

A  
DISCOURSE

Concerning the

True Notion

OF THE

LORD'S SUPPER.

---

TO WHICH ARE ADDED

TWO SERMONS, ON  $\left\{ \begin{array}{l} \text{I JOHN Chap. 2. Ver. 3, 4.} \\ \text{I CORINTH. 15. 57.} \end{array} \right.$

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By R. CUDWORTH, D. D.

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*The Third Edition.*

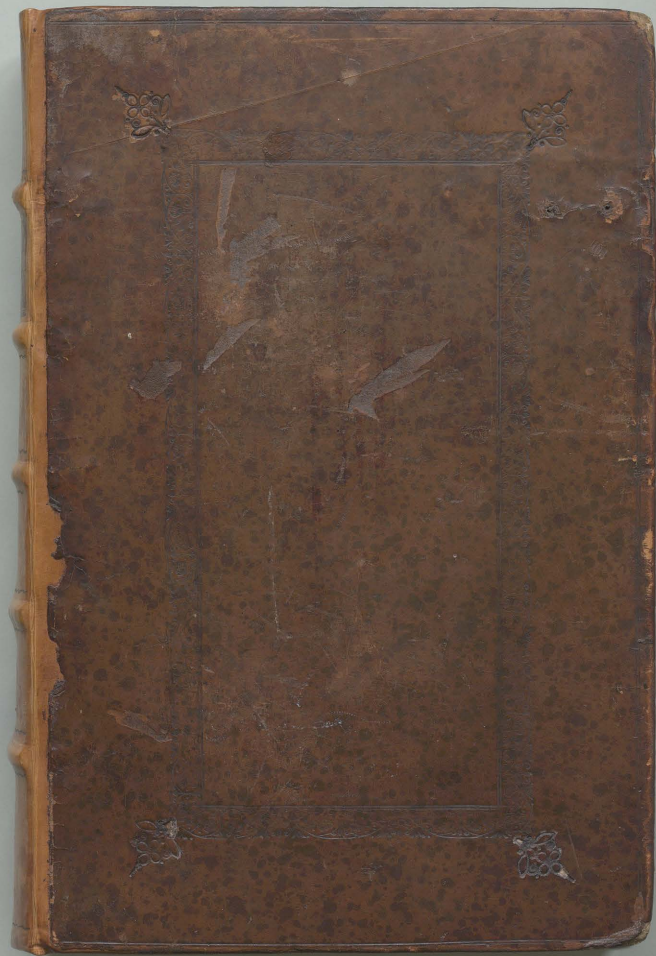
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L O N D O N,

Printed for R. Royston, at the Angel in *Amen-corner*,  
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The Contents.

a Stamp of Divinity upon it. Had not God made a City; Men, neither by Art, or Political Enchantment, nor by meer Force, could have made any. The whole World, One City, of God and Rational Beings. The Great Sovereign no Leviathan; that is, No Beast, but a God. He Reigns not in meer Brutish Force and Fear, but in Naturall Justice and Conscience, and the Authority of God himself. Nevertheless, need of Force and Fear too, to compell Some to their Duty; nor is the Sovereign's Sword here alone Sufficient, but he must Reign also in the Fear of God Almighty Page 89, 90

The Second Atheistick Pretence, to Make Religion Inconsistent with Civil Sovereignty; because it Limits and Confines that, which in its own Nature is, and Ought to be Infinite. The Reply; That the Actuals Infinite Right and Authority of Civil Sovereignty, is nothing but Bellaine Liberty; But true Right and Authority is Essentially Founded in Naturall Justice; there being no Authority to Command, where there is not an Obligation to Obey, and Commands not Creating Obligation, but Pre-supposing it, without which they would signify Nothing. The First Original Obligation not from Will, but Nature. The Error of those Theists who derive all Obligation to Morall Things, from the Will and Positive Command of God, as Threatning Punishments, and Promising Rewards. From whence it should follow, that no man is Good, and Just, but By Accident only, and for the Sake of Something else. Justice a different Species of Good, from that of Private Utility. Infinite Justice, as Abroad, as an Infinite Rule or Measure. If so Infinite Justice, then no Infinite Right and Authority. God's own Authority bounded by Justice; His Will ruled by Justice, and not Justice by his Will. Atheists, under a Pretence of giving Civil So-

vereigns Infinite Right, Really Drest them of all Right and Authority, leaving them nothing but Brutish Force. Freed here, That the Summe Potestates, must of necessity be several. Page 89, 90

The Last Atheistick Pretence, for the Inconsistency of Religion with Civil Power, because Conscience is Private Judgement of Good and Evil. Answer, That no Religion, but Atheism, introduceth such Private Judgement, as is Absolutely Inconsistent with Civil Sovereignty, it acknowledging nothing in Nature, that tends to Publick and Common Good; but making Private Appetite the only Rule or Measure of Good, and Utility, of Justice. The Desperate Consequence from hence, That Private Utility may justify Rebellion and Parricide. The Atheists Professed Opinion, That they who have once Rebelled, may Justly Defend themselves afterward by Force. Though Private Persons must make a Judgement in Conscience for themselves, (the Actuals Publick Conscience, being Negative, and Contradiction;) yet is the Rule of Conscience, not Private, but Publick, except only to Miskin Fanaticks; who therefore Sometimes make a Pretence of Conscience and Religion, in order to Sedition and Rebellion. Religion and Conscience Oblige Subjects, in all Lawfull things, Almightily to Obey the Sovereign Powers; in Unlawfull, Not so. 89, 90

The Conclusion of the Whole Book; That all the Atheistick Grounds being fully Confuted, and the Impossibility of Atheism Demonstrated; it is certain, That the Original and Head of all things, is no Blind and Inconscient Nature, but a Perfect Understanding Being, Self-Existent; Who hath Made all that was fit to be Made, and after the Best manner, and Exercis'd his Just Providence over all. To whom be All Honour and Glory, &c. bid.

The End of the Contents.

E R R A T A.

Page 15. Line 2 read, XIV. Besides. p. 49. l. 9. to 16. read, (And thus—Redy.) p. 61. l. 8. read, also 63. p. 64. line 46. to the end. p. 76. 78. delete. In this passage. 102. l. 1. delete. with. 123. l. 5. 3. read, could not rise from an Egg of the Night, nor be the Offspring of Chance, but must be something— 105. Title, r. Hyllocott. 188. 19. r. Irregularity 193. 20. Rofin and Ond— Line 97. a Perfect 207. 9. 210. 212. 24. read, Scholast upon him, writing thus 231. 17. place error 25. 12. 200. 20. 216. 22. 227. 22. 229. 20. 230. 20. 234. 20. 235. 20. 236. 20. 237. 20. 238. 20. 239. 20. 240. 20. 241. 20. 242. 20. 243. 20. 244. 20. 245. 20. 246. 20. 247. 20. 248. 20. 249. 20. 250. 20. 251. 20. 252. 20. 253. 20. 254. 20. 255. 20. 256. 20. 257. 20. 258. 20. 259. 20. 260. 20. 261. 20. 262. 20. 263. 20. 264. 20. 265. 20. 266. 20. 267. 20. 268. 20. 269. 20. 270. 20. 271. 20. 272. 20. 273. 20. 274. 20. 275. 20. 276. 20. 277. 20. 278. 20. 279. 20. 280. 20. 281. 20. 282. 20. 283. 20. 284. 20. 285. 20. 286. 20. 287. 20. 288. 20. 289. 20. 290. 20. 291. 20. 292. 20. 293. 20. 294. 20. 295. 20. 296. 20. 297. 20. 298. 20. 299. 20. 300. 20. 301. 20. 302. 20. 303. 20. 304. 20. 305. 20. 306. 20. 307. 20. 308. 20. 309. 20. 310. 20. 311. 20. 312. 20. 313. 20. 314. 20. 315. 20. 316. 20. 317. 20. 318. 20. 319. 20. 320. 20. 321. 20. 322. 20. 323. 20. 324. 20. 325. 20. 326. 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20. 993. 20. 994. 20. 995. 20. 996. 20. 997. 20. 998. 20. 999. 20. 1000. 20.

P I N T S.

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TO WHICH ARE ADDED  
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2 CORINTH. 15. 57.

By R. CUDWORTH, D. D.

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M D C LXXVI.





I

THE  
TRUE NOTION  
OF THE  
Lord's Supper.

*The Introduction.*



ALL great Errors have ever been intermingled with some Truth. And indeed, if Falshood should appear alone unto the world in her own true shape and native deformity, she would be so black and horrid that no man would look upon her; and therefore she hath always had an art to wrap up her self in a garment of Light, by which means she is pass'd freely dignified and undiscerned. This was elegantly signified in the Fable thus: Truth at first presented her self to the world, and went about to seek entertainment; but when she found none, being of a generous nature, she resolv'd to leave Earth, and take her flight for Heaven: but as she was going up, she chanced, *Elijab*-like, to let her mantle fall; and Falshood, waiting by for such an opportunity, snatch'd it up presently, and ever since goes about dignified in Truth's Attire.

Pure falshood is pure Non-entiy, and could not subsist alone by it self; wherefore it alway twines up together about some Truth, *as Aquinas* says, *as Athenagoras* the Christian Philosopher speaks, *like an Ivy* that grows upon some Wall, twining her self into it with wanton and flattering embraces, till it have at length destroyed and pulled down that which held it up. There is alway some Truth which gives being to every Error: *Est quedam Veritatis anima que corpori omnium Errorum agit & informat*: There is ever some Soul







in the morning, and offered burnt-offerings and brought Peace-offerings and the people SATE DOWN TO EAT AND DRINK. Which passage S. Paul makes use of, being about to dehort the Corinthians from eating things sacrificed to Idols, 1 Cor. 10. Neither be ye Idolaters, as some of them were; as it is written, The people SATE DOWN TO EAT AND DRINK; for this was no common Eating, but the Eating of those Sacrifices which had been offered up to the golden Calf.

The first of Sam. 1. 3. it is said of Elkanah, that he went up out of his City yearly to worship, and to sacrifice to the Lord of Hosts in Shiloh: and when the time was come that he offered, he gave to Peninnah his wife, and to all her sons and daughters, PORTIONS; and unto Hannah he gave a double PORTION; that is, Portions to eat of those Sacrifices that had been offered up to God, as Dr. David Kinch's notes. And in the ninth Chapter of the same Book, when Saul was seeking Samuel, going towards the City he met some maidens that told him Samuel was come to the City, for there was a Sacrifice for the people that day in the High place: At noon (say they) as you come into the City, you shall find him before he go up to the High place TO EAT; for the people will not EAT until he come, because he doth bless the sacrifice. Where though the word *Etiam* properly signifies a High place, or place of Sacrifice, whence the Greek word *βωιας* is thought to be derived: yet it is here rendered by the Targum, as often elsewhere, *בית דביר* *Domus accubitus*, a house of feasting; because feasting and sacrificing were such general Concomitants of one another.

So again in the 16. Chap. Samuel went to Bethlehem to anoint David: I am come (saith he) to sacrifice to the Lord; and I will give thee, and come with me to the sacrifice. But when he understood that Jesse's youngest son was absent, he saith to Jesse, Send and fetch him, for we will not SIT DOWN until he come.

Verf. 11.

So understand that of the *Sichemites*, according to the judgment of the Jewish Doctors, *Judg. 9. 27. They went into the house of their god, and did EAT AND DRINK, and cursed Abimelech;* that is, they went into the house of their god to sacrifice, and did eat and drink of the Sacrifice: which perhaps was the reason of the name by which they called their god, whom they thus worshipped, BERTH, which signifies a *Covenant*, because they worshipped him by this Federal Rite of eating of his Sacrifices; of which more hereafter.

This likewise the Hebrew Schollists expound that in the 16. chap. of the same Book *verf. 22. concerning the Philistines* when they had put out Sampson's eyes: *They met together to offer a great sacrifice unto Dagon their God, and to REJOICE,* that is, in feasting upon the Sacrifices.

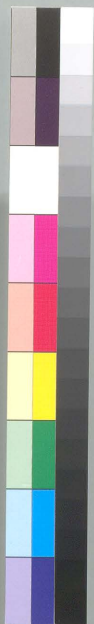
Hence it is that the Idolatry of the Jews in worshipping other gods is so often described Synecdochically under the Notion of Feasting. *Isa. 57. 7. Upon a lofty and high mountain hast thou SET THY BED, and thither wentest thou up to offer sacrifice.* For in those ancient times they were not wont to sit at Feasts, but lie down on Beds or Couches. *Ezek. 23. You sent for men from far, Sabians from the Wilderness,* (i. e. Idolatrous Priests from Arabia) *and to they came, for whom thou didst wash thy*

Of Sabate Simulium in Pliniani Exercit p. 497. § 500.

thy self; and satest upon a stately BED, with a TABLE prepared before thee. *Amos 2. verf. 8. They laid themselves down upon clothes laid to pledge, by every Altar,* i. e. laid themselves down to eat of the Sacrifice that was offered on the Altar. And in *Ezek. 18. 11. Eating upon the Mountains* seems to be put for Sacrificing upon the Mountains, because it was a constant Appendix to it. *He that hath not done any of these things, but hath upon EATEN upon the Mountains,* *אכל על ההרים* *Edul* *1. c. hath worshipped Idols upon the Mountains,* so the Targum renders it. Lastly, S. Paul makes Eating of the sacrifice a general Appendix of the Altar, *Heb. 12. 10. We have an Altar, whereof they leave no right to EAT that serve the Tabernacle.*

I will observe this one thing more, because it is not commonly understood, that all the while the Jews were in the Wilderness, they were to eat no meat at all at their private Tables, but that whereof they had first sacrificed to God at the Tabernacle. For this is clearly the meaning of that place, *Levit. 17. verf. 45. Whatsoever man there be of the house of Israel that killeth a Lamb, or a Goat, or an Ox within the Camp, or without the Camp, and bringeth it not to the door of the Tabernacle, to offer an offering to the Lord, Blood shall be imputed to him.* And so Nachmanides there glosses according to the mind of the ancient Rabbins, *אכלו מה שם אכלים סלים* *Edul* *1. c. Be-hold, God commanded at first that all which the Israelites did eat should be Peace-offerings.* Which command was afterward dispensed with, when they came into the Land, and their dwellings were become remote from the Tabernacle, so that they could not come up every day to sacrifice. *Deut. 12. 21. If the place which the Lord thy God hath chosen be too far from thee; then thou shalt kill of the herd and of the flock, and thou shalt eat within thy gates whatsoever thy soul lusteth after.* Only now there were in stead thereof three constant and set times appointed in the year, in which every male was to come up and see God at his Tabernacle, and eat and drink before him: and the Sacrifice that was then offered was wont to be called by them *עולת רצויה* *a Sacrifice of Seeing.*

Thus I have sufficiently declared the Jewish Rite of joyning Feasting with Sacrificing: and it will not be now amiss, if we add, as a *Memoria* to that discourse, something of the Custom of the Heathens also to the like kind, the rather because we may make some use of it afterward. And it was so general amongst them in their idolatrous Sacrifices, that *Isaac Abrabanel*, a learned Jew, observed it in *Pirush Hatto-rab*, *ובשים קדושים כי ט שחטא עושה בערוה פולחים מר והעושה בעיני מדרו* *1. c. In those ancient times whatsoever sacrificed to Idols, made a Feast upon the sacrifice.* And the Original of it amongst them was so ancient, that it is ascribed by their own Authors to *Prometheus*, as *Salmasius* *lib. p. 129. a.* his *Solino-Pliniani Exercitationum* notes, *Isaac Sacrificii memorem § Pro-methis originem duxisse voluit, quo partem hostie in ignem conjicere soliti sunt, partem ad suam vitulum abuti.* Which *Prometheus*, although, according to *Eusebius* his *Chronicon*, and our ordinary Chronologers, his time would fall near about the 3028. year of the Julian Period, which was long after *Noah's*; yet it is certain that he lived much sooner, near about *Noah's* time, in that he is made to be the son of *Japhet*, which was *Noah's* son, from whom the *Europeans* descended. (*Gen.*









Sacrificant 2

Dant inde partem majorem sibi quam sibi.

quod dicitur.

These Portions which they carried home were called commonly by the Greek *μεσσης*, and in the Umbrian Language, as *Festus* tells us, *subula*. Theophylactus in his Characters uses the word *σπυριον* in this sense. καὶ *Subulae* ἢ *σπυριον* ἀνακρίων, 3, c. ad *Sacrificantes* & *spula* condelebantes accedit, ut in dicitur *Portionem* auferat.

And because they thought they did receive some blessing from the gods with it, therefore it was sometime called *ὕψια*, as we find in *Hesychius* upon that word *ὕψια*: ἀλφια αἰνεῖ ἢ δαλα παραμυθία, ἢ πῖν τοῦ αἵν ὡς αἰετὸν ἔχον, ἔτι μάλιστα, ἔτι δὲ αἰετῶν, ἢ ὕψια.

But otherwise if there were any thing yet remaining, it belonged to the Priests, as we learn from that Scholiast which we have already commended, upon *Πεσφα*, ἡμεῖς ἡ, τὰ ὑποκαταβόμενα ὁ δούλος τῶν ἡγεῖων, ἡ δούλων 1, c. It was an ancient Law among the Athenians, that the Priests should have the remainder. Which is not only to be understood of the skin and such like parts, but of the flesh of the Sacrifice it self; as we learn from St. *Austin* in his exposition upon *Rom. 2*, who tells us also that these Reliques were sometimes sold for them in the Market; whence that speech of S. Paul, 1 *Corinth. 10. 25*. *Whosoever is sold in the stambles eat, asking no question for conscience sake.*

I will shut up all with this one observation more, That as we said of the Jews, that in the Wilderness they did eat no meat but of that which they had first sacrificed; in like manner the Heathens were wont to sacrifice before all their Feasts; Whence it is that *Athenaeus* observes, Feasts among the ancient Heathens were ever accounted Sacred and Religious things. And thus we must understand that speech of S. Paul, in the 27. verse of the forenamed Chapter, *If any one that believeth not invite you, and you be disposed to go; whosoever is set before you eat, asking no question for conscience sake.* Nay, it was accounted a profane thing amongst them, to eat any meat at their private Tables whereof they had not first sacrificed to their gods; as appeareth by that Greek Proverb, ἀόρα λόγῳ, used by *Anacreon* and others as a brand of a notorious wicked man, viz. one that would eat meat whereof he had not sacrificed.

Now having thus shewn, that both amongst the Jews under the Law, and the Gentiles in their Pagan worship, (for Paganism is nothing but Judaism degenerate) it was ever a solemn Rite to joynt Feasting with sacrifice, and to EAT of those things which had been offered up; the very Concinnity and Harmony of the thing it self leads me to conceive, That that Christian Feast under the Gospel, called THE LORD'S SUPPER, is the very same thing, and bears the same Notion, in respect of the true Christian sacrifice of Christ upon the Cross, that those did to the Jewish and Heathenish Sacrifices, and to is EPULOM SACRIFICIALE, a Sacrificial Feast, I mean, a Feast upon Sacrifices or EPULOM EX OBLATIS, a Feast upon things offered up to God. Only this difference arising in the Parallel, that because those Legal sacrifices were but Types and Shadows of the true Christian sacrifice, they were often repeated & renewed, as well as the Feasts which were made upon them;

them: But now the True Christian sacrifice being come, and offered up once for all, never to be repeated, we have therefore no more Typical Sacrifices left amongst us, but only the Feasts upon the True Sacrifice still symbolically continued, and often repeated, in reference to that ONE GREAT SACRIFICE, which is always as present in God's sight and efficacious as if it were but now offered up for us.

CHAP. II.

An Objection taken from the Passover answered. Proved that the Passover was a true Sacrifice, and the Paschal Feast a Feast upon a Sacrifice, from Scripture, and Jewish Authors.

It methinks I hear it objected to me, That the True Notion of the Lord's Supper is to be derived rather from the Passover among the Jews: It being the common opinion of Divines, that the Jews had but two Sacraments, viz. Circumcision and the Passover; that the answer to those two amongst us, Baptism and the Lord's Supper: But the Jewish Passover had no relation to a Sacrifice, being nothing else but a meer FEAST; and therefore from Analogy to the Jewish Rites we cannot make the Lord's Supper to be EPULOM SACRIFICIALE, a Feast upon sacrifice.

To which I answer, first, That I know not what warrant there is for that Divinity so confidently imposed upon us by some, that the Jews had but two Sacraments, Circumcision and the Passover; and that it should thence follow by inevitable consequence, that the Lord's Supper must ἀποκριθῆναι, answer, only to the Jewish Passover. Sure I am, the Jews had many more. For, not to instance in that of S. Paul, Our Fathers were all BAPTIZED unto Moses in the Cloud, and in the Sea, like our Christian Baptism; and did all EAT the same Spiritual meat, (viz. the Manna) and did all DRINK the same Spiritual drink, (viz. the Water of the Rock that followed them) like the Bread and Wine in the Christian Lord's Supper: nor to examine all the other Sacramental Ceremonies which they had, that were almost as many Sacraments as Ceremonies: These Feasts upon the sacrifices, which we have all this while insisted on, were nothing else but true and proper Sacraments\* joynted with Sacrifices.

But secondly, I will grant that the Jewish Passover hath a special resemblance to the Christian LORD'S SUPPER, although upon other grounds: For I say, undoubtedly the Passover was a true and proper sacrifice, and therefore the Paschal Feast a Feast upon a sacrifice: So that this shall still advance and improve our former Notion.

For the better conceiving whereof, we must understand, that besides those four General kinds of Sacrifices among the Jews before mentioned, the Burnt-offering, the Sin-offering, the Trespass-offering, and the Peace-offering; there were some other Peculiar kinds of Sacrifices, as the Masters tell us, viz. these three, אֵשֶׁת וּמִקְטֹרֶת בָּרוּרִים, the Firstling

Answer

1 Cor. 10.

\* See Chippenburg in Schindl Sacrif. and of the right Notion of the Sacrament see Tostatus in 2. 2. Theolog.























ings, or the *Chagigah*. And it may be confirmed from that of *Josiah's* Passover, 2 *Chron.* 35. 7. *Josiah* gave to the people, of the flock, lambs and kids, all for the Passover-offering, to the number of thirty thousand, and three thousand Bullocks; where the *Bullocks* or the *Herd* are divided from the *Passover-offerings*, because they served for the Peace-offerings on the *Chagigah*, as appeareth from ver. 13. *They roasted the Passovers with fire according to the ordinance; but the OTHER HOLY OFFERINGS* (that is, the Peace-offerings or *Chagigah*) *sod they in pots, and cauldrons, and pans.* *Nachmanides* hath another interpretation of it to this purpose, ובשר ובקרי ארלם ועיזים ובני בקר ליום חמשה עשר, which was a Lamb, as he had said before, (making the paule there 3) and *בשר ובקרי ארלם*, the flock and the Herd, or the Sheep and the Kids, and the young Bullocks, for the *Chagigah's*, giving other instances in which the conjunctive particle *וואו*, which he doth here supply, is in like manner to be understood.

And this Exposition is rather approved than the former, not only by *Abrahamel*, but also by the *Karrate* which I have before commended, who, quoting one *R. Aaron* for the Author of it, doth expres it thus, וזה מספר הנחת מן עצי אור ומטבחן מן ליתום ארלך ונחת מן עצי אור וזה מספר הנחת מן עצי אור, i. e. *The word הנחת* (Thou shalt sacrifice) *is to be repeated ארלם ארלם before THE FLOCK AND THE HERD, thus,* And thou shalt sacrifice the Passover to the Lord thy God, and thou shalt sacrifice Sheep and Oxen, or the Flock and the Herd 3; *as in like manner* Prov. 20. 3. *The Particle [ארלם] is to be repeated ארלם ארלם from the former part of the verse.* So that it cannot hence be proved that the Peace-offerings offered with the Passover were ever called by the name of *Passover*.

There is another place in the same *Evangelist*, that hath not been observed by any one to this purpose, which, if it were rightly understood, would be as clear a Testimony as any of the rest. And it is in the 19. Chapter, ver. 31. *וּבְיָמֵינוּ הָיָה יְהוֹשֻעַ בְּעֵת הַשַּׁבָּת, For that Sabbath-day was a great day,* *αυτη ημερα ην ο ιησους ην εν τη σabbathη,* is used for the *First* or the *Last* day of every solemn Feast, in which there was a holy Convocation to the Lord. This appeareth from *Ejaj* 1. 13. *Your New-moons and Sabbaths, the calling of Assemblies,* (which was the *First* and *Last* day of the Feast) *I cannot away with*: which the Septuagint render thus, τας νεμηνιας και ημερας των σabbathων, ης τας νεμηνιας ημερας, *Your New-moons and Sabbaths, and your GREAT DAYS,* For the *Last* day of the Feast we have it used by our *Evangelist*, Chap. 7. ver. 37. *In the last day, the GREAT DAY of the Feast, ημερα της τελευτης η σabbath.* And doubtless by the same *Evangelist* for the *First* day of the Feast, in this place; and therefore the *Jews* did not eat their Passover till the night before, which was the same night our Saviour was crucified.

Which may be strengthened farther by this Argument: That if the *Jews* had celebrated their Passover the same night which our Saviour did his, it is certain they would never have gone about immediately with swords and staves to have apprehended him, and then have brought him to the High-priests Hall, and afterwards have arraigned him at *Pilate's* Judgment-seat, and lastly have crucified him; all the same

same day. For the *First* day of unleavened Bread was by the Law an holy Convocation to the Lord, on which it was not lawful to do any work: And we know the *Jews* were rigid enough in observing these Legal Ceremonies.

If then it must be granted that our Saviour with his Disciples kept the Passover the night before the vulgar *Jews* did celebrate it, our next work is to shew How it might be probable that our Saviour's Passover was first sacrificed at the Temple.

And here perhaps I might run for shelter to that Story in *Suidas*, upon the word *βουκος*, that *Christ* was enrolled into the number of the two and twenty Legal Priests that served at the Altar; from the pretended Confession of an ancient *Jew* in *Justinian's* time: and then he might possibly sacrifice his own Passover at the Temple, though the *Jews* had not solemnized theirs till the day after: But that I hold this to be a meer Fable, and that not only ridiculous, but impious.

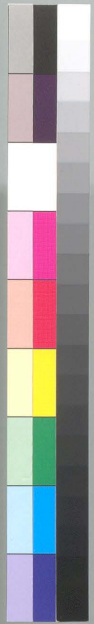
Or I might take up the Opinion of the *Greeks*, that *Christ* did not keep a true Legal Passover, but a Feast of Unleavened Bread in imitation of it: or, as the learned *Ingv' Grotius* (who hath lately asserted this Opinion) expreseth it, not *utique Socrates*, but *ut manducation*, such as the *Jews* at this day keep, because the Temple being down, their Sacrifices are all ceased. But this Opinion hath been exploded by most of our late Authors; and indeed I can no way satisfie myself in it, and therefore will not acquiesce in this Answer.

But before we be able to give a true account of this *where*, we must search a little deeper into the true ground of this difference between our Saviour's Passover and the *Jews*.

The common Opinion is, that the *Jews* in our Saviour's time were wont to translate their Festivals from one *Feria* to another upon several occasions; as when-ever two Festivals were immediately to follow one another, to joyn them into one; and therefore when any fell upon the sixth *Feria*, to put it over to the next *Feria* or the Sabbath, to avoid the concurrence of two Sabbaths together: in the same manner as the *Jews* use to do in their Calendar at this day, where they have several Rules to this purpose, expresed by Abbreviatures thus, *Ada, Badu, Gabaz, Zabud, Agu*; whereof each Letter is a Numeral for some *Feria*: The Rule for the Passover is *Ada, Badu*; that is, that it should not be kept on the Second, Fourth, or Sixth *Feria*. (There is an Extract of a Rabbinical Decree to this purpose under the name of *R. Eliezer*, in *Masseir* upon *Matth.* chap. 26.) And therefore at this time when our Saviour was crucified, the Passover falling upon the sixth *Feria*, or Friday, was, say they, by the *Jews* translated, according to this Rule, to the next *Feria*, and kept on Saturday, or the Sabbath; but our Saviour not regarding these Traditions, observed that day precisely which was commanded in the Law, *ου ημερα της σabbathης ην ημερα της σabbathης*, *Luk.* 22. 7. that is, as they expound it, upon which the Passover Ο ΔΟΧΗΤΟ to have been killed, which was Friday, the day before.

But, under favour, I conceive that all these Decrees, together with that *Ratiocinium* or Calendar to which they do belong, were not then in use in our Saviour's time, (although it be so confidently asserted

\* In *Suidas*, ad *Matth.* cap. 26.









moved the False Ground of this Difference of time between our Saviour's Paschever and the Jews, we come in the next place to lay down the True, which must be derived from that way of reckoning the Months, and of determining the *דבר* *דבר* the Head or Beginning of the month, which was in use in our Saviour's time, which (as we have shewed already in general) was by the *q̄m̄s*: so it will be expedient to describe the whole manner of it more particularly from authentick Authors.

\*Talmud Be-  
bol. in Rabb  
Hilshanah, c̄  
Maimon in  
Iyhalagha He-  
chod.

In the great or outer Court of the Temple there was a house called *Beith Shazek*, where the Senate sat all the thirtieth day of every month, to receive the Witnesses of the Moon's appearance, and to examine them. And here they always had a Feast provided for the entertainment of those that came, to encourage men to come the more willingly. In ancient times they did admit of Strangers, and receive their Testimony, if it were approved upon examination. But when the Hereticks (that is the Christians) afterward grew up by whom (they say) they were sometimes deluded, they began to grow shy, and to admit of none but such as were approved of to be of the Jews Religion. If there came approved Witnesses upon the thirtieth day of the *q̄m̄s* seen, then the chief man of the Senate stood up and pronounced *ME K U D D A S H*, *It is sanctified*: and the people standing by caught the word from him, and cried out *ME K U D D A S H*, *ME K U D D A S H*. Whereupon there was notice presently given to all the Country: which was done at first by Torches from Mountain to Mountain, till at length the Christians (they say) abused them in that kind also with false Fires; wherefore they were fain to send Messengers from place to place over the whole Land to give intelligence of the New-moon. But if, when the Consistory had sat all the thirtieth day, there came no approved Witnesses of the *q̄m̄s*, then they made an Intercalation of one day in the former month, and decreed the following one and thirtieth day to be the Calends. And yet notwithstanding, if after the fourth or fifth day there should come some Witnesses from afar, that testified they had seen the *q̄m̄s* in its due time, nay though they came toward the end of the month, (*ביתר ימי חודש*) the Senate, when they had used all means by alighting them from that Testimony; that is, if it were possible, they might decline a new Consecration, (after they had already made an *Embolism* in the former month) if the Witnesses remained constant, were then bound to alter the beginning of the month, and reckon it a day sooner, to wit, from the thirtieth day.

Here we see the true Ground of the Difference of a Day that might arise continually about the Calends of the month, and so consequently about any of the other Feasts, which did all depend on them; viz. between the true time of the Moon's *q̄m̄s*, upon the thirtieth day, and that of the Senate's Decree, a day after. For since it appears out of their own Monuments, how unwilling they were, having once made a Consecration of the *Noemias*, to alter it again; it may be probably conceived that in those degenerated times the Senate might many times refuse to accept the Testimony of undoubted Witnesses: and then it seems they had such a Canon as this, *ביתר ימי חודש*

בן סנהדרין בן סנהדרין הנה זה מקור חייבן הכל דתקן חוקיהם על דבר  
הוא *בן סנהדרין בן סנהדרין*, That whatsoever time the Senate should conclude off for  
the Calends of the month, though it were certain they were in the wrong,  
yet all were bound to order their Feasts according to it: Which I cannot  
think was approved of by our Saviour and the most pious Jews,  
And therefore I conceive it most probable, that this was the very case  
between our Saviour's Paschever and the Jews, in that he followed  
the True *q̄m̄s*, confirmed by sufficient and assured Witnesses; but  
the other Jews superstitiously observed the pernicious Decree of the  
Senate or *Sanhedrin*, which was for the day after.

And now at last we are come again to the *Acme* of the Question  
that was first propounded, How our Saviour's Paschever, notwithstanding  
all this, might be sacrificed the day before those of the other  
Jews were.

To which I answer, That upon this Ground, not only our Saviour  
and his Apostles, but also divers others of the most religious Jews,  
kept the Paschever upon the fifteenth day from the true *q̄m̄s* of the  
Moon, and not from the Senate's Decree: which I may confirm from  
the Testimony of *Epiphanius*, that reports there was at this time  
*ἑστὸς*, a Tumult and contention, amongst the Jews about the Pasche-  
ver; and so we may easily persuade those other Evangelists, that  
intimate Christ's Paschever to have been solemnized when many  
others kept it, to agree with *S. John*, who assures us that it was also  
by divers Jews kept the day after. Now it was a Custom among the  
Jews, in such doubtful cases as these, which oftentimes fell out, to  
permit the Feasts to be solemnized, or Paschevers killed, on two se-  
veral days together. *Maimonides* affirmeth, that in the remoter parts  
of the land of *Israel* they always solemnized the Feast of the New-  
moons two days together; nay, in *Jerusalem* it self, where the Senate  
sat, they kept the New-moon of *Tisri*, which was the beginning of  
the year, twice, lest they should be mistaken in it. In the *Talmud*  
we have an instance of the Paschevers being kept two days together,  
because the New-moon was doubtful, in *Uzama* *Rabb. Halbanah*, cap. 1.  
Hence the *Karrater*, who still keep the ancient custom of observing  
the Moon's *q̄m̄s*, retain it as a Rule to this day, *ביתר ימי חודש*,  
*obscurem duos dies propter dubium*. Nay the Rabbinical Jews them-  
selves, since they have changed the *Passi* for the Synod or Conju-  
gation of the Moon in the middle motion, in imitation hereof still observe  
to keep the Paschever two days together, *isralem Ceremonie*, as the  
learned Author of the Jewish Synagogue reports: and *Scaliger* him-  
self, not only of that, but also of the other Feasts, *Judei post insti-  
tutionem hodierni consueti eandem solemnitate celebrant biduo propterea  
quod mensis incipiunt à medio motu Lune: itaque septuaginta septem  
propter dubium Conjunctionis Luminarium, Pascha celebrant 15. & 16.  
Nisan, Pentecosten 6. & 7. Sivan, Scenopogia 15. & 16. Tisri 5. Idue  
vocant יום טוב שני ליום טוב*, *Festum secundum Exiliorum*.

Now then we see that nothing hinders but that the Paschever might  
be a Sacrifice. And thus we have hitherto cleared the way.





## C H A P. IV.

*Demonstrated, that the Lord's Supper in the Christian Church, in reference to the true Sacrifice of Christ, is a Parallel to the Feasts upon Sacrifices both in the Jewish Religion and Heathenish Superstition.*

**B**UT left we should seem all this while to set up Fancies of our own, and then sport with them, we come now to demonstrate and evince that the *Lord's Supper* in the proper Notion of it is *EPULUM EX OBLATIS*, OR A FEAST UPON SACRIFICES; in the same manner with the Feasts upon the Jewish Sacrifices under the Law, and the Feasts upon ἑἰδωλοῦ ἑἰτα, (things offered to Idols) among the Heathens: And that from a place of Scripture where all these three shall be compared together, and made exact Parallels to one another.

## I CORINTH. Chap. 10.

14. Wherefore, my dearly beloved, flee from Idolatry.
15. I speak as to wise men, judge ye what I say.
16. The Cup of Blessing which we bless, is it not the Communion of the Blood of Christ? The Bread which we break, is it not the Communion of the Body of Christ?
18. Behold Israel after the flesh; are not they which eat of the Sacrifices partakers of the Altar?
20. Now I say that the things which the Gentiles sacrifice, they sacrifice to Devils, and not to God; and I would not that ye should have fellowship with Devils.
21. To cannot drink the Cup of the Lord, and the Cup of Devils; ye cannot be partakers of the Lords Table, and of the Table of Devils.

Where the Apostles Scope being to convince the *Corinthians* of the unlawfulness of eating things sacrificed to Idols, he doth it in this manner: shewing that though an Idol were truly Nothing, and things sacrificed to Idols were physically Nothing, as different from other Meats as it seems they argued, and *S. Paul* confesses, ver. 19. yet morally and circumstantially, to eat of things sacrificed to Idols in the Idol's Temple, was to consent with the Sacrifices, and to be guilty of them.

Which he doth illustrate, First, from a Parallel Rite in Christian Religion; where the eating and drinking of the Body and Blood of Christ, offered up to God upon the Cross for us, in the *Lord's Supper*, is a real Communion in his Death and Sacrifice: ver. 16. The Cup of Blessing which we bless, is it not the Communion of the Blood of Christ? The Bread which we break, is it not the Communion of the Body of Christ?

Secondly from another Parallel of the same Rite among the Jews; where

where always they that ate of the Sacrifices were accounted partakers of the Altar, that is, of the Sacrifice offered up upon the Altar: ver. 18. Behold Israel after the flesh; are not they which eat of the Sacrifices partakers of the Altar? In veteri Lege quicumque admittit cibum ad edendum de Hostiis oblati, consubstantur ipsius sacrificii, tanquam pro eorum oblati, fieri particeps, & per illud sanctificari: as a late Commentator fully expresses it.

Therefore, as to eat the Body and Blood of Christ in the *Lord's Supper* is to be made partaker of his Sacrifice offered up to God for us; as to eat of the Jewish Sacrifices under the Law was to partake in the Legal Sacrifices themselves: so to eat of things offered up in Sacrifice to Idols was to be made partakers of the Idol-Sacrifices, and therefore was unlawful.

For, the things which the Gentiles sacrifice, they sacrifice to Devils; but Christ's Body and Blood was offered up in Sacrifice unto God, and therefore they could not partake of both together, the Sacrifice of the true God, and the Sacrifice of Devils. To cannot drink the Cup of the Lord, and the Cup of Devils; ye cannot be partakers of the Lord's Table, and the table of Devils. *S. Paul's* Argument here must needs suppose a perfect Analogy between these three, and that they are all Parallels to one another, or else it hath no strength. Wherefore I conclude from hence, That the *LORD'S SUPPER* is the same among Christians in respect of the Christian Sacrifice, that among the Jews the Feasts upon the Legal Sacrifices were, and among the Gentiles the Feasts upon the Idol-Sacrifices; and therefore *EPULUM SACRIFICIALE*, OR *EPULUM EX OBLATIS*. ΟΥΠΕΡ ΒΑΡΒΑΡΙΣΜΟΣ.

## C H A P. V.

*The Result of the former Discourse: That the Lord's Supper is not a Sacrifice, but a Feast upon a Sacrifice.*

**T**HUS having declared and demonstrated the True Notion of the *Lord's Supper*, we see then how that Theological Controvercie, which hath cost so many Disputes, whether the *Lord's Supper* be a Sacrifice, is already decided: For it is not *SACRIFICIUM*, but *EPULUM EX ΤΗΣ ΘΥΣΙΑΣ*: NOT A SACRIFICE, but a Feast upon Sacrifices; or else in other words, not *OBLATIO SACRIFICII*, but, as *Tertullian* excellently speaks, *PARTICIPATIO SACRIFICII*, not the offering of something up to God upon an Altar, but the Eating of something which comes from God's Altar, and is set upon our Tables. Neither was it ever known amongst the Jews or Heathens, that those Tables upon which they did eat their Sacrifices should be called by the name of Altars. *S. Paul*, speaking of the Feasts upon the Idol-Sacrifices, calls the places upon which they were eaten the Table of Devils, because the Devils meat was eaten on them; not the Altars of Devils: and yet doubtless he spake according to the true propriety of speech, and in those technical words that were then in use amongst them. And therefore, keeping the























THE FIRST  
S E R M O N.

I JOHN Chap. 2. Ver. 3, 4.

*And hereby we do know that we know him, if we keep his Commandments.*

*He that saith, I know him, and keepeth not his Commandments, is a liar, and the truth is not in him.*

**W**E have much enquiry concerning Knowledge in these latter times. The sons of *Adam* are now as buſie as ever himſelf was about the *Tree of Knowledge* of good and evil, ſhaking the boughs of it, and ſcrambling for the fruit; whileſt, I fear, many are too unmindful of the *Tree of Life*. And though there be now no Cherubims with their flaming ſwords to fright men off from it; yet the way that leads to it ſeems to be ſo ſolitary and untrodden, as if there were but few that had any mind to taſt of the Fruit of it. There be many that ſpeak of new glimpses and diſcoveries of Truth, of dawning of Goeſpel-light; and no queſtion but God hath reſerved much of this for the very Evening and Sun-ſet of the World; for *in the latter days knowledge ſhall be increaſed*: But yet I wiſh we could in the mean time ſee that *day to dawn* which the Apoſtle ſpeaks of, and that *day-ſtar to ariſe in mens hearts*. I wiſh, whileſt we talk of *Light*, and diſpute about *Truth*, we could walk more as *children of the Light*. Whereas if *S. Jobn's* rule be good here in the Text, that no man truly knows *Chriſt* but he that keepeth his Commandments; it is much to be ſuſpected, that many of us which pretend to *Light* have a thick and gloomy Darkneſs within over-reading our ſouls.

There be now many large Volumes and Diſcourſes written concerning *Chriſt*, thouſands of Controverſies diſcuſſed, infinite Problems determined concerning his Divinity, Humanity, Union of both together, and what not? ſo that our Bookiſh Chriſtians, that

F have

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have all their Religion in writings and papers, think they are now completely furnished with all kind of knowledge concerning *Christ*; and when they see all their leaves lying about them, they think they have a goodly flock of knowledge and truth, and cannot possibly miss of the way to Heaven; as if Religion were nothing but a little *book-craft*, a mere *Paper-skill*.

But if *S. John's* rule here be good, we must not judge of our knowledge of *Christ* by our skill in Books and Papers, but by our keeping of his Commandments. And that I fear will discover many of us (notwithstanding all this Light which we boast of round about us) to have nothing but *Egyptian Darknes* which they know *Christ* enough out of their *Credo's* and *Catechisms* and *Confessions* of Faith: and if they have but a little acquainted themselves with these, and like *Parrots* conned the words of them, they doubt not but that they are sufficiently instructed in all the mysteries of the Kingdom of Heaven. Many of the more learned, if they can but wrangle and dispute about *Christ*, imagine themselves to be grown great proficient in the School of *Christ*.

The vulgar sort think that they know *Christ* enough out of their *Credo's* and *Catechisms* and *Confessions* of Faith: and if they have but a little acquainted themselves with these, and like *Parrots* conned the words of them, they doubt not but that they are sufficiently instructed in all the mysteries of the Kingdom of Heaven. Many of the more learned, if they can but wrangle and dispute about *Christ*, imagine themselves to be grown great proficient in the School of *Christ*.

The greatest part of the world, whether learned or unlearned, think that there is no need of purging and purifying of their hearts for the right knowledge of *Christ* and his Gospel; but though their lives be never so wicked, their hearts never so foul within, yet they may know *Christ* sufficiently out of their Treatises and Discourses, out of their mere Systems and Bodies of Divinity: which I deny not to be useful in a subordinate way; although our Saviour preferrieth his Disciples another method to come to the right knowledge of Divine Truths, by doing of God's will. He that will do my Father's will (saith he) shall know of the Doctrine whether it be of God. He is a true Christian indeed, not he that is only book-taught, but he that is God-taught; he that hath an *Indision* from the Holy one (as our Apostle calleth it) that teacheth him all things; he that hath the Spirit of *Christ* within him, that searcheth out the deep things of God: For as no 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.

Ink and Paper can never make us Christians, can never beget a new nature, a living principle in us; can never form *Christ*, or any true notions of spiritual things, in our hearts. The Gospel, that new Law which *Christ* delivered to the world, it is not merely a Letter without us, but a quickening spirit within us. Cold Theorems and Maxims, dry and scholastic Discourses, lean Syllogistical reasonings, could never yet of themselves beget the least glimpse of true heavenly light, the least tap of saving knowledge in any heart. All this is but the groping of the poor dark spirit of man after Truth, to find it out with his own endeavours, and feel it with his own cold and benumbed hands. Words and Syllables, which are but dead things, cannot possibly convey the living notions of heavenly Truths to us. The secret mysteries of a Divine Life, of a new Nature, of *Christ* formed in our hearts, they cannot be written or spoken language and expressions cannot reach them; neither can they be ever truly understood, except the Soul it self be kindled from within, and awakened into the life of them. A Painter that would draw a Rose, though he may flourish

flourish some likenesse of it in figure and colour, yet he can never paint the scent and fragraney; or if he would draw a Flame, he cannot put a constant heat into his colours; he cannot make his penill drop a Sound, as the Echo in the Epigramm mocks at him

— Si vis similem pingere, pinge sonum.

All the skill of cunning Artizans and Mechanicks cannot put a principle of Life into a Statue of their own making. Neither are we able to inclose in words and letters the Life, Soul and Essence of any Spiritual Truths, and as it were to incorporate it in them.

Some Philosophers have determined, that *deum* is not *didacticis*, *virtue* cannot be taught by any certain rules or precepts. Men and Books may propound some directions to us, that may let us in such a way of life ad practice, as in which we shall at last find it within our selves, and be experimentally acquainted with it: but they cannot teach it us like a Mechanick Art or Trade. No surely, there is a spirit in man; and the inspiration of the Almighty giveth understanding. But we shall not meet with this spirit any where but in the way of Obedience: the knowledge of *Christ*, and the keeping of his Commandments, must always go together, and be mutual causes of one another.

Hereby we know that we know him, if we keep his Commandments. He that saith, I know him, and keepeth not his Commandments, is a liar, and the truth is not in him.

Come now unto these words themselves, which are so pregnant, that I shall not need to force out any thing at all from them: I shall therefore only take notice of some few Observations which drop from them of their own accord, and then conclude with some Application of them to our selves.

First then, If this be the right way and method of discovering our knowledge of *Christ*, by our keeping his Commandments; then we may safely draw conclusions concerning our state and condition from the conformity of our lives to the will of *Christ*.

Would we know whether we know *Christ* aright, let us consider whether the life of *Christ* be in us. *Qui non habet vitam Christi, Christianum non habet*; He that hath not the life of *Christ* in him, he hath nothing but the name, nothing but a phanisee of *Christ*, he hath not the substance of him. He that builds his house upon this foundation, not an airy notion of *Christ* swimming in his brain, but *Christ* really dwelling and living in his heart, as our Saviour himself witnesseth, he buildeth his house upon a rock; and when the floods come, and the winds blow, and the rain descends, and beats upon it, it shall stand impreguably. But he that builds all his comfort upon an ungrounded persuasion that God from all eternity hath loved him, and absolutely decreed him to life and happiness, and seeketh not for God really dwelling in his Soul; he buildeth his house upon a Quick-sand, and it shall suddenly sink and be swallowed up: *His hope shall be cut off, and his trust shall be a spiders web; he shall lean upon his house, but*



*it shall not stand; he shall hold it fast, but it shall not endure.*

We are no where commanded to pry into these Secrets, but the wholesome counsel and advice given us in this, to *make our calling and election sure*. We have no warrant in Scripture to peep into these hidden Rolls and Volumes of Eternity, and to make it our first thing that we do when we come to *Christ*, to spell out our names in the Stars, and to peruse our selves that we are certainly elected to everlasting happiness, before we see the *image of God*, in righteousness and true holiness, shap'd in our hearts. God's everlasting Decree is too dazzling and bright an object for us at first to set our eye upon. It is far easier and safer for us to look upon the rays of his goodness and holiness as they are reflected in our hearts, and there to read the mild and gentle characters of God's love to us, in our love to him, and our hearty compliance with his heavenly Will: as it is safer for us, if we would see the Sun, to look upon it here below in a pail of water, than to cast up our daring eyes upon the body of the Sun itself, which is too radiant and scorching for us. The best assurance that any one can have of his interest in God, is double the conformity of his Soul to him. Those divine purposes, whatsoever they be, are altogether unsearchable and unknowable by us, they lie wrapt up in everlasting darkness, and covered in a deep Abyss: Who is able to fathom the bottom of them?

Let us not therefore make this our first attempt towards God and Religion, to peruse our selves strongly of these everlasting Decrees: for if at our first flight we aim too high, we shall haply but scorch our wings, and be struck back with lightning, as those *Giants* of old were that would needs attempt to assault Heaven. And it is indeed a most *Organtical* Essay, to thrust our selves too boldly into the lap of Heaven; it is the prank of a *Nimrod*, of a *mighty Hunter*, thus rudely to deal with God, and to force heaven and happiness before his face, whether he will or no. The way to obtain a good assurance indeed of our title to Heaven is, not to clamber up to it by a ladder of our own ungrounded persuasions, but to dig as low as Hell by humility and self-denial in our own hearts: And though this may seem to be the farthest way about, yet it is indeed the nearest and safest way to it. We must *ἀνακαθίστασθαι*, and *καταβῆναι ἑαυτοὺς*, as the Greek Epigram speaks, *ascend downward, and descend upward*, if we would indeed come to Heaven, or get any true persuasion of our title to it.

The most gallant and triumphant confidence of a Christian riseth safely and surely on this low foundation, that lies deeper under ground, and there stands firmly and steadfastly. When our heart is once tuned into a conformity with the word of God, when we feel our will perfectly to concur with his will, we shall then presently perceive a *spirit of adoption* within our selves, teaching us to cry *Abba, Father*. We shall not then care for peeping into those hidden Records of Eternity, to see whether our names be written there in golden Characters: no, we shall find a copy of God's thoughts concerning us written in our own Breasts. There we may read the characters of his favour to us, there we may feel an inward sense of his love to us, flowing out of our hearty and unfeigned love to him. And

And we shall be more undoubtedly perswaded of it, than if any of those winged *Watchmen* above, that are privy to Heaven's secrets, should come and tell us that they saw our names enrolled in those  *volumes of eternity*. Whereas on the contrary, though we strive to persuade our selves never so confidently, that God from all eternity hath loved us, and elected us to life and happiness; if we do yet in the mean time entertain any iniquity within our hearts, and willingly close with any lust; do what we can, we shall find many a cold quail ever now and then seizing upon us at approaching dangers; and when Death itself shall grimly look us in the face, we shall feel our hearts even to die within us, and our spirits quite faint away, though we strive to raise them and recover them never so much with the *strong waters* and *Aqua-vita* of our own ungrounded presumptions. The least inward lust willingly continued in will be like a *worm*, fretting the *Guard* of our jolly confidence and presumptuous persuasion of God's love, and always gnawing at the root of it. and though we strive to keep it alive, and continually besprinkle it with some dews of our own; yet it will be always dying, and withering in our bosoms. But a good Conscience within will be always better to a Christian than *health to his nose, and marrow to his bones*; it will be an everlasting cordial to his heart; it will be softer to him than a bed of Down, and he may sleep securely upon it in the midst of raging and tempestuous seas, when the winds bluster, and the waves beat round about him. A good conscience is the best looking-glass of Heaven; in which the Soul may see God's thoughts and purposes concerning it, as so many shining stars reflected to it. *Hereby we know Christ, hereby we know that Christ loves us, if we keep his Commandments.*

Secondly, If hereby only we know that we know *Christ*, by our keeping his Commandments; then the *knowledge of Christ* doth not consist merely in *few barren Notions*, in a form of certain dry and *superficial* opinions.

*Christ* came not into the world to fill our Heads with mere Speculations, to kindle a fire of wrangling and contentious dispute amongst us, and to warm our spirits against one another with nothing but angry and peevish debates, whilst in the mean time our Hearts remain all ice within towards God, and have not the least spark of true heavenly fire to melt and thaw them. *Christ* came not to possess our brains only with some cold opinions, that send down nothing but a freezing and benumbing influence upon our hearts. *Christ* was *like a Father*, not *like a School*: and he is the best Christian whose Heart beats with the truest pulse towards Heaven; not he whose Head spineth out the finest cobwebs.

He that endeavours really to mortifie his lusts, and to comply with that truth in his life which his Conscience is convinced of, is nearer a Christian, though he never heard of *Christ*, than he that believes all the vulgar Articles of the Christian faith, and plainly denieth *Christ* in his life.

Surely the way to Heaven that *Christ* hath taught us is plain and

II.



and ease, if we have but honest hearts: we need not many Criticisms, many School-distinctions, to come to a right understanding of it. Surely *Christ* came not to entangle us and entangle us with captious niceties, or to puzzle our heads with deep speculations; and lead us through hard and crazy notions into the Kingdom of Heaven. I persuade my self, that no man shall ever be kept out of Heaven for not comprehending myteries that were beyond the reach of his shallow understanding, if he had but an honest and good Heart, that was ready to comply with *Christ's* Commandments. *Say not in thine heart, Who shall ascend into heaven?* that is, with high speculations to bring down *Christ* from thence; or, *Who shall descend into the Abyss beneath?* that is, with deep searching thoughts to fetch up *Christ* from thence: but lo, the word is nigh thee, even in thy mouth, and in thy heart.

But I wish it were not the distemper of our times, to scare and fright men only with *Opinions*, and make men only solicitous about the entertaining of this and that Speculation, which will not render them any thing the better in their lives, or the liker unto God; whilst in the mean time there is no such care taken about *keeping of Christ's Commandments*, and being renewed in our minds according to the image of God in righteousness and true holiness. We say, *Lo, here is Christ*, and, *Lo, there is Christ*, in these and these *Opinions*; whereas in truth *Christ* is neither here, nor there, nor any where, but where the Spirit of *Christ*, where the life of *Christ* is.

Do we not now-adays open and lock up Heaven with the private key of this and that Opinion of our own, according to our several fancies, as we please? and if any one observe *Christ's* Commandments never so sincerely, and serve God with faith and a pure conscience, that yet haply skills not of some contended-for *Opinions*, some darling notions, he hath not the right *shibboleth*, he hath not the true Watchword, he must not pass the Guards into Heaven. Do we not make this and that *Opinion*, this and that outward Form, to be the *Wedding garments*, and boldly fence those to outer darkness that are not invested therewith? whereas every true Christian finds the least dram of hearty affection towards god to be more cordial and sovereign to his Soul than all the *speculative notions* and *Opinions* in the world: and though he study also to inform his Understanding aright, and free his mind from all error and misapprehensions; yet it is nothing but the Life of *Christ* deeply rooted in his heart which is the Chymical Elixir that he feeds upon. Had he *all faith that he could remove mountains* (as *S. Paul* speaks) had he *all knowledge, all tongues and languages*; yet he prizeth one dram of Love beyond them all. He acquainteth him that feedeth upon *meer notions* in Religion to be but an aethy and Chameleon-like Christian. He findeth himself now otherwise rooted and centred in God, than when he did before merely contemplate and gaze upon him: he tasteth and relisheth God within himself; he hath *quendam saporem Dei, a certain favour of him*; whereas before he did but rove and gues at random at him. He feeleth himself safely anchored in God, and will not be dislodged from it, though perhaps he skill not many of those *subtilties* which others make the *Alpha* and *Omega* of their Religion. Neither is he scared with

with those childish affrightments with which some would force their private Conceits upon him; he is above the superstitious dreading of mere speculative *Opinions*, as well as the superstitious reverence of outward Ceremonies; he cares not so much for formality, as for soundness and health of mind. And indeed, as it was spoken by a noble Philosopher, *ὄχι ἀρετικὸς οὐδὲ θυμὸς ἄσπιτος*, that without purity and virtue God is nothing but an empty name; so it is as true here, that without obedience to *Christ's* Commandments, without the life of *Christ* dwelling in us, whatsoever *Opinion* we entertain of him, *Christ* is but only named by us, he is not known.

I speak not here against a free and ingenuous enquiry into all Truth, according to our several abilities and opportunities; I plead not for the captivating and entralling of our judgments to the Dictates of men; I do not disparage the natural improvement of our understanding faculties by true Knowledge, which is so noble and gallant a perfection of the mind: But the thing which I aim against is, the dispiriting of the life and vigour of our Religion by dry Speculations, and making it nothing but a mere dead skeleton of *Opinions*, a few dry bones without any flesh and sinews tied up together, and the misplacing of all our zeal upon an eager prosecution of these, which should be spent to better purpose upon other objects.

Knowledge indeed is a thing far more excellent than riches, outward pleasures, worldly dignities, or any thing else in the world besides Holiness, and the Conformity of our wills to the will of God: But yet our happiness consisteth not in it, but in a certain Divine Temper and Constitution of Soul which is far above it.

But it is a piece of that corruption that runneth through humane nature, that we naturally prize Truth more than Goodness, Knowledge more than Holiness. We think it a gallant thing to be fluttering up to Heaven with our wings of Knowledge and Speculation: whereas the highest mytery of a Divine Life here, and of perfect happiness hereafter, consisteth in nothing but mere Obedience to the Divine Will. Happiness is nothing but that inward sweet delight that will arise from the harmonious agreement between our wills and God's will.

There is nothing contrary to God in the whole world; nothing that fights against him, but *self-will*. This is the strong Castle that we all keep garrison'd against Heaven in every one of our Hearts, which God continually layeth siege unto: and it must be conquered and demolished, before we can conquer Heaven. It was by reason of this *self-will* that *Adam* fell in Paradise; that those glorious Angels, those *Morning Stars*, kept not their first station, but dropt down from Heaven like falling Stars, and sunk into this condition of bitterness, anxiety and wretchedness in which now they are. They all intangled themselves with the length of their own wings, they would needs will more and otherwise than God would will in them: and going about to make their Wills wider, and to enlarge them into greater amplitude, the more they struggled, they found themselves the faster pinioned, and crouded up into narrowness and servility; inasmuch that now they are not able to use any wings at all, but inheriting the *serpent's* curse, can only creep with their bellies upon the



the earth. Now our only way to recover God and happiness again is, not to soar up with our Understandings, but to descend *this self-will* of ours; and then we shall find our wings to grow again, our plumes fairly spread, and our selves raised aloft into the free Air of perfect Liberty, which is perfect Happiness.

There is nothing in the whole world able to do us good or hurt but God and our own *Will*; neither riches nor poverty, nor disgrace nor honour, nor life nor death, nor Angels nor Devils; but Willing or Not-willing as we ought. Should Hell it self cast all its fiery darts against us, if our *Will* be right, it is informed by the Divine Will, they can do us no hurt; we have then (if I may so speak) an enchanted Shield that is impenetrable, and will bear off all. God will not hurt us, and Hell cannot hurt us, if we will nothing but what God wills. Nay, then we are acted by God himself, and the whole Divinity floweth in upon us; and when we have calhiered this *Self-will* of ours, which did but shackle and confine our Souls, our wills shall then become truly free, being widened and enlarged to the extent of God's own will. *Herely we know that we know Christ indeed*, not by our *speculative Opinions* concerning him, but by our *keeping of his Commandments*.

III. Thirdly, if hereby we are to judge whether we truly know Christ, by our *keeping of his Commandments*; so that he that *saieth he knoweth him, and keepeth not his Commandments, is a liar*; then, *This was not the Plot and design of the Gospel, to give the world an indulgence to sin, upon what pretence soever.*

Though we are too prone to make such misconstructions of it: As if God had intended nothing else in it, but to dandle our corrupt nature, and contrive a smooth and easie way for us to come to happiness, without the toilsom labour of subduing our lusts and sinful affections: or, as if the Gospel were nothing else but a Declaration to the world, of God's engaging his affections from all eternity on some particular persons in such a manner, as that he would resolve to love them and dearly embrace them, though he never made them partakers of his Image in righteounes and true holines; and though they should remain under the power of all their lusts, yet they should still continue his *beloved ones*, and he would notwithstanding at last bring them undoubtedly into Heaven. Which is nothing else but to make the God that we worship, the God of the New Testament, *πεσοωδιωτης, an acceptor of persons*, and one that should encourage that in the world which is diametrically opposite to God's own Life and Being.

And indeed nothing is more ordinary than for us to shape out such monitrous and deformed Notions of God unto our selves, by looking upon him through the *coloured Medium* of our own corrupt Hearts, and having the *eye* of our Soul *blinded* by the filthiness of our own lusts. And therefore because we mortals can fondly love and hate, and sometimes hug the very Vices of those to whom our affections are engaged, and kiss their very Deformities; we are lo ready to shape out a Deity like unto our selves, and to fashion out such a *God* as will,

in Christ at least, hug the very wickedness of the world, and in those that be once his own, by I know not what *fond affection*, appropriated to himself, connive at their very sins, so that they shall not make the least breach betwixt himself and them. Some there are that question whether of the two be the worse Idolatry, and of the deeper stain; for a man to make a god out of a piece of wood, and fall down unto it and worship it; and *say, Deliver me, for thou art my God*; as it is expressed in the Prophet *Isaiah*; or to set up such an Idol-god of our own Imagination as this is, fashioned out according to the similitude of our own *fondness* and wickedness; and when we should paine out God with the liveliest Colours that we can possibly borrow from any created Being, with the purest Perfections that we can abstract from them; to draw him out thus with the black Coal of our own corrupt hearts, and to make the very Blots and Blurs of our own Souls to be the Letters which we spell out his Name by. Thus do we, that are Children of the Night, make black and ugly representations of God unto our selves, as the *Ethiopi*ans were wont to do, copying him out according to our own likeness, and setting up that unto our selves for a God which we love most dearly in our selves, that is, our Lusts. But there is no such *God* as this any-where in the world, but only in some mens false Imaginations, who know not all this while that they look upon themselves in stead of God, and make an Idol of themselves, which they worship and adore for him; being so full of themselves, that whatsoever they see round about them, even God himself, they colour with their own Tincture: like him that *Aristotle* speaks of, that wheresoever he went, and whatsoever he looked upon, he saw still his own face as in a glass, represented to him. And therefore it is no wonder if men seem naturally more devoutly affected toward such an imaginary God as we have now described, than to the True Real God, clothed with his own real Attributes; since it is nothing but an Image of themselves, which *Narcissus*-like they fall in love with; no wonder if they kiss and dandle such a *Baby-god* as this, which, like little children, they have dressed up out of the clouts of their own fond Phancies, according to their own likeness, of purpose that they might play and sport with it.

But God will ever dwell in spotless light, howsoever we paint him and disfigure him here below: he will still be circled about with his own raies of unstained and immaculate glory. And though the Gospel be not God as he is in his own *Brightness*, but God *veiled* and *masked* to us, God in a state of Humiliation and Condescent, as the Sun in a Rainbow; yet it is nothing else but a clear and unpotted Mirror of Divine Holines, Goodness, Purity; in which Attributes lies the very Life and Essence of God himself. The Gospel is nothing else but God descending into the World in *our Form*, and converting with us in our likeness; that he might allure and draw us up to God, and make us partakers of his *Divine Form*. *οὐκ ἔχοντος ἴδιου* (as *Albanasius* speaks) *ἡν ἡμεῖς ἐκ τῆων ἁμαρτιων, God was therefore incarnated and made man, that he might desire us*, that is, (as *St. Peter* expresth it) make us partakers of the *Divine Nature*. Now, I say, the very proper Character and essential Tincture of God himself is nothing else but *Goodness*. Nay, I may be bold to add, that God is therefore God, because he is the highest and most perfect

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Good: and Good is not therefore Good, because God out of an arbitrary will of his would have it so. Whatsoever God doth in the world, he doth it as suitable to the highest Goodness; the *Idea* and fairest Copy of which is his own Essence.

Virtue and Holiness in creatures, as *Plato* well discourseth in his *Epiphroas*, are not themselves good because God loveth them, and will have them be accounted such; but rather, God therefore loveth them, because they are in themselves simply good. Some of our own Authors go a little farther yet, and tell us, that God doth not fondly love himself because he is himself, but therefore he loveth himself because he is the highest and most absolute Goodness: so that if there could be any thing in the world better than God, God would love that better than himself: But because he is essentially the most perfect Good, therefore he cannot but love his own Goodness infinitely above all other things. And it is according to the Model of our selves, when we make him nothing but a blind, dark, impetuous self-will running through the world; such as we our selves are furiously acted with, that have not the Ballast of absolute Goodness to poize and settle us.

That I may therefore come nearer to the thing in hand: God, who is absolute Goodness, cannot love any of his Creatures and take pleasure in them, without bestowing a communication of his Goodness and Likeness upon them. God cannot make a Gospel, to promise men Life and Happiness hereafter without being regenerated, and made partakers of his Holiness. As soon may Heaven and Hell be reconciled together, and lovingly shake hands with one another, as God can be fondly indulgent to any sin, in whomsoever it be. As soon may Light and Darkness be epouled together, and Midnight be married to the Noon-day, as God can be joyed in a league of friendship to any wicked Soul.

The great Design of God in the Gospel is, to clear up this Mist of Sin and Corruption which we are here surrounded with, and to bring up his creatures out of the Shadow of death to the Region of Light above, the Land of Truth and Holiness. The great Mystery of the Gospel is to establish a God-like frame and disposition of spirit, which consists in Righteousness and true Holiness, in the hearts of men. And Christ, who is the great and mighty Saviour, came on purpose into the World, not only to save us from Fire and Brimstone, but also to save us from our sins. Christ hath therefore made an Expiation of our sins by his death upon the Cross, that we being thus delivered out of the hands of these our greatest enemies, might serve God without fear, in holiness and righteousness before him all the days of our life. This grace of God that bringeth salvation hath therefore appeared unto all men, in the Gospel, that it might teach us to deny ungodliness and worldly lusts, and that we should live soberly, righteously, and godly in this present world: looking for that blessed hope and glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purifie to himself a peculiar people, zealous of good works. The things I write unto you, (saith our Apostle a little before my Text) that you sin not: therein expecting the end of the whole Gospel, which is, not only to cover sin, by

spreading the purple Robe of Christ's Death and sufferings over it, whilst it still remaineth in us with all it's filth and noisomeness unremoved; but also to convey a powerful and mighty Spirit of holiness, to cleanse us and free us from it. And this is a greater grace of God to us than the former, which fill go both together in the Gospel besides the free remission and pardon of sin in the blood of Christ, the delivering of us from the power of sin by the spirit of Christ dwelling in our hearts.

Christ came not into the world only to cast a Mantle over us, and hide all our filthy sores from God's avenging eye, with his merits and righteousness; but he came likewise to be a Chirurgeon and Physician of Souls, to free us from the filth and corruption of them; which is more grievous and burthensome, more noisome to a true Christian, than the guilt of sin it self.

Should a poor wretched and diseased creature, that is full of sores and ulcers, be covered all over with Purple, or clothed with Scarlet, he would take but little contentment in it whilst his sores and wounds remain upon him: and he had much rather be arraigned in rags, so he might obtain but soundness and health within. The Gospel is a true Bethesda, a pool of Grace, where such poor, lame and infirm creatures as we are, upon the moving of God's Spirit in it, may descend down, not only to wash our skin and outside, but also to be cured of our diseases within. And whatever the world thinks, there is a powerful Spirit that moves upon these waters, the waters of the Gospel, spreading its gentle, healing, quickening wings over our Souls. The Gospel is not like *Abana* and *Pharpar*, those common Rivers of *Damascus*, that could only cleanse the outside; but is a true *Jordan*, in which such leprous *Naamans* as we all are may wash and be clean, blessed indeed are they whose iniquities are forgiven, and whose sins are forgiven: Blessed is the man to whom the Lord will not impute sin: But yet rather blessed are they whose sins are like a Morning cloud, and quite taken away from them. Blessed, thrice blessed, are they that hunger and thirst after righteousness, for they shall be satisfied: Blessed are the pure in heart, for they shall see God.

Our Saviour Christ came (as *John* the Baptist tells us) with a Fan in his hand, that he might thoroughly purge his floor and gather his wheat into his garner: but the chaff he will burn up with unquenchable fire. He came (as the Prophet *Malachi* speaks) like a Refiner's fire, and like Fuller's sops, to sit as a Refiner and Purifier of silver, and to purifie all the joints of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.

Christ came not only to write holiness to the Lord upon Aaron's forehead, and to put his *Orim* and *Tumminim* upon his Breast-plate; but, This is the Covenant, saith the Lord, that I will make with them in those days; I will put my Law in their inward parts, and write it in their hearts, and then I will be their God, and they shall be my people: they shall be all Kings and Priests unto me. God sent his own Son (saith *S. Paul*) in the likeness of sinful flesh, and by a sacrifice for sin condemned sin in the flesh, that the righteousness of the Law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

The first Adam, as the Scripture tells us, brought in a real defilement,



ment, which like a noisom Leprosie, hath overspread all mankind: and therefore the *second Adam* must not only fill the World with a *concoit* of Holiness and more imaginary Righteousness; but he must really convey such an *immortal seed* of Grace into the hearts of true Believers as may prevail (till more and more in them, till it have at last quite wrought out that *poison* of the Serpent.

*Christ*, that was nothing but *Divinity dwelling in a Tabernacle of flesh*, and God himself immediately acting a humane nature, came into the World to kindle here that *Divine life* amongst men, which is certainly dearer unto God than any thing else whatsoever in the world; and to propagate this Celestial fire from one heart still unto another, until the end of the World. Neither is he, nor was he, ever absent from this spark of his Divinity kindled amongst men, wherefore it be, though he seem bodily to be withdrawn from us. He is the standing, constant, inexhausted Fountain of this divine Light and Heat, that still toucheth every Soul that is enlivened by it with an out-stretched Ray, and freely lends his Beams, and disperseth his Influence to all, from the beginning of the world to the end of it. *He* all receive of his fulness grace for grace; as all the Stars in Heaven are said to light their Candles at the Sun's flame. For though his Body be withdrawn from us, yet by the lively and *spiritual Contact* of his Spirit he is always kindling, clearing, quickening, warming and enlivening hearts. Nay, this *Divine life* begun and kindled in any heart, whereforever it be, is *something of God in flesh*, and, in a sober and qualified sense, *Divinity incarnate*; and all particular Christians that are really possessed of it, so many *Mystical Christs*.

And God forbid that *God's own life and Nature*, here in the World should be forlorn, forsaken and abandoned of God himself. Certainly where-ever it is, though never to little, like a sweet, young, tender Babe, once born in any heart, when it crieth unto God the *Father* of it, with pitiful and bemoaning looks imploring his compassion, it cannot chuse but move his *Fatherly bowels*, and make them yearne, and turn towards it, and by strong sympathy draw his compassionate arm to help and relieve it. Never was any tender Infant so dear to those Bowels that begat it, as an *Infant new-born Christ*, formed in the heart of any true believer, to God the *Father* of it. Shall the children of this World, the sons of darkness, be moved with such tender affection and compassion towards the fruit of their bodies, their own natural Off-spring; and shall God, who is the *Father of Lights*, the Fountain of all goodness, be moved with no compassion towards his true Spiritual Off-spring, and have no regard to those sweet *Babes of Light* ingendred by his own beams in mens hearts, that in their lovely countenances bear the resemblance of his own face, and call him their *Father*? Shall he see them lie fainting and gasping and dying here in the World, for want of nothing to preserve and keep them but an *Influence* from him, who first gave them life and breath? No, hear the language of God's heart, hear the *foundings of his bowels* towards them: *Is it I* Ephraim my dear son? *is it that pleasant child?* Since I speak of him, I do earnestly remember him, my bowels, my bowels are troubled for him; I will surely have mercy upon him, saith the Lord. If those expressions of goodness and

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tender affection here among the creatures be but drops of that full Ocean that is in God; how can we then imagine that this *Father* of our *Spirits* should have so little regard to his own dear Off-spring, I do not say our Souls, but that which is the very Life and Soul of our Souls, the *Life of God* in us, (which is nothing else but God's own self communicated to us, his own Son born in our hearts) as that he should suffer it to be cruelly murdered in its *Infancy* by our Sins, and, like young *Heracles*, in its very cradle to be strangled by those filthy *vipers*? that he should see him to be crucified by wicked *Lufts*, nailed fast to the cross by invincible *Corruptions*, pierced and gored on every side with the poisoned spears of the Devil's temptations, and at last to give up the Ghost; and yet his tender heart not at all relent, nor be all this while impassioned with so sad a spectacle? Surely, we cannot think he hath such an *adamantine* breast, such a *stony* nature as this is.

What then? must we say that though indeed he be willing, yet he is not able, to rescue his crucified and tormented Son, now bleeding upon the Cross; to *take him down* from thence and *save him*? Then must Sin be more powerful than God; that weak, crazie and sickly thing more strong than the *Rock of ages*; and the Devil, the Prince of Darkness, more mighty than the God of Light. No surely; there is a weakness and impotency in all Evil, but a masculine strength and vigour in all Goodness; and therefore doubtless the *Highest Good*, the *αγαθον ἀπείρητον*, as the Philosophers call it, is the strongest thing in the World. *Nil potentius summo Bono*. God's Power displayed in the World is nothing but his *Goodness* strongly reaching all things, from height to depth; from the highest Heaven to the lowest Hell; and irresistibly imparting it self to every thing, according to those several degrees in which it is capable of it.

Have the Fiends of Darkness then, those poor forlorn spirits, that are fettered and chained up in the Chains of their own wickedness, any strength to withstand the force of infinite *Goodness*, which is infinite *Power*? or do they not rather sculk in holes of darkness, and fly, like Bats and Owls, before the approaching beams of this Sun of Righteousness? Is God powerful to kill and to destroy, to damn and to torment? and is he not powerful to save? Nay, it is the sweetest Flower in all the Garland of his Attributes, it is the richest Diadem in his Crown of Glory, that he is, *Mighty to save*; and this is far more magnificent for him, than to be styled *Mighty to destroy*. For that, except he be in a way of Justice, speaks no Power at all, but mere Impotency; for the Root of all Power is Goodness.

Or must we say, lastly, that God indeed is able to rescue us out of the power of Sin and Satan, when we sigh and groan towards him, but yet sometimes, to exercise his absolute Authority, his uncontrollable Domination, he delights rather in plunging wretched Souls down into infernal Night and everlasting Darkness? What shall we then make the God of the whole World? Nothing but a cruel and dreadful Enemy, with curled fiery Serpents about his head, and Firebrands in his hands, thus governing the World? Surely this will make us either secretly to think that there is no God at all in the World, if he must needs be such, or else to wish heartily there were none.

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But doubtless God will at last confute all these our *Misapprehensions* of him, he will unmask our *Hypocritical pretences*, and clearly cast the shame of all our sinful Deficiencies upon our selves, and vindicate his own Glory from receiving the least stain or blemish by them. In the mean time, let us know that the Gospel now requireth far more of us than ever the Law did; for it requireth a *New Creature*, a *Divine Nature*, *Christ formed in us*; but yet withal it bestoweth a *quickening Spirit*, an *cultivating Power*, to enable us to express that which is required of us. — Whosoever therefore truly know *Christ*, the same also keepeth *Christ's Commandments*. But he that saith, *I know him*, and keepeth not his *Commandments*, is a liar, and the truth is not in him.

I Have now done with the *First part* of my Discourse, concerning those *Observations* which arise naturally from the words, and offer themselves to us: I shall in the next place, proceed to make some general Application of them all together.

Now therefore, I beseech you, let us consider whether or no we know *Christ* indeed: not by our acquaintance with *systems* and *Models* of Divinity, not by our skill in *Books* and *Papers*; but by our keeping of *Christ's Commandments*. All the Books and Writings which we converse with, they can but represent *Spiritual* Objects to our understandings; which yet we can never see in their own true Figure, Colour and Proportion, until we have a *Divine light* within, to irradiate and shine upon them. Though there be never such excellent Truths concerning *Christ* and his Gospel set down in words and letters; yet they will be but unknown Characters to us, until we have a *living spirit* within us that can decipher them, until the same Spirit, by secret Whispers in our hearts, do comment upon them, which did at first endite them. There be many that understand the Greek and Hebrew of the *Scripture*, the Original Languages in which the Text was written, that never understood the *Language of the Spirit*.

There is a *Caro* and a *Spiritus*, a *Flesh* and a *Spirit*, a *Body* and a *Soul*, in all the Writings of the *Scriptures*. It is but the *Flesh* and *Body* of Divine Truths that is printed upon Paper; which many *Moths* of Books and Libraries do only feed upon; many walking *Skeletons* of knowledge, that bury and entomb Truths in the living Sepulchres of their Souls, do only converse with; such as never did any thing else but pick at the mere Bark and Rinde of Truths, and crack the Shells of them. But there is a *Soul* and *Spirit* of Divine Truths that could never yet be congealed into Ink, that could never be blotted upon Paper, which by a secret tradition and conveyance passeth from one Soul unto another, being able to dwell or lodge no-where but in a *Spiritual Being*, in a *Living thing*, because it self is nothing but *Life* and *spirit*. Neither can it, where indeed it is, express it self sufficiently in Words and Sounds, but it will best declare and speak it self in Actions: as the old manner of writing among the *Egyptians* was, not by Words, but Things. The *Life* of Divine Truths is better expressed in Actions than in Words, because Actions are more *living* things than Words: Words are nothing but

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dead resemblances and Pictures of those Truths which *live* and *breathe* in Actions: and the *Kingdom of God* (as the *Apollle* speaketh) *consisteth not in word*, but in *Life* and *Power*. τὸ πνεῦμα ἡ ζωὴ καὶ ἡ δύναμις τοῦ ἁγίου ἰωάννου ἐστὶν ἡ βασιλεία τοῦ θεοῦ. (saith the Moral Philosopher) εἰς τὴν οὐρανὴν ἔγειρεν τὸν ποιμένα τῶν προβάτων ἵνα ἔσται ὡς ἡμεῖς: Sheep do not come and bring their Fodder to their Shepherd, and show him how much they eat; but inwardly concocting and digesting it, they make it appear by the Fleeces which they wear upon their backs, and by the Milk which they give. And let not us Christians affect only to talk and dispute of *Christ*, and so measure our knowledge of him by our words; but let us show our *Knowledge* mightily in *Deeds*, our *Knowledge* concocted into our lives and actions; and then let us really manifest that we are *Christ's sheep* indeed, that we are his *Disciples*, by that *Fleeces* of Holiness which we wear, and by the *Fruits* that we daily yield in our lives and conversations: for herein (saith *Christ*) is my Father glorified, that ye bear much fruit, so shall ye be my *Disciples*.

Let us not (I beseech you) judge of our knowing *Christ* by our ungrounded *Perceptions* that *Christ* from all Eternity hath loved us, and given himself particularly for us, without the Conformity of our lives to *Christ's Commandments*, without the real partaking of the Image of *Christ* in our hearts. The great Mystery of the Gospel doth not lie only in *Christ* without us, (though we must know also what he hath done for us) but the very Pith and Kernel of it consists in *Christ* inwardly formed in our hearts.

Nothing is truly ours but what lives in our Spirits. *Salvation* it self cannot save us as long as it is only without us; no more than *Health* can cure us, and make us sound, when it is not within us, but somewhere at distance from us; no more than *Arts* and *Sciences*, whilst they lie only in Books and Papers without us, can make us learned. The Gospel, though it be a sovereign and Medicinal thing in it self, yet the mere knowing and believing of the history of it will do us no good: we can receive no virtue from it till it be inwardly digested and concocted into our Souls; till it be made *ours*, and become a *living thing* in our hearts. The Gospel, if it be only without us, cannot save us; no more than that Physician's Bill could cure the ignorant Patient of his disease, who, when it was commended to him, took the Paper only and put it up in his pocket, but never drank the Potion that was prescribed in it.

All that *Christ* did for us in the flesh, when he was here upon earth, from his lying in a *Manger* when he was born in *Bethlehem*, to his Bleeding upon the *Cross* on *Calvary*, it will not save us from our sins, unless *Christ* by his Spirit dwell in us. It will not avail us to believe that he was born of a *Virgin*, unless the power of the most High overshadow our Hearts, and beget him there likewise. It will not profit us to believe that he died upon the *Cross* for us, unless we be baptized into his death by the Mortification of all our Lutes; unless the old man of sin be crucified in our hearts. *Christ* indeed hath made an Expiation for our sins upon his *Cross*, and the Blood of *Christ* is the only sovereign Balsam to free us from the guilt of them: but yet besides the sprinkling of the blood of *Christ* upon us, we must be made partakers also of his spirit. *Christ* came into the World, as well to redeem us

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from the power and bondage of our sins, as to free us from the quill of them. *You know* (saith St. John) *that he was manifested to take away our sins: whoever therefore abideth in him sineth not; whoever sinneth hath not seen nor known him.* Lo the end of *Christ's* coming into the World: Lo a design worthy of *God manifested in the flesh.*

*Christ* did not take all those pains, to lay aside his Robes of Glory, and come down hither into the World, to enter into a Virgin's Womb, to be born in our Humane shape, and be laid a poor crying Infant in a Manger, and having no form or countenance at all upon him, to take upon him the form of a *servant*, to undergo a reproachful and ignominious life, and at last to be abandoned to a shameful death, a death upon the Cross; I say, he did not do all this merely to bring in a *Notion* into the World, without producing any real substantial effect at all, without the changing, mending and reforming of the World: so that men should still be as wicked as they were before, and as much under the the power of the Prince of Darkness; only they should not be thought so: they should still remain as full of all the filthy fores of sin and corruption as before; only they should be accounted whole. Shall God come down from Heaven, and pitch a *Tabernacle* amongst men? shall he undertake such a huge Design, and make so great a noise of doing something, which, when it is all summed up, shall not at last amount to a *Reality*? Surely *Christ* did not undergo all this to little purpose; he would not take all this pains for us, that he might be able at last to put into our hands nothing but a Blank. He was with child, he was in pain and travail, and hath he brought forth nothing but wind? hath he been delivered of the East-wind? Is the great Design that was so long carried in the Womb of Eternity now proved abortive, or else nothing but a mere windy Birth? No surely: The end of the Gospel is *Life and Perfection*, 'tis a *Divine Nature*, 'tis a *God-like* frame and disposition of spirit; 'tis to make us partakers of the *Image of God* in Righteousness and true Holiness, without which Salvation it self were but a *Notion*.

*Christ* came into the World to make an Expiation and Atonement for our sins; but the end of this was, that we might eschew sin, that we might forsake *all ungodliness and worldly lusts*. The Gospel declares pardon of sin to those that are *heavily laden* with it, and willing to be disburthened, to this end, that it might quicken and enliven us to new obedience. Whereas otherwise the *Guilt* of sin might have detained us in horror and despair, and so have kept us still more strongly under the Power of it, in sad and dismal apprehensions of God's wrath provoked against us, and inevitably falling on us. But *Christ* hath now appeared like a *Day-star* with most cheerful beams; nay, he is the *Sun of Righteousness himself*, which hath risen upon the World with his *healing wings*, with his exhilarating light, that he might chase away all those black despairing thoughts from us. But *Christ* did not rise that we should play and sport and wantonize with his light; but that we should do the *work of the day* in it; that we should walk *in righteousness* (as the Apostle speaketh) not in our *Night-clothes* of sinful Deformity, but clad all over with the comely *Garments of Light*. The Gospel is not big with child of a *Phancy*, of a mere *Conceit* of Righteousness without us, hanging at distance over us; whilst our

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hearts within are nothing but Cages of unclean birds, and like Houses continually haunted with Devils, nay the very Rendezvous of those Fiends of Darkness.

Holiness is the best thing that God himself can bestow upon us, either in this World or the World to come. True Evangelical Holiness, that is, *Christ formed* in the hearts of Believers, is the very Cream and Quintessence of the Gospel. And were our hearts found within, were there not many thick and dark fumes that did arise from thence, and cloud our understandings, we could not easily conceive the substance of Heaven it self to be any thing else but *Holiness*, neither should we wish for any other Heaven besides this. But many of us are like those Children, whose Stomachs are so vitiated by some disease, that they think Alms, Coal, Mud-wall, or any such trash, to be more pleasant than the most wholesome food: such sickly and distempered Appetites have we about these Spiritual things, that hanker after I know not what vain shews of happiness, whilst in the mean time we neglect that which is the only true food of our Souls, that is able to nourish them up to everlasting life.

Grace is *Holiness militant*, Holiness encumbered with many enemies and difficulties, which it still fights against, and manfully quits it self of; and Glory is nothing else but *Holiness triumphant*, Holiness with a Palm of Victory in her hand, and a Crown upon her head, *Deus ipse cum omni sua bonitate, quatenus extra me est, non facit me beatum, sed quatenus in me est: God himself cannot make me happy, if he be only without me, and unless he give in a participation of himself and his own likeness into my Soul.* Happiness is nothing but the releasing and unfastening of our Souls from all these narrow, scant and particular good things; and the espousing of them to the Highest and most Universal Good, which is not *this* or that particular Good, but *Goodness* it self: and this is the same thing that we call *Holiness*. Which because we our selves are so little acquainted with, (being for the most part ever courting a mere Shadow of it,) therefore we have such low, abject and beggarly conceits thereof; whereas it is in it self the most noble, heroic and generous thing in the World. For I mean by *Holiness* nothing else but *God stamped and printed* upon the Soul. And we may please our selves with what conceits we will; but so long as we are void of this, we do but *dream* of Heaven, and I know not our own *Phancies*, which riseeth out of the froth of our vain hearts; we do but court a *Painted* Heaven, and woo Happiness in a *Picture*, whilst in the mean time a *true and real Hell* will work in our Souls into it, and soon make us sensible of a *solid me* and *substantial misery*.

Divine wisdom hath so ordered the frame of the whole Universe, as that every thing should have a certain proper place, that should be a Receptacle for it. Hell is the Sink of all sin and wickedness. The strong *Magnetic* of Nature pulls and draws every thing continually to that place, which is suitable to it, and to which it doth belong; so all these heavy bodies press downwards towards the Centre of our Earth, being drawn in by it: In like manner Hell, wherefoever it is, will by strong *Sympathy* pull in all sin, and *magnetically* draw

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it to it self: as true Holiness is always breathing upwards, and fluttering towards Heaven, striving to embosom it self with God; and it will be last undoubtedly be conjoynd with him; no *dismal shades* of Darknes can possibly stop it in its course or bear it back.

ἵνα αὐτὸ τὸ ἁγιωσύνην ἀγάθῃς ἀπὸ τοῦ ἁμαρτωίου.

Nay, we do but deceive our selves with names: Hell is nothing but the Orb of Sin and Wickednes, or else that Hemisphere of Darknes in which all Evil moves: and Heaven is the opposite Hemisphere of Light, or else, if you please, the bright Orb of Truth, Holiness and Goodnes: and we do actually in this Life inflate our selves in the possession of one or other of them. Take Sin and Disobedience out of Hell and it will presently clear up into Light, Tranquillity, Serenity, and shine out into a Heaven. Every true Saint carrieth his Heaven about with him in his own heart; and Hell, that is without him, can have no power over him. He might safely wade through Hell it self, and, like the *Three children*, pass through the midst of that *fiery Furnace*, and yet not at all be scorched with the flames of it: he might walk through the *Valley of the shadow of death*, and yet fear no evil.

Sin is the only thing in the World that is contrary to God. God is Light, and that is Darknes: God is Beauty, and that is Ugliness and Deformity. All Sin is direct Rebellion against God; and with what Notions soever we sugar it and sweeten it, yet God can never smile upon it, he will never make a truce with it. God declares open war against Sin, and bids defiance to it; for it is a professed enemy to God's own Life and Being. God, which is infinite Goodnes, cannot but hate sin, which is purely Evil. And though sin be in it self but a poor, impotent and crazy thing, nothing but Straintnes, Poverty and Non-entity, so that of it self it is the most wretched and miserable thing in the world, and needeth no farther punishment besides it self; yet Divine Vengeance beats it off still farther and farther from God, and, whosoever it is, will be sure to scourge it and lash it continually. God and Sin can never agree together.

That I may therefore yet come nearer to our selves: *This is the Message that I have now to declare unto you, that God is Light, and in him is no Darknes at all. If we say that we have Fellowship with him, and walk in Darknes, we lie, and do not the truth. Christ and the Gospel are Light, and there is no darknes at all in them: if you say that you know Christ and his Gospel, and yet keep not Christ's Commandments, but dearly hug your private darling corruptions, you are liars, and the truth is not in you; you have no acquaintance with the God of Light, nor the Gospel of Light. If any of you say that you know Christ, and have an interest in him, and yet (as I fear too many do) still nourish Ambition, Pride, Vain Glory within your breasts, harbour Malice, Revengfulness and cruel Hatred to your neighbours in your hearts, eagerly scramble after this worldly Pelf, and make the strength of your parts and endeavours serve that blind Mammon, the God of this World; if you wallow and tumble in the filthy puddle of fleshly Pleasures, or if you aim only at your selves in your lives, and make your self*

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the Compass by which you sail, and the Star by which you steer your course, looking at nothing higher or more noble than your selves; deceive not your selves, *you have neither seen Christ, nor known him: if you are deeply incorporated (if I may so speak) with the Spirit of this World, and have no true sympathy with God and Christ, no fellowship at all with them.*

And (I beseech you) let us consider; Be there not many of us, that pretend much to *Christ*, that are plainly in our Lives as Proud, Ambitious, Vain-glorious as any others? Be there not many of us that are as much under the power of unmanly Passions, as Cruel, Revengful, Malicious, Censorious as others? that have our minds as deeply engaged in the World, and as much unavallied to Riches, Gain, Profit, those great admired Deities of the sons of men, and their Souls as much overwhelmed and sunk with the cares of this life? Do not many of us as much give our selves to the Pleasures of the flesh, and though not without regrets of Conscience, yet ever now and then secretly sōke our selves in them? Be there not many of us that have as deep a share likewise in Injustice and Oppression, in *wearing the fatherly and the widows*? I with it may not prove some of our cases at that last day, to use such pleas as these unto *Christ* in our behalf; *Lord, I have prophesied in thy name: I have preached many a zealous Sermon for thee; I have kept many a long Fast; I have been very active for thy cause in Church, in State; nay, I never made any question but that my name was written in thy Book of Life: when yet, alas! we shall receive no other return from Christ but this, I know you not; Depart from me ye workers of iniquity.*

I am sure there be too many of us, that have long pretended to *Christ*, which make little or no progress in true *Christianity*, that is, Holiness of life; that ever hang hovering in a *Twilight of Grace*, and never seriously put our selves forward into clear *Day-light*, but esteem that glimmering *Crepusculum* which we wear in, and like that faint *Twilight* better than broad open Day: whereas, *The Path of the just (as the Wise man speaks) is as the shining light, that shineth more and more unto the perfect day.* I am sure there be many of us that are perpetual *Dwarfs* in our spiritual Stature, like those *fishy women* (that *S. Paul* speaks of) *laden with sins and led away with divers lusts*, that are ever learning, and never able to come to the knowledge of the *truth*; that are not now one jot taller in *Christianity* than we were many years ago, but have still as sickly, crazy and unbound a temper of Soul as we had long before.

Indeed we seem to do something, we are always moving and lifting at the stone of Corruption that lies upon our hearts, but yet we never stir it notwithstanding, or at least never roll it off from us. We are sometimes a little troubled with the guilt of our sins, and then we think we mult thrust our lusts out of our hearts; but afterwards we sprinkle our selves over with I know not what *Holy-water*, and so arc contented to let them still abide quietly within us. We do every day truly confess the same sins, and pray against them; and yet still commit them as much as ever, and lie as deeply under the power of them. We have the same water to pump out in every Prayer, and still we let the same leak in again upon us. We make a great deal of noise, and raise a great deal of dust with our feet; but we do not move

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from







conveying of a Speculative Truth, than to part with Love. When we would convince men of any Error by the strength of *Truth*, let us withal pour the sweet Balm of Love upon their heads. *Truth* and *Love* are two the most powerful things in the world; and when they both go together, they cannot easily be withstood. The Golden Beams of *Truth*, and the Silken Cords of *Love*, twitted together, will draw men on with as sweet violence whether they will or no.

Let us take heed we do not sometimes call that *Zeal* for God and his Gospel, which is nothing else but our own tempestuous and stormy Passion. *True Zeal* is a sweet, heavenly and gentle Flame, which maketh us active for God, but always within the Sphere of Love. It never calls for *Fire from Heaven*, to consume those that differ a little from us in their apprehensions. It is like that kind of Lightning (which the Philosophers speak of) that melts the Sword within, but findeth not the Scabbard: it strives to save the Soul, but hurteth not the Body. *True Zeal* is a loving thing, and makes us always active to *Edification*, and not to *Destruction*. If we keep the Fire of *Zeal* within the Chimney, in its own proper place, it never doth any hurt; it only warmeth, quickeneth and enliveneth us: But if once we let it break out, and catch hold of the Thatch of our Flesh, and kindle our corrupt Nature, and set the House of our Body on fire, it is no longer *Zeal*, it is no heavenly Fire, it is a most destructive and devouring thing. *True Zeal* is an *Ignis lambens*, a soft and gentle Flame, that will not scorch ones hand; it is no predatory or voracious thing: But *caral* and *fleshy Zeal* is like the spirit of Gunpowder set on fire, that tears and blows up all that stands before it. *True Zeal* is like the *Vital heat* in us, that we live upon, which we never feel to be angry or troublesome; but though it gently feed upon the *Radical Oyl* within us, that sweet Balsam of our *Natural Moisture*, yet it lives lovingly with it, and maintains that by which it is fed: But that other furious and dis-temper'd Zeal is nothing else but a *Fever* in the Soul. To conclude, we may learn what kind of Zeal it is that we should make use of in promoting the Gospel, by an Emblem of God's own given us in the Scripture, those *Fiery Tongues* that upon the day of *Pentecost* fate upon the *Apollies*; which fire were harmless Flames, for we cannot read that they did any hurt, or that they did so much as singe an hair of their heads.

I will therefore shut up this with that of the *Apollies*. Let us keep the unity of the Spirit in the bond of peace. Let this soft and silken Knot of Love tie our Hearts together; though our Heads and Apprehensions cannot meet, as indeed they never will, but always stand at some distance off from one another. Our *Zeal*, if it be heavenly, if it be true *Vestal Fire* kindled from above, will not delight to tarry here below, burning up Straw and Stubble and such combustible things, and sending up nothing but gross earthly fumes to Heaven; but it will rise up, and return back pure as it came down, and will be ever striving to carry up mens hearts to God along with it. It will be only occupied about the promoting of those things which are unquestionably good; and when it moves in the irascible way, it will quarrel with nothing but *sin*. Here let our *Zeal* buse and exercise it self, every one of us beginning first at our own Hearts. Let us be more zealous than ever we have

yet

yet been in fighting against our Lusts, in pulling down those *strong holds of sin* and *Satan* in our hearts. Here let us exercise all our Courage and Resolution, our Manhood and Magnanimity.

Let us trust in the *Almighty Arm* of our God, and doubt not but he will as well deliver us from the *Power of Sin* in our hearts, as preserve us from the *wrath* to come. Let us go out against these *unconquered Philistines*, I mean our Lusts, not with *shield* or *spear*, not in any confidence of our own strength, but in the name of the *Lord of Hosts*, and we shall prevail, we shall overcome our Lusts: For greater is he that is in us, than he that is in them. The *Eternal God* is our refuge, and *underneath* we *coolasting arms*, he shall thrust out these *enemies from before us*, and he shall say, *Destroy them*. We shall enter the *true Canaan*, the good Land of Promise, that *floweth with milk and honey*, the Land of Truth and Holiness. *Wherefore take unto you the whole Armour of God, that you may be able to withstand. Let your loins be girt about with truth, have on the breast-plate of righteousness; and let your feet be shod with the preparation of the Gospel of peace. Above all take the shield of faith, whereby you shall be able to quench all the fiery darts of the Wicked; and take the helmet of salvation, and the sword of the spirit, which is the Word of God.* And lastly, be fire of this, that ye be strong only in the Lord, and in the power of his might.

There be some that dishearten us in this spiritual warfare, and would make us let our weapons fall out of our hands, by working in us a despair of Victory. There be some *evil Spies*, that weaken the hands and hearts of the *children of Israel*, and bring an ill report upon that Land that we are to conquer, telling of nothing but strange *Grants*, the *sons of Anak*, there, that we shall never be able to overcome. The *Amalekites* (say they) *dwelt in the South, the Hittites, Jebusites, Amorites in the Mountains, and the Canaanites by the sea-coast*; huge armies of tall invincible Lusts: we shall never be able to go against this people; we shall never be able to prevail against our *Corruptors*. Hearken not unto them, (I beseech you) but hear what *Caleb* and *Josuah* say; *Let us go up at once, and possess it, for we are able to overcome them*; not by our own strength, but by the power of the *Lord of Hosts*. There are indeed *Sons of Anak* there, there are mighty *Giantlike Lusts*; that we are to grapple with; may there are *Principality* and *Power* too that we are to oppose: But the great *Micheal*, the *Captain of the Lord's Host*, is with us; he commands in chief for us, and we need not be dismayed. *Understand therefore this day, that the Lord thy God is he which goeth before thee as a consuming fire, he shall destroy these enemies, and bring them down before thy face.* If thou wilt be faithful to him, and put thy trust in him, as the fire consumes the stubble, and as the flame burneth up the chaff, so will he destroy thy Lusts; in these: their root shall be rottenness, and their blossom shall go up as the duff.

But let us take heed that we be not discouraged, and before we begin to fight despair of Victory; but to believe and hope well in the power of our God and his strength, will be half a Conquest. Let us not think, Holiness in the hearts of men here in the world is a forlorn, forsaken and outcast thing from God, that he hath no regard of Holiness,

Holiness,



Holiness, where-ever it is, though never so small, if it be but hearty and sincere, it can no more be cut off and discontinued from God, than a *Sun-beam* here upon Earth can be broken off from its intercourse with the *Sun*, and be left alone amidst the mire and dirt of this World. The Sun may as well discard its own *Rayes*, and banish them from it self into some Region of darkness far remote from it, where they shall have no dependence at all upon it, as God can forsake and abandon Holiness in the World, and leave it a poor Orphan thing, that shall have no influence at all from him to preserve and keep it. Holiness, is something of God, where-ever it is; it is an *Efflux* from him, that always hangs upon him, and lives in him: as the *Sun-beams*, although they guild this lower World, and spread their golden wings over us, yet they are not so much here, where they shine, as in the Sun, from whence they flow. God cannot draw a Curtain betwixt himself and Holiness, which is nothing but the *splendour and shining* of himself: He cannot hide his face from it, he cannot desert it in the World. He that is once *born of God* shall overcome the World, and the Prince of this World too, by the Power of God in him. Holiness is no solitary neglected thing; it hath stronger Confederacies, greater Alliances, than Sin and Wickedness. It is in league with God and the Universe; the whole Creation smiles upon it: there is something of God in it, and therefore it must needs be a victorious and triumphant thing.

Wickedness is a weak, cowardly and guilty thing, a fearful and trembling Shadow. It is the Child of Ignorance and Darkness; it is afraid of Light, and cannot possibly withstand the power of it, nor endure the light of its glittering Armour. It is allied to none but wretched, forlorn and apostate Spirits, that do what they can to support their own weak and tottering Kingdom of Darkness, but are only strong in Weakness and Impotency. The whole Polity and Commonwealth of Devils is not so powerful as one *Child of Light*, one *Babe in Christ*: they are not able to *quench* the least *smoking flax*, to extinguish one spark of Grace. Darkness is not able to make resistance against Light, but ever, as it comes, flies before it. But if Wickedness invite the Society of Devils to it, (as we learn by the sad experience of these present Times, in many examples of those that were possessed with Malice, Revengefulness and Lust) so that these cursed Friends do most readily apply themselves to it, and offer their service to feed it and encourage it, because it is their own Life and Nature, their own *Kingdom of Darkness*, which they strive to enlarge and to spread the Dominions of; shall we then think that Holiness, which is so nearly allied unto God, hath no good *Genius* at all in the world to attend upon it, to help it and encourage it? Shall not the *Kingdom of Light* be as true to its own Interest, and as vigilant for the enlarging of it self, as the *Kingdom of Darkness*? Holiness is never alone in the world, but God is always with it, and his *loving spirit* doth ever associate and join it self to it. He that sent it into the World is with it, as *Christ* speaketh of himself, *The Father hath not left me alone, because I do always those things that please him*. Holiness is the Life of God, which he cannot but feed and maintain where-ever it is: and as Devils are always active to encourage

evils

evil; so we cannot imagine but that the heavenly Host of blessed Angels above are busily employed in the promoting of that which they love best, that which is dearest to God whom they serve, the *Life and Nature of God*. There is joy in Heaven at the conversion of one sinner. Heaven takes notice of it; there is a *Shout* of Angels that sweetly sing the *Epithalamium* of a Soul divorced from Sin and Satan, and espoused unto *Christ*. What therefore the *wise man* speaks concerning *Wisdom*, I shall apply to Holiness: *Take fast hold of Holiness, let her not go, keep her, for she is thy Life: Keep thy heart with all diligence, for out of it are the issues of Life, and of Death too. Let nothing be esteemed of greater consequence and concernment to thee than what thou doest and addest, how thou livest. Nothing without us can make us either happy, or miserable; nothing can either defile us, or hurt us, but what goeth out from us, what springeth and bubbleth up out of our own hearts. We have dreadful apprehensions of the Flames of Hell without us; we tremble and are afraid when we hear of Fire and Brimstone; whilst in the mean time we securely nourish within our own hearts a true and living Hell.*

— & caco carpinur igni: —

the dark fire of our Lusts consumeth our bowels within, and miserably scorseth our Souls, and we are not troubled at it. We do not perceive how Hell steals upon us whilst we live here. And as for Heaven, we only gaze abroad, expecting that it should come in to us from without, but never look for the beginnings of it to arise within, in our own Hearts.

But lest there should yet haply remain any prejudice against that which I have all this while heartily commended to you, *true Holiness*, and the keeping of *Christ's Commandments*, as if it were a *Legal* and a *servile* thing, that would subject us to a *State of Bondage*; I must here needs add a Word or two, either for the Prevention or Removal of it. I do not therefore mean by *Holiness*, the meer performance of outward Duties of Religion, coldly acted over as a task; nor our habitual Prayings, Hearings, Fastings, multiplied one upon another, (though these be all good, as subservient to a higher end:) but I mean an inward *Soul* and *Principle of Divine Life* that spiriteth all these, that enlivenseth and quickeneth the dead carcass of all outward Performances whatsoever. I do not here urge the *dead Law of outward Works*, which indeed, if it be alone, subjects us to a *State of Bondage*; but the *inward Law of the Gospel*, the *Law of the Spirit of Life*, than which nothing can be more free and ingenuous: for it doth not act us by Principles without us, but is an inward *Self-moving* Principle living in our hearts.

The first, though it work us into some outward Conformity to God's Commandments, and so hath a good effect upon the World; yet we are all this while but like dead Instruments of Musick, that sound sweetly and harmoniously when they are only struck and played upon from without by the Musician's Hand, who hath



the Theory and Law of Music living within himself.

But the second, the living Law of the Gospel, the Law of the Spirit of Life within us, is as if the *Soul of Music* should incorporate it self with the Instrument, and live in the Strings, and make them of their own accord, without any touch or impulse from without, dance up and down, and warble out their Harmonies.

They that are acted only by an outward Law are but like *Neurospets*, or those little Puppets that skip nimbly up and down, and seem to be full of quick and sprightly motion; whereas they are all the while moved artificially by certain Wires and Strings from without, and not by any Principle of Motion from themselves within: or else like Clocks and Watches, that go pretty regularly for a while, but are moved by Weights and Plummes, or some other artificial Springs, that must be ever now and then wound up, or else they cease.

But they that are acted by the *new Law of the Gospel*, by the Law of the Spirit, they have an inward principle of life in them, that from the Centre of it self puts forth it self freely and constantly into all obedience to the will of Christ. This *New Law of the Gospel* is a kind of Musical Soul, informing the dead Organ of our Hearts, that makes them of their own accord delight to act Harmoniously according to the Rule of God's word.

The Law that I speak of is a Law of Love, which is the most powerful Law in the World; and yet it creeth us in a manner from all Law without us, because it maketh us become a Law unto our selves. The more it prevailth in us, the more it catcheth up and devoureth all other Laws without us; just as Aaron's living Rod did swallow up those Rods of the Magicians that were made only to counterfeit a little Life.

*Quis Legem dei amantibus?  
Major lex Amor est sibi.*

Love is at once a Freedom from all Law, a state of pure Liberty; and yet a Law too, of the most conftraining and indispensible Necessity.

The worst Law in the World is the Law of Sin which is in our members; which keeps us in a condition of most absolute Slavery when we are wholly under the Tyrannical commands of our Lufts: this is a cruel Pharaoh indeed, that lets his hard Task-masters over us, and maketh us wretchedly drudge in Mire and Clay.

The Law of the Letter without us sets us in a condition of little more Liberty, by restraining us from many outward Acts of Sin; but yet it doth not disenthral us from the power of sin in our hearts.

But the Law of the Spirit of Life, the Gospel-Law of Love, it puts us into a condition of most pure and perfect Liberty; and whosoever really entertains this Law, he hath thrust out Hagar quite, he hath cast out the Bond-woman and her Children; from henceforth Sarah the Free woman shall live for ever with him, and she shall be to him a Mother of many children; her seed shall be as the sand of the sea, from for number, and as the stars of heaven. Here is Evangelical Liberty, here is Gospel-freedom, when the Law of the Spirit of life in Christ Jesus hath made

made us free from the Law of sin and death; when we have a liberty from Sin, and not a liberty to sin: for our dear Lord and Master hath told us, that *Whosoever committeth sin, is the servant of it.*

He that lies under the power and vassalage of his base Lufts, and yet talks of Gospel-freedom, he is but like a poor condemned Prisoner, that in his sleep dreams of being set at liberty, and of walking up and down wherefoever he pleaseth, whilst his Legs are all the while lock'd fast in Fetters and Irons. To please our selves with a Notion of Gospel-liberty, whilst we have not a Gospel-principle of Holiness within us to free us from the power of sin, is nothing else but to guild over our Bonds and Fetters, and to phantise our selves to be in a Golden Cage. There is a Straitness, Slavery and Narrowness in Sin: Sin crowds and crumples up our Souls, which, if they were freely spread abroad, would be as wide and as large as the whole Universe.

No man is truly free but he that hath his Will enlarged to the extent of God's own Will, by loving whatsoever God loves, and nothing else. Such a one doth not fondly hug this and that particular created good thing and envasal himself unto it; but he loveth every thing that is lovely, beginning at God, and descending down to all his Creatures, according to the several degrees of perfection in them. He enjoys a boundless Liberty, and a boundless Sweetness, according to his boundless Love. He encompasseth the whole World within his out-stretched arms; his Soul is as wide as the whole Universe, as big as yesterday, to day, and for ever. Whosoever is once acquainted with this disposition of Spirit, he never desires any thing else, and he loves the Life of God in himself dearer than his own Life. To conclude this therefore; if we love Christ, and keep his Commandments, his commandments will not be grievous to us: his yoke will be easie, and his burthen light: it will not put us into a State of Bondage, but of perfect Liberty. For it is most true of Evangelical Obedience, what the Wise man speaketh of Wisdom, *Her ways are ways of pleasantness, and all her paths are peace: she is a tree of life to those that lay hold upon her, and happy are all they that retain her.*

I will now shut up all with one or two Considerations to persuade you farther to the keeping of Christ's Commandments.

First from the desire which we all have of Knowledge. If we would indeed know Divine Truths, the only way to come to this is by keeping of Christ's Commandments. The grossest of our apprehensions in spiritual things, and our many mistakes that we have about them, proceed from nothing but those dull and foggy Steams which rise up from our foul Hearts, and becloud our Understandings. If we did but heartily comply with Christ's Commandments, and purge our hearts from all gross and sensual Affections, we should not then look about for Truth wholly without our selves, and enlave our selves to the Dictates of this and that Teacher, and hang upon the Lips of men: but we should find the Great Eternal God inwardly teaching our Souls, and continually instructing us more and more in the mysteries of his will; and out of our bellies should flow rivers of living water.



*waters.* Nothing puts a stop and hinderance to the passage of Truth in the World but the Carnality of our Hearts, the Corruption of our Lives.

'Tis not wrangling Disputes and Syllogistical Reasonings that are the mighty Pillars that underprop *Truth* in the world: if we would but underlet it with the Holiness of our Hearts and Lives, it should never fall. *Truth* is a prevailing and conquering thing, and would quickly overcome the World, did not the Earthiness of our Dispositions and the Darknes of our false Hearts hinder it. Our Saviour Christ bids the *blind man* wash off the *Clay* that was upon his eyes in the *Pool of Siloam*, and then he should see clearly; intimating this to us, that it is the Earthiness of mens Affections that darkens the Eye of their Understandings in Spiritual things. *Truth* is always ready and near at hand, if our eyes were not closed up with Mud, that we could but open them to look upon it. *Truth* always waits upon our Souls, and offers it self freely to us, as the Sun offers its Beams to every Eye that will but open, and let them shine in upon it. If we could but purge our Hearts from that filth and defilement which hangeth about them, there would be no doubt at all of *Truth's* prevailing in the World. For *Truth* is great, and stronger than all things: all the Earth calleth upon *Truth*, and the Heaven bleisseth it; all works shake and tremble at it. *The Truth endureth, and is always strong; it leiveth and conquereth for evermore. She is the Strength, Kingdom, Power and Majesty of all ages. Blessed be the God of Truth.*

Secondly, if we desire a true Reformation, as some would be thought to do; Let us begin here in reforming our *Heart* and *Life*, in keeping *Christ's* Commandments. All outward Forms and Models of Reformation, though they be never so good in their kind, yet they are of little worth to us without this inward Reformation of the Heart. Tin or Lead, or any other baser Metal, if it be cast into never so good a Mold, and made up into never so elegant a Figure, yet is but Tin or Lead still, it is the same Metal that it was before. If Adulterate Silver, that hath much Alloy or Drofs in it, have never so current a Stamp put upon it, yet it will not pass notwithstanding when the Touchstone trieth it. We must be reformed within, with a Spirit of Fire and a Spirit of Burning, to purge us from the Drofs and Corruption of our hearts, and refine us as Gold and Silver; and then we shall be reformed truly, and not before. When this once comes to pass, then shall Christ be set upon his Throne indeed, then the Glory of the Lord shall overflow the Land; then we shall be a People acceptable unto him, and as *Manna* which he dearly loved.

FINIS.

THE  
Second Sermon;  
OR A  
DISCOURSE

ON  
I CORINTH. XV. 57.

But thanks be to God which giveth us the Victory  
through our Lord Jesus Christ.

By R. CUDWORTH, D. D.

The Third Edition.

S. Gregory Nyssen.  
ἡ ἀληθὴν πίστιν καὶ τὴν ἐκείνου φωνὴν ἰμμενεῖ.

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THE SECOND  
SERMON.

1 COR. Chap. XV. Ver. 57.

*But thanks be to God who giveth us the Victory  
through our Lord Jesus Christ.*



**C**HRIST'S Resurrection, which the Ap-  
pottle treateth of in the former part of  
this Chapter, is one of the main and  
principal Articles of our Christian Faith:  
For though *Christ* by his *Death* upon the  
Cross made a Propitiatory Sacrifice for  
the World, yet it was his *Resurrection*  
only which did manifest his *Death* to be  
effectual and available for that end, and  
did evidence its acceptance with God.

For if the *Grave* had detain'd *Christ*, and  
held him Prisoner, this would have  
been an argument that the Debt for which he was committed to that  
dark Dungeon was not yet paid, nor Satisfaction made; for if *Christ* <sup>Verse 17.</sup>  
*be not raised*, (saith the Apottle) *your Faith is vain, ye are yet in your  
sin*. But now *Death* and the *Grave* having delivered up *Christ* out  
of their custody, his *Resurrection* is an undoubted argument that they  
had no more to lay to his charge, as he was a Surety and Undertaker  
for Mankind, but the Debt which was owing to the Law and Divine  
Justice was in the Court of Heaven fully acquitted and discharged.  
For *Christ* was delivered for our *Sins*, and rose again for our <sup>Rom. 4.</sup>  
*Justification*.

And though *Christ's* other *Miracles* ought to have concilia-  
ted Belief to his *Doctrine* from the *Jews*; yet his *Resurrection*  
from the dead, (foretold by himself and really accomplished,)  
added to all the rest, was a most undoubted and unquestionable Confir-  
mation





mination of his Prophetical Ministry. For if it were supposed (as the Jews of old and the Talanists of later times maliciously calumniated our Saviour *Christ*) that a mere *Wizard* or *Magician* should have appeared, and not only have done many Miracles by *Belzebub* and the Powers of Darkness, but also have foretold that after he had been put to death he should *rise again*, and have given this as a farther sign to confirm his prophecy, as our Saviour did, *Matth. 12. 39.* it could never be conceiv'd that Divine Providence should suffer such an Impostor miraculously to rise again, in so remarkable a manner, and so often to appear before the eyes of so many Spectators, and at last visibly to ascend up to Heaven. Because this would have been *Tentatio inaccessibili*; to mankind, it being not imaginable what greater assurance Heaven it self could give to confirm and seal a Prophet, and persuade the World that what he did was by the Finger of God, and not by *Magical imposture*, than this is. And therefore it is observable, that though a good while after our Saviour's time, when the Jews had now forfeited that peculiar Providence that watched over them, a certain counterfeit *Messias*, one *David El-Roy*, was permitted to do several strange and miraculous things by *Magick* and *Witchcraft*, if the Jewish Relations be true; yet when he gave this for a Sign to the *Perſian* King to prove himself the *Messias*, that after he was beheaded by him he should *rise again*, he plainly discovered his Imposture, to the great disappointment of the deluded Jews, who (as *Maimonides* writes) in vain expected his Resurrection a good while after.

In Legend  
Zemom.

Moreover, if *Christ* had not risen again after death, the world would not have had sufficient ground to trust and believe in him as a Saviour. *S. Austin* reckon'd it as great a Miracle as any that *Christ* ever did upon earth, that the World should be brought off to believe in a crucified Saviour. For to worship *Idols*, as the Jews by way of Disgrace call our Saviour, or τὸ ἀποκαταστήσειον in *Lucian's* Language, one that was hanged, for a God, and to believe in him, could not but seem a monstrous and prodigious thing both to Jews and Gentiles; and certainly it would never have been brought to pass, had there not been unquestionable assurance given of *Christ's* Resurrection from the dead. For who would be so foolish as to believe in a dead Saviour, and to expect help and assistance from him that had not been able to help himself; and therefore had given no proof that he was able to help others; nay from him that to all humane appearance had now no being at all? Upon which account the Psalmist upbraids the foolish Heathen, that they ate the sacrifices of the dead. Wherefore it is observable in the Gospel, that when *Christ* was now dead and buried in his Sepulchre, the Hope and Expectation of his Disciples, who had formerly believed in him, lay as it were intomb'd in the same Sepulchre with him. And then the two Disciples that went to *Emmaus* could only say, *We trusted that this had been he which should have redeemed Israel.* But afterwards, when they were able upon good grounds to affirm that *Christ* was risen indeed, then their Faith revived a-new, and mounted up higher than ever, and grew triumphant in them.

Phil. 104.

Luc. 24.

Again, there was another excellent Design in *Christ's* Resurrection from

from the dead, which the Apostle pursues largely also in this Chapter; viz. To give the world assurance of a Life after death, and a blessed Immortality to be enjoyed by all true Believers and Followers of *Christ*. *Christ* by his Resurrection hath abolished death, and brought life and immortality to light, as the Apostle speaks 2 *Tim. 1. 10.* or, as the Church sings in that divine Anthem, *After he had overcome the sharpness of Death, he opened the kingdom of Heaven to all Believers.* The reasons of Philology that prove the Soul's Immortality, though firm and demonstrative in themselves, yet they are so thin and subtil to vulgar apprehensions, that they glide away through them, and leave no such palpable impressions on them, as can be able sufficiently to bear up against that heavy weight of gross infidelity that continually sinks down the minds of men to a distrust of such high things as be above the reach of Sense. Neither are these considerations any longer of force than men can actually attend to the strength and coherence of the Demonstration; and when that actual attention (which is operative and difficult) is taken off, then the Truth it self like a Spectre or Apparition suddenly vanishes away, and men question with themselves afterwards whether there were any such thing or no. Such thin and evanid things are Philosophical Speculations about the high Mysteries of Faith and Religion. But *Christ* his raising of the self same body which was laid in the Sepulchre, and afterwards appearing in it often to his Disciples, gave such evident assurance of the Soul's Immortality and Life after death, as must needs strike more strongly upon Vulgar minds, and make more palpable impressions on them, and be always of more present and ready use than any Philosophical Reasons and Demonstrations.

And the Scripture is herein very harmonious and agreeable to it self both in the Old and New Testament: for as in the one it makes the original of Death's entrance into the world to be the Sin and Disobedience of the First Adam, who was ἀπαμάρτητος ὁ ἄριστος, righteous of the earth, earthy; so in the other it attributes the recovery of Life and Immortality to the meritorious Obedience of the Second Adam, that was ὁ κλεινὸς ἰσχυρὸς, ἰσχυρὸς, the Lord from heaven, heavenly, who by his Death vanquished and destroyed Death. For as *Samson*, (who was a Type of our Saviour) when he was besieged by the Philistines in the City *Gaza* (*Judges* 16.) rose up at midnight, and pulled up the Gates of the City and the Posts, and laying them upon his shoulders carried them up to the top of the Hill: in like manner *Christ* our Lord, when he was environ'd and encompass'd by Death; after he had been a while detain'd under the custody thereof, he ascended victoriously out of the Power of the Grave, and carried the Gates of Hell and Death upon his Shoulders along with him triumphantly into Heaven; he flighted and dismantled that mighty Garrison whose Walls were stronger than Bricks, and Gates harder than Adamant, that it should be no longer a Prison with doors and bars to shut up those that believe in him, but an open and free passage, and a broad Highway to Life and Immortality. He is the Resurrection and the Life, (*John* 11. 25.) and he that believeth in him, though he were dead, yet shall he live. For he that liveth and was dead and is alive for evermore, even he hath the Keys of Hell and of Death, *Rev. i. 18.*

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But that which I chiefly aim at this time, concerning *Jesus* his Resurrection and Ascension into Heaven, is this, *That by and after it he was made Lord and Christ, King and Saviour, and Sovereign of his Church.* Not but that *Christ's Humanity* was always hypotactically united to the Divinity; but because the *Oeconomical Kingdom of Christ* as Mediator, according to the Scripture-calculation, seems not to commence till after his state of Humiliation was over, and so begins its Epochs from *Christ's Resurrection*, or his Exaltation to sit at God's right hand in Heaven. Acts 2. 26. *Let all the house of Israel know assuredly, that God hath made that same Jesus whom ye have crucified both Lord and Christ.* Acts 5. 31. *Jesus whom ye slew and hanged on a Tree, him hath God exalted on his right hand, to be a Prince and a Saviour.* 8cc. Philip. 2. 9. *Who humbled himself and became obedient to the death of the Cross, wherefore God hath highly exalted him, and given him a Name above every name, that at the name of Jesus every knee should bow.* 8cc. and that every tongue should confess that *Jesus Christ is Lord, to the glory of God the Father.* And that Article of our Creed concerning *Christ's sitting at God's right hand in Heaven* signifies thus much unto us, That *Christ* after his Resurrection and Ascension into Heaven hath all Power given him both in Heaven and in Earth, all things being made subject to him, *excepting him only that hath put all things under him.* He being, for the Comfort of his Church and Members here upon Earth, according to his Humanity made God's Vicegerent, and seated in his Father's Throne, and having a Mediatorious Kingdom bestowed upon him that shall continue till he hath put down all Authority and Powers, and hath subdued all his enemies under his feet, and then hath delivered up this *Oeconomical Kingdom* to God the Father, *that God may be all in all.*

1 Cor. 15. 27.

Verse 24.

Verse 28.

And this is an unspeakable Consolation that Christian Religion affords to us, and a most gracious Condescension of the All-wise God; That so far as we that dwell in these houses of Clay are so far removed from the pure and abstracted Deity, and so infinitely disproportioned unto it, that there should be such a condescension as this set on foot, that we should have one of our own Flesh and Blood, that was in all things tempted like unto us, and had experience of all our difficulties and calamities, who demonstrated his infinite love to us in laying down his Life for us, and therefore we cannot doubt but hath a most tender Sympathy and fellow-feeling with us in all our Infirmities; I say, that we should have such a one exalted to God's right hand, and invested with all Authority and Power both in Heaven and Earth, that he might administer all things for the good of his Church and Members, and supply them in all their wants and necessities. Which consideration must needs be far more comfortable, cheering and reviving to every true Christian, than it was to the Sons of *Jacob*, when they went down to *Egypt* to buy Corn and provision for their necessities, to think that *Joseph* their Brother was made Lord over all the Land.

And yet notwithstanding this is wholly eluded and evacuated by those high flown *spiritualists* of these latter times, that slight and reject the Letter of the New Testament as a mean and carnal thing, and will acknowledge no other Death and Resurrection of *Christ*, no

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other Ascension and sitting at God's right hand, nay no other Day of Judgment nor Resurrection of the Body, but what is *Mystical* and *Allegorical*: Whereby they do not only impudently flur the Gospel according to the History and the Letter, in making it no better than a *Romantic* Legend or a mere *Supernatural* Fable, that contains a good *Parabole* or *Moral* under its but also plainly defeat the Council of God against themselves and mankind, by antiquating *Christians*, and bringing in in stead thereof *old Paganism* again disguised under a few canting Phrases of Scripture-language. For though *Moses* had a Veil over his face, though there were many obscure Umbrages and Allegories in the Law, (the Children of *Israel* being then not able to bear the brightness of that *Evangelical Truth* that shined under them) yet now under the Gospel we do all with open face behold as in a Glass the glory of the Lord nakedly represented to us, being changed into the same image from glory to glory.

Cor. 3.

But to let pass these, and still to improve our former Meditation farther; Let us in the next place consider, that *Christ*, who received all this Power after his Resurrection and Ascension, did not receive it in vain and to no purpose, either taking no notice of our humane transactions here below, as having removed his Pavilion too far into those Regions of Light and Glory from us; or else remaining notwithstanding an idle Spectator, and no way concerning or interposing himself in the Issues of our humane affairs. Which will be so much the more improbable, if we consider what the Scripture and experience tell us, that the Devil and Apostate spirits are perpetually active and busy in promoting the encroachments of the Kingdom of Darkness. And therefore doubtless He whom God hath made the Shepherd and Bishop of our Souls can never be so regardless of his Office, nor so careless of his Flock and tender Lambs committed to his charge, as to suffer those cruel Wolves to prey upon them at pleasure; and to have no pity at all for them, nor to extend his watchful Providence over them, whom once he vouchsafed to redeem with his own precious blood. No certainly, he that waded through so many difficulties and agonies for us in the days of his Flesh, he that bore our griefs and carried our sorrows, he that was wounded for our transgressions and bruised for our iniquities, that sweet drops of blood in the Garden and was nailed to the Cross for us in *Golgotha*, He cannot so easily forget those whom he hath so dearly bought, nor suffer all that power, which God hath invested him with for the good of his Church, to lie by him idle and unemployed.

But to the end that there might not be the least ground of Suspicion or Distrust left in the minds of men concerning this particular, *Christ* after his Ascension into Heaven thought good to give us a sensible demonstration both of his Kingly Power and of his watchful Care and Providence over his Church, that he would not leave them orphans and destitute of all assistance, by sending down his Holy Spirit on the Day of Pentecost in a visible and miraculous manner upon his Disciples. Acts 2. 32. *This Jesus hath God raised up, of which we are all Witnesses; therefore being by the right hand of God exalted, and having received of the Father the Promise of the Holy Ghost, he hath shed forth his which ye now see and bear.* And verily if there had been no news heard of

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our Lord and Saviour *Christ*, after he ascended above the Clouds out of his Disciples Sight, no real and visible Demonstration of his Existence, Power, and Providence over his Church; the distrustful hearts of men would have been too prone to suspect that the pretence of an invisible Kingdom at God's right hand above had been no better than a mere Dream, an airy and phantastick Notion; and they would have been too ready to have called in question the truth of all his other Miracles, his Resurrection and Ascension, witnessed only by his own Disciples, and to have furnished those several Apparitions of his that we read of after his Death, had been nothing else but Spectres or Phantasms, like the vulgarly-believed Apparitions of the Ghosts of men in Airy bodies. But the sensible and miraculous *Pouring out of the Holy Ghost* upon his Disciples, after his Ascension into Heaven, was a palpable Confirmation of all *Christ's* other Miracles, of the Validity of his *Atoritionary* Death and *Passion*, of the Truth of his *Resurrection* and *Ascension*, and gives most comfortable assurance to all Believers to the World's end, that though his Bodily presence be withdrawn from them, yet he hath not left his Church utterly forlorn and destitute of all assistance, but that *his Spirit*, the Holy Comforter, continueth to be present amongst them as his Vice-gerent, and to assist them for all the holy purposes of the Gospel, to the World's end. Now the principal Effects of *Christ's* holy Spirit, which are to be hoped for and expected by every true Believer and private Christian, are comprised by the Apostle under *Three Heads* here in the Text, as consisting in a *Threefold Victory over a threefold Enemy*; *The sting of Death is Sin, and the strength of Sin is the Law*: But thanks be to God which giveth us the *Victory* through our Lord *Jesus Christ*.

1. A *Victory over Sin*, as that which is the Cause of Death.
2. A *Victory over the Law*, as that which aggravates the Guilt, and exalts the Power of Sin.
3. Lastly, A *Victory over Death*, the Fruit and Consequence of Sin.

FIRST therefore, *There is a Victory over Sin to be obtained in and through Christ*. Some there are that will acknowledge no other *Victory over Sin* but an *External* one, that whereby it was conquered for us by *Christ* upon the Cross sixteen hundred years since, where he spoiled *Principality and Power*, and made a *Shew of them openly*, triumphing over them in it, Col. 2. 15. and where he redeemed us from the *Curse of the Law*, being made a *Curse for us*, Gal. 3. 13. And doubtless this was one great end of *Christ's* coming into the World, to make a *Propitiatory Sacrifice* for the Sins of mankind: Not only that he might thereby put a period to those continually-repeated & ineffectual Sacrifices of Brute Beasts, and the offering of the blood of bulls and Goats, that could not take away Sin, nor propitiate his Divine Majesty; but also that he might at once give a sensible Demonstration both of God's high Displeasure against Sin, and of his Placableness and Reconcilableness to Sinners returning to Obedience; and therefore, to that end that the despair of Pardon might not hinder any from Repentance

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and Amendment of Life, promulgate free Pardon and Remission of Sins through his Blood to all that should repent, and believe the Gospel.

But it is a very unsound and unwholesome Interpretation of this Salutory Undertaking of *Christ's* in the Gospel, as if the ultimate End and Design of it were to procure *Remission of sin and Exemption from Punishment* only, to some particular persons still continuing under the Power of Sin, and to save them at last in their Sins, that is, with a mere outward and carnal Salvation; it being a thing utterly impossible, that those *undefiled Rewards* of the Heavenly Kingdom should be received and enjoyed by men in their Unregenerate and unrenewed Nature.

For what is this else but to make *Christ* the grand Patron of the Kingdom of Darkness, and to suppose God to be factious as he may be bribed and corrupted by Sacrifice and Intercession, to a partial Connivence and fond Indulgence of men in their Sins to all Eternity? or else to insinuate that there is no other *Evil* at all in Sin, but only in respect of that *outward Punishment* consequent upon it? which is to destroy the Nature and Reality of Sin, and to make it nothing but a mere Name or Phancy; as if *Good and Evil, Just and Unjust*, (as some Philosophers dreamed) were not *Essences*, but *Names* and *Words* only, had no Reality in Nature, but depended only upon arbitrary Laws enforced by outward Punishments, or mere Opinions; and so were only *Pluribus*, (as *Democritus* expressed it) mere factitious things, or *elle sans être*, Fictitious and Imaginary: Either of which opinions if they were true, then indeed *Remission of Sin and Exemption from Punishment* would quite take away all the Evil of Sin.

But if Sin be not a mere Name or Phancy, but that which hath a real and intrinsic Evil in it, greater than that of *outward Punishment*; then certainly it cannot be so transcendent a Happiness as some men carnally conceit, to have an Impunity in Sinning to all Eternity; that the Accomplishment thereof should be thought the only fit Undertaking for the Son of God to engage in, and that which would deservedly entitle him the Saviour of Mankind. For that of *Socrates* in *Plato* must then needs be true, τὸ ἀδύνατον πᾶσι διδόναι θάνατον, ἀλλ' ἕνα μόνον τὸ ἐκαστον ἑαυτοῦ θάνατον, That (in those which are not incorrigible and incurable) it is the greatest Evil that can possibly befall them, to continue in *Wickedness unpunished*; and the greatest *Kindness* that they can receive, by the lesser Evil of *Punishment and Cognition* to be cured of the greater Evil of Sin: For (as the same Philosopher speaks) ἡμετέρας δὲ νόσου τὸ βλάσφημον καὶ ἀπειθεῖν τὸ νόσημα, *Wickedness and Corrosion is the natural Remedy and Cure of Wickedness*; which our Saviour confirms when he saith, *As many as I love, I rebuke and chasten*: and sure the Remedy is not worse than the Disease.

Wherefore it was so far from being the ultimate End of *Christ's* undertaking to die for Sin, that men might securely live in it, that on the contrary the Death of *Christ* was particularly intended as an Engine to batter down the Kingdom of Sin and Satan, and to bring men effectually unto God and Righteousness, as the Scripture plainly witnesseth, 1 Pet. 2. 24. *His own self bare our Sins in his Body on the Tree;*





Tree, that we, being dead to Sin, might live to Righteousness. The Death of Christ conducing to this great End not only as it was Exemplary, and Hieroglyphically instructed us that we ought to take up the Cross likewise, and follow our crucified Lord, and Saviour, suffering in the Flesh, and ceasing from Sin; but also as it doth most lively demonstrate to us, God's high Displeasure against Sin, and the malignant Nature of it, that could not otherwise be expiated than by the Blood of that innocent and immaculate Lamb, the only-begotten Son of God; and lastly, as the Hope of Pardon and free Remission of Sin in the Blood of Christ for the truly Penitent might invite and animate men to cheerful and vigorous endeavours against Sin.

Others there are that tell us there is indeed something further aimed at in the Gospel besides the bare Remission of Sins, but that it is nothing else but the Imputation of an External Righteousness, or another Inherent Holiness, which is so completely made ours thereby to all intents and purposes, as if we our selves had been really and perfectly righteous; and this upon no other Condition or Qualification at all required in us, but only of mere Faith scrupulously precinded from all Holiness and Sanctification, or the laying hold or apprehending only (as they use to phrase it) of this External and Imputed Righteousness, that is, the merely believing and imagining it to be ours: Which kind of Faith therefore is but the Imagination of an Imagination, or of that which really is not, and, as Pindar calls Man, *ἄλλο ὄνειρον, the very Dream of a shadow.*

For though this be pretended by some to be spoken only of Justification as contradistinct from Sanctification, the latter of which they conceive must by no means have any conditional Influence upon the former; yet it will unavoidably extend to the taking away of the Necessity of Inherent Righteousness and Holiness, and all Obligation to it: upon which very account it is so highly acceptable, because under a specious shew of Modesty and Humility it doth exceedingly gratifie mens Hypocritic and Carnality. For he that is thus completely justified by the Imputation of a mere External Righteousness, must needs have *ipsa facta* a Right and Title thereby to Heaven and Happiness without Holiness; for Rom. 8. 30. *whom he justifieth, them he also glorifieth.* Neither can any thing be required inherently in them, where all Inherency is perfectly supplied by Imputation. And though it be pretended that Sanctification will spontaneously follow after by way of Gratitude; yet this is like to prove but a very slippery Hold where it is believed that Gratitude itself as well as all other Graces, is already in them by Imputation. Neither can it be reasonably thought that true Holiness should spring by way of Gratitude or Ingenerity from such a Principle of Carnality as makes men so well contented with a mere Imaginary Righteousness.

But this Opinion, as it makes God in Justifying to pronounce a false Sentence, and to conceive of things otherwise than they are, and to do that which himself hath declared to be abominable, *to justify the wicked* (in a forensick sense) and as it is irreconcilable to those many Scriptures that assure us *God will render to every man according to his Works*; so it also takes away the Necessity of Christ's Meritorious and Propitiatory Sacrifice for the Remission of Sins: for where

Prov. 17. 15.

where a complete Righteousness is imputed, there is no Sin at all to be pardoned. And lastly, it vainly supposes Righteousness and Holiness to be mere Phantastical and Imaginary things; for otherwise it were no more possible that a Wicked man should be made Righteous by another's Righteousness imputed, than that a Sick man should be made Whole by another's imputed Health. *If a Brother or Sister be naked and destitute of daily food, and one of you say unto them, Depart in Peace, be ye warmed, and be ye filled; notwithstanding you give them not those things which are needfull for the body; what doth it profit?* James 2. 15-16. *Even so what doth it profit, my Brethren, if a man say he hath Faith, (or imputed Righteousness) and have not Works? (that is, real and inherent Righteousness, or inward Regeneration) can such a Faith (that is, Imagination or Imputation) save him? Certainly no more than mere words can cloath a naked man's Back, or feed a hungry man's Belly, or warm and thaw him whose Blood is frozen and congealed in his veins. Nay it is no more possible for a man to be made Holy, than to be made Happy, by mere Imputation, which latter few men would be contented withal; and, were it not for their Hypocricie, they would be as little contented with the former; and it would as little please them to be *Opinione tantum Justi*, as *Opinione tantum Beati*, to use Tully's expression against the Epicureans. Nay, since it is most certain that the greatest part of our Happiness consisteth in Righteousness and Holiness, it will unavoidably follow, that if we have no other than an *Imputative Righteousness*, we can have no other than an *Imputative Happiness*, and a mere Imaginary Heaven, which will little please us when we feel our selves to be in a true and real Hell.*

But it is not our intention here to quarrel about Words and Phrases, as if Christ's meritorious Satisfaction might not be paid to be Imputed to those that repent and believe the Gospel, for Remission of Sins; much less to deny what the Holy Scripture plainly asserts, True and living Faith, that *worketh by Love*, which is the very Effluence of the New Creature, or Regenerate Nature. *ἡ ἀγάπη ἐστὶν ἡ δικαιοσύνη, is imputed or accounted for Righteousness* under the Gospel-dispensation, where God will not proceed according to Legal Rigour and Severity with his fallen Creatures, but according to that Equity and *ἔμμελον* which the Philosopher tells us is the truest Justice. But our only design is, to caution against that Antinomian Error which is too often insinuated under the Notion of Imputed Righteousness, as if there were no necessity of Inherent Righteousness and a Real Victory over Sin in order to Salvation; but that an Imputed or Imaginary one might serve the turn. Which Error, springing up very early amongst the Gnostic Christians, St. John gives a very sensible Antidote against it, 1 John 2. 7. *Little Children, let no man deceive you; he that doth Righteousness is righteous, even as he is righteous: and in Chap. 2. v. 4. He that saith I know him, and keepeth not his Commandments, is a Liar, and the Truth is not in him. To which purpose is that also in his first Chap. v. 5. This is the message which we have heard of him and declare to you, That God is Light, and in him is no darkness at all, If we say that we have Fellowship with him, and walk in darkness, we lie, and do not the Truth: But if we walk in the light, as he is in the*

Light,



Light, we have Fellowship one with another, and the Blood of Jesus Christ his Son cleanse us from all Sin. Wherefore the same Apollie in that Epistle tells us of overcoming the Wicked one, Chap. 2. 14. and in that Epistle tells us of overcoming the World, by our Faith in Christ, Chap. 5. 4. And in the Apocalypse he propoundeth from Christ himself divers remarkable Promises to him that overcome: That he shall eat of the Tree of life that is in the midst of the Paradise of God, c. 2. v. 7. That he shall not be hurt of the Second Death, v. 11. That he shall have the hidden Manna, and a white Stone with a new Name written in it, which no man knoweth saving he that receiveth it, v. 17. That he will give him the morning Star, v. 28. That he shall be clothed in white Raiment, and his name shall not be blotted out of the Book of Life, c. 3. v. 5. That he shall be a Pillar in the Temple of God, v. 12. and that he shall sit with Christ in his Throne, as he overcome and sat down with his Father in his Throne, v. 21. The Condition of all which Promises being Overcoming, we may well conclude from thence, that there is a Real and not an Imaginary Victory only to be obtained over the Power of Sin as well as the Guilt of it.

Nay, it is true and very observable, that those Places which are usually quoted as the Foundation of an Imputed Righteousness in some other sense than what we have before mentioned, are indeed no otherwife to be understood than of a Real Inward Righteousness that is wrought or infused by the Spirit of Christ. As that principal one, Philip. 3. v. 8. *Tea desirous, and I count all things lost for the excellency of the Knowledge of Christ Jesus my Lord, — that I may win him, and be found in him, not having mine own Righteousness which is of the Law, but that which is of the Faith of Christ, the Righteousness which is of God by Faith.* Where Christ, whom the Apollie desires to win and to be found in, and the Righteousness which is through the Faith of Christ, and the Righteousness which is of God through Faith, are no external Imputed Righteousness, but the real Inward Righteousness of the New Creature wrought by the Spirit of Christ through Faith, which is opposed here to our own Righteousness, and the Righteousness which is of the Law, that is, the Righteousness of outward Works done by our own Natural power, according to the Letter of the Law, in our Unregenerate state: for so the following words explain the meaning, *That I may know him, and the power of his Resurrection, and the fellowship of his Sufferings, being made conformable unto his Death; If by any means I might attain to the Resurrection of the dead.* And this same Inward and Real Righteousness is often elsewhere called Christ, and the New man, that is said to be in us, and which we are exhorted to put on, not by Conceit or Imagination only, but by real Conformity to his Nature and Participation of his Spirit.

And whereas the Magnifiers of Free Grace in an Antinomian sense, and the Deciers of Inherent Righteousness, commonly conceive that the Free Grace of God consists in nothing but either in the Pardon of Sin and Exemption from Punishment, or the Imputation of an External Holiness, and accounting men just freely, without any Condition but only the mere Believing of this that they are so accounted; and that Faith is no otherwife considered in the Gospel than in order to the Believing of this Imputation; and that our own Works, when they

they are comparatively undervalued to Grace and Faith, are to be taken for all Inherent Righteousness and Holiness, even the New Creature it self: That all these are Errors, as it might be abundantly proved from sundry other places of Scripture, to it may sufficiently appear from that one, Ephes. 2. v. 4, &c. *God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickned us together with Christ, (by Grace ye are saved,) and hath raised us up together. — That in the Ages to come he might shew the exceeding riches of his Grace, and his Kindness towards us in Christ Jesus.* For by Grace are ye saved through Faith; and that not of your selves; it is the gift of God: Not of Works, lest any man should boast. For we are his Workmanship, created in Christ Jesus unto good works. For when we are here said to be saved by Grace, it is plain that the Apollie means by saved, inwardly Quickened and Sanctified: *ἐσωθῆναι* (saith Grotius well here) *Purgari à Vitiis*: which inward Sanctification is here attributed to God's Free Grace, and denied to our selves and to Works; the meaning wherof is, that it is not effected by our own Works, (whether of outward Morality or Legal Ceremonies) done by our Natural power in the Unregenerate state, but by the quickning and enlivening Spirit of Christ inwardly creating us a new. And lastly, Faith is plainly made the Instrument of this inward Sanctification, that is not wrought by our own Works, but the Grace and Spirit of Christ. Whence we may well conclude, That the true Object of the Christian Faith is not only the Blood of Christ shed upon the Cross for the Remission of Sin, but also the renewing spirit of Christ for the inward conquering and mortifying of it, and the quickening or raising of us to an Heavenly Life.

And I dare be bold to say, that the inward sense of every true and sincere-hearted Christian in this Point speaks the same language with the Scripture. For a true Christian that hath any thing of the Life of God in him, cannot but earnestly desire an inward Healing of his sinful Maladies and Ditempers, and not an outward Hiding and Palliation of them only. He must needs passionately long more and more after a new Life and Nature, and the Divine Image to be more fully formed in him; inasmuch that if he might be secured from the pains of Hell without it, he could not be fully quieted and satisfied therewith. 'Tis not the Effects and Consequents of Sin only, the External Punishment due unto it, that he desires to be freed from, but the Intrinsic Evil of Sin it self, the Plague of his own heart. As he often meditates with comfort upon that Outward Cross to which his Saviour's hands and feet were nailed for his Sins; so he impatiently desires also to feel the virtue of that Inward Cross of Christ, by which the World may be crucified to him, and he unto the World; and the Power of Christ's Resurrection in him, still to raise him farther unto Newness of life. Neither will he be more easily persuaded to believe that his sinful Lusts, the malignity and violence wherof he feels within himself, can be conquered without him, than that an Army here in England can be conquered in France or Spain. He is so deeply sensible of the Real Evil that is in Sin it self, that he cannot be contented to have it only hitronically triumphed over. And to imphante himself covered all over with a thin veil of mere external Imputation;



uration, will afford little satisfactory Comfort unto him that hungers and thirsts after Righteousness, and is weary and heavy laden with the burthen of Sins, and doth not desire to have his inward Maladies hid and covered only, but healed and cured. Neither can he be willing to be put off till the hour of Death for a Divorce betwixt his Soul and Sin; nor easily persuaded that though Sin should rule and reign in him all his Life-long, yet the last parting scene, that shall divide his Soul and Body asunder, might have so great an Efficacy as in a moment also to separate all Sin from his Soul.

Phil. 3. 11. **B**UT that we may not seem here either to beat the Air in Generals and Uncertainties, or by an indiscreet zeal to countenance those conceited and high-flown Enthusiasts of latter times, that forgetting that example of Modesty given us by the blessed Apostle, *[Not as though I had already attained, or more already perfect — but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press towards the Mark]* boldly arrogate to themselves such an Absolute Perfection, as would make them not to stand in need of any Saviour, nor to be cleaned by the Blood of the Lamb, which therefore they allegorize into a mystical fence; we must declare that we speak not here of Inherent Righteousness and a Victory over Sin in a Legal or Pharisaical fence, but in such an Evangelical fence as yet notwithstanding is true and real.

1 John 3. 9. The First degree whereof is a Principle of New Life, infused into the Soul by the Spirit of Christ through Faith, (which the Apostle calls *semen Dei, the Seed of God*) inclining it to love God and Righteousness as a thing correspondent to its nature, and enabling it to act freely and ingeniously in the ways of God, out of a living Law written upon the Heart, and to eschew Sin as contrary to a vital Principle. For the true Gospel-Righteousness, which Christ came to set up in the World, doth not consist merely in outward Works, whether Ceremonial or Moral, done by our own natural power in our Unregenerate state, but in an inward Life and Spirit wrought by God. Which those very Philosophers seemed in a manner to acknowledge, that denied *seem* to be *deivable n*, that Virtue could be taught by outward Rules and Precepts like an Art or Trade; and Aristotle himself also, when he inclines to think that men are *deivable n*, and that their being Good depends upon some extraordinary Divine Influence and Assistance. Which I the rather take notice of, because some late Pretenders to Philosophy have prophanely derided this Doctrine after this manner, as if it made good Thoughts and virtuous Dispositions to be *FOUNDED* and *BLOWN* into man by God.

But there is a Second Degree of Victory over Sin, which every true Christian ought not only to look upon as possible, but also to endeavour after, and reflexly to pursue; which is such a measure of strength in the inward man, and such a degree of Mortification or Crucifixion of our sinful Lusts, as that a man will not knowingly and deliberately do any thing that his Conscience plainly tells him is a Sin, though there be never so great Temptations to it.

Whether or no this be that Evangelical Perfection which was the

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Mark that St. Paul pressed towards, and which he seems mystically to call the *Resurrection from the Dead*, or any thing farther, I leave it to others to make a Judgment of. But doubtless, they that have attained to such a Principle of New Life, and such a measure of inward strength as is already mentioned, that is, to the Perfection of *unfeigned Sincerity*, may, notwithstanding the Irregularities of the first Motions, violent Assaults and Importunities of Temptations, sudden Incurfions and Obreptions, Sins of mere Ignorance and Inadvertency, (which are all withheld away in the Blood of Christ) in a true Evangelical fence be said to have attained to a Victory over Sin.

Wherefore I demand in the next place, *Why it should be thought impossible by the Grace of the Gospel and the Faith of Christ to attain to such a Victory as this is over Sin?* For Sin owes its original to nothing else but Ignorance and Darkness. *ὁτις ὁ παντος ἀνοητος, Every wicked man is ignorant.* And therefore in that fence that other Maxim of the Stoicks may have some Truth also, that *ἀνοητος ἀναγκάσει, Men sin against their will;* because if they knew that those things were indeed so hurtful to them, they would never do them. Now we all know how easily Light conquers Darkness, and upon its first approach makes it flee before it, and like a guilty shade seek to hide itself from it, by running round about the Earth. And certainly the Light of God arising in the Soul can with as much ease Carter away the night of sinful Ignorance before it. For Truth hath a cognation with the Soul; and Falshood, Lies and Impostures are no more able to make resistance against the Power of Truth breaking forth, than Darkness is able to dispute with Light. Wherefore the Entrance in of Light upon the Soul is half a conquest over our Sinful Lusts.

Again, though Sin have had a long and customary Possession in the Soul, yet it has no just Title, much less a Right of Inheritance in it. For Sin is but a Stranger and Foreigner in the Soul, an Usurper and Intruder into the Lord's Inheritance. Sin it is no Nature, as St. Austin and others of the Fathers often inculcate, but an adventitious and extraneous thing; and the true and ancient Nature of the Soul of Man suffers violence under it, and is oppressed by it. It is nothing else but the preternatural state of Rational Beings, and therefore we have no reason to think it must needs be perpetual and unalterable. Is it a strange thing that a Jarring Instrument by the hand of a skilful Musician should ever be set in tune again? Doubtless, if an Instrument of Musick were a living thing, it would be sensible of Harmony as its proper state, and abhor Discord and Dissonancy as a thing preternatural to it. The Soul of Man was Harmonical as God at first made it, till Sin, disordering the Strings and Faculties, put it out of tune and marr'd the Musick of it: but doubtless that great *Harmosier* that tunes the whole World, and makes all things keep their Times and Measures, is able to set this lesser Instrument in tune again. Sin is but a Disease and Dystasia in the Soul. Righteousness is the Health and natural Complexion of it; and there is a Propension in the Nature of every thing to return to its proper state, and to cast off whatever is heterogeneous to it. And some Physicians tell us that Medicaments are but subservient to Nature, by removing obstructions and impediments; but Nature itself and the inward *declaim* releas-

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ed and fet at liberty works the Cure. Bodies when they are bent out of their place, and violently forced out of the natural Position of their Parts, have a *Spring* of their own and inward strong Propension to return to their own natural Posture, which produceth that *Motion of Restitution* that Philoſophers endeavour to give a reason of. As for example, *Air* may be forced into such a lesser form than it would naturally expand it self into; but whilst it is under this Violence, it hath a *Spring* or strong *Conatus* to return to its proper state, (of which several ingenious Observations have been lately published by a Learned hand.) Now Sin being a violent and preternatural state, and a Sinner's returning to God and Righteousness being *Motus Restitutivus & Liberativus*, whereby the Soul is restored to its true Freedom and ancient Nature; why should there not be such an *Elastor* or *Spring* in the Soul, (quickned and enlivened by Divine Grace) such a natural *Conatus* of returning to its proper state again? Doubtless there is, and the Scripture seems sometimes to acknowledge it and call it by the name of *Spirits*, when it speaketh of our free acting in God's ways from an inward Principle. For the *Spirits* is not always to be taken for a Breath or Impulse from without; but also for an inward Propension of the Soul, awakened and revived in it to return to its proper state, as it is Intellectual, and then to act freely in it according to its ancient Nature. For if the *Spirits* were a mere external Force acting upon the Soul without the concurrence of an innate Principle, then to be acted by the *Spirits* would be a state of Violence to the Soul, which it could not delight always to continue under; whereas the state of the *Spirits*, is a state of Freedom, and not of Violence, as the Apostle witnesseth, when he calls it the Freedom of the *Spirits*: It is the Soul's acting from an inward Spring and Principle of its own Intellectual nature, not by a mere outward Impulse, like a Boat that is tugged on by Oars or driven by a strong blast of Wind. Wherefore the Soul's returning from Sin to Righteousness, which is its Primitive Nature, must needs have great advantages, it going on *secundo flumine*, according to the genuine Current of its true Intellectual nature, and having besides the assistance of a gentle Gale of the Divine Spirit from without to help it forwards.

Why should it be thought so great an impossibility for men willingly to do that which is agreeable to the Laws of Goodness, since this is the genuine Nature of the Soul when once it is freed from mistakes and encumbrances, from that which is heterogeneous and adventitious to it, that clogs it and oppresses it; and every Life and Nature acts freely according to its own Propensions? Why should it seem strange that the *Superiour Faculties* of the Soul should become predominant, since they are *quies diæternal*, of a Lordly nature, and made to rule, and the *Inferiour Faculties* of a servile temper, and made to be subject? Why should it seem impossible for *Equity*, *Light* and *Reason* to be intruded in the Soul of Man again, and there to command and govern those exorbitant Affections that do so lawlessly rebel against them? For if some brave Commanders and Generals have been able by the majesty of their very Looks to huff and silence a disorderly and mutinous Rout of Soldiers; certainly *Reason* re-enthroned

enthroned in her majestick Seat, and re-invested with her ancient Power and Authority, which is natural and not usurped, would much more easily be able to check and control the tumultuous Rabbles of Lufts and Passions in us.

Doubtless God hath no other Design upon us in Religion and the Gospel of his Son than what is for our good, and to restore us to the Rectitude and Perfection of our own Beings: Wherefore he seeks to redeem and call off our Affections from the perishing Vanities of this World, which being so infinitely below us do debauch and pollute our Spirits; wherefore he would not have us to add to ourselves wholly to the Gratifications of our *lower Faculties*, which are but the *Brute* in us, but he would have the belt in us to be uppermost, the Man to rule the *Brute*, and the *Wisdom*, that that is of God in us, to rule our Manly and Rational Faculties. He would not have us, *Narcissus*-like, to be always counting our own Shadow in the Stream; for, according to the ancient *Democritical* Philoſophy, this whole visible World is nothing else but mere extended Bulk, and hath nothing real in it but *Atoms* or *Particles* of a different Magnitude, diversely placed and agitated in a continual Whirlpool. But all the Colour, Beauty and Varnish, all that which charms and bewitches us in these Objects without us, is nothing but the Vital Sensations and Relishes of our own Souls. This gives all the Paint and Lustre to those Beauties which we court and fall in love withal without us, which are otherwise as devoid of Reality and as phantastical as the Colours of the Rainbow. So that this *Outward World* is not unjustly compared to an *enchanted Palace*, which seems indeed mighty pleasing and ravishing to our deluded Sense, whereas all is but imaginary and a mere prestigious show. Those things which we are enamoured with, thinking them to be without us, being nothing but the vital Energies of our own Spirits. In a word, God would have Man to be a living Temple for himself to dwell in, and his Faculties Instruments to be used and employed by him; which need not be thought impossible, if that be true which Philoſophy tells us, that there is *Cognatio quedam* a certain near Kindred and Alliance between the Soul and God.

Lastly, we must observe, though this inward Victory over Sin be no otherwise to be effected than by the Spirit of *Christ* through Faith, and by a Divine Operation in us, so that in a certain sense we may be said to be *Passive* thereunto; yet notwithstanding we must not dream any such thing, as if our *Active* Cooperation and Concurrence were not also necessarily required thereunto. For as there is a Spirit of God in Nature which produceth Vegetables and Minerals, which humane Art and Industry could never be able to effect, namely that *Spiritus intus alens* which the Poet speaks of, which yet notwithstanding doth not work *absolutely*, *unconditionally* and *omnipotently*, but requireth certain preparations, Conditions and Dispositions in the Matter which it works upon; (For unless the Husbandman plow the Ground and sow the Seed, the Spirit of God in Nature will not give any increase.) In like manner the Scripture tells us that the Divine Spirit of Grace doth not work *absolutely*, *unconditionally* and *irresistibly* in the Souls of men, but requireth cer-



tain Preparations, Conditions and Cooperations in us; forasmuch as it may both be *quenched*, and *stirred up or excited*, in us. And indeed unless we *plow up the fallow-ground of our hearts*, and *set to our selves in Righteousness*, (as the Prophet speaks) by our earnest endeavours; we cannot expect that the Divine Spirit of Grace will flow down that Heavenly increase upon us. Wherefore if we would attain to a *Victory over Sin* by the Spirit of *Christ*, we must endeavour to *fight a good Fight*, and *run a good Race*, and to *enter in at the strait gate*, that so overcoming we may receive the Crown of Life.

And thus much shall suffice to have spoken at this time concerning the first Particular, *The Victory over Sin*.

I shall now proceed to speak something briefly to the *Two other Victories* that remain, which are attainable also by *Christ*, *over the Law and Death*.

And the *Law* may be considered two manner of ways. First, as an outward *Covenant of Works* that pronounceth Death and Condemnation to all that do not yield absolute and entire Obedience to what-ever is therein commanded; and which imposed also with the same Severity a multitude of outward *Ceremonial Observations*, which had no intrinsecal Goodness at all in them, but kept men in a state of Bondage and Servility. Now the *Law* in this sense, as it is an outward *Letter and Covenant of Works*, is already conquered externally for us by *Christ's Death* upon the *Cross*, Galat. 3. 13. *Christ hath redeemed us from the Curse of the Law, being made a Curse for us; for it is written, cursed is every one that hangeth on a Tree; that the blessing of Abraham might come on the Gentiles through Jesus Christ, that we might receive the Promise of the Spirit through Faith.* And he hath thereby freed us also from our Obligation to those Commandments that were not good, having broken down the *Middle-wall of Partition* that was betwixt Jew and Gentile, *abolishing in his flesh the Enmity, even the Law of Commandments*, Ephes. 2. 14, 15. *And blitting out the hand-writing of Ordinances that was against us, which was contrary to us, and taking it out of the way, nailing it to his Cross*, Coloss. 2. 14.

Secondly, The *Law* is sometimes also considered in Scripture as an inward *State of Mind*, wrought by the *Law and Truth of God*, whether written outwardly in the *Letter of the Scripture*, or inwardly in the *Conscience*, prevailing only so far as to beget a *Conviction of mens Duty* and of the *wrath of God* against *Sin*, but not enabling them with inward strength and power to do what is commanded, willingly, out of a *Love of it*. It is such a *State*, when men are only *Passive to God's Law*, and unwillingly subject to it (as an *Enemy*) for fear of *Wrath and Vengeance*. And this must needs be a state of miserable *Bondage and Servility*, *Distraktion and Perplexity of mind*; when men are at once strongly convinced of the *Wrath of God* against *Sin*, and yet under the power of their *Lufts* being and dragging of them to the commission of it (it is that state (as I conceive) which *S. Paul* describes, Rom. 7. after this manner; *The Law is Spiritual, but I am Carnal, sold under Sin: for that which I do, I allow*

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not; for what I would, that do I not, but what I hate, that do I. And again, I see another Law in my Members warring against my Mind, and bringing me into Captivity under the Law of Sin. O wretched man that I am! who shall deliver me from the body of death? Now from the *Law* in this sense, that is, from the *Bondage and Servility of the Legal State*, we are not delivered, nor made *Conquerors* by what *Christ* did outwardly upon the *Cross*, as some imagine; as if he had there purchased for us an *Indulgence* to sin without control; but by the inward working of his *Holy Spirit*, freeing us from the *Power and Bondage of Sin*, and unbewitching us from the *Love of it*.

Wherefore there is a double *Freedom* from this *Legal State* to be taken notice of; a *True* and a *False Freedom*; which I cannot better explain than by using the *Apostle's own Similitude* in the beginning of the 7. Chap. *Know ye not, Brethren, that the Law hath dominion over a man as long as he liveth?* (Or rather as long as it, that is, the *Law, liveth?*) For the *Woman* which hath an *Husband* is bound by the *Law to her Husband* so long as he liveth; but if her *Husband be dead, she is loosed from the Law of the Husband*. So then, if while her *Husband liveth* she be married to another man, she shall be called an *Adulteress*; but if her *Husband be dead, she is free from that Law; so that she is no Adulteress though she be married to another man*. Where the *Law* is compared to an *Husband's* and one that is under the *Law*, or in a *Legal State*, to a *Woman that hath an Husband*. And as there are two ways by which a *Woman* may be freed from her *Husband*; The one, if she break loose from him whilst he yet liveth, contrary to the *Laws of Wedlock*, and marry to another man; which is an *undue and unlawful Freedom*, for then she is justly stiled an *Adulteress*; Another, if she stay till her *Husband be dead*, and then, being free from the *Law of her Husband*, does lawfully marry to another man; In like manner there are two ways by which men may be freed from the *Law*, as it is an inward *State of Bondage and Servility*. The first is, when men do illegally and unlawfully break loose from the *Law*, which is their *Husband*, whilst he is yet alive and ought to have *Dominion* over them; and marry themselves to another *Husband*; which *Husband's* name is *Carnal Liberty or Licentiousness*, too often mis-called in these latter Times by the name of *Christian Liberty*; and such as these may well be stiled in the *Scripture-language Adulterers and Adulteresses*. But there is another *Freedom from the Law*, which is a due and just *Freedom*, when we do not make our selves free before the time, violently breaking loose from it; but when we stay till the *Law*, which is our *Husband*, is dead, and the *Compulsory power of it* taken away by the *Mortification of our Lufts and Affections*, and so marry another *Husband*, which is *Christ or the Spirit of Righteousness*, Rom. 8. 2. *The Law of the Spirit of Life in Christ Jesus hath made me free from the Law of Sin and Death*.

Wherefore there are *Three general States of Men*, in order to *God and Religion*, that may be here taken notice of. The *First* is of those that are *alive to Sin*, and *dead to the Law*. This the *Apostle* speaks of Rom. 7. 9. *I was alive without the Law once*. These are those whose *Consciences* are not yet considerably awakened to any Sense of their *Duty*, nor to the *Discrimination of Good and Evil*; but fit freely



without any check or control, without any disquieting Remorse of Conscience.

The *Second* is, when men are at once alive both to the Law and Sin, to the Conviction of the one, and the Power and Love of the other; both these struggling together within the Bowels of the Soul, checking and controlling one another. This is a *broken, confounded and shattered* state; and these in the Apostles language are said to be *slain by the Law*. I was alive without the Law once; but when the Commandment came, Sin revived, and I died: And the Commandment which was ordained to life, I found to be unto death. For sin taking occasion by the Commandment, deceived me, and by it slew me. Here is no Peace, Rest nor Comfort to be had in this state, mens Souls being distracted and divided by an intestine and civil War, between the Law of the Mind and the Law of the Members conflicting with one another.

Wherefore the *Third* state is, when men are dead both to the Law and Sin, and alive unto God and Righteousness; the Law of the Spirit of Life freeing them from the Law of Sin and Death. In the *First* of these Three states, which is the most wretched and deplorable of all, we are *Sin's Free-men*, that is, free to commit Sin without check or control. In the *Second* we are *Bondmen to God and Righteousness*, and serve God out of a Principle of Fear, and according to an outward Rule only; Children of *Hagar* the Bond-maid, and of the Letter. In the *Third* we are *God's free-men and Sons*, and serve him in the Newness of the Spirit, out of a Love to God and Righteousness; Children of the New Testament and of *Sarah* the Free-woman.

Wherefore here are *Two Mistakes or Errors* to be taken notice of, that defeat and disappoint the Design of Christ in giving us *Victory over the Law*. The *First* is of those that we have already mentioned, that seek to themselves a Freedom from the Bondage of the Law otherwise than by Christ and the Spirit of Righteousness, namely, in a way of Carnal Liberty and Licentiousness, whereby, in stead of being *Bondmen to God and Righteousness*, they become perfect *Free-men to Sin and Wickedness*, which is the most deplorable Thralldom in the World. Wherefore these men, in stead of going forward from the *Second* state unto higher Perfection wheel back again unto the *First*: just as if the Children of *Israel*, after they had been brought out of Egypt and travelled a while in the Desert of *Arabia*, where the Law was given, instead of entering into *Canaan*, should have wheeled back into *Egypt*, and then, enjoying the Garlick and Onions and Flesh-pots thereof, should perfwade themselves this was indeed the true Land of Promise that floweth with Milk and Honey. And there is very great danger, lest when men have been tired out by wandering a long time in the dry and barren Wilderness of the Law, where they cannot enjoy the pleasure of Sin as formerly, and yet have not arrived to the refresh and love of Righteousness, by reason of their Impatience they should at last make more haste than good speed, being seduced by some false shews of Freedom that are very tempting to such weary Travellers, and promise much comfort and refreshment to them, inviting them to sit down under their shade: Such as are a *Self-chosen Holiness, Ceremonial Righteousness, O-*  
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*pinionative Zeal, The Tree of Knowledge mistaken for the Tree of Life, High-flown Eubufasms and Seraphicisms, Epicurizing Philosophy, Antinomian Liberty, under the pretence of Free Grace and a Gospel-Spirit.*

The *Second* Mistake that is here to be heeded is, of those that would by all means perfwade themselves That there is no higher state of Christian Perfection to be aimed at: or hoped for in this Life than this *Legal state*; That the Good they would do, they do not; the Evil they would not do, that they do. That the Law of Sin in their Members still leads them captive from the Law of their minds: having no other Ground at all for this, but a novel Interpretation of one Paragraph in the Epistle to the *Romans*, contrary to other express Places of Scripture, and the Sense of all ancient Interpreters: and yet with so much zeal, as if it were a principal part of the Gospel-Faith to believe this, (which is indeed arrant Infidelity) and as if it were no less than Presumption or Imptety to expect a *Living Law written upon our Hearts*. But this is nothing else but, in stead of seeking Liberty out of the Bondage of the Law, to fall in love with our Bonds and Fetters, and plainly to deny the *Victory over the Law by Christ*, and to affirm that the Gospel is but the *Ministration of a dead and killing Letter*, not of the Spirit that quickeneth and maketh alive.

¶ Come now in the Third and last place to the *Victory over Death*, expell'd by the *Resurrection of the Body to Life and Immortality*; which as it was meritoriously procured for us by Christ's dying upon the Cross, (his Resurrection afterward being an assured pledge of the same to us) so it will be really effected at last by the same Spirit of Christ that gives us *Victory over sin* here. Rom. 8. 11. *If the Spirit of him that raised up Jesus dwell in you, he that raised up Christ from the dead shall also quicken your mortal Bodies by his Spirit that dwelleth in you*. As if he should have said, If the Spirit of Christ dwell in you, regenerating and renewing your Souls, the very same Spirit hereafter shall also immortalize your very Bodies. *Avicenn*, the *Arabian* Philosopher, in his *Metaphysics*, hath a conceit, That the meaning of the *Resurrection of the Body* is nothing else but this, to perfwade Vulgar people, that though they seem to perish when they die and their Bodies rot in the Grave, yet notwithstanding they shall have a real Subsistence after Death, by which they shall be made capable either of future Happiness or Misery: But because the apprehensions of the Vulgar are so gross, that the Permanency and Immortality of the Soul is too subtil a Notion for them who commonly count their Bodies for *Themselves*, and cannot conceive how they should have any Being after Death, unless their very Bodies should be raised up again; therefore, by way of Condescension to vulgar Understandings, the future Permanency and Subsistence of the Soul in Prophetical Writings is expell'd under this Scheme of the *Resurrection of the Body*, which yet is meant *ὁ δὲ σῶμα* only, and not *καὶ ἡ ψυχή*. Which conceit how well soever it may befit a *Mahometan* Philosopher, I am sure it no way agrees with the Principles of Christianity. The Scripture here and elsewhere assuring us that the *Resurrection of the Bo-*  
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dy is to be understood plainly and without a Figure; and that the Saints departed this life in the Faith and Fear of Christ, shall not be mere Souls without Bodies to all Eternity; as Avicenna, Maimonides and other Philosophers dreamed, but consist of Soul and Body united together. Which Bodies though (as the Doctrine of the Church instructeth us) they shall be both Specifically and Numerically the same with what they were here; yet notwithstanding the Scripture tells us they shall be so changed and altered in respect of their Qualities and Conditions, that in that sense they shall not be the same.

*V. 36, 37. Thou fool, that which thou sowest is not quickned except it die: Thou sowest not that Body that shall be, but bare grain, it may change of Wheat or of some other grain; but God giveth it a Body as it pleaseth him; and to every seed his own Body.* The Apostle here imitating the manner of the Jews, who (as appeareth from the Resurrection of the Body by the Similitude of seed sown into the Ground and springing up again. Accordingly he goes on, *It is sown in Corruption, it is raised in Incorruption; sown in dishonour, it is raised in glory; sown in weakness, it is raised in power; sown a Natural Body, raised a Spiritual Body.* Which Epithet was used also in this case both by the Philosophers and the Jews: For Hierocles upon the Golden Verses calls them *ἐκχυστα ἀσώματα* *Spiritualia*, Spiritual Bodies; and R. Monachem from the ancient Cabalists *רוחניות* *the Spiritual Clothing*. Lastly, the Apostle concludes thus; *Now this I say, Brethren, that Flesh and Blood cannot inherit the Kingdom of God, neither doth Corruption inherit incorruption.* For which cause he tells us elsewhere, that they which do not die must of necessity be changed. And indeed if men should be restored after death to such gross, foul and cadaverous Bodies as these are here upon Earth, which is the very Region of Death and Mortality; without any change at all; what would this be else but, as *Plotinus* the Philosopher against the *Gnosticks* writes, *ἐκείνοι οὐ θάνατον, to be raised up to a Second Sleep, or to be entomb'd again in living Sepulchres? For the corruptible Body presseth down the Soul, and the earthly Tabernacle weigheth down the*

*Mind that musteth upon many things, Wisdom 9. 15.* Wherefore we must needs explode that old Jewish conceit commonly entertained amongst the Rabbinical Writers to this day, That the future Resurrection is to be understood of such gross and corruptible Bodies as these are here upon Earth, to eat, drink, marry, and be given in marriage, (and which must needs follow) afterward to die again. *Nachmanides*, in his *Schaar Haggadol*, is the only Jewish Author that ventures to depart from the common rode here, and to abandon this Popular Error of the Jews, endeavouring to prove that the Bodies of the Just after the Resurrection shall not eat and drink, but be Glorified Bodies: but *Abraham* confutes him with no other Argument than this, *That this was the Doctrine and Opinion of the Christians.* Let us therefore now consider how abundantly God hath provided for us by Jesus Christ, both in respect of our Souls and of our Bodies: Our Souls, in freeing us by the Spirit of Christ (if we be not wanting to our selves) from the Slavery of Sin and Bondage of the Law, as it is a Letter only: Our Bodies, in that *this Corruptible shall put on Incorruption, and*

\* See Gomara's *Relation* in *Christianity*, cap. 17. *Item* 1. *saal*, num. 50.

in *Nachmanides* *Abraham*, cap. 4. *Item* 1. *saal*, num. 50. *This is the very same with the opinion of the Christians that hold that after the Resurrection men shall not eat, drink, marry or be given in marriage: as die again, you confute him abundantly by these bodies resembling the Heavenly Bodies, and that they vulgarly call the Worldly Bodies.*

*this Mortal Immortality, and that these vile Bodies shall be made like to Christ's glorious Body.* In both which the complete Salvation of Man consisteth, the Perfection and Happiness both of Soul and Body. For though our Salvation consists chiefly in the former, in the *Victory over Sin*, and in the Renovation of the Mind; yet without the latter which is the *Victory over Death*, and the immortalizing of our Bodies, it would be a very lame and imperfect thing. For Righteousness alone, if it should *habitare*, dwell always in such inconvenient houses as these earthly Tabernacles are, how-ever the high-flown Stoick may brag, it could not render our condition otherwise than troublesome, solicitous and calamitous. Wherefore the Holy men in Scripture not without cause longed for this future Change. *Rom. 8. 23. We groan within our selves, waiting for the Adoption, to wit, the Redemption of our Bodies. 2 Cor. 5. 2. In this we groan carnally, desiring to be clothed upon with our house which is from Heaven.* But there is no obtaining of this future *Victory over Death* and Mortality, except we first get a *Victory over Sin* here. For this is that *Crown* of Life that Christ, the First-begotten from the dead, will set upon the Heads of none but those that have here fought a good Fight and overcome. For as Death proceeds only from Sin and disobedience, so the way to conquer Death and to arrive at Life and Immortality is by seeking after an inward Conquest over Sin. For *Righteousness is immortal, Wisd. 1. 15.* and will immortalize the entertainers of it, and, as the *Chaldee Oracle* speaks,

*Servitute non est solvendi, Ergo in Servitute est vita et viaque salutis.*

Having hitherto shewed what are the great things we hope for by Christ, and are to endeavour after, namely, to procure an *Inward and Real Victory over Sin* by the Spirit of Christ, that so we may hereafter attain a *Victory over Death and Mortality*; We cannot but take notice, briefly, of some Errors of those that, either pretending the impossibility of this Inward *Victory over Sin*, or else hypocritically declining the Combat, make up a certain Religion to themselves out of other things, which are either Impertinent and nothing to the purpose, or else Evil and noxious.

For first, Some (as was intimated before) make to themselves a mere phantastical and imaginary Religion, conceiving that there is nothing at all for them to do, but confidently to believe that all is already done for them, all imputed and accounted to them; that they are dearly beloved of God without any Conditions or Qualifications to make them lovely. But such a Faith as this is nothing else but mere Phancy and carnal Imagination, proceeding from that *natural self-love* whereby men fondly dote upon themselves, and are apt to think that God loves them as fondly and as partially as they love themselves, tying his Affection to their particular outward Persons, their very Flesh and Blood; hereby making God a Being like unto themselves, that is, wholly acted by arbitrary Self-will, Fondness and Partiality; and perverting the whole Nature and Design of Religion, which



which is not mere Phantasm and a histrionical Show, but a Real Victory over the real Evil of Sin, without which God can neither take pleasure in any man's Person, nor can there be a possibility of being happy, a real turning of the Soul from Darknes unto Light, from the Power of Satan unto God.

Again, Some there are that, in stead of *Walking in the Narrow way* that *Christ* commendeth to us, of subduing and mortifying our sinful Lusts, make to themselves certain other *Narrow ways* of affected Singularity in things that belong not to Life and Godliness, outward Strictnesses and Severities of their own chusing and devising; and then persuade themselves that this is the *Strait gate* and *Narrow way* of *Christ* that leadeth unto Life. Whereas there are indeed nothing else but some particular Paths and narrow Slices cut out of the *Broad way*. For though they have an outward and seeming Narrowness, yet they are so broad within, that Camels with their burthens may easily pass through them. These, in stead of taking up *Christ's Cross* upon them, make to themselves certain *Crosses* of their own, and then laying them upon their Shoulders and carrying them, please themselves with a conceit that they bear the *Cross* of *Christ*; whereas in truth and reality they are many times too much strangers to that *Cross* of his, by which the World should be crucified to them and they unto the World.

Some place all their Religion in endless scrupulosities about *Indifferent* things, neglecting in the mean time the *πάσις* *παιδείας* *τῶν νόμων*, the *more weighty things* both of Law and Gospel, and (as our Saviour farther expresseth in *Ματθ. 23. 23.*) *στρατείας* *καὶ δαμάσκων* *καὶ κολυμβήθων*, *straining at a Gnat, and swallowing a Camel*, that is, being not so scrupulous as they ought to be about the *Substantial* of Religion and a Good life. For as we ought not to place the chief of our Religion in the mere Observation of *outward Rites* and *Ceremonies*, whilst in the mean time we hypocritically neglect the *Morals* and *Substantial*; which may deservedly be branded with the name of *Superstition*: So we ought to know that it is *equal Superstition* to have such an abhorrence of *Indifferent* things, as to make it the main of our Religion to abstain from them: Both of these arguing *equal Ignorance* of the Nature of God, as if he were some morose, humorous and capitious Being; and of that Righteousness which the Kingdom of God consisteth in, as if these outward and Indifferent things could either hallow or defile our Souls, or as if Salvation and Damnation did depend upon the mere using or not using of them. The Apostle himself instructeth us that the *Kingdom of God* consisteth no more in *ἀκρίβειαν* *ἐν νόμοις*, no more in *Over-conscience* than in *Circumcision*, that is, no more in *not using* outward Ceremonies and Indifferent things than in *using* of them. Wherefore the *Negative Superstition* is equal to the *Positive*, and both of them alike call off mens attention from the main things of Religion, by engaging them over-much in *small and Little things*. But the sober Christian, that neither places all his Religion in external observances, nor yet is superstitiously Anti-ceremonial, as he will think himself obliged to have a due regard to the Commands of lawful Authority in *Adiaphorous* things, and to prefer the Peace and Unity of the Christian Church, and

and the observation of the Royal Law of Charity, before the satisfaction of any Private Humour or Interest; so he will be aware of that *ἀμύλη* *καὶ ἀσώβητος* which many run into, of banishing away all the Solemnity of external Worship, the Observation of the Lord's Day and of the Christian Sacraments, under the Notion of Ceremonies, quite out of the World. To conclude, Unless there be a due and timely regard had to the Commands of lawful Authority in Indifferent things, and to Order, Peace and Unity in the Church, it may easily be foreseen that the Reformed part of Christendom will at length be brought to *Confusion*, by crumbling into infinite Sects and Division, and then to utter Ruine.

Again, Many mistake the Vices of their natural Complexion for Supernatural and Divine Graces. Some think dull and stupid *Melancholy* to be Christian Mortification. Others, that turbulent and fiery Zeal is the vigour of the Spirit. Whereas Zeal is one of those things that *Αριστοτελὴς* calls *τὸ μέτρον*, of a *middle nature*, neither Good nor Bad in it self, but which, as it is circumstantiated, may indifferently become either *Vertue* or *Vice*. For there is a *κακὴ* *ζήλος*, as the Apostle calls it, a *bitter Zeal*, which is contrary to all Christian Love and Charity, and is nothing else but the Vices of Acerbity, Envy, Malice, Cruelty, tinctur'd and gilded over with a Religious show. And there may be also a turbulent and factious Zeal, when men, under a pretence of acting for the Glory of God, violate just and lawful Authority, in order to the advancement of their own private Self-interest. Indeed there was amongst the *Jews* a certain Right called *ἰσὺς* *Ζηλοταρῶν*, or the *Right of Zeal*, whereby private persons, acted by a Zeal for God, might do immediate execution upon some Malefactors, without expecting the Sentence of any Court of Judicature. And some conceive that our Saviour by this *Right of Zeal*, did whip the Buyers and Sellers out of the Temple, and overturn the Tables of the Money-changers; because he was never questioned by the *Jews* for it. But this was then a Legal and Regular thing, permitted by the publick Laws of that Nation in some certain Cases, yet so as that those *Zealots* were afterward accountable to the *Synhedrin* for what they did. However, a little before the destruction of the Temple, as *Josephus* tells us, there were a Crew of desperate Miscreants that, abusing this Right, and calling themselves by the name of *Κανναιῖται*, i. e. *Zealots*, made a pretence from hence to commit most villainous actions. And I wish some had not too much entertain'd this Opinion, that Private persons might reform Publick Abuses, whether belonging to the Ecclesiastical or the Civil Polity, without and against the consent of the Supreme Magistrate, in a turbulent manner, *ἰσὺς* *Ζηλοταρῶν*, by the *Right of Zealots*; may, and that Actions, that are otherwise altogether unwarrantable in themselves, may notwithstanding be justified by *Zeal for God and good Ends*. But God needs no man's Zeal to promote an *Imaginary Interest* of his in the World by doing unjust things for him. *Will you speak wickedly for God, or talk deceitfully for him? will you accept his Person?* 'Twas the generous Expoltulation of *Job* with his Friends; and he tells them in the following words, that this was nothing else but to *mock God as one man mocketh another*.

True



True Divine Zeal is no *Corybantick* Fury, but a calm and regular Heat, guided and managed by Light and Prudence, and carried out principally neither for nor against indifferent Rites and unnecessary Opinions, but those things that are immutably Good and Fundamental to Christianity; always acknowledging a due Subordination to that Authority Civil and Ecclesiastical that is over us.

Lastly, Some there are whose pretence to Religion and the Spirit is founded in nothing else but a Faculty of Rhetorizing and extemporizing with Zeal and Fervency, which they take to be nothing less than *Divine Inspiration*, and that which the Scripture calls *Praying in the Holy Ghost*, an undoubted Character of a person truly Regenerated. Which being a great Delusion whereby many are hindered from seeking after the real effects of the Divine Spirit, by idolizing instead thereof that which is merely *Natural*, (if not *Artificial*;) I think it not impertinent here to speak a little of it. And certainly that which is frequently attained to in the very height by persons grossly hypocritical and debauched can never be concluded to be *Divine Inspiration*, or to proceed from any higher Principle than mere *Natural Enthusiasm*. For there is not only a *Poetical Enthusiasm*, of which *Plato* discourseth in his *Ion*, but though *Oratory* be a more sober thing, a *Rhetorical Enthusiasm* also, that makes men very eloquent, affectionate and bewitching in their language, beyond what the power of any bare Art and Precepts could enable them unto; inasmuch that both these, *Poets* and *Orators*, have oftentimes conceived themselves to be indeed *divinely inspired*; as those known Verses testify.

*Est Deus in nobis, agitante calceatus illo;*  
and,

*Sedibus aetherei Spiritus ille venit.*

And concerning *Orators* the like might be proved, if the time would here permit, by sundry Testimonies; but I shall here instance only in *Aristides*, a famous *Orator*, who not only speaks positively of himself as *inspired* in his *Orations*, but affirms the same also concerning *Rhetoric* in general, when it is extraordinary, that it comes by *immediate Inspiration* as *Oracles* and *Prophecies* do, and not from *Art* or *Nature*. Wherefore it is not at all to be wondered at, if when men are employed in Religious and Devotional Exercises, the same *Natural Enthusiasm*, especially having the advantage of *Religious Melancholy*, which makes men still more *Enthusiastick*, should so wing and inspire the Phancies of these Religious *Orators*, as to make them wonderfully fluent, eloquent and rapturous, so that they beget strange Passions in their Auditors, and conclude themselves to be *Divinely inspired*. Whereas notwithstanding they may have no more of *Divine Inspiration* in all this than those *Poets* and *Orators* before mentioned had, that is to say, be no otherwise inspired than by a *Rhetorical* or *Hypochondriacal Enthusiasm*, that is, merely *Natural*. But it is far from my Intention here to disparage the sincere and ardent Affections of devout Souls, naturally and freely breathing out their earnest Desires unto

unto God in private; although perhaps this be not without some kind of *Enthusiasm* also. For *Enthusiasm*, as well as *Zeal*, and other *Natural* things, may be well used, and, being rightly circumstantiated and subservient to a better Principle become irreprehensible. Some have observed, that no great work of the Brain, that beget much admiration in the World, was ever achieved without some kind of *Enthusiasm*; and the fame may be affirmed of the most transcendently Vertuous and Heroical Actions. But then the Goodness of these Actions is never to be estimated merely by the degree of *Enthusiastick* Heat and Ardor that is in them, but by such other Laws and Circumstances as moralize humane Actions. Wherefore my meaning, as I said before, is only this, To caution against that Vulgar and Popular Error of mistaking the *Natural* and *Enthusiastick* Fervour of mens Spirits, and the Ebullency of their Phancies, when it is tinctur'd with Religion, and idolizing of it in stead of the supernatural Grace of God's Holy Spirit; and of looking for the Effect of God's Spirit principally in *Words* and *Talk*, or thinking that God is chiefly glorified with a *loud Noise* and *long Speeches*. For the true Demonstration of God's Holy Spirit is no where to be look'd for but in *Life* and *Actions*, or such earnest and affectionate breathings after a farther participation of the Divine Image as are accompanied with real and unfeigned endeavours after the same; which is the true *Praying in the Holy Ghost*, though there be no extemporaneous effusion of words. And therefore when some *Corinthians* were puffed up by reason of a Faculty which they had of Rhetorizing Religiously, *S. Paul* like an Apostle tells them, that he would come amongst them, and know, not the *Speech* of them that were puffed up, but the *Power*, for the Kingdom of God (saith he) consisteth not in *Word*, but in *Power* and *Life*. Wherefore laying aside these and such like childish Mistakes and things that are little to the purpose, let us seriously apply our selves to the main Work of our Religion, that is, to mortifie and vanquish our Sinful Lusts by the Assistance of God's Holy Spirit through Faith in *Christ*; that so being dead to Sin here, we may live with God eternally hereafter.

T H E E N D.







