rejoice in him. For if the Spirit of God be capable of being grieved, as it appears he is by what the apostle saith concerning him, Eph. iv. 30, 'And grieve not the holy Spirit of God,' &c., then certainly he may be pleased and delighted; he may be so used and entreated by men so that he will take pleasure and delight in them. We have opened this metaphor unto you heretofore, therefore we shall only touch it by the way. Grief, when it is applied unto the Spirit of God, doth not suppose or imply any such thing as if the Holy Ghost may be grieved in a true or proper sense. No; but the meaning is this, that such a course may be taken by men that the Spirit of God may be provoked to do as men use to do under grief. As, for instance, when men are under the passion of grief, they are indisposed unto action; they are listless unto any expression of themselves in one kind or other; grief and sorrow straitens and contracts the hearts of men that they become half dead, having no life, no lust, no spirit to anything out of themselves. So likewise the Spirit may be said to be grieved, when he keepeth silence in men, and doth not act as he was wont to do. When there is a deadness in the soul, when there are no lustings therein unto that which is good, it is a sign that the Spirit is grieved, because he stirreth not, he moveth not, he cometh not forth as he was wont to do, but leaveth the soul solitary and to itself. And when there is such a calm, no breathing of the Spirit upon the soul, there will be no lust, no motion, nor desire to do anything that is spiritual or heavenly; and then it is with the soul as it is with a quantity of wine, when the spirits are extracted out of it, that which remaineth is but as a little water. Just so are the spirits and hearts and souls of men when the Spirit of God is grieved within them, when he withdraweth their very life, and all that vigour of spirit which at other times is found in them; all is under hatches, and doth not appear. On the contrary, when the Spirit of God is pleased and delighted in men, he is like unto men when they are under greatest contentment and satisfaction of mind; they are now in a posture and readiness to do all the good they can, to please and gratify every man. This we have opened unto you formerly, and have shewed you how the Scriptures run much upon it: as saith Mephibosheth to David, 'Let him take all, forasmuch as my lord the king is come again in peace,' 2 Sam. xix. 30. And so Gal. iv. 15, 'Where is then the blessedness you spake of? for I bear you record, that, if it had been possible, you would have plucked out your own eyes,' &c. And so again, 'Bless and curse not;' bless, I say, for thereunto you are called; as who should say, Christians, by means of that rich portion of contentment and joy which they are interested in by the gospel, are in a posture to do good unto the world, under all the cursings and persecutings of it. Even so it is with the Spirit of God when he taketh delight and pleasure in a man, then is he enlarged towards him, he is then active, stirring, and vigorous in the heart and soul. These motions, quickenings, and incitements unto ways that are good, these beat strong upon a man. Now the Spirit of God, the more he

is pleased, the more he doth enlarge and give out himself unto men. So then, if we desire to be filled with the Spirit, here is another means proper to obtain it—namely, if you will be led by the Spirit. There is nothing more pleasing unto a man, especially unto a man of wisdom, than to see his counsel followed. This very impression being found in the hearts of men, argueth that there is a like strain of this in the nature of God; for we have often signified unto you that God made man after his own image, endued him with the same principles of wisdom and understanding—namely, for nature or kind—which were in himself; he drew a kind of copy of his own wisdom in the nature of man. And this, by the way, is the reason of another thing also—viz., that in his treaties with men about the great and important business of their everlasting peace, he still goeth by such rules which men go by, and manage the things of their highest concernments. But now the reason why God doth deal with men in very many cases by their own principles, is not simply because he will thus fall in with them, but because these are the rules of God himself, according to the excellency of his nature, by which he ruleth and governeth the world.

Sixthly, It must needs be of good consequence unto you, in order to your being filled with the Spirit, to take and keep all things out of the way which are contrary hereunto—I mean, which are like to hinder, and will hinder your being filled with the Spirit, in case they be not taken and kept out of the way,—to see that we do not lay any obstruction in his way, but that it may be plain and smooth before him. Now those things in the general, which are like to be an offence unto the Spirit of God, and so obstructive to your being filled with him, are all such things which are gratifactory and pleasing unto the flesh, and tend to the encouragement and strengthening of the hand thereof. The reason hereof is because the apostle informeth us, Gal. v. 17, that the Spirit and the flesh are contrary one to the other, and lust one against the other; one lusteth after that, or after the doing of that—i.e., secretly inclineth and persuadeth men and women to the doing of that—which, being done, is contrary to the interest of the other; it discourageth, weakens, and disableth the force or moving power of the other in the soul. Therefore a course is to be taken, and something done that may restrain the motions of the flesh, or, at least, break the heart or strength of it. It is not like the Spirit will advance to the filling of the soul with his presence so long as lust remains in heart and strength in men; for this is to be remembered and taken along by way of caution at this turn, that though there be a contrariety in all the lusts of the flesh unto the Spirit, yet all kinds or degrees of these lustings are not so, or upon such terms, repugnant and contrary to the Spirit, and his growth in men, but that this may proceed and go forward, some of them notwithstanding. For as it is in the comings in of the tide and flowings of the waters, whilst the waters are increasing, and the banks filling, there are some smaller refluxes or fallings back of the water, which are presently recovered, and this with advantage, by the next reflux and bearing up of the tide, so that the tide holdeth on its way, maketh good its course until it cometh to its height and fulness, these lesser refluxes notwithstanding. In like manner, though there be at times

some lesser yieldings and givings back of the Spirit in the soul, meeting with the current or stream of the flesh, yet he may be brought on again, *toties quoties*, and that with power, to the overbearing and breaking the motions and current of the flesh, and so keep still upon the advance, and be filling of his channels and banks daily.

There are two kinds or degrees of the lustings of the flesh, though they be both contrary to the Spirit and his motions, and advance in the soul; yet one of them doth little or nothing to interrupt him in his course, the other is that which grieveth him and obstructeth him in his way. The former kind of these lustings are such, which, for distinction sake, we may call natural, though the word be not altogether so proper to express the thing intended; the Greek hath somewhat a more significant term wherein to express them, calling them *ἀλογοι*, sudden rushing, or inconsiderate risings or startings up of nature, or the natural faculties in the soul, which they compare to the winking or shutting of the eyelids when anything threateneth the eye; or to the lifting up of the hands to the head for safeguard, when a blow is coming upon the head; these are nature's motions by instinct, and they do not depend upon the consent of the will or discourse of reason. The latter kind of these lustings are such which have gained or gotten the consent of the will unto them, and hereby they conceive, as James speaketh, James i. 15—*i.e.*, are made pregnant, like a woman that is with child; so have such lustings as these, the act or deed itself of sin in their womb or bowels: 'Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished'—*i.e.*, actually or externally perpetrated or committed—'bringeth forth death.' 'That when lust hath conceived,' &c. This clearly supposeth that there is, or may be, a lust or lusting, which, in this respect, is virgin-like, hath no corruption¹ of the act of sin in it, wherein the act of sin is not formed or shaped. This kind of lust we speak of is *ἀλογος*, as the Greek word expresseth it, the first motion or moving of nature in a man which is exerted or put forth before a man intends, thinks, or knows anything of it. This kind of lust may be troublesome unto a man, and find him inward exercise and work, more than enough, to suppress it as it riseth, that so the will and consent may not touch it, or come at yet; yet this is not the lusting of the flesh, which doth much obstruct the Spirit in his way, or prejudice the soul's being filled with him. Paul was a man that was abundantly filled with the Spirit; and yet he saith that he knew that in him, that is, in his flesh, as he interprets, dwelleth no good thing: Rom. vii. 18, 'And that he saw,' ver. 23, *i.e.*, discerned, felt, or perceived, 'another law in his members warring against the law of his mind, and bringing him into captivity'—*i.e.*, endeavouring to bring him into captivity—'to the law of sin which was in his members,' meaning unto itself by a Hebrew kind of dialect, which many times uses and repeats the antecedent for the relative. 'I thank my God,' saith the apostle Paul, 1 Cor. i. 4, 'always on your behalf for the grace of God,' not for his grace, 'which is given unto you,' &c. So again, Eph. iv. 16, 'From whom the whole body maketh increase of the body,' meaning of itself; see also Luke iii. 10. Now the apostle saying, 'That in him'—*i.e.*, in his flesh—'there dwelt no

¹ Query, 'conception'?—ED.

good thing,' meaning, but abundance of that which is naught or dangerous, according to the rule, often upon occasion delivered unto you, viz., that adverbs of denying signify the contrary of these words with which they are joined, implies and signifies that the fleshly part of him, which he calleth his members, ver. 23, *i.e.*, his body, was ever and anon occasioning his spirit or soul, being so near in conjunction with it, to bubble, or put forth in some vain, foolish, or sinful desire or other, which made him work without end; partly in lamenting over himself by reason of them, and their mingling themselves with all his services and spiritual actings and doings. Partly in a solicitousness and careful watching over his heart or will, lest they came to be confederate with them in respect of this turmoil he still had with his flesh and body: ver. 24, He crieth out, 'O wretched,' or miserable, 'man that I am, who shall deliver me from this body,' or from a body, 'of death?'—*i.e.*, from a body that worketh or createth all sorrow, trouble, and care to me. 'I thank God,' saith he, 'through Jesus Christ our Lord;' meaning that that deliverance from that body of death he speaks of, which was procured unto him by Jesus Christ, and which he had in his eye as coming apace towards him, provoked him to a signal thankfulness unto God for his grace towards him in such a deliverance, and so concludeth the chapter: 'So then with my mind I myself,' *ἀντὸς ἐγὼ*, the same person, I, or he, or that man, that is, 'I serve the law of God; but with my flesh the law of sin. With my mind I myself serve the law of God'—that is, yield obedience unto it, with an intent and desire hereby to honour it—'with my mind I myself thus serve it.' In this discourse Paul maketh a plain opposition between *ἐγὼ* and *ἀντὸς ἐγὼ*, I and myself, or between him and himself; affirming that he did many things which he himself did not, and was resolved not to do. A man may be said, in the general and common language, to do whatsoever he doth upon any terms whatsoever, viz., what he doth causelessly, what he doth contrary to the desire of his soul, and which he doth through violence of temptations, &c.; but a man himself cannot, in emphaticalness of expression, be said to do anything but what he doth with his heart and soul, with a full and free consent of his will, &c. And so our apostle, who was very far from flattering himself, yet acquits himself from that which was done by him, contrary to the bent and frame of his heart, and without consent of his will, by casting it upon sin that dwelt in him—*i.e.*, that sinful weakness which kept possession of his flesh: 'Now if I do that which I would not, it is no more I that do it. but sin that dwelleth in me.' 'It is no more I;' meaning, that all the while he did that which was evil and sinful for him to do, with his entire will and full consent, it was he himself that did it, and not the sin or sinful weakness that dwelt in him. But now, saith he, since the frame of my heart and bent of my will standeth against that which I do in this kind, from henceforth I may truly, speaking evangelically, discharge myself from the doing of it, and arraign that weakness which inseparably hangeth upon me as the author and actor of it. I have stood somewhat the longer upon the opening of this passage of the apostle, because I desire, with as much evidence and satisfaction as may be, to make out this unto you, that so you need not be discouraged in the course or way of your en-

deavours to be filled with the Spirit, by such kind of lustings of the flesh within you as these we have spoken so much of, though they should still haunt and follow you, inasmuch as you have heard that he, that was filled, almost to the brim with the Spirit, was notwithstanding obnoxious to such a lusting. Such lusts as these do not intoxicate, bewitch, or drink up your reason, judgments, or understandings; but they may remain whole and entire unto you, them notwithstanding, for any spiritual work or service, and consequently for comporting with the Spirit of God, in order to his filling you with himself. But,

Secondly, Those words of James, 'Then when lust hath conceived, it bringeth forth sin,' &c., as plainly shew that lust also may be so entreated and dealt with as to be made pregnant and big with the external act itself of sin. This is done when the heart or will of man or woman falleth in with the lust, and taketh her to wife, and couple themselves with her—*i.e.*, when men approve and like of the lust or desire we speak of, and begin to take care, as the apostle elsewhere speaks, to make provision for it, or to bethink themselves how they may gratify it and fulfil it. By the way, when James saith, as we have heard, 'Then when lust hath conceived, it bringeth forth sin,' the meaning is not as if this always proved so—*viz.*, that every lust consented unto produceth the external or complete act of sinning. There are many times conceptions where there are no births or bringing forth of children; many things may interpose to occasion an abortion or a consumption of that which is conceived in the womb. And thus it may be, and often is, in the case of lusts in their conceptions; many men have for a time intended and purposed to do many things that are evil, whose purposes and intentions notwithstanding have been dissolved or turned out of their way, so that they never come to be put in execution. This is apparent in David's case, when by Abigail's wise behaviour and advice he was taken off from his hard and bloody intentions against Nabal and his house. Therefore the apostle's meaning, in saying that when lust hath conceived, it bringeth forth sin, is not to shew what is always done in the case he speaks of, but what is frequently done, and always likely or probable to be done; of which kind of sayings there are very many in the Scriptures: John xi. 9, 10, 'If any man walk in the day,' saith our Saviour, 'he stumbleth not; but if a man walk in the night, he stumbleth.' His meaning is neither to affirm that no man that walketh in the day ever stumbleth, nor that every man that walketh in the night doth stumble, but only that there is a probability both of the one and of the other, and that they are likely either to stumble or not to stumble. So likewise the apostle Paul, 1 Cor. vii. 32, 33, 'The unmarried careth for the things of the Lord,' &c.; but this only by the way. The business we have in hand is to give you to understand and know that that kind of lusting which hindereth your being filled with the Spirit, yea, and will hinder it until it be taken away, is that which is owned, accepted, and approved of by the will and judgment of a man or woman, and for the gratifying and fulfilling whereof care is taken by men. Such lusts as these are they which grieve and quench the Spirit, and consequently hinder his progress, motion, or advance in the soul. When, with the Scriptures,

we say the Spirit is grieved, we do not mean, nor doth the Holy Ghost in this expression mean anything else, but only that he is turned out of the way. He doth retire himself, and is quiet and still; men shall hear but very little from him, so that there will be but very weak and faint motions and suggestions from him.

But we were saying unto you that all fleshly lusts in the general are obstructive to the course of the Spirit, in his advance or growth in the soul. Now as all lusts in the general entertained and countenanced, as hath been declared, in the heart and soul, are malignant against and opposite unto the growth and coming on of the Spirit in the soul, so the Scriptures seem to cast an eye upon some as being of a more virulent and express antipathy in this kind than others, and obstruct that blessedness of the soul we speak of, with a higher hand than their fellows. These are such lusts which carry in them a direct contrariety to those signal characters or properties which the Scriptures take notice of and ascribe unto the Holy Ghost. We shall take notice of at present, and briefly insist upon, only four of these, and the like number of lusts in men more directly opposite unto them. First, The Spirit of God is famously known throughout the Scriptures by the great attribute of holiness. He is more frequently termed *the Holy Spirit* than spoken of under any other name, or expressed by any other character whatsoever. We shall not need to cite places for this; the thing, I presume, is sufficiently known unto you all.

A second property which the Scriptures attribute unto the Spirit of God, is grace, or a gracious disposition. Heb. x. 29, he is termed 'the Spirit of grace;' and God is termed 'the God of all grace,' 1 Peter v. 10.

A third property taken notice of in the Holy Ghost by the Scriptures is his heavenliness. He is said, in 1 Peter i. 12, to have been sent down from heaven, which implies that his coming or sending into the world is about the affairs of heaven, and that he only mindeth these; so elsewhere he is said to be 'the Spirit which is of God,' 1 Cor. ii. 12, 14. So also in John xv. 26, Christ promiseth to send him from the Father; all which imply him to be a heavenly and heavenly-minded Spirit.

A fourth property, and the last we shall now take notice of, which the Scriptures mind in the Holy Ghost is, a disposition and propenseness of mind in him to be communicating and revealing the counsels and secret things of God unto the minds and consciences of men. This property of the Spirit of God, which is of some affinity with the last named, and gives testimony unto it, is oft mentioned in the Scriptures: 1 Cor. ii. 10-13, 'But 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, save the spirit of man which is in him?' &c. So again, ver. 12, 13, 'Now we have not received the spirit of the world, but the Spirit which is of God; that we might know'—viz., by his discovering it unto our judgments and consciences—'the things that are freely given to us of God; which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth.' And so in John xvi. 13, 'Howbeit when the Spirit of truth is come'—speaking of the Comforter—'he will guide

you into all truth,' &c. ; 'and he will shew you things to come,' &c. This is another heavenly property of him who cometh from the Father to communicate and acquaint men with the great mysteries of the counsels of God, so far as it doth concern the souls of men to know them. Now all such lusts and sinful dispositions, being indulged and nourished, which are contrary to and fight against these properties and dispositions of the Spirit, are, and must in reason needs be, most distasteful unto him, and consequently most obstructive to him in his way of advancing his blessed presence in the souls of men.

The first of the four particulars attributed unto the Holy Ghost in Scripture was holiness ; he is ten times over, and I believe twenty times to that, called the Holy Spirit, and sometimes, in our English translations, the Holy Ghost. Now holiness, as we know, or at least have often heard, imports separation or distance from everything that is unclean. And where holiness is in its exaltation, it importeth the greatest distance from uncleanness that is possible. But without dispute holiness in the Spirit of God is in the height of its exaltation ; it dwelleth in him bodily. Therefore there must needs be the greatest distance between the Spirit of God and all manner of uncleanness. The Scriptures do shew that this is the nature of holiness, not simply to fly from that which polluteth and defileth, but to be at the utmost distance from it. Upon this account it is in Scripture often opposed unto uncleanness, as the east is opposite unto the west, as being at the greatest distance from it. 'For God hath not called us unto uncleanness, but unto holiness,' 1 Thes. iv. 7 ; and so Rom. vi. 19 ; 1 Cor. vii. 14. And very frequently in the Scriptures you shall find a great opposition made between holiness and that uncleanness whose fulfilling polluteth and defileth the temples of men's bodies, as the lust of adultery, fornication, incest, and all impurities of such a kind, which being consented unto and harboured in the souls of men and women, are obstructive with a high hand to that great felicity and happiness of their being filled with the Spirit. The apostle, Eph. iv. 29, compared with ver. 30, plainly intimates such an antipathy between such lusts of uncleanness as these, with their fruits, and the Spirit of God, that they are a grief unto him, and consequently, as we lately opened the metaphor unto you, that his hand is weakened by them to that good work of filling men with his presence, which otherwise was in his heart to have been wrought for them. 'Let no corrupt communication proceed out of your mouths, but that which is good to the use of edifying, and grieve not the Holy Spirit,' &c. Let no corrupt communication, *λόγος σαπρὸς*, putrified or rotten speech, such as is wont to proceed from these impure fountains we speak of in the hearts of men and women. For even as those scents and smells which are wont to breathe from laistoffs and dunghills are noisome and offensive unto men who have their senses quick and good, so are unclean communication and rotten speech unto men who have their spiritual senses about them. Now lascivious, wanton, unchaste, or unclean communication is therefore termed *σαπρὸς*, corrupt or rotten ; because unto them that have their senses, their spiritual senses, sound and in a good temper and habit, exercised in distinguishing things that differ, such communication and discourse is such a kind of annoyance or offence

which answers that annoyance to the bodily senses, which is occasioned, as was said, by the fumes and smells of laistoffs, dunghills, and putrified bodies, which are not simply unpleasant and offensive, but of dangerous consequence also to dissolve, stifle, or destroy nature; for otherwise there may be scents that are offensive and unpleasant, and yet not enemies unto nature, nor yet of any tendency to her dissolution, but for her preservation and health. In like manner, wanton communication and discourses are not only or simply noisome or unpleasant unto men and women that have their spiritual senses about them, but have a dangerous influence also to destroy their spiritual being, and that work of grace which is begun in their souls. According to that of the apostle in 1 Cor. xv. 33, 'Evil words corrupt good manners;' not that they do always do it, but they have a property so to do—they are of a destroying nature; and if these destroy good manners, then have they a property to do this also—viz., to destroy all those good principles out of which good manners are produced. And whereas to this exhortation, that no corrupt or rotten communication should proceed out of their mouths, he immediately subjoineth, 'And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption;' he doth it by way of motive, clearly implying that such communication will grieve the Spirit of God. Now this connective particle *and* sometimes implieth a motive enforcing the precedent exhortation, 'Do this and live,' Gen. xlii. 18—*i.e.*, for you shall live by doing this. 'Exalt her, and she shall promote thee,' Prov. iv. 8—*i.e.*, for she shall promote thee: I give thee this for thy encouragement, that she shall promote thee. So that the meaning of the place in hand is, that such a kind of rotten communication will grieve the Spirit of God—that is, hath a direct tendency in it to cause the Spirit of God to do as men usually do when they are grieved, as we formerly shewed, withdraw themselves from those who so grieve them, and grow listless unto action, and have no lust to go forth in their way, but retire themselves, and mourn, and grow solitary. In like manner, rotten communication will cause the Spirit to withdraw his presence in his wonted influences; he will have no desire to exert or put forth himself, at least with any strength or vigour, in motions or incitements to holiness, &c., by means whereof the flesh will gather more and more strength, and the lusts thereof increase daily. This sheweth that there is a spiritual opposition between rotten communication, or any other lusts of the flesh, and the Spirit of God. So Jude 19, 'These be they who separate themselves, sensual, having not the Spirit,' implying that they who are given over to sensual and voluptuous courses are persons who have not the Spirit. I conceive this distinguishing character, that they separate themselves—viz., from the bodies and societies of the saints, and from the ordinances of God,—the apostle would signify this unto us, that such persons as these did it under pretence of a greater measure of the Spirit; some special discovery of somewhat more than had been made known unto other men, as if they were of too tall a stature and growth to assemble themselves with others; as men think not themselves fit company for children, so these men, upon pretence of a more excellent inspiration from the Spirit of God, separated themselves from other men. But, saith he, there is this in the

bottom, they are sensual: this separation doth not proceed from the Spirit of God, nor from any further communion more than others which they have with him; but they are sensual—sensual pleasures and courses have bewitched and taken away their heart. And now that they may enjoy themselves in this course, they must pretend to revelation and some extraordinary knowledge, for the saints in their communion know no such thing, but that which they know is of another nature; and therefore that they might not be troubled and checked in their way, they must give ear to an unclean spirit, and this they call the Spirit of God, and that in opposition unto others.

Secondly, A second property of the Spirit mentioned was his grace. We read, Heb. x. 29, of 'despiting the Spirit of grace.' And so God is called, 1 Pet. v. 10, 'the God of all grace'—meaning, that he is a gracious Spirit. Now grace, as we have formerly opened the nature of it unto you, importeth a readiness or great propenseness in the will and soul of a man to shew kindness, or to do good where no engagement is from without, from him unto whom kindness is shewn. It differeth from mercy; for the object of mercy always is misery, or persons in misery; but the object of grace may as well be persons in a good condition, and free from misery, as those that are in misery; for grace only respects, as it were, an absence of all motives or engagements from those to whom we intend good, and reacheth no further. So then when the Spirit is called the Spirit of grace, it doth import a freeness, a readiness, a willingness, and propenseness of mind to do good unto such persons who never laid any engagement upon him, to whom he is no ways debtor by one law or other. When there is a propenseness in any person thus freely without engagement to deal courteously or kindly with others, this is grace truly so called. Now the Spirit is said to be a gracious Spirit, because he vouchsafeth to come unto men, and to dwell with them, and to couple and join himself with men whilst they are strangers unto him; even whilst as yet he hath received no kindness from them, he is pleased to come unto them, and to invite them. Nay, the truth is, there is a more excellent degree of grace than this in the Spirit's dealing with men, when kindness is shewed, not only where no engagement hath gone before, but contrary to engagements on the other hand. This is grace in abundance and in its exaltation, when a person hath done us wrong, or disgraced us unjustly, and offered us injury, and we, notwithstanding such hard measure received from him, shall yet be ready to stand by him, and accommodate him, then are we gracious in an excellent and eminent degree. Now such lusts and sinful dispositions in men, which are contrary to this character or property of grace in the Spirit, are very distasteful unto him, apt to grieve and obstruct him in his course, as well as the former—viz., uncleanness, &c. In that former place, Eph. iv. 30, where the apostle had added, 'And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption'—meaning by corrupt communication; he immediately addeth, 'Let all bitterness, and wrath, and anger, and clamour, and evil speaking be put away from you, with all malice,' &c. The motive lieth in the middle between the two exhortations, and it enforceth them both; it is a motive both to that which went before,

—‘Let no corrupt communication proceed out of your mouth,’—and unto that which followeth—namely, that all wrath, and malice, and the like, should be put away. Therefore this clearly shews that these kind of corruptions and distempers, bitterness and malice, &c., are contrary to the Spirit of grace, and those gracious dispositions and inclinations of his to do good and to shew kindness and love where there is no merit, yea, even unto those men who have rather merited sorrow and hard measure from him: but much more when men, without any provocations, shall be in bitterness of spirit, and full of wrath and anger, and shall entertain and admit malice, evil thoughts, and intentions of hardness, cruelty, and blood into their hearts—this being so extremely contrary to that gracious and sweet property of the Spirit of God—in reason must needs be signally obstructive unto him in his way of filling men with himself.

A third property was the heavenliness of the Spirit of God: John iii. 31, ‘He that is of the earth is earthly, and speaketh of the earth; he that cometh from heaven is above all;’ therefore that lust that is contrary to this property in the Spirit of God, heavenliness or heavenly-mindedness, this must in a way of reason be offensive unto the Spirit of God. Of this kind are all lusts of covetousness, inordinate love unto this present world, earthly-mindedness, when men’s hearts savour the things of the earth only or mainly—when the matters of this life eat out the very heart and sinews of a man; such lusting as these must needs likewise be of a very offensive nature unto the Spirit of God. When the Holy Ghost shall come unto men, and offer them life, and shall be ready to lead them into the faith, knowledge, and love of God; when he shall talk and discourse with men and women about heavenly things, and they answer him with their carnal and their sensual things; when he discourseth unto them of faith and holiness and the things of their eternal peace and blessedness, and they shall have ears only to hear of silver, and gold, and wealth, and grandeur, and power, and honour, and the like; certainly, if lusts of this nature be made much of, and harboured in the soul of a man, there can be no expectation that ever the Spirit of God should take pleasure or delight to put forth or to give out himself in his glory in such a soul.

A fourth and last particular was a disposition, aptness, or readiness of mind to communicate the things of God, matters of a spiritual import, the secrets of God, unto the minds and consciences of men. Therefore such kind of lusts in men which are opposite to this property in the Spirit of God must needs be offensive unto him, and obstruct him in this blessed work we are speaking of; which lusts and distempers are these and such-like—viz., such lusts by which men are invited, tempted, and carried away from the ministry of the Spirit, and those ways whereby the Spirit is wont to utter himself, which are the ordinances of God, and especially that of the ministry of the gospel, and more especially such a kind of ministry which is prepared as it were by God on purpose to bring forth the mind of God unto men. For as God of old appointed Moses and the people to meet at the door of the tabernacle, so now hath he appointed the world, the sons and daughters of men, to meet with him in these

ministrations of his house, and to treat with him there about the great business and things of their peace. If men and women, therefore, shall suffer the great enemy of their peace so to bewitch them, that they fall in their esteem of these appointments of his, and look upon them as if there were no great matter in them, this is another thing which hath a direct opposition unto, and is a ready way to quench, the Spirit of God. Mind and compare these two verses together: 1 Thes. v. 19, 20, 'Quench not the Spirit.' But how or which way should they prevent it? Ver. 20, he informeth them, 'Despise not prophesying.' As fire, by laying on and throwing combustible matter upon it, may be made greater and greater, and the flame to wax and grow more and more; so the Spirit of God is like a fire in the spirits of men: he may be nourished after such a manner that he will flame out, as fire doth when more wood is laid on it; but as fire will go out if you withdraw the fuel, or throw water upon it, so, saith the apostle, you will quench the Spirit if you shall despise prophesying; for that is the fuel or nourishment by which the Spirit of God is fed, cherished, and maintained in the soul and conscience and heart of a man. If you will withdraw this fuel, and despise prophecy, neglect the ordinances of God and ministrations of his house, he will soon be gone and leave his place. He cannot live in the soul without this kind of nourishment and food administered unto him from day to day, and time to time. And thus you see, as all kind of fleshly lusts in general fight against the soul, and are obstructive unto the peace thereof, being as so many bars in the way of the Spirit, so there are some lusts which do more appropriately, and in a more particular manner, oppose his progress. So that if you desire to be possessors of such an invaluable treasure as a being filled with the Spirit of God, you must not make a light matter of it, so as to suffer such words and directions as tend thereunto to come in at one ear and go out at the other. No; but you must make treasure of them, and be very serious in a business of this nature. And if you will prosper in this design, you must be sure to remove out of the way, as these four kinds especially, so also all other lusts of the flesh, which else will hinder you in so blessed an enjoyment.

But it may be you will say, How shall we keep ourselves from the lusts of the flesh, in order to our being filled with the Spirit?

To this I answer and say, You may do it—yea, the doing of it may, without any presumption, be attributed unto you, as done by you, especially in their first rise, and before they are grown to any great strength or maturity within you—without any special presence of the Spirit of God, I mean a full and rich presence of him. For there is a kind of standing presence of the Spirit of God with every man, which we call his preventing grace, which every man hath if he hath not consumed it, and made a spoil of it, which will keep men from these kinds of lusts, in case men shall but comply with it. For, my brethren, these kind of lusts have no power in them to compel or to necessitate any man or woman unto subjection to them. No; they do but only offer or present themselves to see if you will entertain or own them, and nourish and bring them up. If you will take pleasure in them, and go with them whither they will lead you, you may;

otherwise they have no influence of power and authority over you, neither have they any commission from God—and Satan can give them none—any way to compel you to open the door of your hearts unto them, to give them room and entertainment there. No; but if you shall be true and faithful unto your own souls and their interest, and be in love with that blessedness of being filled with the Spirit, you may keep yourselves free from vanity and fleshly lusts; for to abstain from them is but to let them alone, to let them go as they come. Do but you keep on your course, and follow the light which is set up within you—do but abstain and keep from an inward converse and communion with them, and they shall never do you any harm, nor ever prejudice you in the carrying on your work, and in the prospering of your souls, as to your being filled with the Spirit. There is only one means or direction more.

The seventh and last means which I shall prescribe unto you, or rather remind you of, being prescribed by God himself, for your being filled with the Spirit, is prayer unto God for it. If you desire that your anointing should be rich and full, you must employ your angel, which God hath given to serve you in this and all other spiritual occasions, about it—I mean, the spirit of prayer which you have received from God. Many great and excellent things, you well know, are spoken of prayer in the Scriptures; that it is a key to open heaven as oft as we desire; a messenger that, if his despatch be thereafter, will fetch us anything out of the treasury of God that we stand in need of. You know also that heap of promises and encouragements which the Lord Christ himself hath heaped upon the head of prayer, Mat. vii. 7, 8, compared with Luke xi. 9, 10, 'And I say unto you, Ask and it shall be given you, seek and you shall find, knock and it shall be opened unto you. For every one that asketh, receiveth; he that seeketh, findeth; and to him that knocketh, it shall be opened.' First, These words, 'And I say unto you,' &c., seem to imply that what he was now about to say unto them concerning the marvellous efficacy and acceptation of prayer with God, if another one should have said it, it might reasonably seem doubtful or questionable in point of truth unto you. But I would have you to take knowledge that it is I that say it; you may believe it upon the account of my authority, though it be, indeed, a great and strange saying, and hath a world of grace in it; yet, saith he, this is enough sufficiently to balance this, I say it. Now, by asking, seeking, knocking, our Saviour questionless meaneth all kinds or variety of prayer, intending to declare and signify some such thing as this unto us, that if men be sincere and upright-hearted in their praying unto God, whether the manner or form of their prayer be of this kind or of that, whether it be asking, seeking, or knocking, it shall be of like acceptance with God, and shall obtain what is desired. If any man will please to adventure upon any narrow distinguishing of asking, seeking, and knocking, he may do it after some such manner as this is, though I would not have too much to be given to the notion. *Asking* very probably may be such a kind of prayer which is right down, where there is little or no argument, or little or no Scripture rhetoric, but only a right down and direct and immediate asking, signifying unto

God what it is that a man would have, without any more ado. And, secondly, *seeking* seemeth to be a more exact or enlarged kind of prayer, wherein a man goeth about to fortify his heart to believe that he shall receive the things that he prayeth for, by considering such and such arguments and grounds in Scripture, so that it noteth a kind of diligence, and such an engagement of a man which taketh up much of his time. And, thirdly, To *knock*, that may seem to signify a kind of prayer with importunity. As some men are right down, and cannot use many words, nor form and fashion a prayer with that dexterity and commendableness which others can, so there are some that are importunate, and with a kind of less curiosity than others are. Now the promise is not made jointly unto them thus: If you ask, and if you seek, and if you knock, you shall receive, find, and it shall be opened unto you. No; but there is the same promise in effect and substance made unto every one of them apart: seek and you shall find, ask and you shall receive, and knock and it shall be opened unto you, &c. Now, to secure and establish them to whom he spake, who were his disciples, Luke xi. 12, that they, howsoever, should obtain their desire of God in prayer, in what form or manner soever they should pray, he delivereth this general rule or gracious declaration in the name of God, 'That every one that asketh, receiveth; and he'—*i.e.*, every one—'that seeketh, findeth; and to every one that knocketh it shall be opened unto him. For every one that asketh,' &c. As if he should say, You that are my disciples and believe in me, you may be confident that what good thing soever you shall ask of God in prayer, it shall be done; for or because every one that asketh, receiveth, &c.—meaning that God's will and gracious good-pleasure is, not only that you, and such as you are, should have whatsoever you ask of him, always supposed that you ask things meet for him to give, and things that are good and meet for yourselves to receive, as it is explained, Mat. vii. 11; but whosoever should ask anything of him upon such terms shall receive it from him likewise, therefore you much more. To make the truth and certainty of the performance of this promise more easy of belief unto them, he useth this argument, *a minori ad majus*, as the logicians term it, an argument which proceedeth and riseth from a less probability unto that which is greater: Luke xi. 11, 12, 'If a son ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he give him a serpent? or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil'—a generation hard-hearted and indisposed unto acts of bounty—'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?' That which Matthew expresseth in the general by good things or good gifts, Luke, as we see, expresseth in particular, *viz.*, the gift of the Holy Ghost, clearly implying, that of all other gifts which God hath in his power, and in his will too, to give unto men, he is most free, ready, and willing to give his Holy Spirit, upon their making known by prayer their desire unto him on this behalf. Now, then, it is a rule or principle in reason, which heretofore, I remember, upon like occasion I have sometimes mentioned unto you, *Ut se habet simpliciter ad simpliciter, ita magis ad magis*. If a thing may simply, or to a lower

and lesser degree, be obtained by the use of such or such means simply or in an ordinary degree, then, by doubling or trebling the means, the thing or end desired, being capable of being obtained either more fully or more sparingly, may be obtained more amply or fully. As if fire simply or in a lesser quantity will warm a man, then a greater fire will warm him yet more. And as the prophet Elisha told the king of Israel, when, with his bow and arrows he had smote the ground only thrice, and there stayed, 2 Kings xiii. 18, 'Thou shouldest,' said he, 'have smitten five or six times, then hadst thou smitten Syria until thou hadst consumed it; whereas now thou shalt smite Syria but thrice.' In like manner, if prayer simply, or praying once, twice, or thrice, or praying with such or such a degree of giving out of the heart and soul in prayer, will obtain the gift of the Spirit of God simply or to such a degree, then certainly praying yet more, more frequently and more fervently, must needs obtain this gift in a higher and richer degree, and consequently by advancing still, and rising higher and higher in prayer, we may obtain to a being filled with the Spirit.

If it be here demanded, But if God be so willing and free, as you have said, to give his Holy Spirit unto men, why doth he impose the condition of prayer upon them in order hereunto? Why doth he not give it unto them without prayer? Or how shall they to whom it is not, or hath not been given, pray for it? Can men pray for the Spirit of God without this Spirit, so as to obtain the gift of him from God? To these things I reply, first, God may be exceeding willing and free to give his Holy Spirit unto men, and yet not be willing to give him in any other way, and upon any other terms, than of men's applying themselves unto him by prayer, for the obtaining this gift of him; yea, his declaring of himself in this point unto men—I mean, that upon their prayer he will give his Spirit unto them—is a clear argument that he is ready and willing to give him. For will any man teach another how or by what means he may come by such or such a thing, which he hath no mind or desire that he should have or come by? Surely no man will do it. The reason then why God requireth prayer at the hands of men, in order to the obtaining of the gift of the Spirit from him, is not to make the obtaining of the gift more difficult, or because he is in any degree loath or unwilling to give him, but because the transcendent excellency or infiniteness of his wisdom requires such a thing as this of him; judging it meet to enact such a law, whereby he should subject his creature man to the condition of prayer for the obtaining of such a donation or gift as this is from him, and that he should not give it unto him in any other way. And this meetness we ourselves are capable in part to conceive and apprehend. For upon a like ground or account it is that we nurture our children, at least many discreet parents do, submissively to ask of us such things as are necessary and meet for them before we give them unto them. As our Saviour himself also seemeth to intimate in those passages lately mentioned: 'If a son asketh bread of any of you that is a father, will he give him a stone? Or if he ask a fish,' &c. By these expressions, it seems it was the manner amongst the Jews in our Saviour's days, to ask their parents such things as they desired or stood in need of before they gave them unto them. And as God shews no unwill-

ingness, as hath been said, to give his Holy Spirit unto men, but rather a readiness and propenseness in him in this kind, to give him; by enjoining men to pray for him; so neither doth his requiring righteousness and holiness in men, to render them capable of happiness and blessedness from him, any ways prove or intimate in the least any unwillingness in him to make them blessed, but the contrary rather—I mean, a great desire in him to make them blessed, according to that of the prophet David, Ps. lxxxi. 13–15; ‘Oh that my people would have hearkened unto me, and Israel had walked in my ways! I should soon have subdued their enemies,’ &c. We see evidently in this place that God had an ardent and even a longing desire in him to make Israel a happy and blessed people; and that in order to the obtaining of his desire herein he had prescribed unto them laws and ways of righteousness for them to observe and walk in. For that is to be considered and taken knowledge of, that the great and ardent desire of God, here expressed, was not so much that Israel should have hearkened unto his voice, that they should be a holy people; but he would have them a holy, righteous, and worthy people, in order to their being a happy people. It is still the end, not the means, that is principally desired. Now the end which God principally desired and projected in his giving righteous laws and statutes unto Israel to observe and do, was not their obedience unto these laws, but the making of them a happy people, by means of this their obedience, in such a way which might not be repugnant to his infinite wisdom. This Moses had clearly informed them of long before; saith he, Deut. xxx. 15, 16, ‘I have set before thee life and death, good and evil,’ &c. You shall find that God doth expressly profess unto them, Deut. x. 13, xii. 25, 28, and xxvi. 18, 19, that all that he doth require of them in rendering such obedience unto him was for their own comfort, and for the comfort of their posterity, that they might live and possess that good land, and that they might enjoy it. And as God’s requiring of men faith, love, and obedience unto his commands, to put them into a capacity of salvation, and as his threatening them with the loss of salvation, unless these things should be found in them, do not argue any the least degree of unwillingness in God that men should be saved, but the contrary, even the great desire of his soul that way; in like manner God’s requiring men to pray unto him for his Holy Spirit, to make them capable of receiving him, doth not at all prove, or so much as intimate, the least unwillingness in him to give him unto men, but rather the longing desire of his soul to give him. This for reply to the first thing in the difficulty propounded. But,

Secondly, Whereas it was demanded, How can such persons pray for the Spirit, that are not in the state of grace—I mean, pray so as to be accepted with God in their prayer, and to obtain what they pray for in this kind, without the Spirit first had and obtained? To this also I reply:

First, By concession, that no man, doubtless, can pray for the Spirit so as to obtain what he prayeth for, but he that hath the Spirit, viz., in some degree and measure or other; for it is the Spirit of God in men that enlighteneth them to see and discern things that are just and good, and meet for them to do, and so likewise which admonisheth and ex-

citeth them to do them. Now therefore if any persons do pray unto God for his Spirit, such persons are quickened, moved, and stirred up hereunto by the Spirit of God himself.

Secondly, I answer, by way of exception, two things:—

First, The Spirit is in some measure or degree graciously vouchsafed unto every man coming into the world, inasmuch as every man is enlightened, at least to some degree, to see and discern the things mentioned, and so likewise is secretly minded and put upon it to do things that are apprehended just, and good, and meet to be done; for that which men's consciences do, or are said to do in this kind, they do by the help and motion of the Spirit of God within them. Therefore from hence it followeth,

Secondly, That whosoever shall pray for the Spirit, doth not pray for it simply without the Spirit, though possibly he may pray for it without any such presence or assistance of the Spirit, which is found in true believers—I mean, in those who believe to justification.

If it be here replied and said, That without faith it is impossible to please God; therefore no presence of the Spirit without faith can enable men to pray any prayer unto God with acceptance, and consequently not any prayer upon which the Holy Ghost can be attained. I reply,

First, That as the apostle affirms it to be in the case of contributing to good works—‘That if there be first a willing mind, it is accepted’—or rather he or the man is accepted—‘according to that which he hath, and not according to that which he hath not,’ 2 Cor. viii. 12; meaning, that if he be willing in his way, and doth that which he is well able to do, God doth accept him, and doth not reject him or disapprove him, because he doth not more than he is able to do; so it is in any other kind of endeavours or engagements of a man whatsoever, for there is the same reason of others which there is of this. If a man doth that, or be willing to do that, which he is able to do—I mean, well able, human infirmities considered—this is accepted with God, though it comes not up to the perfection or degree of worth which is found in the same kind of action performed by other men. Therefore he that prayeth unto God, suppose it be for the Holy Ghost, according to the ability of praying which God hath given him, he is accepted with him.

Secondly, Concerning that saying of the apostle, ‘Without faith it is impossible to please God,’ I reply, If we understand him to speak of justifying faith, then we must understand him likewise to speak of pleasing God unto salvation; and thus the meaning of the saying will be only this, it is impossible without a true faith, such a faith which worketh by love, for any man to please God so as to be saved by him; but otherwise that God may be pleased in a sense, or to an inferior degree, without that faith which is justifying and saving, is evident from many places in Scripture. Ahab pleased God to a degree, and to the obtaining of the removal of a sore judgment both from himself and his house, 1 Kings xxi. 29. Yet evident it is by the tenor of the place, that he was far from being a person truly believing, or a person justified in the sight of God.

In like manner Jehu was not a man endued with justifying faith,

as appears by the character which the Holy Ghost gives of him, 2 Kings x. 29, 30, yet was God well pleased with him, not only to do as great matters for him as he did for Ahab—viz., to establish the kingdom to him—but likewise to continue this kingdom unto his posterity for four generations; howbeit from the sins of Jeroboam Jehu did not depart. This is character enough to shew that he was not a true believer, and yet the Lord said unto him, 'Because thou hast done well,' &c. Men may do well, though they may be without justifying faith. It is no way probable that all of the family of the Rechabites were persons so justified in the sight of God, and in favour with him, yet was God well pleased with him, Jer. xxxv. 14, 18, 19. So the men of Nineveh were not all and every one of them in the favour and love of God—they were not in the state of justification. The like may be said of the young man in the Gospel, Mark x. 21, 22. It appeareth from that sad parting between the Lord Christ and him, when he went away sorrowful from him, you know upon what words speaking, that he was not in the state of justification in the sight of God; yet nevertheless he did many things well, and was in very great favour with Christ as man, for it is said that Jesus beholding him loved him. So then, men that pray unto God for the gift of his Spirit may be accepted with God, as to the obtaining of what they pray for, though they be not in an estate of justification.

Again, secondly, If we understand the saying of the apostle mentioned, 'without faith it is impossible to please God,' of such a faith which only importeth a knowledge of the lawfulness or unlawfulness of what we do, or intend to do, in which sense the word is sometimes used in the Scriptures, and particularly thus it is twice used, Rom. xiv. 23, 'He eateth not of faith;' here the word faith is taken for knowledge of the lawfulness of what a man doth. I say, if we understand such a kind of faith as this, then it imports no more but this, that without a belief or knowledge of the lawfulness of what a man doth, he cannot please God in the doing of it. Now, that men may know the lawfulness of praying unto God for his Spirit without justifying faith, and consequently please God in the action so far as to obtain what is prayed for, needeth, I suppose, be no man's question, at least if we grant or suppose that a man may believe or know, and that without justifying faith, that God hath a Spirit to give unto them that ask him. Now, though it be somewhat hard to conceive how a man without justifying faith, yea, and somewhat more, should distinctly know or believe that God hath a Spirit to give, co-essential, or of the same infinite being with himself; yea, possibly many that have justifying faith may be ignorant or doubtful of this, as we read of some in Acts xix. that they did not know, as they professed, whether there were any Holy Ghost or no, yet that God is able inwardly to enlighten, quicken, stir up, and strengthen to that which is good, men may know and believe without such a faith which justifieth; and to know this, I mean, that God is able to enlighten, &c., is interpretively or constructively to know that he hath a Spirit to give, because these things are proper for him to do by his Spirit; and doubtless God, out of his abundant grace and condescension unto his creature man, will construe his prayer as a prayer made unto him for his Spirit, who shall pray

for illumination and quickening unto ways and works of well-doing. This for the seventh and last means we shall insist upon, at present, by which men and women may be filled with the Spirit of God—viz., prayer. And thus much likewise for resolution of the second question propounded—viz., How men and women may come to be filled with the Spirit, and what is to be done by them in order hereunto?

CHAPTER XI.

A third question propounded—viz., How a man or woman may know whether himself or others are filled with the Spirit of God, or with some other spirit that pretendeth to be the Spirit of God, but is indeed a spirit contrary to it.—Wherein are several rules laid down in order to a clear understanding thereof: Prov. vi. 9, 10; 1 Cor. xii. 8-10; James ii. 17; Prov. iii. 22, and ix. 6; Rom. viii. 13; Ps. cxlv. 17; 1 Cor. ii. 10, 11, in part opened.

The third and last question was this, How a man may know or judge whether either himself or others are filled with the Spirit of God, or with some other spirit that pretendeth to be the Spirit of God, but indeed is a spirit far differing from it? For reply hereunto these five things are necessary in a few words to be premised by the way.

First, That there are a generation of men and women in the world who cannot properly be said to be filled with any spirit at all, in one kind or other, unless haply it be with that which the Scripture calleth, in Rom. xi. 8, a spirit of slumber, or rather a spirit of sloth, such as the wise man describeth: Prov. vi. 9, 10, 'How long wilt thou sleep, O sluggard? When wilt thou arise out of thy sleep? Yet a little sleep, a little slumber, a little folding of the arms together.' Some there are that are of a dull, heavy, and of a stupified temper, little active or stirring in one kind or other—somewhat like unto the men of Laish, Judges xviii. 7, who are said to have been 'quiet and secure, and to have had no business with any man.' We know there are some such in the world, who seem to have little sense either of the one world or of the other, yea, scarce to know whether they be alive, or in being, or no. Now, though these kind of persons we speak of be as good as dead unto all manner of activeness, yet if this be come upon them by any judgment of God, by reason of any preceding sin or provocation, they may truly and properly enough be said to be filled with the spirit of slumber, drowsiness, or sloth; because God hath left them in the hand and to the power of some evil spirit or other, who dismantles and bereaves their nature, bodies, and souls of that activeness, or disposition unto action, in one kind or other, which is natural unto them, and otherwise would be found in them. But if that such a kind of temper be found in any person simply by way of nature, and not by a just recompense of reward, for some former sinful miscarriages, then the case is far differing; I cannot say that this is a spirit of slumber or sloth that is upon them. But if it be upon some other account, if it come upon them in a way

of judgment from God, for some sinful abuse of mercies, then they may be said to be filled with a spirit of slumber; and this heavy temper, that renders them thus inactive every way, and in all respects, seems to be the effect of some evil spirit, unto which God hath given commission or permission thus to punish or abase the creature for his sin. For it is very probable, to add this only by the way, that as in commonwealths, or kingdoms politic, the inhabitants, for the accommodation and conveniency of the whole, betake themselves to several callings, occupations, or trades—some are husbandmen, some carpenters, some chirurgeons, &c. For the body of a commonwealth, as it was the saying of a philosopher, doth not consist of a husbandman and a husbandman, but of variety of trades, wherein respectively, by means of an appropriation or confinement of themselves to one and the same employment, they become more expert and dexterous, every man in his way, and so the whole is the better accommodated and provided for. In like manner, I say, it is very probable that these wicked and unclean spirits, the devils, who have a polity, such as it is, to manage and uphold for the accommodation of their affairs, and the advantage of their kingdom, and the greatness thereof, that they do betake themselves to several trades and occupations in their way; and that some of them apply themselves to one kind of action or employment, for the better managing and maintaining of their kingdom, and some unto another. All the variety of employments which are practised amongst them, or is indeed any ways necessary for the welfare—such as it is capable of—of their kingdom, being reduceable to these two general heads:—

First, The tempting men unto sin.

Secondly, The troubling and tormenting them, when he hath overcome them by temptation.

Now, under these two heads may be reduced all that they have to do. And in both these there is a kind of appropriation or assignment of methods and things suitable unto particular spirits. We know there are several kinds and great varieties of sins which the sons and daughters of men may act and perpetrate, and are subject to be tempted unto; and so again there are great varieties of punishments and judgments which are inflicted by God upon men. Now as there are great varieties of sins whereunto men and women may be tempted, as sins of uncleanness, adultery, covetousness, idolatry, and the like; so is it very probable from the Scriptures that there are several devils that do attend upon all these sins: there is one kind of devil that attends upon this kind of sin, another upon that; some that do tempt men unto uncleanness, others to covetousness, another to murder; another sort of them tempt to pride; for there are devils in abundance, and whole troops that do manage one kind of sin. And so likewise in matters of judgments and punishments, there are some that God maketh use of, as men are wont, in their way, to use and employ men, according to their capacities, to afflict in one kind; and then he sets other devils on work who are of another occupation, and who know how to afflict men and women—such persons who have offended, whom he judgeth worthy to be chastised—in another kind. Methinks the Scriptures give a little hint of this, where we read of

some devils that were dumb and deaf, Mark ix. 17, 25, 26; Mat. ix. 32, compared with Luke xi. 14.

The devil may be called dumb, because he doth inflict that kind of punishment or affliction which we call dumbness; and so likewise of others.

If then any persons be reduced to such a kind of lethargy that they neither feel the one world or the other, nor are inclined to labour after the concernments of the one nor of the other, such persons as these may be said to be filled with the spirit of heaviness, slumber, or drowsiness. This by the way. In the first place, then, take notice that there are a generation of men and women, which we can hardly say that they be filled with any spirit, unless it be a spirit of drowsiness or slumber.

A second thing to be taken knowledge of by the way is, that the same persons at several times, and in different cases, may be filled with the Spirit of God, and with the spirit of Satan, or, which is the same, with a contrary spirit; and this not only under the two different estates of regeneracy and unregeneracy, which was Paul's case, but even under one and the same state and condition of regeneration, yea, and possibly of unregeneracy also. A good man that is full of the Spirit of God, if we speak of him in his habitual estate and condition ordinarily, may yet at some times be filled with the spirit of Satan. From this last particular it followeth that there are two kinds of being filled with the Spirit of God, and proportionably two kinds of being filled with an unclean spirit, the one actual, and for a time only; the other habitual and standing. Now, though it be this habitual and standing fulness of the Spirit of God that we chiefly intend to inquire after, and to propound some characters of, yet something may fall in relating to the other also. He then that is filled with the Spirit of God ordinarily, and this in the standing course of his life, yet it is very possible that at some time Satan may get into him, and fill him with himself, with a lusting of his spirit. And so, on the contrary, a person that is filled with an unclean spirit ordinarily, may at several times be prevented with the Spirit of God; that is, God may do by him as sometimes he did by Balaam—the Spirit of God did so fill him that he spake and prophesied of great and excellent things; yet the truth is, that the habitual frame of Balaam was a being filled with the spirit of the devil. He had familiar converse with the devil, yet nevertheless at that turn he was filled with the Spirit of God, which put to silence that spirit of the devil. So is it likewise possible that upon him that is filled with the Spirit of God, the devil may break in with a gust of temptation; as, doubtless, Peter himself was a regenerate man, and a disciple of Christ, yet when he denied his Lord and Master Christ, and not only so, but forswore him with an oath of execration upon himself that he knew him not, certainly Satan was in him. For what could he have done more if he had been filled with that unclean spirit? Yea, and after that, when he dissembled at Antioch, when he complied with the Jews, and so endangered the truth of the gospel, and that liberty which was now brought unto the world, here also he was touched at least with this unclean spirit. This is a second thing by the way.

Thirdly, We may add that likewise, by the way, that in reference to many persons, the question now under consideration is, upon the matter, no question at all, I mean in this respect, because they are so manifestly and so apparently filled with an unclean spirit, one or more, that there is no place left for any considerable inquiry whether they be filled with the Spirit of God or no. The reason is, because they do plainly discover themselves to be filled with the spirit of the world. Of this sort of persons are all those who live, whether in the secret or open practice of those sins, whether one or more, which the Holy Ghost in the Scriptures expressly declares to be inconsistent with an estate of grace, and with salvation, and for which the Holy Ghost excludeth them out of heaven. We have a list of several of these kinds of persons drawn up by the apostle: 1 Cor. vi. 9, 10, 'Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither idolaters, nor fornicators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor railers, nor extortioners, shall inherit the kingdom of God,' meaning, if they continue such: 'but ye are washed,' &c. Some of these, with a clause of enlargement which taketh in more than are here named, we have elsewhere mentioned by the same apostle, Eph. v. 5, 6, 'For this ye know, that no whoremonger, nor unclean person, nor the covetous man, who is an idolater, hath any,' &c. 'Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.' It seemeth that there was in the apostle's days such a generation of men, like unto which we have in these days, who are called ranters, who bear men in hand; being first deceived themselves, they labour to deceive others also, that for such things as these are, even all manner of abominations, though they commit them, yet there is no such thing as the wrath of God coming upon them. No; but they can follow these wicked practices with the greatest liberty, and that they understand their liberty to be such, that they may do such things as these without any regret. So that concerning such persons as these, we need not spend time in debating the case, whether they be filled with the Spirit of God, or with some other spirit contrary unto him: the case is evident enough without debate. As a man needs not a touchstone for a chip, or a piece of brown paper, to try whether these be good gold or no; these plainly enough discover themselves to be no gold without the touchstone, every man's sense will inform him of it. So that the question propounded lately is chiefly or only to be managed between persons that have some colourable or plausible pretence to a being filled with the Spirit of God, and such who have a real and substantial ground for such a claim.

Fourthly, That also is to be premised and remembered by the way, that we do not intend to sift or examine the difference between a regenerate and an unregenerate estate, nor make a discovery of those who have the sanctifying Spirit of God in any degree, from amongst those who totally want it; but only to search after, and, if it may be, find out who they are that are really filled with the Spirit of God, amongst those who pretend to such a fulness, and how these may be manifested from the other.

Fifthly and lastly, This also would be taken along with us, that the Spirit of God, being a voluntary agent, doth not utter himself in all or every person whom he filleth with his presence in all the variety of his gifts. And from hence it followeth that men may be filled with the Spirit of God in respect of some one of his operations, and yet make no appearance of the fullness of the Spirit in some other: 1 Cor xii. 8-10, 'For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit,' &c. Here we may clearly see that one and the self-same Spirit of God is able to fill several men with variety of gifts, with several kinds of filling. One may be filled with the Spirit of God in respect of knowledge; another may be filled with the Spirit of God in respect of wisdom, and yet may not be filled with him in some other consideration. But if you ask me the difference between wisdom and knowledge, you may conceive it thus: wisdom implieth a heavenly dexterity, a faculty and ability to apply general rules or sayings to particular cases, to be able to find out rules whereby to resolve questions and cases which another man, who wanteth the spirit of wisdom, will not be able to see. As, for instance, our Saviour, when he was put to it by the scribes and pharisees to justify the fact of his disciples in plucking the ears of corn against their unjust clamours, if he had not had a rich anointing of this gift of the spirit of wisdom, he would not have been able to find out a passage of Scripture to have justified this practice of theirs; but you know where he findeth it, and to prove the lawfulness of what his disciples did. 'Have you not read,' saith he, Mat. xii. 3, 4, 'what David did, and those with him, when they were hungry, how that they went to the house of God, and eat the shewbread, which was not lawful for them to do?' And so he gives another instance of the priests circumcising on the Sabbath-day, and yet they pollute not the Sabbath. Here he, by the spirit of wisdom, findeth the grounds that are contained in these passages of Scriptures, laid up somewhat close out of the way of the ordinary thoughts of men. It is like not any of the apostles had been able to make use of these to plead their own cause; but the Lord Jesus Christ, by reason of that spirit of wisdom, did it effectually. There is the like gift of the Spirit to a degree which is discernible to those that have eyes to discern. Men that are but of competent judgments may clearly see that in some men the Spirit of God doth put forth himself in this great and happy gift of wisdom, making them able to find out grounds and passages of Scripture for the clearing and unfolding of such questions and difficulties, which other men, and men that are more excellent in their way, in some other gifts of the Spirit, are not able to do.

Now knowledge noteth an understanding of the general rules themselves, and the things themselves which are delivered and asserted in the Scriptures. A man may have all knowledge, as the Scriptures speak; he may be able to repeat the whole Scriptures from first to last by heart, and give an account of the sense and meaning of every obscure and knotty passage. Such a man as can do this, is an excellent man too, and full of the Spirit of God, in respect of knowledge; and yet this man possibly may not be able or dexterous to apply or bring those things and general principles that he knows, and suit them

with particular cases and questions which are brought to him, and laid before him; whereas another, that hath not half his knowledge, may be able to do it, and to give a plainer and fuller satisfaction unto him that shall propound a case or difficulty unto him. So that this we would have you take notice of by the way, that the Spirit of God hath variety of gifts; and therefore we are not to estimate a man as not filled with the Spirit, because he is not dexterous at every turn. These things being premised, we now proceed to the question.

Now, then, whether a person, man or woman, who pretendeth to be filled with the Spirit of God, be indeed filled with this, or any other spirit contrary unto it, may be discerned or discovered, for the most part, by these considerations.

First, When a man is of a cool, calm, and yielding temper and deportment in his own matters, his own proper and personal concerns in the world, and upon occasion shall be apt to be raised and stirred in his spirit about the things of God; this is a sign of very great probability, at least, that such a person is full of the Spirit of God. For,

First, The genius and property of the Spirit of God may be discerned and judged of by the nature and property of that wisdom which, as James saith, chap. iii. 17, 'is from above;' and this, as he informs us, is 'first pure, then peaceable, gentle, and easy to be entreated, full of mercy,' &c.; meaning that it disposeth men and women to those worthy properties; that where it is received, it works their hearts and souls to these gracious dispositions; it makes men first pure, it disposeth and inclines men and women to avoid all pollution with sin, above any other thing whatsoever; it persuadeth men not to meddle, not to have to do with sin upon any terms, whether of pleasure, profit, honour, or whatsoever. And then next to this, it teacheth men to be 'peaceable, gentle, easy to be entreated,' &c., which is to be understood chiefly in a man's own affairs and concerns, and in his ordinary converse with men; for otherwise, this wisdom teacheth men to be as stiff and resolute in the affairs of Jesus Christ and the gospel, as Paul was, Gal. ii. 5, when he yielded not, 'gave not place, no, not for an hour,' as he saith, to certain false brethren, who went about to encumber the gospel with matters of Judaism. And again, when he withstood another to his face, who was not a false brother, but equal to himself, a great apostle, I mean Peter, in a business of the gospel, wherein, as he saith, 'he was to be blamed,' ver. 11; and yet again, 'when he fought with beasts at Ephesus after the manner of men,' 1 Cor. xv. 32. Now, then, as it is the genius and property of that wisdom we speak of, that wisdom which is from above, thus to mould and fashion the minds and manners of men, so is it the property of the Spirit of God also to do the like; because this Spirit worketh not upon men but by the mediation of this wisdom, and works only such dispositions and inclinations which this wisdom worketh. This, then, is that we say, that when men and women are very peaceably disposed, and of a yielding and quiet spirit in their own worldly affairs, and yet when occasions require are apt to quit themselves like men of courage and resolution, this argues that they have a very rich anointing of the Spirit of God. I add this latter particular, viz., that they are apt to

be zealous and stirred in spirit, in and about the things of God, because otherwise a softness or quietness of disposition about their own affairs may be rather the result of their own natural complexion or constitution than any effect of the wisdom from above, or of the Spirit of God working in and by this wisdom. For though peaceableness of spirit, gentleness, easiness to be entreated, &c., be the fruits or effects of the wisdom from above, viz., in the most of those in whom they are found, yet it doth not follow from thence, but that there may be, in some persons, impressions or qualities like unto these from another original or cause. The woods, pastures, and fields produce, of their own accord, some kind of herbs and fruits like unto those, and of the same name or denomination with those, which grow in our gardens by sowing, setting, and planting; yet are they but of a wild kind and nature, neither so fair nor fit for use as these; every palate will be able to distinguish between the one and the other. As it is between those two sorts of eunuchs which our Saviour distinguisheth in the Gospel thus: that some are such from their mothers' wombs, others have made themselves such (eunuchs) for the kingdom of heaven, Mat. xix. 12; meaning, that they have been persuaded and prevailed with by the gospel to embrace a single life, that so they might with more freedom of mind, and with less distraction and encumbrance of secular affairs, attend the service of God and of his gospel; intimating withal that the former kind of eunuch was little considerable with God, little set by in comparison of this latter. In like manner some have a kind of goodness and facileness of disposition, with some other impressions of morality, commendable in their kind, and commodious to a degree, both unto the persons themselves who are endued with them, and unto others, which yet spring naturally in them; but these are not like unto those of the same name or denomination that are begotten and planted in the hearts and inward parts of men and women by the gospel and ministry of it. The gospel is termed the incorruptible seed of the word, which liveth for evermore. There is a kind of excellency and glory which goes along with the word of God, which leaves a lively impression or character of itself upon those holy dispositions and qualifications which are planted or begotten by it in the hearts and souls of men, which doth distinguish them from those moral qualifications planted in men and women by the hand of nature. But this only by the way. The sum of what we laid down in the character or rule of dijudication now in hand, whereby to judge of men and women that be filled with the Spirit of God, is this: he that is as a weaned child in his own matters, but is strong and active as a giant in the affairs of Jesus Christ and of the gospel, he, I say, is like to be a person so filled with the Holy Ghost. But if a man be forward and full of heat in the matters of religion, and the same also, of the same hot temper in his own private concerns, his heat in matters of religion may be but of the same account with other men's coldness; I mean, may be nothing else but his natural temper, and so argue no fulness of the Spirit of God. I confess it is possible that he that is somewhat warm and somewhat apt to be stirred in his spirit about his worldly affairs, and withal is zealously affected with and about the things of God, may be filled with the Spirit of God. But

however the judgment of this latter heat is taken away by the former, though such a man's zeal in the things of God may proceed from a fulness of the Spirit of God in him, yet his heat otherwise drowns the argument of it. This heat we speak of in his worldly affairs, though it doth not contradict the reality or truth of his being filled with the Spirit, yet it contradicteth and destroyeth the evidence, proof, or manifestation of it. The reason why I conceive that some fervour of spirit in a man's own occasions may possibly consist with a fulness of the Spirit of God—in which case a man's zeal for God must needs proceed from such a fulness—is, because the Spirit of God, even when the heart and soul is to a good degree filled with him, doth not always dissolve the natural frame of the heart in such dispositions which are not sinful, or not apprehended to be sinful. And many times we find men who are flames of fire in their own occasions, yet like so many dull clods of earth in the things of Jesus Christ; yea, this is the ordinary temper of the generality of men, even of professors themselves, according to that of the apostle, Phil. ii. 21, 'All men seek their own, not the things of Jesus Christ.' In this case, when he that seeketh, or hitherto hath sought, his own things with zeal and diligence, but hath been remiss and cold in the things of Jesus Christ, shall be reduced to greater zeal for the things of Jesus Christ than for his own, this change in him must needs proceed from the Spirit of God, yea, from a great work of this Spirit in him; and consequently such a person, continuing thus zealous for Christ, may well be conceived to be full of the Spirit of Christ, notwithstanding he be somewhat zealous of his own cause and affairs also. Now the reason hereof is, because his heat in his own affairs is but somewhat of the natural frame of his heart, which is not dissolved by the Spirit of God, it not being apprehended to be sinful. I confess there is a kind of zeal in a man's secular and worldly affairs, which is found in too many, which is hardly, if at all, consistent with a being filled with the Spirit; this is that which the apostle calleth 'a warring after the flesh.' Now what is this same warring after the flesh? It is to be importunately troublesome unto the world, to quarrel almost with every man that comes in our way, and with whom we have to do, about these outward things and accommodations. When men fight, they lay out their strength and all they have as soldiers, they do it with all their might and power; so when men are zealous to such a degree for their own affairs, that the managing and providing for them is a kind of warfare, wherein they are acted by the flesh, and by the desires, lusts, and unreasonable motions of it, so as to quarrel and contend with every man that stands in their way, such a kind of zeal in men, which appeareth in thus warring according to the flesh, testifieth unto their faces that certainly they are not filled with the Spirit of God. There is indeed another kind of zeal, which you may conceive better of, and this is a kind of diligence in your affairs, which is worthy of commendation; for men, being diligent in their callings, by this means declare themselves to be loyal servants of Jesus Christ. If he set them about their own work, then they will serve him there; if he set them on work for himself, there they will serve him also. In such a kind of heat as this there is somewhat that answers unto, and is consistent with, a fulness of the Spirit

of God. But when men are hot, fiery, and fierce in their own things, and likewise fierce in the things of God, their being hot in the things of God is an argument of no weight, no way convincing, that they are filled with the Spirit.

A second rule for discovery of those who are filled with the Spirit of God from those who are not filled with him, but with a contrary Spirit, may be this: when men and women have the command of their spirits, so as to keep them in and let them out, to cause them to rise and to fall, to go and to come, according to the true exigency of the affairs of Jesus Christ, and of the real benefit of men. For when men are always and in all cases alike hot and fiery, or else alike cold and heartless, and put no difference between times and times, occasions and occasions, persons and persons, it is an argument or sign of great probability, and which seldom faileth, that there is no great presence of the Spirit of God with them, and that that zeal and heat wherein some men, upon all occasions, and without any difference made between any circumstances, appear, is but either a kind of natural temper, or, which is worse, some affected strain of hypocrisy. It is a promise made by God unto those that will cause their ear to hearken unto wisdom, and incline their heart to understanding, &c., Prov. ii. 2, compared with ver. 9, that they shall understand righteousness and judgment, &c. By understanding of judgment, I conceive he means these two things: First, A discerning and understanding what is meet and worthy to be done upon all occasions, according to the regular and due exigency and requirements of every of them respectively. And, secondly, A heart and inward disposition to do everything accordingly. Now, when men and women thus, and in this sense, understand judgment—that is, know how to rise and fall in their spirits, how to change and temper their behaviour and speech; when to be authoritative, stout, and resolute; and again familiar, gentle, and submissive, according as the persons are with whom, and according to the nature of the occasions and affairs wherein they have to do; and this in order to the glorifying of God and the justifying of his wisdom; it is an argument of much weight to prove that they have a rich anointing of the Spirit of God. We find Paul a man very excellent and active in all the variety of these spiritual postures we speak of: 1 Cor. ix. 19, 20, &c., ‘For though,’ saith he, ‘I be free from all men, yet have I made myself a servant unto all. To the Jew I became a Jew; unto them that are under the law as under the law, to them that are without the law as without the law; to the weak I became weak; I became all things to all, that by all means I might win some. Paul had gone so to work with himself, that he had brought himself to a conformity to all occasions and kinds of services, and could comply with all for their benefit. When men shall see the carriage and deportment of a man, and shall not be able to see what the natural temper and genius of the man is—when they shall see him in such variety of action, and all that which he doth to become him, to have beauty and reason in it, this is a sign that the man thus endued hath a very rich and glorious anointing of the Spirit of God in him. But when men’s natural tempers do increase in them, so as that these will have part and share in their actings, it is a sign that

nature is not thoroughly broken nor wholly subdued, but that there is somewhat yet more for the Spirit of God to do. Elsewhere he demandeth of these Corinthians, 1 Cor. iv. 21, 'What will you? Shall I come unto you with a rod, or in love, and in the spirit of meekness?' From whence it appears that Paul could upon occasion both use the rod of apostolical authority where he saw cause, and take vengeance on disobedience, as he speaketh elsewhere; and could likewise demean himself with gentleness towards Christians, even as a nurse cherisheth and is tender over her children, as he speaketh of himself, 1 Thes. ii. 7. In matters of outward estate he knew, as he saith, both 'how to be abased'—*i. e.*, to want—and how to abound,' Phil. iv. 12; meaning, that he was able and knew how to manage both estates, adversity and prosperity, according to such rules by which these conditions ought to be managed respectively—yea, and may be managed to the glory of God, and likewise to the comfort and contentment of men that partake in either. And, as he saith, he knew how to be 'abased,' and how 'to abound;' so likewise in his deportment he knew how to stoop to the ground and to sit upon a dunghill with those that were poor and weak and of low degree in the church of Christ; and he knew likewise how to be a companion for princes, and to stand up with the highest and greatest of all, with persons of greatest esteem. Paul, we know, had a spirit that was able to resist even Peter himself, one of the greatest pillars of the Christian faith then in the world, and to withstand him to his face when there was just occasion so to do. My brethren, he that knew how to do this must needs have a mighty command of himself. For take him at another turn, when the state of businesses was altered, and when he was in the presence of poor and weak saints, he could act another part, and quit himself like a poor and weak man, as if he had nothing of the carriage or of the resolution of a man in him. Thus Jesus Christ himself, to whom the Spirit was given not by measure, as John speaketh, John iii. 34, is compared in Scripture as well to a lamb as to a lion, and is presented unto the world under both these denominations; one while he is called the 'Lamb' of God; another while he is called 'the Lion of the tribe of Judah;' to shew that he knows how to act the properties of both, according as he judgeth seasonable and meet. When he cometh to those who are poor in spirit, he blesseth, and speaketh in a still voice unto them; and when he hath to do with the scribes and Pharisees, then he pronounceth with a loud voice, 'Woe unto you, scribes and Pharisees, hypocrites.' Now his spirit was up on high, and full of courage and undaunted resolution—yea, now he is in heaven, and ascended 'to the right hand of the Majesty on high,' Heb. i. 3, yet doth he still retain the same qualifications or dispositions. To many persons he doth behave himself like a lamb, with much sweetness and great condescension; and otherwhile he can roar like a lion upon others, and appear in judgment when he seeth his time, and when the exigencies of the business which is before him requireth it.

Now the reason why I conceive that such a sweet consorting of a man's spirit and behaviour to all variety of occasions which he can meet with from time to time, must needs be a great argument of a rich anointing of the Spirit, is this; partly because to distinguish exactly

between the exigencies of occasions requireth a very excellent degree of wisdom, a much refined understanding; and partly also because it requireth a great command of a man's spirit, a depressing or dissolution of a man's natural temper, whatever it was, to be able to apply himself only and conscientiously to all variety of occasions respectively; both which argue a large and liberal presence of the Spirit of God in men; partly also because it is so rare a sight to see a person, man or woman, even amongst believers themselves, in whose conversations and deportments that savoury, wise, and conscientious comportment with the various natures and exigencies of occasions is to be found. First, I say, to understand judgment, as the Scripture phrase is—to know what is comely and worthy for a Christian to do, at all times and cases, requires a great spiritualness of understanding; to apprehend how the series and tenor of all a man's actions may be made spiritually harmonious, when to rise and when to fall, and when to keep a middle strain between high and low, as every of these respective carriages may best accommodate the interest of God in the world, I mean his honour and praise, and the interest likewise of men; this requireth a heart in some degree like unto Solomon's, which the Scriptures compare 'to the sands that are upon the sea-shore,' 1 Kings iv. 29. Now the heart of Solomon is said to be large, like unto the sands of the sea-shore, which are not to be numbered, because he had a world of notions and apprehensions in his mind or understanding, by reason whereof he was able to understand most exactly how he ought to behave himself upon all occasions, and how to suit himself with the exigency of every affair; he had all circumstances before him, and he turned them and weighed them in his hand, and therefore, saith he, Eccles. iii. 1, 2, &c., 'There is a time for every purpose under the sun; a time to plant, and a time to pluck up what is planted, a time to build and a time to break down, a time to weep and a time to rejoice, a time to cast away stones and a time to gather,' &c. Now, he must be a wise man indeed, as he speaketh, chap. viii. 5, 6, 'whose heart discerneth time and judgment,' *i. e.*, that is able to discern the time and season for one action, or one kind of deportment, from that which is proper for another; to know with what persons and in what cases to deal in a spirit of meekness and sweetness, and when to deal with men in fire, earthquake, and thunder, and when to hold a course between both, and to know how proportionably to measure out by drachms and scruples a behaviour suitable to all cases, such as will make a man harmonious with himself, and not be overbearing when that which is less will best become him, and not so be light where a greater weight is necessary.

Secondly, Many men may be better provided at this point, at the intellectual part, and for matter of understanding and discerning times and seasons, than they are at the second, which is a readiness, an aptness to comport with these actions or occasions; for, alas! there is not one man or woman of many that do live up to their light. 'If ye know these things,' saith Christ, 'happy are ye if ye do them.' As it requireth a rich anointing of the Spirit of God to discern times and seasons, so doth it no less to have a man's heart thoroughly broken and subdued under him to comply with them. Doubtless many per-

sons know the necessity of duties, yea, of many highly acceptable and beneficial things, which yet their hearts will not serve them to come up unto. Their eyes are generally better than their hearts, their apprehensions are more raised and full, and their affections more slow and heavy within them. And therefore, secondly, For men to have all things that may render them apt to all due and regular compliance with all services incumbent on them, this doth require a marvellous degree of self-denial and mortification; for the heart of a man is exceeding stiff, and will not bend nor bow unless it be in such and such cases that fall in with the natural frame and temper of it. But for a man to be universally comportant and complying with all those spiritual occasions and affairs of God that come in his way, this will never be done—a man's heart will never stand upon such terms until it be mightily broken, until the Spirit of God have pulled down that building of the old man, and have not left one stone thereof upon another. It is true, the heart of a man requires much hammering before this building of the old man will fall, before the flesh and lusts thereof will be subdued. But would men be faithful unto the interest of their own souls, this blessed work might be accomplished. For the word of God is abundantly furnished; there is enough in it wherewithal to subdue that or those lusts which are most disturbing, enough quite to change and alter the property and constitution of a man, and to reduce those that are most froward to the greatest gentleness, and those that are most fiery and turbulent in their spirits to the greatest meekness and patience. I say, if men would but set that wisdom which is from above on work upon their hearts and spirits, this would fill up all the valleys and bring down all the mountains, and reduce the frame of the heart and soul of such a man who thus employeth it into a conformity with itself—viz., in purity, peaceableness, gentleness, and an easiness to be entreated. My brethren, we do admire, and we have cause so to do, at that excellent temper of the apostle Paul, how active he was. He could stop the flesh, as it were, with a curb in the midst of its career, like a horse that is excellently taught, that will stop in the midst of his way with the least check of the bit or bridle. So Paul's heart being broken and disciplined by means of the gospel, and by his own care and industry, was brought to that same pass. And doubtless we have the same word and gospel that he had; and if we had but the same mind, we might be as excellent even as he himself was; if we did but love that same more excellent way as he did, what hindereth, or what is there in the way between him and the poorest Christian of all? He saith he laboured more abundantly than they all, and therefore no marvel that he got so far before them in the race. But if we respect ourselves and the generality of Christians in these days, no marvel if we lie in the very centre of the earth, and have made so little advance in ways of excellency: and that, on the other hand, we are not descended so much as one degree lower from that height and pride of spirit which we first began withal, and which we found in ourselves when we set upon the work of mortification. I say it is no marvel, if we consider how exceedingly indisposed Christians generally are to spiritual labour, without which these things cannot be attained. This for the second particular. But then,

The third and last is this: The rarity and fewness of such persons in the world who do thus genuinely and kindly answer unto and suit their spirits and deportments with all occasions and circumstances that come in their way. There are very few that are expert in the word of God, and that can or are willing to take the pains to be able to distinguish between an ordinary presence of the Spirit and that which we are speaking of, viz., a being filled with the Spirit; and therefore sit down and content themselves without striving after it. I make no question but the Spirit of God is abroad in the world, and that he dwelleth in many of your hearts and souls. But though I would be indulgent unto your spiritual credit and repute to the utmost that I am able, yet I cannot believe any such thing concerning you, that all of you are what you ought to be, and what you might very well be. The commodity indeed is rich, but it is very costly; yet if you would go to the price of it, it is to be had at the hand of Jesus Christ. But according to the present size and state of Christianity, and the professors thereof in the world, there are very few to be found of that excellent character we speak of, but that their natural temper, humour, and disposition will be found in their actions; they will be stiff, and not fall in nor comply gently nor sweetly with many occasions; when they should quit themselves like men of courage, not regarding the faces of men, their hearts will not serve them, but they are meal-mouthed, they dare not speak, they are afraid to offend such and such a man. Otherwise, when they have occasion to treat about any business with those that are low and mean, then you shall have them high and surly and overbearing. Now in these cases this same unworthy principle of their nature, as we may call it, shews itself. I cannot, by the way, brook that term, for there is nothing simply unworthy in nature, but what sin and the unworthiness of the hearts of men have put into it. It is hard and exceeding rare to find persons so filled with the Spirit of God that they do not give some such sign or testimony as now we speak of, something to discover their temper, humour, and such kind of principles within them that make them stiff that they cannot bow nor comply. Their iron sinew is not yet broken; they have not taken the course, they have not dealt effectually with their hearts to bring them into subjection; they have not chastened their souls every morning, as David did, who had disciplined and nurtured his heart to some kind of order and compliance with God in all his occasions and affairs. And so much for this direction, or the second rule given, by which we may know whether men be filled with the Spirit of God—namely, if they understand judgment, as the Scriptures speak, and then be ready in their hearts and affections to concur and to measure out to every case and business according to the exigency and requirements of it: this now doth declare an excellent degree of the fulness of the Spirit of God with them. And,

Thirdly, A deep degree of mortification, especially when the work is uniform, spreading and stretching itself with an equal force and power unto all a man's affections, disposition, and desires, which ought to be mortified, with the deeds, fruits, and works of them. This, I say, is another great argument or sign of a man or woman's being filled with the Spirit of God. The work of mortification is performable only

by the Spirit of God; and therefore, where it is performed and wrought thoroughly, where it appears in any degree of glory, it must needs argue a great presence of the Spirit: 'For if ye live after the flesh,' saith the apostle, 'ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live,' Rom. viii. 13. If you ask me, But why doth the apostle place the great work of mortification in the deeds of the body, in having these mortified, and not rather in those sinful affections and inward dispositions from whence they proceed? I reply, That he placeth it here in the deeds of the body, because it is principally seen, and the reality and truth of it found there; though the work itself lieth most in the heart and inward man, yet the energy and force chiefly appeareth in the abolishing or cessation of the deeds of the flesh or of the body. When such sinful and unworthy actions cease to be found in men and women, whereunto others are tempted by the flesh, or by the occasions of the flesh, and ever and anon are practising of them, it is a sign that the work of mortification is real and in truth; yet elsewhere the same apostle placeth it in the affections and lusts of the flesh, in having these crucified or mortified: Gal. v. 24, 'And they that are Christ's have crucified the flesh with the affections and lusts'—*i.e.*, they that are Christ's, *i.e.*, that are his disciples, or that have resigned up themselves unto him, or are subject unto him, have crucified the flesh with the affections and lusts, *i.e.*, have pierced the flesh or outer man through and through with such sharp and effectual considerations that the strength and vigour of it, as to sinful demands or actions, is much spent and wasted; and as the natural strength and vigour of a man that is nailed to a cross breatheth out by degrees in that blood that cometh from him by his wounds, so have ye crucified the flesh with the affections or passions, *παθήμασι*, and lusts thereof, *ἐπιθυμίαις*, with the passions, *i.e.*, with all those affections which belong to the irascible part of the soul, as both philosophers and divines call it, anger, wrath, hatred, envy, revenge, &c., they have crucified these, *i.e.*, they have taken a course to break the strength and to suppress the motions and breaking out of these; and the lusts, *i.e.*, all those affections also which belong to the other part of the soul, which they call the concupiscible, such as are fornication, uncleanness, drunkenness, gluttony, covetousness, &c. So then, we say, that when the flesh, with the affections and lusts and deeds thereof, are so crucified or mortified, so handled that men and women are become meek, patient, humble, gentle, long-suffering, &c.; and again, chaste, pure, sober, temperate, free from covetousness, and all this to an excellent degree, it is a sign that they are full of the Spirit of God. The reason is, because,

First, If these things be in any weak and imperfect degree in men, they proceed from the Spirit of God, and must be wrought by him. Secondly, A being filled with the Spirit is no ways to be estimated and discerned but by a proportionable excellency or fulness of his operations and effects. Now the work of mortification, as hath been in part described, is one of the most signal works of the Spirit, and therefore where it is full, or anything rich and deep, it argues a great presence of the Spirit; but the truth is, it is very hard to be found in any such degree as that we speak of, even amongst professors, yea, or believers themselves. Men and women have, generally, some sinful humours

and dispositions or other unbroken and unsubdued; either they are choleric, hasty, froward, easily provoked, revengeful, and the like; or else they are given to pleasures, ease, voluptuousness of life, desires of riches, honour, power, the great things of the world. And though many keep within some tolerable compass in respect of the breaking out of these and such like unmortified affections, whilst the tempter keepeth at a distance from them; and some few, it may be, whilst the temptations runs somewhat low, and are but ordinary; yet the greatest part of the persons we speak of, professors I mean, are apt to be overcome, and led away captive unto sin by every touch of temptation—any temptation almost that will may serve itself upon them; even as some men's judgments are so weak that they are apt to be carried about with every wind of doctrine, as the apostle speaks, apt to take impressions of anything that is presented unto them with the lightest appearance of truth. But to find a man or woman that is able to stand their ground of innocency, when any strong temptations bear hard upon them, is exceeding rare: which argues the work of mortification to be very imperfect and slight in the greatest part of men, and, consequently, that they are far from being filled with the Spirit of God.

If it be here demanded, But are not all the works of the Spirit of God perfect? If he work mortification in any person, must it not needs be perfect? Can anything proceed from that which is perfect, yea, most perfect, as the Spirit of God is, but that which is perfect indeed?

I reply, The perfection of a work may be estimated or considered two ways: First, Absolutely, or in reference only to itself. Or else, secondly, Relatively, I mean, in reference to other things, to certain ends or purposes, which are not essential unto the work. In the former consideration or sense, a work is said to be perfect, when it is so well and perfectly performed that no degrees of perfection are wanting or can be added to it. In the latter sense, a work is said to be perfect, when it is wrought after such a manner, or upon such terms, that it accommodates some ends and purposes of greater weight and moment than a sudden or present perfection of the work itself. To explain this distinction a little, and then briefly to apply it. God, we know, in the course of nature, though, as the apostle saith, he giveth to every seed its own body, yet he doth this gradually. As our Saviour in his parable (Mat. iv. 28) expresseth it concerning the seed or grain of corn, 'First, the blade, then the ear, and then the ripe or full corn in the ear.' Now the work of providence, in bringing the seed that is sown thus by degrees to perfection, is in this respect at first, and for a time after, viz., until the ripe corn in the ear, imperfect; because after the springing up of the blade, and after the ear, there remains somewhat further to be done to bring these to their natural and due perfection, *i.e.*, to be ripe corn in the ear. But now look upon this work of providence in another consideration, viz., as it is subservient to such ends and purposes as God projecteth to bring to pass by it, viz., to exercise the faith and patience of the husbandman in waiting upon him a convenient space for the receiving the fruit of his labour; and so to display his own wisdom in the orderly progression of nature,

or second causes ; and so it is perfect all along from first to last, and under every degree or advance of it, and would have been less perfect in case it had been carried on and wrought otherwise ; I mean, in case the seed that is sown should presently upon the sowing be brought to perfection, or full corn in the ear. Though this had been perfect in the former consideration, yet in the latter it would have been imperfect, and so would not have accommodated the husbandman in his waiting with patience.

Now to apply the distinction ; All the works of the Spirit in men, the work of faith, the work of repentance, or mortification, &c., they are all perfect in the latter sense, but not in the former. We read in the Scripture as well of a little faith as of a great faith ; and a little faith is the work of the Spirit as well as that which is great : yet a little faith, simply considered, is an imperfect work, because many degrees remain to be added to it, to perfect or complete it ; but, in the latter consideration, the work of a little faith in men, and so of a lower degree of mortification, is as perfect a work as a greater.

The reason is, because the Spirit in working a work of little faith, and not of greater, accommodates the righteous and wise counsel or design of God, viz., in rewarding men's labour, diligence, and faithfulness proportionably to their degrees ; not making those who have been less diligent and faithful, though both in some degree, equal unto those who have abounded in these above their fellows. Now we know the wisdom and the holiness of God have in consultation the promotion of godliness in the world upon the highest and best terms that may be. And among many ways and means wherein the God of grace doth intend to express himself for the promoting this great design of his, there is no means more effectual than this way, viz., that those who will be more diligent, and more laborious, and more faithful, and shall more and more apply themselves to the use of such and such means, that they shall be invested with such and such privileges in a greater measure. Whereas if God should do that upon any use of means, viz., if they shall pray once a month, or hear the word once a month ; if God shall give as much, and as rich a presence of himself unto such a person as unto him who shall be diligent in the use of means : then, or by means of such a procedure, God should pull down that with one hand which he endeavoureth to build up with the other, and would by such a course take men off from the use of means ; for who would give double or treble, to procure that which he might have at a lower rate ? This for a third sign or means of discerning who are filled with the Spirit ; a deep and effectual work of mortification.

Fourthly, Another thing which argueth a man or woman to be filled with the Spirit of God is some worthy degree of holiness, where a spirit of holiness breathes uniformly, and with an equal tenor of life and conversation in the world. We have heretofore shewed what holiness, in the sense we now speak of it, is—viz., a gracious impression or propension, inclining the heart and soul where it resideth unto ways and actions eminently righteous and just, with a real abhorrency of the contrary, or of whatsoever is sinful. Indeed, that holiness which we now speak of seemeth chiefly to consist in the latter ; a real loathing, abhorring, and detesting what is sinful and unclean, Ps.

cxlv. 17: 'The Lord is righteous in all his ways, and holy in all his works.' 'Righteous in all his ways'—*i.e.*, all his ways, and works, and dispensations; all his interposures in the world with every creature are all righteous and just. He meaneth just in such a sense as men are able to call just, for else to what purpose was it to inform the world that God was just and righteous, and then to mean it to be such a kind of justice and righteousness which men cannot understand? 'And holy in all his works;' I suppose it is according to the manner of the Scriptures, where usually in the latter clause of the verse there is some explication made of the former. And so here, the Holy Ghost having said, 'The Lord is righteous in all his ways,' he addeth, 'and he is holy in all his works;' as if he had said, he is not simply in all that he doth just and regular; no, but he doth abhor with a perfect hatred all things that are contrary. We know a man may do a thing out of such or such an affection or disposition, or in reference to such an end that he would provide for and accomplish, and yet possibly he may do the contrary. But now, saith David, concerning God, there is such a mighty propensity and going out of his heart and soul to holiness in all his works that he cannot do otherwise; he hath the greatest abhorreny in his nature to do otherwise. As the wise man saith in the Proverbs, 'It is joy to the upright to do justly;' that is, the propensions of their heart and soul stand for such actions. Now all actions which are suitable to a strong propensity in a man are actions of joy and great delight unto him; so that to do justly and righteously, when the heart is full of this disposition, must needs be matter of joy and of high contentment; it must needs ease the heart and soul that is filled with this fulness. And so God taketh a pleasure in mercy; mercy is his delight, because he is full of mercy, his nature and essence is full of these gracious principles, these sweet and blessed affections; and so likewise righteousness is his delight; as, on the contrary, because there is planted in his nature a deep and unspeakable detestation and abhorrence of that which is sinful and unrighteous, therefore he cannot come near any such action.

Now the reason why I make a worthy or considerable degree in holiness an argument or sign of a man's being filled with the Spirit of God, is because the Spirit of God is a spirit of holiness. And according to the common maxim in reason and in natural philosophy, *Omne agens assimilat sibi patiens*, &c.: Every agent endeavoureth to make the patient like himself, as fire would make all hot. So water doth moisten and soften all that doth come near unto it, and that will mingle with it. The Spirit, we know, is from place to place in the Scriptures stiled the Holy Spirit; this is his proper name or character by which he is distinguished, Eph. i. 13: 'In whom [or by whom] also, after that ye believed, ye were sealed with that Holy Spirit of promise.' He is here distinguished from all other spirits, and termed the Holy Spirit, 'in whom,' saith he, 'after that ye believed, ye were sealed with the Holy Spirit of promise;' that is, the Spirit promised by God, or by Jesus Christ unto believers. Only this is to be remembered by way of caution, when any person is wont to appear in the form of holiness, in respect of any great and solemn detesta-

tion of some things or ways that are evil, (as it is observable in some that they have a great fierceness, and, as it were, a fierce keen edge of spirit against some kind of sins,) but are remiss, lukewarm, and neutral in respect of others, being manifest and generally known or acknowledged to be sins; this is no argument of persons being filled with the Spirit of God, Rom. ii. 22, 'Thou that abhorrest idols, dost thou commit sacrilege?' So when men shall abhor one kind of sin or abomination, but yet either practise, or pass by, or connive at, and are not troubled at the practice of another, this is a sign that it is not from the Spirit of God, or from any fulness with this Spirit, that that abhorrence and detestation of that particular sin doth proceed; and, consequently, this is no argument of any great worth or value to prove that a man is filled with the Spirit of God. And thus you have many great pretenders unto holiness, and consequently to a being filled with the Spirit, by this touchstone of truth discovered to be nothing so. There may be, indeed, other reasons and other motives that may put them forth in a detestation of some sins; but if there be other sins that they can suffer without any trouble or regret of soul, certainly this is not the Spirit of God that worketh. For he never teacheth men to put any such difference between abomination and abomination.

A fifth particular, by which a man or woman may be discerned to be filled with the Spirit of God is, if they be eminently godly, if godliness hath its perfect work in them—*i.e.*, if they be all really and in good earnest solicitous and careful that their ways and actions may have a direct, clear, and proper tendency to the glorifying or manifesting of God in the world. When men without much regret or reluctance, or much pain unto the flesh, can accommodate all their occasions and affairs to the interest of God and his glory, this is a great sign of their being filled with the Spirit of God. For as we have formerly shewed unto you that, as the heaviness of a stone carries it downwards to its centre, just so godliness maketh the soul hang godward, and consequently disposeth a man to a kind of solicitousness in all his ways, that these may all lead in a straight line unto the magnifying of God and the advancing of his glory.

The reason why we deliver this as a property or character of a man's being filled with the Spirit is, first, Because the Spirit, who is said to be of God, or from God, cannot but be conceived to be for God also—*i.e.*, persuade and incline men to make God and his glory their sovereign end, and to set him up, and his interest here, as the highest and supreme end of all their undertakings, and of all their counsels and dealings in the world. And, secondly, The motions and workings of the Spirit in the hearts and souls of men being every way concurrent with the gospel,—for the Spirit moveth not, stirreth not, doth not incline any man's heart or soul but in concert, and in a full and express concurrence with the gospel, with the sayings, precepts, and exhortations hereof;—and the gospel being calculated, as it were on purpose, with the most exact and best skill, and wisdom, and understanding to promote godliness, being a doctrine according unto godliness—*i.e.*, a doctrine framed and made on purpose to promote godliness in the world—a doctrine of such a nature and import, as if God had a desire by means hereof to set up himself, and to draw men

unto himself;—now then, I say, the Spirit never working but with a full concurrence with the gospel, and the gospel being set for godliness, and for the advancement of it in the world, it cannot be but that the Spirit of God must set the heart on work in order to the same end also; and therefore when it appears that men are to a considerable degree industrious and earnest for the advancing of godliness, it is an indubitable sign or character that the Spirit of God is present, that he is there with a great presence, with an abundance of himself and of his power.

Sixthly, Another sign of persons being filled with the Spirit of God is a like worthy degree of heavenly-mindedness. When men's minds and thoughts are much intent upon, and taken up with, heavenly things; when the daily converse of the heart and soul is with things of another world; when a man can sacrifice his greatest earthly accommodations and conveniences upon his spiritual and heavenly interest; and when, notwithstanding any state of blessedness doth accrue unto us, as unto the things of this world, yet a man's heart is daily in heaven; when by our faith we can rent the veil—I say, when the mind and thoughts of a man are much exercised and acted about these things, this is a great sign likewise that there is much of the Spirit of God in him. The reason of this is, because the Spirit of God came down from heaven on purpose to make men heavenly-minded, and to negotiate the interest and affairs of his own country, much after the manner of agents and ambassadors, who come to treat about the things of their own country—so the Spirit doth come down from heaven; he is the great prince that doth negotiate the affairs thereof with men: 1 Pet. i. 12, 'By them that have preached the gospel unto you, with the Holy Ghost sent down from heaven.' The Holy Ghost is come to preach the gospel, and the effect he desireth may be produced by it is, that of earthly and carnal he might transform persons into heavenly and spiritual. Now, in whomsoever this is carried on to any sensible and notable degree, insomuch that it is perceived by those that have to do with them that their minds are questionless much taken up, much set upon the things of the world which is to come, the things of heaven; and that in comparison thereof the things of this world and the concernments hereof are undervalued, and made to stand by when the other are in place, that these are made to give way when the interest of the other requires it—I say, when any man is discerned by those with whom he converseth to be of such a frame and temper of spirit as this is, it is a very promising sign and character that this person is full of the Spirit of God.

Seventhly, If we sow plentifully to the Spirit, this is another sign of a good import, and very promising, that men are filled with the Spirit. What it is to sow to the Spirit we shewed you formerly, when we prescribed a sowing unto the Spirit as a means whereby to be filled with the Spirit. To sow to the Spirit we signified unto you was to live in such ways, to perform such actions, and these frequently and constantly, which the Spirit may reap—i.e., from whence the Spirit of God may have acknowledgment, honour, and praise amongst men in the world. In the same phrase of speech the apostle Paul, 1 Cor. ix. 11, calls the preaching of the gospel unto men the sowing of

spiritual things unto them, 'If we have sown unto you spiritual things, is it a great matter for us to reap your carnal things?' The faithful ministers of the gospel are said to sow spiritual things unto men, when they preach the gospel truly and effectually unto them, because they may reap spiritual benefit and advantage from what they sow—it being the proper tendency of those things which they preach unto men to yield an increase and harvest according to the nature and excellency of the seed. In like manner men may be said to sow unto the Spirit of God, when they walk in such ways, and in the performance of such actions, which are like to turn to an account of praise and glory, or contentment unto the Spirit of God; as on the contrary, when men and women go so to work, behave themselves so unworthily in the world, that the Spirit is like to suffer prejudice or disparagement by them—viz., when men shall be occasioned or tempted to think or say that the Spirit of God never regarded, never looked graciously upon such a person that walketh and acteth so unworthily, so wickedly—in such cases as this men are said to grieve the Spirit of God; they sow the seeds of gall and wormwood unto him. If you ask me, What are these ways or actions more particularly by which men and women may be said to sow unto the Spirit?

I reply, They are such which give testimony, both of the presence of the Spirit of God in them, and likewise of the goodness of this Spirit. Such as are ways of righteousness, love, humility, patience, mercy, bounty, &c.—such ways and actions as these may therefore be said to give testimony, both of the presence of the Spirit in men, and likewise of the goodness of this Spirit; because, first, If he were not in men, persuading unto, aiding, and assisting in such ways and actions as these, they would never proceed from them; but, on the contrary, the flesh would prevail, and bring forth fruits in its kind. Again, secondly, If this Spirit were not a spirit of goodness, he would not move and stir up men and women to such good and worthy ways and actions as these, but to the contrary, as the unclean spirit, Satan, stirreth up many in his kind. Now it is a worthy testimony given to the Spirit, not only when men testify or assert his goodness unto the world, but also when they assert his presence with men or in men; this argues the exceeding graciousness and condescension of his nature.

So then, they who abound in such ways and works as these mentioned, and walk with an high hand in them, are hereby plainly discovered to be full of the Spirit of God. The reason hereof is, because, as the lowest proportion of the fruits we speak of, and the least, and least considerable of them, do argue that men have some kind or degree of the Spirit in them, otherwise they would be wholly and totally barren in this kind. So doth it argue a worthy and excellent proportion of the Spirit in men, when they are full of such fruits, especially when the fruits they bear in this kind are anything more large or fair than ordinary. As when a fruit-bearing tree, in one kind or other; as suppose a fig-tree, or a pear-tree, &c., beareth any proportion, though never so small, of the fruit that is proper to it; this argues that there is a lively sap and moisture in the tree in some degree or other, but if this tree shall be seen with boughs laden with

fruit, and that of the largest and goodliest that is to be found, this is a sign not simply that the tree hath sap and moisture in it, but that it is full of sap, as the Psalmist speaks 'of the trees of the Lord,' Ps. civ. 16—*i.e.*, according to the Hebrew dialect, trees that are excellently thriving and flourishing in their kind. In like manner, when men and women shall sow plentifully unto the Spirit, in the sense declared; especially if the seed which they sow in this kind shall be goodly, fair, and large, this is an unquestionable demonstration that they are filled with the Spirit of God. When men and women shall quit themselves above the ordinary rate of professors and believers, in works of love, faith, humility, and self-denial, &c., shall truly, and without any tincture of ill-will or hard thoughts, forgive and pass by some great injury done unto them by men; if thou beest able to pass by an eminent wrong, and if thou canst upon the next opportunity, as the next day or the like, kindly entreat him that hath done it; if thou canst deal freely and lovingly with him, and this injury hath not at all weakened or enfeebled thine hand; now this doth argue a rich presence of the Spirit of God, especially in conjunction with the other things mentioned. And so again, when the fruits and expressions of their love to Jesus Christ, or his saints and followers, shall be very large and fair, such as shall be found in none but themselves, and perhaps in here one, and there one besides; as when either with the poor widow in the Gospel, they shall cast in their whole substance or livelihood into the treasury of God, or else shall sacrifice some great and notable opportunity of worldly advantage upon the service of God, and of the people of God, especially if they shall do this once and again, and as often as any opportunity affords itself unto them, this cannot but argue an excellent fulness of the Spirit of God. The tree, saith our Saviour, is known by the fruit, and this not only in respect of the kind or property of it, which is the knowledge spoken of by our Saviour; but likewise in the degree of it; not only good in the kind, and of the same nature, but also the best of the kind for goodness.

Eighthly, Another discovering character of a person's being filled with the Spirit of God is, when he is able and willing,—they are both one in this case,—to take up any cross, though never so heavy, that he shall meet withal in the way of righteousness and of God, without any declining or turning aside out of his way to avoid it. This is a great sign and argument of conviction that certainly he is filled with the Spirit of God, especially when he shall suffer patience to have its perfect work—as James speaks—*i.e.*, shall be content cheerfully, and without muttering or complaint, to suffer all that God shall call him to suffer, though the iniquity of those who persecute, in one kind or other, abound never so much, yet he will not so much as stoop or step out of the way for it; but shall keep straight course in the ways of God in the view of the world; there cannot be a more promising sign or symptom of a person being filled with the Spirit of God than this.

The reason of this is, because all kinds of sufferings are contrary to the flesh, and destructive to the interest thereof; and unless it be to accommodate the flesh at some other turn, and in some other way, no man that can decline them will expose himself unto them, but only

such who are strengthened by the Spirit of God in the inward man. The apostle Paul in laying down the signs of his apostleship, 2 Cor. xii. 12, presents patience under trouble, a willingness to suffer all, and all manner of afflictions for the gospel's sake, for one among the rest. If a man have a proportionable aid and assistance of the Spirit of God, though he do put his shoulder under the burden of affliction, yet being acted and assisted by this Spirit, the flesh will not feel any bitterness or trouble in it: Col. i. 11, 'Strengthened with all might, according to his glorious power, unto all longsuffering and patience with joyfulness;' 1 Thes. iii. 3, 'That no man should be moved by their afflictions.' He acquaints them in the preceding verse, that he had sent Timothy unto them to confirm and establish them in the faith, and in the things which they now had believed. And that for this end, that no man should be moved by any of those things which they suffered: 'Therefore,' saith the apostle, 'I sent him unto you to hear of your faith, lest that by any means you should be tempted;' implying that persecution is a sore kind of temptation; this is like the axe that is laid to the root of the tree. This he knew would put them to it, and be a means even to endanger the shaking of their faith, and to tell the world that they did only make a show of believing, but were not established in the truth. So again, 1 Thes. i. 3, 5, 6, 'Remembering without ceasing your work of faith, and labour of love, and your patience of hope,' &c. 'For our gospel came not unto you in word only, but also in power, and in the Holy Ghost,' &c. 'As ye know what manner of men we were among you for your sake, having received the word in much affliction, with joy of the Holy Ghost.' Now this is that I say, had they not had the Holy Ghost to stand by them, as they would never have received the gospel, so neither without a rich presence of him would they ever have persevered therein in a day of persecution. This, then, is the reason of the character or sign in the eighth place.

Ninthly, and lastly, A fulness with the Spirit of God is discernible by a rich and inward acquaintance with the mind and will of God and of Jesus Christ in the Scriptures. When a man or woman knows more, understands more, of the mind of Christ in the gospel, hath more of things secret and hidden unto others discovered and made known unto them, this argues that the Spirit dwelleth plentifully in them; only there are two particulars to be considered and remembered:—

First, That for men and women to pretend to a knowledge of the mind of God in the Scriptures above other persons, and to be confident of their own apprehensions and conceits in this kind, is nothing, is no argument or proof at all that therefore they do know the mind of Christ in the Scriptures more or better than other men, or consequently that they are persons filled with the Spirit of God; for all this may be, men and women may see the visions of their own hearts, as the Scripture speaketh, and be as confident as confidence itself can make them, that they are visions of God, and verily think, as Paul himself sometimes did in like case, that they see the visions of God. The false prophets of old, 'who walked in the spirit of falsehood'—or, as some read the words, 'in the wind of falsehood,' Micah ii. 11—

these were as confident of their visions as the prophets of God could be. See an instance in Zedekiah the son of Chenaanah, 1 Kings xxii. 11; he was so confident, that he would needs make himself two iron horns to push the Syrians withal until they were consumed. Michaiiah, the true prophet of God, was not more confident of the vision which he had seen. And so the pharisees in the Gospel, John ix. 40, 'Are we blind also?' As who should say, If any men in all the world doth see, and know, and understand the mind of God, we do; we can well bear that thou shouldst look upon the rest of the world, the ordinary sort of people, as blind; but we pray thee do not make us blind also; clearly implying, and that with the greatest indignation, that whatsoever he should speak that should intimate in the least that they should not know the mind of God, that that must be most false. And in these days, how many pretenders have we to little less than a prophetic unction, to mystical discoveries, to a deep and further insight into the mind of God in the Scriptures, and to the understanding of things there, whose notions—notwithstanding the pretended fruits of such their high anointings and revelations—being weighed in the balance of the sanctuary, are found light, and to have nothing of the mind of God or of Christ in them? Therefore, in the first place, unless these discoveries, which are pretended unto and held forth with the greatest confidence, shall commend themselves for truth unto the judgments and understandings of sober and judicious men, much versed and exercised in the Scriptures, either from their own light or evidence, or else shall be made out by light of argument and demonstration, whether from the Scriptures, or clear principles in reason, to be real truths, and such things that are every ways worthy the wisdom, righteousness, and holiness of God, they are not to be looked upon as proceeding from any fulness of the Spirit in their authors, but as the exertions and puttings forth of a spirit of vanity and delusion in men; for certainly God would not have sent Christ Jesus in the end of the world to seal up revelation and prophecies, and to set bounds unto the children of men, and afterwards send these men to gather up what Jesus Christ hath scattered, and to make perfect what he hath left imperfect. Who knoweth not that the New Testament is sealed with a curse, with dread and terror unto the man or woman that shall either make any breach upon that which is there delivered, by diminishing aught thereof, and so likewise unto any that shall bring any new or further revelation than what is already brought in there?

Secondly, In case by the opportunity and advantage of education, liberty for study, and searching into authors and writers, or the advantage of pregnancy of wit, quickness of apprehensions, or the like, any man shall attain unto a greater dexterity or ability to unfold the Scriptures, and to bring many of the secrets thereof to light which have been hidden from the eyes of others; this doth not necessarily argue a fulness of or a being filled with the Spirit, at least in the sense wherein we have prosecuted the doctrine hitherto, *i. e.*, a filling with the Spirit as sanctifying, unless it shall appear by their lives and ways that they are really and thoroughly persuaded of the truth and certainty of these things which they hold forth from the Scriptures. It is true

many men may do great services for the Christian world, and for the saints, and that by opening the great deeps or fountains of the Scriptures, and may cause many beams of light and spiritual understanding to break forth, and many ways of wisdom there to appear, and yet may not believe. As it is with a feigned story, though there may be some kind of rationality in it, yet the rationality of it doth not therefore argue its truth and verity; just so, men may maintain the reasonableness of the Scriptures, and consequently many great truths therein contained. They may argue excellently, and shew how one thing giveth light unto another; and yet nevertheless at the bottom there may be nothing else but uncertainties and doubtings of the truth of all the story. And this hollowness and defection at the bottom, and core, and root of the heart is like to break out and bewray itself in such a kind of life and conversation which is unsuitable unto the tenor of Scripture, and unto the genius, nature, and light of the glorious gospel which they declare or preach unto men.

The reason of the character or sign last mentioned, whereby to judge of any man's being filled with the Spirit, is because it is the proper work of the Spirit to open and reveal unto men the Scriptures, and the mind of God there; so that when any person, man or woman, shall be found to excel in such a way, upon the terms, and with the cautions lately specified, I mean to be richly acquainted with the mind of God in the Scripture, it must needs argue a great measure of the Spirit of God in them. For it is, I say, the property of the Spirit of God to reveal the mind of God in the Scriptures, and to reveal such and such truths which have lain dormant in the bodies of the Scriptures, wound up and unpublished; for the Spirit of God hath reserved and set apart some particular portion of truth which is appropriate to every age and generation that cometh over the world, which is to be opened unto it. Some conceive that the seven seals do respect several ages and times wherein several truths are to be revealed, as that in such an age and time when one seal was broken up there was such a part of the mind of God let out; and so at the breaking up of a second, then cometh forth another part of the mind of God. This is clear, and experience teacheth us that every generation and every age have had some sealed or fallow ground of Scripture broken up unto them, some considerable passage of Scripture that hath never seen the sun, that hath never been so generally understood or known by men as in the present generation; so that it being the proper work of the Spirit of God to take away the veil and covering which hath been upon the Scriptures, when he findeth some person whom he doth much delight in, he will single him out for this service, 1 Cor. ii. 10, 11, &c., 'But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.' That is, according to Scripture language, teacheth men to search and to find out by searching the deep things of God—*i. e.*, such counsels of his which do not lie in the surface of the Scriptures; such things which cannot be seen at the first cast of a man's eye: 'For what man knoweth the things of a man, save the spirit of a man which is in him? even so the things of God knoweth no man, but the Spirit of God.' Now the notions which are bred in the mind and in the nature of God are of another sort, of a quite different nature from

those which are engendered and conceived in the mind of man, even as those impressions in brute beasts are of a far other nature and kind from those which are in men; and being of another nature and kind, and also inferior to those notions or impressions which are in man, they cannot understand or comprehend those notions or impressions, and those principles of action that are in men, and by which they order and steer their course. The reason is, because these notions or impressions that are in men are of a superior kind to those in beasts, and out of the reach of them, or any other created being, especially, beneath themselves. So that though it should be supposed that the creature man, by reason of the excellency of his nature above other creatures, were able perfectly to understand those several impressions, &c., that are in their beings respectively, yet could they never comprehend those in man, for the reason even now hinted. In like manner, though God be able to comprehend all the notions and principles, and all the projections that are incident to the hearts and spirits of men, yet men are not able, without the Spirit, to apprehend and conceive what his thoughts, notions, counsels, and projections are. 'But now,' saith he, 'the Spirit searcheth all things, yea, the deep things of God;' otherwise, without this Spirit, no man knoweth what are the things of God, and thoughts of his heart, no more than any other creature knoweth, or is able to comprehend what is in the hearts of men. So again, ver. 12, 'Now we have received, not the Spirit of the world, but the Spirit which is of God; that we might know the things that are freely given unto us of God:' meaning the things of the gospel, those terms and conditions upon which life and salvation is promised and secured unto the world. This sheweth that where there is any considerable degree of the knowledge of the things of God, especially of the deep things of God, that have been kept secret from age to age, this argueth an excellent presence of the Spirit of God, ver. 13, 'Which things also we speak, not in the words which man's wisdom teacheth,' &c., 'for the natural man receiveth not the things of God,' &c. By the natural man in this place is not meant the unregenerate or the carnal man, but the babe in Christ. 'I could not speak unto you,' saith that apostle, chap. iii. 1, of the same epistle, 'as unto spiritual, but as unto carnal, even babes in Christ.' So that evident it is from this scripture that these natural men, who could not receive the things of God, were not unregenerate men, or carnal in the sense which we generally take the word carnal, but babes in Christ. Now these could not understand anything but what was plain. The things here spoken of, the deep things of God, such things which lie above the apprehensions of ordinary men, these things are too strong for such men's stomachs; they cannot bear them, they cannot see how they should be agreeable to the goodness, wisdom, and love of God, neither can they receive them—viz., whilst they are babes or children. Yet, though in their state of childhood they are not capable of them, they are capable of growing and coming to manhood. A man that hath not had to do with jewels, he knows them not, nor of what value or worth they are. Even so it is with the deep and excellent things of the gospel; if these be set before those that are weak in judgment, and children in understanding, alas! they

know not what to make of them, they can make no nourishment of them; but in time they may grow to such a capacity, that such meat as this will be the most desirable unto them, and they will say as the Jews, 'Lord, evermore give us this bread.' Men that are grown will call for strong meat, such as will sort and suit with their stomachs. And thus much for this character. And so we have done with our reply to the third, and last, of the three questions long since propounded for the further clearing and opening of the doctrine. We are now come to the use and application. This doctrine is useful three several ways: for instruction, for reproof, and for exhortation.

CHAPTER XII.

The first use of the doctrine, by way of instruction, in four main points: First, Shewing how comely a thing it is for men and women to be found obedient to the commands of God in general; and particularly, how beautiful and honourable a thing it is for men and women to be filled with the Spirit of God, and to be found acting accordingly. Secondly, An account given what strangers the saints themselves are unto many great duties, and more especially unto this great duty of being filled with the Spirit, insomuch that even this generation are, as it were, asleep thereunto. Thirdly, That this great blessedness of being filled with the Spirit is no impossible thing, but is attainable by the endeavours and engagements of men. Fourthly and lastly, That it is the will and design of God that believers should be a royal generation of kings and priests unto himself, and that they should live accordingly.

First, For instruction: if it be a duty imposed by God upon all men, and more especially upon all believers, to be filled with the Spirit, then take we knowledge from hence, that it is a comely and honourable thing for men and women to be filled with the Spirit, and to act and declare themselves accordingly—I mean, so to behave and demean themselves in all things that it may be known to the world that they are filled with the Spirit: their actions and ways should be all heroic and prince-like, and have a lustre and beauty and brightness in them, above the actions, ways, and conversations of other men; even as the Lord Christ was known to be the only-begotten Son of God, John i. 14, by that excellent glory wherein he appeared. 'We saw,' saith the evangelist, 'his glory, as the glory of the only-begotten Son of God'—meaning that his glory, whatsoever it was, was so glorious and so excellent for the kind of it that they that saw it could not but conceive and judge that it was too full and too majestic for any creature whatsoever, too excellent for any of the angels themselves, and much more for man; and by this they perceived him to be the only-begotten of God: those robes of glory were too rich for any creature to be attired and adorned withal, though they did indeed become the glory and dignity of his person. In like manner, it would be exceeding comely for the sons and daughters of God to have such a glory of life and conversation still to accompany them as they walk up and down

the world and wherever they be come, which may distinguish them from all others to be persons of that rank, and such a generation that are filled with the Spirit of God. My brethren, there is a strain of action and conversation that is apt and able to convince the world even against their minds and wills, and will make them confess and acknowledge that these are a generation of men and women by themselves; for God enjoins nothing by any of his precepts or laws unto men but what is comely, grateful, and lovely for them to do, and that which will commend them both in his eyes and in the eyes of all his angels, yea, of all truly judicious and understanding men. Even as parents are wont to teach their children a good carriage of themselves, and comeliness of behaviour, that may render them acceptable on all hands, so doth God by his precepts and exhortations teach the sons and daughters of men such a deportment and demeanour of themselves in all cases, and under all circumstances, that will set them off with the best and highest acceptation with men; for every command and precept of his hath a kind of pleasant correspondence with the frame and condition of man; and when men and women neglect the performance of any of them in their season, or shall do anything contrary unto them, they render themselves so much the less lovely and desirable. No man ever neglected any of the commands of God but that by every such neglect, *ipso facto*, they stain and spot the dignity and excellency of their glory; whereas, if they had been true to themselves and to their own interest in yielding obedience to those commands of God, they would have been more lovely, comely, and pleasant, and more highly accepted both with God and amongst men. The Holy Ghost himself very frequently commends obedience and subjection unto the laws of God under this very notion we now speak of unto men. 'My son,' saith Solomon, Prov. i. 8, 9, 'hear the instruction of thy father, and forsake not the law of thy mother; for they shall be an ornament of grace upon thy head, and chains upon thy neck'—meaning that instructions from the word of God, administered unto us by our parents and those that be over us, being regarded and submitted unto by us, will render us lovely, and respected both of God and men. So again, Prov. iii. 22, 'So shall she'—meaning wisdom submitted unto—'be life unto thy soul, and grace unto thy neck. She shall be an ornament of grace unto thy head,' &c. So again, 1 Tim. ii. 9, 10. The apostle in this contexture of scripture sheweth how women, professing godliness, ought to behave themselves in all modesty, shamefacedness, and sobriety, accompanied with good works; these—namely, good works—are comely ornaments as well for men as for women. And it is the property of good works, and all manner of conforming to the will of God, to make a kind of noise in the world, and to provoke men to look upon them who are found fruitful in them. Even as rich jewels do make and beget by their lustre a kind of high esteem and reverence in men to persons who wear them: in like manner they who shall adorn themselves with works of righteousness, by submitting to the commands of God, shall by such ways be known to be the sons of God, even by the richness of those ornaments and jewels which hang about their necks. Mat. iii. 15, 'It becometh us,' saith our Lord Christ, 'to fulfil all righteousness;' as who should say, this

is the way that would advance and adorn him, and make him more comely in the sight of God his Father, and of angels and of men. And so, Rom. xvi. 2, 'That ye receive her in the Lord,' speaking of Phebe, 'as becometh saints, and that ye assist her,' &c. My brethren, there is no occasion, no business, nothing to be done, either abroad, or at home, when a man is sitting in his house, or speaking to his servants or any other persons, but there is an opportunity for such a kind of behaviour which will well become us, and which will set us off with a kind of comeliness or loveliness in the eyes of those which are about us. This, then, is the first thing which we commend unto you by way of instruction, that if it be a duty imposed by God upon all men, especially believers, to be filled with the Spirit, then is it a comely and honourable thing for men and women to be filled with the Spirit, and to walk accordingly, by means whereof they shall find acceptance both in heaven and in earth.

Secondly, If it be the will and command of God that all believers, especially, should be filled with the Spirit of God, take we further knowledge from hence that there are some duties, and these of most worthy consequence and concernment unto men, unto which the minds and consciences of men, even of professors themselves, are generally asleep, taking little notice of them, or of yielding obedience unto them; they do not put them into their roll or catalogue of duties, or things commanded or enjoined.

For first, That this precept of God which enjoins a being filled with the Spirit of God, directed more particularly unto the saints, is a precept of very high concernment unto them, hath been made to appear formerly, and particularly when we gave directions how to raise an ardent desire in your souls unto it, by setting before you the various and most rich accommodations which do always accompany such a fulness.

Secondly, That this precept, notwithstanding the excellency of it, is little in the thoughts of believers themselves, and that their consciences are little better than dead unto it, is too evident from the general neglect that is found amongst them of the use of the means which are proper to fill them accordingly, without the diligent use whereof it is impossible they should be obedient unto the precept, as we have heretofore opened the business unto you; and besides, the little regard of this precept, even amongst believers themselves, is apparent more than enough from the general tenor of their actions and ways, which are nothing like the actions and ways of men filled with the Spirit. And as it is with this precept of being filled with the Spirit, in being so generally neglected and forgotten by believers, so is it with several others also, which share in the same disrespect at the hand of believers with it—viz., as that of walking circumspectly, or exactly, as the word signifies; that of redeeming the time in respect of the evil of the days wherein we live; that of bearing one another's burdens; that of not respecting persons for their wealth and costly clothes; that which enjoins rich men to be rich in good works; these, with some others, as generally all such which grate hard upon the flesh and require a spiritual heroicism and true greatness of spirit to submit unto them, and which are not sanctioned or backed with an

express threatening of exclusion from the kingdom of God and of salvation, in case of disobedience. Most of the precepts of any of these characters are like some absolute and antiquated laws or statutes in a state or commonwealth, which through a long, customary, and general disuse and neglect, are no more minded or regarded than if they were not; nor persons any ways challenged, charged, or thought the worse of for not conforming themselves unto them. So are such precepts of Christianity, which respect excellency of walking, and have not the vengeance of hell fire attending them to awaken the consciences of men to the observance. They seem to be no otherwise looked upon by professors than as if they were given by the Lord Christ only to be gazed on and looked at, and not with any intent that they should be obeyed by men, or with any expectation that they should submit unto them. The reason hereof hath been lately intimated in part—viz., because they have not a sanction like that of the law given upon Mount Sinai; they are not given or enjoined with thunder, earthquakes, or fire, but as with a still voice. And the children of God themselves, as we lately had occasion to observe, having much servility of spirit hanging on them, and so being more intent and taken up in their thoughts about escaping hell and damnation, and not so much upon obtaining heaven and salvation, but only in a collateral and consequential way; hence it cometh to pass, that they chiefly and mainly set their hearts and minds upon such precepts, the disobedience and neglect whereof is threatened with the vengeance of hell fire, or with exclusion of the kingdom of heaven; and think that those which have not this iron rod in their hand to overawe the consciences of men into obedience unto them are less considerable.

For this is much to be minded, which I do not remember that I have had occasion heretofore to offer unto you, viz., that God hath built and framed the body of his laws and precepts given unto men upon the like terms, by such principles and rules of wisdom and equity, according unto which prudent law-makers amongst men are wont to compile and frame the body of those civil or politic laws which they make for the benefit or use of their states or communities respectively; and very probably (nay, the thing is very little or not at all questionable) God hath imprinted that principle of reason and equity we now speak of in the hearts of men in conformity to the original copy in himself. Now it is generally found in the system of all politic laws and constitutions, that though there be rewards in several kinds and degrees assigned and decreed by law unto persons that shall do any eminent or worthy service unto their state or country, yet there is no penalty or punishment enacted against those who shall not quit themselves thus worthily and honourably for the benefit of this state. Penal laws and statutes are not made for those or against those that are not eminently virtuous, eminently valiant, liberal, bountiful, wise, or the like; but only against those who are eminently vicious, and shall act to the detriment, prejudice, or hurt of the community of which they are members. Thus the Romans had laws for the rewarding of the high services of their soldiers; he that first scaled the walls of a city or town besieged had his *corona mu-*

ralis—i.e., a certain garland or crown, which was a badge of honour appropriate to that service; so he that first entered the trenches of the enemies had his *corona vallaris*; so he that preserved the life of any citizen or free denizen of Rome had his *corona civica*. But they had no laws that inflicted any punishment upon those that did not perform those services, or had not valour or courage sufficient to achieve them. Anciently in our own land there was by law a reward appointed unto him that should kill a wolf and bring forth his head. So, Josh. xv. 16, Caleb made a law or decree that he that shall smite Kirjath-sepher, and take it, should have his daughter to wife. Now as the Romans did not enact any penalty to be inflicted upon any that did not attain any of those excellent achievements; neither did the law in this land inflict any punishment upon those who could not kill a wolf. In like manner, God hath so contrived and tempered the frame and system of his laws in the Scriptures, which are made for the orderly regulation and benefit of the great community or body politic of the world, that though there be rewards and encouragements enacted and decreed in them, for those that shall excel in virtue, and quit themselves above the ordinary rate of men, either for the honour and glory of God, or for the public benefit or service of men; yet there is no threatening of punishment, in one kind or other, against those who shall not attain to that excellent strain above their fellows; unless, haply, it be that they shall not partake in the signal reward of the other, which, to speak properly, is no punishment. But the threatenings in the law of God are bent against those who shall be wicked, that shall live and act to the dishonour of his name, or to the damage, prejudice, or trouble of the community of men amongst whom they should have their being. We shall see in the course of the Scriptures how the threatenings of God lie against that kind of sin or sinners that are directly set and bent against the holy and righteous law of God, 1 Cor. vi. 9, 10, 'Know ye not that the unrighteous shall not inherit the kingdom of God,' &c.; Eph. v. 5, 6, 'For this ye know, that no whoremonger, nor covetous man, who is an idolater,' &c.; 'Let no man deceive you with vain words,' &c. And compare Rev. xxi. 8, 27, 'But the fearful, and unbelieving, and sorcerers, and idolaters,' &c., 'shall have their portion in the lake,' &c. As civil constitutions and politic laws of men do provide for the peace, safety, and comfort of those that shall live in subjection to them, prohibiting and punishing all ways and actions that are prejudicial and hurtful to the public, yet not enacting or inflicting any punishment on those that do no rare or excellent service, as though they be not eminent defenders of the state, &c. In like manner, God by His laws hath provided for the safety, for the eternal salvation, of those that shall live in subjection unto such laws and commands of His, by which men are restrained from ways and actions signally dishonourable unto Him, or disturbing and mischievous to those amongst whom they live and converse, although they do not attain unto the eminent services of Noah, Daniel, and Job, nor deserve to be numbered amongst the worthies of the Christian world; yet for those who shall rise up to the line of those famous men we speak of, and serve God and men at such a

worthy rate as they served them in their generations, he hath in his law provided better and greater things than simply safety and salvation, viz., salvation with an emphasis or superlative weight of glory.

To this purpose, I conceive, the two parables of our Saviour, both recorded by Luke, the one in chap. xii. 36, 37, the other in chap. xvii. 7, 8, &c., are very considerable. The former of these, 'And ye yourselves like men that wait for their lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the lord, when he cometh, shall find watching: verily I say unto you, that he shall gird himself, and make them sit down to meat, and will come forth and serve them.' Compare this parable with that, Luke xvii. 7-10, 'Which of you, having a servant ploughing or feeding cattle, will say to him by and by, when he is come from the field, Go and sit down to meat? And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterwards thou shalt eat and drink? Doth he thank that servant because he did the things that were commanded him? I trow not. So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants.' Now compare that which was delivered and taught in the former parable, now the Lord Christ will gird himself, and come forth and serve them, with that which is promised here—namely, that when they had girded themselves, and administered unto him, the master, while he shall eat and drink, then they shall sit down and eat and drink. And withal, Doth he thank such a servant because he hath done thus? I trow not, saith he. I suppose his meaning is, that it is not the manner of men, when servants do but that which is commanded them to do, the master doth not think himself beholden to them, neither doth he thank them by the bestowing any signal or particular reward upon them. But now there is a kind of servant upon whom the master doth intend to bestow very great and worthy things; for it is said in the other parable expressly, 'he will gird himself, and come forth and serve them;' he will do it in the sight of heaven and earth; all the world shall take notice that he will account those servants there spoken of, worthy of double honour, he himself will honour them. But if the question be, But what is it that maketh the difference between these two kinds of services in point of reward? both of them were good servants, and typifies such persons who should be saved. The business is this, if you will but consider the nature of these commands, you will find a difference of these servants; they that do the things in the latter parable which are commanded them—that is, which are properly, and positively, and strictly commanded them—viz., when God shall pitch determinately that either they must do them or else suffer for it, and be destroyed with the vengeance of eternal fire. Now, they that go forth in their obedience in this kind, so far as that they may escape these dangers, they shall sit down when their lord and master hath eat and drank—that is, they shall receive the common reward of salvation. But there are another kind of servants, in another consideration very proper and passable too, that serve not as servants but rather as sons—namely, those that shall set themselves and stir up their hearts

to obedience unto God in these high commands of his, which are not things commanded after such a manner, or with such a kind of command as was mentioned formerly, with threatenings of hell fire unto those who shall disobey them. They who shall perform these high services and commands of his, which are calculated on purpose for the spirits of those men who are children, who are of a filial spirit, and ingenuous temper, and who desire to communicate in the greatest and highest of the affairs and blessings of God; they who shall not content themselves with the observation of the former kind of laws, but shall rise up in their obedience to the observation of the other, these are they whom their great Lord and master Jesus will 'gird himself, and come forth and serve them'—that is, will shew them signal and special grace and favour by themselves. But that by the way. The truth is, that the performance of the latter kind of services—viz., those that be not drawn out by the means of threatening of damnation, are of the most noble and genuine kind, and of highest acceptation with God; yet notwithstanding there is no law made against such persons who shall not be holy and exact, as Noah, Daniel, and Job, that shall not be as worthy, excellent, and heavenly as these were, or as serviceable in their generation; but yet these are they whom their lord and master will gird himself and come forth and serve, but will not do so by the other; so that the servants or believers, which are expressed in the parable, that shall eat and drink when their lord and master hath eaten and drank, are these who do only the things which are expressly and particularly enjoined, and that upon such terms, that except they do them they shall neither eat nor drink—that is, they shall never be saved. And these, compared with the others, may well be termed unprofitable servants, Mat. xxv. 30; or rather, as the word signifieth, and so is translated, ver. 26, slothful or undiligent servants, servants that will do no more nor stir one inch beyond their prescribed task. Now such kind of servants the Holy Ghost calls idle or sluggish, who will not bestir themselves in their master's business as they ought to do. This is that which I was saying unto you, that it is the observation of this latter kind of commands which are not threatened with destruction—this is, that which doth beget in men that child-like spirit, and that confidence and boldness towards God; whereas the observation of that inferior kind of commands doth rise no higher than deliverance from destruction, but doth not advance them to use it to any special interest in the favour and love of God; it riseth no higher, nor begetteth nothing else in them but a kind of fear, or servile spirit, full of doubts, and diffidence, and distrustfulness; and these are the proper and different effects of the obedience unto these two kinds of commands. To clear this a little further, there are instances in the Scriptures where we may observe both the one and the other, and likewise the mind and intent of God in them. Such precepts without conformity unto which men cannot be saved, either they are such which the law of nature doth impose upon men, and condemn and judge them if they break and transgress them; or else they are such commands, which by reason of some circumstances of time and place, and some necessity, do so bear upon the consciences of men, that a man cannot neglect them without

a manifest contempt of the divine authority and majesty of God. As, for example, when God spake to Abraham, and commanded him to go out of his own country; and so to Moses, to go to Pharaoh; or to Paul, to go to preach the gospel. Now disobedience in this kind would argue a great affront to the majesty of God. But there are other commands, though properly enough commands, wherein men are much left at liberty and freedom—viz., after what manner, and with what hearts and affections they do perform these, when men shall not only do simply and barely the thing that is expressly commanded, but likewise shall give out their hearts to it, and shall observe this after the best manner. This is that kind of service which shall receive grace and thanks from the hands of God; for God estimateth the works of men much after the manner that men do the services of their children: if they perform such services after the manner of sons, not as if they were a burden unto them, they shall not simply have the reward of a servant, but they shall have a further reward, the reward of a son. The parable, Luke xii., implieth that Christ did thank such a servant. Why? Because, though in a simple consideration, he did not act above what he was commanded, yet he did more and above what he was commanded upon the penalty of damnation. We read, Luke xvii. 12, of ten lepers that were cleansed, and we know that there was an express injunction in the law, that when they were healed they should shew themselves to the priest, and probable it is that all the ten did according to the law in this case; only here is mention of one that did return and give the Lord Christ thanks. Now, though this person did no more in that act of thanksgiving than was a duty lying upon him in a special consideration to do, and though the nine did fulfil the letter of the law, and so did that whereby they might escape punishment, yet they did not rise up to that grace and acceptance which the other person did, who did not only go to the high priest, but returned and gave thanks to his physician also, and did hereby obtain favour and high acceptance from the hands of God and Jesus Christ; upon the account of such a behaviour he was as a son, of a son-like and ingenuous frame of heart.

Consider that passage of the apostle Paul, 1 Cor. ix, 16, 'For though I preach the gospel, I have nothing to glory of; for a necessity is laid upon me: and woe is me if I preach not the gospel!' 'For though I preach the gospel,' &c. Meaning that this is nothing by way of special acceptance at the hands of God, because he had a necessity lying upon him in respect of the command of God—yea, under the penalty of a woe, 'Woe is unto me,' &c. But if I preach the gospel willingly, and with freeness of heart and soul, so as if there were no express and particular law lying upon me to necessitate me thereunto, then I have somewhat to boast of; for this service I know my Lord and Master will give me a peculiarity of reward. The apostle in this place clearly distinguisheth the preaching of the gospel, when necessitated thereunto by a command of God, from the preaching of it willingly. 'If I preach the gospel I have nothing whereof to boast, for a necessity is laid upon me,' &c. A man that hath nothing to engage him to an action or service, but merely to be delivered from punishment, hath nothing to boast of. 'But,' saith he, 'If I do this

thing willingly I have my reward,' &c. Therefore, to preach the gospel, and to preach it willingly, are two different services; by doing the one, a man shall escape punishment, it being obedience to a necessity lying upon him; but if I preach it willingly, then, saith he, I know I shall have consideration in abundance from the hand of my great Lord and Master. It follows, ver. 18, 'What is my reward then?' The word is taken two ways, sometimes more largely, sometimes more strictly. It is sometimes translated wages, sometimes reward, or that consideration which doth precisely answer in value to the work which is done, and for which it is given. But sometimes a reward, as when it exceeds in value the work done, and doth in a transcendent degree rise above the strict worthiness of the service; so then, 'What is my reward?'—that is, How must I go to work, in this great commission which is given unto me to preach the gospel, to make myself capable of my reward? Why, thus, saith he; when I preach the gospel, that I make it without charge. This noble, excellent, and worthy strain of the apostle in performing the service which was committed to him, this was the groundwork of his rejoicing, and that which filled him with so much confidence and boldness in the presence of God; and this you will all find, if you will but stir up your hearts, and be ingenuous and noble towards God, and not stand picking and huckstering with your hearts to know how you must do to escape hell fire; under such a frame of heart you shall still be full of fears and doubtings, you will not be like those that are genuine and noble and high-spirited in the service of God. My brethren, we shall all find, if we stir up our hearts, and strengthen our hands to those excellent commands, which are apt when they are obeyed to ennoble our spirits, the obedience unto them is that which will give us confidence and boldness before God; whereas your obedience to the other will possibly give you some kind of faint hope that you shall be saved, and that you shall escape the wrath and vengeance that is to come, but will hardly carry you up further; but that your confidence will ever and anon be full of stands, and your enemy the devil will be ready to triumph over you. Whereas those that have given up themselves to obey their heavenly Father in those great commands, these are the men who are likely to have the spirit of adoption, to be able to come with boldness unto God, and to call God Father with a good courage.

Thirdly. For instruction. If it be the will of God that all men, especially believers, should be filled with the Spirit of God, then take knowledge from hence, that a being filled with the Spirit is no impossible attainment, is an estate of happiness which is accessible to the endeavours and engagements of men. Why else should God call men unto it, or impose it as a duty upon them? Doth he invite or exhort the saints to impossibilities? Those whom he desireth to put beauty and excellency upon, doth he invite these to do things absolutely and altogether out of their reach? Doth he persuade men to purchase the wind, or to lay out themselves for that which can never be had or enjoyed? Surely he doth not, because it is not a thing that doth anyways answer the infinite grace and wisdom of God. Some men indeed strive to persuade themselves and others that God

commandeth many things which he intendeth not that any man should perform—yea, and which he knoweth are impossible for any man to perform. But I trust none of us know these depths of Satan—I mean, are spiritually adulterous with them in our minds or thoughts, or practically know them. To be persuaded to think that God intends not, desires not our obedience unto whatsoever he demands of us, what is it but to break the very heart, and to cut in sunder the very sinews of our obedience, and weaken the hand of our preparations that way, and to tempt ourselves to a neglect of the commandments of God—yea, and to dishearten and discourage men from so much as the knowledge of what is commanded them of God? For if they shall know their Master's will, and yet not do it—and do it they cannot, if the intention of God stand in opposition hereunto, or if they want ability to do it—I say, to know the will of God, and not to do it, is to incur the danger of being beaten with many stripes, and to bring the sorer condemnation upon themselves. Therefore we need not demur upon this point, or doubt but that whatsoever God hath commanded us to do, yea, or shall exhort us unto, he hath put us into a capacity of doing it, at least into a mediate or remote capacity, from which we may, through the grace of God, that is never wanting unto us in this kind, advance unto that which is immediate, and within reach of the duty or performance itself. Let us therefore comfort ourselves over this gracious advice and exhortation given unto us by God 'of being filled with the Spirit;' and know, that though it be an estate or privilege very high and glorious, as we have declared formerly, yet it lieth within the reach of our faithful and zealous endeavours for the obtaining it. There is nothing that can hinder us from the obtaining of it but our voluntary neglect and our slothfulness; which, as it is the impoverishing and beggaring many thousands in the world in respect of outward things, so is it universally the spiritual beggary and poverty of Christians. There is no man suffers the want of anything for his peace, and for the accommodation of his soul, but his own slothfulness, and his own carelessness in this kind is accessory unto, and the occasion of it.

Fourthly, and lastly, For instruction. If the doctrine be true, take we notice from hence yet further, that it is the will and desire of God we should be excellent, that we should be a royal priesthood, indeed, unto him; that we should live the life of angels both in point of holiness and of happiness. For such a life as this in both these high accommodations is comprehended in a being 'filled with the Spirit,' as we have formerly at large made known unto you, when we set before you the transcendent privileges and great glory of such a state or accomplishment. How rich and blessed a contemplation is it to feed upon and to nourish our hearts withal, that God would not have us live at any low, under, or peddling rate, as not of action, service, or employment, so neither of contentment, joy, or satisfaction. But his mind and desire is to make us to live like princes for the greatness and nobleness of our employments on the one hand, and like princes also for the desirableness of our state and condition on the other hand. It is said of Christ that he hath 'made us kings and priests unto God and his Father,' Rev. i. 6. First kings, then priests; kings in order to

their priesthood ; for the truth is there is none fit or meet to be priests unto God but those that are kings—*i.e.*, that enjoy themselves upon the richest and highest terms of contentment and joy that may be. Those that minister unto him in his holy things do not answer the nature and dignity of the service, or of the things about which, and wherein they minister, but especially they do not answer the infinite goodness and bounty of him whom they serve, who minister unto him either with dejected and sad hearts and spirits on the one hand, or with remiss or indifferent hearts on the other hand. Priests of a right consecration had need partake of the anointing of the great high priest himself ; I mean, they had need be anointed with the oil of joy and gladness above their fellows, above other men. Now, that the heart of God is with the sons and daughters of men, to put them into the honourable capacity we speak of, as far as is meet for him to promote the thing, appears, as hath been said, by that most gracious advice he gives them in requiring them to be filled with the Spirit. This is that which will make them kings indeed and priests indeed. He that is filled with the Spirit is fit to stand before the God of all the earth, and to minister unto him ; so that if any person be not a king, and so in the fullest capacity of being a priest unto God, the reason of his defectiveness in this kind is not God. The reason why he is not a king or priest of this consecration is not because God would not have him to be such, or because he is unwilling to confer such things upon him, such an anointing which would make him a priest of this consecration. We see that God would have us all filled with the Spirit, which, being interpreted, as we have heard, is to make us a royal or kingly priesthood ; but the reason of every man's defectiveness or falling short in this kind is his own oscitancy, willing negligence, and unworthiness of spirit. We cannot say, as Balak the king said unto Balaam the prophet, Num. xxiv. 11, ' Now the Lord hath kept thee back from honour.' No, it is not the Lord who hath kept us from this honour, but we ourselves ; he is so far from keeping us from it that he calls upon us and counsels us, and tells us what we have to do in order to the obtaining of it. And as I said before, it is not meet for him to go on any further in this work ; his Spirit is free unto it, his Spirit is near unto you ; it would fill your heart and soul, it would make you all princes, and make you all a royal priesthood unto God ; but it is not meet for God to force such a thing as this upon you, to make you do it whether you will or no, to make you kings and priests whether you will or no. But now, that you might do this, he delivers out himself unto you, and he expecteth that there should be a consent on both hands, though otherwise there is as much importunity and force to incline and carry you that way as can be in a way of argument ; yea, and as much force in respect of secret impulse and excitation by the Spirit of God as may be, only reserving unto you the liberty of consenting unto it. So that this is another instruction of rich concernment unto your souls, even to consider that there is nothing between us and such an unspeakable dignity of being kings and priests unto the eternal God. There is nothing on God's part wanting ; the heavens are open, they bow down themselves unto you on this behalf. If any man doth fall short, let him know that there is nothing but only his unworthiness of spirit

which, whilst he doth harbour, and doth not overcome, he cannot lay out his heart and soul so free in the consideration of those motives which, were he intent upon, would do the deed, would amount to such a holy and sacred anointing as now we speak of, your being filled with the Spirit of God, whereby you would be made priests of the living God. So much for the first use of the doctrine, the use of instruction.

CHAPTER XIII.

A second use of the doctrine, being a use of reproof unto all those who are enemies unto this heavenly exhortation and counsel of the Holy Ghost administered unto men, namely, to be filled with the Spirit, and who by any means obstruct the course of it.—A first sort are such who scoff at such a thing as a being filled with the Spirit of God.—A second sort of offenders are such who persuade men that the Spirit which they are exhorted to be filled with is but a finite spirit, an angel, and not God. Wherein many things are further argued, proving the Holy Ghost to be the most high God.

The second use was a use of reproof, and this, in the general, of all those who are enemies to this heavenly exhortation, this blessed counsel administered by the Holy Ghost unto men, of being filled with the Spirit of God, who either by word or by deed, or by both, obstruct the course of it, that it doth not run, is not glorified in the world as it ought to be. Of these kind of offenders there are several species or sorts, highly censurable by the divine authority of the doctrine and truth delivered. The first are they who, being strangers altogether to the Spirit of God, the Spirit of which both the text and the doctrine speaketh, are full of the spirit of the world, or rather of the god of the world, Satan; who, instead of being full of the Spirit of God, laugh at all discourses of men's being filled with him, yea, or of so much as having the Spirit of God in them, to scorn; hearing from the mouths of faithful ministers of God sometimes, and it may be from the discourse of other Christians, that the saints and servants of God, such who truly believe in Jesus Christ, are led by the Spirit of God, and taught by him how to pray, how to walk holily and soberly and righteously in the world; they make a mock at it, as some of the more ignorant and profane Jews did at the apostles being filled with the Spirit we speak of, Acts ii. 13. 'When they spake with strange tongues, others mocking,' saith the text, 'said, These men are full of new wine.' When anything of God, or of the Spirit of God, more than ordinary, in one kind or other, appeareth in any of the saints or servants of God, they that are ignorant of God and of his ways will never own or acknowledge the procedure of it to be from God; if they can but imagine any other cause, though with never so slight appearance, from whence there is the least probability that it may proceed—yea, if they can imagine any cause in this case which is worse than other, and which is more disparaging unto the persons in whom that grace and power of God we speak of doth appear, this shall be the cause unto which the excellent work of God in his saints shall be imputed and ascribed.

How little reason, or colour of reason, was there to pretend or think that new wine over-freely drunk or taken by men should put them into a capacity of speaking with tongues, strange tongues, such as they never understood or were able to speak before? They knew well enough, many of the company that were there, or amongst them, that every one that spake had a distinct knowledge of the tongue of their own nation. We hear them speak all in our own language said they. Now, I say, let any sober and considering man think but a little of the business, how impossible a thing it is that new wine should invest men with a capacity and an ability to speak with strange tongues, in a strange language; yet rather than they would acknowledge that the Spirit was the author thereof, they attribute it to new wine. New wine may cause them to speak freely and at random, but not in other tongues; they may, indeed, speak nonsense, and not distinctly, or else that which no man can understand. But that it should enable and qualify men for the speaking in strange tongues distinctly, and sensibly, to the understanding of other men, there is not the least colour, or the lightest pretence thus to argue; but ignorant persons, and such as are profane, what will they not do to harden themselves, though in the most irrational and senseless manner that may be? And besides, the things which the apostles here spake and uttered, and which were understood by those who so imputed the speaking of them in variety of languages were τὰ μεγαλεία, the magnalia, the great and wonderful things of God. If new wine had been the inspirer, these could not have been the great things of God that they had spoken, but the great things of the devil and of the world. So when the Lord Christ cast out the unclean spirit out of him that was possessed, Mat. xii. 24, it is said that the pharisees presently charged this upon Satan, and upon his having to do with him; because the devil is a supernatural agent in that sense which we usually take supernatural—that is, he is able to do things which are strange, and out of the course of nature, therefore he is a kind of reserve for ignorant and wicked men; when they meet with anything of God and of the Spirit of God in the saints, they have the devil in readiness to impute all these things unto. As I remember I have read in the story of martyrs, when any of the martyrs shewed any invincible courage or patience in the midst of their torments, the priests that stood by would still persuade the people that the devil had bereaved them of their senses, and had distracted them before the fire came at them; and by this kind of colour and feigned pretence they thought to waylay and to stop the course of the apprehension of the common sort of people, lest they should think that there was any great appearance of God in them.

So when the Lord Christ taught the people with so much wisdom and understanding, that they were astonished, and the greatest part of them began to admire how he that had not known a letter should speak at such a rate as he did, it is said they were offended at him, Mat. xiii. 57, implying, they thought, that he came not by it lawfully, but by the help of the devil; they could not make it out that he was a good man, because they were ignorant of his gifts, therefore they fall foul upon the Lord Christ. So Paul, in those high strains, whether in teaching, or rather in practice or acting in the world,

which the Corinthians could not comprehend nor reconcile with such principles as they were acted by, was by the generality of them thought to be little better than crazed in his brain, 2 Cor. v. 13, or head-shaken, and that too much learning had made him mad, 'Whether we be beside ourselves, it is to God, or whether we be sober, it is for your sakes.' Now when he saith, whether we be beside ourselves, he doth not mean that he acted anything out of madness or distemper, nay, certainly he was never himself more than when he did act these things for which they thought him besides himself, and a man singular, and engaged with some odd kind of speculations and notions; and therefore, saith the apostle, as for such things as these, if we be besides ourselves, and like men distempered, we are this unto God, we have our eyes upon, and approve ourselves unto, him in these things; we easily believe you cannot tell what to make of them, you cannot make wisdom, nor obedience, nor subjection unto God in them; you do not understand nor comprehend those laws, nor those rules nor principles, by which we act and move in such ways; but, saith he, we look unto God. and he understands it, though we speak, as it were, in an unknown tongue unto you, yet in a language which God well knows and understands. But now, saith he, if we be sober, it is for your sakes; in these things he had respect unto them for their edification. In like manner, when persons are carried and lifted up by the power of the Spirit of God above the ordinary line of men, either in speaking or acting for the glory of God or advantage of the gospel, men that do not know and believe that there is any such Spirit, at least acting or working in men, are ready to blaspheme him in his saints, and to impute the things that are wrought by the power of his presence in men to some dishonourable and untoward principle or other—as that they pretend to be led by the Spirit of God, whereas they do such things upon their own fancy, and upon some such suggestion which Satan hath put into them. As the Roman historian, speaking of Nero, the monster of men, reporteth his conceit to be, which he did express publicly, that there was no man in the world but was as vicious as himself, only herein was the difference between him and them, he was open and would act above-board, and other men were more afraid; but he did not believe that there was any such thing as temperance and sobriety. Even so, this is the very strain and temper and inward thoughts of ignorant persons in the world, that have no heart nor spirit for God, nor for ways of excellency that are lovely and honourable. When they see that there are other men and women of their rank that do such things which they cannot do, they cannot go along with them, they cannot fast and pray, they cannot follow such and such religious duties or exercises; they think that these men do but dissemble. They love their money as well as we, they love their ease as well as we, only the devil tempteth them and putteth them upon these ways, that so they may have credit and repute, and be thought more holy and greater lovers of God than other men; and by this means they judge themselves better, because they know they are plain, and have no reserves in their breasts, but what they are in the frame of their hearts, and spirits, and affections, they act and utter themselves accordingly; whereas

those persons that are externally so godly, and would be so judged, are every whit as bad or worse than we, because they seek to cover and hide, and to dissemble those wicked and vile thoughts which are in them, by an external show of holiness; they can take their turns privately and secretly to do the very self-same thing or things that are worse and more sinful than any that we do; this is, I say, an express strain of the spirit of that monster Nero—this is the reason that such persons fall foul upon the saints, especially when the Spirit shall draw them forth unto ways that are so excellent in their kind. Now, they that shall thus impute this to Satan, or unto the vile hearts of men, these are they who do obstruct the force of this exhortation, of men's being filled with the Spirit of God, and do what in them lie to make men's hearts to sink, and to discourage them from seeking after such a royal privilege.

A second sort to be reprov'd upon the former account—viz., as enemies unto the heavenly exhortation of being filled with the Spirit, discouraging men's hearts from pursuing the blessed counsel given unto them by God himself in it—are they who labour to persuade men that the Spirit wherewith God exhorteth men to be filled, is but a finite, a created spirit, an angel, and not God. 'Evil words,' saith the apostle, 'corrupt good manners,' 1 Cor. xv. 33; so do erroneous and lying conceits and imaginations, infused into the minds of men, obstruct many holy and worthy endeavours and layings out of men's selves, which otherwise, in all likelihood, they would not refrain, and which, undertaken and put forth by them, would turn to a blessed account unto them. Instances might readily be given in many particulars in this kind. We shall consider the truth of the observation at present only in the point in hand. For what doth such a doctrine or notion as this, that the Spirit, the Holy Ghost, is not God, but only a finite spirit, being interpreted, signify, but that it is but in vain for men and women so much as to think of ever being filled with him, and consequently of ever being excellent? For, first, The created spirits, the good angels, are ministers and servants, even all of them, without exception of any, unto the saints, as they are members of that body, whereof their Lord and Master Christ is the head. We know that place, Heb. i. 14, 'Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?' So then angels, however, in respect of the excellency and dignity of their natures, they be superior unto men, yet in respect of that ministry and service unto men, whereunto they are deputed and set forth by God, they are inferior unto them. Now the heart and soul of man cannot frame and bring itself to expect or look for from its fellow-creatures, especially such a creature which God, in respect of ministry and service, hath subjected unto it, anything so excellent or so desirable, as it reasonably may work and prevail with itself to expect or promise unto itself from its Creator, from a Spirit that is infinite in his being, and an inexhaust abyss of all excellency. My brethren, it is repugnant to the inbred nature and innate principles of the heart and soul of a man to go forth with a like courage, alacrity, or confidence to seek its desires or supplies, where either he knows not whether they are to be found and had or no, or at the best knows for a certain

that they are but sparingly, and with a kind of malignity and scantness, to be found, and to go forth upon this account, where he certainly knows that what he desireth, and what his soul longeth for, is lodged, and is to be had in the greatest plenty and abundance. He spake as a man that thoroughly understood the natural frame and propension of the heart of a man, in that particular we now speak of, who said, *Dulce est de magno tollere acervo*. It is a thing marvellously satisfactory and pleasing to the heart of a man to be still taking from a great heap; and upon this ground are those proverbial sayings, There is no fishing like to a fishing in the sea, no service like the service of a king; because in one there is the greatest plenty and abundance of that kind of pleasure that fishers look after; and for them that serve, and must live by their service, there is none like that of princes, because they have abundance of reward and of opportunity whereby to recompense the services of those that do wait and attend upon them. And that is the reason why our Saviour, in the tenth of John, to render and make men so much the more free and willing to come unto him for the life that they stand in need of, doth inform them that he hath not a competency or a sufficiency only of this life, but that he hath plenty and abundance of it. Speaking of his sheep, saith he, 'I am come that they might have life,' and not simply that they might have life, but that 'they might have it in abundance,' or more abundantly; as who should say, if there were only life in Jesus Christ, or if it were there in measure only, and in a scanty proportion, this would be some kind of regret, and men would make a stand in their coming; but since he is come upon such terms, that all that come to him might have it in abundance, this is a motive that doth accommodate and fall in with the natures and with the principles of the heart and soul of men. And upon the same ground it is that the Scriptures, in several places, do not only assert and testify that God is merciful and gracious, but abundant in mercy and full of grace; and not simply that there is redemption in him, but plenteousness of redemption, Ps. lxxxvi. 5, 15, ciii. 8, and cxxx. 7; Isa. lv. 7, 'Let the wicked forsake his way,' &c.; 'Let him return unto the Lord and he will have mercy; and unto our God, for he will abundantly pardon.' The commodity which we stand in need of is mercy and the pardon of our sins, in case we have been unholy and ungodly creatures; this commodity is abundantly in God. There it is treasured up as waters are in the store-house of the sea; there is no end of the treasures of his grace, mercy, pardon, and compassion. There is no man, being in want, but had ten times rather go to a rich man's door to be relieved, than to the door of a poor man, if he knoweth the rich man to be as liberal and as bountifully disposed as the poor man can be. These proverbial sayings amongst us, Better leave than lack; Where more is, more is to be had, are of a consonant import unto the former, and they all jointly and severally declare this, that men generally love to seek their desires where they are in the greatest abundance likely to be found. Now then, they who go about to send men for a filling to such a spirit that can but fill them in measure, and with a straitened and malign quantity, in comparison of what an increated spirit is able to do, certainly they do as much as such an error can do to obstruct and

prejudice the way of men in such a course as this. What do they else but cool, if not wholly quench, the desires, and together with these the endeavours, of such who are obedient unto the doctrine, who are in a way of being filled with the Spirit?

We formerly mentioned a touchstone to try whether any doctrine which is presented to us be an evangelical truth or no; and that was this; if it be for the advancement of godliness, for the gospel being a doctrine according unto godliness, as the Holy Ghost presenteth it—that is, so framed and constituted, of such and such principles, promises, counsels, and exhortations, as if they were made on purpose to advance godliness, and promote the interest of it;—and if this be the nature and frame of it in the general, then every limb and vein of it must have a tendency the same way; therefore, whatsoever opinion, notion, or conceit it be, if it cutteth the sinews of godliness, or riseth up against the interest thereof, and causeth men to look off and aside from it, this is a most certain sign and proof against it that it is no part or branch of the gospel, but an imagination and lying conceit, which hath been engendered and begotten in the dark thoughts of the hearts of men, or perhaps rather by a worse hand—I mean, Satan, who doth nothing else but study and invent opinions and conceits and imaginations, which may have some colour of truth, that so they may fall in with the judgments of men. He doth invent and mint, and set such opinions abroad in the world, and then his next work is, as far as possibly he can, to find out agents and instruments, the best he can prevail withal, and which are fitted and prepared to promote his design in the world. And the better men are, the more learned and the more innocent in their lives and conversations, can they be prevailed withal, these are the chosen vessels for him, and fitted for his turn. Herein the devil imitateth the great God; for as God, when he hath a design to make manifest his most spiritual truths and most holy things, maketh choice of the worthiest and holiest men, men that are of the best acceptance with the people round about them, because they are likeliest to take so much the better; so doth the greatest enemy of the peace and salvation of the world. He follows God as near at the heels as he can come; if he finds any man better than others, he shall do his work; and if he cannot find any man of such qualifications as we speak of, then he must be content with others, for he hath a desire that his opinion should be promoted, though never so unreasonable. There is great reason, by the way, why Satan should set abroad all the ways he can such opinions in the world which are derogatory from the honour of the Son of God, and from the Spirit of God: partly because by this means that he hath the more advantage to derogate from either of these in their esteem and honour amongst men; and partly because the works of creation being appropriate unto God the Father principally, and not the work of redemption, Satan's chief work lies to undermine the godhead of those persons to whom that work is most appropriate, and who are most engaged therein. For the Son of God is his great enemy, and the person who threateneth his undoing, and the ruin of all that he hath gotten, by drawing men aside from God. And then, likewise, the Holy Ghost hath put to his supreme hand, all his work being bent against the devil and his

temptations. Now in reason it cannot be thought but that he, Satan, will be more engaged against these, to bring their godhead, if it be possible, into question, and to destroy the belief of it out of the world. He that doth but know the nature of him, as that he is full of malice, mischief, and blood, and that he is ready to rise up against God himself, as far as he is able; I say, they that do but know the devil so far, cannot wonder at it, or think it strange that he should labour to fill the world, in all the quarters of it, with such kind of notions and opinions, that shall make the greatest breaches upon the honour and reverence that is gotten up into the hearts of men, both towards the Lord Christ, God blessed for ever, and the Holy Ghost, that Spirit of God by whom the children of God are sealed to the day of their redemption.

But as the prophet Jeremiah, in a case not much unlike, demands, 'What is the chaff to the wheat?' so may we say, What is finite to that which is infinite? What is a creature for the carrying on of the salvation of the world, in comparison of the great Creator?

Secondly, Whereas there are a thousand thousands, and ten thousand times ten thousands, saints upon the earth, and these in places far distant from one another, to be filled at the same time with the Spirit of God, or that may be engaged with their hearts and souls in ways and means to be thus filled with the Spirit; if the Spirit which should fill them in this kind be a created, a finite spirit, limited and confined to one and the same place, at one and the same time, for this must be his condition if he be finite, how can these be raised to any ground of hope that ever they should be filled with the Spirit? For if he be a finite spirit, it is impossible that he should fill any more than one person at a time, and so must depart and withdraw thence to fill another. And,

As Andrew said, John vi. 9, of that slender provision which was to be had in comparison of the great multitude that were to be fed, 'There is,' saith he, 'a lad here which hath five barley loaves, and two small fishes; but what are these amongst so many?' So may we well demand and ask in the case before us, there being such vast numbers and multitudes to be filled with the Spirit, what is a limited, a finite, a created spirit to fill them all? What is such a spirit as this amongst so many thousands, such an infinite number of men and women, who all are labouring to be filled with the Spirit? How is it possible he should accommodate such a numberless number of saints, so as to make them all glad? Therefore they who teach men that the Holy Ghost, the Spirit that shall fill them, is but a creature like unto themselves, in limitedness and finiteness of being, do by these whom it concerns to be filled with the Spirit; and in order hereunto advance in their endeavours accordingly much as those spies of old did by the Israelites, Num. xiii. 32, who by bringing an evil report upon the good land of Canaan, and telling them that it was a land that did eat up the inhabitants of it, discouraged the hearts of the people from attempting the conquest and possession of it, if it had not been for Caleb and Joshua, whose hearts were more upright. In like manner, they that bring up such a report as this upon the Spirit, as that he is but a finite spirit, a created spirit, a straitened spirit, what do they

do else but discourage the hearts and weaken the hands of those who have given out themselves, and have their hands lifted up to such an exercise, and make treasure of such a heavenly advice and piece of counsel as this is of being filled with the Spirit of the ever-blessed God? And besides, if the Spirit we speak of, with which the saints are to be filled, be a finite spirit, suppose he could at any time mind and attend them all, all over the world from the east to the west, and from the north to the south, in their several applications of themselves to obtain such a filling, yet he could actually fill but one person, one heart, or one soul at once; and therefore when he hath filled one, he must empty him again by withdrawing himself from him before he can fill another, because it is impossible that he should fill them all with himself at one and the same time.

If it be replied, But he may be said to fill the saints with himself, although he doth not abide always personally present with them, viz., by leaving strong impressions of himself, his grace and power, upon their hearts and spirits, though in person he be withdrawn from them; as those saints or Christians amongst whom Paul had been preaching the gospel, and had not only prevailed with them to believe, but had put them into a zealous posture of profession, and made them like unto himself, these may be said to be filled with Paul, or with Paul's spirit.

I reply, That holy and zealous impressions upon the hearts and spirits of men may be declarative of their being filled with the Spirit of God, but they are not properly and formally their filling, or their being filled with this Spirit. They are but the suites, symptoms, or signs of their being filled therewith, as the grapes that grow upon the vine are not the vine itself. A being filled with the Spirit implies an actual residence or abode of the Spirit himself in men, according to that of our Saviour, John xiv. 16, 17, 'And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;' he, in person, not in his gifts or operations only. So in the next verse, 'And he shall be in you.' And the apostle maketh a plain and express difference between the person of the Spirit and the gifts of the Spirit: 1 Cor. xii. 5, 'Now there are diversities of gifts, but the same Spirit;' so ver. 11, 'But all these worketh that one and the self-same Spirit.' And the Scripture, from place to place, speaketh of the Holy Ghost as personally inhabiting or residing in the saints, as in these and the like expressions and passages: 2 Tim. i. 14, 'That good thing which was committed unto thee,' saith Paul to Timothy, 'keep by the Holy Ghost, which [or who] dwelleth in us;' the gifts or operations of the Holy Ghost, though they may in a metaphorical and improper sense be said to dwell in men, as Timothy's faith is said first to have dwelt in his grandmother Lois and in his mother Eunice, ver. 5, yet in a direct or proper sense it cannot so be said of them. Now where there is no necessity enforcing a metaphorical sense, a proper sense is still to be preferred; besides, an improper sense here—viz., by the Holy Ghost to understand the gifts or operations of the Holy Ghost—would be very incongruous and hard; as thus, The good thing committed unto thee keep, by the gifts of the Holy Ghost which dwell in us, or by the Holy Ghost which in or by his gifts dwelleth in

us. So again, 'Grieve not the Spirit of God, whereby you are sealed unto the day of redemption,' Eph. iv. 30; so Isa. lxiii. 10. So it is said of the Jews of old that they rebelled and vexed his Holy Spirit, Luke xii. 12; Acts ii. 3, 4, x. 44, and xix. 6. It would be very incongruous and harsh to understand these scriptures, and many others of the like character and import, only of the gifts of the Holy Ghost.

Nor will it at all relieve that most dangerous notion and conceit which we now oppose, to pretend and say that though there be but one Holy Ghost, or one Holy Spirit, to whom the attribute of holiness is appropriately ascribed, and he termed the Holy Spirit, yet there are many other spirits, multitudes of angels which are assistant unto him, who may possibly be as many in number as there are saints in the world at one time, yea, and possibly more; so that these spirits amongst them may attend the saints in all places and parts of the world at one and the same time, and inasmuch as there is one supreme amongst them, by whom all the rest are directed and employed in their way, all that is done by them all may be ascribed unto him, as because there is one head or one principal amongst the devils who is said to be the prince of the devils, who is termed sometimes Satan, sometimes Beelzebub, and prince of the devils; therefore all that is done, all the temptations that are managed in the world by all that are amongst them, are in Scripture ascribed unto Satan, or unto the devil indefinitely and in the singular number; and if the devil, who is confessed on all hands to be a created and finite spirit, be said in Scripture to tempt men, though in never so remote places one from another at the same time, why may not the Holy Ghost be said to fill men with himself upon the like terms—viz., in all the places of the earth at the same time, though he be supposed to be a finite spirit also? If we had time we should plainly shew unto you that this is nothing but a piece of sackcloth spun on purpose, and devised to spread over the face of the sun. It is nothing but a vain flourish to hide this great and worthy truth of God from the eyes of the world, to take off the minds and hearts of men from looking after such a worthy and blessed enjoyment as a being filled with the Spirit of God.

For, first, We shall shew you that there is not any ground in Scripture, or reason to suppose that any one angel should have the superintendency or disposing of all the rest of the angels to order them to their several employments, works, or actions. I say there is no word, nor the least breathing or whisper of any such thing as this, but the Scriptures rather look another way—namely, to shew that all the good and holy angels, who are employed on the behalf of the saints, receive their commission immediately from God himself, or from the Lord Christ, who is represented in the Scripture as their great Lord and Master. They stand charged there with loyalty and homage to him, Heb. i. 6, 'When he bringeth in the first begotten in the world he saith, And let all the angels of God worship him.' And ver. 14, 'Are they not all ministering spirits sent forth?' &c. They are sent forth by him, whose angels they are, about their several ministries. And that is the reason, too, I suppose, of that expression of our Saviour, Mat. xviii. 10, who, speaking of the little ones who did believe in him,

saith, 'I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven;' meaning, that they do stand continually in the presence of God, and there behold his face, looking and waiting to receive some commission or other, longing for service and employment from him; it is their life, it is their glory and felicity to attend the services that shall be commanded them by God, and therefore they do stand as servants of a king, who saith to one, do this, and to another, do that; to one, go this way, and to another, go that way. So do all the angels in heaven stand round about the throne of the great God, every one of them being greedy of service to have some message and intimation from God what to do. This, therefore, argueth that they do not receive their commission from any created angel, as they themselves are, but that they have it directly and immediately from God himself, or from Jesus Christ, as John i. 51, 'And he saith unto him, Verily, verily, I say unto you, hereafter ye shall see the heavens open, and the angels of God ascending and descending upon the Son of man;' they do not ascend and descend upon one of themselves, the inferior upon the superior angels; no, but on the Son of man, meaning himself, as they did, and were to be seen soon after, for they did attend upon him at his resurrection, they removed the stone off from the grave, and they went to give notice of his rising again unto those who came to seek after him; and so in his ascension, he went up with a mighty noise, and is to descend again with the sound of a trumpet. Now this he calls the opening of heaven—viz., the full discovery of those heavenly things which as yet had not been made known or manifested unto the world—as, namely, that he is the great orderer or great Lord and Master of the angels, and that they were all his servants; so that this very notion of one angel having the superior command and dominion over all the rest of the angels is contrary to Scriptures and cannot be proved from them. There is no ground to conceive that whatever the angels do throughout their whole body, and in all places of the earth, should be ascribed to such an angel. Satan, indeed, hath a kingdom ascribed in the Scriptures unto him, Mat. xii. 26, and he is said to be the prince of the devils, as we heard; but the angels are nowhere said to be a kingdom, neither have they any head or chief angel amongst them, nor can it be proved that any one angel hath a superiority over another. The reason, I conceive, of this difference may be because the holy angels, continuing in their obedience and loyalty unto God, are all of them great officers and ministers of state in his kingdom, and have not a kingdom by themselves, or apart from his; whereas Satan with his complices, not keeping and maintaining their obedience and loyalty unto God, and so not keeping their standing in his love and favour, but being cast out thereof, they become a kingdom by themselves, and have one in chief over them.

It is very probable that there are several ranks and degrees of angels, from Rom. viii. 38, and again, from Eph. i. 21; Col. i. 16; Eph. vi. 12, and some other places in Scriptures do seem to give this kind of overture, viz., that there are several ranks and orders of angels; and it is not much improbable but that there is a subordination amongst them, and that some are of a superior order and some of an inferior; and that every rank hath one that is the principal or superintendent over

the rest of the same rank, though this be but conjectural too. We read indeed of archangels in the Scriptures, 1 Thes. iv. 16; so Jude 9. In this latter place the archangel spoken of is called by his proper name, Michael, which rather imports a species or order of such angels, than that there is only one archangel, and his name Michael; for if there had been but one archangel, it had been more proper to have said *the archangel*, without calling him by his proper name, which ordinarily serveth to distinguish one person from another of the same species; and, Dan. x. 13, Michael is called one of the chief princes, which importeth that there are more of the same order—*i.e.*, one of the archangels, though perhaps the first of them, as the margin gives you the liberty of reading it. Though for good order they have one that doth precede or go before, yet that there should be any one that should have the sovereign power or rule and ordering of all the rest of all ranks and orders, is contrary to reason, and hath no footing in Scripture. Concerning the other place mentioned, 1 Thes. iv. 16, where we have it translated, 'with a shout, and with the voice of the archangel,' as if there were one such angel and no more; the truth is, according to the original Greek, it may rather be read, 'with the voice of an archangel,' for it is *ἐν φωνῇ ἀρχαγγέλου*, not with an article, but without, and so doth signify one of a great number.

Secondly, The schoolmen, who have, many of them, addicted themselves to the study and contemplation of these things which are held forth in the Scriptures concerning the angels, whose notions in these speculations are less to be suspected of partiality, seeing they relate not to any difference and controversy between them, nor yet to the establishment of the papal chair; and therefore they, in their determinations and conceptions, are not like to be any whit prejudiced herein. Now then they generally hold not only that there is an order and distinct band or regiment of archangels, but that there are many other orders of celestial spirits above them, as cherubims, seraphims, dominions, thrones, &c., yea, and that they are the lowest of all others, except those that have the common name of angels appropriate unto them; and they give an account of this opinion, and have their scriptures for all these things, though it may be they may not all hold weight if they be examined, yet they have an appearance of reason for what they say.

Thirdly, The Jewish Rabbis hold and teach that there are more archangels than one, and they undertake to call them by their names. One they call by the name Uriel; a second, Raphael; a third, Gabriel; a fourth, Michael; a fifth, Nuriel. But it is also the sense of some that are more sober and considerate, that there are more archangels, though we meet with this name but in one or two places in the Scriptures.

Fourthly, The Scriptures seem to imply and teach that all the angels that are employed at any time about the saints and for their benefit are immediately commissioned and sent forth about their respective ministrations by God himself, or by Jesus Christ, to whom they stand charged with fealty and homage, Heb. i. 6, a place lately insisted on upon another occasion, 'Let all the angels worship him.'

Fifthly, In case it should be granted—which yet never was, nor, I

believe, ever will be proved—that there is one angel placed by God in any such superintendency over all the rest of the angels, from whom they receive all their orders and commissions concerning all their transactions, or all that they are to execute and do in the world, yet it will not follow from hence neither that this angel must presently be that Spirit which is surnamed *ἅγιον*, holy, or the Spirit of God, which is said to be given unto his saints and those who do believe as the earnest of their inheritance, by whom they are sealed up to the day of their redemption, who in Scripture is dignified as the author and donor of all the spiritual gifts mentioned, 1 Cor. xii., with whom, in the Scripture before us, we are all exhorted to be filled. This is nowhere to be found in the Scriptures, neither hath it foundation nor piece of foundation there. If it could, I say, be supposed and granted, for argument's sake, that there should be an angel in chief over all the rest, yet this doth not follow that this Spirit in our text is an angel, and not the Holy Ghost, *i.e.*, God.

Sixthly, Though it be supposed and taken for granted that men and women are tempted unto sin and wickedness at one and the same time all the world over, yet it cannot be proved that they are tempted by the devil, whether Beelzebub or any under him. 'But every one,' saith James, chap. i. 14, 'is tempted when he is drawn away'—or being drawn away—'of his own lust, and enticed;' meaning, that there are lusts found in every man which perform the work or office of a tempter, secretly persuading and inclining them unto ways and actions which are sinful, and which many times prevail in this kind, when there is no other tempter at all that hath to do with them. So that the tempting of men and women unto evil, in never such numbers or multitudes, at one and the same time in the world, doth not argue that the devil, the prince of devils, either immediately by himself, or mediately by any under-devil, tempteth them. But certain it is, that whenever the saints stir or move in any good way—pray, meditate, hear, and attend the good word of God in any part of the world—that the Spirit of God is with them, quickening and exciting them to these things, and strengthening them in the performance thereof, because there is no disposition in men unto that which is good, but that which is raised and drawn forth by the Spirit of God in them. Hence you see that that which is supposed or taken for granted in the objection in hand, viz., that the devil is said to tempt all the world over at one and the same time, is an airy and loose supposition, and hath no stable basis or foundation to support it; neither doth it hold parallel with the Holy Ghost, because it is possible that men and women may be tempted, and yet not by the devil. It is true the devil doth compass the earth to and fro; but we see it cannot be concluded that every temptation to sin and wickedness is from the devil, because the apostle James saith expressly that a man when he is tempted he is drawn away with his own lust and enticed; so that if there were no devils, men might be drawn away with their own lusts.

Seventhly, Concerning those that are tempted, or said to be tempted by the devil, there is no such emphatical, punctual, or precise limitation or appropriation of their temptations to one unclean spirit or devil, as there is of all the variety of spiritual gifts unto one holy Spirit:

1 Cor. xii. 4, 'Now there are diversities of gifts,' saith the apostle, 'but the same Spirit.' It is nowhere said that there are varieties of temptations, but the same tempter, or the same tempting spirit. Again, 'To one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: but all these worketh that one and the self-same Spirit,' ver. 8-11. A man would think by these expressions, especially by the last—'but all these worketh one and the self-same Spirit'—that the apostle had foreseen that there would in time rise up such a generation of men in the Christian world, whom he meant to waylay in their error—viz., such who would deny the divinity of the Spirit; yea, and would pretend and plead, by way of countenance for their error, that there are many spirits, and that these amongst them perform all those operations, dispense all those gifts, the performance and dispensation whereof are the peculiar and appropriate praise of one and the self-same Spirit—viz., that Spirit which is infinite, incread, and God himself.

Eighthly, The apostle—a little before the passages now cited, viz., ver. 4, 5, compared—plainly enough teacheth or supposeth that, as there are no more lords than one, notwithstanding the variety of administrations, so there are no more spirits but one, notwithstanding the great variety and diversity of gifts; 'Now there are diversity of gifts, but the same Spirit; and there are differences of administrations, but the same Lord.' 'The same Spirit and the same Lord;' is it not rational to infer from hence that the apostle did not own or acknowledge any more spirits interested in giving or bestowing the great multiplicity and diversity of spiritual gifts, which in these times especially of which the apostle here speaketh, did abound in all Christian churches, than he did acknowledge lords in the disposing of the several administrations of those gifts? Now those enemies of the Spirit of God—I mean, to the divinity of this Spirit—with whom we have now to do, do confess and acknowledge that there is but one Lord—*i. e.*, but one Jesus Christ—though they count it no sacrilege to rob him also of his equality with God. They confess him, indeed, to be God—the Scriptures in plain and express words affirming this; but what manner or kind of God they would make him, neither do I, nor, I suppose, themselves, well know. For they deny him to be the most high God, and so they seem to make him some demigod. But this only by the way. By the consideration now insisted upon and suggested by the apostle, it plainly appeareth, that however there be legions of tempters or of devils who may tempt at the same time in several places of the world, and all these temptations be ascribed to the devil, or to the prince of devils, because of their subordination unto him in such actions, yet there is no such number of these holy Spirits, who fill the saints with their presence all over the world at the same time. No; but that this is one and the same Spirit, who upon this account must needs be God.

Ninthly, Whereas the apostle—ver. 11 of the late-mentioned chapter—ascriveth such a liberty to the Spirit as to divide to every man as

he pleaseth, 'But all these worketh that one and the self-same Spirit, dividing to every man severally as he will.' Is not this also of like pregnant intimation, that he looked upon him as God? For hath God vested any such prerogative in any angel or created spirit, to govern the world, to umpire or administer the affairs of the children of men after their own will and pleasure? Or is not the disposing and bestowing of those excellent gifts and endowments, of which the apostle speaks so much in that contexture of scripture mentioned, a considerable vein and piece of the government of the world? For what other thing almost can we look upon that is so considerable in the government and ministration of the affairs of the world, as the disposing of those excellent gifts and endowments? Now then, he that gives out and dispenses these as he will and pleaseth is no creature. No creature hath the government of these master-dispensations in his own hand and at his own dispose; none but God himself.

Tenthly, Comparing the said ver. 11 now cited with ver. 6 of the chapter, we may have a light clear enough to see that the apostle supposeth the spirit, of which he all along speaketh, to be God. Ver. 6, he had said, 'There are diversities of operations, but it is the same God which worketh all in all.' And ver. 11, he saith thus, 'But all these things worketh that one and the self-same Spirit.' Therefore the same God, of which he spake in the former verse, and the same Spirit, of which he speaks in the latter verse, are one and the same God; the working of the same things being respectively ascribed to him. Nor can it, with any colour of reason, here be pretended that the same actions may be, and frequently are in Scripture, ascribed unto God and unto the creature. God is often said to save men, and so Timothy is said to save men, 1 Tim. iv. 16. So here God may be said to work all these things, and the Spirit may be said to work all these things also, although it be supposed that the Spirit is a creature. The reason why this pretence will not serve here is,

First, Because though the same attribution here in the same contexture of Scripture be made unto God, and then unto the Spirit of God, yet there is not the least intimation given of any different consideration, wherein the action is ascribed unto God, and wherein it is ascribed unto the Holy Ghost; whereas for all those other scriptures the very tenor of the words, and many of the phrases, do give light sufficient whereby to discern when God is said to do such and such a thing, and when the same action is attributed to the creature; and in what sense it is ascribed unto the one, and unto the other.

Secondly, The clause formerly taken notice of, 'dividing unto every man as he will,' speaking of the Spirit, plainly sheweth that the Spirit, in working and giving the gifts here spoken of, acteth in the capacity of God, or of an independent being, who hath power to order and manage all things according to the counsel of his will, and not as a creature; for it is the character of every creature and second agent or instrument not to act anything according to his own will, but according to the will of the principal agent.

Eleventhly, That Spirit which is to fill all the saints had need to be *καρδιαγνώστης*, a searcher of the reins, or knower of the hearts of the children of men; otherwise, how should he know when and upon

what account to fill them with his presence, and how to fall in with such a creature as man is in order to such an end? Now we know that this prerogative of searching the hearts and trying the reins the Scripture appropriates unto God; yea, and all interpreters have acknowledged it as one of his incommunicable properties. To make this therefore a universal and standing privilege to any created being whatsoever, what is this but to rob God of that which is incommunicable, and to transfer upon the creature that which is beyond its line, a privilege only commensurable unto him that is God himself, and appropriate unto his own transcendent glory?

Twelfthly, Let me add one thing more, which I have had occasion given me to think of and consider since I last spake unto you. by means of a little book which came to my hand lately, I suppose published by that importune spirit, which laboureth might and main to fill the world with dishonourable thoughts, at least comparatively, concerning the Holy Ghost, unweariedly propagating and spreading abroad this dangerous opinion which we oppose. As it is said of some who have itching ears, heaping up teachers after their own lusts; so there are teachers who have itching heads, and are restless in drawing disciples after them. Now in this little book, in a short epistle directed to the Christian reader, prefixed by the author unto this book, he conjures his reader, as he tenders his own salvation, that he would thoroughly examine his disputation and discourse; plainly enough intimating hereby, that without being of his opinion and judgment, which, according to the sense of those who understand the Scripture, yea, and sound principles of reason, better than he, judgeth that he breatheth no less than blasphemy against the Holy Ghost; yet by the said conjurement of his reader he plainly enough declares his sense to be, that without being of his mind, in denying the Godhead of the Holy Ghost, there is no salvation. Now I cannot but look upon this as little less than, or next to, a demonstrative argument against that opinion which is obtruded upon the world upon those terms, and that the opinion itself is erroneous, and of a dangerous consequence unto men.

For it is matter of ready observation, that when men take up any new or by-opinion, which they desire, for the honour of their names, and glory of their parts and abilities, to propagate in the world, and being not furnished to their minds with grounds and reasons otherwise to convince and satisfy the judgments of men about them, they are still wont to attempt the amusing and stumbling the consciences and judgments of men by a confident and importune bearing them in hand that the opinion which they commend unto them is no less than matter of eternal life and eternal death. Thus the Jewish doctors, in the apostles' times, would bear the Christians in hand (Acts xv. 1;) that except they were circumcised after the law of Moses they could not be saved. We see here they made circumcision a matter of life and death; and that not circumcision only or simply, but circumcision after that manner and mode. But the apostle knew better what did belong unto circumcision, and taught them a contrary doctrine; 'I Paul,' saith he, 'say unto you, if you be circumcised Christ shall profit you nothing.' And the truth is, that such notions and doctrines for the most part which are thrust upon men, or violently urged upon

their judgments and consciences, upon such an account as this, as they stand charged, as they love their souls, or desire salvation, to entertain this or that for truth, these are more contrary and destructive than other to the salvation of the promoters and abettors of them. As particularly, I believe, with the consent of all the ancient fathers, that this opinion or notion, which denieth the Holy Ghost to be God, is destructive unto the salvation of men; destructive certainly it is, whether destruction always follows actually or no. The tendency and course of it, if it be not otherwise hindered, will lead men to destruction; but it may be hampered with other cross doctrines in Christian religion; and so eternal ruin, haply, may be prevented. The Christian learning that was in the world in those fathers' days, could not tell how to frame and build up the body of Christian religion, nor how to make head or foot of the gospel without this doctrine, that the Holy Ghost was one and the same God with the Father and with the Son; and yet now we have a quite contrary commended unto us, and thrust upon us, and that upon such terms as that we hazard the loss of salvation, unless we be of the same mind with them that deny the deity of the Holy Ghost! But to let you see how inconsistent men of this mind are with themselves, there is another that is full of the same opinion, denying both the godhead of the Son and of the Holy Ghost, that yet finds fault with those that are opposite unto him for handling and writing so particularly and fully concerning the great mystery of the Trinity; and he maketh this his pretence, that however the case be, if it should be so sure as we say, yet we trouble and entangle the thoughts and minds of the common people; and the reason is, because the doctrine of the Trinity is no ways necessary unto salvation. This is the sense of another, as great a master in his way, and one who was able to say as much or more to this opinion than they that are troublesome to us herein.

Thirteenthly and lastly, For this, suppose we that there be some yet unsatisfied, that cannot tell which way to turn themselves, because it may be there is so much said on the one hand and on the other, that they are at a loss within themselves, and troubled in their spirits because they cannot reach or attain that fulness of assurance in judgment or understanding in the case which they desire. Now, it may be the question of some such person, What is best to be done in the case; whether it be better and safer to neutralise between these two opinions, and hang in suspense, like a meteor in the air, between heaven and earth, or else to fall in and close in his judgment either with the one opinion or with the other? To this I reply,

First, Though there be some kind of opinions and tenets in matters appertaining to religion, wherein a modesty and tenderness in judgment do well become the gravest and best-grown Christians, viz., such, wherein either the arguments on both sides have much probability and strength of reason, at least seeming strength of reason, in them; or else where there is little can be produced on either side for the satisfying of the judgment, or eviction of the truth; although, I say, in doubts and questions of this nature a modest tenderness of judgment is not unworthy a sober and sound Christian, yet an absolute scepticism, or mere neutrality of judgment, in these or any other ques-

tions, doth not answer the state and dignity of a Christian, one who desires to be thought a man in understanding. The reason is, because there are hardly any positions or opinions, whether truth or error, but have somewhat either in themselves, in their own constitution and frame, or else in some consideration or other relating to them, and this accessible enough, which is sufficient to found or build some lighter estimate, at least, upon their agreement either with error or with truth. Now to **b**: ignorant in this case, or not apprehensive of such things, the knowledge of which is proper to incline, at least, the judgment, and withal may with competent search and consideration be obtained, is not honourable for him who is esteemed spiritual or skilful in the word of righteousness. But,

Secondly, Concerning the question before us, viz., about the deity or godhead of the Holy Ghost, the nature and condition of it is such, that there is no place or possibility for a mere neutrality or suspension of judgment about it. Men and women must of necessity take either the right hand or the left, and go along with the one opinion or the other. The reason is, because the question, as well in the affirmative part of it as in the negative, relates unto practice; yea, it relates unto two such practices which, in the language of logicians, are *contraria immediata*, such contraries which admit no mediums between them. He that denies the deity of the Holy Ghost, and holds that he is not God, cannot honour him with that honour which is proper unto God only, but at most with such a kind of honour which is competent to an excellent creature. As, on the other hand, he that believeth the Holy Ghost to be very God, cannot but worship him as God. Now it is impossible but that a man or woman must either honour the Holy Ghost as God, or not as God; for if he judgeth him to be a creature, or created spirit, now he doth not honour him as God. If he judgeth him to be an increated Spirit, and God himself, now he honoureth him, at least in this his judgment of him, as God. So that if a man or woman shall think to say and hold thus: I will neither judge or think him to be either a finite and created spirit, on the one hand; nor yet an infinite or increated Spirit, on the other hand; this is a kind of inconsistency, and it plainly enough supposeth that such a person doth not judge or think him to be God, and refuseth or neglecteth to exhibit divine honour unto him—which, being interpreted, is a denial of his godhead. So that evident it is, that in the question about the Holy Ghost's being God, there is no place nor possibility for a neutrality of judgment or opinion; but we must of necessity, at least in our practice or behaviour towards him, conclude him either to be God or not God.

Well, then, this being supposed, it may haply be some man's question, the case being so with us, that we are entangled and perplexed in our judgments and consciences, between the arguments on the one hand, and the arguments on the other hand, and are not able clearly to satisfy ourselves, either touching the sufficiency or insufficiency of the Scriptures, and other grounds insisted on by men of the one opinion and the other, what is best and safest and most Christian-like to be done in such a case as this? I reply,

There being two kinds of arguments or reasons, as logicians distin-

guish them, whereby positions or tenets are wont to be proved, artificial and inartificial: by artificial, the meaning is, those that are levied and wrought out by the light and strength of the understanding from general principles; by inartificial, the testimony or consent of judgment amongst men about a matter. When a man can make no earnings of the former, those that are artificial, but these on both sides seem to balance the one the other, or, it may be, are demonstrative or satisfactory on neither hand, then the best and safest way is to have recourse unto the latter—the authority, testimony, or consent of judgment amongst men, especially men who are most competent to be heard and regarded in such cases. When satisfaction, I say, cannot be had touching the mind of God, or the true sense and meaning of such and such texts of Scripture, which are wont to be insisted on for the proof of such or such a doctrine or tenet, one or more, neither from other scriptures, nor yet from any clear or undoubted principle in reason—the safest course in this case, especially where there is no place for a neutrality in judgment, which we have shewed to be the case in the point in hand, is to have recourse to the sense and judgment of the churches of Christ in all ages, or to the judgments of those whom God hath raised up from time to time to be teachers and instructors of his people. We find that the apostle Paul himself did attribute much to the authority and judgment of the churches of Christ in such cases, wherein a clear and satisfactory issue was hard to come at, either by Scriptures or argument, otherwise. As in the question about men's prophesying with their heads uncovered: 'But,' saith he, 'if any man seem contentious, we have no such custom, neither the churches of God,' 1 Cor. xi. 16; meaning, that if any person remained yet unsatisfied or unconvinced touching the meetness of such a habit, both for men and women in the church, during the time of the public worship of God, whether by prayer or by prophesying, as he had now commended unto them, and pleaded for, but would still pretend dissatisfaction, and contradict, and be contentious; such ought to know and consider for their satisfaction, that neither they, the apostles, nor yet the churches of God, far or near, had, in the case mentioned, any such custom, which was contrary unto, and differing from, that which now they had commended unto them. So the great prophet David long before judged it an absurdity, a thing unworthy of him, to act anything wherein he should offend against or condemn the generation of the righteous, Ps. lxxiii. 15, meaning the generality of saints or persons fearing God. So that the authority, testimony, and consent of Christians, in their several generations, in matters concerning their profession and religion, ought to be, and always hath been, amongst the best and soundest Christians, of very great esteem, especially when matters in question between themselves could not be cleared, issued, or determined otherwise. And they that in such cases would not be satisfied herewith, were still looked upon by sober Christians as men of proud, turbulent, and unpeaceable spirits, according to the saying of an ancient writer: *Contra rationem, nemo sobrius; contra Scripturas, nemo Christianus; contra ecclesiam, nemo pacificus.*

And it is a saying of a learned countryman of our own, Doctor

White: *Hominem Christianum nunquam eum arbitrabor, qui iudicium ecclesie nihili fecerit.*

Another great writer of great note and worth hath this saying: *Quod per omnem ecclesiam receptum est, disputando velle in controversiam vocare φιλονεικῶντος est.*

Now then, for the swaying and ordering of our judgments in the question in hand, in case we be at a loss, or at a stand, in respect of all artificial arguments and proofs from the Scriptures; certainly the judgment of the Christian churches, and of the learned teachers thereof in all ages, is of the most and safest concernment unto us. What their sense in the case more generally is, and from the apostles' time hath been, we shall shew presently.

Secondly, Suppose this to be the case, that we are travelling in a journey, we come where there is a diversity of ways, one on this hand, another on that hand, and being strangers in the country, we know not which of the two ways leads to the place whither we are going, only we are certainly informed that many sober and understanding persons, who have travelled to the same place whither we are going, and were careful in their journey to find out the right way, went that way, for example, which lieth on the right hand, and that very few, and these little considerable otherwise, went the other way, that lieth on the left hand. Is it not then much more reasonable that, in this uncertainty, we should take that way which hath been most occupied and beaten by the feet of so many discreet and wary travellers, who, we have the greatest grounds of confidence to believe, are safely arrived at the place whither they intended their journey, and we intend ours also, than to adventure ourselves in the other way, concerning which we know not whether ever any person travelling in it came in peace to his journey's end? This is the case between the two opinions before us—that which denieth the Holy Ghost to be God, the same God in essence or substance with the Father, and that which confesseth or believeth him to be God, equal with the Father. Now then, there is on the right hand way those who say that the Holy Ghost is God, the most high God; and there are on the left hand those also who deny him to be the most high God. But those that went on the right hand way were the generality of Christians, which were most sober, and most learned, and fullest of piety and zeal, who believed the Holy Ghost to be God indeed, one and the same God with the Father; and concerning these—viz., the generality of ancient fathers, and Christian martyrs of old, and confessors in the primitive times, and the great body of Christians taught and instructed by them, we have the greatest assurance that lightly can be, that these are safely arrived at the place whereunto they travelled, which is the kingdom of heaven. Whereas, concerning those who have gone the other way, which saith the Holy Ghost is not God, but a created and finite spirit, as they are very inconsiderable, as I said, being compared with those that have gone the other way, so were they—viz., the greatest number of those few—the greatest persecutors that ever the Christian churches met withal. For it is generally acknowledged that the Arian persecution was the greatest that ever was, and that it rose from out of them; and for the course of their lives, they are not therein comparable to the generality

of those that are gone the other way. So that in such a case as this, it is easy to determine what is best becoming Christians to do, if they should be strangers to both the opinions. If they do not know but that the one may be as good as the other, yet inasmuch as the generality and best sort of travellers, those who are of the best credit, and most judicious, have gone that way which we are contending for, it is most safe, and most acceptable in the eyes of God, who loveth that men should act according to principles of reason, for men in their judgment to go along with such. For certainly, after a conscientious search and inquiry about the truth, in any matter of question in Christian religion, if we cannot come by the light of any argument from the Scriptures, to satisfy ourselves touching the truth therein, God himself doth send us for our resolution to the footsteps of the flock, and to the shepherds' tents—I mean, to the authority and judgment of the churches of Christ in their generation.

Thirdly, Though God in his law, Exod. xxiii. 2, prohibiteth men to follow a multitude to do evil, what multitude soever it be, and consequently to join with a multitude in receiving or taking up an error; yet of the two it is better—I mean, it is far the lesser sin, and less provoking in the sight of God—to follow a multitude of grave, wise, and conscientious persons, upon the terms specified, though it be, as to matter of issue and event, to take up an erroneous persuasion or opinion, than it is to forsake such a multitude, as we speak, of grave, wise, &c.; though a man should peradventure embrace the truth, it is more safe for a man to take up an error with such a multitude than to go alone, or with some few or inconsiderate or inconsiderable ones only.

The reason is, because it is much more reasonable to expect the truth amongst a multitude of grave, sober, and conscientious persons, who are studious of the truth, than to expect it amongst a few inconsiderable persons, comparatively, concerning whose integrity or unfeigned love to the truth there is much more doubt and question. Now this also is the case before us. The fathers generally, of greatest esteem in this generation for piety, holiness, learning, and faithfulness in the work of Christ and of the gospel, and consequently, we may conclude, the generality of Christians who were taught by them; and so the martyrs and confessors, in the purest times of the church, were of this opinion and belief, that the Holy Ghost was an increated Spirit, and truly God. I might detain you many hours, yea, many days, in presenting you with passages and sayings of this nature; I shall insist upon some few only for the present. Austin is known to be the most studious and diligent inquirer into that faith—I mean, those doctrines and tenets which had been generally held and maintained in the Christian churches a long time before, and from the apostles' days till his time, and to have had means and opportunity to attain to a perfect knowledge of this faith, and withal is known to have been *defensor acerrimus*, a most zealous defender of it. He then, in his first book, *De Trinit.* cap. 6, having occasion to mention that of the apostle, Rom. xi. 36, and reading the words thus, 'For of him, and through him, and in him are all things, to whom be glory for ever;' he glosseth them thus: *Ex ipso*, i. e., *ex Patre*; *per ipsum*, i. e., *per Filium*; *in ipso*,

i.e., in *Spiritu Sancto*; *manifestum quod Pater, Filius, et Spiritus Sanctus unus Deus est, quando singulariter intulit, ipsi gloria in sæcula sæculorum.* Of him, i.e., the Father, saith he; by him—that is, by the Son; in him—that is, in the Holy Ghost. It is manifest that the Father, Son, and Holy Ghost is one God, inasmuch as he, the apostle, infers in the singular number, ‘To him be glory for ever and ever.’ And in his fifth book of the same subject—I mean, *De Trinitate: Sed sicut Pater et Filius unus Deus, et ad creaturam relativè unus Creator et unus Dominus; sic relativè ad Spiritum Sanctum, unum principium. Ad creaturam verò Pater, Filius, et Spiritus Sanctus unum principium, sicut unus Creator et unus Dominus.* And not long after, *Similiter et de Spiritu Sancto, collecta sunt testimonia, quibus ante nos qui hæc disputaverunt abundantius usi sunt, quia et ipse Deus et non creatura: Quod si non creatura, non tantum Deus, nam et homines dicti sunt Dii, sed et verus Deus, ergo Patri et Filio prorsus æqualis, et in Trinitatis unitate consubstantialis et coæternus.*

Athanasius lived well-nigh a hundred years before Austin, and he, in that symbol or creed which beareth his name, is so punctual and precise in this business, touching the godhead of the Holy Ghost, that, having asserted it, he useth these words: This, saith he, is the catholic faith, which, except a man believe undoubtedly, he cannot be saved; so that he was quite contrary to that spirit which now standeth up against the godhead of the Holy Ghost. Yea, these very fathers, Ignatius, Justin Martyr, Jerome, Tertullian, Lactantius, Hilary, &c., whom our adversaries profess to stand by them as if they spake on their side, and against the deity of the Holy Ghost, when the very truth is, they are so express and so significant to the contrary, that I cannot but account it a little strange that such a claim—though I believe it is not without much regret—should be laid unto them. But our adversaries perhaps, taking some words from these fathers, wherein they do not so fully declare themselves, as having declared themselves elsewhere, and not minding, or at least not well heeding, their fuller explication of themselves, they will needs bear men in hand that they were of their opinion. Ignatius was the most ancient of them all; in a religious epistle, written to the Christians in Antioch, his words are these:¹ Therefore every one who preacheth or professeth one only God, to the taking away or denying of the godhead of Christ, he is a devil or a slanderer, and an enemy of all righteousness. Now, for the most part, they that deny the deity and divinity of Christ, they do the like concerning the Holy Ghost. But they who desire farther satisfaction in this kind, and to know the full, clear, and unquestionable judgment of the ancient doctors and churches from the apostles’ times, may, without much trouble, satisfy themselves, for there are many learned writers that have taken pains herein.

If it be objected, But is it not a thing of dangerous consequence, and no less than horrid idolatry—a thing which God will severely punish—to give the glory of his godhead unto another, unto any creature of his, or to introduce a plurality of gods into the world? Therefore

¹ Πᾶς οὖν ὅστις ἕνα καὶ μόνον θεὸν καταγγέλλει, ἐπ’ ἀναίρεισει τῆς τοῦ Χριστοῦ θεότητος, ἐστὶ διὰ βολῆς καὶ ἐχθρὸς πάσης δικαιοσύνης.

had not men need to consider narrowly, and to bethink themselves over and over how they give up their judgments and consciences to such an opinion, which maketh the Holy Ghost to be truly God? I reply,

First, That as it is a dangerous consequence, and no less than horrid idolatry, to give the glory of the godhead of him who is God indeed, the true God, unto another, unto any creature, in which respect men and women had need be careful above all care, that their feet be not taken in such a snare; so, on the other hand, it is altogether as dangerous, and idolatry of as vile a nature and threatening consequence, not to acknowledge and reverence him as God, who is God indeed. And in this respect men and women had need be abundantly solicitous and cautious how they entertain and admit of that doctrine which denieth the Holy Ghost to be God. For in case it shall prove that he is God, all they who shall deny him to be God will be found fighters against God, which will be worse than simple idolatry, and a sin as threatening and of as dangerous a consequence as the other.

Secondly, Not to acknowledge, not to glorify God as God, or as himself, especially as he hath revealed himself in his word, is, if not plain and express idolatry, yet a very high misdemeanour against God; therefore, in case God hath revealed himself in his word to be three in one, and one in three, which is and hath been the sense in a manner—some few persons only excepted, inconsiderable both in their number, and otherwise comparatively—of the whole Christian world, fathers, martyrs, confessors, pastors, teachers, bodies of Christian churches, ever since the apostles' days, as was lately shewed;—they who do not thus acknowledge, worship, and glorify him, and consequently do not acknowledge and own him as God, contract the guilt, and expose themselves to the punishment of such a crime. Therefore men and women had need take heed how they reject or deny the godhead of the Holy Ghost, lest by so doing they make a god unto themselves, according to their own fancy, and worship him after their own imaginations.

Thirdly, It is the first-born of improbabilities, or things that are unlikely, that the church of Christ, which, as the apostle styleth it, is, 'the house of the living God,' 1 Tim. iii. 15, *στυλή και ἑδραϊώμα ἀληθείας*, 'the pillar and ground or stay of truth,' in the midst whereof Jesus Christ himself delights to be continually walking and making himself known, should ever since the apostles' times, now for 1600 years and upwards, lie wallowing in the horrid pollutions of so foul and gross an error, as to judge him who is a creature to be God. Can any man, lightly, be so simple as to think or imagine a snuff of a candle to be the sun? And is there not a far greater difference between the ever-blessed and incomprehensible God, and any creature of the greatest perfection that is imaginable, than there is between the snuff of a candle and the sun? Or is it worthy the belief or thoughts of any sober Christian, that Jesus Christ, for so many hundred of years together, should not have awakened his beloved out of such a lethargy or sleep of death as was fallen upon her whilst she said, in effect, to a stock, Thou art my maker, and to a stone, Thou art my redeemer? Or what is it less or less unworthy than this, to say unto a creature, Thou art my God? They who have but any tolerable thoughts of

Jesus Christ his love and care over his church, cannot have such hard thoughts of him.

Fourthly, Nor can it reasonably be imagined that the Holy Ghost would have received with so much patience and with so much silence, nay, with so much acceptation, from the hand of the Christian world the acknowledgments of a deity, had he not been conscious to himself that they were his due, and that he neither did either God the Father or the Son the least injury or wrong in receiving them at the hands of men. But were he not, or had he not been God, he had trespassed after a very provoking and high manner against him who is God indeed, in accepting his appropriate royalties, and suffering himself to be admired and adored amongst the churches as God. Doubtless the sin of receiving any acclamation from men, or anything else which is appropriate unto God alone, is a sin of a very exasperating nature. As it was with Herod, who was struck with an angel, Acts xii. 22. And we read, Rev. xix. 10, and xxii. 9, when John made a tender of divine worship to the angel, though he did not call him by the name of God, yet when he did but exhibit that which was appropriate unto God, the angel would not suffer him nor admit it. The angel seemed to be exceeding tender and jealous of receiving so much as the hint or the first-fruits of divine honour. John thought that he that had revealed unto him such heavenly mysteries was worthy of all honour; therefore, rather than not to shew himself thankful and respectful unto him for that unspeakable kindness of the revelation, he would needs give him something; and having nothing at hand to requite this high courtesy from the angel that revealed such hidden mysteries to him but divine worship and honour, he would bestow that upon him; but the angel would by no means suffer him to do it. The truth is, our adversaries themselves at this turn do not make much scruple of this, namely, that divine honour should be given both to the Son and to the Holy Ghost, and that they may and ought of duty to accept it, though, in the meantime, they do deny the godhead both of the one and of the other. But into the secrets of such a notion my soul knoweth not the way how to enter; nor can I comprehend or understand how they can either make reason or truth of such a conceit, to deny the persons to be God by nature, and yet notwithstanding to judge it lawful and meet that divine honour should be exhibited and tendered unto them. Upon what ground they can satisfy themselves in bringing together this east and west, their strange opinion on the one hand, and their practice, which seemeth to affront it, on the other hand; how they can make peace between two that are at so great an enmity and distance between themselves, I am not able to comprehend, unless they mean by divine worship only something that is more sacred or more august than the reverence that is due unto man. But this will not, however, salve the opinion, though it be formed and put into never so artificial and handsome terms. Yea, though it might be salved with such a sense and interpretation put upon it, yet it is not worthy a Christian, and especially a teacher of others, to put the mind of God, or any notion of truth, into ambiguous terms which need more unfolding than needs must; for it is good to clothe the truth in such a manner that it may be most familiar and nearest at hand to be re-

ceived by the judgments and understandings of men. But to the business at hand. May the greatest subject in a kingdom lawfully go up into his sovereign's bed, or require of his fellow-subjects that they swear loyalty and homage unto him as unto their sovereign? Or doth not the Scriptures from place to place make it fornication, whoredom, adultery, when that worship which is appropriately due unto God is given unto any other?

Fifthly, We know that the sin of idolatry is from place to place in the Scripture expressly numbered amongst those high provocations and misdemeanours which absolutely and peremptorily exclude from the kingdom of God and from salvation, I Cor. vi. 9, 10; Rev. xxi. 8. So that they who deny the Holy Ghost to be God, do hereby, 1st, Make the whole Christian world in a manner, or comparatively, as hath been said, fathers, martyrs, confessors, and whole Christian churches, to be idolaters; 2dly, By a Scripture consequence, pregnant and undeniable, they do adjudge them all to the vengeance of hell fire. But it is a small thing with persons of a proud and peremptory spirit to sacrifice not only the names, honours, and reputations of the worthiest men under heaven, but even their souls and salvation also, upon the service of their own opinions and conceits. The Lord Christ himself must be a Samaritan and have a devil, that the scribes and pharisees may be presumed to be in the truth; and so holy and worthy men, who, above all the world besides, have had most acquaintance with God—Ignatius, Justin Martyr, Irenæus, Epiphanius, Basil, Nazianzen, Chrysostom, Jerome, Austin, and who not, of all those great and famous lights of the Christian world in their days—must be all idolaters and sent down into hell, that a crown of glory may be set upon the head of a fond opinion, little less, or rather not at all less, than blasphemy, and to make way that they who deny the godhead of the Spirit may be saved. For though it be hard peremptorily to deny a possibility of salvation unto persons of both opinions, whose ways otherwise are worthy the gospel and profession thereof, yet the truth is, that partly the nature and partly the consequence of the two opinions compared together, their distance being so great as it is, and they so contrary one unto the other, it is not a matter of easy conception how they both should be saved, unless with the men against whom we now argue and have under reproof, who are in this respect the offspring of the old heretics called the Origenians, who hold that after a certain time all men without exception, as well bad as good, shall be saved; yea, the very truth is that the entire system and body of that religion and doctrine—some few common and general principles only excepted, and these also corruptly understood—which the men we now speak of own, is scarce anything else but a rhapsody or fardle of old abhorred errors and heresies of the Anthropomorphites, Arians, Macedonians, Origenists, with several others, who were the greatest troublers of the gospel in the course of it, and enemies and opposers of the truth in their times.

Sixthly and lastly, All the premised particulars duly weighed and considered, methinks any sober and considering Christian should require and stand up every whit as much for his satisfaction and conviction in this opinion, that the Holy Ghost is but a mere creature,

and to bring over his judgment thereunto, as the Jews did to persuade them that Christ was the Son of God, who, as our Saviour himself told the nobleman at Capernaum, John iv. 48, were at such a distance from believing it, that 'except they saw signs and wonders they would not believe;' they were resolved not to believe it upon any inferior or lower account. In like manner, considering what the Scriptures speak in way of opposition, and how matters have gone all along from age to age in the Christian churches, in reference to this doctrine and opinion, that the Holy Ghost is a creature, and not God, it is strange to me that any sober or well-advised persons, professing Christianity, should entertain it upon terms of any weak or less convincing demonstration than of miracles, and signs, and wonders, or of the testimony of an angel from heaven to assert it; and therefore they that do subject unto it are of that generation of men which the wise man speaketh of, Prov. xiv. 15. They are of the house and lineage of that simple man who will believe everything, anything, let the nature of it be never so inconsistent, and the connexion between things never so loose and groundless. I had not insisted upon this branch of our use of reproof so largely, but that the delinquent spirit is so rampant in the world, and busily acting his part near unto us, and amongst us; and the apostle's direction to Titus is, chap. i. 9, 10, that a bishop or pastor of a church 'should hold fast the faithful word as he hath been taught,' viz., by the apostles, 'that he may be able by sound doctrine to exhort and convince the gainsayer, for there are many unruly and vain talkers, especially they of the circumcision, whose mouths must be stopped.' There are men, and still have been, whose mouths must be stopped; but not as some would interpret it, by prisons or by sword. No; but stopped they must be, *i.e.*, waylaid in their judgments, consciences, and understandings by the Scriptures. This is that which the apostle requireth in a bishop, 'that he may be able, by sound doctrine, both to exhort and convince.' And by the way, take notice of this, that he must exhort by sound doctrine; the truth is, that many bishops in the world do exhort many times very soundly, but not by sound doctrine. For their doctrine standeth at west, and their exhortation standeth south. Now a faithful bishop, every man in that office and place, must exhort with sound doctrine; his exhortation must be comportant with the spirit, and soul, and tendency of his doctrine—the one must not be a Samaritan and the other a Jew. But this by the way. I shall leave this sort of offenders at present, only with reminding them of that passage of our Saviour, Mat. v. 19, 'Whosoever therefore shall break one of the least of these commandments, and shall teach men so, he shall be called the least in the kingdom of heaven.' My brethren, to break any of the least of the commands of Christ knowingly, when a man doth understand and is convinced that it is the command of Christ, is a sin of high provocation unto God; but especially to teach men so to do, *i.e.*, to teach such a doctrine which may strengthen any man's hand to despise, neglect, and disregard any commandment of Christ; this is provoking in the sight of God, and that in the highest, and of such a demerit, that such a man deserves no place in the kingdom of God. Therefore, whosoever they be who shall first weaken their own

hands before they weaken another's, they that teach themselves to break the commands of God, and then shall spread abroad such opinions and notions that shall animate and encourage men so to do, they shall be least in the kingdom of God, they shall have no respect there, they shall not be numbered amongst the servants of Jesus Christ; therefore such persons as these, who bring in and set on foot any such doctrine which doth break and quench the endeavours of the spirit of men from following any piece or strain of that heavenly counsel which the Holy Ghost hath given unto men, certainly they fall under this heavy sentence and censure of Jesus Christ, to be least in the kingdom of heaven.

CHAPTER XIV.

A third sort of offenders reprov'd are such who, instead of following the exhortation of being fill'd with the Spirit, take a course to be emptied of the Spirit of God; who make it matter of conscience to turn their backs upon the ministry of the gospel, which is called the ministry of the Spirit.—Wherein the several scriptures and reasons by which they strengthen themselves in their evil ways are examined and found bent against them.—And likewise the necessity of the ministry of the gospel, and the great benefit thereof, largely asserted and vindicated.

A third sort of offenders to be reprov'd upon the former general account, viz., as enemies to that subjection and observation which ought to be given to the apostle's exhortation of being filled with the Spirit, are such who take a course rather to be emptied of the Spirit of God than to be filled with him, and of losing all that presence and communion with the Spirit which sometimes they had received, and yet may partake of to some degree, and that by falling upon such practices, and engaging in such courses which are of a direct tendency to dispossess them of all communion with him, and to make an absolute separation of the Spirit of God from them. These are of two sorts:—

The first are those who make it matter of conscience to turn their backs upon the ministry of the gospel, which, as the apostle calleth it, is the ministration of the Spirit.

Secondly, They who, though they do not make it matter of conscience to neglect or despise this ministry, yet make it no matter of conscience diligently to attend upon it, when they know otherwise how to bestow their time, whether in the pursuit of their pleasures or recreation, or in the service of Mammon, and attending upon the world. Between these we might insert a third sort, viz., such who, though they have not turned their backs upon the ministry and preaching of the gospel, but seem to make it some matter of conscience to attend upon it, yet have itching ears, and cannot long together endure wholesome and sound doctrine, but run from mountain to hill, from one minister to another.

For the first, we all know that of late years there is a strange spirit of error and ungodliness gone out into the world, and walks up and

down the streets of your city, and hath taken the heads, or hearts rather, of many, who sometimes greatly loved, or at least seemed thus to love, the assemblies of the saints, and those discoveries of himself which God is wont by his word, and the ministry thereof, to make from day to day unto them. The spirit we now speak of is a spirit which teacheth men to say that the tabernacles of the Lord of hosts are vile; and for the ministry of the gospel, and the opening the mysteries thereof by those that have an anointing from heaven to do it, wherein is it to be esteemed? This spirit also teacheth and persuadeth those men to fortify and strengthen or harden themselves in their way, not only by reasons and arguments, such as they are, but by the Scriptures themselves also, as if they were divided in themselves, and destroyed with one hand what they build up with the other. Do not men who suffer themselves to be led by this superordinancing spirit rather consult the emptying of themselves of the Spirit of God than their filling with him, and take a course by degrees wholly to bereave and dispossess themselves of that presence of his in them, which at present they do enjoy, or have enjoyed formerly? 'Where no wood is,' saith Solomon—or, as the Hebrew hath it, Prov. xxvi. 20, without wood—'the fire goeth out.' In like manner, except the Spirit of God in men be fed and nourished with the fresh and new comings-in of the light of the knowledge of God and of Christ, his presence will languish and sink, and die in a manner. Hence it is that the apostle, having admonished the Thessalonians not to quench the Spirit, 1 Thes. v. 19, he immediately subjoineth, by way of caution, ver. 20, and presignification how they might and must prevent it, 'Despise not prophesying;' or, as our last translation, with more agreeableness to the original, rendereth it, 'despise not prophesyings, in the plural number. Prophesyings; *i.e.*, the opening and interpreting the word of God by a proper gift of the Spirit for the work. If this be despised, *i.e.*, made nothing of, as the word signifieth, then the Spirit in men and women will be quenched, *i.e.*, the vigour and activeness of his presence in men will abate; and if the neglect and disesteem be long continued in, will by degrees wholly cease. The word 'prophesyings,' in the plural number, seems to imply that not only or simply to despise prophesyings—*i.e.*, the work or ordinance itself in the general of preaching or opening the Scriptures—is the ready way to quench the Spirit, but to despise the frequency of the opportunities vouchsafed by God in that kind, viz., when the bountiful providence of God affordeth unto men and women frequent opportunities of attending upon the Spirit of God in the exercise of prophesyings; and when they may by diligence and wise ordering and disposing of their secular and worldly occasions, without any considerable inconveniency, frequently attend the openings of the mouth of God which we spake of; and yet they shall frequently neglect to do it, pleasing themselves with a conceit that to attend on prophesying on the Lord's day only is sufficient.

If the persons with whom we have to do in the reproof in hand should ask me, But why should the despising or neglecting of prophesying, or of the ministry of the word, be the quenching of the Spirit, or a way to empty us of the Spirit? I reply,

First, Suppose we could give no other reason of the thing now

inquired into but only the will and pleasure of God, and could say no more in the case but this, that it is the counsel of the will of God to make the attendance of the creature man upon the ministry of the gospel where he vouchsafeth it, the condition of the Spirit's presence or abiding with him, so that, in case he doth neglect it, his Spirit shall withdraw from him. If there were nothing else but this, were not this enough to satisfy any man of conscience? But now the truth is, that the reasons of this counsel of the will of God, that the attendance upon the ministry of the gospel should be a standing means to preserve and maintain the presence of the Spirit of God—the reasons, I say, are not so hard to come at in this case, but that if the minds, judgments, and understandings of men were impartially engaged in the inquiry after what the Scriptures speak as to matters of this nature, they might be clearly discerned. The reasons, therefore, why God hath made such a connexion between the attending upon the ministry of the word and the presence of his Spirit, are, first, because the word of God is, as it were, the materials or proper matter for the Holy Ghost to work on—to work all his excellent and heavenly works in the hearts and souls of men; as, for example, to work faith, peace, joy, and righteousness, and holiness, and love, &c. The Holy Ghost produceth all these excellent works in the hearts of men by the truths of God in the gospel. As an artificer worketh upon his materials, and by his art and skill produceth his artificial piece—as a carpenter upon his timber, or a goldsmith upon his metal, so that if you do not furnish them with these materials they can do nothing. As the carpenter cannot work when he hath no timber, the Holy Ghost, in like manner, if there be no vision, no truth, no new light coming in for him to work on, he will take no pleasure nor delight to inhabit or continue there. He shall, saith our Saviour, speaking to his disciples of the Holy Ghost, 'He shall receive,' or take, 'of mine, and shall shew it unto you,' John xvi. 14. What things of his doth our Saviour mean the Holy Ghost shall take and shew? Doubtless they are such things of his, or relating unto him, which are contained and asserted in the gospel, as his divine nature, human nature—his incarnation, conception, birth, holiness of life, miracles, death, resurrection, ascension—with all the ends and great purposes and intentions of God in this whole dispensation of him, &c. Now, our Saviour's meaning is that the Holy Ghost should take all these and shew them unto them—*i.e.*, should declare, open, and interpret them unto them, and cause them to understand and consider the weight, worth, and beneficial tendencies of them unto men and women. And, indeed, this is the proper work of the Holy Ghost, to shew unto men and women the things that are Jesus Christ's, and to cause them to understand them, to draw out the hearts and judgments of men, and raise in them holy purposes and resolutions—and so likewise to draw out from them holy practices and actions; for this is the gracious and heavenly work of the Holy Ghost too; so that where he is not furnished with these things of Jesus Christ, where he hath no opportunity of shewing these things unto men, he hath little to do, he taketh no pleasure to abide there, as artificers or workmen care not to be or dwell in such places where their proper materials are either scarce or not at all to be had.

If it be here said, But the Holy Ghost needs not to be furnished by the ministry of the gospel with these things, because he hath the perfect knowledge of all these things of and in himself, and so can take and bring them forth out of his own treasury, and shew them unto men, or else he can take out of the writings themselves, out of the records of the gospel, and shew them unto men in private; he knoweth how to have the things of Jesus Christ at another hand than at the ministers of the gospel, so that there seems to be no necessity of men's waiting and attending upon the ministry of the gospel. To this I reply,

First, By way of concession, it is true, if we speak of his absolute power, he is able to do either the one or the other; either to take the things of Christ out of his own treasury, and bring them forth and shew them unto men, or else he can take the letter of the gospel and teach them, and hereby make discoveries of Jesus Christ, and draw out men's hearts by means of it. But,

Secondly, I reply further, by way of exception, it is one thing what God, and so what the Holy Ghost, is able to do, by the absoluteness and unlimitedness of his power; and another thing what he judgeth agreeable to his wisdom, and the other attributes of his nature and being. The rule of God's will, or what he doth, or purposeth to do, is not his power, at least his power alone, but his wisdom principally, and then his goodness and righteousness, and all his other attributes. He doth not do, nor intend to do, the thousandth part of what he is able by his power, absolutely and apart considered, to do, but only what in wisdom he judgeth meet and convenient for him to do. Now then the wisdom of God hath judged it meet, and the meetness of the thing in itself is discernible enough by the minds and reasons of men, if they were impartially and narrowly engaged in the consideration of it, that men who desire the gracious presence and assistance of the Holy Ghost in shewing, opening, interpreting, and applying the things of Jesus Christ unto them, shall receive the things themselves from such persons and by such messengers who are fit for such a purpose—viz., to build them up in grace, and make them meet for glory. It would occasion too large a digression, and perhaps unseasonable, to enter upon a thorough demonstration of the wisdom of God in ordering the contents of the gospel, the things of Jesus Christ, to be communicated and imparted unto the generality of men, by men like unto themselves, not by the immediate and sole interposure and acting of the Holy Ghost, nor yet of the written records of the gospel itself, and therefore we shall forbear it; only these considerations in reference to the business are near at hand.

First, By the course we speak of, God multiplies the dependencies of men upon himself, which is a kindly and proper nurture to train them up in humility; as he doth also by multiplying their dependencies upon himself in so many means for the preservation of their healths and lives and well-being in the world, as he hath made requisite hereunto—as by imposing on them a necessity to eat and drink, and consequently to make use of the skill and labour and faithfulness of those who must prepare these necessaries for them; and so upon the earth, which must yield the matter whereof their meat and drink must be made; and so upon the seasons and temperature

of the year, &c. Look, how many creatures and means we are debtors unto, or dependent upon for our health and strength and well-being in the world, our condition is so much the more servile and encumbered, and, consequently, is just matter of a proportionable humility unto us; for if any of these necessaries should miscarry in that which is proper for them to do, or contribute towards the life, health, and preservation of men, then are they in danger of trouble, sickness, &c. Now the proper tendencies of these things are apt to humble the proud hearts of men and women, and to keep low and under foot their haughtiness; and they that do not consider it, do not understand the design of God, nor are they acquainted with his mind herein; for, as the Scriptures speak, 'The borrower is servant to the lender,' Prov. xxii. 7. For men and women then to borrow things from such poor creatures, and to go to this servant and that servant, and to this trade and to that trade, this sheweth that our life is very servile; and as it is the saying, that he that hath the greatest body is the fairest mark to shoot at; so he that hath the greatest number of helpers, and multiplicity of dependencies to maintain and make good his comfort and well-being, this man certainly is exposed so much the more to miscarry and to be interrupted in his comforts. Therefore when God intends to perfect the state and condition of man, and to exalt him unto the highest felicity and pitch of blessedness of which he is capable, he will disencumber his estate and condition from all, and all manner of dependencies whatsoever, as far as is possible, and make him as like unto him as is possible for a creature to be made, in his independency—i.e., he will make him dependent only and solely upon himself, according to that of the apostle, 1 Cor. xv. 28, which we have heretofore, I remember, upon occasion opened more at large unto you, that when Christ hath delivered up his kingdom unto his Father, then God shall be all in all. God doth now veil or cover himself; he is now in meats and in drinks, in clothes, in sleep, in everything wherein there is any influence or blessing. But then he shall be all in all, that is, there shall be nothing in meats and drinks, nothing in this creature, nothing in that creature. No; but he will, as it were, contract and withdraw life out of all these, and he will give out and utter himself entirely in and by himself only. He will be the life and joy and blessedness; his infinite fulness shall be the felicity of his creature. So that this is one reason why it is agreeable to the wisdom of God to put men upon it, that they should depend upon such persons as he shall have prepared for them from time to time to furnish them with the knowledge of his will; and, indeed, the very method and contrivance of the gospel is such, that if things be narrowly viewed, weighed, and considered by men, they cannot but perceive that God hath made the gospel, and put it into such phrases that the things of it should not be understood but by the interposure of some such person whom he shall raise up and invest with abilities to be, according to that of Job, chap. xxxiii. 23, 'An interpreter; one among a thousand.' Now it is an easy matter to find difference between men—those men who are called preachers, and those who are preachers indeed; for ministers there be many, and preachers many, but there are but few who are teachers indeed. We may see by the very inditing of the Scriptures

in such words and phrases wherein they are conveyed unto us, that the state and condition of the generality of men and women considered, and their occasions otherwise to lay out the strength of their understandings, it is not lightly possible that without an interpreter they should come to understand them.

Secondly, By this course we now speak of, God gives an opportunity to try the spirits of men in several kinds:—

1. By ministering an opportunity unto those who are endowed with gifts and abilities for the work of the ministry, to shew how they will behave themselves in the exercise of the variety of gifts and graces wherewith they are enriched; and how they will manage a work of such a nature as this of the ministry is, with what care, and faithfulness, and labour of mind, and laying out of themselves for the discharging of that trust that is reposed in them.

2. To try the people also, how they will behave themselves in their attendance upon this great ordinance of God, and whether they will submit unto the counsel and good pleasure of God towards them; in such a way as this is, by attending diligently upon him in this appointment of his, and whether they will be faithful and careful in their attendance hereupon. And it is a competent trial to the spirit of some men to be put upon the attending upon, especially with diligence and a giving reverence unto such an ordinance of God, which wise and prudent men of this world call foolishness. For the apostle, we know, borrowing the dialect of the thoughts and speeches of the world, calls it 'the foolishness of preaching.' This in the second place.

Thirdly and lastly, for the present, There would be one, or rather several, administrations lost in the world if the Holy Ghost should furnish men and women immediately by or from himself with the knowledge of Jesus Christ and the things of their eternal peace: whereas by setting on foot such an ordinance as that of the ministry of the gospel, he affords the world a great variety of administrations, which, as it is a means of much good unto them, so doth it tend to the beautifying and adorning the world; and it is a thing marvellously declaring the wisdom, the manifold wisdom, of God, that he knows how to furnish it with such almost incredible variety in every kind. For instance, if we look to the flowers of the field, herbs, plants, and all kind of vegetables, what great variety is there amongst them! Now what doth this but declare the infinite wisdom of God, in that he gives such variety of shapes and colours, &c., unto them; and withal hath given men wisdom and skill how to order them for their good, according to their several and respective natures and operations? So, if we look into the sea, what an infinite number and various kinds are there both of great and small fishes! So on the earth, what great variety of creatures are there! and of fowls in the air there is the like. Again, if we look into the firmament, what an infinite number of stars are there also, and that of several magnitudes! And in all these creatures, what various natures, motions, colours, and properties are there amongst them! So likewise in the great business of salvation, God, by erecting a ministry amongst men, and putting them upon it, to have recourse unto this ordinance to come by the knowledge of the things of their eternal peace, doth, as it were, beautify the world in

this great ordinance of preaching the gospel with many dispensations, wherein there are many strains of his wisdom to be seen, which, if any one of these should be wanting or missing, it would occasion a hiatus or empty place in the dispensations of God. And as one compared the taking away the ministry of the gospel out of the world unto the taking the sun out of the firmament of heaven, which would cause a vacuity or emptiness in respect of light, and consequently render the whole creation of God less lovely or desirable; in like manner the taking away of this ordinance of the ministry of the gospel would cause a great darkness in respect of all other the dispensations of God, and there would be an empty place in the world. As it is said of David when he was absent, that his place was empty at Saul's table; even so it would be in this case, if this great ordinance of the ministry should be laid aside, there would be a great separation or space between the rest of the members, which would occasion a great disparagement and unpleasantness in the world, and in the rest of the ministrations of God, and would render them uncomely and less desirable.

Thus, then, we plainly see, that to despise prophesying, to turn the back upon the ministry of the gospel and other ordinances, appendixes thereof, must be a direct means for men and women to empty themselves of the Holy Ghost, instead of filling themselves with him. The knowledge of Jesus Christ, and of the gospel rightly understood, is that upon which the Spirit doth, as it were, feed in the souls of men, as the flame or fire doth upon oil cast upon it; and this knowledge is not, according to the ordinary providence and dispensation of God in the world, to be otherwise had than by attending upon the ministry of the Spirit, which is the preaching of the gospel.

What those quenchers of the Spirit in themselves, by the course we now speak of, are wont to plead for themselves, and to set a face of truth upon their error, whether from the Scriptures or otherwise, we have answered at large heretofore; for Satan, when he persuadeth any man to be mad, he furnisheth him with reasons, such as they are, to maintain it under the veil of soberness and truth; yea, never was there any error in matters appertaining to Christian religion, how senseless, uncouth, or pernicious soever, set on foot, but that it pretended divine authority for itself, and confirmation by the Scriptures. So doth the error we now speak of, which saith unto men, Despise ye prophesying; never regard the preaching of the gospel, especially of those that are the ministers thereof; for wherein is it to be esteemed? This fond and most destructive error, I say, claims acquaintance and confederacy with the Scriptures, as if it were a strain of that wisdom which is revealed from heaven to make men wise unto salvation, whereas indeed and in truth it is as opposite to it as the east is to the west, as the heaven is to the earth. Two scriptures especially there are which are presumed to countenance that most unchristian and profane practice. The former is Heb. viii. 10, 11; the latter is 1 John ii. 27. Both these places we formerly, I remember, examined somewhat at large, though now some while since, and found nothing at all in either of them complying with such a practice, but somewhat in both strongly opposing it, 'For this is the covenant that I will make with the house of Israel,' &c.

First, It is evident that this passage containeth a promise appropriate unto the nation of the Jews, which doth not appertain unto the Gentiles; this is evident from these words, 'the house of Israel.' 'This is the covenant I will make with the house of Israel.' Now, though the word Israel put alone may sometimes be found to signify the whole church as consisting of Jews and Gentiles, who together are called 'the Israel of God,' Gal. vi. 16, yet the house of Israel is never found but to signify this nation and people by themselves, and as distinct from others. It is needless to cite all the texts in the Old Testament where the phrase is used in that appropriate sense we speak of; Ezek. iii. only it is used four or five times in this sense, ver. 1, 4, 5, 7, 17; besides that in the place in hand it is to be understood in that peculiar sense, is evident from the context all along from ver. 6, 7, &c. So that by these words in the passage, 'and they shall not teach every man his neighbour,' it is evident that God speaks to this people touching this covenant, with whom he had made the former covenant, which must be the Jews, and containeth no promise made unto the Gentiles.

If it be objected, But when this promise shall be performed and made good unto the Jews, shall not believers among the Gentiles partake of it?

I reply, If by partaking of this promise, he meant receiving benefit and spiritual accommodation by it, it may be granted that they shall be made partakers of it, viz., in such a sense as the world did partake of the extraordinary gifts of the apostles: these gifts were not formally, or in the letter of them, granted unto any but unto the apostles themselves, though thousands did reap benefit or blessings by them. In like manner I suppose the words we speak of are to be taken literally, and shall literally, and according to the preciseness of their signification, be made good unto the Jews, and that things shall be at that pass amongst this people, that no man shall need to teach his neighbour; yet it doth not follow that therefore things shall be at the same pass amongst the Gentiles, though it shall be much better for the Gentiles, that knowledge shall thus abound among the Jews; they shall drink of the overflowings of their cup: for the Scriptures seem to hold forth such a high prerogative to the Jewish nation, to be conferred upon them in the latter times, which are yet to come—viz., that the knowledge of God should so wonderfully abound amongst them, that the nations of the earth should repair unto them by their agents and ministers, to learn of them, and to receive increase of light in the things of God from them. As the Queen of Sheba came to Solomon to see and learn from him, so shall the nations of the Gentiles repair unto Jerusalem to receive knowledge of God, and to increase in the understanding of the truth. The Scriptures of the Old Testament are full of such predictions as these, wherein such a grace as this is peculiarly intended by God for the first-born nation, that their mountain shall be lifted up above all the mountains of the earth, and that all nations shall repair to them for knowledge. Not to insist on many more places at present, but leaving them to your own observation in reading, only that of Zech. viii. 20–22, 'Thus saith the Lord of hosts; It shall yet come to pass, that there shall come people,

and inhabitants of many cities: and the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts; I will go also. Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord.' It is principally, I conceive, in respect of that advance in the knowledge of God which the Gentiles shall gain by the Jews, when that day we speak of shall dawn upon them, that the nations shall whet one and stir up one another to go to Jerusalem to inquire. So Isa. lx. 3, 'The Gentiles shall come to thy light, and kings to the brightness of thy rising.' 'Ten men shall take hold out of all languages of the nations, of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you,' Zech. viii. 23. He was known in Jewry; other nations had not the like knowledge of him. But this will be also after a more rich and glorious manner; he shall put on more beautiful apparel to visit that nation of the Jews, when the day cometh, than ever he was seen and enjoyed by any nation under heaven before. And we know that their receiving and entertainment by God into grace and favour is by the apostle styled, Rom. xi. 15, in reference to the Gentiles, a resurrection from the dead; and that which somewhat more particularly answereth those words in the scripture before us, which have the most appearance in them for the practice under reproof, is that Jer. xxxi. 34, 'And they shall not teach every man his neighbour, and every one his brother, saying, Know the Lord; for they shall all know me, from the greatest to the least.' As to the clearing, I say, of this passage, it is to be considered that the Scripture doth not predict that the knowledge of God shall simply or in the general abound amongst the Jews when the time of their restoration shall be; or that there shall be some, or some considerable numbers of them, to whom this excellency of knowledge shall be vouchsafed by God; but that the generality of this people, or the common sort of them, shall be thus enriched by him. The earth, saith the prophet Isaiah, speaking of the land of Judea and the inhabitants of it, when the time spoken of shall come, 'shall be full of the knowledge of the Lord, as the waters cover the sea,' Isa. xi. 9. There shall be a universal deluge or overflowing of the knowledge of God over all the land. And elsewhere, 'Thy people also shall be all righteous,' Isa. lx. 21. So then the promise of the abundance of knowledge in the scripture before us respecteth the Jews only, in the sense which hath been declared; there is nothing can be inferred from it by those that are not of this nation, but Gentiles, as that they shall have the like abundance of knowledge given unto them. But,

Secondly, Suppose it should not be appropriable only to the Jews, but equally applicable unto the Gentiles also, yet neither upon this supposition will it follow that the time of the accomplishment of it either to the Jews or to the Gentiles is yet come. First, That the Jews have not yet attained the blessing promised therein, who yet in all reason shall be first served, though it should be supposed that the Gentiles shall sit down at the same table with them, is evident in that the generality of that nation remaineth to this day in that blindness and ignorance which the apostle Paul bewailed in them in his

days. Secondly, For the Gentiles, the said promises neither have been nor are performed as yet unto them, is altogether as evident as the former—the generality of these being so far from such a knowledge that they have no need that any should teach them, that we know they stand in need to be taught the very first principles or foundations of Christian religion.

Nor can it reasonably be here replied or said, that though the said promise be not as yet fulfilled in the generality of the Gentiles, yet it may be begun to be fulfilled in some of them, and the fuller accomplishment of it may by degrees take place, until the times of the plenary and perfect fulfilling of it shall come; for against this there are several considerations:

1. As you heard lately, that the promise is not made to the Gentiles, but to the Jews.

2. It hath not been made good—no, not in the sense now pleaded for—unto the Jews themselves, not so much as to a handful of them, they generally remaining still in the hardness of their hearts, and in that blindness of their minds wherein they were in the apostles' days; they are so far from the knowledge of God and of the gospel of his Son as ever they were, and yet all, or the most part of them, will be first served, and have the pre-eminency and first-fruits of this glory.

3. The Scriptures intimate as if this promise were to be fulfilled suddenly and at once when it beginneth to be fulfilled. Isa. lxvi. 7, 8, it is made matter of high admiration, 'Before she travailed, she brought forth,' &c. 'Shall the earth be made to bring forth in one day? or shall a nation be born at once?' &c. The travail of Sion seemeth to note some such change and alteration in her condition, which withal intimateth a strange and unexpected expedition, and that she shall be raised and built up in a very short time unto a very glorious state and nation; and therefore the prophet calls it the bringing forth of a nation in one day. So again, Isa. lx. 22, 'I the Lord will hasten it in his time;' meaning, that when the time should come then he would hasten it, and would bring it into perfection very suddenly.

4. If a few men's excelling in knowledge were the fulfilling of the said prophecy and promise, then was it fulfilled in the apostles' days, for there were many: 1 Cor. i. 5, 'That in everything ye are enriched by him, in all utterance, and in all knowledge.' It seemeth that in this one church there was a great flood of light, insomuch that they had nothing now to learn, but did wait for the full appearance of the Lord Christ; and yet that these promises of Christ were not fulfilled in those days, in the sense declared, is evident, because the apostle pressed the duty of preaching upon others, and layeth a heavy curse upon himself, 'Woe is me if I preach not the gospel.' How many passages may we find in his epistles of the same import!

5. And lastly, The persons themselves who do pretend this promise and passage of Scriptures to justify them in their way, do make use of somewhat like the ministry and preaching of the gospel; they have certain methods which they pretend to edify themselves by, so that they do offer an affront to themselves, and do condemn themselves in those things which they do allow. And if they judge themselves

capable of any benefit by these their meetings, certainly there is a thousand times more reason why we should expect and look for more from the public ministry of the gospel by such who have a competent anointing of the Spirit of God. If they do interpret and give a sense of what they speak or affirm and produce from the Scriptures, then, as I say, why should we not rather hearken unto the judgment and sense of them that attend upon the word and prayer, as the apostle speaks, who are set apart, as it were, and who do separate themselves unto God, and to his service and of the tabernacle? That they should be likely to give out the mind and sense of the Holy Ghost in the Scriptures above others is reasonable to conceive. The eunuch was in all likelihood a great man, and surely a man of more than ordinary parts and abilities; and yet he professeth plainly unto Philip, Acts viii. 31, when he asked him if he understood what he read, 'How,' saith he, 'can I, except some man should guide me?' or I have some one to interpret. It is true, it is one thing what the Spirit of God is able to do for men; but it is another what he himself judgeth meet for him to do. And certainly he doth not judge it meet to build with one hand and to pull down with the other hand—which yet he should do, having erected an ordinance, as he hath done, giving some to be pastors and teachers for the work of the ministry—if these things might be gained otherwise, I mean, in an ordinary way, and where the ministry which Christ hath set on foot may be had and enjoyed. But,

Thirdly and lastly, To the scripture before us, although it should be granted to be already fulfilled, yet it is not necessary to understand these expressions—'They shall not teach every man his neighbour, and every man his brother'—literally, but figuratively, by a hyperbole, a figure wherein the Holy Ghost much delighteth, as Isa. lx. 6, 22.

For the other scripture mentioned, 1 John ii. 27, 'But the anointing which ye have received of him remaineth, or abideth, in you, and ye need not that any man should teach you: but as the anointing teacheth you,' &c., implying that the former things which he had written to them concerning those that seduced them—that is, those men who went about to seduce them—according to the language of the scripture, wherein, when any impostor persuadeth or useth means to seduce, he is said to seduce, though the persons thus persuaded are not actually seduced. As these Christians were not actually seduced, and yet he writeth to them concerning those that seduced them; and then he closeth his admonition thus, 'But,' saith he, 'the anointing which ye have received of him,' meaning Christ, 'abideth in you.' As if he had said, It is true, that which I have written is in order to fortify and to strengthen you against those who go about to ensnare and entangle you; but, saith he, you have another means and help in yourselves, by which to preserve yourselves from them, and from their snares. Now by this anointing, I suppose, he means not properly the Holy Ghost, though he was in them, and, according to Scripture phrase, may be very properly said to abide in them; but by anointing, I conceive he rather means the work of the Spirit which he had wrought in them—that is, the impressions of holiness, righteousness,

and goodness, their love to God and men. This is that anointing which they had received, and, saith he, you need not that any man teach you but as this anointing teacheth you; meaning, that they needed not that anything should be offered unto them but that whereof they might be competent judges, by means of those holy principles of righteousness and love which the Holy Ghost had wrought and raised in them. For the gospel, in the whole compass or circumference of it, being a doctrine according unto godliness, men that have a principle of godliness, rich and full, and any whit raised, may scent any doctrine; and if they will but consult with the oracles in their own breasts, they may find out and come to understand whether it be according unto godliness, yea or no. If it carrieth any repugnancy unto godliness or unto holiness, then, saith he, you have no need of it, you are better without it. This anointing is truth, and it is no lie. As if he had said, they themselves could not but know it; for godliness is a real propensity of heart and soul unto that which is good, just, and righteous, and which maketh for the glory of God and well-being of men; these are the royal things of God, not liable to any dispute whether they be true or whether they be false delusions; therefore, saith he, having such an anointing within you, you need not that any man should teach you anything lying above the reach of this: for let any doctrine or practice whatsoever come to you, if it comport and fall in with this principle, then you may receive it. And he plainly implieth here, that though the same anointing teacheth all things, yet they that had this anointing had need that men should teach them, according as this teacheth them. And the truth is, that men and women that are godly, and have this anointing in the fullest measure, have need to be taught those things which are consonant and agreeable to this anointing, and which will nourish, enlarge, quicken, and revive it. So that this place is so far from countenancing that notion or practice by which men turn aside from the ministry of the gospel, that it proveth, and that very clear, that they indeed ought to attend upon it.

The persons now under reproof, besides what they pretend and plead directly and immediately from the Scriptures, have other arguments and pleas to harden themselves in their practice. Let us therefore deal with them as sober men use to deal with them that are frantic and mad; when they have gotten knives or swords, wherewith they are like to do either themselves or others a mischief, they wrest them out of their hands. In like manner let us try by evidence and strength of reason and of truth to take away those weapons, at least the chief of them, wherein they put their trust.

One thing they pretend why they should not attend upon the ministry of the gospel is, that the ministers in these days are not infallible; we cannot safely depend upon them in what they teach us; they may lead us into error as well as truth. Is not this a consideration sufficient to justify us in our taking ourselves off from hearing them? To this I reply,

First, By putting the question to them, whether they judge themselves to be infallible or no? If they answer affirmatively, that they do judge themselves infallible, which I suppose they will not, then why

should not the ministers of the gospel be as infallible as they? Besides, if they be infallible, what need they fear of being led aside into error by the ministers of the gospel? But it is like they will reply negatively, and grant that they are not infallible. If so, why then do they depend upon themselves, or upon their own notions or apprehensions, or upon their own senses and interpretations of Scripture? May they not as well be mistaken and deceived by leaning unto these, as unto such things which shall be by the ministers of the gospel delivered unto them? Or will these persons themselves be only sceptics, and profess that they are absolute neutralists in all manner of tenets and opinions in matters of religion, or that they doubt of everything, and firmly believe nothing? If they profess this, they are more degenerate from men than the generality of the heathen. They firmly believe that there is one God, and that he is good, &c. ; yea, they are worse than the devils, of whom James saith, that they believe there is one God, and tremble. Besides, such a profession as this, that men believe nothing in matters of religion, interferes with itself; for he that saith he believes nothing, certainly pretends herein to know certainly that all things are doubtful; yea, and to know certainly that it is best for him to be of this judgment, that all things are uncertain, and therefore nothing for him to believe. Otherwise, why is he thus minded? why doth he not rather submit to the contrary? But this last scepticism is a strain of folly not worth the contending against.

But to the reason propounded, by which the seekers or super-ordinancers do make attempt to justify their practice in giving over the ministry of the gospel, I reply,

Secondly, That the scribes and pharisees were, doubtless, every whit as far from being infallible as the ministers of the gospel now are; yet our Saviour himself, Mat. xxiii. 2, 3, counselled the people, and his own disciples too, to hear them, yea, and to do and observe whatsoever they shall teach them to observe. Therefore certainly it is lawful—yea, and more than lawful, expedient and necessary—to attend upon the ministry of men that are fallible, if there be no other bar in the way but their being fallible, especially if there be no opportunity to attend upon men that be infallible, whilst they keep within the compass of Moses' chair—that is, that they open unto us the mind of God in Moses' law.

Thirdly, When Christ admonished the people, Luke viii. 18, 'to take heed how or what they heard,' and the apostle Paul to the Thessalonians, 1 Thes. v. 21, 'to try or prove all things, and to hold fast that which is good,' both the one and the other clearly implied that it is lawful, yea, and necessary too, to hear such men who are obnoxious unto error and mistake; otherwise, what need was there for men to take heed what it was they should hear, meaning, that they should narrowly consider whether it was error or whether it was truth, if they who were to teach them were infallible? If Christ had been of their minds with whom we have to do, he would rather have admonished the people to take heed they heard not at all, than, as he doth, to take heed what they heard. Nor would the apostle have advised the Thessalonians 'to prove all things, and hold fast that which is good,' if he had not presumed that they should or were to

hear men that were fallible, and who might possibly deliver unto them some things that were not meet to be received.

Fourthly, Though it be supposed that the apostles themselves were infallible, yet other pastors and teachers in those times were not such; yet the chief of those who were infallible, the apostles, both Paul and Peter, advised those Christians with whom they had to do to honour and obey those teachers: 1 Thes. v. 12, 13, 'And we beseech you, brethren, know them which labour amongst you, and are over you in the Lord,' &c. And so Heb. xiii. 17, 'Obey them that have the rule over you, and submit yourselves, for they watch for your souls;' 1 Tim. v. 17, 'Let the elders that rule well be had in double honour,' &c. And so Peter chargeth the pastors to feed the flock of God amongst them, and consequently enjoins the flock to depend upon them for their food.

Fifthly, Neither was Timothy, to whom Paul writeth two epistles, infallible—and there is the same consideration of Titus—yet he tells him, that by taking heed to himself and to his doctrine, and continuing in them, he should not only save himself, but them also that heard him, 1 Tim. iv. 16; meaning that, partly by the exemplariness of his life, partly also by his care and diligence in teaching, he should be an instrument in the hand of God to save those that should attend upon his ministry. By the way, in saying he should save those that heard him, he plainly implieth that they that did not hear him, having opportunity to do it, nor yet any other of like function and ministry with him, were not like to be saved. That he was not infallible appears, first, by that item and admonition the apostle gives unto him in the place now mentioned—viz., to take heed to his doctrine, as well as to himself. To take heed unto a man's doctrine, at least, imports that a man very possibly may build wood, hay, and stubble, instead of silver, gold, and precious stones; yea, that without narrowly examining and weighing what he doth teach, he is very apt to do it; so that this clearly supposeth that Timothy was in danger of mis-carrying. So again, secondly, when he admonisheth him to remember, 2 Tim. ii. 8, 'That Jesus Christ of the seed of David was raised from the dead according to the gospel,' he clearly implieth that he was far from being infallible; and that exhortation likewise unto him to hold fast the form of sound words which he had heard from him, is of like import. So that evident it is that ministers or men who are not infallible may notwithstanding be a rich blessing unto those that shall hear them, and accommodate them at no lower rate than with salvation itself.

Sixthly, When the apostle, both in his former epistle to Timothy, chap. iii., and so again in his Epistle to Titus, chap. i., describes and prescribes certain characters and properties that ought to be minded and found in those who were meet to be chosen in the places of pastors and teachers, amongst them all he doth not mention infallibility; indeed he requires in such persons that they should be *διδασκτικοι*, apt to teach, or of a teaching faculty, 1 Tim. iii. 2. And again, that they 'should be able by sound doctrine both to exhort and to convince the gainsayers,' Tit. i. 9. And thus he that is not infallible may be able to teach, but infallibility is not required

Seventhly, How far, and in what respect the apostles themselves were infallible is worthy of consideration. Certain it is that their infallibility—I mean, in the actings of it, and in those services which by means hereof they were in a capacity to perform unto the world—did depend upon their care and circumspection; so that, notwithstanding that gift of infallibility which was given unto and vested in them, in case they were at any time incogitant or less attentive to the motions and teachings of the Holy Ghost within them, they might deviate and swerve from the truth. As we see in the case of Peter himself, the great apostle of the circumcision, *i.e.*, the Jews, when Paul saith, ‘he withstood him to the face,’ because he was to be blamed or condemned in that act of his, in withdrawing himself from the Gentiles, and communion with them, to gratify and please the Jews. The apostle calls it a not walking uprightly, or with a straight foot, according to the truth of the gospel—*i.e.*, either as the gospel, truly or aright understood, required of him and Barnabas, or rather, as the truth of the gospel for its own advantage and propagation in the world required of them; so though this error in Peter was not formally and directly a miscarriage in doctrine, yet interpretatively and equivalently it was; for it was a kind of implicit and constructive teaching of men, that the partition wall between the Jews and the Gentiles was not broken down, and that the Mosaical ceremonies were yet in force, and consequently the Messiah was not yet come, or, however, had not yet suffered; which are all errors, and this of very ill consequence. So that we see the apostles themselves, as infallible as they were, yet without a serious, close, and conscientious minding of what they had received from the Holy Ghost, might mistake. And truly ministers of the gospel in these days, by such an engagement of themselves as this is—I mean, by a diligent and conscientious attending unto what the Holy Ghost hath delivered unto them in the Scriptures—may in their doctrines and teachings serve the world well near upon as good and happy terms as if they were infallible. For,

Eighthly, Notwithstanding that infallibility which was vested in the apostles, yet those that heard them were to examine and search into the Scriptures, to find whether the doctrines taught by them were agreeable unto them or no; and their belief of what the apostles taught them was not solid or complete until they had thus cast their doctrine into the fire of the Scriptures to try whether it would not burn; and when they found that the Scriptures gave the right hand of fellowship unto it, then it was their own—now they were satisfied with it, and full of peace by it. You know that passage of the Bereans, Acts xvii. 11, 12. Though the doctrine which was preached unto them by Paul had not only the authority of so great an apostle as he was to attest it, but the mouth of another very considerable witness, I mean Silas, yet they would not receive it until they had searched the Scriptures. Now then, if the doctrines which the apostles themselves did preach were and ought to be tried by those that heard them, and upon such a trial as this they were to give entertainment unto them and believe them, then it lay upon them, the hearers of the apostles themselves, by way of duty, to examine such doctrines as were delivered unto them. There is the same reason now; and Christians are in the same

capacity to inquire into and examine, by the touchstone of the Scriptures, whatever doctrine shall be delivered unto them, and it lieth upon them as a duty to search the Scriptures accordingly, &c. If this course were but taken by men, there would be no more danger of their being mistaken now than there was in the apostles' days.

Ninthly, The great and blessed end, which is most considerable, as to the stopping the mouth of all that can be pretended for that plea of infallibility, may be reached and obtained, though the minister be not infallible; yea, though in something in his doctrines he should be mistaken; yea, and that which is more than this, though they that hear him should be carried away with some of his errors and mistakes, yet the great, blessed, and sovereign ends of the ministry of the gospel may be obtained. There are two great ends of the ministry of the gospel, the one subordinate unto the other: the conversion of men unto God, and the building them up in holiness, and preparing and making them meet for the kingdom of heaven. The sovereign and supreme end is the saving of their souls; we include the glory of God in them both. Now the ministry, as to both these ends, may be mightily effectual, and full of authority and power, though the minister should be obnoxious to mistakes. I remember it was the saying of an ancient father, Mistake or error, in matters of religion, if it hath not pertinaciousness and stubbornness joined with it, doth not oppose holiness in men. Faith and love may be wrought and raised in men through arguments, motives, and considerations which lie fair and large in the gospel, notwithstanding there may be a mixture of some misprison in the minister. For the arguments and grounds which are most convincing, and which are most awful, and carry the greatest authority with the consciences and souls of men, are such which not only the minister that preacheth them, but even the common sort of men, may be infallible as to the judgment of the truth of them, and of their nature and weight, at least to a degree, so as to weigh them so far as to come to understand that there is enough of truth in them to bring their hearts unto subjection unto them. The arguments in the Scriptures for these ends and purposes are so plain and so evident, that it is not lightly possible for men to mistake herein. For what is the great work that the gospel and the ministers of it have to do with the children of men? It is only to bring them off from themselves, and to make them have little list to please themselves; to pull down imaginations and strongholds, and all high thoughts that exalt themselves in the minds and inward thoughts of men, and to bring them into subjection to Jesus Christ. Now then, those thoughts in men which are to be demolished and brought down by the engines of the gospel, are discernible enough, and do discover and utter themselves in the ways, and sometimes from the lips and mouths of men—namely, in ways of covetousness, earthly-mindedness, deceit, sinful pleasures, idleness, vain discourse, and the like. So that, I say, it is no hard matter to come to this conclusion, without any danger of mistake, that certainly these men do build upon such and such foundations; they have such and such thoughts and imaginations within them, that these ways are better and more commodious for them than the ways of God, than the ways of righteousness and holiness would be. This may safely be

presumed from that essential connexion and relation which is between such practices and principles, such thoughts, imaginations, and actions; and by this means the ministers of the gospel may be capable enough to declare such thoughts and imaginations unto men which lie deep in their hearts. And then again, as touching such truths of the gospel by which such imaginations are to be overthrown and pulled down, they are so clear, and so agreeable with the light of reason and common understandings planted in men, that there is little fear or matter of doubt that they should be deceived or entangled with any error herein; or howsoever, if the things which shall be delivered be proper to demolish and throw down these vile thoughts, lying conceits and imaginations, be they what they will, the very opposition which shall be found in them unto those corruptions is ground sufficient, and testimony in abundance on their behalf, that they are truths, yea, and that they are the truths of God. And therefore, as to the greatest matters and main work of the gospel and ministry thereof, although the ministers should be men as subject unto error as other men, and as weak this way, as the apostle saith of himself and other Christians in his days, that they knew but in part; even so, if we that are ministers shall but prophesy in part, nay, though we should mingle with our prophesying some mistakes and misprisons, yet through the grace of God, and that blessing annexed by promise unto this erection and establishment of the ministry, for the building up of men in holiness and in the love of God, and in the faith of Jesus Christ, these great and blessed ends may go on with a high hand, and men and women may be promoted into the love and favour of God, and thereby made meet for the heavenly kingdom, notwithstanding the great pretence of fallibility.

Another pretence which the persons now under reproof sometimes plead, to make that seem straight which is crooked, and to justify that which is to be condemned—I mean, their practice of turning aside from the ministry of the gospel—is, that the ministers in these days do not, cannot work miracles, as the apostles did, and therefore they do not hear them.

This pretext hath less in it than either of the former; for where doth the Scripture make the want of a gift of working miracles in them that preach the gospel a ground or reason why men should not hear them? It is expressly said, John x. 41, of John the Baptist that he wrought no miracles; yet the Lord Christ said of him, John v. 35, that he was a burning and a shining light; and it was prophesied of him by an angel from heaven, that he should 'turn many of the children of Israel unto the Lord their God;' and that he should 'be filled with the Holy Ghost, even from his mother's womb,' Luke i. 15. Nor do we read that Timothy had the gift of working miracles; yet Paul chargeth him before God, and the Lord Jesus, who shall judge the quick and the dead at his appearance and kingdom, that he should preach the word, that he be instant in season and out of season, that he should reprove, rebuke, exhort with all long-suffering and doctrine, 2 Tim. iv. 1, 2. And, as we lately heard, assureth him that, by taking heed unto himself and to his doctrine, by a continuing therein, he should both save himself and those who should hear him, 1 Tim. iv. 16.

Again, the men with whom we have to do are not willing to be looked upon as infidels or unbelievers; if not, then what have they to do with miracles, or miracles with them? Prophesying or preaching without miracles is for them who do believe; wherefore tongues, saith the apostle, speaking of tongues extraordinarily and miraculously given, are for a sign, 'not to them that do believe, but to them that believe not; but prophesying serveth not for them that believe not, but for them which believe,' 1 Cor. xiv. 22. So that men and women who own the gospel to be a truth, and to come from God, need no sign or miracle, but an effectual opening and applying this gospel in the several parts and branches of it unto them. By the way, when the apostle saith that tongues are not for a sign to those that believe, but to those that believe not, he doth not mean as if those who do believe could receive no benefit or edification by signs or miracles, but only mere infidels. For doubtless they who do believe may receive a confirmation and increase of their faith from signs; as the disciples of Christ themselves are said to have believed on him with a new faith, or a faith renewed and increased,—for they did believe on him before,—upon his first miracle of turning water into wine, John ii. 11. But the apostle's meaning is, that miracles or signs are not so necessary for those who do already believe, though but in part, as for those who are wholly unbelieving. The reason is, because they who are wholly infidels and unbelieving, are neglecters or despisers, if not professed enemies and opposers of the gospel, and therefore they stand in need of more than ordinary means for their awakening and conviction; and it would be in vain to open or apply any part of the gospel unto them who peremptorily reject the whole. Whereas when a man so far believeth that he owneth the gospel in general as from God, the rational unfolding and effectual applying of particulars unto him cannot but conduce much to his edification.

Again, whereas it is said that prophesying serveth not for those that believe not, but for those that do believe, the meaning is not as if prophesying or preaching of the gospel, even where signs and miracles are wanting, might not work upon those who are wholly unbelieving to their conversion—the apostle himself plainly enough supposeth the contrary two or three verses after—but prophesying serveth not, or is not for those who do not believe; *i.e.*, serveth not so effectually the necessities and spiritual exigencies of professed infidels, as it doth the interest and occasions of them who do in part believe.

Comparative senses or meanings are frequently in Scripture expressed in absolute and positive terms, as heretofore upon like occasion we have from time to time signified unto you, and given you several instances. I shall only add two or three things more briefly, by way of further answer to the pretence concerning the necessity of working miracles by ministers in these days.

First, That miracles, in case ministers of the gospel in these days had the gift of them, would not convert men, at least not such who are hardened in their unbelief, and maliciously bent in their spirits against the gospel. This is evident from what we read, John xii. 37, 'For though he had done so many miracles before them, yet they believed not on him.' We see here that not simply miracles, but that

miracle upon miracle, many miracles, abundance of miracles, sometimes will not do the deed, will not so far convince men as to prevail with them to believe. So again, Mat. xi. 20, 21, &c., 'Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not. Woe unto thee, Chorazin,' &c. Here we read of several cities which had the help and advantage, not of miracles simply, but of mighty miracles, mighty works; yea, and of great variety of these, 'wherein he had done most of his mighty works'; yea, of sundry mighty miracles wrought by the Lord Jesus Christ himself, who, questionless, wrought them upon terms of all possible advantage to make them effectual for the ends for which they were wrought, in which respect, I conceive, it is that they amongst whom they were wrought are said to be lifted up to heaven; yet, I say, there was not so much as any one of all these cities, that were thus filled with great miracles, with mighty works, that repented, or were brought over to believe in Christ by means of them. If the men, therefore, now under reproof were gratified in their importune desire, as the murmuring Israelites sometimes were in theirs, when God gave them flesh till it came out again at their nostrils; so if these men had their fill of miracles from the ministers of the gospel, it is a question whether these would have any saving influence upon them or no. And the reason, to add this by the way, because we are upon a point that we seldom have occasion to handle, why miracles may very possibly do little good, where there is a strong antipathy against the gospel, may be this—viz., because when men are greatly averse from believing or repenting, they are not like to bestow any serious or intense consideration upon the means by which they should be brought to do either, but rather to pass lightly and slightly by them, especially if they can find out any colour or pretence to disparage them, and so to arm their judgments and consciences against them. This was the reason, doubtless, why none of the cities in which Christ had wrought most of his miracles and mighty works were drawn to repentance hereby; and so, likewise, why so few of the scribes and pharisees believed in him, notwithstanding so many miracles were wrought before their eyes; it was the marvellous averseness both to his doctrine and person, that quickly took off their minds and thoughts from such things, whether words or works, which they found meddling or dealing with their consciences that way—I mean, which they found in any degree inclining them to believe on him, so that these means could not have their perfect work upon their souls. For whether words or works, they must be kept for some time upon the mind and intellectual faculties of the soul before they can accomplish any transmutation or change there. It is a common maxim in philosophy, that no motion is effected or brought to pass in an instant.

There must be time for the strongest physic to work, for there is some averseness in the body against it. So before there can be any such repentance and believing in the soul, the means by which this must be effected must have some time to work upon the understanding; and therefore, if they be thrown by so soon as they begin to work, the blessed change will never succeed or take place. Or else because there are lying and false miracles as well as true—and very strange

things are sometimes done by magic, sorcery, and by the help of devils, and the like—therefore they satisfy themselves with a like conceit, that the great works of Christ were of this bastard kind of miracles, and so maintained and hardened themselves in their unbelief, all his great works and miracles notwithstanding. And I remember it was the opinion of one of the ancient fathers, that Judas thought that his Lord and Master wrought all his great cures and works only by the art of magic; and the Jews have such a conceit of him at this day. So then miracles, if the ministers of the gospel in these days had the gift of them, might possibly little accommodate the men who under a pretence, it is to be feared, so impatiently call for them.

Secondly, It argueth men and women to be of a very unworthy frame of heart, and much estranged in mind and spirit from God, and from the things appertaining unto him, to require or stand in need of miracles for their conviction and conversion to the faith. This is evident from that of our Saviour, John iv. 48, 'Except ye see signs and wonders ye will not believe.' It is evident that these words are objurgatory, striking at such a spirit or frame of heart, in the persons to whom they were spoken. 'Except ye see signs,' &c.; as if he had said, Ye, Jews, are of such an ill spirit and frame of heart that such means which are in themselves sufficient to persuade or bring men to believe, sufficient to prevail in this kind with persons of any tolerable disposition Godward, as such heavenly and authoritative teachings from holy and worthy men are, these will do no execution, will not convince you; but you must have such means used and applied to work upon you to do you any good, which are sufficient to break the iron sinews of the most profane, stiff-necked, and obdurate infidel under heaven; you must see signs, yea, wonders or prodigies of signs. Men that are in any degree ingenuous and willing to walk up to these lower and more common principles of truth, which are by nature planted in them, or desirous in the least to understand and submit to the truth, they stand in no need of signs and wonders to satisfy and convince them of the truth, I mean, of the truth of a more spiritual and sublime nature, but only of a lightsome and rational discovery of such truth. As the wood that is dry will readily take the fire and burn only by putting coals of fire to it, whereas that which is green requireth much puffing and blowing, and many times will not burn at last though all this means be used to it; therefore the persons that must have miracles, and say they cannot edify, they cannot profit by the ministers of the gospel in these days, because they cannot work miracles, their own tongues fall upon them, as David's expression is; by such sayings they plainly declare themselves to be persons much estranged from God, to bear little love to the truth. Our Saviour in the gospel calleth the scribes and pharisees, Mat. xii. 39, and xvi. 4, 'an evil and adulterous generation,' for seeking after a sign or miracle for their satisfaction about the truth of his doctrine. Having occasion to speak upon the same account unto the generality of people, he leaves out the word *adulterous*, only styling them, Luke xi. 29, 'an evil generation' for seeking after a sign. Why doth our Saviour call the scribes and pharisees, and so the Sadducees, not simply an evil, but an adulterous generation also, upon occasion of their

seeking after a sign? We know an adulterous disposition imports the departure and estrangedness of heart and affection from the person whom we ought, by reason of our conjugal engagement, to love and affect above all others, together with the bestowing of them upon some other person whom we ought not to affect in any such way. Now then, our Saviour, calling the scribes and pharisees an adulterous generation, chargeth them that their hearts and souls were wickedly and basely alienated and estranged from God, unto whom they were married by covenant, and should have cleaved with their whole heart and soul, and have been of one heart and spirit with him; whereas now they had coupled themselves with this present world, with the honours, riches, and pleasures thereof, and thereby they did plainly bewray their nakedness in this kind, in that the voice and word of God, which should have been familiar unto them as the voice of a husband should be to a wife, which they should have known without any dispute or argument to make them know it, was become so strange unto them, that they were as far to seek whether it was his word or no, as they who never knew him nor scarce had heard of him, and that they required as much satisfaction to be assured thereof as might serve to satisfy the greatest stranger under heaven. So that they who call for miracles upon the account mentioned, declare themselves to be of the race of the scribes and pharisees, who are an adulterous generation.

Thirdly and lastly, The holy and exemplary lives and righteous conversations of the ministers of the gospel, where persons have time and opportunity to observe and know them, are as authoritative and mighty to convince men of the truth of the doctrines they teach as miracles themselves would be, 2 Tim. iii. 14; Acts xxviii. 31. And as we lately heard that our Saviour severely taxed those that would not believe except they saw signs and wonders, so the Holy Ghost himself represents such persons as worse than harlots, who did believe without signs and wonders: Mat. xxi. 32, 'John came unto you in the way of righteousness, and ye believed him not; but the publicans and harlots believed him.' So likewise elsewhere the Holy Ghost adjudgeth such to be persons more degenerate from the nature and property of men than ordinary, to be signally wicked and perverse, that would not hearken to the doctrine of such teachers who were excellently righteous and holy.

And to add this as a close of this particular, it is probable that the apostles themselves wrought not miracles but at their first coming to a place, and that they did not make use of them in those places after any long stay in them. The reason may be because at their first coming to a place miracles might be an effectual means to awaken men, whereas if they stayed but any considerable time, then they had the means and opportunities to observe their lives and conversations. Now this would do the same service in regard of the truth, and for the confirmation of what they preached, that miracles could do. The apostle Paul when he came to Rome, where he continued three years in preaching the things of God, there is no mention of any miracles that he wrought there, because he had opportunity to give an account and sufficient confirmation of the truth of his doctrine by the holiness and heavenliness of his life and conversation. So that it is but a vain

and empty pretence to talk of signs and miracles now for the confirmation of the doctrine of the gospel; for indeed, in speaking such things, and making such demands, they demonstrate themselves to be, as was even now said, of the race of those that are called an adulterous generation by the Lord Christ, who was not wont to slander men.

Another pretence or plea insisted upon by the persons under censure for justification of themselves in their unchristian deportment, in saying to the ministry of the gospel, Depart from us, we desire thee not, is this, it is unto them but as salt that is infatuated and hath lost its savour: we find no benefit by it, we are not edified nor built up in our most holy faith; we have been oft rained upon by it, and yet we do not flourish under it.

I reply, first, Though haply it be not meet to charge all those who are in the condemnation we speak of, with alleging that which they do not only know is not truth, but what they know to be contrary unto the truth, as a ground of their practice; yet is it much to be feared that some of them pick the quarrel against the ministry of the gospel on a quite contrary ground, because it hath too much savour, and bites and gnaws, and beareth hard upon their consciences. This, I say, is much to be feared is the true cause why many of them withdraw from it, and are not able to bear the dread and terror of it. We, saith the apostle, 2 Cor. ii. 16, are unto those that perish 'the savour of death unto death.' The gospel is so severe against those whose heart will not yield unto it, that it kindles the savour and smell, as it were, of the fire and brimstone of hell in their consciences—it makes them to know that they are a most cursed generation of men and women; the words thereof to wicked men are like the words of Michaiiah unto Ahab, 1 Kings xxii. 8, who hated him because he never prophesied good unto him. It suffers them to have no peace nor pleasure in their great estates here in this present world. So that it is much to be feared that many upon this account have turned their backs upon it, that so they may be free from those gnawings and those kind of fiery doings which are ever and anon kindled in their inward parts by the means of it.

Secondly, That the ministry of the gospel is not so effectual, so mighty in operation upon those who take up this disparaging complaint against it, doth not at all prove that either it is not effectual in itself, or that it is not so unto others; no, nor yet that it is ineffectual unto them upon any such terms: but that, if they would remove that out of the way which maketh it ineffectual, and which hindereth the efficacy of it, which they might remove by the grace of God vouchsafed unto them, it might become as effectual unto them as it is in itself and in its own nature, and as it is unto many men in the world.

First, That the gospel is effectual in itself, I think we need not question, and more especially when opened like unto itself: it is called 'the power of God,' or the arm of God, 'unto salvation,' Rom. i. 16; Heb. iv. 12. The word is said to be quick and powerful in operation; it is a discernor of the thoughts and intentions of the hearts of men. This, my brethren, is the property of the gospel and of the ministry thereof when it is handled like itself, and when it deserves the name of the ministry of the gospel. But I confess the word of God may be

so handled that the edge and spiritfulness of it may be blunted and flatted, as when they that preach it, and undertake to open it, know not how to bring forth the mind of God in it, but substitute their own thoughts and apprehensions instead thereof. The truth is, that in such cases as these the word of God is but like the word of men. It is the spirit of the word that is so piercing and searching, and which is the discerner of the thoughts and intentions of the hearts of men, it is not the letter of it. Though we should preach the jots and tittles of the word, but then put a false sense and interpretation on it, that will not do that great and lively execution which is proper to it; it will not rouse the conscience nor awake the spirits of men. But it is the mind of God, the true sense and meaning of the word conveyed and brought home to the consciences and understandings of men; this is all spirit and all life. 'The words which I speak,' saith Christ, 'they are spirit and life'—meaning, in their true sense and meaning. So that it is a clear case that the ministry of the gospel is in itself a thing exceeding lively and penetrative and effectual; it will take men's hearts out of their bodies, and give them into their hands, to see all that is within them. Many times it poureth out itself like a great flash of lightning, and makes men to see hideous shapes of thoughts, conceits, opinions, and apprehensions on the one hand; and allureth, on the other hand, to ways of holiness and virtue by strong and potent arguments or motives.

Secondly, That it is also effectual unto others, appears by the great and many wonders it hath wrought in the world, by making of the stones of the earth children unto Abraham. This needs no other proof but only the testimony of so many thousands that do acknowledge themselves to be brought into captivity unto Jesus Christ by the ministry. The trophies of the gospel are hung up in the sight of the world in all the parts and quarters of it; it hath cast down in men and women many a stronghold, many high thoughts have been thrown down by the efficacy and power of it; it is of an undermining nature. And of the wisdom of the flesh and of the world, which are the enemies that it meeteth with and hath to encounter in the course of it, alas! it maketh straw and stubble and rotten wood; it doth detect and demonstrate the vanity and emptiness of this wisdom, and maketh it evident to the consciences of men, that if they will follow such and such principles, notions, and apprehensions, as they bring with them to the gospel, they are lost men; they mistake the way of life and peace, and shall most certainly come to the chambers of death and eternal destruction in the end. And as for such things which it commendeth for truth, it doth so fortify the truth of them upon such terms of excellent demonstration, conviction, and power, that except men be desperately bent and set upon their own ruin and destruction, they cannot but give place to it, and fall down before it, and say, of a truth this is indeed no other but the wisdom of God.

Thirdly, That it might have been, or yet may be, as effectual unto the men we speak of, if they would but remove that which obstructeth the efficacy and power of it, is evident from many places: John v. 44, 'How can ye believe, which receive honour one of another?' As if he had said, that if they had not resolved that they would retain and not

cast out from them that wicked and crooked humour and disposition of theirs, viz., to seek honour one of another, to seek the great things of this world, and so to strengthen themselves in their fleshly interest this way, they might have believed as others did. This therefore was the only thing that stood in the way of these people, and was as walls and bars in the way of believing; they did divide and give out their strength in seeking after honour and wealth, &c., and, as thieves use to do, divide parts amongst themselves. Now, so long as they were thus resolved to stick together, they kept one another in their way and course upon such terms that they could not believe; for by this means, as the artificers said of their craft, they had their living—much of their wealth and honour came in upon the account of the credit and opinion men had of them. Now when Jesus Christ did preach doctrines contrary to the ways and policies of these men, which did detect their nakedness, and discover their wickedness and unworthiness, they resolved to stand one by another, and defend one another, so that it was all one what he should say unto them, they were bent upon their course; for there is nothing but if men will be wilful, they may withstand even the efficacy of the gospel itself.

If it be here demanded, But is the ministry you speak of no more efficacious or powerful than to be obnoxious unto the resistance of men? Are men able, by one means or other, to hinder the efficacy and power of it? Or is it not reasonable to conceive that the efficacy of the ministry should consist as well in removing that out of the hearts and minds of men, whatsoever it be, that obstructs the efficacy of it, otherwise the saving efficacy of it, as in any other virtue, property, and power of it whatsoever? Or if it be not efficacious enough to remove that out of men's ways which hindereth the saving efficacy of it, wherein is it to be esteemed for any efficacy in it at all? If it be not effectual to save men, all the efficacy otherwise is not to be regarded. I reply,

First, That the ministry of the gospel cannot be conceived to be more effectual than the Holy Ghost or Spirit of God. Now that the Holy Ghost may be and is resisted by men, appeareth, Acts vii. 51, where it is said, that they had 'always resisted the Holy Ghost;' therefore it is very clear that the ministry of the gospel may be resisted. We know that the arm of Christ was the mighty arm of God, his outstretched arm, yet the Scripture saith that the unworthiness of the people was such that he could 'do there'—namely, in his own country—'no mighty works,' Mat. xiii. 58; Mark vi. 5. And the reason of this again was, because they did not set their hearts upon the consideration of such things as he did, nor upon the words which he spake. Therefore he could do no great works—that is, he had no mind or will to do them. Now, when a man is unwilling to do a thing, he may, according to Scripture dialect and manner of speaking, Gen. xxxix. 9; 2 Cor. xiii. 8; 1 John iii. 9, be said to be unable to do it. That Christ could not do any great work there, was because it did—circumstances being as they were—not stand with the wisdom by which his will was steered, nor with those rules of righteousness, holiness, justice, and mercy by which he was acted in his whole course. So it is in the ministry of the gospel; if men shall behave

themselves at any such desperate rate of unworthiness, or of slothfulness and oscitancy, especially stubbornness and stoutness of spirit, that they still take hold of any pretence to oppose the truth, that is coming upon them like an armed man—if men, I say, do suffer themselves in any such strain of impiety and opposition against God, the ministry of the gospel is not like to have its effect upon them, in respect of the beneficial end of it. It is true the Holy Ghost, even when he was resisted, was full of power, and did vindicate himself very gloriously in the consciences of those that did resist him; and yet it is said he was resisted, because he was put by from that blessed work, those saving effects, which otherwise he was purposed to have done, and to have accomplished. Even so the ministry of the gospel; let men oppose it, and let men seek pleas and pretences to decline it, yet nevertheless it is full of power and authority, even over those who shall rebel with the highest hand against it; it doth act with terrible power and conviction even upon the hearts, and souls, and consciences of them, and leaves deep impressions of the power and glory of it.

Secondly, The efficacy of the ministry of the gospel doth not stand in the actual conversion of men, or in the actual edification of men, nor in making of men actually willing to be converted or turned unto God; for if it were to be estimated or measured by this rule, it might rather be judged powerless and weak than powerful and glorious in efficacy and might, because the greatest part of those who do partake of it are not effectually and savingly wrought upon by it, nor made actually willing to be converted. Take it in the time of our Lord Jesus Christ himself, and in the times of the apostles, when the ministry of the gospel was in the height of its glory, the greatest part of them that stood by and were under it remained still unsubdued unto it; so that the efficacy of it is not to be estimated by the actual conversion, no, nor by the actual edification of men. But,

Thirdly, The efficacy of the ministry of the gospel is to be considered and judged of, partly in the weightiness or penetrating force of those arguments or motives which it layeth before men, and presseth upon their souls and consciences to give up themselves unto God; partly again in the demonstrative evidence of the reality and truth of the said arguments and motives; partly also in its dispensing and deriving the divine Spirit, the Spirit of God, unto those who hearken diligently, and submit heartily unto it.

First, The mighty efficacy of the ministry we speak of stands in those stupendous, formidable, potent, and mighty arguments by which it urgeth, and presseth, and adjureth the consciences of men to accept of those articles or terms of peace and reconciliation which the gospel holdeth forth, and calleth men unto. They who attempt to persuade unto other studies, practices, or engagements of themselves in one kind or other; as some endeavour to persuade men to the study of natural, some of moral philosophy, others to the study of the mathematics, others to the studies of other sciences; some persuade men to good husbandry, some to marry, some to one calling, some to another; but what subject soever it be about which men treat or deal with men, or seek to persuade men unto, they have no such motives or grounds of persuasion to make the hearts and minds of those with whom they

have to do to embrace their motives or advice. The weapons of their warfare are but stubble, or straw, or rotten wood in comparison; the nature of the subjects doth not admit of any great motives or any considerable arguments to persuade unto them. Whereas the weapons of that warfare which the ministry of the gospel manageth are sharp as a two-edged sword; these are arrows and spears pointed with fire, that will cut through, and conquer the souls and consciences of men; these will lie upon the spirits of men, like a great mountain of lead, that they shall not be able to get from under them. The ministry of the gospel adjureth and chargeth by the love and by the tender mercies of God, by the glory of the great things of the world to come, by the saving of their souls from the wrath and vengeance of eternal fire. These are mighty in operation, they are high and terrible, like fire in the bosom; nor can men decline the force of them, unless they will be companions with the horse and mule, and with the brute beast of the field, which have no understanding. This is one thing wherein the glorious efficacy of the ministry of the gospel consisteth, and commendeth itself; it hath mighty engines and screws whereby to manage and command the hearts and consciences of men, and to lift them up to those practices and ways whereunto it exhorteth and persuadeth them. In respect of the mighty efficacy and force of those great engines, motives, and arguments we speak of, the ministers of the gospel, who are employed herein, by a dexterous and faithful application, or setting them home to the hearts and consciences of men, are said to compel men to come in, Luke xiv. 23. Not that all persons to whom these engines are faithfully applied are removed from the world, and carried home unto God; not that they should bring them in by head and shoulders, whether they will or no, as some interpret; but they should compel — *i.e.*, they should make use of these kind of arguments until they had, by a high hand of power and persuasion, prevailed with them to believe, and to come unto Christ.

Secondly, Another thing wherein the efficacy of the ministry of the gospel is considerable is, that it is furnished by God with demonstrative grounds and arguments whereby to secure the judgments and consciences of men and women of the reality and truth of these motives and grounds of persuasion by which it manageth and carrieth on its great design, *viz.*, of bringing men from sin and from the world unto God. For though these were such realities, though they had as substantial and true existence and being as either the angels in heaven or God himself, yet if this their existence and being could not be demonstrated and made out unto men; if the ministry we speak of were not accomplished with light to convince and satisfy the judgments and consciences of men that the great things mentioned are no devised fables, or vain speculations and notions, but are as real and certain in their being as things that may be seen, heard, or handled; I say, if the ministry of the gospel did bear itself upon no better terms than these, and were not able to make good the reality and certainty of the things which it hath asserted, the consciences of men would very easily despise it, as well they might do, and cast it behind their backs. But when it shall prove that there is such a misery and extremity that doth abide wicked and ungodly men, that there is a fire that never

goeth out, and a worm that never dieth, and that there are such things laid up in the heavens for those that fear God; that there is an equality with the holy angels, and eating of bread with Abraham, Isaac, and Jacob, and a thousand expressions more of the same kind; I say, when the ministry of the gospel shall be able to fill the judgments and consciences of men with a certain knowledge and conviction of the reality and existency of such things as these, this is that which furnisheth them with an executive power, and maketh them motives and arguments of such a nature that men must be very desperate, and turn head upon nature, and act contrary to their own peace, safety, and happiness, otherwise they cannot withstand them, nor go from them, nor rise up against them; these cords are too strong, and bind too fast and close, so that, unless men cease to be men, they cannot burst them in sunder. It is a saying in the metaphysics, that which is not hath no manner of operation; there is the same reason in moralities or moral actions—that which is not known and apprehended hath no influence, no operation or work upon the mind or consciences of men. And indeed, if the ministry of the gospel were unprovided at this point; if it were not furnished with weight to make the great engines move with which it is appointed to umpire in the hearts and consciences of men; if it were not able to make good those things which it threateneth and promiseth, that they are realities, and not only notions and faint speculations, it would do no great things, it would be but a powerless and faint thing: as we see all the devised and feigned stories that are abroad in the world, though they may please the fancies of some that hear them, yet they have no great work upon them, they do not move or incline them to any great undertaking. And as no man will go to the charge of building a ship to travel to the land of Utopia, because it is only a feigned land of pleasure and delight, but no man was ever able to make good the being thereof: so for the glorious and great things of the world to come which are spoken of in the gospel, unless you can get it into men's hearts to believe that these things are really so, you may treat with them by this, and adjure them by that, and yet the conscience not move at all upon any such account; but when it shall be made known to them demonstratively that these great things are not words only, nor fancies or devised fables, but that they are the same in nature and reality which they are in terms and names; now the consciences of men and women are overawed and overcome at this point; there is no standing out, but only in such cases wherein men are bewitched, and have their eyes blinded by the god of this world.

Thirdly and lastly, The efficacy of the ministry we speak of is seen in this, that it communicateth and deriveth the Spirit of God unto men, who receive and believe it. It is to be considered in this case, that it is not simply appointed by God to convey the Spirit of God into the hearts and souls of men and women, but that it is an ordinance of such a nature, that it is most proper for such a service for the great God as this—viz., the giving forth of the Spirit into the consciences and souls of men: 2 Cor. iii. 6, 'Who also hath made us ministers,' &c., 'not of the letter, but of the Spirit;' Gal. iii. 2, 'Received ye the Spirit by the works of the law, or by the hearing of

faith?' So that this is unquestionably true, that the ministry of the gospel is erected by God for the communication of the Spirit into the hearts and souls of men. Even as a conduit pipe is a means to convey the water into our cisterns which before were empty: so the hearts, souls, and inward parts of the sons and daughters of men being to a great degree empty of the Spirit of God, God hath, as it were, made and framed these golden pipes of the ministry of the gospel to convey the Holy Ghost into the hearts and souls of men, that so together with him there may be life, and power, and strength, and all manner of divine excellencies. This the ministry of the gospel will certainly do when it is managed like itself, and where the wisdom and gracious counsel of God is embraced and entertained, and men have done homage, and have bowed the knee of their understanding and judgment unto it, and have owned the things contained in it as from God. And meet it is that such a service and subjection of the creature unto God as this is, should be immediately and out of hand rewarded by him with so great a gift, as his own Spirit. As if God should say, Where my advice is received, and where my counsel goeth, there shall my Spirit go also. This, saith the evangelist, John vii. 39, 'He spake of the Spirit, which they that believe on him should receive.'

We have done, at present, with the first of the second sort of offenders who were lately designed to reproof, upon the account of this general delinquency against the said doctrine—viz., that instead of being filled with the Spirit they take a direct course to be emptied of the Spirit altogether. The particular delinquency of these persons is, that they wholly withdraw themselves from the ministration of the gospel, which, according to the intent and declaration of the great founder of it, God, is the ministration of the Spirit, according to that of the apostle, Gal. iii. 2, 'Received ye the Spirit by the works of the law, or by the hearing of faith?' We have taken away the weapons from them wherein they trust, and have evinced those texts and places of Scripture upon which they bear themselves for the justification of their practice, to have no manner of compliance herewith, but rather, being rightly understood, to stand bent a contrary way. We have likewise detected the insufficiency and impertinacy of such other grounds and reasons for their practice, on which they chiefly insist, and wherein their foot is taken and held in a snare of death. The Lord break the snare in sunder, and deliver their souls, and shew mercy to those that are yet at liberty, that they be not led aside into the same error!

CHAPTER XV.

Five sorts of offenders more under the second head reprov'd: First, Such who are chill and cool in their respects unto the ministry of the gospel.—An account of the causes thereof.—The danger of false notions concerning God.—A second sort reprov'd for withdrawing from a lively and powerful ministry.—Reasons of such miscarriages.—Legal and evangelical ministry distinguished.—What renders persons duly fitted for the ministry of the gospel.—The third sort, justly reprov'd, are such who neglect to be led by the Spirit of God.—How and when the Spirit of God is neglected.—A fourth sort, justly reprov'd also, are such that do resist the Holy Ghost or Spirit of God.—The fifth and last sort of offenders are such who refuse to sow unto the Spirit of God.

We proceed to a second sort, under this head, of offenders against our doctrine, who, together with the former, are summoned to hear what the Spirit of God will please to say unto them in a way of reproof to their practice also, and these are of several sorts.

First, Such who, though they do not with the former make it matter of conscience wholly to desert the ministry of the gospel, nor rise up to plead in words against the blessing of it, yet are they chill and cool in their respect unto it; they do not esteem it as their appointed food; they are not zealous in their attendance on it, their hearts are not perfect with it; when they come to it, they come as if they came not, or cared not much whether they came or no, and so they hear as if they heard not. Satan, with a very slender and slight temptation, may interpose at any time, and separate between them and their attendance upon it. We know there are many thousands amongst us of that lukewarm and unworthy temper we speak of, who think it enough to wait upon God when he is speaking the words of eternal life by his messengers, his servants sent unto them, when they know not well where else to be, or what to do; they will offer sacrifice of that which cost them nothing, or else no sacrifice at all. Now men of this character and frame, whose spirits sit thus loose to the ministry of the Spirit, are in this respect in the same condemnation with the former; they also are so far from obeying the voice of this heavenly exhortation, 'Be ye filled with the Spirit,' that they seem to hearken to a quite contrary suggestion, Be ye emptied of the Spirit, at least to a degree. For they that are thus neutral in their attendance upon the ministry of the gospel, and only hear now and then, as if they were afraid to hear too often, and seem to think that they have somewhat too much of God or of the Spirit of God in them at the present, or more than is expedient to accommodate them upon the best terms for the enjoyment of themselves in the pleasures and contentments of the world. And therefore, as men are wont to do when there is too much fire in the room where they are for the season, and the heat beginneth to be a little troublesome or offensive to them, they lessen the fire by taking off some of the wood that is upon it, and so reduce the air in the room to a convenient temper; in like manner

that generation of men and women now under censure seem to moderate, stint, and limit themselves in their attendance upon the ministry; they will hear but now and then, lest the Spirit of God should come in too fast upon them, and they should grow too hot in their spirits, too full of heavenly heat to comport with the pleasures and profits, with the principles and ways of the world round about them, without interruption or check from their consciences; and yet they would not be counted or seem to be profane neither, but would willingly keep some fair correspondency with God and Christ, though at a distance: that if there be such things as the worm that never dieth, or the fire that never goeth out, I mean hell and damnation, on the one hand, or if there be happiness and glory, heaven and salvation, on the other hand, they may have somewhat to depend upon for an escape of the one, and an obtaining of the other. And the truth is, this seemeth to be the secret policy, the deep and profound reach of the religion of the generality or far greater part of professors amongst us; they project and design to yoke the two worlds, that which is present and that which is to come, and to make them draw together. As if Solomon had spoken of the worlds when he gave that advice, Eccles. vii. 18—as our former translators read the place—‘It is good that thou lay hold on this; but yet withdraw not thy hand from that;’ and his meaning had been that men should do wisely and well to keep sure and fast hold of this present world, and yet not wholly to withdraw their minds and thoughts from that which is to come—though he speaks of quite another thing, of which we shall not inquire at present; but the counsels and designs of the hearts of men and women, in that kind we speak of, are legible in the tenor of their ways and practices, and in the distribution they make of themselves between the one world and the other. To make earnings of the world that now is, men and women labour in the very fire; they rise up early and go to bed late, and eat the bread of much carefulness day after day. They that are addicted to pleasures, and given up to voluptuous living, they forecast, too, to make provision for the flesh, they waylay opportunities and means for the gratifying of themselves in this kind; yet there is neither the one nor the other of them but will keep an eye upon that world which is to come; they will be doing somewhat this way, though it be to little purpose. If Jesus Christ teacheth in the streets, when the world and their ease and pleasures will give them leave, they will give him the hearing. On the Lord’s day, when the world that now is stands still, and the world that is to come moves and stirs, these persons we speak of will give some formal attendance upon the ministry of the gospel, they will hear a sermon, or perhaps two; and they think that, by steering such a course as this, they shall make the port of heaven and salvation, if there be any such thing, or, however, that they shall escape the wrath and vengeance which is to come, in case there be any such thing, which, indeed, is that which runneth most in their thoughts. Now, they think the lowest and smallest degree of righteousness and obedience will keep them from hell; and indeed it is true. A lesser care will keep men from the penalty of the law, whereas it requireth a greater engagement to do such things upon which a man shall receive a

great reward. This is only the portion of noble and excellent enterprises.

But, I say, men generally do not so much look upon the glory which is to come, as that they may escape wrath and the vengeance of eternal fire. Now, their design being no higher, their endeavours are according. They seem to imagine that the world that now is is stiff and stubborn, and will not bow or turn in unto them, but by a strong hand of labour, care, contrivance, diligence, and circumspection; and therefore they lay out a main proportion of their time, and much of themselves and the chief of their strength about it; but that the world which is to come is gentle and easy to be entreated, and that an inch of care and diligence for obtaining this will go as far as ten ells, as we use to speak, for obtaining of the other. This, I verily believe, is the very thought and inward conceit of the hearts of many amongst us; whereas the Lord Christ, from place to place, makes a quite contrary representation of them. The genius of the world to come, according to his portraiture or description, is far the stiffer of the two, and harder to be entreated; and the genius of this present world more facile and pliable. 'First,' saith he to his disciples, and in them to all men, Mat. vi. 33, 'seek ye the kingdom of God and his righteousness, and all these things shall be cast in unto you.' The kingdom of God, *i.e.*, heaven, and the salvation of the soul, these require seeking, or else they will not be found; yea, they require seeking in the first place—*i.e.*, seeking with the many and principal intentions of the heart, mind, and soul—or else they will not be had. Whereas these things, *i.e.*, the conveniences of the world, shall, upon the seeking of the former, be freely, and by way of gratuity, cast in by God unto men. As that which we call the in-bread is given into the dozen, there is nothing properly paid or given for it, but only for the dozen; the kingdom of God, the salvation of the soul, the world which is to come, are like the dozen, he that will have this must pay for it, I mean in labour and endeavours, and in looking after it. Whereas this present world is like unto the in-bread, which will be given in by God to better the bargain. So likewise when our Saviour adviseth thus, John vi. 27, 'Labour not for the meat which perisheth, but for that which endureth to everlasting life,' he plainly gives us to understand that the world which is to come requires labour of men to come by. Now our Saviour was not of a light and unsavoury spirit; he did not jest with men, he did not exhort men to strain and toil at the lifting of a feather. No; he was most grave, and most sober, and serious, and weighty in all his counsels; therefore when he counselleth men not to labour for that which perisheth, but for that which endureth for ever, he doth consequently intimate unto them, that unless there be industry used, and much sollicitousness of mind, things of this nature will not be obtained. The Son of man, who hath these things to give, will not give them unto men who look not after them. And withal our Saviour doth plainly and clearly imply that this world doth not require a like labour and diligence, at least comparatively: 'Labour not for the meat which perisheth.' As if he should say, You may have such meat which will suffice you, if you will but labour for the other. Therefore that generation of men and women we speak of greatly err in their thoughts

about the terms of the two worlds, judging the world which is to come to be like the fig-trees spoken of by the prophet Nahum, chap. iii. 12, with their first-ripe figs, which if they be but a little shaken, fall into the mouth of the eater. So these conceit that the golden gates of heaven, if they be but touched with the least of a man's fingers, will fly open and give him entrance; that the great things of eternity will come upon them before they are aware; that a little time spent now and then, when their ease and their profits will give way, will cause heaven and happiness to bow down unto them; whereas their judgment of this present world is, that both the inner and outer man, with their highest contendings, sweatings, and strainings of themselves, are all little enough, or rather too little, to prevail with it to bless them, or give out its strength unto them. It is not unlike but that the conceit we now speak of within them may be fed with another notion or conceit, viz., that the world which is to come goeth by an unchangeable decree of predestination and election, and that heaven is conferred upon men by virtue of a deed of gift, of as ancient a date as eternity; upon which account they act with a remiss and cool spirit for the obtaining of this, expecting that the decree of God from eternity shall bring salvation and the blessedness of the world to come upon them with a high hand, though they themselves should do nothing; whereas they have a contrary conceit, as if God had made no decree concerning men's being wealthy and great in this world, but that all these things do come about by diligence and industry, and by a wise contrivement of their own in this behalf. It is very likely that there is some touch or other of such a poison, that lieth near the root of the hearts of some.

But to the persons now under reproof we shall at present say no more but this, that if Mary chose the better part in choosing to sit at the feet of Jesus Christ, to hear the words of eternal life from his lips, in comparison of Martha's choice, which was to be employed about other things, though otherwise, as appears, a worthy woman, certainly such persons who neglect the opening of the heavens, and the visions of the Almighty, when they descend upon the world, to gratify the flesh with ease, pleasure, getting of money, &c., choose the far worse part, which will in the end turn to a portion of everlasting shame and contempt unto them if they perish in their choice. Mary chose a being filled with the Spirit; this was a blessed choice indeed. These men choose a being emptied of the Spirit of God. The day is coming like an armed man upon them, when the words which are now spoken in their ears will become a sword, which will pass through their souls.

A second sort of persons against whom the face of the doctrine delivered is set to reprove them, are such who, though they have not as yet with the first of the three wholly forsaken the ministry of the gospel, nor seem with the second to be but loosely and indifferently affected to it, yet they do take a course in a short time to be emptied of the Spirit as well as either of the former; and this is by turning aside from the ministry, where it is lively and powerful, teaching wholesome doctrine, as faith towards God and repentance from dead works where it promoteth godliness with a high hand, and conse-

quently is like to fill men and women with the Spirit of God ; and turning unto and following a ministry that is like to fill them with wind and flatulent humours, with fond notions and conceits, either above, or besides, or contrary unto that which is written. The apostle speaketh of some, Col. ii. 18, ' Vainly puffed up in their fleshly minds,' or irregularly puffed up. Even as it is with some bodies, that seem to be very fat, and full, and fair, and yet their fat is but a loose kind of flesh, or it may be it is nothing else but some dropsical humours, which any kind of sickness will quite cancel ; and commonly such persons fall into the most desperate consumptions of all when that loose fat forsaketh them. Even so there are many loose professors amongst us, and have been in all ages, who have swollen in their minds and conceits into a great bulk. They judge themselves to be like the children of Anak in spiritual matters, and other professors about them but as grasshoppers, as men and women of low, and weak, and inconsiderable stature in respect of themselves. Now there is, and, for the most part, always hath been, such a ministry of the gospel so called, which is apt to work this way ; though, to speak properly, it is no ministry of the gospel, but only a kind of counterfeit of it, which seeks to commend itself unto the world for such, yea, and to disparage that which is truly and indeed such in comparison of itself. But of that generation of men and women which forsake such a ministry of the gospel which is savoury, wholesome, and sound, where the mind and counsel of God concerning the peace and salvation of their souls is effectually declared and held forth, and betake themselves unto that which will feed their fancies with vain and windy speculations and conceits, and let their lusts be quiet and not disturb them, the great apostle Paul prophesied long ago, 2 Tim. iv. 2-4, where, having most solemnly charged and adjured Timothy before God and the Lord Jesus Christ, reminding him that it was he that should judge both the quick and the dead at his appearing and kingdom, that he ' preach the word ; that he be instant in season and out of season ; that he rebuke, reprove, exhort with all longsuffering and doctrine.' He subjoineth this as his reason why he did thus deeply adjure and importune him to lay about him in the work of the ministry ; ' For,' saith he, ' the time will come when they [*i.e.*, men and women] will not endure sound doctrine, but after their own [or according to their proper or private] lusts shall heap to themselves teachers, having itching ears ; and they shall turn away their ears from the truth, and shall be turned unto fables.' The time will come that they will not endure *τῆς ὑγιαίνουσας διδασκαλίας*, doctrine that is healthful and sound—*i.e.*, such a ministry which is likely and proper to keep them spiritually healthful and sound, free from lusts and from sinful dispositions and desires, from erroneous and fond conceits and imaginations, which do corrupt and endanger the spiritual constitution and frame of the soul, as well as lusts and inordinate desires themselves do. Such a ministry as this, saith the apostle, *οὐκ ἀνέξονται*, they will not bear or endure ; it will be after a time irksome, wearisome, and burdensome unto them, as a burden is to a tender or crazy shoulder, when it hath lain upon it long and been carried any considerable way ; he that beareth it will as soon as he can ease himself of it. Now

the persons of whom he thus prophesieth that the time would come that they would not endure wholesome doctrine, are not only the professors of Christianity in that generation wherein he wrote this, but he speaketh here of a sad distemper which he knew would be incident to professors in succeeding ages also. For there is no reason that Christians or professors of the gospel in Paul's time should be worse or weaker at this turn—more apt, I mean, in time to grow weary and impatient of sound doctrine, and to heap up teachers according to their own humours and lusts—than in after generations; nay, of the two it is more like that professors generally in his time should be less obnoxious or exposed unto danger in this kind than in after-ages, because the ministry of the gospel now reigned in greater power and glory than afterwards, and so was more efficacious and likely to engage men and women unto it, and to the love of the truth delivered and asserted in it with constancy and perseverance. Therefore if professors under this ministry were like to miscarry and expose themselves to ruin in such a way as we speak of, much more now.

The reason why professors of religion, after they have lived some considerable time under a ministry able, and faithful, and sound, are notwithstanding in time apt to withdraw from this ministry—I mean, from this species, or kind of it, by what person or persons soever it be exercised—and betake themselves to a ministry of another kind, which standeth in airy notions and windy speculations, in uncouth and unheard-of strains, whether of phrase or doctrine, or both, &c.; the reason, I say, or reasons why men and women are apt to exchange ministry for ministry in this kind, are, or probably may be, these;—

First, The nature of man, especially when it falls in conjunction with opportunity and time, apt either to awaken or feed such a disposition or humour, is apt to be tempted with curiosity. I do not say that in such a conjunction it is always overcome with this sinful vanity, no, nor yet that it is actually so much as tempted by it; but this I say, that in such a conjunction of circumstances as I speak of, it is apt or obnoxious to be thus tempted, and, by means of the temptation, to be overcome. Now, that which is incident to the nature of a man in such or such cases, though it be not found in all men whose case is so or so, yet it is very likely to be found in many; and this is that which we now assign for a reason why many professors, who have for a time, and this, it may be, with approbation and delight, sat under a fruitful and worthy ministry, yet may grow, after a while, out of love and liking of this ministry, when a ministry of another kind, which vaunteth things above what is written, and which, haply, hath, as the apostle speaks in a like case, a show of wisdom in it, and no more, cometh in their way. Curiosity is such a distemper in the heart or soul of a man or woman, which disposeth it to linger and lust after things that are rare, and which we know are enjoyed but by few, and, withal, are unnecessary, and yield no benefit unto those that know and enjoy them, but rather are prejudicial and hurtful unto them; for if the knowledge and enjoyment of things be really necessary and profitable, all things considered, the desire of knowing or enjoying them is no ways sinful, and consequently not savouring of curiosity, but regular, and approved by God. But when men and

women, in matters of religion and things appertaining to God, shall by degrees decline and wither in their affections towards the hearing of such things which are wholesome, and sound, and edifying in faith and love, and shall affect a knowing of spiritual things higher and more mysterious and secret than those which are written and communicated by God unto the world in and by the Scriptures, and shall delight in the discourses of such men, who, as the apostle describeth them, Col. ii. 18, *ἐμβατεύοντες*, 'intruding themselves into those things they had not seen'—*i.e.*, boldly thrusting themselves forward to teach and affirm such things, of the truth and certainty whereof they have no substantial ground or bottom; this savours strongly of that sinful distemper of the soul which we call curiosity.

Secondly, Another reason of that sad miscarriage we speak of in professors may be an affection of novelty or of change. When men and women have, for any considerable space of time, been acquainted with, or accustomed unto, things or persons, though never so profitable and worthy, yea, and pleasing and contentful unto them at the first, their affections after a while are apt to wear flat and dull, to abate and lose their first vigour and strength, in which case they are under a temptation to seek new objects; and this temptation, not being rejected nor resisted as it ought to be, prevaileth over many. Thus Christ challengeth the Jews as rejoicing, John v. 35, for a season, or some short time only, in the ministry of John, notwithstanding he was a light both *καίόμενος καὶ φαίνων*, burning and shining, 'He was a burning and a shining light, and ye were willing to rejoice in his light.' John is here by our Saviour described or commended by two properties, which in a minister are most like to retain and keep, as well as to procure and gain, the affections and approbations of men. The first is, That he was a burning light; secondly, That he was a shining light. Zeal, accompanied with an excellency of knowledge, are two most excellent and worthy qualifications in the ministers of the gospel; and a man would think a minister, who is provided with these, should so endear the hearts of men and women whom he serveth in the work of the ministry, that he should so captivate their hearts and affections, that neither life nor death, nor things present, nor things to come, should be able to separate or to estrange such a man from the affections of his people. Yet nevertheless this, we see, was John's case with the Jews; he was a burning and shining light; he had all the advantages that lightly could be found in a man to retain what he had gotten in the hearts and affections of his people; and yet they who did mightily rejoice in him for a season, after a while saw no such matter in him. John, who was as an angel of God for a season, was but like another man soon after; not that there was any alteration or change in John, for doubtless he did not decline, neither in his burning nor in his shining, until the very day and hour of his death; and therefore that there was such a change in the minds of the Jews towards him, it proceeded from the levity of spirit and affection which was so incident unto them. 'Ye were willing to rejoice,' saith our Saviour; the word *ἀγαλλιασθῆναι* signifieth an excellent degree of rejoicing—to dance and leap, or spring for joy; he doth not simply say that they did rejoice, but that they were willing

to do it; that they did it freely and of their own accord, they were not importuned by any persuasion or prompting by any other man; yet they had enough of John in a short time, when once they had gone round about him, and saw his gifts and abilities, and what he was able to do; when they had tasted thoroughly of his doctrine, they could as freely turn their backs upon him as upon any other man; they would see whether there were any other teacher that was of another spirit or of another method of teaching, or whose doctrine or matter was of a higher and more sublime nature or consideration than his. And so likewise it fared with the great apostle Paul amongst the Corinthians, and especially amongst the Galatians. To the Corinthians, 1 Cor. ix. 2, he saith, that though it were supposed that unto others he was not an apostle, yet to them he was; meaning, that however they might think that he did not acquit or approve himself as an apostle amongst other people where he preached the gospel, as either by working signs or miracles amongst them, or by the efficacy and success of his doctrine in the consciences of many; yet certainly he had approved himself both these ways and every other way an apostle unto them. 'For,' saith he, in the latter part of the verse, 'the seal of mine apostleship are ye in the Lord;' meaning, that their being in Christ, their conversion to the faith, was a seal—*i.e.*, a sure testimony and confirmation unto them that he had the commission of an apostle from Christ. And elsewhere he saith, 2 Cor. xii. 12, that the signs of an apostle were wrought amongst them, meaning by himself. 'As in all patience, so in signs, and wonders, and mighty deeds.' Elsewhere he saith, 1 Cor. iv. 15, that in Christ Jesus he had begotten them through the gospel. In another place, 2 Cor. xi. 2, that he had espoused them to one husband, to present them a chaste virgin unto Christ. To pass by much more of like import, such things as these, by which this people could not but be lifted up unto heaven, as our Saviour speaks in the like case, were sufficient, in all likelihood of reason, to have endeared this apostle unto them, and to have engaged them unto him, that he should have been in their hearts, as he professeth they were in his, 'even to die and to live together;' notwithstanding, how soon was this son of the morning, this glorious apostle and heavenly benefactor of this people, fallen in their hearts and respects! Other teachers, who were not worthy to loose the latches of his shoes, coming in the way, carried away the prize of their affections and esteem from him; these were the men that were all in all with them; Paul was but an underling in their thoughts, a sorry fellow in comparison. After all the signs and wonders and mighty works that he had wrought amongst them, after all those gifts and heavenly endowments, as of wisdom, knowledge, utterance, tongues, yet they 'sought a proof of Christ speaking in him,' 2 Cor. xiii. 3; they could not tell whether he was so much as a true minister of Christ or no, unless he should give them a good account of it. It is somewhat strange to think how the generality of this people, having such rational foundations to build themselves stable and steady upon, should yet sink so low in their esteem of him. But neither did this most worthy person and apostle speed any whit better amongst the Galatians than he had done amongst the Corinthians; he gained

high respects and large affections; he telleth them that at his first coming amongst them he was received by them 'as an angel of God, and as Jesus Christ;' they had such strong impressions upon them, that 'they could have plucked out their eyes for him,' Gal. iv. 14, 15; but very quickly he became out of credit with them, and his reputation was fallen in the dust. They cared not; they were kings and reigned without Paul; they knew how to want his ministry, and his counsel and direction; they had found out men that pleased them better, they had heaped up teachers according to their humours; they had itching ears, and therefore they must have some that would scratch them, and fall in with them, and please their fancies: and thus, when they had met with such preachers and doctors, Gal. i. 6, which were commensurable to their notions, or unto that spirit which had now taken them, these were the men now and the heirs of Paul's inheritance in their affections, and in the respects which he received from them. Yea, the Lord Christ, notwithstanding that, as his adversaries themselves bear him witness, he spake as never man spake; yea, though for a time he so marvellously affected the people, partly with his miracles, partly with his doctrine, that they were about 'to take him by force and make him a king,' John vi. 15, yet was he in a short time forsaken by all the great multitude of his hearers and followers, none continuing with him but the twelve only, ver. 66, 67; the rest of them forsook the fountain of living waters, to drink out of narrow, muddy cisterns; they left him who had grace poured into his lips, who taught with authority, whose words were spirit and life, and went to these foolish blind guides, as Christ terms them, the scribes and pharisees, to be built up unto ruin and destruction by them. Even as many professors amongst us in these days, after they have rejoiced for a time in the light and lively ministry of some able and worthy teachers raised up and sent to them by God, they wax weary and grow wanton, and they must have change of teachers, although those they leave and turn their backs upon be as shining stars, and those they betake themselves unto are but as snuffs of candles in comparison. This then is another reason of this unworthy and unwise practice of many professors, which oftentimes sorts to a sad issue, an affectation of novelty, or an itching ear, as the apostle calleth it.

A third reason of the same inconsiderateness and miscarrying is insinuated by the apostle, 2 Tim. iv. 3, 'For the time will come when they will not endure sound doctrine, but will heap up teachers according to their own lusts.' It is somewhat more significant in the original, *κατὰ τὰς ἐπιθυμίας τὰς ἰδίας*—*i.e.*, according to those lusts which are proper and peculiar unto them. The manner of the expression intimates a variety or diversity of fond humours and sinful distempers that will be found amongst professors, one man's conceit running one way, another man's another way; and that every man according to his own proper humour and distemper, *i.e.*, to gratify, please, and feed his own particular lust or humour, whatever it should be, 'would heap up teachers to themselves'—*i.e.*, I conceive, would taste the spirit or doctrine of all the teachers they could come at, until they could meet with such who were for their purpose; the tenor of whose teachings and preachings they should find to be such which would not disturb

them in their sinful way; or else, 'heap up teachers,' &c., *i.e.*, to cover their impatience or dislike of sound doctrine, which will give no quarter to their lusts, and that it may not be thought but that, notwithstanding they give over hearing of such or such men, yet they are devout and good Christians, and love the ministry of the word of God; they will commend and follow heaps—*i.e.*, multitudes of other teachers, whose doctrines are more plausible, less penetrating and searching, under which they can enjoy their lusts, whatever they be, in peace. The passage clearly implies yet further, that there hath been, is, and always will be, a heap of teachers found amongst Christians, whose doctrine and ministry will accommodate men's lusts, whatever they be; they will put a bridle of some gloss or interpretation or other into the lips of such passages of the gospel which frown with severity upon their lusts, that they should not fall upon them. These are of that sort of teachers of whom the apostle Peter likewise prophesieth, 'Who,' he saith to these to whom he writeth, and in them to all other Christians, 'through covetousness should *πλαστοῖς λόγοις*, with feigned words make merchandise of them.' It is not so properly translated feigned words, as formed or fashioned words—meaning, with words chosen on purpose to comport or comply with you in all your exorbitant humours and practices; such as will persuade and make you believe that you are all holy and good men, and accepted with God, although you indulge yourselves in such courses. As Corah, Dathan, and Abiram would persuade the people that they were 'all the whole congregation of them, every one of them holy,' Num. xvi. 3. The word *πλαστός*, translated *feigned*, being an adjective, comes of the verb *πλάττειν*, which properly signifieth the act of the potter forming or fashioning the vessel under his hand, according to the requirement of that use or service for which he intendeth it: so many teachers do form and fashion their words, in proportion to such unworthy ends as they propose to themselves in their work of teaching; which, as the apostle in the passage before us implies, is ordinarily matter of profit or gain from their hearers. 'Through covetousness, with feigned words, they shall make merchandise of you'—*i.e.*, out of a desire and design to get money or matter of advantage out of you, they will preach smooth and pleasing things unto you, though never so dangerous and destructive unto your souls. Baal's priests, who ate bread at Jezebel's table, 1 Kings xviii. 19, always, as it seems prophesied good unto Ahab and Jezebel; whereas, as he complains, Micaiah, the true prophet of the Lord, never prophesied good, but evil to, or concerning him, chap. xxii. 8. If they had not prophesied good to Ahab and Jezebel, there had been no bread on Jezebel's table for them to eat. And the truth is, that the generality of professors are not like to be so bountiful or free in any other case, for any other kind of service done unto them, as in the strengthening their hand in the way of their lusts and sinful humours by a ministry of the gospel; this they look upon as an encouragement, or dispensation at least, from God himself to hold on their way. On the other hand, they are not more unwilling or loath to part so much as with their old shoes, or with a morsel of bread unto any sort of men, than unto such ministers whose doctrine they either know or suspect to be at a strong or irreconcilable defiance

with their lusts, always troublesome unto, and fighting against those principles and imaginations within them, upon which they bear themselves with peace and comfort in their evil ways. They look upon such ministers as these with such an eye as Ahab looked upon Elijah, 1 Kings xxi. 20, when he judged him his enemy, 'Hast thou found me, O mine enemy?' And men are not apt to be liberal to their enemies, nor unto those whom they judge their enemies.

By this argument, the apostle Paul vindicated himself from that aspersion which some false teachers laid to his charge—viz., that he was a man 'that warred after the flesh,' 2 Cor. x. 3, 4—*i.e.*, sought himself with all his might in carnal or fleshly accommodations. From this charge he vindicateth himself, as I say, by this argument—viz., that his weapons, or the weapons of his warfare, were not carnal. What doth he mean by the weapons of his warfare? Doubtless he means those principles, as well intellectual as moral, by the active management and use whereof he kept that stir in the world wherever he came. These weapons, saith he, of his warfare were not carnal—*i.e.*, were not of such a nature, property, or kind, were not formed of such a warfare, whereby the flesh is like to be promoted. But how doth he prove this? By an argument drawn from contraries thus: They are so far from being carnal, in the sense declared, that they are 'mighty through God,' or unto God, τῷ Θεῷ, 'to the pulling down of strongholds, and casting down imaginations'—meaning, in the minds and hearts and judgments of men—'and every high thing,' &c., clearly implying, by way of antithesis or opposition between carnal weapons and the weapons of his warfare, that he that goeth upon any such warfare, where he is to cast down the imaginations of men, upon which they bear themselves high in all their evil and carnal and sinful ways, is not like to be accommodated by them in the flesh; no, he will rather be looked upon as the greatest disturber of them in their darling notions and conceits. Ahab, we heard but now, sometime looked upon Elijah, when he called him his enemy, 'Hast thou found me, O mine enemy?' If the prophets of Baal had not prophesied good both to Ahab and Jezebel, certainly they had not ate bread at their table, as the Scriptures say they did; they had done by them as they did by Micaiah, who always prophesied evil. Now, whosoever shall prophesy evil unto men, as all they do who tell them plainly that if they will maintain such and such principles, and hold such and such notions, and walk accordingly, they cannot be in the favour of God, nor in the way of salvation; certainly these men shall eat no bread at any man's table whom they will not let alone in their notions and conceits, which are their strongholds, by which they fence themselves against the fear and apprehension of the wrath of God; all which sheweth that there is a humour in men to gratify and reward all such ministers that will shew mercy unto them, and will not deal clearly with them in such things. But the apostle's warfare was not after the flesh, as his and their enemies' was, who, setting up a contrary way of preaching unto him, and seeking to bring him and his ministry out of credit, told the people that Paul was a man that warred according to the flesh, that sought himself here in the world, that did comply with men to make an advantage of the gospel, and to ingratiate himself in their affections and good wills.

Now the apostle, to vindicate himself from such an imputation as this, doth it upon this ground: Alas! saith he, I war not after the flesh; I have no weapon for any such battle; the weapons of my warfare are these principles, and these notions and truths which I labour to press wherever I come, and to set the world on fire with. These are not carnal, but mighty unto God, or through God, to cast down strongholds. His meaning is, that the proper use and tendency of his weapons were to encounter and beat down and to demolish those thoughts and imaginations which he met withal in the minds and in the judgments and in the hearts of men. Wherever he came he found them, as it were, drunken with the wisdom of this world, with apprehensions bent against the gospel, and against the counsel of God therein concerning the salvation of the world. The world was furnished with other notions and with other doctrines, some pleasing their fancies in one kind, some in another; some said there were many gods, some said there was none. Now Paul was provided with weapons—God standing by him, and aiding and assisting him—to combat with all these conceits and imaginations of men, which were built, as they thought, as sure as a house founded upon a great rock; so sure that they did, as it were, laugh to scorn any other doctrine or any other principles that should be brought in opposition unto them. But, saith he, the weapons of my warfare are mighty, even to the casting down of such things, such high things as these. When I come amongst philosophers and wise men, that think themselves great in wisdom and understanding, I batter and take them down from the height they are lifted up unto in their own thoughts and imaginations. The weapons which I level against the faces of those desperate counsels and lying imaginations which were exalted within them, subdued them, and brought them down; yea, brought them into captivity unto Jesus Christ. Now this is that which we observe here, that such truths and doctrines which are bent against the thoughts and conceits of men, by which they are supported in their evil, sensual, and sinful ways, are no weapons to fight the battles of the flesh: but such doctrines, such notions and imaginations, which qualify the Scriptures, and bring them down from the height of that holiness and purity which is natural unto them, and make them to temper with men of low spirits and of false principles; these are the weapons that will fight the battles of the flesh, and men will give large wages unto them that by such doctrines will strengthen their hands in evil ways: but they have nothing at all to reward those with that will disturb them in their way, which rife and ransack their consciences, which take from them those weapons wherein they have trusted all the days of their lives, and in which they have had so much solace and content. Which sheweth that there is an inclination and longing desire in men to be bolstered up in their evil notions and practices, and to have their consciences fortified against any fear or apprehension of the wrath or displeasure of God. So, then, this is another reason of that declining and falling off from such a ministry of the gospel which is burning and shining, which is full of authority and power, to a ministry of quite another kind, which is airy, and stands partly in uncouth and empty notions, speculations, and conceits which the Scripture knoweth not, partly in affected and

odd phrases and expressions. This is another reason, I say, of that aptness in men and women to fall from the former ministry to the latter; it is some lust, some inordinacy of heart or mind, one or other, which they are not willing to part with, nor yet to be in continual fear and danger of suffering reproof for them. It is true, the men of that folly and weakness we speak of are wont to pretend other reasons and grounds of that unworthy exchange they make in the case mentioned, and will not own the reasons now specified. But as the saying of the poet was, *Ut veræ lateant causæ, finguntur inanes*. It is frequent with men, in such cases, to pretend that which is not, and to conceal and hide from the knowledge of men that which is, to make a fair covering of reasons that are warrantable and just, to veil these that are reproachful and unworthy, being, indeed, the true reasons and grounds of their action. This was Rachel's practice, Gen. xxxi, 3, 4; the true reason why she sat upon the camel's litter or furniture was, that her father Laban might not find his images that she had stolen; but not being willing that this reason of her posture should be known, she pretends another, viz., that the custom of women was upon her. So the scribes and pharisees, though the devouring of widows' houses was the real and true end they proposed in making long prayers, yet being loath to own this, being so foul and so unworthy, they pretended zeal and largeness of devotion in its stead. Thus the persons we speak of, being ashamed to own the reason we last discovered and opened from the Scriptures, for the ground or reason of their shifting ministries, upon the terms mentioned, are wont to pretend others of a more fair and Christian import, viz., that the ministry which they give over is legal and low, at least comparatively, less spiritual, and less edifying, at least to them. Or else, that some doctrines or opinions are held forth and maintained in this ministry which are contrary to their judgments and consciences; and therefore they judge themselves bound both in wisdom and conscience to withdraw from it, and attend upon that which is both more edifying and raising men up nearer unto God, and also more orthodox and sound. These are common colours and pretences that are frequently alleged by men and women when their hearts tempt them away from a worthy ministry to that which is unworthy. To speak somewhat to them both.

For the first, Whereas they impute legalness, as they call it, lowness, and ordinariness, and want of spiritfulness to the ministry, under which they have no mind to continue, by reason whereof they cannot, they say, edify or profit; it may be not unworthy consideration that such a doctrine or ministry, which some count legal and low, is far more spiritful and raised than that wherein they pretend to find these high qualifications. For, you know, some call that ministry legal which urgeth and presseth upon the consciences of men, with all earnestness and zeal, those great duties of mortification and self-denial, and a thoroughness of subjection and obedience unto the whole will of God, though otherwise, upon occasion, and as oft as it judgeth it necessary and meet, it effectually openeth the whole counsel of God unto men concerning the freeness of his grace, as well in their justification as salvation; together with all the secret strains, and all the turnings and windings and carriages of his wisdom in the gospel, as far as they

are ordinarily reached and discovered by men, whereas this is the most evangelical ministry, and most likely to bring men to a true faith and belief of the gospel. If you would know what a legal ministry is—to speak properly, it is such which teacheth justification by the law; and such is the doctrine of the papists. But to charge and to press the commandments of Jesus Christ, and to call upon men with the greatest affection and zeal, and withal to handle such great and glorious motives and encouragements, which the gospel affordeth unto men to strengthen their hands in the ways of holiness; and withal to lay before men the heavy judgments which shall abide these who shall be disobedient, this is far from being legal; for it hath more of the spirit of the gospel in it than any other. On the other hand, they call that a spiritual ministry, which seldom or never chargeth the souls or consciences of men with any moral duty; nor threatens these with exclusion out of the kingdom of God, who either are thieves, adulterers, covetous, &c., but spendeth itself from time to time in venting certain airy and windy notions and speculations, such as have no sufficient footing or foundation either in the Scripture or in good reason; and these, for the most part, clothed with a kind of uncouth and antique language and expression. This ministry, when it hath entertained those that repair unto it for an hour or two, may, for the most part, truly say unto them concerning what hath been delivered by it, as Aristotle is reported to have said when some blamed him for publishing and making common his philosophical notions and secrets, *Edidi, saith he, et non edidi*—meaning, I have, and I have not; so may it be truly said of such a ministry as we speak of, It preacheth, and it preacheth not; it teacheth, and it teacheth not; for it preacheth and teacheth after such a manner, that they who have heard are little the wiser, can give no reasonable account of anything they hear to any sober or intelligent man. And it is an unworthy humour or property in some, both men and women, to have only such teachings in admiration and in high esteem which they understand not, and to undervalue that as low and ordinary which they are able to make anything of with sense and understanding. On the other hand, it is a property of the opposite extreme, in some others, not to value or regard any ministry which requireth the use and exercise of their understandings to make them thoroughly capable or apprehensive of the things delivered, but that only which yieldeth nothing but milk, meat only for babes in Christ, or such things which they knew before, and have heard ten times over. Some care for nothing that is new, though it be never so agreeable to their old things, I mean, to what they knew already and believed; and some again care for nothing but what is new, whether it be consonant and consistent with their old things or no. Novelty and strangeness, in one kind or other, are sufficient commendations of a ministry in the eyes of some.

That passage of our Saviour is very considerable, as in part relating to the business in hand: 'Then said he unto them, Therefore every scribe which is instructed unto (or for) the kingdom of heaven, is like unto a man that is an householder, which bringeth forth out of his treasure things new and old,' Mat. xiii. 52. Note the occasion upon which Christ spake thus unto his disciples, which is expressed ver. 51,

immediately preceding; when he had delivered himself in several parables unto them, he demands of them whether they had understood all that he had spoken; they say unto him, Yea, Lord. Therefore saith he again unto them, 'every scribe which is instructed,' &c. As if he had said, Look, as I have done, so must ye. As I have made you to understand things which are new, and which you understood not before, by means of those things which ye did know before, for all acquired knowledge is obtained by the advantage and help of things formerly known; in like manner every scribe which is instructed unto the kingdom of heaven—*i.e.*, every minister, or teacher, or preacher of the gospel, as the scribes were teachers and ministers of the law, which is instructed—*i.e.*, which is duly accomplished and furnished with knowledge and understanding for the kingdom of heaven—*i.e.*, to promote and advance the interest and affairs of the kingdom of heaven in the world, to propagate the gospel, is like a householder which bringeth forth out of his treasury, or place of store for his provisions, viz., for the furnishing of his table upon all occasions, and for the entertainment of those that come to it, things both new and old—*i.e.*, meats that have been formerly dished and made ready, and kept in store, together with other made ready upon the present occasion. But how or wherein doth the scribe or teacher spoken of, who is accomplished for the work of the gospel, resemble the householder here described, by bringing out of his treasury things both new and old? Our Saviour's meaning I conceive to be this, that it is required in a worthy and well accomplished minister of the gospel that he be able to bring forth or to discover unto the people new things, new truths, I do not mean simply new, for so there is no truth new—but new unto them, or new unto the age and times wherein he liveth; and not only to do this, to bring forth new provisions of truth, but old things, or old truths also—*i.e.*, such as they have already received and believed, to insist upon these also; and that for this end and purpose, that he may cause the people to understand and see that the new truths which he brings and holds forth unto them correspond with their old, with what they know and believe already, and have in them no repugnancy or contrariety unto those, but are rather argutively or consequentially contained or comprehended in them: for this properly is to edify or build up;—the frequent metaphor by which the Holy Ghost expresseth the growth or increase of men and women in spiritual and saving knowledge: to build up, I say, properly imports a carrying on or carrying up that part of the edifice or house which is wrought or built already, towards the completing of it, by adding or laying on, according to art, more materials fit for the building. In like manner, spiritual edification doth not properly stand in a minister's simply delivering new things, though truths, unto a people, or in their receiving or understanding them, but in a rational and clear connecting and close jointing of these new truths with the old, formerly laid in their judgments, so that people may perfectly and satisfyingly perceive the perfect harmony and consent between what they hear anew, and what they have been grounded upon before: so that that which is newly added unto them may not stand off from, or stand awry by the former part of their building, but every way correspond with it, yea, be supported

and maintained by it. When a house is part built and part unbuilt, which is the case of all Christians in this life, to throw down a heap of new brick, or stones, or pieces of timber, though never so fit for building, by the sides of the wall that is a-building, is not to build or carry on the building of the house; but a regular disposing of these unto and upon that which is already built, that so they may be incorporated together, and one receive strength and firmness from the other, this is in order towards the completing of the building. In like manner, for a minister or teacher only to teach new matter to a people, though it be nothing but truth, and to neglect their old things—I mean, not to shew them, and to make them see and understand the perfect coherence of this new matter with, and dependence upon, what they know already, and firmly believe—is not the part of a scribe instructed for the kingdom of heaven, nor properly to edify men in their most holy faith. The truth is, that they that have but a little knowledge, and actually understand or apprehend only a few principles of truth, and these of the easiest and plainest kind, have yet virtually, and as contained in these, a great variety and excellency of knowledge; and it is a special part of the work of the ministry, by the light of the Scriptures, to unfold these principles unto men, and to make them see how that all that God requireth of them in his word, either to do or to believe, was written, though with a small character, and this much defaced, and so hardly legible without help, in the tables of their own hearts and consciences. But this only by the way.

The thing we drive at, is to make known unto you that that generation of men now under reproof for forsaking the ministry where it is solid and fruitful, for such a ministry which fetcheth all the notions and doctrines of it from *terra incognita*—from beyond or above the Scriptures, under a pretence that the former ministry is low, and they cannot edify by it; they, I say, plainly shew by this pretence that they do not know what belongs to true and solid edification. This doth not consist, as we have shewed, in having new things taught us, much less such new things which are empty speculations, and have no substance or weight of truth in them, but in having new things so taught us that their agreement and good accord with our old things, being truths, may be evidenced unto us; in which respect our old things must be insisted upon and made use of, more or less, in order to our edification. Several instances are near at hand, and might readily be given, if I judged it needful, that God is just, infinitely just; that he is infinitely gracious, merciful, wise, powerful, faithful, &c., are, I suppose, old things with us, that we have oft heard preached unto us, and few, I presume, there are amongst us but believe them. Now, that ministry that shall edify us must not teach us things inconsistent with, or opposite unto these, or any of these, but such which have a rational and kindly sympathy and agreement with these and their fellows. Moreover, he that will edify a people must not only teach things that are consequential unto these, but he must also make it evident unto them how they are consistent, and how they do correspond with their old truths. Whosoever doeth thus may be said truly and properly to build up men and women. As the laying on brick or timber upon that which is already built is properly to build

up; even so, when persons are shewn, and it is made evident unto them, that these new truths are no other than what they have already received, and what they have already believed, when they can reduce them, though never so spiritual, to those old things, and see how consistent these are with them, then are these persons properly said to be edified. For, my brethren, this is most certain, that even in those old things—viz., that God is merciful, gracious, and good, and just, &c., are all high notions contained as in the bowels of them; and that ministry is most edifying that can draw out things that are most mysterious, and that are most heavenly, and yet can draw them out so as that the hearers may see and perceive, upon the minding and narrow considerations of them, that surely these things are so and so, because they have so clear and happy a consistency with those things which they do believe already.

But what may be the reason why the men and women we speak of should think they edify by such a kind of ministry as their hearts are now lift up unto, and could not edify by the other which they did forsake? I reply,

First, The reason why they think they edify by their new ministry is, either because they meet with new and strange terms, uncouth phrases, and expressions which they had not learned or heard of before; or else for want of skill; but chiefly for want of will, care, and desire to compare the substance of the matter which is delivered unto them in such new and strange phrases and antique kind of language with what they had learned before. They conceive that, behold, now all things are become new, now we are enlightened, now we see and understand things that never entered into our thoughts or minds before; whereas the truth is, the matter that many times lieth under these new and uncouth phrases and expressions is but one and the self-same thing with that which they did understand and know before; and they themselves might discover as much, if they did but weigh and compare the words and phrases, and what is imported in them. As, for instance, the plain doctrine of mortification and self-denial; it is very strange to hear how, and in what kind of habit, they do adorn these doctrines, which are plain, and wholesome, and sound. They put them into a new kind of expression, that was not seen nor heard of before, nor declared by those ministers who are sound and sincere in their teaching of the gospel. It is in this case only as if a man should meet an old friend of his with a new suit on his back, of an antique and uncouth fashion, which he was never seen or known to be in before; in such a case as this one would think him to be a new man and some stranger. So these men, if they have but their old matter put into a new garb of expression, they are pleased, and think they have heard excellent notions, and such things as they never did hear before.

The second reason hereof seemeth to be this, Because they received distaste and dislike upon the account formerly mentioned—namely, that this ministry is not for their turn; it will not serve their lusts, and the ways wherein they desire to walk. Now, upon such an occasion as this is, beginning to conceive a distaste, thenceforth they do gather from day to day, and from time to time, all matters which

have any colour of dislike in them ; and if they can put any unworthy sense and interpretation upon any passage or doctrine that is delivered by such teachers, all this is put to that account—namely, to strengthen their own hands and hearts to forsake them, and to quit themselves of them ; as it is with a side of a house which begins to settle, all the weight of the house cometh that way. So if the credit or authority of a ministry do but begin a little to fall in the minds of men, then all the weight of their infirmities who manage it, or anything in them that can be conceived to look like weakness or miscarriage, will be laid upon it ; and so in a short time men will work themselves to a perfect liberty, and thoughts will be made that this is not a ministry for them, and that their soul is not like to prosper under it, and therefore they will seek where it may be better with them.

Again, Whereas the persons under reproof frequently charge that kind of ministry which they forsake with being a legal ministry. I reply,

That I verily believe that they who thus pretend either know not, or consider not, what they speak herein ; for I would gladly know of them what they mean by a legal ministry. Is not their sense and notion of a legal ministry this, viz., to be frequent and zealous in pressing men to keep the law, to obey the will and commands of God, and to threaten with wrath and the vengeance of hell fire the children of disobedience and those that shall walk after the flesh, and to promise the love and favour of God to the exact observers of his law ? But if such a ministry as this be legal, what ministry can be more legal than that exercised by the Lord Christ himself and his greatest apostles, both Peter and Paul ? &c. What minister did ever press holiness or the duties required of men in the law more strictly, more zealously, with greater authority and power than he ? Who ever threatened transgressors with greater severity and dread than he in that most excellent discourse—a sermon of his, as it is called—upon the mount ? Mat. v. How doth he all along command and press the observation of the law and the things contained in it ! The eight beatitudes, as they are commonly called, what are they but a pressing by motives of weight certain duties contained in the law ? As, ‘Blessed are the meek, for they shall inherit the earth ;’ ‘Blessed are the merciful,’ &c. Now all these are express duties contained in the law, and yet we see our Saviour commends them unto his hearers by the great motives of blessedness which shall attend those who shall perform them. And in ver. 17, and many passages of that chapter, we find that the Lord Christ is very full and high in calling upon men for the duties of the law : ‘Think not that I am come to destroy the law and the prophets ; I am not come to destroy, but to fulfil,—meaning, in his own person first, and then to fulfil them likewise by his doctrine, and by the charge which he would leave with his apostles, and by them derive to all his ministers and agents to the world’s end. So in ver. 19, ‘Whosoever therefore shall break one of the least of these commandments, and shall teach men so to do, he shall be accounted least in the kingdom of heaven.’ But towards the end and conclusion of this sermon, chap. vii. 21, see with what mighty authority and force doth he impose upon men the keeping of the law ; ‘Not every

one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven : but he that doth the will of my Father which is in heaven ;' which holy and perfect will of God is comprehended and laid down in the law, ver. 22, ' Many will say unto me in that day, Lord, have we not prophesied in thy name, and in thy name cast out devils ? ' &c. Yet, saith he, ver. 23, ' I will profess unto them I never knew them ; depart from me, ye that work iniquity.' So that from this, and many such like passages, it is evident that the Lord Jesus Christ was a great exacter and persuader, a constant urger and presser of the consciences of men unto holiness and unto the observation of the law. And, chap. xvi. 27, he declares that he will reward every man according to his works ; and, chap. xxiii., he pronounceth woe upon woe, and heaps of woes against the scribes and pharisees for their misde-meanours and transgression of the law in their places and calling ; yea, after his resurrection, being now ready to leave the world and to ascend up into heaven, when he delivered the sum and substance of the gospel unto the apostles as that which was to be the subject-matter of their preaching, one part of it was minatory and answering the curse of the law ; yea, it containeth a sorer and far more grievous curse than that which the law denounceth. ' He that believeth not,' saith he, ' shall be damned,' Mark xvi. 16. This damnation of the gospel is a thousand times more dreadful than the curse or damnation of the law, and this in two respects :

First, It is irreversible when once it hath seized upon a person : whereas the curse of the law, when a man hath incurred it, may be taken from him by the grace of the gospel. Every man that doth not at present believe is under the curse of the law ; but under the curse of the gospel he only is that dieth in his unbelief ; for when it is said, ' But he that believeth not shall be damned,' the meaning cannot be that whosoever is not at present an actual believer shall be damned, but he that dieth in unbelief.

Again, secondly, The curse of the gospel is much more grievous than the curse of the law, in respect of the great weight or degree of misery which accompanieth it when it falls upon the creature. The curse of the law where it falls it will break in pieces ; but the curse of the gospel will grind all to powder. The apostle implieth such a difference as this, Heb. ii. 3, ' How shall we escape if we neglect so great salvation ? ' &c.

And as the ministry of the Lord Christ was most purely and exemplarily evangelical, and therefore far from legal, yet pressed the observation of the moral law in all points with the greatest exactness and severity that might be, yea, and threatened the vengeance of hell fire in case of neglect and disobedience ; such was the ministry of the apostle Paul also. How frequent and fervent is he in all his epistles in persuading, and pressing, and urging men unto every good way and work ! Yea, how distinct and terrible is he in his threatenings of the loss of the kingdom of heaven, and salvation itself ! 1 Cor. vi. 9, 10—we see there how close he bindeth the duties of the law : ' Know ye not that the unrighteous shall not inherit the kingdom of God ? Be not deceived,' &c. My brethren, what minister, if you call that legal in a minister, did ever urge and

press the duties of the law upon higher terms than this apostle did? If you make but observation you shall find throughout all his writings this was a frequent vein of his ministry, Gal. v. 19-21, 'Now the works of the flesh are manifest, which are these, adultery, fornication,' &c. So Eph. v. 3-6, 'But fornication and all uncleanness, &c., let it not be so much as once named amongst you. Know you not that no whoremonger, nor idolater, nor adulterer, nor unclean person, shall inherit the kingdom of heaven? Let no man deceive you with vain words'—making you believe that you shall come off at last. Why?—'for,' or because, 'of these things cometh the wrath of God,' i.e., cometh, in the present tense, as if it were ready to fall on them the same hour and moment. And again the like place, Phil. iii. 18, 19, 'For many walk, of whom I have told you often, and now tell you even weeping, that they are enemies of the cross of Christ,' &c. So that it is evident from these passages out of this apostle, that his writings are full of this spirit, namely, to press the duties of the law of God upon the consciences of men, to fill, if it were possible, their hearts, and so their lives, with the observation of them. The ministry of the apostle Peter also was of the same strain with the two former, strongly bent to fill the hearts and lives of men with righteousness and true holiness, and this by threatening judgments and wrath against the disobedient: 1 Peter iv. 17, 18, 'If judgment begin at the house of God, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and sinner appear?' It is a very terrible kind of expression, and representeth the state of the ungodly and wicked to be such as that no wit of man, no, nor all the angels of heaven, were capable of casting up all the horror or terror which will befall them. And so again, 2 Peter ii. 4-6, 'For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, &c., and made them an ensample unto those that after should live ungodly.' If God had only threatened these, namely, the angels, and those wicked men, the inhabitants of the old world, &c., but had never done execution according to the tenor of his threatenings, men might have thought that he had only threatened men to keep them in awe, and no more. But such examples as these shew that when God doth threaten, he doubtless doth it not in vain, only to threaten; but will do execution according to his threatening, in case men continue in their sinful ways. So that there is no ground to judge and determine a ministry to be legal because the bent and face of it is set, as it were, to press men to the keeping of the commands of God contained in the moral law, nor because it threateneth, with the greatest severity, and with the vengeance of hell fire, them that shall neglect any of his commands; it may be excellent and highly evangelical notwithstanding. That which is pretended, that it, namely, the law, should not be pressed upon men, because they are not under the law, but under grace; Rom. vi. 14, and viii. 2, is of no force. For the natural conscience in men doth dictate unto them, and urge upon them, the performance of those very duties which the law of God doth require; and therefore it is not material to insist here upon this question, Whether believers are bound to observe the moral law as it was

delivered unto the Jews? for it is unquestionable that the things contained in this law are binding upon them otherwise, as the apostle doth distinguish very accurately and carefully in that case, Rom. ii. 14, 15. He doth not say that the Gentiles did subject themselves to Moses' law, as it was delivered unto the Jews; but they did the things contained in the law. So if believers be bound to do those duties in every respect which the law requireth, this we may call a subjection to the law.

Nor yet, again, is it any character or property of a legal ministry, if we take the word 'legal' in any disparaging sense, to promise the love and favour of God, life and salvation, to those that shall be found the exactest observers of the things required by God in the law, in the moral law, especially if such obedience proceed from that faith which worketh by love; for the ministry both of the Lord Christ, and so of the two apostles mentioned, made many promises upon these terms, viz., upon keeping of these commandments. All, or the greatest part of the beatitudes, as they are called, pronounced by our Saviour in the entrance upon his sermon on the mount, Mat. v., of which we lately spake, are but so many promises made unto persons duly observant of things commanded in the law. As when he saith, Blessed are the meek, blessed are the merciful, blessed are the peacemakers, &c. Now meekness, mercifulness, and peacemaking, &c., are holy dispositions, with their proper fruits and actions commanded in the law. So again, John xv. 10, 'If ye keep my commandments, ye shall continue in my love; even as I have kept my Father's commandments, and abide in his love.' Now his commandments are no other but the very self-same things which are commanded in the law of God. John xiv. 21, 'He that hath my commandments'—*i.e.*, that hath them in his mind, in his life and conversation—'he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him,' &c. So that still we see that the promises are made unto the fulfilling of the law, Rom. ii. 6, 7, 10, where the apostle, speaking of God, saith that he will 'render to every man according to his deeds; to them who by patient continuance in well-doing'—*i.e.*, by keeping the commands of God—'seek for glory, and honour, and immortality, eternal life; but to them that are contentious,' &c., 'indignation and wrath.' By such passages as these it doth evidently appear that both the ministry of the Lord Christ, and of the apostle Paul, was full of these promises unto moral qualifications, or unto obedience unto the law. Thus then we see that a ministry is not to be termed legal, in any reprobable sense, upon the account of any of the three properties mentioned, nor yet upon the account of them all, though concurring in one and the same ministry; as indeed they ought, yea, and must, if they will be faithful, and are like to edify men in faith and holiness.

Very like it is that the persons now under censure do ignorantly asperse that ministry as legal, against which they seek a quarrel, upon the pretence of one or other, or all the three particulars specified. But the ministry that deserves that imputation of being legal, to add this briefly by the way, is, first, and most properly, such which teacheth justification—*i.e.*, remission of sins, by works—*i.e.*, by the merit of works; for otherwise faith is a work, and so called by

our Saviour himself, John vi. 29. But to preach justification by faith is not to preach legally, but most evangelically: for that was the master vein of the ministry of Paul—viz., to avouch and prove that justification was to be obtained by faith in Jesus Christ; whereas they, the Jews, held that it was to be obtained by observing and keeping the law. Now, though to preach justification by faith alone, as was even now said, be not to preach legally, but evangelically; yet to preach it by faith, *sensu meritorio*, as if faith were the meritorious cause of justification, is either to preach legally, or upon an account every whit as bad, and as repugnant to the tenor of the gospel.

Secondly, That ministry may, in a sense, be termed legal, which, like unto Pharaoh's taskmasters, in their hard dealings by the Israelites, exacteth the full tale of brick from men, yet gives them no straw whereof to make them—I mean, which is continually, in a manner, pressing men unto duties, yea, the hardest of duties, binding the heavy burdens of the law upon the consciences of men with the iron bands of sharp reproofs and sore threatenings, seldom or never ministering unto them the rich and high encouragements of the gospel, whereby both their hearts and hands might be strengthened, and all that which is distasteful to the flesh, in such works and ways, be drowned and taken away. They that require of men to do angels' work—I mean, do high and excellent services to God—should feed them with the food of angels; they had need have the highest encouragements, even such as are in the gospel. They that require of men to be as fruitful and as zealous in serving God and men as Paul was, who laboured to promote the interest of God and men, 'more abundantly than they all,' as himself saith, they must endeavour to lift them up higher, as high as the third heaven; for there, doubtless, it was that Paul learned that nobleness, greatness, and worthiness of spirit—there he learned to act after another manner of rate than all the men of the world besides, who never came there as he had done. The way to draw out men's hearts and souls, and all that is within them, in serving God and men, doing good to their generation, is as far as possible to raise in them the consolation of the gospel, then shall you bring the world under your feet: and when that shall be under your feet, then shall you be able to lift up your hands to any of the commands of God. But until men are full of the hope of the life and glory and great things of the world which is to come, every good work and way will stick with them, and combat with their souls and spirits; whereas, give men but felicity enough, and then if their eyes will do you any service, they will pluck them out and give them unto you. But this only by the way, to give a little light whereby to estimate a legal ministry, which is a word or phrase used by many, but rightly understood by very few.

Thirdly, Such a ministry may be termed legal, which sendeth men forth about their spiritual business in their own strength, without informing them, and that plainly, that without Jesus and his Spirit they can do nothing; for the gift of the Spirit unto men, and so also the doctrine of prayer, upon which God doth convey his Spirit, is evangelical; 'Received you the Spirit by the hearing of the law?' &c. Therefore they who teach men that they have no need of the Spirit,

or of the gracious assistance thereof, but that they may do things in their own strength, are, in a sense, anti-evangelical teachers.

Fourthly and lastly, That ministry also may not improperly be called legal, which bindeth over to condemnation, where the gospel doth not; that concludeth or shutteth men up under sin and wrath, where the gospel doth not; or that shall make any stricter bands of condemnation than the gospel doth—viz., they who shall determine the state of those men who hold that Christ died for all men, that these cannot be in a state of grace, though this be a most plain and direct doctrine of the Scripture, and so they that teach and threaten men and women that they shall never receive remission of sins, and, consequently, shall not be saved, unless they be twice baptized—now herein they bind men over unto death upon such terms that the gospel doth not allow of; therefore such a ministry, which teacheth such things as these, is a legal ministry.

Again, Whereas the persons yet under reproof are wont to pretend likewise lowness and ordinariness of matter, or of teaching, in the ministry which they have a mind to quit, as one reason of their withdrawing from it; it is more than to be feared that they know not what the deficiency in a ministry, which they call lowness, meaneth, this being a more palpable pretence than either of the other. For by lowness, I suppose, they mean the pressing and teaching of common and ordinary and known duties; as of love, mercy, patience, faith, temperance, &c., whereas the truth is, that the teaching and pressing of these duties, upon such terms as they may and ought to be taught and pressed upon the consciences of men, argues an excellency of power and of faithfulness in a ministry—yea, is the glory of it. For wherein can it reasonably be conceived that the worth and glory of a ministry should consist, but in repairing the decayed image of God in men, and in preparing and making men meet for a heavenly kingdom? Now, wherein doth the image of God we speak of in stand, but in the accomplishing and perfecting the creature for actions and services relating unto it, and proper for it to perform? As God is most absolutely and every way accomplished, and that upon the highest terms of perfection, for the acting of all things which are proper for him to do; so likewise, to put men into a rich and divine-like capacity this way—that is, to furnish them with all principles and dispositions and knowledge of all things fit for them to do, so that nothing may lie between them and the performance of their duty but their own will—this is to raise up the image of God in men. Or if you place this image of God in men in righteousness and true holiness, it cometh but to the same; for that is a right ministry indeed which hath force to raise men up unto these, especially, in such measures and degrees as they ought to be found in men, and can qualify men fully for their duty and service, as the performance of these do for their reward and glory. Therefore that ministry which preacheth and presseth the duties of faith, love, mercy, humility, &c., upon men, so as really to enrich and fill the hearts and souls of men and women with them, is no low ministry, but a ministry of power and great glory. And thus we have done with the second sort of offenders against the doctrine delivered under the second head. The

folly of their delinquency was that they turned their backs upon wholesome and sound teaching, such wherein the Spirit of God delights to go forth, and sat down under such teachings which do little more than beat the air, and which the Spirit of God knoweth not.

There is yet a third sort of offenders against the apostle's exhortation, and the doctrine delivered from it, who may be ranged also under the second head, as being persons running a course not to be filled with the Spirit, but, on the contrary, to be emptied of him. These are such who refuse or neglect to be led by the Spirit, who either do not mind or take knowledge of the leadings or motions of the Spirit; do not bend the ear of the inward man to him when he secretly speaketh; or else, that which is as bad, or rather worse, when they do hear him, or are sensible of his motions or leadings within them, yet turn aside from him, and go their own way. Such undue and unworthy carriage as these in men towards the Spirit of God, must of necessity grieve him, and consequently occasion him to depart or withdraw himself from them.

For the former. Are not the generality, or far greater part of men and women, altogether neglective of all that is acted or done by the Spirit of God within them? Yea, are there not many that are ignorant whether there be any Holy Ghost, any Spirit of God within them, yea or no? Yea, many that have some belief, it may be, that the Spirit we now speak of may be in them, who yet are ignorant and know not whether he doth anything in one kind or other within them; whether he moveth, inclineth, leadeth, or persuadeth one way or other in them or no? If you ask me, But can the Spirit move or incline any person, and yet this person not be moved or inclined by him? Or if they be moved or inclined by him, can they be ignorant of it, must they not needs know it? I reply,

First, To the former of these questions, that a person may be said to be moved or inclined two ways, or in a twofold sense: First, He may be said to be moved or inclined when that is done unto him which is apt and proper and sufficient to cause him to be moved and inclined, whether he be actually moved or inclined or no.

Secondly, He may be said, and that in the more obvious sense of the two, to be moved, when that force which is put to him to move and incline him, prospereth to that end for which it is employed; that is, when the person moved doth, as it were, fall before the inclination, and doth yield unto that which he is stirred, and moved, and inclined unto. In the former sense a man or woman may be said to be moved, persuaded, or led by the Spirit, this way or that, unto this course or that, and yet not be brought or prevailed with to walk in these ways. Thus the goodness of God is said 'to lead men unto repentance,' Rom. ii. 4, who yet are not prevailed with to repent. So when the Scriptures, speaking of the Jews, saith, that they resisted the Holy Ghost, it is plainly implied,

First, That they were, in a sense, which must needs be the sense we now speak of, led by the Spirit of God—*i.e.*, were persuaded, moved, and inclined by him unto ways and practices that were holy and good; for otherwise, how could they be said to have resisted him?

Resistance cannot be but only where there is some attempt or assault made; therefore, certainly, when they did resist the Holy Ghost, the Holy Ghost did attempt upon their hearts and consciences to persuade them unto that which was right and pleasing in the sight of God. Again,

Secondly, It implies that they were not persuaded, I mean, with success, or so as to be prevailed with, to walk in those good ways whereunto the Holy Ghost did incline them. In a like sense, 2 Tim. iii. 8, some men are said to resist the truth. When truth is preached and declared unto men, especially when with power and authority, and with strength of conviction, it doth assault or attempt their judgments and consciences, to subdue and subject them unto itself: and men, on the other hand, strengthen themselves by pretences, or fleshly considerations, not to submit to it, not to acknowledge it, then are they properly said to resist it. In a like phrase or construction of speech, Israel is said to have been purged: Ezek. xxiv. 13, 'In thy filthiness is lewdness: because I have purged thee, and thou wast not purged, therefore,' &c. Thus then you see how and in what sense a person may be said to be led by the Spirit of God, and yet not to be led by him. Even as God may be said to work in men both to will and to do, and yet men neither will nor do, as is clearly supposed, Phil. ii. 12, 13, upon a like account also, Moses, or rather God himself, supposeth that he—i.e., God—sanctified men, yet men were not sanctified, Lev. xx. 7, 8. This for reply to the first demand propounded.

To the second I reply, That men may be led, moved, or inclined by the Holy Ghost in both senses now explained, but especially in the former, and yet be ignorant of it—I mean, by whom they are led, moved, or inclined. In the former sense of the phrase, being led, a man or woman may be ignorant when they are led by the Holy Ghost upon this account—viz., because they do not know, are not acquainted with the movings or leadings of the Spirit of God; they understand not whence such leadings or motions unto good, which at any time are stirring in them, come. As Samuel, 1 Sam. iii. 5, 6, when young, did not know the voice of God when he spake unto him, but thought it had been Eli; now this ignorance in men and women is generally occasioned by a slothful, careless, and profane disposition, wherewith they commonly suffer their hearts to be overgrown, until in a manner they become insensible of it. Men do not remember their 'Creator in the days of their youth,' as Solomon adviseth them to do, Eccles. xii. 1; they do not inquire or seek after God, as the Scripture speaketh; they do not care to acquaint themselves with him, as Eliphaz, Job xxii. 21, and so by degrees there grows a greater and greater distance between God and them, until they have quite forgotten him, and lost all those blessed impressions of his nature and attributes which were implanted in them; and when things are at this pass, the Holy Ghost may stir and move within them unto ways and works that are good and worthy, from day to day, and yet they remain ignorant from whence such motions come, or whither they go. They, it is like, conceive they come there by accident or chance, as birds come flying through the air by them; or that they spring out of their fancies and imaginations, as waters bubble and spring out of the earth; but that

the blessed Spirit of God should be their author or parent is not to be found amongst all their thoughts. Besides, to many of those leadings and movings of the Spirit of God within them, and these of the greatest weight and moment, it is like that the greatest part of people know not, apprehend not, that they are so much as good or worthy of God. How then should they believe them to be from the Spirit of God? As when men find or feel any impulses or beatings upon their hearts or spirits to turn Puritans, as the phrase was formerly, or to join themselves in the companies and societies of men and women fearing God, to refrain from their former vain companies or ways, they construe such motions as these as temptations or insinuations of Satan, and not the motions and insinuations of the Spirit of God.

In the latter sense of the phrase, being led—viz., when men and women actually go, as and whither they are led, they may be ignorant when they are led by the Spirit of God—viz., when they do things that are worthy and good, and yet act with some regret or hesitancy of mind whether these things they do be good or no; or, possibly, they may suppose the inward motions by which they were led unto such actions or ways as we now speak of, were but the workings of their consciences, the dictates and suggestions of their natural consciences. But we have no occasion to speak any further of this at present; that which we have now to do is, in the name of God and of the Lord Jesus Christ, to expostulate the case with such persons, in order to their own eternal peace and safety, who, instead of laying out themselves upon such terms as that they may be filled with the Spirit of God, run counter, as it were, to such a course, and by neglecting to be led by the Spirit of God, take a course to be deserted by him, and so empty themselves of him.

Now to open a little further the sinfulness and danger of such a course as we speak of, of not being led, or neglecting to be led by the Spirit, it is to be considered that men and women may incur the guilt, and so the danger, of not being led by the Spirit two ways, or by two degrees:—

First, When they are not inwardly attentive to the Spirit that doth speak within them. I do not mean now, when they are not attentive to what the Spirit doth speak within them, but when they are not attentive to hear, or to hearken whether the Spirit will speak, or hath anything to speak or say in secret unto them or no. As a man many times, and in many cases, listens and hearkens, not only unto those who he knows actually speak, but to understand whether there be any speech or voice stirring or no; especially, they are wont to lie very close in their attentions when they have reason to think that they whose speech or words they are desirous to hear, in case they do speak, will speak but softly, and with a low voice. In such a case as this, men are very careful to make no noise themselves, nor to suffer any to be made about them, if they can help it. The reason hereof is plain; because any noise hinders and drowns a soft voice that it cannot be understood: the town-clerk of Ephesus could not be heard for a long season because of the uproar amongst the people.

Nor will a man of ordinary discretion, especially being of a weak voice, though he had never so great a desire to speak, attempt to speak

whilst there is a noise round about him. This is the case in the great business before us.

First, The voice of the Spirit of God in men, by which he guideth them, is but very soft and low, at least ordinarily; it is uttered by the mouth of the conscience, which is not wont to be wide opened, unless it be in some broader or more known duties of the second table: what the reason hereof is, is not so proper for present consideration.

Secondly, The cares, lusts, thoughts, desires, fears, and apprehensions of things relating to this present world make a continual noise and hubbub in the hearts and inward parts of men and women generally; so that in case anything were spoken to the heart or inner man, especially with a soft voice, whilst these things are stirring in him, it will not be heard or minded. And therefore,

Thirdly, The Holy Ghost, being a Spirit of wisdom, will not speak, at least ordinarily, unto hearts so full of distractions and confusions.

Neither, fourthly, do men that voluntarily make noise, or suffer noises to be made about them, desire to hear any man speak unto them.

Therefore, fifthly and lastly, it follows from these premises that such persons who are earthly-minded, and continually filled with the cares, lusts, or desires of this world, are either in no capacity at all to hear, or not at all care to hear, anything that the Spirit shall speak unto them. Men that desire to hear the Spirit of God speaking in them must sequester and abstract themselves from the noise and tumults of this world, for the voice of the Spirit of God in men, that voice by which he suggests things in the conscience, is a still and low voice; and therefore when men are in a hurry in their thoughts, whilst the world is lifting up its voice within them, there is no opportunity for him to speak. When persons are full of the cares of this life, and are making provision for the flesh, to fulfil the lusts thereof, there is no opportunity for the Spirit to declare himself to them, or to shew them his secrets. 'I will hearken what the Lord will speak,' saith the psalmist, Ps. lxxxv. 8. They that will listen to this still voice of the Spirit must muse, must have all quiet within them, lay their ears close unto what shall be spoken. They that do not thus hearken unto the Spirit of God, that do not thus listen, and keep a perfect calm in their spirits, are not likely to hear what the Spirit speaketh in them.

And yet, in the fourth place, There are another sort of men and women worse than these, and these are they that resist the Spirit: 'Ye have resisted the Holy Ghost,' &c., Acts vii., where Stephen chargeth them with that grievous charge, that they resisted the Holy Ghost when he was striving to do them good, and to acquaint them with the mind of God, with true holiness, and ways leading to salvation. They resisted him, *i.e.*, fortified themselves against him, cast about with their minds and reasons and understandings how they might discover and take hold of any pretence why they should not submit unto such and such counsels, such doctrines, such truths, wherein the Holy Ghost did, from time to time, speak unto them. By this means men are said to resist the Holy Ghost; and there is a generation of men and women amongst us who dash their foot at this stone of death, who, when the Spirit of God, either in the word or in the counsel or appli-

cation of Christian friends unto them, or otherwise, presenteth them with such and such truths of God which bear upon their consciences, making it evident that it is for their good that they should submit themselves in the course of their lives and ways unto them; and persuading them to abandon such and such ways, to cast from them all such works which are contrary to those truths and sayings of God;—they, I say, who are well aware of these motions and suggestions of the Spirit to them, and yet turn their backs upon them, are of this second or worsor sort, who, because they are desperately unwilling to be led out of their old ways, loathe to drink new wine, saying the old is better; therefore they withstand the Spirit of God, even when he cometh with power, and is about to bind the understandings of men that they might not be able to move. Now, he is not to be resisted in such cases but with a high hand of rebellion, and there must be abundance of enmity and disobedience against him, otherwise men would be led away in a blessed captivity unto Jesus Christ. This is the reason why men, whom God hath had much to do with, who have lived under a mighty and powerful ministry, either they are overcome, and prove the best and holiest of men, or otherwise they must arm themselves with such weapons of rebellion which will prove them to be the most vile and most desperate sinners in the world.

A fifth and last sort of offenders are such who neglect to sow unto the Spirit: we use the phrase of the apostle, Gal. vi. 8, 'He that soweth to the Spirit, shall of the Spirit reap life everlasting.' We have opened heretofore what it is to sow to the Spirit: it is to do such things, to go forth in such ways, and to be found frequent in such actions and practices which will turn to the praise and honour and glory of the Spirit of God; and not only so, but to do such things with an eye and intention that the Spirit of God should receive honour, and reap praise by such their ways. Now, he properly soweth unto a man who doth intend that the man to whom he soweth should reap benefit thereby; even so a person is said to sow unto the Spirit of God, who frequently is engaged in such ways and actions which he knows must of necessity turn unto the honour and praise of the Spirit of God. Now, if men and women shall rise up in their obedience unto God above the line and common road of the world, if they shall walk in a more excellent way than their neighbours, more excellent than the common sort of professors about them, this must needs turn to the praise of the Spirit of God; for the means by which they are advanced and gotten above their neighbours, and become more excellent than they, this of course falleth, and is ascribed by all, to the honour and praise of the Spirit of God. Men will conclude that surely the Spirit of God acteth and operateth in these men, and teacheth them more excellent works and more heavenly curiosity than is found in the ordinary sort of men in the world. Therefore they who refuse thus to sow unto the Spirit when the Spirit first soweth unto them—that is, when the Spirit suggesteth unto them—and graciously stirreth up and tempteth their hearts and consciences to do such heroic acts, wherein there is a more than ordinary strain of goodness to be seen, they do not consult the honour of the Spirit of God, nor their own peace and enriching, but, on the contrary, their own sorrow and poverty.

They, I say, that shall refuse thus to sow to the Spirit, when they shall find their hearts carried out from time to time to do some excellent thing, to go beyond the line of ordinary men; if any in this case shall say there is no need of such ways, that we should strain so high, or go so far to be wiser or more righteous, or fuller of faith or good works than other men are, and shall put off the Spirit of God with such kind of answers and replies as these, and shall refuse to sow unto him, this must needs likewise tend to the grieving of the Spirit of God within them, and consequently they are not like afterwards to find those suggestions and impulses in their hearts and consciences as formerly they were wont to have. So much for this use, being a use of reproof.

CHAPTER XVI.

The fourth, and last, use of the doctrine, being an exhortation to use all means we are capable of in order to a being filled with the Spirit of God.—Three motives propounded: the first more generally taken from the nature of the commandments of God.—That this duty is one of the holy and righteous retinue of duties enjoined us by God.—Neglect of his commands provoketh him to jealousy.—The second motive.—This being known to be a duty enjoined by God, neglected, hinders the soul from prospering in the things of its own peace.—The vast difference and great danger of a habitual omission of known duties in comparison of duties a man is ignorant of.—A third motive.—This is a duty enjoined by the Lord Christ, who speaks now from heaven.—The difference between God's speaking on the earth, and now speaking from heaven.—Neglect of evangelical duties much more provoking than the neglect under the law, Heb. xii. 25, in part opened.—A being filled with the Spirit purely evangelical.

The fourth and last use is of exhortation. If it be a duty imposed by God upon all flesh, especially upon those who believe, to be filled with the Spirit, then let us all in the fear of God, and reverence of his grace and wisdom, by which he commendeth unto us things that are excellent, which make with a high hand both for our present and eternal peace; let us, I say, quit ourselves like men, and hearken unto the voice of this exhortation, and arm ourselves with this resolution, that if there be anything to be done by us, if there be any course or means of which we are capable whereby to be filled with the Spirit, that we will not come short of this blessedness, that we will cast in our lots with those which are faithful and filled with the Spirit, and will be filled also. Let us not, I beseech you, be found amongst those who set at nought the counsels of their God, and value his words but as wind; but let us rather consider how to provoke, every man of us, his own soul, and every man the soul of another, to set about the duty now mentioned and enjoined in the text, and to lift up both heart and hand unto it. There are many considerations, some of a more general, some of a more special and near relation to the exhortation and duty

now commended unto you, that are full of spirit and life, to quicken and stir you up to the performance of it.

First, in the general, you shall do well to consider that the duty whereunto you have been exhorted is one of that holy and righteous retinue of duties commanded unto us and enjoined upon us by God, and so the exhortation by which it is enjoined is one of the counsels and precepts of God, of the most high God; it is no foreigner or stranger amongst them; it is none of the tares which the enemy hath introduced amongst the counsels of God. The complexion of it shews it to be a precept of that heavenly parentage and race; the goodness and loveliness of it sheweth it to be from none other but God alone. It is too spiritual and holy, and too full of beauty, to be of human extraction, much less of a diabolical. Therefore, as Christ said unto his disciples in another case, 'I say unto you, my friends, fear not,' &c. Even so may God say unto you, 'I say unto you, my friends, be filled with my Spirit.' Though the residue of the world round about you will not stir, their hearts and consciences will not budge at this exhortation—they know not the worth of it—yet you, oh my friends, you that love me, you that are in a more peculiar manner beloved by me, be ye filled with my Spirit.

My brethren, this being one of the royal commands of God, it therefore stands us in hand to look about us, and to bethink ourselves, with the whole strength and might of our consciences, what we have to do in reference unto it. Sin and disobedience unto God, or rather a neglect to obey the great counsels of God, is that which makes his jealousy smoke against the world from time to time; which makes the foundations of the earth to quake and tremble; which maketh havoc and desolation of the glory thereof. 'It is a fearful thing,' as the apostle is our remembrancer, Heb. x. 31, 'to fall into the hands of the living God'—*i.e.*, to come under his revenging hand, as is to be gathered from the former verse. Now, what is it that causeth men to fall into the avenging hand of God, but the despising his counsels, and neglecting the words of his mouth, without being reclaimed? Our simple not obeying the commands of God is not so much as our neglecting or despising his commands; as, on the other hand, our simple keeping or obeying them, as our reverence and respect shewed unto them. A man, though he may receive many indignities from his child or others, yet if he do not apprehend that there is any neglect or contempt in the person who offereth these indignities, he can bear it much the better; but if he apprehend that it proceeds from neglect and contempt, this is highly provoking. This is the case, my brethren, for men and women to trespass upon the commandments of God at unawares, there being otherwise a reverential esteem of these commandments in the soul, is not so provoking in the sight of God, but it is the despising or neglecting the commandments of God. And therefore the prophet Nathan, coming by commission immediately from God, 2 Sam. xii. 9, 10, did not charge the sin which David had committed, so much upon the acts of murder and adultery, as upon his despising the commandment of God: 'Wherefore hast thou despised the commandment of the Lord, to do evil in his sight?' David did not maintain that high and reverent esteem in his heart

and soul of these commands of God which he had violated. So in Isa. v. 24, 'Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so shall their root be rottenness,' &c. 'Because they have cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel;' see also Ps. cxix. 60. And the philosopher, in his definition of anger, makes it the offspring of neglect or contempt, implying that it is never conceived or kindled in any man's breast by any other coal but that of contempt, at least so apprehended. My brethren, God is a God of great patience; he beareth much from the sons and daughters of men, and can pass by a thousand infirmities; he can bear with his sons and daughters under mighty provocations. But if men shall go on from day to day in their neglect and contempt of him and his counsels, and will not repent when he giveth them space, and admonisheth them accordingly—if yet they will walk on in the stubbornness of their hearts, then he will make his jealousy to smoke against them; and it is a fearful thing to fall into the hands of the living God. We heard but now what it is that causeth a man to fall into the hands of the living God; and that not merely the committing of sin, but the despising of the commands of God, the undervaluing of them, and casting them behind their backs. This is that which causeth the breach between men and that God whose name is jealous. And, therefore, if the words of this counsel and blessed advice shall be slighted by us, and looked upon as a common word, and not be entertained as the word of the living God, this must needs provoke the Spirit of God, and cause the great God of heaven and earth to break forth, as a lion out of a thicket, upon those who have neglected and despised this word of his. Indeed many men make but, as it were, a a pastime, as Solomon's expression is, 'Fools make a pastime of sin.' So many make it but a matter of course to pass by, and to give the counsels of God a hearing; they enter in at one ear, and, there being none to entertain them and keep them by the way, out they go at the other. But now, my brethren, though the counsels and precepts of God make so little ado in the world, make no noise there—like unto Jesus Christ, who in the days of his flesh made no clamour, nor lifted up his voice in the streets; but when he shall come from heaven the second time, then he will roar like a lion, and turn the world upside down, with such a turn as it was never turned before. Even so will this word, and this counsel and exhortation, and other the commands of God; though now they do not cry, nor lift up their voice, make no noise in the world;—but silver and gold, and pleasures, and honours, these are they that engage the world, and cause tumults in the minds and thoughts of men; these are they that set the world together by the ears, whilst the words and counsels of God come not near the hearts of men, and have little to do there;—yet these words are they that will judge the world at last, and find out the despisers of them, and will place them at the left hand of Jesus Christ, to whom it shall be said, 'Depart from me, ye cursed, I know you not.' My brethren, we know not how soon that day will come upon us; the fig-trees and other trees begin to put forth, and we cannot but think the summer is near at hand. But suppose we should despise this, and other the precepts of God, and set them at nought, it may be we may see some days of

pleasure and ease and contentment in the world; yet, alas! 'What will it profit a man,' saith our Saviour, who was the best estimator concerning matters of profit, 'to gain the whole world, and lose his soul?' Much less will it profit a man to enjoy a few days of ease and contentment, under the neglect and contempt of the word of God, if at last he must lose his soul, or incur thereby eternal condemnation. Yea, if it should be but the quenching the spirit of our present joy, if it should rise no higher than so, this is such a loss as that they who understand the true worth and value of it will think and conclude it to be a thousand times better rather to honour and to reverence, and highly to esteem all the words, counsels, and exhortations of God, beginning at the first, and so carrying them on unto the last, and taking this along with them in their way, 'Be ye filled with the Spirit,' than to lose the present comfort of it by turning their backs upon this or any other of the commands of God. And therefore,

Secondly, To strengthen your heart and your hand, that they may be lifted up together to the exhortation now commended unto you, you may further consider that, it being one of the precepts of God, and having now been made known in this relation unto you, your souls will never prosper, you will never be filled with that peace of God which passeth all understanding, you will never rejoice that signal kind of joy which the apostle Peter calleth unspeakable and glorious, if you shall from henceforth neglect it, or cast it behind your backs. For look, as a crack or leak in a vessel will not suffer it to fill with water or other liquor, at least, not remain full for any time, though much water be from time to time put into it; in like manner, though we should be great doers in our own eyes, and though others may seem but as grasshoppers in comparison to us, yet nevertheless that peace, and that joy, and that inward comfort that you should have if there were no neglect of any the commands of God, will suffer loss. If this be the case, if any command of God be despised or neglected, this will be as a dead fly in your box of ointment, and keep it from making that sweet smell and savour, and from coming up into your nostrils; you will, in effect, lose the present lustre and beauty, if not the future reward, of all these choice services, if you do otherwise. Now, I say, who would run the hazard of the loss of the great benefits and blessings of such great works through the neglect or non-performance of one? Who would lose all the joy, peace, and comfort of many other services, and of much obedience, otherwise exhibited unto God and unto Jesus Christ, only to please the flesh in the neglect of one commandment? As it is with the natural health of the body, though a man should use many means for his health and strength, yet if he should neglect one thing that is necessary for him to do—as suppose a man should eat and drink such things only as would keep the body in good habit, yet if he should never sleep, or if any other things as necessary as these be not used in their places and seasons, health and good habit and state of body will never be any man's portion; so in this case a man shall never find his soul in a comfortable habit, he shall never be possessed with a spirit of joy, and of a sound mind, but will be ever and anon apt to take hold of fears, and he will always be obnoxious unto temptations, unless he do run in his obedience round about the command-

ments of God, so far as they are made known unto him. It is true, it is not a step awry, now and then, besides a commandment of God, no, nor a habitual or continual omission of an unknown duty or precept, that will thus endamage the soul; if men and women be truly conscientious, and habitually careful to put in practice all they know of the good, and holy, and perfect will of God concerning them, their faces may shine, and their hearts be lifted up to heaven: my meaning is, the rest and peace of their souls may be glorious, and their inward man may be exalted highly—yea, though through the infirmities of the flesh they should sometimes be prevented with some irregular and unworthy actions—supposing that what they scatter through the infirmities of the flesh, they gather up again by the strength of the spirit, and repent *toties quoties*. As though a man let pieces of money drop out of his hand, yet if he presently stoop and take them up again, he suffereth no great loss; even so, though a man, as often as he miscarries, drops a proportion or quantity of his peace, yet if he stoop and gather up by repentance that which he lets fall, his soul may still prosper. But this is that which we say, that if a man shall ordinarily or constantly neglect any of the holy counsels or precepts of God, which have been discovered and made known unto him for such, such a person will never thrive in his inner man, his consolations in the gospel will never be rich or strong; no, though he should do many things otherwise very commendable and good, yea, and be zealous for God, that disrespect which he sheweth to that one commandment of God, whatever it be, will be like a moth fretting his garment, or like a dead fly in his ointment, that will drown the sweet savour which otherwise it would breathe forth. For though God can bear with the frailties and weaknesses of men, and can endure them with much long-suffering and patience under greater provocations than weaknesses and infirmities, yet he will not, he cannot bear the coals of disrespects and neglects from men; neither will he countenance from heaven man or woman under a contempt of his words, upon the account of any other service or obedience whatsoever. We know the charge was very strict under the law: Deut. iv. 2, 'Ye shall not add unto the word which I command you, neither shall ye diminish aught from it, that you may keep the commandments of the Lord your God,' &c. So chap. xii. 32, 'Whatsoever I command you observe to do it,' &c. You know David, that man of God, who had that large testimony from heaven, that he was a man after God's own heart, yet he durst not, it seemeth, promise himself any security from the judgments or displeasure of God upon any other terms but upon the condition of his conscientious respects to all the commandments of God, as well one as another: Ps. cxix. 6, 'So shall I not be ashamed, when I have respect unto all thy commandments.' And our Saviour, John xv. 14, maketh this the touchstone of the love and friendship of his disciples unto him—viz., zealously to do whatsoever they were commanded: 'Ye are my friends, if ye do whatsoever I command you.' You may understand the word *friend* either actively or passively; thus you shall deserve the name of friends to God and Jesus Christ—he speaketh in the evangelical dialect—when you shall do, or to the utmost of your power endeavour to do, or when your hearts stand

clearly and singly bent to whatsoever I command you; though many times you may be interrupted in the way of your doing, yet shall not this hinder your acceptation with God, but you shall be dealt withal by him as if you had actually done the thing, whatever it be. Or otherwise passive, If you do whatsoever I command you, you shall be dealt withal as friends; I will entreat you, as he that is the greatest lover of his friends doth; I will bountifully reward you, and gratify you over and over; I will make the world to know and see that I indeed do love you. My brethren, there is this reason why a neglect or disrespect of any of the words or precepts of God, being made known unto a man for such, should quench the spirit of the joy of all a man's services or obedience besides—viz., because he that despiseth one, constructively despiseth all; as James reasoneth, chap. ii. 10, 11, 'For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all;' and thus he proves what he had said, 'For he that said, Do not commit adultery, said also, Do not kill,' &c. As he that breaketh a staff but in one part, yet is said to break the whole staff. Even so this law of God, though it consisteth in many parcels, branches, and commands, yet is it one entire and perfect rule of life, and of the ways of men. Now he that breaks this rule in any one part, he is guilty of all—i.e., he is in effect guilty of all, or it is one and the same unto him as if he had broken and transgressed them all; for he speaketh chiefly of matters of punishment and curses in the law. 'Cursed is he that continueth not in all things that are written in the law to do them.' If a man should continue in nothing at all that the law requireth, he should but be accursed; and if he did not continue in all, cursed is he too upon that account. I say then, if men do neglect, or pass by, or slight any one of the counsels of God, it is interpretatively the despising of them all. When men shall make elect and reprobates amongst the commandments of God, some they will keep with all their hearts, but others they will trample under their feet; this sheweth that the ground of that obedience which they do exhibit and perform unto some is not because they are the commands of God, but something else; for if it were out of a pure, true, and real respect to God, and reverence that they have unto him that is the lawgiver, they would respect one law as well as another, and every law as his fellow, and would make no difference between them. Now then, let this be considered also which hath been propounded in the second place, to bind the exhortation fast and close unto your consciences, it being one of the precepts of God, and now made known unto you, that you ought to be filled with the Spirit of God; if you shall cast this behind your backs, or trample it under your feet, your keeping the rest of the commands of God will turn but to a slender account unto you. Will you lose all your other services for God? Have you suffered so many things for God in vain? Gal. iii. 4. What, have you done so many things in vain as to your peace? Have you served God in a first and second command, and will you lose so great a recompense of reward, that fulness of peace and height of rejoicing in the Lord Jesus Christ? 2 John 8, 'Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward.' You know the young man that had kept

so many of the commands of God, Mark x. 21, 22, that there was only one thing wanting, how sad was it with him upon our Saviour's discourse! For it doth appear that his state and condition God-ward was very deplorable, notwithstanding he had been so exact and observant of the commands of God. So that if you desire your hearts and souls should be, like Jordan, overflowing their banks; if you desire they should be readily prepared to carry you up to heaven in joy and gladness, then you must be careful to number this amongst the precepts of God; you must see to it that you endeavour to be filled with the Spirit of God.

Thirdly, The exhortation now recommended unto you is an evangelical exhortation, brought by Jesus Christ from heaven, and in this respect ought to be more highly revered than if it had been delivered over unto you upon other terms. For this is to be considered, that what is delivered unto the world in the New Testament, by the mouth of Jesus Christ himself, or upon the account of his coming from heaven unto the world—as all that which the Holy Ghost hath further revealed by the apostles is—is more obliging and binding upon the consciences of men, and more severely punishable by God, when neglected or despised, than things delivered in the Old Testament, or before Christ's coming into the world, were or are. This, I conceive, is evident from that of the apostle, Heb. xii. 25, 'See that ye refuse not him that speaketh: for if they escaped not who refused him that spake on earth, much more shall we not escape if we refuse him that speaketh from heaven.' To open this passage a little, and so to give somewhat the more efficacy and weight to the motive in hand:—

First, It is to be considered, that the opposition here made between him that spake on earth, and him that now speaketh from heaven, doth not imply a plurality of speakers, or persons speaking; but only a difference between the manner and terms of speaking at several times, by one and the same speaker—viz., God, or rather Christ; for it was he that spake both on earth by Moses, and that now speaketh from heaven. It is not unusual, in emphatical discourses, to speak of one and the same person, in different considerations, as of two; as the woman that came to make a suit to king Philip, he being drowsy, and giving her an displeasing answer, she told him, she appealed from king Philip when he was sleepy, to king Philip when waking and more attentive. Now, there were not two king Philips, but one, only as two in different considerations. We might bring several instances, wherein one and the same person is represented under two different considerations.

Secondly, When God or Christ spake by Moses, he is said to have spoken on earth, not because Moses was on earth when Christ spake by him, but because he spake by a man who was from the earth, or earthly, as it is said the first man, Adam, was, for otherwise the Lord Christ himself spake on the earth, being on the earth, as well as Moses, and so the opposition would fall; but Christ, who now speaketh in the New Testament, is said to be from heaven, or, which is the same, to speak from heaven, though the word *speak* is not in the original, but inserted by the translators, as the different character

implieth; but Christ, I say, is said to be from heaven, because he was of a miraculous, of a heavenly parentage and propagation, being conceived by the overshadowing of the Holy Ghost, in the womb of a virgin, and not after the manner of men; according to that of the apostle, 1 Cor. xv. 47, 'The second man is the Lord from heaven'—meaning, of a heavenly parentage, or royal descent, as hath been said, wherein he had no brother amongst all the children of men.

Thirdly, It is to be considered, that whatsoever is dispensed unto the world, and contained within the compass of the New Testament, as well in the writings of the apostles as of the evangelists, is to be looked upon as the dispensation of him who is from heaven, as that which Christ himself speaketh unto the world. And for this reason he is said to be the mediator of the New Testament, Heb. ix. 15; and elsewhere, 'the surety of a better testament,' chap. vii. 22. The word *διαθήκη*, in both these places and elsewhere translated *testament*, signifieth as well a covenant, and is so translated, Gal. iii. 17; Acts iii. 25, and in many places besides; and properly enough. In the ordinary grammatical sense of it, it signifieth, in the general and indefinitely, any ordering or disposing of things; so that when Christ is said to be the mediator of the New Testament, or of a new covenant, the meaning is, that he is the dispenser, or promulgator, or minister of God unto the world of a new spiritual economy. of another spiritual charter, settlement, or establishment of matters relating unto the eternal peace and blessedness of the world, differing from that which God had formerly settled for a time by Moses. This new economy, covenant, or disposition of things by the Lord Christ is called a better covenant or testament.

First, Because it is settled upon better promises, wherein God doth bring forth more of the blessed fruits of his grace and rich bounty unto the world. Here life and immortality are brought to light; they are unveiled, and a glorious representation made of them, that the world may look upon and see them face to face.

Then, secondly, It is called a better covenant, because here is a better discovery of the mind of God concerning his ordinances, which are of a more excellent and spiritual nature, and of higher acceptation with him. Here are many things to be found which were not to be found under the law. And Christ, in one of the places mentioned, is said to be the surety of this new covenant—i.e., one that is the great avoucher or assessor of it, one who undertakes with power and authority to secure the world of the truth and of the certainty of this covenant, and that it is from God. Now whatsoever is comprehended within the verge and limits of that part of the Scriptures which is commonly called and known by the name of the New Testament, appertains to the new covenant which Christ hath brought with him into the world, and hath published, settled, and established here; in which respect he may truly and properly be said to be the disposer and dispenser of the whole, and every part and parcel of it. And as he is said to have spoken by the prophets, so much more may he be said now to have spoken by his apostles; for whatsoever was spoken by the apostles was upon the account of Christ; the Spirit by which he spake was purchased by Jesus Christ, so that the whole and entire system

and body of principles in the New Testament may all be ascribed to Jesus Christ, as if he spake all and every part thereof with his own mouth.

Fourthly and lastly, Evident it is from the opposition and comparison which the apostle here makes between him that spake on earth, in the sense mentioned, and him that speaketh from heaven, and so from the greater obnoxiousness unto wrath and punishment in him that shall neglect and disobey the latter, above that which we found in him that disobeyed the former, who notwithstanding was severely punished by God; evident, I say, it is from these comparisons that evangelical disobedience, *i.e.*, the known and customary neglect of any precept in the gospel, is of a far more provoking nature and import, and far more punishable, than the disobedience of the former law. Justice did not then require any such severe execution upon transgressors as now it doth. Upon this account God, respecting the times of the gospel, threateneth, Mal. iii. 5, that he would be a swift witness, where it is evident that the prophet speaks of the days of Christ. 'Who,' saith he, ver. 2, 'may abide the day of his coming?' and, ver. 3, 'He shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi;' ver. 4, 'Then shall the offerings of Judah and Jerusalem be pleasant unto the Lord.' Implying that Christ, in the days of the gospel, will call men unto and put them upon another manner of strain of holiness, and righteousness, and heavenly-mindedness, than ever they had been put upon before. 'Behold,' saith he, 'I will come near unto you in judgment, and I will be a swift witness against the sorcerers, &c.; and fear ye not me? saith the Lord of hosts.' He would draw nigh unto them in judgment then, whereas he was at a great distance from them in that respect under the law. 'Forty years long,' saith he, 'was I grieved with this generation.' But God will not now be grieved long with any stubborn generation of delinquents under the gospel; though it may be he do not appear as a swift judge in respect of temporal judgments, yet he will some way or other be a swift witness against them; he will declare and make manifest from heaven, after a competent time and reasonable space given them to repent, that he doth dislike, and that he is highly displeased with their sins, and wickedness, and disobedience. It is upon this account that John the Baptist tells the Jews, Christ being come into the world to settle a new covenant, better than the former, that the axe was laid to the root of the tree, Mat. iii. 10; meaning, that whereas before God laid the axe to the boughs of the tree, but still left the root standing, and so they did recover in time again from under many severe judgments; but Jesus Christ being now come amongst you, he being sent into the world, now look to yourselves; if you do not every man turn from his iniquity, every man from his abomination, you will be cut down, and destroyed, and burned with fire. 'For his fan is in his hand, and he will thoroughly purge his floor,' &c. By what hath been said, we see that to despise an evangelical precept or command of God hath more of provocation, of guilt and demerit in it, than former transgressions and provocations under the law had. The reason hereof is plain, *viz.*, because though some of the evangelical commands be more spiritual, and so more contrary

unto and more grating upon the flesh, and in this respect more difficult to be observed than the precepts under the law were, yet notwithstanding, all things considered, the rich and glorious advantages which the gospel affords unto men above what the law doth to help them to obey; these things considered and laid in the balance, it will appear, that a despising and neglecting of God and the Lord Jesus Christ in the gospel, is a sin of a far greater and deeper demerit than the neglect of a command under the law; for the more easy that obedience is which is prescribed, it is of so much the greater provocation and demerit when men shall neglect to obey. God having in the gospel afforded such mighty arguments and encouragements on the one hand to holiness and virtue, and threatened destruction with eternal fire on the other hand to them that shall be disobedient; for men to be disobedient under such circumstances as these is most provoking in the eyes of God. So that evident it is that such persons who have greater motives, greater means, to persuade them to any service, if they shall neglect and be despisers of these commands, their demerit is so much the greater, and their condemnation will be so much the sorer upon them. But now this command or exhortation to be filled with the Spirit is not only evangelical, but it hath a special and peculiar property in this kind, wherein it agreeth with few others, because the giving of the Spirit of God, viz., in such a degree as to be filled with it, is appropriate to the New Testament. It is usual in the Scriptures, when things are more fully done, and after a more rich and bountiful manner discovered, to represent them as newly done. Though the Spirit of God was given under the law, yet the proportion and quantity of it was but scanty in comparison of what is now given under the gospel. Jesus Christ is now glorified, and therefore he poureth out of his Spirit upon the sons and daughters of men more abundantly. So that to be filled with the Spirit is a duty of such a nature, that it is not only evangelical, but likewise more purely evangelical than many other duties are. This should be a great argument, which should bear upon our spirits to persuade us to submit ourselves unto the obedience thereof, to gird up the loins of our minds, and to go about this great duty with all readiness.

CHAPTER XVII.

Four considerations more to enforce the exhortation.—The fourth motive: The great benefit accruing unto men and women by a serious engagement in a course likely to issue in a being filled with the Spirit.—It will free men and women from foolish, unclean, and noisome lusts.—Somewhat peculiar in this engagement differing from others, though worthy in their kind.—A fifth motive, proving that, in case men do what God hath and doth enable them to do in order to a being filled with the Spirit of God, this their enterprise shall assuredly prosper in their hand.—Hope of obtaining, great encouragement unto endeavours.—Some more of the great privileges that accompany a being filled with the Spirit.—A sixth motive. That the reasons and understandings of men are not capable of

being employed upon terms of greater benefit and advantage than in this engagement.—A seventh consideration, taken from the uncertainty of obtaining the things of this world by all the means that can be used, and also from the uncertainty of the continuance of these things if gotten: Whereas a being filled with the Spirit, as it is attainable, so by a perseverance in the use of means our attainments in this kind shall stand by us for ever.

Fourthly, To persuade you to be filled with the Spirit of God, I shall further recommend, by way of motive, unto you, that the very exercise of your minds, hearts, and souls about the business, your very labours and endeavours to obtain such a prize as a being filled with the Spirit is, will turn to a happy account, and be of worthy concernment unto you, not only at the winding up of the business, not only at the coming of our Lord Jesus Christ, and receiving the crown, of which more in another motive, but even the running of the race itself will bless you, and that to a very good degree. He that shall seriously engage himself in a course likely to produce and issue in a being filled with the Spirit, will in a great measure be free from such foolish, vain, and noisome thoughts and lusts, from such impertinent and sinful excursions, and runnings to and fro of his mind, whereunto men and women that are disengaged in this kind, are continually obnoxious, and hereby treasure up nothing but sorrow and shame to themselves. It was a profane speech, and full of slander, which Pharaoh used to the officers of the people of Israel, when they came to him to complain of their burdens and oppressions by their taskmasters: Exod. v. 17, 'Ye are idle, ye are idle,' saith he; 'therefore ye say, Let us go and do sacrifice unto the Lord.' But it may be said, with soberness and truth, that men and women, because their hearts are idle and loose from all spiritual engagements and projections, therefore they say, Come, let us follow vain pleasures; let us provide thus and thus for the fulfilling the lusts of the flesh; and otherwhile swarms and multitudes of cogitations that have neither head nor foot, as we use to say, that are profitable for nothing, that have little or no tendency at all to one end or other, are rambling up and down in the inward parts of men. One main reason of that sad posture wherein God beheld the world when he intended to destroy it by the flood, when 'every imagination of the thoughts of men were evil continually,' Gen. vi. 5, [or every day,]—one main reason, I say, why the world was now overgrown with sinful and vain imaginations and thoughts, was because men and women, the inhabitants hereof, were under no great spiritual engagements. This would have composed them, and drawn off those imaginations of their hearts, which were now evil continually, from those objects and occasions which made them evil, and carried them to objects and occasions of a happy consequence and import. The same thoughts and moral actings of their souls, or puttings forth of their imaginative faculties, had they been but directed unto and set upon such objects and occasions which were honourable and good, this would have altered their properties, and changed their natures, from evil unto good. For look what a good and faithful shepherd is to his sheep; he keeps them from scattering

from wandering and going astray into places of danger, and where they may be lost, and causeth them to feed in safety. Look, I say, what a good shepherd is to his sheep, such is a steady and fixed design, being honourable and worthy, to the thoughts and imaginations of the hearts of men; it keeps them from scattering and running wild this way or that, where they are like to be lost and vanish into nothing; it keeps them from applying or bending themselves to occasions and things that are evil, and causeth them to hunt close, and to follow the sweet and rich scent of such a game, which when it is taken and won will enrich and bless men abundantly. Now any spiritual design for God and Jesus Christ, carried on with strength and vigour, this is that which will repel all your vain and foolish thoughts, it will draw away all that food which fed and nourished them; it will make havoc and desolation amongst all your vain thoughts and sinful lusts which are striving within you, in order to the gratifying of the flesh. And this is to be considered further, that the greater and more comprehensive a man's engagement or design is, the dominion which it hath over his thoughts is so much the larger; it beareth sway over so many the more of a man's thoughts, and leaves a liberty of extravagancy unto so many the fewer of them—yea, umpires with so much the higher and stricter hand of authority amongst those unto which its dominion extendeth.

For instance, suppose a man's design be to live justly or righteously in the world, or to live soberly, these designs are good and honourable, but they are but narrow in comparison of some others, and particularly of that of being filled with the Spirit. A man that is seriously and solemnly engaged in his heart and soul to live justly, to wrong, hinder, or defraud no man, by virtue of this his design, he must needs refrain all thoughts of injustice, all projections or devisings which tend to the injuring or endamaging any man in his estate, at least so far as he apprehends any tendency in thoughts this way, and consequently all thoughts and imaginations that may arise within him towards voluptuousness or expensive living, and all thoughts of idleness, &c. So, on the other hand, he must needs raise and stir up such thoughts and resolutions within him, and exercise himself in them, which are proper to dispose and strengthen him to deal justly by all, and to give every man that which is his due; for whosoever doth not resist and reject all thoughts of the former tendency, and indulge and nourish all of the latter, it is a plain case that he is not full of that heavenly engagement or design we speak of—I mean, of dealing justly by all men—he is hollow and slight in it. But a man may be really under the command of this design, and yet be extravagant and impertinent in thoughts of another nature and tendency—I mean, vain and sinful in thoughts of several other kinds, which we shall not particularly insist upon. There are many vain thoughts which may be entertained in the minds and hearts of men, which carry no direct opposition to the design of giving to every man his due. Now, because this design is but narrow, although it extendeth itself to many of a man's thoughts, yet nevertheless there are many others that are as bad as these, that may have a standing in the hearts of men, and have place and room to abide there. There is the same reason and consideration of all

other purposes, intentions, and designs that are of such a particular and limited nature as this.

But that design or engagement which in the present motive we commend unto you, viz., to be filled with the Spirit, is more comprehensive; and where it hath taken the heart or soul with strength and power, it extendeth its jurisdiction and command to all a man's thoughts, purposes, counsels, mental agitations, ends, and aims whatsoever; regulating, restraining, ordering, umpiring, setting up, and casting down, according to the exigency and import of it. This is the very nature of this design, that he that hath espoused it hath upon the matter threatened all vain thoughts, all loose cogitations; he hath threatened them all with ruin and destruction, and with the casting them out of his heart for ever.

The reason hereof is, because the nature of this engagement is such that it cannot be effectually promoted or carried on but by a diligent and vigilant superintendency and inspection over all a man's thoughts, and all that stirreth or moveth, or that is conceived in him; for the Spirit taketh check, and is grieved, at least to a degree, at every connivance or indulgence of anything that is impertinent, unsavoury, and foolish, inordinate, or irregular in the heart or inward part of a man, and must have nothing cherished, favoured, or so much as tolerated here, but what is sober, holy, just, and every ways conformable to the law and mind of God; otherwise he will not advance or lift up himself in the mind and soul of a man upon any such terms as he is ready to do when he is pleased and accommodated to his mind in all things. It is true, it is not the mere conceiving or rising up of foolish, vain, and irregular thoughts in the heart or mind of a man or woman which is distasteful to the Holy Ghost, so as to offend or grieve him; for then he should take pleasure in no man whatsoever; but it is the indulging of them, and when nothing is done to suppress them. It is not simply their rising up in the minds of men, but the approving of them, or at least the not endeavouring to suppress them, which causeth the Spirit of God that he will not, cannot work mightily, Eph. iv. 29, 30, where the apostle exhorts the Ephesians that 'no corrupt communication should proceed out of their mouths;' he adds, 'and grieve not the holy Spirit of God, by which ye are sealed unto the day of redemption.' Corrupt communication doth argue that the root of bitterness within a man is let alone and winked at; for otherwise, if it had been taken while it was a lust, while only in the bud, it would never have proceeded so high: let therefore no corrupt communication proceed out of your mouths, and grieve not the Holy Spirit, &c. When foolish dispositions are let alone, they will grow, as weeds, which, if plucked up whilst young, would keep from seeding: so, if lust and sinful motions be rejected at first coming, they will never shew themselves out of doors. Therefore when any person, man or woman, shall have espoused that most honourable and heavenly design we speak of, of being filled with the Spirit; if they be loyal and true to their espousals in this kind, they must and cannot but abstain from and suppress all absurd, foolish, and extravagant thoughts. On the contrary, it is very considerable that these importune and troublesome guests or inmates we speak of, vain, wild, foolish, and impertinent motions and thoughts,

will hardly ever be reduced or brought to leave the mind or soul of a man, unless it be by the interposure of some great and worthy design cordially entertained and resolved on by the soul, there is hardly any other course will do it; and when any man or woman shall for some tolerable time have practised this suppression and rejection of vain and foolish thoughts as they arise and put forth in them, they shall for the future have less and less trouble with them, they will not be so apt to rise in that heart or soul which is not wont to give them entertainment, where they are like to die as soon as they begin to live. Even as weeds, by oft removing and cutting their roots, are quite killed in time, their root is discouraged and dieth; or as hurtful flocks of birds, by being oft frightened or driven away from the corn, grow weary of coming there, where they are continually frightened, and not suffered to have any rest or peace.

Thus we see the truth of the motive in hand—viz., that the very exercise of the heart, mind, and soul about the business or engagement of being filled with the Spirit—is of a rich and excellent concernment unto you, not only in reference to the grand prize or end of being filled with the Spirit, but also in respect of other services it will do you by the way. It will, as you have heard, put you upon another blessed exercise—I mean, to keep your hearts and minds free from a troublesome and ignoble rabble of foolish, vain, unprofitable, and noisome thoughts. Let us only, for a close of this motive, weigh and ponder a little of how happy and worthy a consequence and concernment it is for men and women to have ease and freedom in this kind, to be delivered from such cogitations and thoughts which are apt without end to infest and molest their minds and hearts, which ought to be a temple for the Holy Ghost to dwell in, being good for nothing but to dishonour, pollute, and defile wherever they come, and to put by their betters. My brethren, to make you see of what great concernment it is to you, you may please to consider that your minds and understandings are the most noble and divine part of our nature, and the puttings forth of them are the best trees in our orchard, and those that will bear the best and largest fruit. Now then, for these to give out their strength in things that be unprofitable, and not only so, but in that which annoyeth, molesteth, and defileth a man, is so great an imbasement of them, and will turn to so great damage and loss, that it cannot in reason but be apprehended a mighty accommodation to be free from the cause hereof. Now then, inasmuch as we are not born free, nor can be free in this kind but by much labour, my brethren, if any of you, as it is said of Lot that he vexed his righteous soul with the unclean conversation of the Sodomites, 2 Pet. ii. 7, have vexed your souls with these impure thoughts and malignant cogitations; if you have been truly sensible, and have taken knowledge of them, it is impossible but that you should much lament the loss and damage your minds and understandings do you when they bring forth such rotten fruit, whereas if they were taken off from such corruptions as these, they would conceive other manner of births—births that are spiritual, that would make you glad when they are born. It cannot but be, to any considering Christian, matter of offence and grievance to find himself continually annoyed, and that he should have troublesome

guests from day to day, and there should be no end, no remedy against it. I beseech you consider, how can men lay out themselves upon more desirable terms than to benefit themselves, than to make themselves truly happy in this world, and likewise in the world to come? Now, the greatest things must, in reason, be conceived to proceed from that which is most noble, the spring and fountain of all commendable things. Now, this fountain is the mind, understanding, and judgment of a man; these must do it, otherwise men will never do anything either for themselves or others to any purpose. Therefore it is a thing worthy of us to hearken and learn how we may keep our hearts from running out their strength upon such things which defile us, that they may attend only upon such which are sweet and rich, such as are pleasant both unto God, and unto angels, and unto men, and shall be most pleasant unto ourselves and our own souls, when our taste is but come to us, when we shall be able judiciously to taste and discern the true worth and value of spiritual things.

Fifthly, To promote the word of exhortation propounded in your hearts and souls, you may please further to consider, that if you will do that for the gaining of this treasure of being filled with the Spirit which God hath enabled you, or shall enable you further to do in order thereunto, the enterprise shall most certainly prosper in your hands, and you shall be filled with the Spirit of God; your seed shall not rot under the clod, but shall yield a harvest. God doth not put men to run for prizes which are not to be obtained by running; 'so run,' saith he, 'that you may obtain,' 1 Cor. ix. 24. Doubtless, if it be true of God in the course of nature, that he giveth to every seed its own body, it is much more true in spiritual cases and in the affairs of heaven, he will reward every man's labour, every man's endeavour. Whatsoever a man soweth in this kind he shall reap, and if he shall sow plentifully—*i.e.*, if he shall shew so much care and diligence as is requisite to bring about this great blessing, he shall eat of the labour of his hands—yea, happy shall he be. Indeed, sometimes God suffers the natural seed which is sown in the earth to miscarry, and never to yield any fruit or increase, according to that of Jeremiah, chap. xii. 13, 'Ye shall sow wheat and reap thorns;' Deut. xxviii. 38. And that also in Lev. xxvi. 20, 'And your strength shall be spent in vain, and your land shall not yield her increase.' Thus sometimes it cometh to pass, but you see God threateneth it as a matter out of course, which would never come to pass were it not that God did this for the punishment of them that are wicked and have much provoked him. He sometimes withdraweth himself from nature and second causes: but for the promises of God, in the course of spiritual ways and means, there is never any exception here; for if a man sow wickedness, if he 'sow to the flesh, he shall of the flesh reap corruption,' Gal. vi. 7, 8. On the other hand, whatsoever good thing a man doth, the same shall he receive—viz, in the reward of it. God hath put himself in strict bonds and obligations, that if men shall do that which he hath given them in charge to do, if men shall study and use the means of grace with that diligence, care, faithfulness, and goodness of conscience which he hath prescribed and enjoined them, look, whatsoever this means is proper to produce, this they shall be sure to enjoy. God is not wont to provoke

men to such things which are not attainable; he doth not deal so with his creature, he only promiseth such things which are very feasible and attainable by those methods and means which he hath appointed them to use, by doing those things which they may very well do, quitting themselves but like men. It is true, indeed, though the prize of being filled with the Spirit be never so rich, though it will cause a man's face to shine like the face of an angel, or like God himself, yet if it lie not within any man's reach, if a man might lay out himself after the most effectual manner, and yet notwithstanding come short in the end, this would stifle all inclinations and dispositions this way: yea, and to stir up men and women by any other motive, though never so potent, would be to very little purpose.

Let this be another motive to stir you up to fall in with the exhortation proposed unto you—you shall not lose your labour, you shall not sow your seed in vain, but shall have a goodly and blessed recompense of reward for whatsoever you shall do faithfully and conscientiously herein; you may be assured, that though to be filled with the Spirit be an exceeding great and high privilege, and hath much of God and of glory in it, yet are you in a capacity to come at it and enjoy it.

My brethren, we speak great things unto you of this being filled with the Spirit. But it may be you will say, Wherein doth the greatness of it lie? What great or excellent things are there in it, that we should be willing to consent unto you to lay out ourselves for the obtaining it? And it seems we must do it thoroughly, and not be remiss or half-hearted in the work, but must quit ourselves like men, with the best of our might and strength; and therefore, what is this great thing which you call a being filled with the Spirit? Or upon what account shall we be more happy and blessed in our conditions when we have compassed it, than whilst we are without it?

I answer, That though men had the tongues of angels, and the understandings and wisdom of angels too, yet they could not declare fully the glory nor the blessedness of such a state—the heights, depths, and the lengths and breadths of this high privilege or prerogative of being filled with the Spirit. If the thing could fall within the verge of human understanding, and could be uttered, if you could rightly conceive of the worth or excellency of it, this would make you call it the privilege of a man, or something that a man can reach or understand. The apostle Paul, when he would express the transcendency of that privilege which he calls 'the peace of God,' Phil. iv. 7, he describes it to be such a thing which 'passeth all understanding.' This character of it gives it high honour and double esteem in the hearts and minds of men; but if he should have expressed it in any such terms which had set limits and bounds unto it, and told them that it was good to such and such a degree, but not further, this had been apt to have diminished the esteem and reputation of it, and consequently to have interrupted and checked the desires of it in the hearts of men. Even so we may say concerning this great privilege of being filled with the Spirit; if we could measure out unto you, and were able to say that it is thus much and no more, this were neither for your benefit or profit, neither should we be found faithful or true witnesses

of those excellent and glorious things of God. There is no question but that the apostles in their days did make large discoveries of the peace of God, and spake many glorious things of it, so much that might have inflamed the hearts of men to have desired it; but yet there was more than all this in that character whereby it is described—viz., a peace that passeth all understanding. So questionless many great and excellent things, and that according to sobriety and truth, may be spoken concerning this great and happy privilege; yet if we should attempt anything in this kind, without giving knowledge that we do not speak limitedly, or to confine your apprehensions, as if there were nothing further or greater in it, besides, and above, or beyond what we can express; without some such intimation or caution as this is, we should rather prejudice you and set you off, than quicken you and set you up to look after it. We have formerly, as I remember, acquainted you with several royalties and blessed contentments which do attend the state of a person that is filled with the Spirit of God. One thing was, that they that are filled with the Spirit of God are like to be much employed and set on work by God; he delighteth not to employ such persons about any great services which he hath to do in the world, that are straitened in their spirits, whose anointing is but scanty, narrow, and low. God doth not care that much of his work should pass through their hands, because they will not quit themselves so as to answer the majesty of God, nor the excellency of such services. Whereas those that are filled with the Spirit, look, whatsoever they go about, or put forth their hearts unto, they will carry it on with the greatest authority and highest hand; neither will they baulk this or that truth of God, nor in the least give in for any opposition or contradiction of men. Now this is a great privilege, if we had hearts to conceive aright of it, for a man or woman to be much employed, or much set on work by God; the angels are, as it were, proud of his service; Christ, speaking of his little ones, saith, 'Their angels do always behold the face of my Father which is in heaven,' Mat. xviii. 10. They stand waiting to see if there be any service or employment; they strive who shall be most set on work, and who shall have most put into their hands, for this is their honour and their glory. And doubtless, my brethren, if we had but the true sense and resentment of the transcendent worth and desirableness of serving God, and of being employed by him in the world, we should account of it, and esteem it after another manner of rate than I fear generally we do. Another thing was this, they that are partakers of that blessedness are upon the matter out of the reach of all sorrows or troubles about anything that can befall them in this present world; those things which cut other men to the very heart and soul, these men are secured from; when the world riseth up and lieth down by them they know not; they are in a heavenly ecstacy, or a spiritual kind of drunkenness. As Lot, being drunk, knew not when his daughters rose up from him, nor lay down by him. Men that are full of the Spirit are lifted up, they are in the upper region, where no storms, no tempests, nor troublesome things come, there is a perpetual serenity, clearness, and peaceableness of mind; whilst the world generally, and those that are strangers to this fulness of the Spirit, are tossed to and fro, tumbling up and

down, their thoughts disquieting and tormenting them continually. And so again we shewed, that they that are filled with the Spirit are to a degree freed from temptations. It is said of God, 'He cannot be tempted with evil,' James i. 13; now such men are partakers of that blessedness of God himself, as far as flesh and blood is capable of drawing near unto him, 'Resist the devil and he will flee from you,' saith the apostle James, chap. iv. 7. Brethren, why should the devil flee from him that resisteth him, and giveth him a peremptory denial? It is because that he hath much to do, and but little time to do it in, and he will not lose his time when he hath no hope to speed; he is then as if he stood upon thorns, as we use to say; if he get no profit or advantage by his suggestions, it is so much out of the way of his miserable comfort, and that solace which he is capable of during his present state and condition; all his solace being this, to draw men into communion and fellowship with himself in his misery; and knowing by his own experience that the way thereunto lieth by the way of sin and doing wickedly, therefore he laboureth to entice men to walk in such ways, knowing, if he can but draw men into these paths, he will presently meet with them, and that they will arrive at that place of endless misery and torment which he is gone unto. But now this great and blessed privilege of being filled with the Spirit of God will make all the enticements and allurements, all the baits and temptations to evil of no force; they will be as arrows shot against a brazen wall, that will recoil and turn upon him that shooteth them; so that we need not ask a question, What the fulness of the Spirit meaneth? You see it is worthy all your labours, all your endeavours and layings out of yourselves in one kind or other; though you should prejudice your flesh never so much upon the account of it, yet nevertheless there is no cause for you to complain; for the privilege is so great, that it will do a thousand times more than bear its own charge, and it will recompense a thousandfold into your bosom, whatsoever you expend of your pleasures and enjoyments in the world for the attaining of it.

Sixthly, To promote the interest of the exhortation propounded in your hearts and souls, and to make you desirous indeed to be filled with the Spirit of God, you may please yet further to consider that your minds, reasons, and understandings, with whatsoever besides shall be necessary for you to employ or lay out about this great and blessed undertaking, cannot be disposed of or employed by you upon the like terms of benefit, comfort, and advantage unto you in every kind in any other way. Suppose you shall totally lay aside and cut off from your minds and thoughts that engagement we speak of, as the far greatest part of the world seem to do, and pitch upon some other end and projection besides to bestow your time and opportunities upon, and to exercise and employ your reasons and understandings about, whatsoever you shall pitch upon in this kind you will make a losing bargain by the hand, you will but sow the wind, in comparison. Put case you should waive and decline the great business of being filled with the Spirit, and should lay out your money, give the price that is in your hand, to purchase honour, or some great place of preferment in the world, one thing is, you may be defeated and disappointed in what you lift up your heart unto in this kind; many have strained

themselves, and cracked the best vein in their hearts to catch at this shadow, and yet have missed it. As Absalom laboured in the very fire to make himself king, but his device was too great for him to perform; whilst he put forth his hand to reach a crown, he took hold of nothing but death and ruin.

Again, secondly, Suppose a man should be able to make his nest amongst the stars, 'and to walk up and down in the midst of stoves of fire,' as it is said of the king of Tyre, Ezek. xxviii. 14, in respect of grandeur in the world, yet even this would be but a faint and heartless condition in comparison. A nest amongst the stars is in continual danger of being pulled down, as all that have been made there since the beginning of the world have been; and he that walketh up and down with the greatest confidence and security amongst the stoves of fire, as the king of Tyre did, will be sooner at the end of his walk than he is aware of. Whereas he that is filled with the Spirit, the very taste and relish of his condition is rich above measure, heart-taking and soul-pleasing; he knows that, unless he himself shall pull down voluntarily, and with both his hands, what he hath built up for himself in peace and happiness, his mountain is too strong ever to be removed either by angels or men. There is the same consideration of all other ends or designs whatsoever, which may be conceived to be competitors with the great work we have so much spoken of, and with so much affection and importunity commended unto you.

If you shall cause your minds and understandings to serve you in raising yourselves to great estates in the world, and gathering in riches, and making your families great on earth, or in making provision of pleasures and delights for the flesh in one kind or other; any of these will be but like the pilling of straws, as we use to say, in comparison—they will be loss unto you. Those noble and prince-like faculties of reason, judgment, and understanding, were created and formed by God, and vested in the natures or souls of men, with a regular proportion, and as it were on purpose to make after-designs truly honourable and high, such as a being filled with the Spirit of God is, together with others of like nature and worth with it; and not at all to project or make provision for the flesh, or for the outward man, save only in due subordination unto these. As, on the other hand, these spiritual and heavenly designs, these high enjoyments, are in their natures and constitutions suited to the said faculties, and as it were made and devised by God to be sought after, compassed, and obtained by them, much after the same manner as the apostle observeth the reciprocal proportion in nature, and the providence of God, between the belly and meats: 'Meats,' saith he, 'for the belly, and the belly for meats'—meaning, the belly with the appurtenances of it in the natural body of a man, and so of other creatures, is so ordered and tempered by the natural constitution, that it is apt to receive and concoct meat, and convert it to the nourishment, strength, and health of the body. As, on the other hand, meats are of such a nature and constitution as that they are suitable to the belly, and apt to be digested there, and turned into nourishment; and therefore, as it would be an unnatural kind of handling the mouth, stomach, and belly, an abuse of them contrary to nature, to put stones and dirt into

them, or anything that is contrary to the nourishment and good habit and state of the body or outward man; in like manner, for men and women to compel their minds, reasons, and understandings to labour and travel, either only or principally about things of an inferior worth and perishable nature, is a kind of unnatural dealing with them, whereas they are naturally endowed and made capable of higher engagements and attainments: it is to reproach their excellency, and to change their natural use into that which is against nature.

The Scripture itself from place to place urgeth and presseth upon men the notion and import of the motive in hand, holding it forth with great emphaticalness and weight of words and phrases, how great a matter of disparagement and shame, and other while, what an unspeakable loss is it unto men to make those princes we speak of to go on foot—I mean, those divine endowments of their souls to travel for the wind of the slight accommodations of this present world, being capable of such employments by the law of their creation, by which the face of the creature man may shine for evermore. Consider we briefly some few passages in this kind instead of many: ‘Labour not to be rich; cease from thine own wisdom,’ &c., Prov. xxiii. 4, 5. ‘Wherefore is there a price in the hand of a fool to get wisdom, seeing he hath not a heart to it?’ Prov. xvii. 16. He speaketh here as if wisdom were in a great passion to see men enriched by God for great attainments, and yet it should so fall out that they employed these abilities and faculties about things that were but mere toys. By wisdom he means such things whereby he shall proclaim himself to be wise, if he shall seek after them, namely, all the blessed consequences of wisdom, as happiness, blessedness, glory, &c., in the general, and every particular contained in these generals which any way may serve to advance the creature man in true joy and felicity. Now wisdom, as was noted before, speaks with great indignation interrogative wise: ‘Wherefore is there a price in the hand of a fool,’ &c., a standing advantage to make his face to shine, and yet he not have a heart to improve it, but turns the means which God hath put into his hand quite another way?

Let us also consider that other place, Prov. xxiii. 5, ‘Wilt thou set thine eyes upon that which is not? For riches certainly make themselves wings; they fly away,’ &c. There is an emphasis in this expression, ‘that which is not.’ We know the Spirit of God is no reproacher of his creature; and as for silver and gold, houses and lands, these are all the creatures of God, therefore he will not vilify them beneath their worth, or pour any such shame and contempt upon them which shall render them more vain than they are. Far be it from us to think that God, who is the maker of them, should speak of them after such a manner.

But why doth wisdom give such a name of disparagement,—that which is not,—unto these things? Are riches, &c., no better accommodation unto men than that which is not? are these things no ways serviceable unto men?

Yes, surely they are; only God, speaking of them, doth by them as men when anything is bowed and standeth bent, or crooked, they bend it a contrary way, that so it may be made straight. So it is when the minds of men stand awry and have crooked notions concern-

ing things, when men's judgments put a higher value or estimate upon them than their natures, duly considered, will bear.

Now the Holy Ghost, under such circumstances as these, takes this wise and prudent course to rectify the judgments of men concerning them; he bends these, as much as may be, quite another way. And so, because the hearts of men have high thoughts concerning riches and the great things of the world, and are mightily intent that way, they think that riches, silver and gold, are to be laboured for night and day; therefore the Holy Ghost laboureth to bend men's judgments on the other way, and to make them think that there is nothing at all in them but what may be compared to 'that which is not.'

Or else the emphasis of this expression, 'that which is not,' may very probably be in this, because these things have a very little and inconsiderable degree of entity or being; that which they have in being is so little and so inconsiderable that it was not worthy of comparison with real existence or being. It is the manner of the Scriptures that when any great or round sum is set down or delivered, as six or seven thousand pounds, or the like, if there be any fractions, as suppose four, five, or nine, &c., not to take any notice of the fractions, but only the round sum. In like manner, that being which riches have is in a manner nothing, in comparison of that which is reality and substance, or being indeed; therefore the Scripture takes no notice of that being which they have, but passeth it over in silence, as being not worth the naming or of being brought to account.

Therefore for a man to set his eyes, to engage his heart and soul, and to cause his reason and understanding, and his intellectual faculties, to labour about them, to struggle and to grapple night and day about that which is not, is the greatest indiscretion in the world! Yea, the interrogation, 'Wilt thou set thine eyes upon that which is not?' doth not only imply that it is a matter of infinite disparagement, of an ignoble and imbasing nature to the creature man to set his heart upon that which is not, when there are so many great and glorious objects that have existency and worth in them, and which are every way worthy his mind; but also that it is of a most dangerous consequence unto him, a matter of infinite disadvantage and loss; as if he had said, When thou art in the way to be happy and made equal with the angels in heaven, thou wilt take a course to ruin thyself and make thy condition miserable for ever, by setting thine eyes and heart upon that which is not. Yet again, for a confirmation of the notion under debate, Isa. lv. 2, 'Wherefore do ye spend your money for that which is not bread: and your labour for that which satisfieth not?' The spending of a man's money is the laying out of his gifts, and parts, and opportunities for that which is not bread—*i.e.*, for that which is not so indeed—is not properly nourishment, because it only nourisheth for a season. 'Labour not for the meat which perisheth,' saith our Saviour, John vi. 27—that is, all the benefit that a man can hope to receive is only in this life; when he goeth down to the grave there is an end of all that he hath enjoyed in this kind.

Here, again, we see that the Holy Ghost expostulates the matter—is, as it were, full of passion, as a man that is offended with this people, that whenas he had given them bread that would nourish

them and bring them up to eternal life, they should lay out their money—*i.e.*, spend their gifts, parts, and opportunities, only upon that bread which perisheth.

It is frequent in Scripture, when the Holy Ghost would reproach men in things that be irrational, thus to interrogate a reason or ground of what they do. I say unto you, saith Christ, Mat. xii. 36, that every man must give an account of every idle word that he shall speak; they shall give an account—that is, they shall be put upon it to give one. A reason that is good, and sound, and substantial will pass, and God will give a *quietus est* upon it; but if it prove only a pretence, a hollow and empty ground, a fallacious reason that is given, this is that which will be the condemnation of the world in the day of judgment.

But the thing which we observe from hence is this, that there is no way or method so piercing, so apt to strike with authority, and to awaken the conscience of inconsiderate men, as to put them to it to give a reason why they do thus and thus.

If the question should be put to all rich wealth-mongers and honour-mongers, &c., What is the reason why they do toil and spend themselves about things that are of no value, whilst they turn aside from the pursuing things that are excellent, honourable, and worthy? Certainly, as of him that was asked in the parable, 'Friend, how camest thou hither not having thy wedding garment?' it is said that he was speechless; so would these men have nothing to answer. When men's actions are irrational, and have not a lively spirit of reason in them, if they shall be put upon it, and called upon to give a reason of what they do, this is the only way to awaken them when they go on in a sottish and brutish course, to call upon them thus: What dost thou do? art thou conscious of the action, that it will bear thee out before a righteous judge? If the man have any spark of conscience or any degree of reason left within him, upon such an interrogatory as this put to him he will bethink himself, and when he hath gone about and can find nothing that will pass for a reason with God, nor with considerate and intelligent men; in this case, even by the law of his creation, in a manner, he is necessitated to take another course, namely, to desert and to retract that course and practice which he is in, and to betake himself to such ways whereof he can give a reasonable, and worthy, and a sound account both unto God and men. Jer. ii. 12, 13, 'Be astonished, O ye heavens, at this, and be ye horribly afraid; be ye very desolate, saith the Lord.' Such a passionate expressing of himself as this is, doth bespeak something notable and strange, somewhat that is quite besides the course of nature. But

What is that the Holy Ghost doth usher in by such a preface as this? What hath the Lord to say that should put the heavens to such an astonishment? This is it: 'For my people have committed two evils: they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns that will hold no water.'

'For my people have committed two evils,' &c. They have turned themselves aside from ways and things that are honourable, that are holy, that are spiritual and heavenly, from ways that would bless

them, and make them happy for ever; and have turned themselves unto such things which have nothing of worth in them, such things which could not give them any true content or satisfaction, therefore called 'cisterns, broken cisterns,' &c. This is a deportment of the creature man towards God, in the consideration of which the prophets call the heavens and the earth to an ecstasy of admiration and astonishment, hereby giving us to understand and to consider that there is nothing so monstrous, and so far beside the course of nature, as that men should forsake God, the fountain of living waters, who leadeth them in the way of salvation and blessedness, and to go unto the empty and perishing vanities of this present world; implying that the reason and conscience of man, when first given unto him, were directed unto God, that every man's understanding tendeth God-ward. Now that men should forsake this object, and those ways and engagements which are natural, and should turn aside, and call off their minds and thoughts from such excellent things as these, and turn themselves to things that are merely vain, light, and empty; this is that which God himself holdeth as the most horrible and monstrous thing in the world, enough to cause the heavens to forget their natures and motions. Once more, Mat. xvi. 26, 'For what will it profit a man if he should gain the whole world, and lose his own soul?' &c. Now every man seeketh for profit, and it is but rational and natural so to do; and God doth not only give men free leave to look after their profit, but hath imposed it by way of duty upon them, and counteth it their folly not to do it; therefore much less is God offended at any way or engagement which will be for your advantage. Our Saviour saith, 'What will it profit a man to gain the world, and lose his own soul?' Now how can men gain the world but by engaging the faculties and power of their souls in order hereunto? It is impossible for men to get wealth if they do not take some course about it. Our Saviour would know of every man and woman of us, what it will profit us when we have cast up the account; and he would have you cast it up. Suppose that it were possible for you to gain the whole world, and in the meantime you should lose your own souls, as all they will certainly do who are so intent to gain the world, that they have no reason, no understanding, no vigour of spirit to look after and to mind the great things of eternity, or such as this, a being filled with the Spirit. What will it profit you in case you have gotten the whole world? It implieth, not only the invaluable disproportion between the gaining the whole world and losing their souls, but also that men's laying out themselves to gain the world is the stumbling-stone upon which they stumble and lose their own souls. You have the world before you, and have reasons and understandings, now weigh and consider it with yourselves. There is the loss of your souls; do you know what this will amount unto? Do you know that the endeavouring to win the whole world will expose you to the losing, or at least the danger of losing, your own souls? So that we may plainly see that in these, and many such like places in the Scriptures, the Holy Ghost maketh it matter of shame and great reproach unto men to take off their minds and judgments from things that are of a most excellent and glorious import, that will stand by them for ever, and

set them upon things of no value nor continuance. Let us now ponder and weigh the motive last insisted upon, and so dismiss it; if we know how to contrive, how to dispose of our time, of our reasons and understandings, which must indeed be thoroughly engaged about this great design of being filled with the Spirit, if we intend to effect this design—if we know, I say, how to dispose them otherwise, to a better purpose, to more profit and advantage to ourselves, then might we more reasonably neglect, yea, and despise, the exhortation which with so much importunity hath been urged upon us; or if we knew any other prize to run for, which were in any degree worthy to stand in competition with that recommended in the exhortation, we might reasonably stick and demur, and take into consideration what we had best to do in the case, whether to lay ourselves out about a being filled with the Spirit, or upon some other account inconsistent with this; but if neither of these lions be in our way, if there be nothing disputably better than, nay, if there be nothing disputably equal with a being filled with the Spirit, about which we can set the intellectual faculties of our souls on work, how shall we not fall down before the voice of the exhortation, which exhorteth us to be filled with the Spirit, without any more ado, and go forth with all our thoughts made and resolved in the highest, that whatsoever shall be required of us, in a due order to a being thus filled, we will to the utmost of our power so do? When we may have bread for our money, will we give it for stones, or for that which will not profit or nourish? When we may with the same labour and travail, both of soul and body, invest ourselves with privileges and possessions that are excellent and glorious, which will stand by us to eternity, shall we accept of things of little or no value? Is not this for those that are come to be men to resume childishness again? My brethren, these are matters of very vast, yea, prodigious concernment unto you. The word that now hath been spoken in your ears will judge you in the last day. Let him therefore that hath a heart consider what hath been now propounded unto him.

Seventhly, To work your hearts to close with the exhortation delivered, and the duty recommended therein, you may please to consider this one thing farther, which was lately touched on by the bye, that you may rise up early, and go to bed late, and eat the bread of much carefulness; you may spend the strength of your minds and understandings to procure other accommodations and enjoyments, such, I mean, which relate to the outer man only, and yet never eat the labour of your hand, nor see the fruit of the travail of your souls; or that which is little better, if not rather worse, ye may only taste of what you seek after in this kind, that which you shall take in hunting, and yet not be able to continue the enjoyment of it for any considerable space of time. A day, an hour, yea, possibly a moment, may bereave you of what the care and labour of many years advanced you unto; whereas, first, it hath been already shewed and proved unto you, that whoever shall lay out themselves for this spiritual and heavenly accommodation of being filled with the Spirit, shall most certainly obtain it. Secondly, In persevering in this course unto the end, your attainments shall stand by you in glory and blessedness for ever. But as the prophet

David saith, Ps. xxxiv. 10, 'The young lions shall suffer hunger,' &c., so it is with those that seek the glory and great things of this world, that pursue the honours and wealth and pleasures thereof—these many times suffer hunger and want. He that seeketh after honour and riches falleth short, and so he that seeketh after pleasures is disappointed; but he that shall seek to be filled with the Spirit of God, shall be filled therewith, neither shall anything be able to separate between him and it. And as the apostle reasoneth concerning the love of God, Rom. viii., even so it is in the case in hand,—neither life, nor death, nor any other thing, neither trouble, nor persecution, nor angels, no, nor devils, shall be able to separate and step in between those who shall engage themselves in a conscientious manner to be filled with the Spirit, and the actual accomplishment and enjoyment of this felicity.

The spirit of ambition may work in you, as the grace of God did in Paul, mightily; and yet of this spirit you may reap nothing but dishonour and disgrace, and covering of the face with shame and confusion. Absalon, as we lately intimated, ran with all his might, and with all his strength, for the prize of a kingdom; but that which he got by his running was an ignominious and untimely death, being hung by the hair of his head on the bough of a great oak, 2 Sam. xviii. 9, as he fled to save his life from the pursuit of David's men, in which posture three darts were thrust through his heart by Joab. Many ambitious climbers in all ages have met with the like disasters and disappointments. All histories almost fill the world with examples in this kind, that men before they come at the top of the ladder fall down and are broken, and crushed to pieces; they wholly miscarry, and get nothing but a covering of darkness, instead of that grandeur or greatness which they lift up their hearts unto; and many who did compass the grandeur and greatness in the world which they sought after were soon dispossessed.

The like may be said concerning riches, and of those that in the sweat of their brows and burning of their hearts have sought to sit down and rest themselves under the shadow of a great estate. As Paul said of his countrymen the Jews, that following after the law of righteousness, they attain not the law of righteousness; so we may say of many, that following after riches they have not attained to be rich; but whosoever follow after this being filled with the Spirit, have and shall most certainly attain it. Those carnal designs are merely accidental and casual attempts which men often miscarry in. The Scriptures are full of such expressions, which sufficiently confirm the truth of what we say,—'I returned, and saw an evil under the sun,' saith Solomon, Eccles. ix. 11; 'the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor favour to men of skill; but time and chance happens to all.' So elsewhere, Prov. xxviii. 22, and xi. 24, you shall find that those who are great designers of wealth many times are disappointed and sent empty away,—'He that maketh haste to be rich hath an evil eye, and knoweth not (doth not consider) that poverty is coming upon him.' And so, 'There is that withholdeth more than is meet, but it tendeth to poverty'—many times their projects fail them, and they come to poverty. So that we see there is great uncertainty

in all these things, we do not know whether our design will prosper in our hand or no; for God hath not made any such connexion between these carnal projects and their ends, but that he can forbid their coming together; but we have the word of the living God, the security of heaven, that if any man will build a spiritual house, carry on a heavenly design, if they will lay out their hearts and spirits upon it, God will stand by such men, their labour shall not be in vain. God hath established a law that shall not be broken, a law like unto the law of the sun and moon, which shall be kept inviolable, that he that desireth to eat of this bread shall have to eat abundantly; he that shall run the course of this design shall obtain. He that giveth to every seed his own body ordinarily in things natural, will never fail here; he hath put a law upon himself; neither will his nature give him leave to separate and divide between the means that are spiritual, and the end to be attained by them. He that soweth the seed shall reap the fruit; whosoever shall ask in this kind shall receive, and whosoever knocketh, it shall be opened unto him.

Now if you please but to consider in a word the weight and import of this motive, you know that men do not love to sow their seed in vain, to part with their silver and gold for things that are of no use. It is every man's case, and they are accounted the wisest of men that can prevent such things, the interposure whereof is apt to deprive them of that for which they have given their money. Now, then, this is the case as to the business we have been exhorting you unto, viz., a being filled with the Spirit. It is a commodity which, if you will lay out yourselves for it, will most certainly be made good unto you; it is not obnoxious to any disappointment, either by God, angels, or men. Now, then, why should any man bestow his time upon that which he may possibly not enjoy, or in case he may enjoy it, it will be but for a short season; or if he should enjoy it for any long season, yet at last it must go; all the pain and labour, all the care and travail of soul will perish together? Oh how happy, then, above all worldly projectors and designers, are they whose hearts are persuaded to hearken to the counsel of God concerning a being filled with the Spirit, even in this respect also, besides many others, that they are certain of a good reward for their labour! They that run this race shall certainly attain; they that seek to be filled with the Spirit shall be filled; whereas, as I said, all endeavours about worldly accommodations are but lost labour in comparison of this.

CHAPTER XVIII.

The eighth and last motive, That a being filled with the Spirit will render the condition of men and women most desirable in this world and in that which is to come.—That no other course will do it but this, or none without this.—Four things, a concurrence whereof will render a man's condition in this life most desirable: 1. A freedom from all troublesome, distracting, and tormenting fears and cares; 2. A heart and conscience abounding in joy and peace; 3. A large and free communion with God; 4. And lastly, A rich and large

interest in God, to be able to carry great matters in prayer with him.—Three of these insisted on: 1. A being filled with the Spirit will discharge men from all troublesome and distracting fears and cares; 2. The peace and joy of men will abound by a being filled with the Spirit; 3. A third particular which renders men's condition so desirable in the world, is a free and large communion with God.—1. What is meant by communion with God; 2. What by free communion; 3. What is meant by a large and full communion with God; 4. How this communion renders man's condition very desirable in the world; 5. That this privilege must needs accompany a being filled with the Spirit.—What it is for God to dwell or abide in man.—How a man may know that God dwelleth in him by the Spirit which is given him.—How perfect love casteth out fear.—In what respect the Spirit may be said to witness with our spirits that we are the children of God.—A well-grounded confidence.—The causes of a false confidence inquired into.—A good conscience a ground of assurance.

Eighthly and lastly, To promote the interest of the exhortation delivered in your judgments and consciences, in your hearts and affections, yet one degree further, you may add to all the former motives laid before you to persuade you to yield obedience unto it, this one more, which amounteth to more than all the rest, that to be filled with the Spirit must needs render your conditions, as well in this world as in that which is to come, the most blessed and desirable that creatures made of flesh and blood are capable of enjoying, and that there is no other course will do but this only. In this motive there are three things contained:—

First, That a being filled with the Spirit will render the condition of a man or woman in this life most desirable, happy, and blessed in the highest.

Secondly, That it will do the like for them in the world which is to come; it will render their conditions and beings here the best that this world also can afford unto the sons and daughters of men.

Thirdly and lastly, That there is no other course, nor other engagement or employment, that a man or woman can lay out themselves, and their time and strength in, that will do either.

First, For the blessedness or desirableness of the condition in the world that now is, there are four things, a concurrent enjoyment of which must needs be conceived to make the state and condition of a man or woman in the world very happy and desirable.

The first is, A well-grounded vacuity or freedom from all troublesome, distracting, and tormenting fears and cares.

Secondly, A heart and conscience abounding in peace and joy upon the like terms.

The third, A large and free communion with God.

The fourth and last, A large, and rich, and considerable interest in God, that can carry all matters of request with him upon all occasions. I suppose, if any man were in the actual enjoyment of all these four particulars, his condition and state would be as desirable as the heart and soul of a man can reasonably, or with a true understanding, desire

in this world. Now he that is filled with the Spirit of God will be invested with these four great blessings.

First, For a man or woman in this vale of mortality and tears to be out of the reach of troublesome and tormenting fears and cares, to enjoy a constant serenity and tranquillity of mind, without being afraid either of what man can or God will do unto him, how great and happy must such a man's condition be! Surely it is one of the special ingredients in the felicity and blessedness of God himself, as David taketh notice in Ps. ii. 4, 'He that sitteth in the heavens shall laugh; the Lord shall have them in derision'—meaning, his enemies. My brethren, for poor creatures, who dwell in houses of clay, and are compassed about with mortality, to be in respect of their inner man, in reference to any troubles or things formidable that may assault them; for them, I say, to have communion with God in this heavenly privilege, to laugh all troubles to scorn, to be like unto a mountain or a great rock before storms, and tempests, and whirlwinds, how glorious above measure must such a state and condition be! To have the heart and soul like the upper region of the air, where there are no disturbances or commotions; where to be, as I said even now, they may be able to laugh all enemies to scorn. Not to be afraid of what either men can say, or what God will do unto them, this is a most divine privilege; especially the obnoxiousness and weakness in this kind of the generality of the hearts of men considered, it must needs be a very rare and high attainment for any to live out of the reach of fears. 'Fear,' as John saith, 'hath torment;' and indeed upon the matter nothing else hath torment but fear; neither is it simply any present sorrow or suffering, though very grievous, even as sharp as nature itself is well able to stand under, that hath any torment in it, but fear proceeding from the apprehension of the danger of some misery approaching in the future. Now, if we were but armed in our hearts by the fulness of the Spirit, no fear would enter in there; we should have no cause to fear any danger for the future, and consequently sorrows and suffering would not much offend us; they would be but of a very light and passable consideration; we should not suffer any great matter upon the account of them. Our Saviour, Mat. vi. 34, adviseth those that believe in him not to care for to-morrow, telling them the morrow shall care for itself, &c.; if we would but cut asunder from us our cares, we should ease ourselves of much trouble. For this is that by which men and women spoil themselves, in that they take up the care of many days at once. Men will care for to-morrow, and for forty days together; whereas the care of one day, the evil and trouble that doth attend it, is sufficient unto it; but the effect of this care for the time to come is to fill with trouble and fear. There is indeed a fear, of which Solomon speaks, Prov. xxviii. 14, when he saith, 'Happy is the man that feareth always;' and it is rather an evil or a misery to be freed from this fear than any matter of profit. But this we say, a being filled with the Spirit of God, a rich anointing with this oil, will reduce the heart and soul of a man to such a pass, to such a temper and frame, that it shall be impenetrable, invulnerable by such arrows of cares and fears which are wont to pierce and strike through the hearts of other men, and to slay all their comforts and peace. As there are some

kinds of oils or ointments, as some have affirmed, which are so sovereign against the impressions of hot boiling lead, or the like, that they will secure men from receiving any harm by them, if timely applied. Whether this be true or not, yet in the business before us the Scripture itself taketh notice of that great and marvellous effect of a rich anointing of the Spirit of God we speak of, Ps. xxvii. 1-3, compared with Ps. xlvi. 1-3, and Ps. cxii. 6-8; 'The Lord is my light and my salvation, whom shall I fear? The Lord is the strength of my life, of whom then shall I be afraid? When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell;' Ps. xlvi., 'God is my refuge and strength, a very present help in time of trouble; therefore will we not fear though the earth be removed, and though the mountains be carried into the midst of the sea,' &c. And so again, 'Though an host of men should compass me about, yet herein will I be confident.' Now we may easily perceive that these are very high expressions of a fearless and dreadless spirit, though the earth be moved out of its place. The moving of the earth, and tossing to and fro of mountains, represent unto us things that are of a most terrible and formidable nature, and very astonishing to the world. We know the shaking of Mount Sinai was so terrible that Moses himself is said to fear exceedingly. And so a host of men is a thing which is most terrible; yet saith he in this case, though a host of men shall come marching against me, yet herein will I be confident. And Ps. cxii. 6-8, 'Surely he shall not be removed for ever: the righteous shall be in everlasting remembrance. He shall not be afraid of evil tidings, his heart is fixed, trusting in the Lord,' &c. That which will cause the hearts of other men to fear—namely, evil tidings—and cause them to shake and tremble like the trees of the forest when they are shaken with a mighty wind, will have no operation, at least comparatively, upon the men and women of this character which we are now speaking of—viz., which are filled with the Spirit.

Now the reason why a rich anointing with the Spirit of God must fortify the spirit and soul of a man, to make it inaccessible unto troublesome cares and fears, is because it is a kind of spiritual intoxication, answering a drunkenness with wine, to which it is opposed, 'Be not drunk with wine, wherein is excess, but be ye filled with the Spirit.' I conceive that by the opposition in this comparison the apostle's intent is to shew that there is a likeness between a being filled with the Spirit, and being drunk with wine. For as drunkenness doth stupify the natural senses, doth bereave a man of the use and exercise of them, so that for the time he is not capable of minding his own concernments, he is not affected with anything that doth concern his state or health, or anything that is before him; even so, or after such a manner, a being 'filled with the Spirit' doth, as it were, bereave a man of his carnal senses; it doth reduce a man in his mind and understanding to such a state that the flesh and the things thereof have little or no place in him; it casteth him into a kind of heavenly ecstacy, in which he is taken up with matters of another nature, of a more high and excellent concernment; so that the things which concern him here in the world, either matters of trouble or sorrow, or

any other thing or concernment whatsoever, little move or affect him whilst he is, as it were, in this heavenly ecstasy; it doth, as I said, bereave him of those senses, principles, and thoughts which other men abound withal, who are accounted sober men, and wise in their generation in the matters of this present world. 'If we be besides ourselves,' saith the apostle, 2 Cor. v. 13, 'it is to God.' There is no man that is filled with the Spirit of God but he is apt to do as one that is besides himself; he doth not take knowledge, doth not mind, is not so much affected with such kind of things as relate to himself, which other men, as it were, make their all in all, and according to the giving out of which, whether on the right hand, or on the left, they stand or fall, they live or die; they live if the world stand by them, if their silver and gold, their health and strength, and other enjoyments continue with them; but if these fail them, they are dead in the nest. But it is not so with him that is filled with the Spirit of God. For as it was with Lot, in his fit of drunkenness, he neither perceived when his daughters lay down by him, nor yet when they rose up from him; so when a man is in his heavenly rapture, of a fulness of the Spirit of God, he doth not much mind, nor is much affected when the world lieth down by him and beareth him company, nor when it riseth up and taketh its leave and departeth from him in one kind of enjoyment or other. Now, this being the proper nature and tendency of being 'filled with the Spirit,' to stupify and turn the edge of natural affections, which occasion trouble and sorrow in the world, it must needs follow that they who are in this state must needs be under a heavenly security, and their hearts like unto the upper region, where there is no impressions of any fiery meteors, but a constant and uniform serenity and tranquillity. In like manner is it with the heart and inward part of a man that is filled with the Spirit of God, there is no impression of any sadness or cares or tormenting fears. I speak only of the usual, habitual, and standing frame and condition of such a man's soul and spirit. It is one thing what God may do, or suffer to be done, in a case not ordinary, and in reference to some extraordinary end and purpose of his in the world. He may give way, and his Spirit may suspend his own actings, though the heart and soul be full of him, and so there may be some weakness and impressions of fear, and sadness, or the like. But we speak not of what such a person may suffer at times, and in cases not ordinary; but we speak of the standing and habitual frame of his heart and soul, and what this fulness of the Spirit doth for him, and what state it putteth him in ordinarily. And doubtless, if it were not so, God would want one great engine to draw and work up the hearts and spirits of men and women unto the height of holiness. For if he would have men to be Noahs and Jobs and Daniels—I mean, to be signally excellent in faith and holiness—if he would have men like unto the tall cedars in Lebanon, he must accordingly propound and hold forth something, by way of reward and recompense, that shall, as it were, draw and work them up above the common line, and the ordinary strain of the world round about them. For if he should have no great privilege to invest those withal whose labours and endeavours and diligence should surpass the labour and diligence of other men in

ways of holiness and righteousness, the world would be all of a level, and of the same pitch; the whole world of Christians and believers would be but men of a low stature. But now God, as he hath gone to work, having variety of considerations and rewards, some rich and glorious above others, to propound unto men, he hath taken an effectual course to have the ways of excellency in holiness and righteousness often frequented and walked in, which otherwise would have been unoccupied by the sons and daughters of men, if he had not provided encouragements to excite or stir them up thereunto. Therefore it is very reasonable to conceive that a being filled with the Spirit should be rewarded by God with some signal privilege—namely, by rendering them that are so filled free from troublesome cares and fears above the rate and line of those whose hearts will not serve them to rise up unto it.

Secondly, Where there is a fulness, a rich anointing of the Spirit, there must needs be an abundance of peace and joy. This was a second particular of the four, a concurrence whereof must needs be conceived to make a man's condition in the world as desirable as flesh and blood is capable of. Freedom from care and trouble is a kind of negative peace; but it is but such a peace whereof irrational creatures, yea, inanimate creatures, are capable as well as men; yea, those that are dead have part and fellowship in this peace, according to that of Job iii. 18, 19, 'There the servant is free from his master,' &c. But that peace which we now speak of is somewhat positive, and hath a true and real existence in the soul; it is a sweet composedness of the mind and spirit and conscience of a man, and this well built upon grounds of knowledge, by means whereof a man is whole and entire himself, and at perfect liberty to serve God and men and himself in every good way and work: this is that peace which we call a positive peace, which hath joy always accompanying it. We shall not, upon the occasion in hand, stand to scan the description according to the several parts of it; this would cause too great a digression. It shall suffice at present to know that the peace which we affirm to be a fruit or effect of a being filled with the Spirit is a very blessed and desirable thing; such a state or constitution of the spirit or soul of a man, which is a principal member or part of that happiness which a creature, whilst he is clothed with flesh and blood, is capable of attaining or enjoying. Now, that such a peace as that now briefly represented unto you must needs accompany a being filled with the Spirit, is fully evident from the consideration of these three things, one consequentially following and depending on another:—

First, He that is filled with the Spirit must needs act for God at an excellent and high rate of zeal and faithfulness.

Secondly, He that acteth for God at such a rate as this is not much subject to be tempted, and yet much less to be overcome or drawn into ways or works of sin by temptation.

Thirdly and lastly, He that is not overcome by temptation, nor drawn to provoke God by sinning, cannot but enjoy much of that peace of God which, as the apostle saith, passeth all understanding. To open this a little by the way: A man who is of a large understanding may go on very far to conceive of the blessedness of a peaceable estate

and condition; he may form to himself abundance of felicity, and set some kind of value thereon, and may compass much ground, and travel very far into this land, yet it passeth all understanding; for when men have sailed with their intellectual abilities very far, yet this peace of God hath more in it, more for the comfort and accommodation of the creature, than ever will be put to account, than ever will be drawn out by any understanding in men. But this only by the way. But to return.

First, He that is filled with the Spirit, whilst he is careful to maintain so blessed a privilege, must needs act at some high and more than ordinary rate of zeal and faithfulness for God; for what difference else can we reasonably imagine to be between these that are filled with the Spirit and those who are not? And the Scripture itself from place to place maketh it evident that persons filled with the Spirit of God have still acted and done very much, as hath been said; have promoted and carried on the interest of God and of Christ with a high hand in the world; yea, when any persons did anything above the ordinary line of men for God or Christ, the holy penmen, who report and record these things, to make their report in this behalf the more passable and worthy of credit in the mind and thoughts of men, give notice beforehand that the persons thus acting were men full of the Holy Ghost. Thus Luke, Acts vi. 9, 10, being about to relate the heroic acts of Stephen, first, in arguing and disputing down the synagogue of the libertines and other sects, and then in his high contest with the high priests and elders and scribes, and others present at the council, where he reproved them all sharply to their faces, saying, 'Ye stiff-necked and uncircumcised in heart and ears,' &c., chap. vii. 51, exposing his life hereby to their malice and rage;—Luke, I say, the sacred historian of these magnificent acts of Stephen, giveth special notice beforehand that he was a man 'full of the Holy Ghost,' Acts vi. 5. 'And they chose Stephen, a man full of faith and of the Holy Ghost,' lest otherwise the greatness of the actions might prejudice the belief of them in those that should read them. Whereas the reader, taking notice that Stephen was a man endued with more than ordinary power and wisdom from on high, full of the Holy Ghost, they might upon this account look upon it as a thing no ways incredible that Stephen should do and speak and suffer for both as he did. So likewise when Paul, Acts xiii. 9, in the condition of a stranger, undertook the bold and high contest against Elymas the sorcerer, as he is called, a false prophet, being a great favourite, as it seemeth, to Sergius Paulus, the chief ruler of the country in the isle of Cyprus, there is express mention made beforehand of his being full of the Holy Ghost: 'Then Saul, who also is called Paul, filled with the Holy Ghost, set his eyes upon him and said,' &c.; implying that such a thing as this would hardly have been undertaken by Paul unless he had been carried on by the Spirit of God within him, and that by some considerable fulness of him. And this Paul we now speak of laboured, we know, 'in the work of the Lord more abundantly than they all;' he was, as we may say, the Lord Christ's right hand upon the earth; he drove Satan, the god of this world, before him from place to place, and triumphed over him everywhere where he came; he was too hard for him, and cast him

down from heaven like lightning, and turned the affairs of his kingdom upside down, and laid waste his power, made havoc and desolation in all the territories which he had amongst the generality of men. But how came it about?—what was the reason why this apostle so much, and to such a high degree, overacted the line of the labours, zeal, and faithfulness of all his fellows? Questionless the reason was, he had a richer and fuller anointing of the Spirit than they; the sails of his soul were filled with a stronger gale of the Spirit of God than theirs. Himself doth, in effect, give this account of his heroic and high actings for Jesus Christ in the world: Col. i. 28, 29, 'Whom we preach,' saith he, 'warning every man, and teaching every man, in all wisdom, that we may present every man perfect in Christ Jesus; whereunto I also labour, striving according to his working, which worketh in me mightily;' he laboured for this very purpose, to present every man perfect in Christ, and he did it according to his working—namely, the Spirit of Christ, which did work in him mightily, or with power. Where observe, by the way, that the apostle saith that he did labour in conformity unto the mighty working of the grace of God, or of the Spirit of God in him; and the meaning seems to be this, that the Spirit of God, that put him on, and Paul, were both agreed—Paul as ready to go as the Spirit was to send. By this means Paul went on in all those heroic actions which he did, and made great havoc and desolation among the powers of sin and darkness and unbelief in the world. By means, I say, of the Spirit, Paul submitting himself unto him, and receiving his impressions, and going along with them, he was enabled to many great achievements, and to labour more abundantly in the gospel, and for the interest of God and his glory in the world, and the good of men also, than any, nay, all the rest of the apostles, though they were men who were also very serviceable in their generation. To instance no further, the Lord Christ himself, who was the worthy of all worthies that ever the great God of heaven and earth employed in any service upon earth; who was the first-born servant of God, and elder brother to Paul himself; who kindled a fire that never was yet quenched, nor ever shall be until it hath consumed all his enemies, and laid a foundation in his own blood to build up the name of God in the greatest glory amongst angels and men to the days of eternity;—he, I say, was a man of these high and most transcendent achievements, by the advantage he had of all other men in being filled with the Spirit above them all; according to that of John iii. 34, where it is said that God gave him the Spirit without measure. He was not only filled with the Spirit, but had the overflowing of the Spirit; never did any man attain unto his pitch of zeal and faithfulness to the service of God. So that there is no question but that he that is filled with the Spirit is in a capacity to act, and cannot lightly but act at a very high rate for God, if he do but follow the motions of the Spirit of God and will go along with them; then he cannot, I say, but be great in the sight of God, great in the services of Christ and of his saints. If you desire to know the reason hereof, it is because, as the higher the wind bloweth, that ship whose sails are duly trimmed runneth so much the faster, and rideth the more way upon the seas; even so when the heart of a man shall be full of the Spirit of God, such a person must

needs be acted and carried on with more power and vigour, in a swifter manner or course, and be enabled to do twice as much as another in the same compass of time, who hath but a scanty presence of the Spirit of God with him. You know it is our Saviour's expression, John iii. 6, 'That which is born of the Spirit is spirit.' I suppose he maketh mention of being born of the flesh, only to shew and make things more passable to the understanding of Nicodemus, to make way for that which he spake in the latter. Now, saith he, 'that which is born of the flesh is flesh,' that thou and every man knows; as the parent that begetteth a child is of a fleshly nature, so that which is born must needs be flesh also. And dost thou not know how a man shall be born again of the Spirit? It is even as it is with those that be born of the flesh; they partake of the same nature, and receive the impressions of the flesh. So it is with the Spirit; that which is born of the Spirit is spirit. Such as is the nature of the Spirit of God, such also is that which is born or begotten of it—that is, those principles, whatsoever they are, that he who is born of the Spirit doth receive, by means of the Spirit of God, must answer and be like unto those which the Spirit of God himself hath, of which he is born or begotten. Now, you know that the Spirit of God is full of the love of God, and full of zeal for God, and set upon the magnifying of him in the world, and promoting his interest in the hearts of the sons and daughters of men. Now, he that is born of the Spirit must needs act and be inclined after the same manner; he will be zealous for God, bestirring himself in his way, as the Spirit of God doth in his way. So then, this is the first thing we were to shew in order to a demonstration or proof that a being filled with the Spirit must needs be accompanied with abundance of peace and joy—viz., that he that is filled with the Spirit must needs be large-hearted and highly active for God.

The second thing which upon the same account we have to prove is, that such men and women whose ways are thus on high, as Solomon saith, are not much obnoxious to temptations by Satan, or, however, not like to be overcome by them.

First, We say that persons filled with the Spirit, and consequently acting with a high hand and great resolution for God and for Jesus Christ, are not in this respect so obnoxious unto temptations—I mean, are not so like to be assaulted, to be tempted by the tempter. Satan hath no such encouragements from these men; they do not stand on purpose to be tempted by him, as the far greatest part of men and women in the world do, who go so to work in the things of God, with so much deadness and laziness, that they do upon the matter invite the tempter. As we use to say, opportunity makes a thief; so the opportunity that men offer the tempter, who is carrying on his interest in the world to render it as miserable as he can at present, and as miserable as may be for eternity, maketh him so busy with them; whereas those who are filled with the Spirit do upon the matter cut him off of all opportunity in this kind, and consequently make him less careful or solicitous to spend his temptations upon such as these.

The reason hercof is because he hath less hope to make any earnings upon such men; the excellent spirit for ways and works of

righteousness and holiness, which he continually discovers in these men, breaks the heart of his hopes of doing any good upon them, of prevailing over them. This observing of the wind keeps him from sowing his temptations in those fields. As a man, though he hath a quiver never so full of arrows, careth not to shoot them against a brazen wall, so neither will Satan the devil care to throw his fiery darts against those who are so hard to come at, who are always up and out in the height of their spirits for God. For as the Scripture saith, 1 Cor. ix. 10, he that plougheth or soweth, plougheth and soweth in hope—meaning, that no man would either plough or sow but in hope to reap; so neither will Satan care to plough or sow but when he hath a hope of a harvest. Now his harvest is nothing else but the sin and wickedness of men, and unless it were for this, he would not care to tempt men. God, of old, gave this by way of motive and encouragement unto the Jews, to cause all their male children to appear three times a year in Jerusalem, viz., that he would ‘cast out the nations before them, and enlarge their borders;’ and as a fruit and consequence of this he adds, ‘Neither shall any man desire thy land, when thou shalt go up to appear before the Lord thy God thrice in the year,’ Exod. xxxiv. 24. When I have taken such a course by magnifying thee, by enlarging thy quarters, then no man’s heart shall desire or think of conquering of thee; so when God hath filled men and women with his Spirit, and by means hereof hath raised and enlarged their hearts to any heroic kind of acting and conversing in the world, and hath removed sin and wickedness far from them, there is no desire of ensnaring or foiling them like to come up into the heart of Satan. And therefore it was that the Lord Christ was led by the Spirit into the wilderness to be tempted by the devil, Mat. iv. 1; Mark i. 12; Luke iv. 1. He had an anointing of the Spirit of God above all his fellows, and therefore the devil had no mind to set upon him with any of his temptations, unless it were upon some special advantage; and therefore he was led aside into a very desolate and howling wilderness, amongst the wild beasts, as Mark saith. There were some wildernesses amongst them that had towns, but this was altogether without inhabitants. All which clearly implieth that the devil had no mind to duel with him, but upon special advantages, as his being ready to suffer through hunger, his being amongst wild beasts, in a place remote from men, altogether without inhabitants; for otherwise, what necessity was there that the Lord Christ should be led aside into the wilderness, but only in order hereunto? He continued fasting forty days, and afterwards when he was an hungry, then he fell upon him. So likewise the devil, observing how mightily the grace and Spirit of God had wrought in Paul, had questionless the less edge to bestow time upon him in tempting of him; and Paul was little other in Satan’s eye than a brazen wall, against which he cared not to shoot. It is true, the apostle reports, 2 Cor. xii. 7, how there was given unto him a messenger of Satan, a thorn in the flesh, lest he should be exalted above measure. But, first, that which is here termed a messenger of Satan, and described to be a thorn in the flesh, is said to have been given him, meaning by God—*i.e.*, to have been by a special interposure of God disposed to him, not in order to a perpetration of

any sin, which the greatest part of the devil's temptations are, but to the preventing of it.

From whence, by the way, it clearly enough appears that the thorn in the flesh here spoken of was no lust of uncleanness, nor any sensual concupiscence, because then Paul would not have said that it had been given unto him; but doubtless it is rather meant of some false apostle that endeavoured to undermine him. Haply it may be it was some Christian friend that did Paul a displeasure, that did undermine his credit in one kind or other; but, however, the very end for which the messenger of Satan was given him, it was not to draw him into sin, but for the preventing of sin; as he saith, lest I should be exalted above measure, or lest he should conceive an opinion of himself above that which was meet for him to conceive.

Secondly, It appears that Satan was in one kind or other over-acted by God in sending such a messenger, and that the temptation was overruled by some hand of God also. Thus it appears, in the second place, why those that are filled with the Spirit of God are not obnoxious to be tempted by the devil, and that the devil is not much inclined to tempt such persons as we speak of. This appeareth further from James iv. 7, 'Resist the devil, and he will flee from you.' What is the meaning of the apostle but this? viz., give him a short, and sharp, and absolute answer, and you shall not long be troubled with him; for the devil knows his time is but short—it is shorter by many degrees now than it was then; the devil hath no time to spare nor to trifle away, and therefore it is like he will not lose his labour nor time where he is resisted.

But in case such persons who are filled with the Spirit shall at any time be tempted, they are not subject or likely to yield unto the temptations. The reason of this is, as the apostle informeth us, Gal. v. 16, 17, 'Walk in the Spirit, and ye shall not fulfil the lusts of the flesh,' &c.—that is, go along with the Spirit of God, hearken to his motions, and they that be filled with him cannot lightly but go along with him. The Spirit resisteth the flesh, and being in his might, he is able to overcome the flesh. Whilst the tide of the Spirit runneth strong, it beareth the stream and current of the flesh down before it: 1 John iv. 4, 'He that is in you is greater than he that is in the world.' The Spirit coming in with the fulness of his power, though the flesh should attempt to carry men into ways of unworthiness, yea, though the devil should by his temptations strengthen the flesh, yet nevertheless he that is in them, the Spirit of God, is greater and more mighty than corruptions are, or than the devil himself is. This is the second thing propounded—viz., That they that are filled with the Spirit are not obnoxious to be tempted unto sin, or, however, not so obnoxious to be overcome by temptations, as others are who have but a scanty presence of the Spirit of God in them.

The third and last follows, which is, That they who are not so obnoxious unto temptations, or unto sinning by temptation, are like to enjoy much peace, much of the peace of God which passeth all understanding, and of that blessed state of inward joy which is unspeakable and full of glory. Now this is that which we are to prove unto you from the Scripture, and likewise sound reason will stand by us in it.

That joy and peace which is raised by the Holy Ghost is far greater than the joy that men can take in silver and gold; these kind of objects affect the heart but little comparatively; or if the hearts of men should be so affected with these things that they run over with that peace and joy which can be drawn from them, yet this their joy is but groundless, a joy that hath no substantial ground; it is such as will not stand by you, it will ere long be gone, and the end of that joy will be sorrow. But that which properly is the joy of the Lord, is when that passion of joy riseth and springs up in men and women from the root of holiness, and by means of such objects which they converse withal, which are great, and excellent, and of a spiritual nature, and will bear them out in any measure or degree of rejoicing. And as spiritual objects work upon and move men's affections to an excellent height, so will men also be constant and uniform in their joy and peace which is thus raised in them. Unless the working of this their joy and peace be interrupted by men themselves, by behaving themselves unworthily towards God and Jesus Christ, all things in the world besides cannot do it.

When the conscience testifieth with a loud voice that a man hath lived holily and walked humbly with his God, hath been obedient unto him in all his ways and commands, it cannot be but that upon such a testimony a man must, like unto Jordan in the time of harvest, overflow with joy and peace. Mercy, as the apostle James saith, chap. ii. 13, 'rejoiceth against judgment.' A conscience testifying to a man that he hath been merciful, that he hath done much good, that hath ministered like unto himself, according to the ability which God hath given him; such a conscience as this doth make a man to rejoice against judgment. Now, then, if this one course of worthiness be so great an advantage unto men and women, how much greater is it when there is not only this particular way of worthiness, but when this shall be strengthened with another excellent way, and another, and another to that; when a man shall have this testimony in his conscience, that he hath not only been a merciful man, but also that in other things he hath walked uprightly and perfectly before his God; that he hath not corrupted himself, neither by any unmercifulness of spirit, nor with any of the ways and practices of this world? When there is such a concert of heavenly practices met together, these will enable men to magnify themselves against the fears of death, and make men stand like princes before God, undaunted and unappalled. This, then, is the second of the four particulars, a concurrent enjoyment whereof cannot lightly be conceived, but that they must needs render a man's state and condition of life in this world excellent and desirable.

The third thing which we told you must needs render a man's state and condition in the world desirable, was a free and large communion with God. Now, first, That such a privilege and enjoyment as this must needs contribute richly towards the rendering a man's state and condition in this world,—for of this only we speak at present,—excellently contentful, satisfactory, and desirable in the highest unto him. Secondly, That this privilege must needs accompany a being filled with the Spirit, and be possessed and enjoyed by all those who are thus filled, may be made to appear by a little consideration. But by

the way, give me leave to shew you, first, What I mean by communion with God; secondly, What I mean by a free communion; thirdly, What I mean by a large or full communion with God; fourthly, To make it good that this must needs render a man's condition desirable in the world; and then, fifthly, To shew that this privilege must needs accompany our being filled with the Spirit.

First, then, by a communion with God I mean an inward and spiritual converse or intercourse of the soul with God, or a recourse making unto God upon all occasions for direction, help, or comfort from him, together with a readiness in God to correspond in all such occasions as these. I confess communion with God, taking the word 'communion' in a large sense, extendeth farther than anything now expressed, and comprehends somewhat more, viz., a mutual or reciprocal propenseness between God and the creature, to sympathise the one with the other, according to the condition of their mutual affairs respectively, whether prosperous or adverse. And true it is that this communion also intercedes between God and him that is filled with his Spirit; but in the point before us we chiefly intend the other, viz., a capacity or liberty of recouring unto God for solace, help, and direction, together with a willingness or readiness in God to correspond or maintain intelligence with a person accordingly.

Secondly, By a free communion in this kind, I mean a recouring unto God from time to time for the ends and occasions specified, as Paul did, with a liberty and freedom of spirit, with a prince-like boldness, without any mixture or touch of fear, of that kind of fear which hath torment in it; when a man hath no stand in his faith, but is able to cry, or to cry out aloud, as the word *κράζειν* properly signifieth, without any faltering or fainting, 'Abba Father,' Rom. viii. 15; or when a man, in another expression of the same apostle, is able to come boldly to the throne of grace, Heb. iv. 16, fearing no colours, as our common saying is; when a man can have part and fellowship with those holy angels who behold the face of God continually, though with fear, yet with peace and joy also. Now this we mean by a free communion, when a man's heart is so settled and so composed that he hath no encumbrance upon his faith.

Thirdly, By a large communion with God, I mean, when a man or woman hath further dealing with God than ordinary, when by reason of the largeness of a man's knowledge of him, and of his nature and counsels, he hath the opportunity of treating with him about more particulars, and receiving answers from him touching more particulars likewise; and consequently, as his knowledge of God increaseth and advanceth, so his communion with God is enlarged and advanced accordingly. Thus you see what we mean, in the business in hand, by communion with God, and by a free and large communion with him.

Now then, we are to shew and make good unto you that they who are filled with the Spirit are in an immediate and ready capacity of enjoying both; both a free, and full, and large communion with God. For the first of these, that which must needs afford an opportunity for a free communion with God is, first, An assurance of the atonement and peace made with God by Christ, or by the blood of Christ.

Secondly, The testimony of a good conscience, upon good grounds, that, human frailties only excepted, which come not into an account in the case we now speak of, a man hath walked, and resolveth still to walk, in sincerity and simplicity of heart before him in his whole course. Now then, if he that is filled with the Spirit be possessed with both these, or liveth under the sweet influence of them, he must needs be in a good capacity of a free communion with God. Now that persons who are filled with the Spirit must needs be possessed of such an assurance of their atonement and peace made with God by the blood of Jesus Christ, appeareth thus:—

First, He that is filled with the Spirit must needs know that God dwelleth or abideth in him, as the Scriptures speak. Secondly, That he truly and really loves God; and from both these he cannot lightly but conclude his actual atonement with God by Jesus Christ. And thirdly and lastly, besides these, The Spirit himself, dwelling richly in him, strongly testifies and witnesseth as much in a direct manner unto him, or unto his spirit.

First, He that is filled with the Spirit must needs know that God dwelleth or abideth in him, 1 John iii. 24, ‘And he,’ saith John, ‘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, first, What is it for God to abide and dwell in a man? And, secondly, How, or upon what account do men, or may men, know that God doth dwell in them by the Spirit which he hath given unto them?

I answer, first, God may be said to abide or dwell in a man or woman when they are ever and anon acted and drawn forth, upon all occasions which lie in their way, to serve him, and to do business for him; and this with the same readiness of mind, delight, and faithfulness as himself could be supposed to do, if he were in their places and conditions; so that what a man or woman doth in this case for God, a stander-by may reasonably think that God himself did it, as in a sense it is true that he doth do it, and not they, for he stands at their right hand assisting of them. I conceive the meaning of the Scriptures, when they speak of God’s dwelling in men, it may be conceived after some such manner as this: Two friends live in two countries far remote, many a hundred miles personally distant one from the other. Now it must be supposed that these two friends knew one another, and each of them must also believe that the other is in being, by which means these two friends have a dwelling one in the heart of another: and in this sense Christ is said to dwell in men by faith, which is making way to the other dwelling. As suppose a man that is in a remote country beyond the sea hath a very good friend dwelling here, and he hath much business to be looked after in this country where his friend lives; now if this friend beyond the seas dwell in his friend here, in his heart and soul, this man will be drawn by means of his friend that dwelleth in him to look after what is for his benefit and advantage; and so likewise, if he dwell in his friend’s mind and soul who is beyond the seas, he will act there upon the same account for the benefit and advantage of this friend also. Now what is the

reason why a man is drawn forth with so much diligence and carefulness to mind his own business, but because every man dwells in himself, every man has an indwelling in his own heart and soul? Sometimes, indeed, and in some cases, men dwell out of themselves, and depart from themselves; as we use to say, a man dwells where he freely and heartily loves, because he doth not so much mind his own affairs, being gone out of himself to that which is beloved. In such a sense as this God is said to dwell in a man, when a man for God's sake, or by means of that indwelling of God in him, is acted and drawn forth to mind and look after the occasions and affairs of God in the world, to look after the concernments of his kingdom and glory, and of his truth, and of his servants, and the like; so, on the other hand, a man may be said to dwell in God, when God, out of that love which he beareth unto him, will act and give out himself freely for his satisfaction and peace, and for the reducing his condition unto a desirable posture; I say, in such a case a believer is said to dwell in God. Now, that it is a duty lying upon us both to abide or dwell in Christ or God, and so to have God dwelling in us, there is the same reason of God's abiding in us, and of our abiding or dwelling in him. That these, I say, are things to be provided for and procured by men themselves, I still mean by those means and helps which are vouchsafed by God in order hereunto, appears from that admonition of Christ, from John xv. 4, 5, 'Abide in me,' saith Christ, 'and I in you'—i.e., let me abide in you; or, and I will abide in you. 'Abide in me;' take such a course, remember yourselves, consider what you have to do, that you may abide in me. And in the next verse, 'He that abideth in me, and I in him, bringeth forth much fruit.'

But what doth Christ mean when he admonisheth his disciples to abide in him? What is it that he prescribes them to do for their abiding in him? For it is not to be supposed or thought that they could abide in him by doing nothing; no, nor yet that they should abide in him simply by abiding in him, as if their abiding in him could or should be a means of their abiding in him. Therefore when he doth admonish them to abide in him, his meaning is, as we now said, that they should take such a course, and use such means whereby they might abide in him. What this course or means is by which men may abide in God and Christ is laid down by the apostle John, 1 John iii. 24, 'He that keepeth his commandments abideth in him, and he in him, and hereby we know,' &c. So that when Christ exhorteth his disciples to abide in him, his meaning is nothing else but that he would have them keep his commandments, and by that means they should manage their own occasions by his love, and by his power and wisdom; and he would manage his occasions with their hands, and with their hearts, and with their affections. 'Abide in me, and I in you;' if we take it provisory, Abide in me, and know that I shall then abide in you; or let me abide in you, or that I may abide in you; I confess this is a good and proper sense; for the latter clause, 'and I in you,' implieth that there is no man hath any dwelling in Christ, but that first Christ hath his dwelling in him. For it is not man that standeth and knocketh at the door of Christ's heart, but it is Christ that first standeth and knocketh at the hearts of men. If any

man openeth unto him, then Christ cometh in and dwelleth there; as soon as the creature doth but open the door and give him entertainment, Jesus Christ cometh in and taketh up his abode, and then giveth him who openeth unto him place in his heart also; and so there are two friends looking after and minding the affairs one of another. It is true, the creature hath the advantage of it; for such a friend as Jesus Christ is of ten thousand times greater concernment and advantage unto him than he can be unto Jesus Christ, yet nevertheless, as he hath many great and weighty occasions which cannot be transacted or managed by any other hand, but only by Jesus Christ—I say cannot be managed by himself alone, nor unless he abide in Christ, and have sufficient place in his heart and soul; so, on the other hand, Jesus Christ—as the design of God is now laid—hath much business that cannot be managed nor carried on but by such a kind of agent or instrument as the weak and contemptible creature man is; I say, Jesus Christ hath much to do in the world which cannot be transacted according to his mind and desire without the hand and heart of the saints be in it to carry on the enterprise. He hath the world to convince of sin, his enemies to be confounded, and their mouths stopped; he hath patterns and examples of righteousness and true holiness to be held forth and exhibited unto the world; he hath his gospel to be preached, carried on, and propagated in the world so long as the foundation of it shall stand. Now these are his engines which he must make use of to carry on his interest in the world; and as it was said concerning the ass, that silly creature, the Lord had need of him, and therefore his owner must let him go, to fulfil a great prediction that was before of him; even so Christ continually stands in need of the helping hand, and of the hearts and affections of the children of men; therefore he doth exhort his disciples that they should take such a course that they might dwell in him, and that he might dwell in them, and that he might not be put out of them. Now when men shall cool and decline in their affections unto Christ and unto the truths of the gospel, when they shall take in any other inmate or indweller, whose interest shall command the interest of Jesus Christ, and whom they shall be more ready to serve and obey, this is to discharge, and not suffer Jesus Christ to dwell any longer in them. But, on the other hand, when men shall give this inmate or indweller Jesus Christ good entertainment in their hearts and souls, by bringing forth much fruit unto him, this will strengthen his hand to make his abode there. Now where Christ thus dwelleth in a man, that he seriously minds his interest and affairs, Christ, on the other hand, by means of this mutual cohabitation, dwelling or abiding of a man in him, will always be ready to mind his occasions to do him good, to project his peace, comfort, and advantage in every kind. Now then, inasmuch as it is a matter of very great consequence to the believer that he should be active and operative for God; so it cannot be thought but that Jesus Christ will put him on, and be his remembrancer from day to day of that which is his duty to do; he hath not only an advantage of being fruitful that way, but to be fruitful according to that degree of interest that Jesus Christ hath in him. So that he that dwelleth in Christ must needs bring forth

much fruit, because Christ will not be wanting unto him to quicken and to strengthen him, and to give him wisdom to do all things which he is called to do.

Secondly, How do we come to know that God dwelleth in us by the spirit which God hath given us?

I reply, first, By the spirit which God is here said to have given us is not meant, I conceive, directly and immediately the Holy Ghost, or the Spirit of God, but rather that spirit which is begotten or born in us of or by the Spirit; for the Spirit of God is wont to beget another spirit in man in his own image and likeness, according to that of the Gospel of John, 'That which is born of the flesh is flesh, and that which is born of the Spirit is spirit;' as we lately interpreted, that which is born of the flesh is of a fleshly nature, and hath all the properties of the flesh, heaviness and dumpishness, &c., and so that which is begotten by the Spirit of God doth resemble that Spirit which doth produce it. Now, as the Spirit of God, that begetteth this spirit in a man, is holy and pure, a Spirit of love and meekness and gentleness, &c., even so is that spirit which is begotten a spirit of meekness, love, holiness, humility, &c. The reason why I rather thus understand the word spirit, in the place before us, is, first, Because this spirit, I mean the spirit of a man, wrought and new framed within him by the Spirit of God, is the more immediate principle of a man's actions, and the Spirit of God, in this respect the more remote, because he produceth and worketh all our good works by the mediation of that spirit, or new frame of heart which he hath raised in us. Now then, that spirit which hath the more immediate conjunction with or influence upon our actions is more easily discernible by us, and consequently more proper to discover or make known that which is discoverable by it, as the dwelling of God in us, in this place.

Secondly, The Holy Ghost doth not discover himself or his presence in a man, at least not his sanctifying presence of which we now speak, but only by that spirit which he begetteth in his own likeness, as hath been said, and by the fruits or works of the Spirit. For who can say upon any competent grounds, I have the Spirit of God in me, unless he find the frame of his heart and the temper of his former spirit changed within him, and this for the better? He that saith he hath the Spirit of God in him upon any other ground or account, speaketh he knows not what, nor hath any man reason to believe him. Now then, if the Holy Ghost be not manifestive of himself, or of his own presence in men, but only by that spirit which he begets or creates in men, and by the works which this spirit produceth in them; but this spirit, especially by the works which it produceth, is plainly manifestive of itself, and consequently of all other things which must of necessity accompany it—amongst which the dwelling of God in men is one—it clearly follows that this is the spirit by which the Holy Ghost himself here saith that we know that God abideth or dwelleth in us.

Thirdly, That spirit in a man which must declare and evidence God's dwelling or abiding in him, must be a spirit constantly or habitually abiding in him. Now the constant and habitual abiding

of the Spirit of God in those who have received him cannot be known but only by that habitual frame of heart out of which they act; for otherwise there is a remaining of the Spirit of God in them which is not sanctifying. Many had the Holy Ghost in them to work miracles, but the sanctifying presence of the Holy Ghost in men cannot be known, but only by the habitual and blessed frame of heart out of which they act in the ways of God; and therefore in this respect also it is most likely that the Holy Ghost meaneth the spirit which is begotten in the hearts by this Spirit.

Fourthly and lastly, This spirit we speak of, which is begotten in men by the Spirit of God, may be said to be given unto us by God as well as the Holy Ghost himself. For as God, when he gave Christ unto men, may be said to have given them all things appertaining unto life and blessedness; he that hath given the fountain may be said to have given the streams; so he that hath given the sanctifying Spirit, may be also said to have given all other things and blessings that depend upon the same. Thus, then, we see this clear before us, that he that is filled with the Spirit cannot but know that God dwelleth and abideth in him; and this was the first thing mentioned, which must needs possess and fill men with a rich assurance that their atonement and peace is made with God by the blood of Christ; for most assuredly God dwells in no man but in him who believeth in him. And, secondly, Whosoever believeth in him, his atonement is complete with God. Thirdly and lastly, The man or woman in whom God dwelleth, either knoweth, or readily may know, that God dwelleth in him.

The second thing propounded, whereby a man or woman may know that their atonement or peace is made with God, and they accepted, was, if they love God; they that truly love God, and know they love him, may from hence readily conclude, and take hold of an assurance, that they have peace with God. This is evident from that known passage, 1 John iv. 18, 'There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.' There is no fear in love—*i. e.*, with love, or where love is found. The preposition *ἐν* is oft used for *σύν*, *with*, as 2 Tim. i. 13, 'Hold fast the form of sound words, which thou hast heard of me, in faith [or with faith] and love which is in Christ Jesus.' So again, Mat. xvi. 27, 'For the Son of man shall come in the glory [that is, with the glory] of his Father.' There is no fear in love; meaning, the love of God, and the fear of God—*i. e.*, the fear of being hurt by God, or of receiving evil from him, as he explaineth himself immediately—cannot stand together; 'but,' saith he, 'perfect love casteth out fear.'

First, It is evident that he speaks here principally and more particularly of the love of God in men; secondly, By perfect love he means love grown to a good maturity and strength in the heart and soul of a man, when it is active, and bringeth forth a considerable proportion of fruit. By perfect love here he cannot mean love which is absolutely and completely perfect, which is not capable of any more intenseness or further enlargement; for there is no such love of God to be found amongst men that dwell in houses of clay, no, not among the greatest

of the saints; yea, it is a question whether the love of the angels themselves be perfect in this sense or no. The word *perfect* and *perfection* are most frequently used when applied to man, or any other creature, not in a strict or absolute, but a limited and diminutive sense. Things are said to be perfect when they are grown to any good degree of perfection; so he that offendeth not in word is said to be a perfect man, James iii. 2, that is, it is a sign that he is an able Christian; so love to God, when it is grown to a considerable strength in a man, that it yieldeth forth fruit in abundance, then it is called perfect love; and I do not remember where the word is otherwise used when applied to the creature or things relating to it. Indeed, when applied to God, it is to be taken in the strictest sense, but when applied to the creature, in a lower sense.

Thirdly, It is here said that the love of God, when it is perfect, in the sense declared, casteth out fear; meaning, that the genius or property of this holy and heavenly affection is to work or cast out fear, viz., that kind of fear which hath pain or torment in it, as he presently expresseth him, 'perfect love casteth out fear,' viz., when it is set on work and employed accordingly; for no passion or affection in man acteth or moveth, but only upon some apprehensions or other answerable to that affection, especially spiritual affections, or affections when spiritualised, and as such, do not produce the effects that are most natural and proper to them, but by the mediation and engagement of the understanding. The reason hereof seems to be, because such affections as these are not natural unto men, but are, as it were, grafted and implanted upon or into their natures by the Spirit of God, associating himself in the work, by means whereof their effects and consequents, especially some of the richest and choicest and most excellent of them, are like strangers unto them; they cannot be produced by the affections themselves, but by the intervening of the reasons, and judgments, and understandings of men consulting with the Scriptures or word of God. Now where such affections take place in men, the affection is ready to produce the fruit that is natural and proper to it; so that when it is said, 'Perfect love casteth out fear,' it doth not import that this is always done, but only that it may be done, that there is that in the nature of love that is sufficient and proper to do it. We lately gave you this rule, that *verba agendi quandoque naturam seu vim tantum innuunt*, verbs properly signifying action many times only declare the natures and properties of things, and what they are able, apt, and likely to do; as when the apostle saith that 'knowledge puffeth up, but charity or love edifieth,' 1 Cor. viii. 1, the meaning is not that knowledge always puffeth up, but only it importeth that there is a kind of property in knowledge which is apt to puff up. And so when he saith, 'charity edifieth,' the meaning is not that this grace is always working thus, but it only declares the genius of this famous grace, viz., that it is apt to provoke men and women to seek for their spiritual enriching with the light and knowledge of God. So here, 'perfect love casteth out fear'—*i.e.*, it is the nature and property of love to cast fear out of the heart, viz., when it is grown perfect, in the sense lately declared.

If it be here demanded, But if it be the nature or property of love

to cast out fear, why is the effect here appropriate unto perfect love, and not rather unto love simply, in what degree soever? Things that are essential to the nature of things are not suspended upon their degrees.

To this I reply, If the act or effect here spoken of, the casting out of fear, did proceed simply and solely from love, let the degree of it be what it will, doubtless love, in the lowest degree of it, as well as in that perfection or strength here required, would do the service. But as, in another case, faith is said to act or work by love; so in the case in hand, love in casting out fear worketh by knowledge. As thus, a man must not simply love God, but he must know he loveth God; for otherwise our love to God will not be found to have such power to cast out fear. As a sun-dial, the use and end of it being to shew the time of the day, yet will do nothing in this kind but only when the sun shineth upon it so; it is in this case—if the love of God be in the heart of man, yet if it be not shined upon by the understanding, and so have strength and vigour added to it, it will be insignificant, and do nothing towards the casting out of fear. Or as the well of water near Hagar, Gen. xxi. 19, did not refresh her, nor minister any hope of life until she knew where it was; so likewise is it with the love of God. If it lieth unknown to the mind of a man, it will be as if it were asleep, it will not stir, nor do anything that is worthy of it. If a man or woman who loves God but a little, yet really and truly, could certainly know that they do thus love him, this lower degree of this affection would cast out fear. So that the reason why this great effect of casting out fear is appropriated to love, when it is perfect, is because usually it is not, nay, it very hardly can be, known, but only where it sheweth itself like the sun in the firmament of heaven, otherwise a man will be always questioning whether he love God, yea or no. Now when a man cannot be thoroughly satisfied that he loves God, it cannot be that his love should cast out fear. But if he have the knowledge that he loveth God, this love of God, though but small, would cast out fear as well as the other which is perfect.

If it be further demanded, But why should love, though perfect, cast out fear? What is there, or what may there be conceived to be in the nature of it that should have that kind of antipathy against fear, so as to remove and not to suffer it to abide in the heart and soul?

I answer, The reason of this effect, as proceeding from love, is to be found as well in the nature of that fear which is cast out by it, as in love itself, or the nature hereof; for it is not the property of love to cast out everything else as well as fear. Therefore the reason, at least somewhat of the reason, why it worketh here by way of antipathy, doth depend upon the nature and genius of this fear; and the reason here given of this effect of love is in reference only to the nature of fear. Perfect love, saith he, casteth out fear, because fear hath torment; so that it is that fear which is apt to offend, grieve, disquiet, and discourage the hearts of men that is cast out by perfect love. But why should that fear which hath this property in it, namely, to torment, give an opportunity to love to throw it out of the hearts of men? The reason hereof again is, because the love of God is a grace

of such high acceptation with God, and renders those, wherever it is found, friends of God; and God is not willing that any of his friends, any of those that love him, should taste anything that is grievous or obstructive unto their peace; and therefore he hath given perfect love this property, he hath put enmity between this principle of love in men, and between whatsoever doth pain, or trouble, or torment them; and whatsoever it hath of this kind of property, to discharge all fear that hath torment in it, it hath by commission from God. And the very truth is, that if we would examine the business, we should find that as fear hath torment, so there is nothing that hath torment in it but fear, or nothing without fear; all sicknesses and pains in the body, if you could but divide fear from them, they would not torment at all; if a man did not fear the continuance of them, they would not disquiet nor trouble him. Now it is the effect of love that it doth remove from the hearts and souls of men whatsoever is of a disquieting import unto them. The truth is, that love would do so amongst men, were it perfectly known or understood. If I knew that this man did know that my heart was perfect with him, and that I did entirely love him, I would not fear that that man would willingly do me any harm. So then this is one reason why love to God casteth out fear, because that a man by this means is mightily persuaded concerning God, that he is so good and gracious that he will not fall heavy upon his friends, those that love him. Yea, it is impossible that any such thought of God should enter into the heart of such a man, to think that God should destroy any that do love him and seek his honour and glory, or that he should not do them good, and seek their peace and safety. The apostle takes this for a principle that no man will gainsay, 'That all things shall work together for good to those that love God,' Rom. viii. 28. This is a principle which we all agree in, that God's love is such to those, that we cannot think but that all his creatures and all his providences shall be tributaries to them. In the second place, then, it is evident from the premises, both latter and former, that he that is filled with the Spirit cannot but know that he loves God.

Thirdly and lastly, The third thing mentioned, which, especially in conjunction with the two former, must needs satisfy any man of his atonement with God, is the direct and immediate testimony of the Spirit of God himself in man, testifying, together with a man's own spirit—i.e., with his heart, soul, and conscience—that this atonement is made, and he accepted by God: this is the apostle's express doctrine, Rom. viii. 16, 'The Spirit itself beareth witness with our spirits that we are the children of God.' 'The Spirit itself,' or the Spirit himself, *αὐτὸ τὸ πνεῦμα*. The apostle by this emphatical expression, the Spirit himself, seemeth to imply that the thing or act which he speaketh of is of a most worthy nature and import, of a sacred consequence, and such as well becometh him who is the agent or actor of it, the Spirit of God himself. But what is that worthy thing which the apostle here attributes to so great an agent as the Spirit of God? It is a witnessing with our spirits that we are the children of God, which signifies as much as that our atonement is made, and that we are at peace with him; it signifies this, I say, and somewhat more. Well, but how are we to conceive of that act here ascribed unto the Holy

Ghost, his witnessing this to and with our spirits, that we are the children of God? The expression of witnessing with our spirit plainly implies that it is but one and the same act of witnessing, or witness-bearing, which is here jointly or in common ascribed unto the Spirit of God and the spirit of men, and that the Spirit of God doth not bear any such witness as that here mentioned apart from the spirit of men, or when this doth not witness also; from whence it appears that the witnessing, or joint-witnessing, of the Spirit here spoken of, is only a fortifying, strengthening, raising, and enriching of the witness or testimony of a man's own spirit. So when the heart and soul and conscience of a man shall with more than ordinary strength, power, and authority testify unto, or persuade him that he is the child of God; or rather thus, when a man shall find himself persuaded and possessed upon these high terms with such an apprehension, it is a sign that the Spirit is in this persuasion, and that it is he that giveth the vigour, and all that which is more than ordinary unto it. As the stream and current of a river is doubled and trebled in the swiftness of the motion, and in the depth and breadth of it, when the rain-water, or the waters of a land-flood, join themselves in the same motion with it, making together one and the same stream; in like manner, when the apprehension or persuasion in a man of his being a child of God magnifies itself at a high rate against fears, and doubtings, and jealousies in every kind, it argues a conjunction of both spirits, the Spirit of God and the spirit of man himself; and that which is so overbearing and overruling in this persuasion is appropriately from the Spirit of God, according to that of our apostle immediately preceding the words in hand: 'But ye have received the spirit of adoption, by which, or whereby we cry Abba, Father.' 'We cry,' *κράζομεν*—i.e., cry aloud, or with all our might, as we lately noted the proper import of the word. Now to cry aloud Abba, Father, signifies the inner man calling of God Father, or a man's addressing himself unto God as unto a father, with a good courage or princelike confidence. A man's own spirit, I mean, with such an assistance of the Spirit of God as the weakest Christian hath, may whisper, or secretly mutter, Abba, Father. But by the way, this is to be remembered,

First, That when the apostle saith that by the Spirit, which we have received by the gospel, we cry, Abba, Father, he is not so to be understood, as if he meant that every one who hath received of the spirit of adoption in any measure were in a capacity hereby to cry, much less actually did cry aloud, Abba, Father, upon the terms lately expressed; but he means that that Spirit which was sent down from heaven to accompany the gospel and the ministry of it, might be received, entertained, and entreated by men and women as that they might become enlarged and enabled by him to cry, Abba, Father. Things use to be described and especially commended by the best and richest of their fruits, and by what they are serviceable for when they are in their perfection, and not by their mean or less considerable fruits and services. As the apostle, commending and setting forth the excellency of love or Christian charity, saith, 1 Cor. xiii. 5, 7, among other things, 'Charity doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil.' And again,

'Charity beareth all things, believeth all things, hopeth all things, endureth all things,' &c. His meaning in these descriptions and commendations of charity is not to imply that charity in any degree qualifies men for these high and excellent deportments of themselves in the world, or as if persons in any degree charitable did perform all these worthy things in their perfection, but that the nature of charity is such, and that the means vouchsafed by God to advance this grace in their souls are such, that men and women may be raised and enlarged in it to such a perfection or degree as to be in a capacity of doing all these great and excellent things formerly mentioned. So when Paul saith, 'We have received the Spirit of adoption, whereby we cry, Abba, Father,' his meaning is not that every one who received this Spirit in any measure or degree doth actually thus cry, or is in a present and immediate capacity to do it, but that this Spirit being once received may be so comforted with and entreated by men, as that he will advance his presence to such a fulness or degree, that they shall be able by means of that strong testimony to cry, Abba, Father. This is the first thing to be remembered by the way.

A second thing is, That when the apostle saith that the Spirit, speaking of the Spirit of God, witnesseth with our spirits that we are the children of God, [*i.e.*, as we expounded, mightily fortifies and strengthens that testimony of our own spirit in this behalf,] he doth not suppose that every man and woman, who are more than ordinarily raised in this persuasion or apprehension of themselves, [I mean, that they are the children of God,] receive the abundance of this testimony or persuasion from the Spirit of God. For very possible it is, that men and women who are not the children of God, but far from it, may be very strongly and confidently persuaded that they stand in this relation unto God; but certain it is, that such a persuasion as this in such persons cometh not, either in whole or in part, from the Spirit of God, because he never joineth in any testimony whereby an untruth is confirmed. There may be another spirit, a spirit of delusion, that standeth at their right hand, ready to fall in with them at such a turn as this, and, it is like, will make their persuasion great within them. Our Saviour, John xvi. 2, giveth an account of some that would think that they did God good service when they put to death the disciples of Christ, one of the most horrid acts of impiety which could lightly be committed. And the Jews themselves, with whom the Lord Christ had to do in the days of his flesh, were as high and as confident as confidence itself could make them, that they were the children of God, yea, the first-born children of God; and if there were no more children of God in the world, yet they must needs be of this generation. Now most true it is, that this confidence in such persons is, in a sense, supernatural too; for certainly the spirit of error and delusion, which standeth at the right hand of sinful and unworthy persons, doth suggest this unto them, that they are the children and saints of God, and falleth in with them after the manner of the Spirit of God; and if he finds but the least mutterings or whisperings this way in such persons, whose spiritual estate and condition he knows much better than themselves do, he will fall in with might and main, according to his manner of working and operation,

to help to raise and fortify this persuasion in them ; he will give them of this wine to drink until their senses be bewitched and besotted, and by this means their judgments and understandings bear them in hand with the highest confidence that they are the only sons and daughters of God ; and therefore we must take heed, and learn to distinguish, and not believe the confident testimony and assurance which some will pretend unto of being the sons and daughters of God. We must carefully distinguish between the Spirit of God himself and the spirit of error and delusion, who, as I said, doth but lie in wait to hear the spirit of a man whisper, whom he knows not to be a child of God, but to be a wicked, proud, formal, and hypocritical person, and then he will fall in amain with him to strengthen his confidence. And therefore, in respect of the degree and measure of his confidence, haply it may be as well with him that is deluded by Satan as it is with him that is strengthened and raised by the Spirit of God himself ; yet in respect of the manner of it, and several circumstances that do attend this false persuasion and confidence, it may easily be discerned from that which is true. The apostle speaks, Col. ii. 18, of some persons that were vainly puffed up with their fleshly minds, whose hearts were not established with grace, but with meats—meaning, that these carnal observations had puffed them up with swelling thoughts of themselves. Therefore it is to be considered and remembered that the persons with whose spirits the Holy Ghost joins in testimony that they are the children of God, are only such who are the children of God indeed—*i.e.*, who approve themselves for such by an innocent, blameless, and fruitful conversation, and particularly who reverence the counsel and appointments of God in the ministry of the gospel, by attending hereupon from day to day.

If we had time we might give this item unto you, that the Spirit of God, which doth bear up the heart and conscience against all fears and doubtings, and contrary apprehensions, and the like, this Spirit, I say, is received by the gospel of Jesus Christ and the ministry of it, even as it was in the days of the apostles. ‘Received ye the Spirit,’ saith the apostle Paul, Gal. iii. 2, ‘by the works of the law, or by the hearing of faith?’ It was the hearing of the doctrine of the gospel by which the Spirit of adoption entered into them, and this Spirit came down, together with the gospel, from heaven, to attend and accompany that in the ministry and the preaching of it by the apostles and others that had part and fellowship with them in that work ; even as the spirit of fear or bondage, which the apostle speaketh of, went forth or issued into the world by the ministry of the law, and upon the giving of it upon mount Sinai, unto which the apostle alludes when he saith, ‘Ye have not received the spirit of bondage again to fear ;’ meaning, that they had received it—namely, in their forefathers, when they were in their loins ; ‘but now,’ saith he, ‘you have received,’—namely, by the gospel and the ministry thereof,—‘the Spirit of adoption, by which you cry, Abba, Father.’ Now then, when you shall find men and women that are full of confidence and assurance that they are the children of God, if this Spirit have entered into them upon the hearing of a false gospel, or upon the preaching of another Jesus, and not the Christ of God, this is a dangerous sign that it is a spirit of delusion

that possesseth and filleth them with a windy confidence that they are the children of God, when indeed they are not; because the Spirit of God is not wont to go forth nor to enter into the hearts and consciences of men, but where the glorious gospel of God is received in the truth of it. We could instance in some particulars, for there are, as the apostle telleth us, 1 Cor. viii. 5, in his days in respect of gods and lords, many that were gods and lords so called, but, saith he, unto us there is but one, &c. So the truth is, at this day there are amongst us, and round about in this city, and near to us, gospels many and preachers many; but in the meantime there is but one gospel for us, for those that know the truth as it is in Jesus. And yet many of these gospels we speak of have their spirits that do attend upon them, and for the most part they do wait upon these very gospels and ministries that are the rankest of all others, filling the receivers of them with the greatest assurance and confidence that they are the children of God, and in the right way of worshipping and serving of him.

There is a gospel which joins baptism with faith in Christ by way of necessity to justification, and so to salvation, even as the Jewish converts did circumcision in the apostles' days, of which Paul saith unto them, Gal. v. 2, 'I say unto you, If ye be circumcised, Christ shall profit you nothing;' meaning, if ye be circumcised with an opinion of being justified thereby, Christ shall profit you nothing.

There is another gospel preached amongst us, which teacheth you, in effect, and underhand, yea, by express and near-hand consequence, that if you be elected, how loosely, wickedly, profanely, and desperately soever ye shall live, yet you are in no danger of perishing; yea, and that however you shall go to work, God will bring you in one time or other; and that he will so far change the state of affairs with you that you shall neither will nor choose but to repent, and so be saved; together with several other doctrines and notions of like dangerous consequence and import.

Again, thirdly, Another gospel, so called, ye have preached amongst you, which calleth you from the Scriptures, and the light of life which shineth there, unto that which they call a light within them, though that light be never so dark, as if the Scriptures and the light within men, so far as it is light, and not darkness, were at odds; or as if the conveying of scripture light into the hearts and judgments of men were like to obscure, darken, or obstruct, and not rather to increase, brighten, and perfect that light in men. This kind of gospel is of as dangerous consequence as any of the other.

A fourth gospel preached abroad in the world is, That all that ever will or shall be justified were justified from eternity, and that upon this account God seeth no sin in them; yea, there is a gospel which preacheth down all preaching, and denieth the usefulness thereof. Many other gospels there are, so called in the world, which though they be at great variance amongst themselves, yet they all agree in enmity and opposition to the true gospel of Christ, like Samson's foxes. But there is no end of enumerating these high and by kind of strains which men run into from day to day, thinking thereby still to better their condition God-ward. As you find many in a lingering condition with sickness, that think if they should but change into such a room, or into such a bed, they should be better; so when men have not made

a serious and conscientious improvement of the true gospel of Jesus Christ, whilst they did attend and live under the ministry and preaching of it, but find themselves dissatisfied in their hearts and souls, and not enjoying themselves upon terms of that content which they desire, they think now that if they do but go forth into such other ways, and walk in such other paths, that then they shall be made great, then they shall reign like kings and princes in the profession of Jesus Christ. Now the great enemy of their peace and of the salvation of their souls lies in wait to meet with such occasions and advantages as these are, and therefore if such notions do but begin to bud and put forth in their first conceptions, or that the hearts of men do but begin to hanker that way, the devil helps them with his persuasions to go on, and then men are very apt to be persuaded that now the Spirit of God is come to them, and that he doth procure them that great peace of God which they could never attain nor find from his hand before. I cannot pass by that expression, though but lately handled, in the Scriptures now opened, *αὐτὸ τὸ πνεῦμα*, because it carrieth in it so pregnant a testimony against that dangerous doctrine which of late hath began to make head amongst us—viz., that the Holy Ghost is not God. Now if it be *αὐτὸ τὸ πνεῦμα*, the Spirit himself, and not any other inferior spirit subservient unto him, who bears witness with the spirits of the saints all the world over that they are the children of God, then can he be no other than God himself, who filleth all places with his presence.

Thus then we see a third thing by means of which they that are filled with the Spirit must needs be possessed with, an assurance of their atonement and peace made with God by Jesus Christ,—viz., they have the spirit of adoption within them, testifying aloud and with authority, with their spirits, that they are the children of God, and consequently that their sins are fully atoned in his sight. And this was the former particular of the two propounded, by which men and women must needs be prepared and put into a rich capacity of enjoying free communion with God. We shall not need, I suppose, to add anything to prove or shew that a clear assurance of a man's atonement made with God opens an effectual door unto him for a free communion with God; this is lightsome and evident enough of itself, especially if we take the word atonement in a complete signification—I mean, as it includes and carrieth with it grace and acceptance of a man's person with God. For when God is actually reconciled unto a creature, and hath accepted an atonement for his sin, he doth not only cease to be an enemy unto him, remaining still as a stranger, or as one from whose anger or displeasure the person reconciled and atoned is indeed free, but hath no further interest in him; but upon this said reconciliation unto this creature he becometh a most real friend unto him, and admits him into his special grace and favour. Amongst men it is oftentimes otherwise; a man doth not remain an enemy after atonement, for that properly is imported in the word atonement; but in our atonement with God there is another thing included, and is inseparable from it—viz., special interest in the love and favour of God. Indeed with men, as I said, the case may be otherwise; when there hath been an atonement and reconciliation

made between two persons at a distance, yet they may remain as strangers one unto another; there is no necessity that upon the making up of the breach there must be intimate love and friendship. But it is otherwise with God; he never comes to be reconciled unto any but presently he opens his heart and soul, and doth entreat them graciously upon their atonement made. Now then, if men for whose sins God hath accepted the atonement made by Christ, be not only delivered from all danger of suffering by his displeasure, but, further, be received and entertained into the greatest respects of love and friendship, evident it is that they who are possessed of and do enjoy these two privileges, especially being assured of their possession in this kind, are in a good capacity of enjoying free communion with God; what should there be to hinder? And he that is filled with the Spirit, as he must of necessity be in the possession of both, cannot but know that his atonement is made with God; and so, as we have lately shewed, he must needs have assurance also that he stands thus possessed of them. Yet,

Secondly, There was another thing mentioned as proper to complete that capacity we speak so much of, I mean, of enjoying free communion with God; this was the testimony of a man's conscience, upon good grounds, that he walketh not nor alloweth himself in any known sin, either of commission or omission, whatsoever, no, not in the sin of neglecting to inquire after the good and holy and perfect will of God concerning him. He that is armed with this breastplate of righteousness may stand like a prince before the great God of heaven and earth, for he hath the greatest security that heaven lightly can give him that he is in favour with God: 1 John iii. 21, 'If our hearts condemn us not, then have we confidence towards God.' 'If our hearts,' *i.e.*, our consciences, 'condemn us not,'—*i.e.*, by a metonymy of the effect put for the cause; if our consciences do not charge sin upon us, do not upbraid us with voluntary and habitual neglect of, or disobedience unto, the command of Christ,—'then have we confidence, or boldness, or liberty of face or of speech, as the word *παρρησία* more properly signifieth, 'towards God.' By the way, the apostle is here to be understood of such persons whose hearts or consciences are in some measure enlightened with the knowledge of the ways and precepts of God, and more particularly with the knowledge of his precept or command of believing in his Son Jesus Christ, as it followeth in ver. 23, 'And this is his commandment, that we should believe in his Son Jesus Christ.' For otherwise, many men's hearts may not condemn them, yea, may possibly commend and justify them who yet have not *παρρησίαν πρὸς τὸν Θεόν*, any confidence, at least not any right or ground of confidence, as some expound the word, towards God. The hearts of those I formerly instanced, who thought they should do God good service in putting the disciples of Christ to death, did not condemn them, at least in this; and if not in so great and broad a sin as this, possibly not in any other; yet had they no right or ground of boldness or confidence towards God. So likewise they of whom the apostle speaks, Col. ii. 18, in this chapter, and gives this character, that they were 'vainly puffed up in their fleshly minds; whose hearts were established, as he speaks elsewhere, 'not by grace, but by meats;'

it is like their hearts did not condemn them, yet had they not ground of confidence towards God. So also Paul himself had confidence enough in himself when he had no ground, when he thought he ought to do many things against the name of Christ. Therefore we must needs limit the apostle John, in the passage before us, to persons who have some competent knowledge of the gospel, and of the great things contained in it. And indeed, if we look narrowly to it, he seems to speak appropriately unto such and of such only: 'Beloved, if our hearts condemn us not,' &c. ; and whereas, being understood of such, he saith, 'Then have they confidence towards God;' his meaning is not, that all such actually and *de facto* have this confidence; but that they have a right to it, and ground for it, and upon consideration and inquiry may have it. As many things in Scriptures are said to be done by men when it is meet they should do them, or have a good ground or reason for the doing of them. Thus, Rom. vi. 8, 'If we be dead with him, we believe that we shall live with him.' 'We believe;' *i.e.*, we have ground or reason sufficient to believe that we shall live with him. So 1 John ii. 29, 'If ye know that he is righteous, ye know that every one that doth righteousness is born of him,' *i.e.*, of God; *i.e.*, ye may know, there are means in abundance whereby ye may know, that he who doth righteousness, and he only, is born of God; meaning that he proceeds from him according to this new capacity or new birth, which is nothing else but a participation of the divine nature. As children have communion with their parents in their nature, so he that doth righteousness is partaker of the same nature with God and Jesus Christ. And so when God saith, speaking of Abraham, Gen. xviii. 19, that he will command his children and his house after him, and they shall keep the way of the Lord, he doth not suppose that they would certainly keep the way of the Lord, for we know that many of them did otherwise, and were cast out of his sight; therefore this is not spoken by way of strict prophecy, as if God had foretold what Abraham's house, and family, and posterity after him should do; and therefore the meaning must be, that they had ground in abundance to have done what Abraham commanded them, *viz.*, to keep the way of the Lord. Now, then, when he saith, 'If our hearts condemn us not, then have we confidence towards God,' he clearly implies that where the heart of a man or woman doth, in the sense declared, condemn them—*i.e.*, charge them with the customary and willing practice of any known sin, or neglect of any command of God—there can be no place for any boldness or confidence towards God. The reason is, because fear and dread of divine displeasure follows the consciousness of sin, as the shadow follows or attends the body in the sun. It doth not indeed always follow sin, because sin many times is committed where it is not known; but wherever it is committed with knowledge, or against knowledge, for these are the same in the case we speak of, there it is always accompanied with some impressions or other of God's disapprobation or displeasure, until the sinner hath recollected himself by repentance, and sought the face of God. Thus, then, we see that the testimony of a good conscience, especially in conjunction with the assurance that a man's atonement is made with God, must needs invest him with a rich capacity of enjoying a free com-

munion with God. If you ask, Why shall a man's not being condemned by his heart, upon the terms specified, give him a right, or be a regular ground of boldness or confidence towards God? I reply, Because as fear of shame and punishment from God are the natural results of sin, especially of sin against knowledge, as we lately intimated, so is expectation, or hope of reward, or countenance from God, the natural result of righteousness and holiness; neither can God himself separate between these things—I mean, righteousness and hope of reward—but only by such a kind of interposure by which he should separate heat from the fire, or light from the sun, as God may in a miraculous way stand between the natural force of things, as when time was he stood between the heat and the fire; for righteousness and holiness are of that nature that he that shall put forth his heart and hand to do them, doth in a natural way fill his heart with hope of reward and countenance from God.—See upon this account Ps. xix. 7–10, &c.; 2 Cor. i. 12; Heb. x. 19, 20, &c.

This for the second particular, found in those who are filled with the Spirit, the testimony of a good conscience, which must needs, especially being joined with the former assurance of a man's atonement made with God, complete his capacity of enjoying free communion with God. That all those who are filled with the Spirit of God, in the sense formerly declared, cannot want the testimony we have spoken of, is, I suppose, so clear and manifest from the contents of what hath been formerly declared upon the scripture in hand, that I conceive it no ways necessary to insist upon any further proof of it.

But, secondly, To demonstrate that a being filled with the Spirit doth yet further contribute to the raising our happiness in this present life, by investing us with a capacity of enjoying communion with God, we added, that it must needs invest us with a capacity of a large and plentiful communion also. Now a free communion with God, as was formerly in effect said, imports a liberty or freedom from any troublesome, tormenting, or discouraging fears in our conversings with God, and in our application of ourselves unto him, whether by way of meditation or contemplation of any of his glorious attributes or perfections, or whether by prayer or request, or whether by way of expectation or dependence upon him for matters relating to this life or that which is to come. Now in any of these three works I do not remember any but what is reducible to one of these, when a man or woman is at liberty, and this upon good grounds, to do all this without fear—I still mean without any such fear which hath trouble, pain, or torment in it; this I call a posture or capacity of a free communion with God; and this capacity we have already shewed and proved that it always accompanies such a being filled with the Spirit as that unto which you have been exhorted. Now as men and women filled with the Spirit are capable of such a communion with God as this, so are they, by the same means and opportunity, capable of an enlarged communion with God. They are in a condition of conversing with God in all the three kinds lately specified, after a more large and ample manner, and about more particulars, and these more spiritual and secret, and matters of a more high importance than they whose anointing with the Spirit is more sparing and low. Now to help you a little

to understand the difference, a child of three or four years of age may probably be as free in his communion with his parents, may go unto them, and speak unto them, and hear them speak again unto him, with as little fear or trouble, as his brother who is come to maturity of years, and is a man grown; but yet by reason that such a child's understanding is at present short and scant in comparison of his brother's, who understands the things and affairs of men, which the child doth not, or but very weakly and imperfectly; therefore the child's communion with his parents is not so large, extends not to so many particulars of such weighty concernments as his elder brother's communion doth. I make use of this comparison only to explain the difference between that which I call free and that which I call a full or large communion with God; not to imply that he that is in a capacity of enjoying the one may be in no capacity of enjoying the other; for it hath been already said, that he that is filled with the Spirit is in a capacity of enjoying both. This proposition we have proved as to the former, viz., a capacity in such persons of enjoying a free communion with God; we now go forward to the proof of the other, viz., that the same persons are in a capacity of enjoying the other also—an ample or large communion with God, in the sense lately opened. To prove this there are only these two things to be taken into consideration and shewed:—

First, That a large knowledge of God, of his attributes and perfections, of his counsels and decrees, and other things relating to him, and recorded in his word, doth invest men and women with a capacity of such an ample and large communion with him which we speak of.

Secondly, That he that is filled with the Spirit cannot lightly, if possibly, but be thus enlarged in the knowledge of God, with the attributes and perfections of God.

For the first of these, That a large knowledge of God, of his attributes, perfections, counsels, and decrees, must needs invest a person with a capacity of a large communion with him, may be proved thus. Only by the way, before we come to the proof, by the knowledge of God in this place we do not mean simply a knowing—*i.e.*, a having in a man's memory or understanding, that which is written in the Scriptures of God, of his attributes, counsels, decrees, &c.; or a being able to argue and discourse of these in a rational way, and to draw conclusions and consequences, though never so clearly, directly, and substantially from them; it is not such a knowledge as this that will qualify men for that full and large communion with God. The reason hereof is, because a man may have such a knowledge of God, his nature and attributes, and yet believe little or nothing at all of the truth of these things which in such a sense he knoweth. As Aristotle, speaking of young men, in reference to the excellent principles of morality, and virtue, of temperance, sobriety, &c., saith, that young men are wont to speak of these things, to utter them among themselves, but they do not believe them: in like manner, many who are real atheists in heart and soul may discourse largely that there is a God; they may insist upon all those arguments and reasons that have been given by learned men for the proof hereof, yea, they may urge them with a great deal of stress and weight, yet it is not necessary to suppose

but that they may be in doubt whether they be true or no. 'The fool' saith David, 'hath said in his heart, there is no God.' Many may say this in their hearts, while they are zealously and with a great deal of heat arguing that there is a God. It is recorded of one of the popes, that in conference with one of his cardinals about their great revenues and wealth they had gotten, he spake thus unto him, *Quantum nobis profuit hæc Christi fabula!* What a world of wealth hath this story or fable of Christ brought in unto us! Now this pope, and so many others, may be devout in pressing and urging of the gospel, and many things contained in it, and yet all this while have no manner of belief that there is any truth or any reality in the gospel, or in the things that are delivered there. Many men have written very learned commentaries upon many books of Scripture, yet it is not necessary to be supposed that they believe the truth of these things upon which they thus write and make expositions. Men may do the like upon any fabulous books of the Apocrypha, as of Bel and the Dragon; they may draw from thence many good conclusions and doctrines, and yet not believe that there was such a thing. I heard, not many years since, this passage of a preacher in England, that, coming to the house of another minister of his acquaintance, he was entreated to preach for him on the Lord's day, he consented; and performed the service very gravely and substantially. The subject-matter of his sermon was to prove the resurrection of the dead; he insisted upon and pressed several weighty reasons and arguments to prove it. Having ended his sermon, the minister for whom he preached being present, gave him many thanks for his sermon, adding some words testifying his special approbation of it. Why, replied he that preached, do you believe what I said?—meaning, concerning the resurrection. Believe it, said the other, what else? being somewhat startled at such a question. Truly, said that preacher, for my part I do not. Therefore to be able to plead learnedly, and with acuteness of wit or solidity of understanding, for any truth or subject, doth not necessarily argue or prove that a man knows the truth or certainty of the being of that which he pleadeth for at such a rate. Possibly men may be able to bring forth such arguments which may be able to carry all other men's judgments before them, and yet they themselves may be empty all this while of the belief of that, whatsoever it is, they do assert and prove. The Scriptures themselves seem to hold forth a difference between knowing a thing and the believing of it: John x. 38, 'But if I do,' saith Christ to the Jews, 'the works of my Father'—meaning, the works that his Father had appointed him to do, and such which are proper for him only to do—'though ye believe not me'—*i.e.*, though you do not as yet think me a person worthy of credit or belief—'yet believe the works'—*i.e.*, believe that which the works testify of me—'that ye may know and believe that the Father is in me, and I in him'—*i.e.*, meaning, that ye may have arguments and grounds, not only which are sufficient to persuade and convince you of my divinity, and upon which you may argue that I am the same dialectically or with probability, but by which also you may be actually and *de facto* persuaded of the truth and certainty hereof, so as to believe it; that you may know, and not only so, but that you may believe; that you may not only have argu-

ments and reasons to be able to discourse of it, but that your knowledge may be rich and full of satisfaction in your own souls. And so in that heavenly prayer of his, John xvii. 8, a little before his death, speaking of his disciples: 'For I,' saith he, 'have given them the words which thou gavest me, and they have received them, and have known surely that I came out of thee, and they have believed that thou didst send me.' Our Saviour seems to make a difference between these two, their knowledge and their belief of him. 'They have known,' ἀληθῶς, —*i.e.*, meaning, they have upon sufficient and true grounds known, *i.e.*, apprehended and conceived—'that I came from thee;' yea, saith he, they have done somewhat more than this, 'they have believed that thou hast sent me;' they have yielded up their hearts, souls, and consciences to the convincing power of these words which thou gavest me to speak unto them, and have accordingly fully believed that thou hast sent me. So then, that knowledge of God, of his attributes and counsels, which we affirm to be requisite to put you into a condition or capacity of an ample and large communion with God, must be a knowledge not simply of those things which are written in the Scriptures concerning God, but a knowledge of the reality, truth, and certainty of them—*i.e.*, that God is really such a one, such a nature, essence, and being in all points as the Scripture representeth him to be, that he is full of mercy, and full of goodness, &c. Now this is that kind of knowledge of which we do affirm, that when it is extensive, and any whit large, it giveth a capacity of the communion we speak of. Again,

Secondly, This was signified unto you, that that knowledge of God, of his nature and counsels, which will advance you to an ample or rich communion with him, must be somewhat comprehensive, and include a very considerable number of those things concerning God, his excellencies and perfections, his counsels and decrees, &c., which are declared and imparted unto the world by the Holy Ghost in the Scriptures. They must be men in understanding, and not children, that shall be the sons and daughters of this high prerogative we speak of; yea, they must be able, not only to apprehend and conceive aright of the mind of God in the Scriptures, so far as the words in their grammatical and next-hand sense will carry them, but they must be expert, to some good degree at least, in the logical sense of such Scriptures also. My meaning is, they must be able to build, workmanlike, upon the Scriptures; they must be able to find out the will of God, to understand and likewise to go along with many principles and grounds which the Holy Ghost hath laid down here, and be able to draw inferences from them, and to follow their guidance, as far as they will lead them, into many particulars concerning God. This is the nature of principles and general grounds. As there was a wheel within a wheel in Ezekiel's vision, so there may be many considerations, many propositions concerning God that may be wound up in one expression or one direct saying in Scripture. For there are very many things requisite to be known and understood concerning God, for the investing men and women with that capacity we speak of, of enjoying a large communion with God, which are not *literâ tenus*, or in so many words, expressed in the Scriptures; and yet they may be plainly enough

delivered and held forth here. For that may be truly and properly enough said to be plainly taught and delivered, which with competent diligence, study, and meditation may be gathered from those things which are plainly and expressly taught and delivered. As Solomon, Prov. viii. 9, speaketh concerning instructions and precepts of wisdom, as the former translation reads the place, 'They are all plain to him that will understand'—*i.e.*, whose heart is set within him to understand them, who is not negligent and loose-minded to such things, but is willing to inquire and find out the mind of God, as Lavater well expoundeth the place; so may it be said of those things concerning God which are necessary to be known and understood, in order to that end and purpose we speak of. And that of Solomon is true, that the diligent hand maketh rich, Prov. x. 4, as well in spirituals as temporals. Now all these things of God, which being known put a man into a capacity of a large communion with God, are not upon any such terms laid down in the Scriptures, that if we shall but spare any small time or labour, we may be as fully satisfied in them as if we had seen them face to face. It is nowhere said in the Scripture, in so many words, that God, in these operations and workings upon the hearts and souls of men by his word and Spirit, by which he intendeth to work faith and conversion, is resistible; resistible, I mean, in such a sense which imports a possibility in men, so wrought upon, never to be actually converted or brought to believe, these operations of God notwithstanding. This, I say, is not in these words, nor any other grammatically equipollent to them, to be found in the Scriptures; yet it is plainly enough taught and delivered there, and this in several places, from whence it may be duly and clearly collected, as we have heretofore made apparent unto you. So, again, that Christ died for me in particular, for the atonement of my sin, or that God intended that Christ should die for me, such positions as these, though they are nowhere in so many words delivered, yet they are delivered plainly enough in Scripture, and to much satisfaction, so that every man may with a little consideration see them. Thus then you see what manner of knowledge of God and of his attributes and counsels it is, as well for the nature as for the extent, compass, or degree which is required to qualify men and women for this large communion with God; for the nature and quality of it, it must be a knowledge accompanied with a through belief of God and his attributes; for the extent or compass, a knowledge which is somewhat comprehensive, both concerning God, his nature, counsels, and decrees, &c. Now that such a knowledge of God as this must needs prepare and make men capable of a large communion with him, is evident upon this consideration, *viz.*, communion cannot well extend further than there is a mutual knowledge of the one and of the other. How can two walk together unless there be some agreement in principles? It was the saying of Achish, king of the Philistines, 1 Sam. xxi. 15, 'Have I any need of mad men?' when his servant brought David before him; his meaning was, that he could not tell well what to do with him, or how to speak to him, or what to employ him about. And Solomon, Eccles. v. 4, speaking to the same purpose concerning God, saith, that he hath no delight in fools. Men that have no knowledge of God, nor of his attributes, &c., are like

unto stocks and stones; they are not at all capable of that communion which we now speak of; so likewise men and women who have but a scant knowledge of God, it may be ten parts of twelve dark, and but two light, so far as they are ignorant, their communion with God will be obstructed and hindered, and consequently their communion with God, if any at all, will be very narrow and contracted.

I suppose we shall not need to spend time in proving that those who are filled with the Spirit must needs be enlarged in the knowledge of God, and much more in the belief of the truth and certainty of those things which, being truly apprehended and known concerning him, render them capable of this large communion with him. Where the Spirit abideth with such a fulness of his presence, he will enlighten and open the darkness of the hearts of men, and will scatter that ignorance which otherwise is likely to darken them. Therefore we shall pass by that, enough having been argued already; only a word or two to open unto you the rich and glorious accommodation which the capacity of such a free and large communion with God as we have insisted on must needs be conceived to be unto those that are invested with it, or made partakers of it—although the truth is, that the transcendent worth and excellency of the privilege we speak of is near enough at hand to be apprehended and understood by all men without the help of any discourse; for shall not the joy which the apostle Peter dignifieth with those two high titles, *unspeakable* and *glorious*, shall not this attend a free and large communion with God? It is mentioned by our Saviour, as one of the richest strains of felicity that the elect angels are partakers of, that they stand before their heavenly Father and behold his face continually—*i.e.*, they stand before him like unto princes, undaunted, unappalled; they have a free and large communion with God. But that flesh and blood, the poor children of men, should arrive unto such a state and condition as to have part and fellowship with them in this their happiness and felicity, is certainly a transcendent privilege unto them. It was a reply that an old philosopher made to a tyrant, a great prince, who asked him what good he had gotten by the study of philosophy? Why, saith he, I have gotten this, that I can talk with the greatest tyrant in the world without being afraid of him. Now, if this be a desirable thing, that a man can look the greatest and proudest man in the face without being dismayed or afraid, what is it for a poor creature, clothed with flesh and blood, to be able to stand with an untroubled and undaunted spirit before the great and mighty God of heaven and earth, to come freely and boldly into his presence! So, again, to be able to stand and contemplate the inestimable and incomprehensible majesty of the great God of heaven and earth; to be able, I say, to bear the weight of this majesty and glory, without any trouble or burden to the mind or spirit of a man, how great and how rich a glory must this needs be! It was the saying of another philosopher, who was greatly taken with that creature the sun, he professed that if he might be permitted to stand near the sun, were it but for one day, so as that he might but understand what nature the sun was of, he would be content to die at evening, so much did he prize the knowledge and contemplation of this glorious creature. We read of a whole sect of philosophers that

would fix their eye upon the sun when it appeared, and so stand looking upon it, and never give over looking till it went down out of their sight. My brethren, all created things are but slight resemblances and shadows. What is the glory of them all, if we shall but compare them with the glorious loveliness and splendour that is in God? What is the beauty of the sun in comparison of him and his beauty? &c. 'We all,' saith the apostle, 2 Cor. iii. 18, 'as in a glass behold the glory of the Lord.' The angels do not see nor behold any other glory but that which is presented unto us in the glass of the gospel; they indeed see it more clearly, even face to face, we more darkly. And yet notwithstanding that glass of the gospel, wherein we behold the glory of the Lord, is so clear and transparent, that there is little difference between beholding his glory face to face and the beholding of it there; every lineament of his face being here represented to the eyes of our minds or understandings, so that we can sustain little loss hereby. So that if men and women would but draw near unto this glass, wherein the face of Jesus Christ is thus represented or to be seen, they might behold anything that the angels in heaven do, and live in the same contemplation with them; for here is the power, and here is the glory, and here is everything in this glass. This doth contain the whole extent of the face of Christ, if I may so speak; it holds out all the perfections of him whose face it representeth. By the way, as men are known by their faces, so all which God is known by is called the face of God: as the mercy of God, the power of God, and the goodness of God, they all make the face of God. Now, then, to be able to bear the weight of all this blessedness and glory without losing the use of a man's understanding, without being confounded or troubled in his intellectuals, without being like a dead man, cannot but be an exceeding great privilege. I beseech you, consider what other exercise or engagement of yourselves, or of the noble powers of your souls, can you imagine should produce anything of a like filling and satisfying nature? 'One thing have I desired of the Lord,' saith David, Ps. xxvii. 4, 'that will I seek after: that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his holy temple.' He thought this not only a thing desirable, but he was resolved to seek after it; he would first commend this his desire unto the Lord, and then seek after it; he would try this way and that, and any way that would do. This one thing which he had singled out amongst all his other requests was, that he might dwell in the house of the Lord all the days of his life, to behold the beauty of the Lord. My brethren, we generally are but dull spectators of his glory; it may be, many of us are more taken with other objects which seem to be of a more desirable import unto us; but if we did but see with David's eyes, if we had judgment within us to estimate beauty indeed, this would be our one thing, the thing which we would chiefly desire, to behold the beauty of the Lord, especially inasmuch as we have liberty to behold it without being dismayed. So, again, that was another thing in our large and free communion with God, to pray unto God with assurance that we shall be heard. They that are large in the knowledge of God, that understand much of his will, they that have a large communion with God in prayer,

they can pray with assurance that they shall be accepted, and that their request shall be granted unto them. Now then if we shall weigh this royal privilege also in the balance of the sanctuary, we shall find it to weigh down silver and gold; all these things will be but as the dust in the balance in comparison of it. To call upon the Majesty of the great God of heaven and earth, and to have an opportunity to make your request unto him for all things you desire, not only all that at present you desire, but all things that can come into your hearts to desire, and that you may, upon occasion or emergency, from day to day, desire of him, and to be supplied accordingly by the hand of your angel—I mean, by your prayer;—if this great privilege be but considered and laid to heart, and measured by the measure of God, it will be found to amount to as considerable a matter as any that we have presented you with.

And thus we have done with the third particular, which we formerly signified unto you must needs, in conjunction with the other three, render the life and estate of a man in this world desirable in the highest; as desirable, I mean, as this world will afford desirableness of condition unto the sons and daughters of men.

CHAPTER XIX.

The eighth motive further opened in the fourth particular, A being filled with the Spirit doth interest men with a rich and large interest in God.—How this interest doth arise by being filled with the Spirit of God.—Reasons why so little is done by prayer now, in comparison of what was done in the primitive times.—Without being filled with the Spirit, none of the great blessings formerly mentioned, and which render a man's condition so desirable in this world, are to be obtained.—The reasons whence it comes to pass: and the equitableness of God's proceeding with men therein.—The difference between a fearless and dreadful frame of spirit that is counterfeit, and that which is raised upon good grounds.—A being filled with the Spirit is the only way to cause the crown of glory to flourish on the head of a man, and that with a greater measure of glory, in the world which is to come.

The fourth and last particular was this, They that are filled with the Spirit must needs have a rich and large interest with God, in respect of prevailing with him by prayer, and carrying matters of greatest and highest importance at the throne of grace.

First, then, to shew and prove this, That persons filled with the Spirit of God cannot but be great in their interest with God.

Secondly, That such a greatness of interest in God, especially being accompanied with the other three privileges formerly opened and asserted, cannot but complete the felicity and desirableness of the life of a man or woman in this world.

First, The reason why they who are filled with the Spirit must needs be great in the sight of God, and carry things with a high hand at the throne of grace, is—that which heretofore we have proved at

large—viz., because such persons are men after God's own heart—the character which God himself gave of David; *i.e.*, as himself explaineth the said character, persons that will fulfil all his pleasure—meaning, as concerning themselves, or so far as it concerns them, or as they are in a capacity to fulfil it; they will make the most that can be made by men in their cloths, as we use to say, of the interest of God and of Jesus Christ in the world. This same activeness and spiritfulness in the service of God is one of the most natural, constant, and visible fruits and effects of any man or woman's being filled with the Spirit of God. For when the soul or inward part of a man is filled with the Spirit, it cannot contain itself; and the issuings and breathings of it out are nothing else but excellent and high actings for God—a fruitfulness of life and conversation. This is as natural and genuine fruit of men's being filled with the Spirit, as the fig is the natural fruit of the fig-tree, and the grape the natural fruit of the vine. For the nature of the Spirit of God is to glorify God, that is, to be serviceable unto his ends, purposes, and desires in the world; and therefore, according to that true rule in philosophy, every agent seeketh to assimilate his patient unto himself. So the Spirit of God, where he is in his fulness, he maketh men lively and vigorous; he putteth it into them, and draweth them on unto ways of excellency, and giveth them no rest, but is still exciting of them unto the serving of God. But this point we have argued formerly, and evinced the truth of the thing from the Scriptures above all contradictions. That which we have now to do, is to shew and prove that those who are diligent and faithful and zealous observers of the precepts of God, and are free in laying out themselves upon the account of his interest and glory, are persons that have his ear, as we use to say, and who for the asking may obtain anything with reason and with righteousness at his hands; and the persons we now speak of are not apt or wont to ask anything upon other terms. But that which we now deliver is abundantly delivered by God himself unto you in the Scriptures; namely, that persons who are full of action for God have large quarter at the throne of grace, and carry matters of high import with God, and that with a high hand.

We have several passages in Scriptures to consult with: 1 John iii. 22, 'And whatsoever we ask, we receive of him,' &c. It is put in the present tense, as it is very usual, after the manner of prophetic dialect, to speak of things that be future in the present tense, or as being present, by reason of the truth and certainty of the things that are spoken. So here, 'Whatsoever we ask, we receive'—*i.e.*, are as certain that we shall receive it as if we had it already: whatsoever we ask, we receive of him, because 'we keep his commandments.' Here is the groundwork, because they observed them. The word is very emphatical, signifying both the inward respect that men have of them in their minds, memories, and consciences, and also the external action arising out of this; not only that we keep his commandments, but likewise because 'we do those things that are pleasing in his sight.' He implies that men may keep the commandments of God, and yet may not do the things that are pleasing in his sight; for there is, as we have had occasion heretofore to distinguish, a differ-

ence between the keeping of the letter of the precepts or commands of God, and the carrying on of those commands to such an observance of them, which include many particulars which, indeed, commends our obedience unto God, yet are not in the letter or surface of the command. Now prayer, though it should be with the greatest earnestness performed, or with the greatest faith and confidence, yet if it be not the prayer of a righteous man, the promise of prevailing much would not belong to it. So here, to ask a thing according to the will of God doth not only include a praying righteously in respect of the matter, and also in the manner, but also such conditions and qualifications which, according to the will of God, ought to be found in those that should pray; amongst which qualifications this is one, that they be men and women ready and free to do such things which are pleasing to God; not simply and barely to do his commands, but to do those things which are pleasing unto him: Mat. xxi. 22, 'All things whatsoever ye shall ask in prayer, believing, ye shall receive.' This word believing is very comprehensive, and it doth include in it all things that are requisite and necessary for the reducing of this prayer unto this posture—that is, unto a receiving posture. Now certain it is, no man can have that confidence, which John speaks of, towards God, or that believing to receive whatsoever he shall ask in prayer, which our Saviour speaks of, but only he who is conscious to himself of his faithfulness to God, and of his integrity and uprightness in his ways. For, my brethren, if the consciences of men and women shall reprove them of any looseness or lightness of spirit, or that they have served God by halves; that they have been off and on with him in their practice, and negligent in making use of such advantages and opportunities for the glorifying of his name, which he hath put into their hands; this will be like a bridle in the lips of men's faith, there will be fears and jealousies and inward doubtings within them. Whereas, if our hearts shall bear a rich testimony unto us—which they will never do unless we shall be under such a frame of spirit to do the things that are pleasing in his sight—that we have walked before him in all uprightness, then will our faith and confidence be steady, and we may pray with the greatest assurance that we shall receive whatsoever we ask of God. And so again, 'Ask and it shall be given you, seek and ye shall find, knock and it shall be opened unto you,' Mat. vii. 7. I mention this passage of Scripture to shew, that where there is a promise made of being heard and accepted with God—and there is the same notion in the other scripture even now mentioned and argued—there is still something required of men to render them meet to be accepted of him. As here, God requires of such as are but weak in faith, and of an ordinary growth in holiness, and in the love and favour of God, that they be frequent and constant in their importuning of him before he will give them the things they desire of him; whereas those who are zealous for God have a more quick and ready audience. Christians of a lower form, and ordinary growth and stature, as I said even now, may be heard, but they must put more strength to their prayers, and wait long until they have their answer from God, which is signified in these words, 'Seek and ye shall find;' which shews that if persons have

not that excellent qualification in the sight of God to commend them in his love and favour, they must work so much the harder, and wait so much the longer, upon God. 'Shall he not avenge his elect, who cry day and night unto him?' Luke xviii. 7. But Noah, Daniel, and Job, if they shall but stand before him, the first appearance of them will do it. 'The eyes of the Lord are upon the righteous, and his ears are open to their cry. The righteous cry, and the Lord heareth,' &c., Ps. xxxiv. 15, 17. The word 'open' is not in the original, but the meaning is that the ear of God is propense, and in a leaning kind of posture, towards the cries of the righteous; the word may here be taken emphatically, as many times in Scripture it is, for some worthy, choice, and excellent strain of righteousness. Those who are worthy and righteous indeed, the ear of God, I say, is propense, and leans and hangs towards them and their prayers, according to that of Cant. ii. 14, 'Let me hear thy voice, for sweet is thy voice.' There is a kind of naturalness and pleasantness between the ear of God and the prayers, and petitions, and cries of such a righteous man: John xv. 7, 'If ye abide in me, and my word abide in you, ask what you will, and it shall be done unto you.' There is a double condition mentioned, and expected to be in persons that desire to receive, and to have everything done unto them and for them at the hand of God. First, Their abiding in his word, that they do not decline it, and turn their backs upon it, nor cut themselves off from him, or hearing him further. And, secondly, 'If my word abide in you;' if you be observant of opportunities, and improve the times and seasons vouchsafed unto you, and will provide and take care that my words abide in you, then, saith he, your prayer will be the great prevailer at the throne of grace; God my father will not deny you anything that you shall ask of him. For I suppose the meaning of these words, 'and my word abide in you,' to be this, that persons should be solicitous about the words of Christ, and matters of duty contained in them, and that they should not have them to seek, but make special treasure of them, and have them always ready at hand, that they may be directed and put upon their duty and service by the means of them. It is the common case of Christians; they would do the things which the word of Christ requires of them, if this word of his were present in their thoughts and minds; but they miscarry at many a turn, and fall foul upon many things contrary to their duty, only because the word by which they should be directed is not in their minds, nor near at hand unto them. They do not take care that the word of Christ should dwell richly in them. It may be, when they meet with it, they will give it the hearing, and, it may be, understand it also; but if they do understand it they hide it not in their hearts, for they that hide we know can find. They have not that high esteem of it which they ought, for then it would abide with them, and not be to seek upon such occasions and at such times when they should be directed by it to do and perform such and such services acceptable unto God; and then for want of its presence with them there is a breach in their obedience, and consequently in their peace and comforts, and they are often thrown upon disadvantages when they come to the throne of grace. Another place like unto this is John xvi. 26, 27, 'At that day ye shall ask in my name,

and I say not unto you that I will pray the Father for you: for the Father himself loveth you, &c. The Father loveth you, namely, because he knows the love you have unto me, which you have declared by believing in me, and therefore I shall have no need particularly to intercede for you. His desire was to ground them in the greatest confidence of the love of God himself, or the Father, unto them; and therefore he saith, Inasmuch as you have loved me, and declared your affection in believing that I came forth from God, therefore, saith he, the Father himself loveth you, and is of himself exceeding propense to hear your prayers. John xiv. 13, 'And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.' The meaning of that clause, 'that the Father may be glorified in the Son,' which steers the sense of the whole verse, doth import this, that the things which ye shall ask in order to the glorifying of the Father, and that upon the account of me, or in my name, such requests and petitions shall surely be granted, and I will stand by you in them, and they shall be done unto you.

Besides, we find that the saints of old, they that were excellent in their ways, made account, that if they were in any strait or danger, or their people stood in need of any special and extraordinary deliverance and protection, that it was but their praying to God, and interceding for it, and they made as due account of receiving of it in such a case as the husbandman which soweth his seed doth to reap the harvest in due time, Exod. xvii. 11. When Joshua was fighting with Amalek in the valley, &c., the text saith, that all the while that the hands of Moses were lifted up Israel prevailed, but being weary, when they hung down Amalek prevailed; and therefore they found a way, Aaron and Hur, to support them, and so Amalek was overthrown. Now this lifting up and falling down of Moses' hands in prayer was significative; for we cannot suppose but that Moses did pray as effectually when his hands hung down as when they were lifted up; and therefore I suppose this is taught and signified unto us by the lifting up of Moses' hands, which was nothing but a kind of sacramental action, that God's acceptance of prayer doth not arise from any worth or excellence that is inherent either in the person or in the prayer, if strictly considered, but from the ordinance of God in the case, he having appointed this as a means by which he will convey his favours unto men. And this is the nature of sacraments, and of all sacramental efficient; the benefit, and comforts, and the like, that any of us do at any time receive by them, do not proceed from anything that we receive in the elements, or in the nature of the action that is done by us, or by any other that have any part in the action in the sacrament besides ourselves. I say the fruit of the sacrament doth not issue from any of these, and yet without these we should not come at it; but the reason of the blessing of the sacraments is the ordinance of God, who hath joined fast these means to such and such ends; hence it is that there is efficacy in any kind or to any degree. As in the healing of Naaman's leprosy, 'Go and wash in Jordan seven times,' saith the prophet, 2 Kings v. 10. This was a sacrament which he was to perform in order to his healing; but the healing of the leprosy did not proceed from the water, nor from the action of washing, but from the ordinance and

appointment of God, who had determined that the man should be healed and cleansed of his leprosy by submitting to his pleasure—viz., in going to Jordan and washing seven times. So when the blowing of the rams' horns, and compassing the city of Jericho by the priests, became effectual to the bringing down the walls thereof, Josh. vi. 20; this efficacy was not to be found in the rams' horns, nor in the priests, nor in the compassing of the city seven times, nor in the qualifications of the priests; but it was to be sought and found out in the good pleasure of God, that had decreed and purposed it. Let but men obey him in such and such ceremonial observations, and matters of light consequence to the eye of ordinary understanding, and they shall see the effects of it are what he by his great and outstretched arm will do for them. In like manner, the reason why prayer is so potent, and of that mighty vigour and prevalency with God, is, because there is much of a sacramental nature in it. For if we do but consider the righteousness that is to be found in the creature, even in such kind of persons that are active in the highest for God, and are zealous and true-hearted for his cause and glory; the prayers, I say, that shall from time to time be presented unto God by these men have nothing in them which in a strict sense and rigid kind of estimate will bear any proportion, in respect of the worthiness that is in the favours and vouchsafements which they receive from God by this means; so that, setting aside his promise in the case, there is no strict rule of righteousness that obligeth him hereunto, and yet, notwithstanding, there is a natural kind of equity that God should answer them: first, If we consider the nature of righteousness, especially when it is raised to any excellent degree in the hearts and souls of men, and when it utters itself accordingly. And then, secondly, Considering the nature of prayers and supplications made unto God. And then, thirdly, Taking into consideration the graciousness, and bountifulness, and goodness of God, which are all essential unto him; then, I say, it is an equitable thing, and it is very meet and every way well becoming the great God that he should do this, that he should have respect to such persons as these, that serve him with all their might and with all their strength, that he should indulge them with some eminent and royal privilege above the common and ordinary sort of those that call upon him but only in an ordinary manner. And another reason may be why God doth reserve choice favours and privileges for men that are choice in their generation, and that have larger hearts towards him than others have, is, that he may hereby lay an engagement upon the rest of the children of men, especially his own children, that they proceed and be in a growing posture, and that they should give their heart no rest nor peace until they come up to the line of their elder brethren, whom they shall see in such high grace and favour with God. For should he vouchsafe an equality of grace and favour with himself unto persons that are but low and broken in their obedience, and that are apt from time to time to sin against him, and to pull down with one hand what they build up with the other; if God, I say, should make these equal with those that are most worthy in their way, he would not have an argument wherewith to deal with the hearts and consciences of men; for then there would be some who would never strive to be excellent, or to be above others,

if they that be beneath in the valley should have the light of the countenance of God shine as bright upon them as it doth upon those that are at the top of the mount, and that have laboured and took a great deal of pains to get up thither. But now it is marvellous agreeable to the nature of God and excellency of his holiness to draw and wind up his creatures, and to be training of them up by ways which are suitable and kindly for them to be dealt withal, and still to be stirring and working up their hearts, minds, and spirits unto things that are most excellent, and that are most like himself. So that we see this prevalency of prayer with God is in part sacramental, and not merely natural and moral; that there is equity and reason in it that God should do thus and thus by persons, by giving a pre-eminence unto them above their neighbours; and yet, notwithstanding, if we speak in a way of strictness and rigour of justice, there is nothing in the righteousness of the persons, nor in the prayers of these, that can upon any such terms engage God and prevail with him.

But we were not long since saying that the saints of God of old, those that were his worthies, made account that if they were in any danger, and stood in any need of more than ordinary deliverance, if they had any manner of requests whereby to make friends, or to do any great things for their people, for their nation or country, their way was ready before them; they knew that they had such an angel as prayer is, and knowing withal the interest which they had in God, they made account that it was but to despatch their angel of prayer into his presence, and their desire would soon be granted. See such a thing in David, Ps. xviii. 3, 'I will call on the Lord, who is worthy to be praised: so shall I be saved from mine enemies.' I will pray, saith he, and then I do expect, as it were of course, salvation and deliverance from God. And so again, in ver. 5, 6, 'The sorrows of hell compassed me about.' And what did he in this case? When he saw no way of escape, he despatches his angel unto heaven; and his angel was sent back with deliverance: 'He heard my voice out of his temple, and my cry came before him, even into his ears.' And then what follows? What a tempest and storm doth God presently raise against his enemies! Ver. 7, 8, &c., 'Then the earth shook and trembled; the foundations of the hills moved, and were shaken,' &c. And so again, ver. 18, 19, 'They prevented me in the day of my calamity: but the Lord was my stay; he delivered me, because he delighted in me.' We know it is a thing usual with men, and that which is but equal, and no man's reproach or shame, to be more kind and more inclinable to help those that are willing to serve them, those that are respectful of them, and charge their minds and thoughts with their affairs and concernments; I say, it is but reasonable that a man who is thus respected by another should shew and measure out respects proportionably to him again. So God, it seems, uses to deal with men in this case, ver. 20, 21, 'The Lord rewarded me according to my righteousness; according to the cleanness of my hands hath he recompensed me. For I have kept the ways of the Lord, and not wickedly departed from my God.' We see that it was not simply prayer, or David's crying unto the Lord, that brought this deliverance down from heaven unto him with so high a hand; no, but it was his righteousness, the

cleanness of his hands, the keeping of himself clean in the sight of God ; this was that which gave power to his prayer, and caused it to prevail at that high rate with him. And so Ps. vi. 9, 10. 'The Lord,' saith he, 'hath heard my supplication, and he will receive my prayer.' And what then ? 'Let all mine enemies be ashamed and sore vexed,' &c. ; as if he had said, Let them look to it, all mine enemies, for I am resolved that I will pray, and call upon God, and I know then what will fall to their portion ; and therefore let them look for nothing, nor expect nothing, but ruin and destruction when I shall do it. And in Rev. xi. 5, 6, it is said there, concerning the two witnesses, that if 'any man would hurt them, fire proceeded out of their mouth, and devoured their enemies ; and if any man will hurt them he must in this manner be killed.' As if he had said, There is no way with them but one ; if they attempt anything cruelly and unmercifully against my witnesses, their fiery prayers and supplications, which proceed out of their mouths, will destroy them. And so he goes on, ver 6, 'These have power to shut heaven, that it rain not in the day of their prophecy ; and have power over waters to turn them into blood,' &c. Ye have heard that this book of the Revelation runneth much upon allegories and types, which it borrows from the Old Testament ; but the plain meaning of these expressions is only this, that those that should stand it out against Antichrist, his apostasies, and the idolatrous doings in those times, should be able to do as great things, and to bring to pass things of the like nature and consideration in their kind, with those great works in the days of Elijah and of Moses, &c. : Ezek. xiv. 14, where God speaks of Noah, Daniel, and Job, that if these men should stand before him, yet they should deliver but their own souls by their righteousness. It is very likely that it was a received principle amongst the Israelites that men like unto these could prevail for what they would with God, and God would not deny them anything that they asked of him ; for otherwise it was to no purpose to affect the people, and to take them off from expectation of any help from the mediation of them, or such as they were, unless they had hoped for deliverance by the means of such men. But now, saith he, it is true indeed, if these men, or any like unto them, should stand up and intercede with me, they should have somewhat more than other men, they should prevail with me for themselves. But as to the saving of the nation, and the preventing of the judgment which I am now fully resolved to execute upon you, it is such, of such a nature and consequence, that it is not fit for me to grant ; neither, indeed, would these men ask any such things at my hand, if they knew the state of things between me and you, and how repugnant it is to those principles of holiness, wisdom, and justice by which I govern the world, and must govern it, if I govern it like myself. So God likewise telleth Jeremiah, 'Neither lift up a cry for this people ; for if they pray I will not hear them,' Jer. xi. 14, xiv. 11, and vii. 16. As if Jeremiah had had such an opinion that this people might have been brought off from that judgment which God intended towards them, and that God should have suffered some kind of inconveniency to have denied him if he had prayed for them ; and therefore, to prevent him, he plainly tells him that he would not have him pray for them. As if God had

said, It is not at all out of my way to deny such petitions and suits as they that are wicked and stubborn put up; but it would be otherwise with me in case thou shouldst pray, and I must go somewhat out of my way to deny thee, and therefore, saith he, do it not. Now this passage plainly shews that such persons who excel in righteousness, and that are wont to lay out themselves freely for God, he is wont to express himself with an answerable freedom and bounty to them, and, consequently, to give them power at the throne of grace, and interest there. Thus then we see how and upon what account persons filled with the Spirit of God must needs, according to the Scriptures, have a great interest in God, and carry a great stroke by their prayers at the throne of grace, viz., because they keep his commandments, and do the things that are pleasing in his sight.

Now it is a matter of easy and ready apprehension to conceive of how rich a consequence such a high privilege as this we have mentioned, and found men and women filled with the Spirit to stand possessed of, must needs be to make the life of a man most desirable in this world. We know, for a man to have the ear of a king, or a great potentate of the earth, so as to be able to procure his arm to be stretched forth on his behalf, as oft as he should reasonably desire it, is esteemed, and not altogether without cause, to be a great piece of worldly felicity; but, alas! what is such an interest in the greatest or mightiest king or prince under the heavens, being compared with that interest which such a person as we have spoken of hath in God? The gleanings of him that hath the ear of the great God of all the earth open to his prayer, are better than the vintage of him that hath the ear of the greatest monarch in the world open unto him. They who have the ear of God open upon such terms as persons filled with the Spirit have it, are in a capacity hereby, not only to provide or procure for themselves, as oft as they desire, all accommodations regularly necessary to render their lives full of peace, comfort, and contentment, but likewise to umpire and order the great affairs of the world round about them; yea, and to give laws unto nations, and to rule them with a rod of iron. For such persons as we now speak of are a first-fruits of that world to come, which in Scriptures is called the new heavens and the new earth, the kingdom of Christ and of the saints, and is much discoursed amongst us under the name of the fifth monarchy—a name and notion proper enough for it; and have a first-fruit granted unto them by God of those glorious privileges, of that interest of power and grandeur which shall be vested in the great body or whole community of the saints in that day, of which we may have occasion ere long to speak more particularly. So as this shall be the privilege and prerogative of all the saints in that day, that they shall rule the nations, as it were, with a rod of iron, and break them in pieces like a potter's vessel; meaning, that the whole earth shall be given unto them, as it is in Daniel, chap. vii. 18, 27. Even so shall the persons we speak of, before the dawning of that day, before the new heaven and the new earth, taste of the great happiness and felicity of the chosen of God in those days; and they shall umpire, and rule, and carry, and sway the great affairs of the world, as we have it in Rev. ii. 26, 27, 'He that overcometh and keepeth my works unto the end,'—that man that

standeth it out in my cause, and fights it out unto death,—‘to him will I give power over the nations, and he shall rule with a rod of iron,’ &c. ; meaning, that he shall have part in the great felicity of that day. You know that passage in James v. 17, where it is said that Elijah, who was a man subject to the like passions and the like infirmities with other men—I suppose he means not so much, if at all, sinful infirmities, as corporal ; he was a man subject to sorrow and sickness and death as well as we, or any of us are, and yet he did thus by prayer : he prayed, and he shut the heavens ; and again he prayed, and he opened the heavens, and provided rain for the earth by his prayer. Now, I suppose the apostle inserts these words, ‘a man subject to like passions as we are,’ to remove that great stumbling-stone which might be in the minds and thoughts of ordinary Christians that are weak and poor, that carry about with them a body of sickness and death, and are despised in the world, and not regarded and set by, by the great men in the world. How then should they expect that a God of that infinite majesty which he is, to whom they should pray and make their requests, should regard them, especially in the gratifying of them upon any such terms, that he should do any great or excellent thing more than ordinary for them ? Now, to such the Holy Ghost here saith, Do not be troubled, let no such thought as this arise within you upon such an occasion ; for I tell you that Elijah was a man as weak as you, clothed with the same flesh, subject to sicknesses and pain, and to be contemned and slighted by men, as he was by Ahab and others ; yet this did not at all obstruct his interest with God. His prayer was potent and powerful with him, for he did very great things, as you know, by his prayer ; he shut the heaven, being highly offended with the wickedness of the people and their idolatry ; he interceded, as it were, against them, and sought to draw down judgments upon them ; indeed he sought hereby to humble them, and to bring them to the sight of their sins, as it seems he did ; and accordingly, when he saw that they did repent and were reformed in their ways, he did by another prayer turn the course of the displeasure of God another way, and drew down the love and favour of God out of heaven upon them.

And, my brethren, doubtless the reason why the interest of prayer is fallen so low, and sunk, as it were, in the Christian world, in comparison of what it was in the primitive times, in the days of the apostles, and in the ages next after them ; the reason, I say, why so little is done in the world by means of prayer, is, because the generation of those who in the primitive times were wont to be filled with the Spirit, and to be large-hearted towards God, is in a manner extinct ; and that heavenly vigour which possessed the hearts and reins, and brake forth and shewed itself in the lives and ways of the first and second ages of primitive Christians, was not looked after in the generations afterwards, but instead thereof, many of them suffered a spirit of ignorance and blind zeal to enter into them, and to possess them, which, under a pretence of bestirring itself, and acting for God and Jesus Christ, made wrack and havoc of their interest in the world. And there is more than enough of this kind of spirit and vigour that is gotten into the hearts and inward parts of many professors amongst us, who, like to the Jews of old, have a great zeal for

God, but not according to knowledge; yea, there is a great variety, of several shapes and forms, of this kind of zeal amongst us. The Antinomian, he lays out himself effectually for the advancement of his opinion and ways, and thinks he doth God and his gospel the only service in the world. A second sort of professor, he is as a flame of fire, he is content to spend and to be spent in the service of his way, being full of confidence that, even whilst he treads and tramples under foot the peace and comforts of the children and dear servants of Christ, yet he is the only benefactor to his throne and kingdom amongst men. A third party, abominating the zeal of the former, riseth up early, and goeth to bed late, and eats the bread of much carefulness to mount upon the back of secular authority; and if he get but his foot fast and sure upon this ground, he makes account that by turning the edge of the magistrate's sword against all that he conceits to be errors, heresies, blasphemies, &c., and by riding over the heads of all those whom he calls sectaries, he shall set God upon the throne, and put an iron sceptre into the hand of Jesus Christ, wherewith to break all his enemies in pieces, like a potter's vessel; making full account that God will never have a temple upon earth unless it be of his building. The seeker, whilst he throws the house of God out of the windows, as we use to say, and makes an utter desolation in the courts thereof, casting out all the ordinances and ministrations of it as menstruous and polluted rags, and makes a headless, heartless, and confused meeting of a few, to speak what any spirit, one or other, shall prompt them withal, he conceits, and this with confidence enough too, that he acts according to the heart of Jesus Christ; and that persons of all other forms and ways do rather great disservice to Jesus Christ and the truth than otherwise; and that he, and men of his inspiration, are the only persons that understand aright what makes for the lifting up of the throne of Christ amongst men. Yea, the ranter himself, whose principles and ways have no more communion with the glory of God, or of Jesus Christ, than light hath with darkness, or Christ himself with Belial, yet he, in his own conceit, is the first-born amongst the friends of God and of Jesus Christ; he alone it is that spreads abroad the sweet savour of Jesus Christ in the world, whilst he pours out himself in all manner of abominations, and sentenceth men of other principles and practices as strangers unto God and to the gospel, and obscurers and darkeners of the grace of God, and the fulness of redemption purchased by Jesus Christ. Yea, there is another sort, who is the last-born son of Satan that I know amongst us, he finds false fire in the zeal of all the former, and therefore hath set up a new form or way for the worshipping and serving of God; and though Satan be more palpably visible in it than in any of the former, yet he is confident that all other ways ought to cast down their crowns to the ground at the feet of it, yea, and that they shall be made to do it. Thus God hath many in the world that pretend high in friendship to him, and in zeal for his glory, who yet indeed trouble and disturb the world; and many of them labour in the very fire, and some of them do as little spare their flesh as the servants of Baal did, who cut themselves with knives and lances, which they needed not to do in case they were real friends indeed unto

God, and worthy imitators of the true zeal and Christian fervour of spirit which uttered themselves in the primitive Christians. So that as Solomon, observing the common pretences and professions of men one to another, expresseth himself thus, Prov. xx. 6, 'Most men will boast, every man of his own goodness; but who can find a faithful man?'—that is, a friend indeed and indeed. So may God altogether as truly say, that there are many in the world, men of this way and men of that way, men of a third, of a fourth, and of a fifth, who all boast of their goodness, who pretend love to me, and zeal for my glory, but I can hardly find a faithful man amongst them, a man who naturally careth for the things of my glory; as the apostle speaks concerning Timothy, that did naturally mind his affairs. It is one of the hardest things in the world to find men, especially any public society of men, that do naturally mind the things of Jesus Christ. But the thing I was saying unto you is, that the reason why the interest of prayer in the world, I mean, amongst professors of Christianity, is fallen so low as it is, and is in a manner sunk in comparison of that which it was and appeared to be in the Christians of old, is, because that the spirit of love to God, that heroic and vigorous spirit, is sunk in the Christian world; it was upon the wing in the times of the apostles, and some ages after them; but now, among all pretenders to God, certain it is, that God amongst them all finds not many faithful friends, not many of that integrity and uprightness of heart and soul which was found in the primitive Christians: for, as God reasoned the case with the Jews long since, Isa. lix. 1, 2, 'Behold, the Lord's hand is not shortened,' &c.; 'neither his ear heavy, that he cannot hear.' So then this is a thing which needs be no man's doubt or question, that to be great in the sight of God, and to have his ear continually open unto a man's prayer, must needs be a treasure of comfort and peace unto him; and so, in consort with those three other privileges, formerly opened, renders a man's life and condition in the world as desirable as God judgeth meet to permit it to be here.

We further added, in the proposal of the motive yet in hand, that as a being filled with the Spirit would render a man's life in this world comfortable in respect of the four particulars mentioned, yea, most desirable; so there is no other course that a man can take without this, nothing that he can do besides, or with a neglect of this, will do it, will interest a person, man or woman, in any, or, however, not in all, the particulars mentioned, without a joint concurrence of which there will be somewhat material and of moment wanting to the completing of their condition in the world. Let us speak a few words to this also, and prove unto you that without a being filled with the Spirit none of the four particulars can be enjoyed or possessed by you, at least upon any such terms on which they may be and are enjoyed by those that are filled with the Spirit, and on which the desirableness of a man's life in the world is raised and maintained by them. Now the reason, briefly, why none of the great privileges mentioned can be enjoyed like themselves by any other course taken or means used, without a being filled with the Spirit, is this, because they all depend upon these cordial and high engagements for God, and for the advancement of his interest in the world, of which we have lately spoken; and these

are not likely to be found in any person or persons, but in those only who are filled with the Spirit. So that we have these two things to open and shew unto you :

First, That the four particulars wherein, as we have proved, the life of a man in this world, as to the greatest desirableness of it, consists, are not to be had, or to be enjoyed, either *divisim*, but especially not *conjunctim*, but only by a signal course of righteousness, or a very considerable degree of activeness for God.

Secondly, That no man's heart will ever be lifted up to such a course of righteousness as this, to such an activeness for God, but only theirs who are filled with the Spirit of God, what course soever they may take otherwise. Now the truth is, that both these, in effect and by clearness of consequence, have been proved already—the former in those discussions wherein we made it appear that every one of the said four privileges were respectively the natural and proper fruits and consequences of the signal integrity of men's hearts and ways in the sight of God ; the latter in those passages wherein, in like manner, we evinced such an integrity of heart and life before God to be the genuine and appropriate effect of a being filled with the Spirit ; therefore we shall here only vindicate and clear those discussions and passages from such difficulties or objections which may seem to encumber them, and to weaken the truth or authority of them.

First, then, That men may attain to a freedom from all troublesome and tormenting cares and fears, and whatever of this nature is apt to render the life of a man less comfortable, less desirable, without any such high engagements for God as were spoken of, and so consequently without being filled with the Spirit, appears from hence, that many heathen philosophers and wise men, especially of the sect of the stoics, by study, and dealing with themselves and their hearts effectually from such principles and considerations as the light of nature afforded them, did attain this achievement—they did absolutely deliver themselves from that bondage and subjection we speak of, and did live in a constant tranquillity and serenity of mind and thoughts, and did not feel any pricking thorn or grieving brier of any troublesome passion. Yea, more generally, they of the school and sect of Epicurus lived free from all cares and fears ; yea, there are many amongst ourselves, who, as our proverb expresseth it, set cock on hoop, and as they put the evil day far from them, so together herewith they put away all care, fear, and all troublesome thoughts to the same distance ; therefore it seems at least one of the four privileges, wherein you placed the desirableness of a man's life and condition in this world—viz., a freedom from all troublesome and tormenting fears and cares—may be obtained and enjoyed without a being filled with the Spirit. I reply, first, concerning heathen philosophers, these things : First, That as painters use to do very frequently—viz., flatter and give beauty and comeliness in the artificial face where they are wanting in the natural ; so many historians, when they have a person of note or worth, or of any great name, to represent or describe, they do not so much set or bend themselves to inform the reader of the truth of things concerning them, as to shew the rareness of their own genius and parts, by making them the most accomplished persons in the

world. As Sophocles the tragedian made reply to him who demanded a reason why, contrary to his fellow, Euripides, he made all women that he personated in his tragedies so excellently virtuous and good? I, saith he, represent them such as they should be. In like manner we have great cause to suspect that they who have reported such glorious things of some philosophers and others, worthy men like enough in their sphere, rather represented and reported them such as they should have been than such as they were; as Paterculus, a Roman historian, speaking of Cato, saith of him that he was *virtuti simillimus, qui recte nunquam fecit, ut facere videretur, sed quia aliter facere non poterat*: He was a man most like unto virtue itself, who never did that which was right that he might appear to do it, but because he could not do otherwise, as if he were a man unchangeably perfect and good. After some other high characters of commendation, he saith of him that he was *homo omnibus humanis vitiis immunis*: A man that was far from the infirmities of a man; with more of the same strain. Yet that which the same author reports of Scipio *Æmilianus* is much more—viz., that he was a man *qui nunquam nisi laudandum, aut fecit, aut dixit, aut sensit*, who all his life long never spake, nor did, nor thought anything but that which was good. And elsewhere this is said of another, *Solem facilius e caelo dimovendum, &c.*: That it was a more easy matter to turn the sun out of his way than to turn him. Therefore we are not bound to believe all that we have received by tradition concerning the high strains and heroic attainments and enjoyments of heathen philosophers and others famous for virtue; although, on the other hand, there is little question to be made but that there were many of excellent principles and deportments amongst them, and such who shall rise up in judgment against the common sort of professors of Christianity amongst us, and condemn them. However, there is no certainty of any such thing as absolute freedom from cares and fears enjoyed by and of them as that pretended in the objection.

Secondly, Suppose that, as far as an estimate can be made, either by some passages of speech or discourse upon occasion uttered by some of them, or else by many sayings yet found in their writings, that they did some of them enjoy such a privilege as a freedom from cares and fears, &c., yet such an estimate as this is far from certainty or infallibility. Though we should hear them utter sayings, or speak of their security like that of angels, it doth not follow that they spake truth. For as Aristotle, speaking of the many excellent principles of temperance and sobriety, saith of young men that they use to speak and discourse of these things, but do not believe them; in like manner, men of learning and parts may hammer out many excellent sayings and strains of a very high nature, and yet not believe them themselves. David sometimes indeed said, 'I believed, and therefore I spake,' Ps. cxvi. 10; but the truth is that men may, and frequently do, speak and utter many things which they do not believe. Our English story reports of one John Cremensis, who was sent over by the pope to persuade the priests from marrying, that the very next night after he had delivered his message, and in an eloquent oration commended chastity to the clergy, he was found in adultery. So that it is no great matter

for men to write excellent things, to talk of freedom from fears and cares; but to get this into the heart, and to make this real, is another manner of thing.

Thirdly and lastly, Though some of those we speak of might seem to enjoy such a privilege as that formerly described of a dreadless and fearless mind, whilst either they were free from danger or under the arrest of some evil more tolerable and more easy to be borne; yet when they came to encounter with the king of fears, viz., death, their inward security and height of confidence and resolution was much shaken, and began to give in. As is reported of Socrates himself, the wisest, or at least one of the wisest, men amongst them, and withal the most virtuous and worthy, who, being condemned to die, and that by taking poison, when he came to drink his hemlock, for that was to be his deadly draught, he looked pale; and yet he never did before bewray any kind of fear, but set his countenance so that he was not wont to change it. So that that fearlessness of spirit which was in some philosophers amongst the heathen, was not complete or full of power; it did not so reign over all formidable enemies, but that when death made her approaches, this raised some fear in them.

But if it be here objected and said, But however many amongst them were fearless even of death itself, as appears by the examples and stories of those who voluntarily devoted themselves unto death for the preservation and safety of their country, as the Decii amongst the Romans. There were two of them, the father and the son, who in several wars, wherein their country was in danger, did rush upon the face of death; and so Curtius, another Roman, who threw himself into a deep chasm or opening of the earth.

And some amongst the Grecians also were men of great resolution, as Codrus, Themistocles, &c., and did expose themselves to imminent and certain dangers of death, only for the safety of their country; therefore such men as these were free from all tormenting fears and troubles. But to this we answer,

First, That none of these did purely, or merely voluntarily, devote themselves unto death but upon very great occasions, at least by them so apprehended, viz., for the preservation of their families, wives, and countries; so that to expose themselves unto that which they did in this was but to choose the lesser evil before the greater. So that all that can be made of the sense that those had of death was, that they apprehended it far better and more desirable for them to lose their lives, than that their wives, and families, and country should be destroyed.

Secondly, To expose a man's self to danger, or unto a certain evil, doth not prove that he is free from the fear of the evil, but only that he chooseth and prefers this evil before the other. As when a man is under a great and imminent danger unless he attempts very desperately, though if he shall make this attempt he is not certain he shall escape the danger he is in, only he doth suppose less danger of the two in that course which he takes or attempts. As in the case of the four lepers at the gates of Samaria, there was no safety for them to sit at the gate, there they must perish; if they go into the city, there they must perish likewise; but if they should arise and go

to the army, they could but kill them ; however, in so doing they might escape. Now, therefore, it doth not shew that there was no fear in them, but that they knew there was no possibility of escape in case they stayed at the gate of the city.

Thirdly, There is little question but that a man may so go to work, and tamper with his heart and mind, as quite to stupefy them, and make them little other than senseless, at least for a time, in respect of any object whatsoever ; as the Scripture speaks of some, whose hearts were as hard as brawn, and whose consciences were seared as with a hot iron. Men do seldom make trial of their hearts what they can bring them unto, and can hardly believe such a doctrine as this, viz., that men may bring their hearts to what temper they please, if they will follow means that are proper to bring such a thing to pass. Now it is no ways unlikely that these, at least some of them, knew what considerations were apt to make them void of fear ; they being men of parts, they knew how to deport themselves so as to make themselves fearless and dreadless. If men will attend only upon the thoughts of the excellency, and renown, and grandeur of men that have died on such terms, as of Achilles, Epaminondas, &c., will feed upon the beauty and desirableness of their names and fames, and then shall think that they themselves, if they shall do such things, shall be as famous as they, and their names shall live ; if this course shall be taken for any considerable space of time, and men shall but add hereunto other considerations which are apt to render their lives in this world less pleasing and less desirable, no question but that they may harden their hearts, and stupefy their senses, that they may quite quench and destroy all impressions of fear which is naturally planted within them towards such formidable objects.

Fourthly, Very possibly Satan might stand at the right hand of such persons, and help forward those who did devote themselves unto death ; he might blow the coals of vain-glory when their hearts began to work and rise within him by casting in his incentives ; for we have heretofore shewed unto you he hath such a kind of operation upon the hearts of men, and can join with their fancies and imaginative powers, and put life into them by his injections. This may be another means by which these persons might attain unto this fearlessness and dreadlessness of spirit.

Fifthly, and lastly for this, Concerning that freedom from tormenting cares and fears, if there were any amongst them that had part and fellowship in any such privilege, upon such ground as the light of nature might afford them, it may be thought that the Spirit of God was in the business ; we may safely say that the Spirit of God might be there, and that it was his interposure ; for the book of nature is the book of God as well as the book of Scripture, though this latter book hath more in it than the former ; yet so far as that doth teach, so far doth God own, countenance, and fall in with it. And we know that the Scripture itself doth speak the truth of this, and God is the God of order, and not of confusion ; therefore those things which are written in the book of nature do not cross anything written in the Scripture. The truth is that this book, I mean the book of the Scripture, is written to perfect that which is decayed, blotted, and blurred

in the book of nature, that we might come to the knowledge of God with the more ease. Now, in case there be any who want this book of the Scripture, and shall mind and consider that other book of God, the book of nature, which book requires many excellent things of men as well as the Scriptures do; if they go so to work as they may, if they will study the works of righteousness which the book of nature teacheth, and fall in with him who teacheth there, that is, God, and still as light comes in walk up unto it, all this while here is a fit opportunity for the Spirit of God to join himself with those persons, and to carry them on from lesser light to greater. It is for his glory to delight in such persons who make much of his motions. They that will but mind his beginnings and his first breathings into their hearts and souls, he will presently cause them to take up a new lesson, and will still carry them forward, and cause them to know things more considerable. Now then, put the case that this was the state of any of them, that they did attain unto any such spirit to be above fears and dread; this might be by means of the Spirit of God, which might be a kind of fulness of the Spirit in them.

If it be objected, But the heathen are said to be 'without God in the world,' Eph. ii. 12.

To this I reply, It is true, to speak of the body and bulk of the heathen, they were indeed without God in the world—this was the state of the generality of them; yet, notwithstanding, the same apostle saith that they knew God, Rom. i. 21, and ii. 14, 15, and that they were a law unto themselves. Now look, to what degree they did those things by the law and light of nature that they would have done in case they had had the written law, to that degree they were a law unto themselves, and their consciences either excused or accused them accordingly. Now it is usual to speak some things of a body or people in the general which cannot belong or be applied to every individual or particular person; as when Christ crucified is said to be unto the Jews a stumbling-block, and unto the Gentiles foolishness, 1 Cor. i. 23, it must be understood that he speaks only of the generality of them, for the apostle explains himself, 'But unto them which are called, both Jews and Greeks, we preach Christ the power of God and the wisdom of God;' so that that which the Scriptures speak concerning the Gentiles is not to be applied unto every particular, but only to the generality of them. Concerning persons, whether they bear the name of Christians or no, who by means of debauched principles and practices, by following lusts and pleasures unsatiably, seem to have contracted or gained a freedom from fears and tormenting cares; the truth is, that for the most part they are not inheritors, or in possession of any such freedom—it is but a copy of their countenance under this kind of practice; there is a worm that lies gnawing them, that ever and anon doth sting and bite them; even in the greatest heat of their jollity they are often stung. The wise man says, Prov. xiv. 13, that 'even in laughter the heart is sorrowful, and the end of that mirth is heaviness.' The end of foolish and vain jollity is heaviness; and not only so, but many times it breaks out even in the midst of it, and comes upon them as the pains of a woman with child, which plainly shews that their fearlessness of spirit

is not of that kind which we speak of. These ways and courses of pleasure bring but a false kind of joy, for their disease all this while lies hid within them festering. And so men may cause these kinds of fears to be allayed by this kind of mirth and jollity, as men may lay mud upon a fountain, but after a while the spring will make its way; so will the conscience be as a spring of sorrow and trouble. The conscience will work through and through, though they should lay on one kind of pleasure after another, yea, though they should lay on never so much; and it will appear in due time that these men are far from being partakers with the saints of God in that great and blessed privilege of being fearless and dreadless. So that we see that that fearlessness of spirit which we have argued for is an appropriate effect of our being filled with the Spirit of God; and though there be some counterfeits of it in some other persons, who are not full of this Spirit of God, yet if you take the privilege as we described it—take it in the richness of it and in the truth and reality of it, take it as being raised upon good grounds, that it be not baffled with anything that shall rise up against—thus it is only the effect of such a signal righteousness as we speak of, and some other answerable effects of a being filled with the Spirit.

Now, as the case is in this privilege, so there is the same reason of all the other three particulars—namely, that a creature cannot invest himself in them, but only by that course we have spoken of. Joy and peace, a settled peace, an excellent strain of joy, cannot be attained by any other person, but only by him who is more excellent than his neighbour; this is the natural result and product of an excellent course and strain of righteousness and obedience unto the command of God. And if men shall attempt to raise it in themselves in any other way, or by any other means, they will be disappointed; for this kind of fruit grows from no other tree whatsoever, it ariseth only from an enlargement of the creature towards his God. And the truth is, that which is found in many men, and which in the language of some is termed joy, is but a kind of degenerate joy. There may be joy so called, but that which is joy indeed is a quite different thing from it. It was the saying of a heathen philosopher, and it is a very true saying, that true joy is a severe thing, and for the maintaining of it, it requireth much watchfulness of them that are the subjects thereof; they must not turn aside to do anything that is unworthy of it. Now, therefore, when men are light and loose in their words and actions, carried away by that contentment which is in sin, there is nothing of reality in their joy. You may find out some other name for it, or if you will you may call it joy; but there is nothing of the nature or of the substance of this joy in it, which is unspeakable and glorious. And so concerning that other particular, a capacity of enjoying a free and large communion with God; this cannot arise in any man's heart without the Spirit of God, who can fill men with the knowledge of God, and impart and communicate the secrets of God accordingly. Who knoweth the things of God but the Spirit of God, and he to whom the Spirit will reveal them? And our Saviour saith, no man knoweth the things of God but only the Son; no man knows them without manifestation and discovery of them by him. As horse and mule, and other creatures do

not, nor cannot understand the things of a man, because they have no communion with him in his principles of reason and understanding; in like manner neither are men capable of the things of God, further than himself doth manifest these things unto them. Indeed, there is this difference between beasts' having communion with men, and men's having communion with God. As beasts, they have no communion with men in principles, so neither are they capable of any discourse or communication, or of receiving the light of knowledge from men. But it is otherwise with men in respect of the knowledge of God and communion with him; for, though they have no knowledge of the things of God at the present, yet are they capable of the knowledge of them; if they be communicated unto them they can relish them and improve them. And so for the fourth particular, and last, That great interest in God to carry things in prayer; this is such a privilege that, methinks, every man must acknowledge and grant, and cannot find anything to oppose or object against it, but that this must be the effect of an enlargement in righteousness, and this comes by the assistance of the Spirit of God. For God makes a great treasury of his ear, that is only open for persons of greatness and worth; it is one of the highest means and greatest encouragements which God hath in his hand to work and draw up the hearts of men on high, viz., unto a life excellent in holiness, to grant them a rich interest in heaven, to have his ear open to do great things for them. Now, if God should grant all to other persons that are low and of an ordinary conversation, God would be divided against himself, and should make that common which he hath set apart for great and signal services. For, should he grant this great privilege, to have his ear open to persons of an ordinary rate or growth in holiness, that when they prayed unto him for great things they might obtain them at his hand, he would spoil his market for great things; for who are they that would strive to outrun their neighbours in matters appertaining to God, if they apprehended that God would give as much interest in himself, and in his love unto them, that neither labour nor strive to gain it? So that there is no question to be made but that this royal privilege also is the natural and appropriate effect and product of a high excellency in righteousness in the world, and consequently shews them that have it to be filled with the Spirit of God. Thus we have made good the truth of our motive last propounded, so far as it concerns this present life and the desirableness of it, and have shewed and proved that he that is filled with the Spirit of God must needs be invested in and possessed of the four privileges mentioned; and, secondly, that he that is possessed of these must needs live upon the most desirable and happy terms that this world can afford. We cast in this likewise additionally, that this blessedness of life and condition is not to be obtained by any other means but by being filled with the Spirit.

We now proceed to shew the like concerning the life which is to come—viz., That a being filled with the Spirit in this world is that which will make a man's crown of glory to flourish on his head, and this with the greatest increase of glory in the world which is to come. Only, by the way, we suppose one thing, which I know is doubted of and questioned by some, and denied by others, but yet is more gene-

rally received, and questionless is a truth, and the doctrine of the Scriptures themselves—viz., that as the state and condition of men differ in this world, some live upon better and more comfortable terms than others, so shall it also be in the world to come; I mean, amongst those who shall all be happy and blessed, some shall be greater in blessedness than others, and higher in glory, though it shall be well with them all, and they shall all be happy and blessed. Now, whereas the world to come, according to the more general and probable opinion, is twofold:

First, That state of the saints under the kingdom of Christ which is yet to come, and that condition afterwards when God shall be all in all; there is no estate between these two. Now, take either the one estate or the other, they may well be called the world which is to come; that is, a world which, as it is future, so the state and condition of it will be much different from the world that now is. That which we are about to propound unto you doth relate indefinitely unto them both, in all and in every of the several degrees and dispensations of God in them. We shall not make any long business to argue and vindicate the truth which we now suppose as the basis or groundwork of the next part of our discourse, partly because we would not make any long digression from the main business in hand, partly because, as I remember, we not very long since did argue the point at large, giving reply both unto such scriptures and such arguments which are generally opposed unto the opinion. Therefore we shall at present only take some brief notice how the Scriptures stand inclined in the point, and add a reason or two for the confirmation of what we shall find the Scriptures hold forth in the case; and when we have laid this foundation, we shall go forward with the building. First, For the Scriptures there is a great appearance here, yea, doubtless, more than an appearance too, on the behalf of the notion or opinion which was lately mentioned. All those passages wherein it is declared that God will judge every man according to his works, and so reward every man according to his works, suppose a difference in rewards, unless we shall suppose that which is manifestly untrue, viz., that the good works of all those who shall be saved are equal, and that none of them have done either more or less, nor that they have been more or less serviceable either unto God or men in their generation, but that all have been found alike righteous, alike faithful, alike zealous for God. But supposing that the works of the saints—I mean their works of righteousness—are not equal, but that some have lifted up their hands higher unto the commands of God than others, then these passages of Scripture clearly suppose that there will be found a variety of rewards between righteous men and righteous men; for that such places of Scripture as these are not to be understood only of the kind or general quality of men's works, as if the meaning only were that God would reward all those that shall have wrought righteousness, and who have done well, with eternal life, and that he will punish those that have done wickedly and ungodlily with eternal death. Now, though this be a truth, yet that this cannot be the meaning is apparent by the Scriptures, which speak elsewhere, not only of both kinds of works and the different species and kind of rewards and recompenses proper to

them, but also that both kinds of works shall be recompensed respectively with blessedness and with torments proportionably to the measure and degree wherein the one have been good and the other have been evil.

This appears from several places of Scripture, as likewise from the reason itself, 2 Cor. ix. 6, 'He that soweth sparingly shall reap sparingly; but he that soweth bountifully shall reap bountifully.' To restrain this to a reaping—*i.e.*, to what a man is like to receive or shall receive in this present world—is contrary to several other scriptures: 'It,' saith the apostle, 1 Cor. xv. 19, 'in this life only we have hope in Christ, we are of all men most miserable.' Therefore when the Holy Ghost promiseth that they who sow bountifully shall reap bountifully, it evidently follows that this must be expounded of what they shall receive from God in the world which is to come. And so in Rev. xiv. 13, where it is said of those that die in the Lord, 'Blessed are the dead,' &c.; 'their works follow them;' which shews that their works do not only stand by them or abide with them here while they are in this life, but that, when they shall go out of this world, then blessed are they that die in the Lord, for they rest from their labours, and their works follow them out of this world into that which is to come.

The apostle gives this by way of motive to press to good works, that whatsoever good thing any man doth, the same shall he receive of the Lord, namely, in proportion. Let a man do but little, and he shall receive but little; but let him rise as high as he will, and be as fruitful as fruitfulness itself can render him, he shall receive all and every particular work, and every particular service, in proportion of reward. Know, my brethren, there is not any of this precious seed of glory and future blessedness lost; there is not one corn or grain of this that shall rot under the clods. The heavens are the fruitfullest soil that can be sown in. The seed that you sow is the precious seed of righteousness and true holiness, and you cannot sow too thick of this seed; for the heavens are other manner of fields than the fields of this world: they may indeed be sowed too thick with seed of another nature, which may hinder the fructification thereof, but you cannot sow the fields of heaven so thick but that your harvest will be answerable. Mat. xxv. 34, &c., our Saviour declares how and after what manner he will entreat those that have or shall have ministered unto him in his members: 'Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungry, and ye gave me meat,' &c. Our Saviour makes this the very reason and account which he gives unto the world why the saints were admitted into that kingdom which was prepared for them—*i.e.*, for men and women who did act in the world after such a manner—because they had done these things, namely, fed the hungry, and clothed, &c.

By the way, to give a little light unto that question, Whether faith alone justifies, or how and in what sense men are justified by works, viz., by the works of the law? Whensoever the apostle is disputing with the Jews, he treats with them according to their own sense, which was, that they did expect to be justified by the works of the law, upon a rigid account of their own righteousness, and that upon the merit of

what they did, and that it would be unrighteousness in God not to justify them upon such terms. Now the apostle argues that by the works of the law, in this sense, no man can be justified. Justification is taken two ways in Scripture—either for the putting of men into a state of grace and favour with God; or else it may be taken for that final judgment or award which God will pronounce upon men in the great day. Now, if we speak of the former, this no ways depends upon the works of the law, nor upon any works whatsoever, for then the bare or mere performance of such works would justify men. Now the justification which Paul had chiefly to do with the Jews about was the first of these justifications, which stands in the remission of sins, which he describes in Rom. iv. 7, 8, ‘Blessed are they whose iniquities are forgiven, and whose sins are covered; blessed is the man,’ &c. This doth not depend upon the works of the law, for without shedding of blood there is no remission of sins, Heb. ix. 22; therefore justification, in this sense, doth wholly depend upon the blood of Jesus Christ, and is procured by it, and derived unto the creature which doth believe and accept of him for a Saviour. But if you take justification in the second sense, either for God’s approbation of men, or for his final award that he shall give unto men; this justification doth depend wholly upon the matter upon men’s works, and upon their righteousness. For the sentence of that justification at that day shall be awarded unto men, not according as they have believed, but according to the righteousness which they have wrought; and so works are necessary; when it is said, ‘He that condemneth the righteous and justifieth the wicked, that both are an abomination unto the Lord,’ Prov. xvii. 15. Now to justify here, and in many other places, signifies to approve, or discharge from punishment; so that for men to approve of the wicked in their evil ways, and to discharge them from such punishment which ought to be inflicted on them, is an abomination to the Lord. Thus then we see, that what the Scriptures speak concerning God’s rewarding men’s good works, it is not to be restrained to anything they receive from him in this life; yea, if what God in the Scripture promiseth unto worthy and well-doing, or unto men righteous and holy, were confined to what they are like to receive from him in this world, all the service that any man’s righteousness or fruitfulness in well-doing would do him, would not amount to an exempting of him from being of all men the most miserable, according to that passage of the apostle lately mentioned, 1 Cor. xv., ‘If in this life only we have hope in Christ,’ &c.

But this only by the way. That which we have in hand is this—viz., That the good things which men and women do, in respect of the reward of them, are not limited unto this present life. Besides the scripture already mentioned, there are very many others which speak directly as to this, viz., that there shall be different degrees of rewards: Dan. xii. 3, ‘They that be wise shall shine as the brightness of the firmament; and they that turn many unto righteousness as the stars for ever and ever.’ And so Mat. x. 41, ‘He that receiveth a prophet in the name of a prophet shall receive a prophet’s reward,’ which clearly shews that the reward of a prophet is great. And so again, ‘He that receiveth a righteous man in the name of a righteous man,

shall receive a righteous man's reward. Now here he makes a difference between the reward of a righteous man and of a prophet. And so in 1 Cor. iii. 12, the apostle, speaking of the different managing of the ministry of the gospel in the preaching thereof, expresseth himself thus: If any man build hay and stubble, &c., upon the foundation, Jesus Christ, he shall suffer loss, namely, in his reward, though he may be saved; and so, on the other hand, he that shall build silver, and gold, and precious stones shall not only be saved, but shall sustain no loss or detriment in his reward, which the other shall certainly do. 'Other foundation,' saith the apostle, ver. 11, 'can no man lay'—*i.e.*, upon any reasonable terms or grounds. Men, indeed, may build upon this foundation either silver, or gold, or precious stones, or hay, and stubble, and rotten wood; I mean, men may build such kind of doctrines which do hold a natural correspondency with the foundation; or they may build such doctrines as are unsuitable, and are so expressed by the terms of hay and stubble and wood—that is, such doctrines, notions, and imaginations which are altogether inconsistent with that precious foundation Jesus Christ. Now, speaking of these things, saith he, 'Every man's work shall be made manifest, for the day shall declare it;' and if any man's work shall abide the trial, he shall receive the full reward of it: but if any man's work shall be burnt—meaning, in part, not that the foundation shall burn—if any man's superstructure shall be hay, stubble, &c., he shall suffer loss; his reward shall not be so large, so rich, and so great as it would have been in case he had neither built hay, nor stubble, nor wood, but only gold, silver, and precious stones. Therefore it is clear that there shall be some difference even amongst those that are preachers and teachers of the gospel, which together shall be saved, in respect of the reward of their labours. Besides this place there are several other expressions to this purpose; that of our Saviour in his answer to the sons of Zebedee, Mat. xx. 23, clearly doth suppose that there are such places in his kingdom, places at his right hand, and at his left hand; we know it is not only the common interpretation of the place, but it is likewise according to the manner of all nations, of kings and supreme governors, that those that are nearest unto them in place, and highest in their favour, do sit next unto them at the right hand, and at the left. And so again, 2 John 8, he adviseth them 'not to lose those things which they had gained;' meaning, that they had done much good, that they had held forth the name of Jesus Christ; now take heed, saith he, that you do not lose the things which you have wrought, that you may receive a full reward. Now such men who shall hold on their way, not only when there shall be no interruption in their way of well-doing, but also when troubles and temptations shall attend them for righteousness sake, these are they that shall not lose what they have wrought. But for others, that shall abate in their zeal and faithfulness to God, though they do not decline to that degree but that they may be saved at the last, yet will they not receive so full a reward; there will not be so many blessings for them, as there might have been in case that they had pursued without making any digression. Mat. v. 10-12, our Saviour pronounceth blessedness to them who are persecuted for righteousness sake, 'Blessed are ye, when men shall revile you, and

persecute you, and shall say all manner of evil against you falsely, for my name's sake. Rejoice and be exceeding glad,' the word signifies leap or dance for joy, 'for great is your reward in heaven.'

But besides the general vergency and leaning of the Scriptures on that hand we speak of, there are several reasons and grounds agreeable to the Scriptures, and to the nature of the thing itself, that persuade very much that way.

First, If God should make those of his saints or believers that are most remiss and negligent in his service here on earth, equal in reward of blessedness and glory unto those who have been eminently zealous and signally faithful, and have been content to spend and be spent, as the apostle speaks, upon his interest and service—and especially if he shall be supposed to declare his mind accordingly unto the world—he shall not only want one of the greatest arguments and motives to persuade men and women unto ways that are excellent, but also overture such a thing which would be a snare and temptation to fight low, and to move drowsily, heavily, and slowly in the course of Christianity. For when men shall know and consider, that whatsoever they shall do more than others of their brethren shall turn to no account at all unto them, unless it be haply to somewhat that is less considerable in this present world, as matter of credit, reputation, &c., though in such respects it is much more like to work a quite contrary way, viz., to matter of envy, hatred, &c.; when men, I say, shall understand that all their high acting for God, and the interest of his glory in the world, shall produce nothing of a more desirable consequence or import unto them than seven times less would have done, must not their hand hereby be much weakened as to the things that are excellent?

Secondly, If they who shall excel in righteousness shall be but equal in reward unto those who shall act but at an under-rate therein, then it follows that God should not love holiness and righteousness—at least that there should be some holiness, or, which is the same, some degree of holiness, which he doth not love; or at least, that he should love something in the creature, which yet he should not reward; or, which is the same with all these, that God should not love him more who is more holy and righteous, and consequently more like unto himself, than another who is less righteous, less holy, and so less like himself. But all these things are repugnant to the nature of God. For certain it is, that if God loves righteousness and holiness simply and in respect of their nature absolutely considered, then he proportionably loves them more where they are found in any further or more eminent degree. As it was in Christ, 'Because he loved righteousness, and hated iniquity,'—viz., with a more perfect hatred than any other of the saints,—'therefore he anointed him with the oil of gladness above his fellows,' Heb. i. 9.

Thirdly and lastly, It is evident that God doth consider the eminent services of some men in this world, and doth eminently, and above the rate of the ordinary wages of other men, reward them here; whereas he suffers the like services of other men to pass unrewarded at present, at least in respect of any rewards in the accommodations or good things of this world; yea, he suffers some persons of very eminent zeal and faithfulness unto him, instead of any recompense in the former enjoy-

ments of this world, to be wretchedly and cruelly entreated by the world; which was the case of John the Baptist, and Paul, and of the rest of the apostles generally. It is true, indeed, the case is sometimes otherwise. God doth reward the eminent services of his saints with the good things of this present world; as in Phinehas, the son of Eleazer, Abraham, Job, and some others, Num. xxv. 11, 12, &c.; Gen. xxii. 16-18; Job xlii. 10, 11, &c. Now if God should highly reward the services of some men with the signal blessings both of this world and the world to come, and should reward the like services of other men only with the blessings of the world to come, and this but the same in degree with the blessings of the other, who had a gracious consideration likewise in the enjoyments of this world, and were free, at least comparatively, and to a very great degree, from those sharp trials and sufferings of the other, should not God in such dispensations as these be hard and unequal?

If it be here said, But is not God at liberty to do with his own as he pleaseth, as it is in the parable? Mat. xx. 15; or is not the good both of this present life, and the life to come, and all the degrees of either, his? And why then may he not give either an equal or unequal share and proportion to those whose services and sufferings for him have been unequal? or is he any ways necessitated to consult the degree of men's obedience or services to apportion or assign unto them his rewards?

I reply, first, If we consider God in the absoluteness and infinity of his nature and being, and as undeclared unto the world in that covenant and word, and in those promises and other manifestations which he hath made of himself in his word unto men, doubtless he is not impleadable, not liable to any man's just exception, in case he should dispose of his treasure or good things upon such terms as the objection mentioneth. For, setting aside the consideration of that covenant which he hath struck with the world in Christ, no person could have any reasonable colour or pretence to except or contend against him, that he dealeth more bountifully with some than with others, supposing that even they with whom he deals less bountifully, yet receive from him measure heaped up, pressed down, and running over, above the line of their services or sufferings.

Secondly, If we consider God as now having voluntarily engaged himself in the covenant of grace and bounty which is contained and expressed in the Scriptures, and more particularly in the New Testament, in case he shall distribute his rewards only according to the terms and rules here expressed, he may be said to do with his own what he will, because no man, nor other creature, prescribed unto him any of these rules; no, nor yet counselled or advised him to prescribe or make them, but himself only. Therefore when, in the person of the lord of the vineyard in the parable, he demands of him that murmured against him for doing as he did—*i.e.*, for making those that had wrought but one hour in the day equal unto them that had borne the heat and burden of the day—'Is it not lawful for me to do with mine own as I will?' it is not necessary to suppose that he claims a liberty or privilege to dispose of that which is his, contrary to his revealed will, or contrary to those terms wherein he hath

declared that he will dispose of his own; it rather supposeth that they that contended with him about that disposition of his own which he made, judged those terms and rules according unto which this disposition was made to be unreasonable and unequal, and that God pleads the lawfulness and equity of them, and so the lawfulness of his proceedings, according to them, in disposing of his own, from this principle in reason, and of common acceptation amongst men, that it is lawful for any man to dispose of that which is clearly and absolutely his own as himself pleaseth.

Thirdly, When God by promise, or otherwise, hath declared unto the world by what rules and principles he purposeth to walk towards all mankind in the distributions of his rewards, in case he should walk contrary to them he should be liable unto the exceptions, and expostulations, and cavils of men. Certainly he never doth this, doth not make distribution of any of his treasury contrary to those terms which he hath declared. Possibly he may sometimes seem to some one to do so, who doth not rightly understand his covenant, nor his mind and meaning therein. Now then, the laws or terms of the covenant according unto which God hath declared, and still doth declare unto the world, that he will reward and punish men, are to this effect, in the point we speak of—viz., that 'he will reward every man according to his works; that they who sow sparingly shall reap sparingly, and they that sow liberally shall reap liberally.' And again, that 'whatsoever good thing any man doth, the same shall he receive of the Lord;' with many things of like import. Therefore now, in respect of those bands and engagements wherein God hath voluntarily engaged himself, he is not at liberty to do otherwise. As Paul said, 'He could do nothing against the truth, but for the truth;' so neither can God do anything against himself, but for himself; he can do nothing against his own honour, and his own glory, but only for them. And as the maxim or saying amongst men, Every man may do with his own as he pleaseth, is to be understood with this explication or proviso, he may do with it as he pleaseth—viz., in a rational way, and so as neither to destroy or hurt himself or others;—in like manner, God may do with his own what he will, so he doth all things for his own honour and glory. But that mentioned in the objection, wherein it is supposed that men that are unequal in service to God may yet be made equal in rewards by him, it seems at least to have a kind of appearance against the truth of God, and against those engagements and declarations which he hath made concerning himself, and concerning his intentions and purposes to proceed with men in the gospel. You heard before, that he that sows sparingly shall reap sparingly; now if he that soweth sparingly shall reap liberally, or have the same increase of his slender sowing which the other hath of his liberal sowing, here would, as it were, be a blot upon the truth of God in such a saying, and in such a declaration of himself. And so when he saith, he that soweth plentifully shall reap plentifully, it must needs be understood comparatively in respect of him that soweth sparingly: so then, evident it is, such a procedure of God with men as the objection supposeth, obscureth the name and glory of God in the eyes of the world.

Only there is one thing which we ought to be somewhat tender of, namely, how to understand all the promises and declarations which God hath made in this case of what he intends and purposeth to do with men—whether to understand them as engagements absolutely and universally upon him, to the observation of which he is always engaged ; or, rather, whether they be only to be understood and taken as a course which he intends to follow ordinarily, and for the most part, and in standing cases ; and that he doth rather declare what he would have men expect, what is fit and meet for them to look for at his hand, in reference to their services, than what he would absolutely and universally bind himself to do. For doubtless as it is in human laws, and so in promises, that are of the greatest moment and consequence for the benefit and good of the state and commonwealth unto which they relate, such cases may fall out wherein the letter of the law is better to be waived and declined than rigidly to be observed and insisted upon ; and yet this is no prejudice to the goodness of the law, that it will not serve the turn in all cases ; because it is a rule amongst politicians and wise men that laws are not made for all cases whatsoever that may occur, but only for ordinary and standing cases, and such which most frequently fall out amongst men ; so this, possibly, may be no disparagement at all to God, nor no ground of causing any disrepute upon him, or dishonour, that he doth sometimes step aside from some of his promises and declarations which he hath made in this kind, if the circumstances under which he doth it will bear it, and do in an equitable and reasonable way require it at his hand. ‘ There is a time,’ saith Solomon, Ecces. ii. 5, ‘ to gather stones, and a time to cast them abroad.’ Now it may be there may be ten times the proportion of the time to gather stones of what there may be of that time which is seasonable for the throwing them abroad, yet it doth not follow but that it may be as fit that stones be thrown away as gathered together. So there may be such cases—I suppose it will be hard to determine the contrary but that there may be such cases—wherein God may refuse to go by his own declarations and expressions in this kind, and that without being liable to any change, or blot, or blemish ; as if that God should suffer his truth to fail, or that he should go contrary to his word. It is true, when the apostle saith of him, he is a God that cannot lie, it doth not therefore follow that he doth always literally perform what he saith, because that is not his meaning always so to do. We are not so to take his promise, nor is it so to be understood, but only of ordinary cases, and where there is not some special inducement, one or other, of greater consequence to cause him to leave it, and to walk on the other hand of it. Now, by all that we have argued upon this point, we may see clearly that, as far as we can estimate in like cases, God will reward equally those that shall be equal in their service, and unequally those who shall be unequal in that sense ; and that he hath in readiness crowns of glory of different weight and brightness, according as he seeth and beholdeth that men and women do either fall or continue low in their service, or else as they grow and proceed and rise. God, I say, hath crowns of glory to fit and to answer according to the rules of his own proportion and equity, rules of his own drawing up and

making; he hath rewards commensurable to every man's case, and to every man's faithfulness and zeal in his service.

Concerning that parable, Mat. xx.—a passage of Scripture which seems to cross and thwart this opinion of variety of rewards in heaven—they that are contrary-minded to us in the point in hand understand that by the penny here, which is said to be given to the labourers respectively, is meant eternal life and salvation. Others, upon a better ground, are of a contrary judgment, and do not suppose it necessary that we should so understand it. And there are some that are divided in their judgments about it, who yet agree in this, that eternal life and salvation is not signified by it. Touching the parable, I clearly find, from the words of Christ which went before in Mat. xix., the last words, 'but many that were last shall be first,' that the intent of it was only to make good, or to declare in an instance or type, the truth of what the Lord Christ had said, that the first should be last. And, indeed, it is the general scope of the parable that is to be minded; and all particular clauses and carriages in it are not to be applied unto any special thing. As it is with many of your maps, there are the places, and the cities, and distances of them—these are only the scope of the maps; but there are many things by way of ornament besides to make them pleasant to the eyes. So I conceive our Saviour doth frame most of his parables only with one edge, as it were to fit and suit the business which he aims at, and which he seeks to convey and stick in the minds and consciences of the hearers. But there are many passages and sayings in several parables which have no special and particular relation unto the main end, but only to set off the parable, and to make that, as it were, more fit for the understanding, and pleasant to the apprehension, and more convenient to be carried away by the memories of men. And so we may conceive that the main scope of the parable is only this, to shew that men who stand upon their terms, with a mistaken conceit of themselves and of their services, as the Jews did, are out of the way. And this our Saviour would teach them by the parable, when he saith they that were hired in the morning early contracted with the householder for so much for their day's work, which is said to be a penny; but for the rest, who were called to the work afterward, we do not find any contract or mention made of what the householder should give them, or what they should demand for what they do, but only he tells them in the general, what was meet for them should be given them; he bids them go and labour, and do their work faithfully, and that they should receive accordingly. Now when he comes to account with these workmen, he begins with those that were hired in the morning, and then with the rest that came later, and then with the last, that came at the eleventh hour. When the first saw that there was as much given unto those that had laboured but one hour of the day as there was unto them that had borne 'the heat and burden of the day,' this caused them to break out against the householder that had hired them, as if he were unequal, unreasonable, and unjust in giving more unto such as had laboured less, as they judged it, and less to them who had laboured more, the proportion of their labour considered. Now Christ shews that this might very well be in the

kingdom of heaven—that is, in the business of the gospel, and preaching of that in the world; that God may justly, and upon his own terms, though he would not account with such murmurers and quarrellers about his terms; yet that God was at liberty to make what law or terms he pleased for the disposal of his own, and to walk by this rule accordingly, that this was just and equal, and there was no cause to contend with him, or to murmur against him for so doing.

But it may be some man's question, But how could any such terms or rules be equal for God to proceed by, to make these equal in reward who laboured but one hour with those that laboured many, and as themselves pleaded their own cause, that had borne the heat and burden of the day?

To this I answer, That God doth not simply and barely estimate the external actions and services of men, but doth lay together, and puts into the balance, whatsoever it may be, the inward frame of the heart and soul. And so we find in Scripture, that when mention is made of the righteousness of God in judging of men, it is said that he will judge men according to their works, and bring forth every secret thing to judgment. That which will bear special weight in the judgment of God is the frame of the heart and spirit, which it may be some had not the opportunity fully and thoroughly to express in their outward deportments and service in the world; but when God comes to pass sentence, and to give judgment, then he will estimate things according to the strictest and accuratest terms of reason. But our Saviour, in this parable, sets forth the high presuming nature of the Jews, in opposition to the Gentiles, whom they despised, and who at the eleventh hour of the day were called into the service of God. He there sets forth their genius and disposition, who, because they had done so much, and had been so laborious above others in the works of the law, and in the ceremonies and sacrifices, and in the legal rites and observations, therefore they thought they should have double, and treble, and a thousandfold above the Gentiles that came in so late. Now the Lord Christ declares unto the Jews, parabolically, that he knew the frames of their hearts, how they were much expecting and looking for rewards from him for what they did upon the account of themselves, but intimates that the Gentiles were content to submit to the good-will and pleasure of God; that they came in to serve him freely, without indenting, or any particular contracting with him, after the manner which it seems the Jews did. Upon this account he makes equal the performance and services of the Gentiles, though it was not of so long a continuance. The Gentiles had not been so long in his vineyard as they had been, yet the Gentiles served him with a better heart and more ingenious mind and affections than the Jews did; which they ought to have considered, and not so much to have stood upon their ten thousands of rivers of oil, their sacrifices, and legal observations, as to contend with God for a reward in rigour of justice. That by the penny is not here meant eternal life, Chrysostom of old, and sundry later interpreters, have sufficiently proved from hence, namely, that they who come in at the first hour of the day, that is, the murmurers, and those whose eyes were evil because God

was good, that envied at the bounty and magnificence of God towards the poor Gentiles, that such persons are not like to receive the kingdom of heaven, salvation from the hand of God. Or if we should, in the last place, understand by the penny here the kingdom of heaven, or salvation itself, yet would it not follow from thence that therefore all these workmen had all the same part and the same portion there, or the same degrees in glory; because as when it is said that the righteous shall shine as the sun in the kingdom of their Father, though they shall be all equal in this, that they shall all shine as the sun, yet it doth not follow that they shall all shine with the same lustre, and splendour, and brightness, but that there may be different degrees of shining. So it may be said that all those persons, even they that were men of an evil eye, and were apt to murmur and grudge at them who they thought were inferior unto themselves, and had not been so long in the service of God as they; supposing, I say, that those persons should be saved as well as the other, yet it doth not follow that therefore there should be no difference between the one and the other, for every one may have his penny, if we understand salvation by it; for all the saints, and all believers that have the least faith, and the lowest degree in grace as well as the highest, they shall all be saved. But it doth in no wise follow from hence, because they shall receive every man a penny, that therefore they shall each one receive no greater proportion than the other; I say, it hinders not but that there may be degrees and greater proportions and shares in this salvation to be conferred upon some, above what shall be given or conferred upon other. So that the truth is, though this parable be very hard and obscure, and accordingly hath tried the judgments and understandings of men, and divided them to purpose, yet there is nothing can reasonably be brought from it which hath any clear or pregnant argument against that inequality of rewards which we have been arguing until now. So that we shall take this for a ground or basis of that discourse which we are upon, that certainly there is a variety and difference of rewards in heaven; there are crowns, some greater and more weightier than others. Now this we should have added in the close, that the crowns of greatest weight and glory are prepared for the heads of those who are filled with the Spirit of God. These are the persons that shall be highest and nearest unto Jesus Christ in his glory, they that shall most abound in the work of the Lord, they that are fullest of zeal and faithfulness, they that will make the greatest disposure of themselves, that shall be content to spend and be spent upon the interest of God in the world. Certainly if there be any crowns of glory in the world to come more weighty than others, they are the persons that shall receive them from Christ. Now it only remains that we weigh the motive, and for that I shall refer you to the consideration of what hath already been delivered in this motive.

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