

DEMONSTRATION

OF A

Righteous and Ungodly Man,

in their

Frame, Way and End.

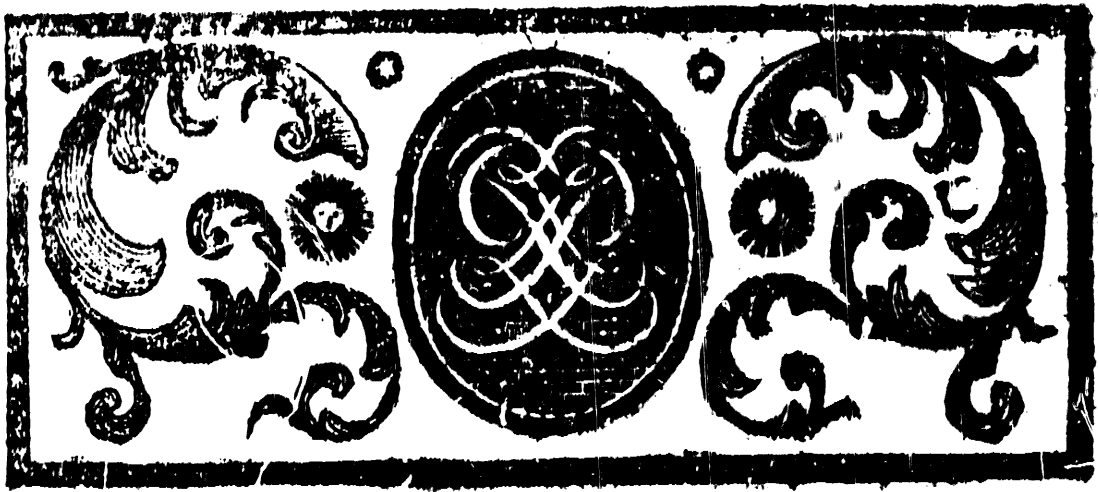
CONTAINING five excellent Sermons, preached in the *Dutch* Tongue by the Reverend *Theod. Jac. Frilinghuisen*, Minister of the Holy Gospel at *Raraton*, in *New-Jersey*. And now translated into *English*, by a Wellwisher to *Zion's* Prosperity.



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T H E

P R E F A C E.



Discreet Reader ;

WHEN I considered the numerous Quantity of Books, (and who knows how many fruitless ones) which this learned Age hath heaped upon one another, and thereby the great Remissness among Professors in reading, especially Books of this Nature ; I was nevertheless for a long Time

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Time very loath, yea unwilling (as my Friends very well know) to have these Translations published: Yet the incessant Desire of some, and the obliging Importunity of others have so far prevailed upon me, that I have been induced to commit them to the Press; not expecting they will meet with a general Reception, or be worthily esteemed of, no, sorrowful Experience, and God's Word teacheth, (*) *That many have itching Ears, and can hardly endure sound Doctrine.* Alas! how is now the Prophecy of *Amos* fulfilled in our Days? (†) How are those *bated in the Gate* who faithfully rebuke Sin, and how are those *shunned* who speak uprightly concerning the State of our souls? O! how unwillingly do the generality of Professors hear that distinguishing manner of Preaching, and how strange seemeth it to them? As if a Servant of Christ should not any more make a Difference between the (||) *Precious and the Vile.* Therefore it may be no great Wonder (but just Cause of Grief) if this Book should

* *Tim. iv 3.*

† *Amos v 10.*

|| *Jer. xv 19.*

should not be acceptable to all its Readers ; the more because it never was the Author's Design to please Men, in rocking those fast-er in sleep (†) *who are at Ease in Zion*, by Means of a general or undistinguishing manner of Preaching.

As for the Reason why some may take it to be too distinguishing, is perhaps, because they have lived long, or yet live under an undistinguishing Ministry, or because they are not willing to be discovered to themselves, in having a Knowledge of the State of their Souls, and with the Prodigal, *come to themselves*, Luk. xv 17. in order to go to Christ, and be saved in God's appointed Time and Way. But what Reason soever any one may have, it must nevertheless be granted, that the safest Method which any Ministers can take (who desire to be faithful to their Lord, and profitable to the immortal Souls committed to their Charge) is to follow the Practice of the Prophets and Apostles, whose Method was *not to use sordid Speeches and enticing Words*, 1 Cor. ii 4. or to detain their Auditors with a Relation of such

† Amos vi 1.

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such and such like People being in the World, or in the Church ; no, but thire Method was to speak some to the Purpose, and that it might be known what Sort of People they had in View ; as, *Thou art the Man*, 2 Sam. xii 17. *Thou hast neither Part nor Lot in this Matter*, &c. Act. viii 21. *Thou Child of the Devil*, Act. xiii 10. *Ye foolish Galatians*, Gal. iii 1. *Ye Generation of Vipers*, Matt. iii 7. And such like Expressions. This was also the wholsom Practice of the faithful Ministers in the primitive Church, as in their Writings sufficiently appears, they not being daunted in the least to drive People into Dispair, as our present *Time - Servers* (as *Rurthberford* calls them) imagine they ought, that's guarded against as if it was the only Way to be lost, whereas Thousands are Lost through Carelessness, when not one is lost through Dispair : And it is nevertheless certain, that it is neither God's Word, nor sharp Preaching that brings People to Dispair, but their Sins.

And perhaps it will be distasted by others because it is written in too mean a Stile, appearing without any Embelishments of Erudition,

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rudition, not being adorned with Theological Expressions: But know, that the Author (as the Learned who know him testify) may nevertheless be numbered among the Rabbies in *Israel*; and that he is never at a Loss to utter himself in all manner of suitable Expressions, both in a Rhetorical and Theological Way, when Occasion so requires. But he has always thought it more proper and as his Duty, to express himself in such a plain manner, as he might be best understood by his Auditors, even by those of the meanest Capacity.

And although his manner of Preaching is not to stuff up his Sermons with eloquent Expressions, such as are of Men's Composing, yet his fluency of Preaching is well known, and his exceeding Talent, of drawing one Matter out of another, thereby discovering the State and Condition of his Auditors to themselves (as Experience can plainly evidence, and) as by the following Discourses may sufficiently appear: But in this as in a great many more Translations, the Grace and Fluency of the Stile of the Original is much lost in the Translation, which the Translator is Sorry to say, in this is occasioned

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toned by his Want of Letters and Practice in such Cases, this being the first Time that he ever took in Hand to translate; yet he hath, as far as his Capacity would allow, kept to the Substance of the Matter.

But not to be tedious, and as I said before, although it is not Expected, that this Treatise will be generally accepted, yet it may be desired by many, if it was only with *Herod*, to hear what this Troubler of *Israel* would say, yet it may be and is Earnestly prayed for, that instead thereof they may therein find Sweetness for their Souls and bring them to Salvation in an Effectual manner.

But if any of it's Readers should happen to stand in the Ways asking for the *old Paths*, Enquiring where the good Way is being desirous to walk therein, *Is. vi 16*. I doubt not but that those will through the Lord's Blessing find sweet and sure Directions and rest for their wearied Souls. And whereas this Book is but small, plain and also Clear, therefore I think it needless to give a large Description of the Subject Matter treated on.

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That which next and Chiefly concerns us, is to pray unto the Lord that he would in his Mercy be pleased to accompany this Book with his Blessing, and that he would graciously be pleased to give all of us suitable Hearts to take Notice of those great and saving Truths treated of in the following Sermons: In them (if we may say) our Lamps are viewed, our Gold so tryed and our eternall Weight laid in the Ballance O! my Friends! If we *were wise we would Consider our latter End* Deut. xxxii. 29. And would esteeme it our Happiness that we still have such Men among us who do so faithfully treat us concerning our eternall State; the more because there is so few such to be found in these our Dayes who set forth truly to their Auditors the Condition of their Souls. It's true there be some who often endeavour to discover their Hearers, but they are generally gross, notorious Sinners, or else the Failings, if not the false Accusations of the Pious, &c. Perhaps that they might be Despised of by the world; but as for the Rest as if they were all good Christians, at least as if they were afraid to dis-

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quiet them, for it seems as if nothing else was required than a Form of Godliness, and therewith they are contented, although the Power thereof is denied, if not scoffed at and opposed in those who endeavour to practice it.

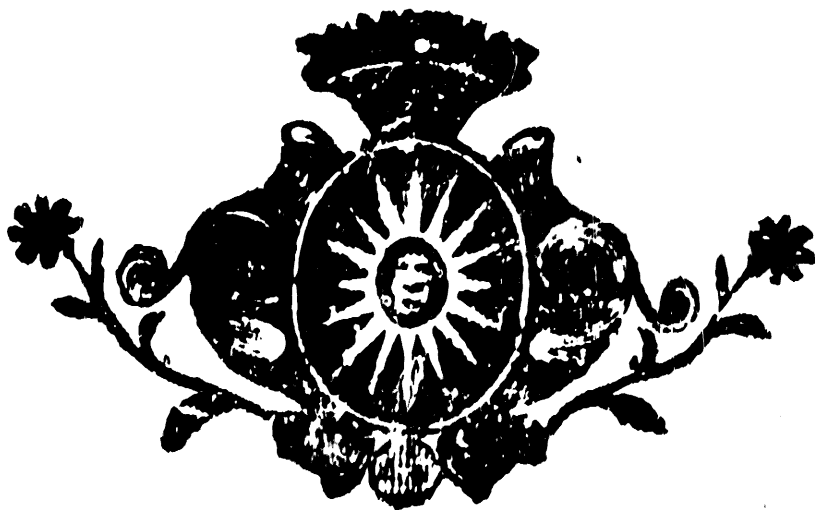
But not to exceed the Limnits of a Preface, I shall draw to a Conclusion: Desiring thee, discreet Reader. to Accept of this small Treatise as a Fruit of the Author's real Love to the saving of thy Soul especially those of, and near his own Congregation, to whom this Book is especially Dedicated; and you need not Question but that the Reverend Author hath often been greatly concerned for you; his Heart, without Doubt, hath often been seized with Compassion in seeing, and hearing of your miserable and deplorable Conditions, especially for your great Want of a pure evangelical Ministry, seeing your Wanderings *like lost Sheep having no Shepherd*, and lying open for all manner of Errors; the which, as you may really believe, often caused him to bend his Knees to God to have Mercy on you in that respect. And who knows but you will not reap the Fruits thereof, nay, how

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how has the Lord favoured you since with many, yea, pure means of Grace so that the Lord is even now found of them who sought him not. O that your Souls might live by these things, II. xxxviii. 16. And O! that these few Leaves might to that end be blessed of the Lord, if it was only as a Hand full of Corn upon the Top of the Mountains, the Fruit thereof nevertheless shake like Lebanon, Ps. lxxii. This is the hearty Desire of

your affectionate Friend

II. Visscher.



T H E C O N T E N T S

Sermon I.

Text. 1 *Pet.* IV, 18. And if the Righteous scarcely be saved, - - - -

Sermon II.

1 *Pet.* IV, 18. - - - Where shall the ungodly and Sinner appear.

Sermon III.

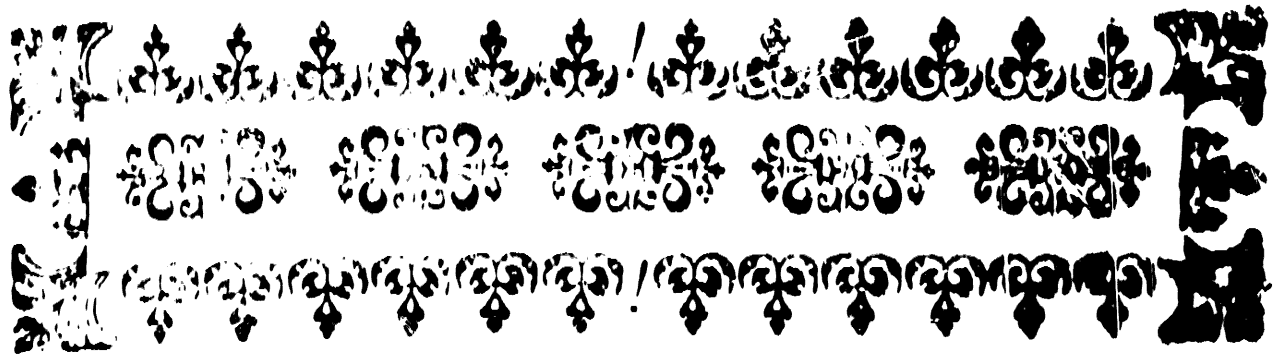
Prov. XIV, 12. There is a Way that seemeth right unto a Man : But the end thereof are the Ways of Death.

Sermon IV.

Is. LXVI, 2. But to this man will I loost, even to him that is Poor, and of a Contrite Spirit, and trembleth at my Word.

Sermon V.

1 *Cor.* XI, 29. For he that eateth and drinketh unworthily eateth and drinketh Damnation to himself, not discerning the Lord's Body.

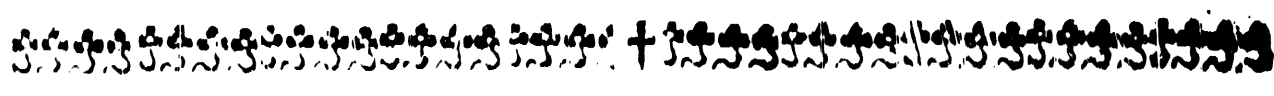


A Faithful

Demonstration, &c.

THE

First Sermon.



1 Pet. IV 18. *And if the Righteous scarcely be saved, where shall the Ungodly and Sinner appear.*



Precious Things are Difficult to be obtained, was once a Proverb of the Antients. The Truth of this is evident in Things natural, even as Diamonds and white Pearl are difficult to obtain: But this is also evident in Things Moral, even as Wisdom and Virtue are
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the most excellent upon Earth; for the more a Man possesseth thereof, the more acceptable he is in the Eyes of God, of Angels, and of Men; therefore *Solomon* sets such a Value upon it, *Prov.* iii 13, — 19. But with what Difficulty are Things Spiritual obtained? For certainly there is Nothing more beautiful, Nothing more dear, Nothing more amiable, than those Spiritual Celestial Things which are with God in Christ. But how difficult is it to obtain them, since they must be fought for, and *Violence used for the Kingdom of Heaven*, in order to take it with *Violence*, *Mat.* xi.

This is likewise seen in that *Merchant*, who went and sold all that he had, to purchase that *Pearl* which was in the Field, *Mat.* xiii 44, 45. This *Paul* also sheweth, *Know ye not, that they which run in a Race, run all, but one receiveth the Prize? So run that ye may obtain.* And what was the Prize they were to run for? The incorruptible Crown of Glory which was hanged up at the End of the Race, and that is the *Salvation* which God giveth to his Children after this Life. And this is compared to a Crown, because God giveth them there the Victory over all their Enemies, and delivereth them from all Conflicts and painful Labour: But as long as they continue here upon Earth, it is unto them *A Valley of Tears, a Way of much Tribulation.*

And this is clearly seen, if we do but cast an Eye on the Divine Words of the Text, wherein

the Apostle sheweth, *That the Righteous are saved, altho' scarcely*, that is, through many Conflicts, with much Difficulty. In the foregoing Verses the Apostel had shown the sorrowful and wretched End that will certainly befall the Ungodly, that are disobedient to the Gospel: But to show the Difference, he says in the Words of the Text, that the Righteous shall not have such an End, but that they shall be *saved, although scarcely*: But as concerning the ungodly Sinner he shall be lost. Therefore he joyns these Words to the Words preceeding, with the Word [*And If the Righteous scarcely be saved, &c.*]

Two Cases are here to be taken notice of.

I. The State of the Righteous, *That they shall be saved, although scarcely.*

II. The wretched state of the Ungodly and Sinners.

For the present we shall be contented with the first Part, *viz. That the Righteous are scarcely saved*, wherein Peter shows, how difficult it is for a Child of God to be saved, wherein three Cases are represented to us,

I. *The Persons, which are the Righteous.*

II. *What he testifieth of them, that they shall be saved.*

III. *The Manner how, to wit, scarcely.*

I. **A**mong all the Titles of Honour wherewith the Childeren of God are Honoured, is also this, that they are called *Righteous*. This

Priviledge had not only *Moses, Job, Abraham, Zacharias* and *Elizabeth*, and others which were called *Righteous*, but also every Child of God is so-called, and this Name appertaineth to all true Believers, as it is *Jes. xxvi 2*. And therefore they are altogether called *The Generation of the Righteous*, *Pf. xiv 5*. and a *righteous People*, *Is. lxii*. A righteous Person whereof *Peter* here speaks is not such an one that is perfect and without Sin; O no! for such an one is not among the Posterity of *Adam*; therefore saith *Solomon*, *Ecc. vii 20*. *There is not a just Man upon Earth.* *Prov. xx 9*. This every righteous Person with shame, Grief and Sorrow must experimentally confess, which *Paul* lamented, *Rom. vii 21*. *I find then a Law, that when I would do good, evil is present with me.* And as the Church likewise saith, *Is. lxiv*. None have this Prerogative but the second *Adam*, who therefore in an eminent manner bears that Name, for he it is that *knew no Sin*, *2 Cor. v 21*.

Neither are they *Righteous*, because that according to what God requires in his Law, *Do this and thou shalt live*, they could thereby be justified. O no! for *no Flesh shall be justified by the Deeds of the Law*, *Rom. iii 20*. Therefore *Job* saith, *Job ix 2*. *How should a Man be just with God.* And *David* *Pf. cxxx*.

Much less is understood by the *Righteous* those who justify themselves, and think they are *Righteous*, as was the Condition of the *Pharisee*, *Lu. x*.

xviii 9. But by the *Righteous* are here understood,

1. Such Sinners who although in themselves Ungodly, having no Righteousness whereby to stand in the Judgment of God, but who through Faith have received the Righteousness of the Lord Jesus, whereby they are acquitted from the Guilt and Punishment of Sin, and have obtained a Title to Eternal Life.

2. A *Righteous Person* is such an one who becometh himself conformable to this Righteousness, and does what is Right and Just according to Gods Law, and so is filled with the Fruits of Righteousness, *Phil. i 11.*

3. Who are thereon also justified in their own Conscience, out of their Good Works, and out of an holy Frame of Heart, which they find in themselves, as a Fruit of their upright Faith, yea, *That Gods Spirit Witnesseth with their Spirits, that they are the Children of God, Rom viii 16.*

4. Who likewise through their holy Conversation shew that they are *Righteous*, so that they are also justified in the Consciences of others, and are acknowledged as such. And these now are Gods Childeren, Believers, and in Covenant with the Lord; and these *Righteous* are put in opposition to *Sinners*, and are scarcely saved.

II. **B**Y the Word *Save* in general is understood to preserve any one, to deliver or redress

from any Evil, and to bring him over to Happiness and Well-being; and that in respect either upon temporal Deliverances, as *Mat. viii 25.* when the Disciples said, *Lord save us, we perish,* or upon mortal Diseases, as *James v 15. The Prayer of Faith shall save the Sick;* or upon heavy Persecutions and hard Tribulations, *Mat. xiv 22.* But in the New Testament it is generally taken for the *Preservation of the Soul to eternal Life:* From whence Jesus is called *The Saviour, Mat. I 21.*

But in this Place we must not understand a temporal Salvation, or corporal Deliverance, although the Righteous are sometimes Partakers thereof; as *Noah* from the Waters of the Deluge: *Lot* out of *Sodom:* The three Children out of the fiery Furnace: *Daniel* out of the Lions Den: and *Peter* out of Prison: Which (as Examples) were delivered from such Disasters. And that is likewise the Promise, that *the Lord delivereth them out of all their Adversities, Ps. xxxiv* but here we must understand a Spiritual Deliverance, an everlasting Salvation, according to Body and Soul; and that Salvation is set in opposition to Damnation, *Mark XVI 16.* Now as Damnation comprehends in it the highest Evil, so Salvation comprehends in it the highest Good, which is the Fellowship with God, which the Righteous do here partake of in Grace, and hereafter in Glory. It is that Salvation, that great good which cannot be written with Pen, nor uttered

ed with Tongue: And therefore we can say none more of it, than, O how great is thy Goodness which thou hast laid up for them that fear thee, Ps. xxxi.

This Salvation the Apostle puts without Dispute that the Righteous shall enjoy, and so it is in Truth: *For to be Righteous is the Way to Salvation.* And this appears

1. Because he is acquitted from the Guilt and Punishment of Sin, and become an Heir of Eternal Life, and also saved in Hope. Thus saith Paul, *Rom. viii 33. Who shall lay any thing to the Charge of Gods Elect? It is God that justifieth.* And so David describeth the Blessedness of the Man unto whom God imputeth Righteousness without Works. And this is a perfect Righteousness, and can stand in Gods Judgment therefore the Church was so Rejoyced, *Jes. lx 10.* saying, *I will greatly rejoyce in the Lord.*

2. The Righteous are such who through Faith are in Christ, and thereby justified in him, *The Just shall live by his Faith, Hab. ii 4.* And by Consequence, they are only the Believers, *For he that believeth on the Son hath Life everlasting, Joh. iii 36.* The Righteous are such Persons who are sanctified through the Spirit of God, *He that doeth Righteousness, 1 Job. iii 7.* That followeth after it, *1 Tim. vi 11.* *And walk in all the Commandments and Ordinances of the Lord, Luk. i 6.* Now as without Holiness no Man shall see the Lord *Heb. xii 14* Then consequently those who are

Partakers of Sanctification will certainly see the Lord.

3. The Righteous are also a Godly People, and *Godliness hath not only the Promise of the Life that now is, but also of Life Eternal which is to come, 1 Tim. iv 8.* And thus it is certain that the Righteous are saved, and they only.

III. **A**ND altho' the Righteous are saved, it is notwithstanding *scarcely*. This Word *Scarcely* must not be understood, as if the Righteous could fall from that State and be rejected from Salvation, as the Drivers of a *Free Will* would from hence seek to prove. *Scarcely* is no uncertainty, but *Difficulty*: For the Salvation of the Righteous, who through Faith in Christ are justified, and Sanctified by his Spirit, according to Gods Promise is sure and certain and unalterable, *Rom. viii 33.* Because they are elected from Eternity: Therefore *Paul* saith, *2 Tim. ii The Foundation of God standeth sure, having this Seal, the Lord knoweth them that are his.* Howbeit this is not to be understood as if the Righteous were always to doubt and be uncertain of their Salvation; No; for that Word hath not that Signification: For the Righteous may be assured of their Salvation, as *Paul* saith, *2 Tim. i 12. For I know in whom I have believed.* And *Rom. viii 38, 39.* For I am perswaded, that nothing shall separate us from the Love of God. And therefore they are exhorted, *To make their Calling and Election*

El. tion sure, 2 Pet. i 10. Howbeit, the Word *scarcely*, by Virtue of the Original Word, signifieth *Difficulty*. So it is taken by the *Greeks* for any thing which is hardly and with *Difficulty* brought to pass. And in this Sence it is taken *Act. xiv 18.* *And with these Sayings scarcely restrained they the People that they had not done Sacrifice unto them.* Paul and Barnabas with *Difficulty*, shewing all Signs of their Displeasure in order to hinder them that they did not do Sacrifice unto them as if they were Gods. And so it's also taken, *Act. xxvii 16.* *And running under a certain Island, we had much Work to come by the Boat.* [Or, as the *Dutch* Translators render it, *We could scarcely come by the Boat.*] That is, we got to the Boat, but with much *Trouble and Difficulty*. Therefore *scarcely* is, when any Thing is obtained with *Difficulty*, with much Pains and Toil. And so it must be understood here in our Text. The *Righteous then are saved, although scarcely*, with much Toil and Pains, through great Conflicts Tribulations, Oppressions, Anguishes of Hell, Trials and Chastisements. This the Lord Jesus shews, *Luk. xiii 24.* *Strive to enter in at the straight Gate.* There he speaks of a *Gate* which is *straight*, through which we cannot go except we *strive*, and wherethrough we must break with Violence. Let us also take Notice of that remarkable Place, *Matt. vii 13, 14.* The Way of Life to Heaven is very narrow, because Man's whole Life must be regulated according

to Gods Law, and the Law requires a strict and precise Godliness. So then, let us see how the *Righteous are scarcely saved.*

1. With Trouble and much Difficulty are the Righteous saved: For shall they be saved they they must be born again, *Job. iii 3.* God cannot save them unless he first Spiritually enlivens them, *who by Nature are dead in Trespases and Sins, Eph. ii.* Verily there is such Power required in transforming and regenerating of Sinners, as there was required in creating the whole World: Yea, much greater! For in the Creation there was nothing that was against God; but now all that is in a Sinner is in *Enmity against God, Rom. viii 7.*

2. Shall he be saved he must believe; now that is only a Work of God, *Job. vi 29.* And what belongs not thereto when a Man shall be brought to God, who conceits so much of himself and behaves himself in all his Words and Actions as if he was God himself! What belongs not thereto, to abase and humble haughty and arrogant Man, and cause him like a poor Beggar to creep as a Worm, and so to beg God for Mercy. *Judas* rather chose the Halter than to believe. O! what belongs not thereto, for one who depends upon his own Righteousness, and thereon is at Ease, to throw him off from his false Grounds, and to strip him naked, and drive him out of himself, as one helpless, desperate and lost, in order to lay hold on Jesus, and so through him to make Peace
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with God, to be only saved through the perfect Righteousness of Jesus. It is hard to desire Christ, and to desire nothing else but Christ. It is Difficult to follow Christ all the Day, and never to be at Rest until he is found; and therefore, if we shall believe, certainly *the Arm of the Lord must be revealed*, *Jes. liii*. Therefore Paul also saith, *Eph. i 19, 20. That the Work of Faith is an exceeding Greatness of God's Power, according to the Working of his mighty Power which he wrought in Christ, when he raised him from the Dead. And therefore it is Scarcely.*

3 Shall he be saved, he must be converted, according to *Luk. xiii. 3*. And what belongs not thereto? For he must turn from Sin to Virtue from Satan to God, from himself and all Creatures to Christ? and what is it not a Work for one who is in Darknes, yea even Darknes itself who cannot find the Way of Life who is unable and unwilling to return, who is so blind through Self love that he calleth his evil Heart good that hath such a false Hope, from which he cannot nor will not depart, who is so captivated *in the Snare of the Devil, taken Captive by him at his Will*, *2 Tim. ii 26*. who is a Child of Wrath, who is an Enemy of God. O! what belongs not thereto to stay such an ungodly, careless Sinner in that his Way in order to awaken him. O! what belongs not there unto for such an one who hath forgotten and despised God and has caused God to be his Enemy, who can
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expect nothing else but Gods Wrath to Eternity, to bring such an one again to God, that he might see and enjoy his Favor and Love. Will he not think, *How shall I again become reconciled with God, whereas I am an Enemy, a Hater of God, when I shall appear before his Holy Presence will he not then forthwith reject me and cast me into Hell? Should God have a Desire to save such a Sinner as I am?* And therefore it is a difficult Work to cause a Sinner to believe this, in order to be converted. And therefore he is *Scarcely saved*

4. Shall he be saved, he must be sanctified for *without Holiness no man shall see the Lord, Heb. xii 14.* And what appertains thereto what Pains and Labour must not the Holy Spirit bestow to sanctify the elect Sinner; for within and without he is wholly unclean, and loathsome, *from his Head to his Feet there is no soundness in him, Jes. i 6.* And thus he must not onely to be sanctified in all what he does and leaves undone, yielding of his Members as *Instruments of Righteousness*, and thereby to forsake all, *cutting off his right Hand, plucking out his Eye, Matt. v.* that is to leave his most beloved Sins: But he must also be sanctified inwardly, his Heart must be changed and wholly subverted, Gods Image must be impressed therein, he must be holy in all his Aims to glorify God in all Things. And O! what Labour doth not that require, that Heart which was so accustomed to
Sin

Sin, to Vanity and Folly, and now to sanctify it to a stedfast Wisdom, this requireth a Divine Power. And therefore he is *scarcely saved*.

5 He is *scarcely saved*, because he must deny himself, *Matt. xvi 24. If any Man will come after me, let him deny himself, and take up his Cross and follow me*, that is in general the old Adam, the Flesh with the Affections and Lusts must be crucified, *Gal. v 24*. He must bring his Knowledge in to Captivity to the Obedience of Christ, *2 Cor. x 5*. He must forsake his own Will, he must forsake his Affections Lusts and Pleasures, *1 Pet. ii 11. Ep. iv 24. and 5 11*. we must also deny our Honour, Goods and Friends for Christ, yea even our own Lives, see, *Luk. xiv 26. If any Man come to me, and hate not his Father and Mother, and Wife and Children and Brethren and Sisters, yea, his own Life also, he cannot be my Disciple*. How hard is that for a Sinner whose Heart is like unto a Stone, and yet this must be done, and therefore he is *scarcely saved*.

6 Because he must be heavenly minded, and forsake all Things visible for Things invisible, with Paul, *count all Things but loss and Dung for the Excellency of the Knowledge of Christ*, *Phil. iii* to disdain the Favour of Men, the Treasures, Riches and pleasures of this World, and onely seek those things which are above where Christ siteth, *Col. iii 1. 2*. and to extol Jesus above ten Thousand, and make him thus
known

known unto the World. But O! what a Labour doth that require. and therefore he is *scarcely saved*.

7 He is *scarcely saved*, because he must love God above all, and his Neighbour as himself, *Matt. xxii 37. 40.* he must *bless them that curse him, do good to them that hate him,* *Matt. v 44.* But what a difficult Thing is that, even to love his Enemies. And therefore he is *scarcely saved*.

8 With Trouble and Difficulty he is saved in himself, since it's very difficult for a Man who is mortally sick to begin or perform any Labour, *yea as little as an Ethiopian can change his Skin, or a Leopard his Spots,* *Jer. xiii 23.* So little can they do Good who are accustomed to do Evil. They are Dead, and can do nothing towards their Quickning, so mortally unable are they: Therefore Paul saith, *Rom. vii 14. I am carnal Sold under Sin.* And therefore *Scarcely saved*.

9 Hereby cometh the Fickleness and the Variableness of Man, when he is convinced of God, then they resolve to behave themselves otherwise, and commit that Sin no more, but their Design against that Sin goes over again, and thus return to folly. And so that sorrow is *as a morning Cloud that soon passes away.* And therefore *he is scarcely saved*.

10 Scarcely and with much Difficulty are the Righteous saved; and because God sometimes leaveth

leaveth them, not for always, but (onely) for a Moment, not wholly, but in respect of that sensible comfortable Grace. Thus the Church complained, *Jc. xxxix 14. The Lord hath forsaken me, and my Lord hath forgotten me.* Hereby cometh that the Lord who is *their Light and Strength of their Life*, for a time denieth them his wonted Assistance, and lets their Enemies lose upon them, and thus hides his lovely Presence from them, and seems to be wroth with them, and writeth bitter Things against them, and holdeth them for his Enemies, *Job. xiii 24. 26.* Then they are busied with Complaining and Lamenting, asking and seeking, striving and wrestling. This is seen in *Job. vi 2-4* and *xiii. 24* in *David, Ps. xiii 1-3.* And in *Asoph, Ps. lxxvii. 3-9.* And in *Heman, Ps. lxxxvii 14-17* One unconverted knoweth nothing of this, he doth not know what the missing of Gods fellowship is, because he hath never experienced it therefore knoweth not what Sweetness there is in it.

ii With difficulty they are saved, because they meet with many Temptations and Encounters of Satan, for *the Devil their Adversary goeth against them as a roaring Lion, Pet. v 8.* He is nimble and deceitfull and always Vigilant and constantly aims at their destruction, and maketh it his Business to draw them off from God. Therefore in a secret manner he shooteth his venemous Dart at them, to cause them to sin,
and

and to oppose or defile which is good, that it should not be rightly performed, or darts into them blasphemous Thoughts that he might lift their Faith, and to bring them to Dispair and Doubts. How they must arm themselves against it, can be seen, *Ep. vi 10. 18.* It's then *scarcely.*

12 Thereby cometh the World *which lieth in wickedness* 1 *Job. v 19.* that is the wicked People with their sinfull Companions, who are as Satans Instruments for all what's he cannot do himself, that he does thro' them as his Instruments, for *he rules in the Children of disobedience,* and these he stireth up to destroy the Godly: At one time representing unto them by false Flatteries all with handiome, honourable profitable to entice Souls: At other times persecuting them with wicked Slanders and disdainfull Lies and evil Threatnings, which the Righteous must so much suffer of the Wicked, and that for the name of Christ, *Matt. v 11.* 1 *Pet. ii 19, 20.* and thus *they must go thro' a good and evil Report,* 2 *Cor. vi 8.* and all this they must overcome, which can never be without striving, *Therefore it's scarcely.*

13 Moreover they have also got a deceitful, seducing and subtil Heart, that evil and corrupted Nature which constantly turneth them aside. *For the Heart is deceitful yea mortally deceitful above all Things,* *Jer. xvii 19.* *Jf. xxxii 20.* so every one that is tempted is drawn
away

away of his own lusts, James. i 14. For that Heart which is a Slough of Uncleanness which constantly excites to Sin, yea it constantly issueth forth Sin, therefore the Heart must be kept, above all that is to be kept, Prov. iv 23. And therefore we must crucify the old Man, and mortify the Members which are upon the Earth, Col. iii 5. and bring the Body into Subjection, making no Provision for the flesh, 1 Cor. ix 27. and Rom. xiii 14. From hence that Wrestling, that Watching and Praying against Sin. From hence likewise their Tears, Sorrow and Wailing with Paul, Rom. vii. O wretched Man that I am! Who shall deliver me from the Body of this Death! And all this occasions a continual Strife.

14 And lastly, by all this yet cometh all Tribulations and Adversities which so heavily and so often do shock the Righteous: For many are the Afflictions of the Righteous Ps. xxxiii 19. And through much Tribulation they onely may enter into the Kingdom of God, Acts. xiv. 22. And who can number the Disasters they meet with in this Vale of Tears, in their Persons, Families, Estates and Callings, and in their Honour and good Name, How often do they suffer Sickness, Poverty, Grievs, Disasters, and Violence, Slanders and Persecutions, the one Evil is scarce gone, but the other is come, so that innumerable Evils compass them about, Ps. xxxix 12. And how hard is this for the Flesh. Hereby cometh

that miserable and grievous Sence and
 Fear because of the Punishment of Sin and this
 is yet the Bitterest for them, Ps. xxv 17. *The*
Troubles of my heart are enlarged, O bring thou
me out of my Distresses: For that Reason when
 God speaketh against Obtaining of Salvation,
 useth such Phrases which signify great Labour,
 Pains and Trouble. *The working out of our*
Salvation with Fear and Trembling, Phil. ii 12.
To seek, Matt. vi 33. *to strive,* Luk. xiii 24.
 Where the Saviour speaks of striving which al-
 ludes to a Warriour, who has got many and
 strong Enemies, against which he must strive,
 in order to conquer them. And so must also a
 Child of God strive against his Enemies in the
 Work of Salvation and so *use Violence,* Matt. xi
 12. and *run the Race,* 1 Cor ix 24 and *follow*
after Perfection Phil. iii 12. and exercise him-
 self, *exercise thy self unto Godliness,* this Word
 in the original also Signefies *Wrestling,* a Com-
 parison taken from Champions in Wrestling-
 Places, and thereto are all Exhortations to be
 valiant as a Champion in the Battle, entirely
 armed, *Cap-a-pe,* from head to Feet that he
 might win the Battle. and carry away the Crown
 of Life, and so to *watch standing fast in the*
faith, quitting himself like a Man, 1 Cor. xvi 13.
to fight the good Fight, 1 Tim. vi 12. and be
steadfast and unmoveable, always abounding in the
Work of the Lord, 1 Cor. xv 58. See there all
 these Phrases are to let us know that those that
 shall

shall be saved will not easily be saved, but thro' much Strife, with much Labour and Pains, and that by reason of the Unworthiness of their Works, by reason of the Lust between Flesh and Spirit, by reason of the Corruptableness of their Hearts, the Narrowness of that Way, the Difficulty of good Works, the Imperfectness of their Righteousness, and because of the severe Justice of the Judge.

A P P L I C A T I O N.

WELL Hearers! are the Righteous with so much Difficulty and *scarcely saved*, then we must not think that Salvation is easily to be obtained; if we will not contradict Gods Word then verily Salvation must be quite another Matter as the most of People do imagine who notwithstanding hope to be saved, for they think that it is very well with them, and that they shall be saved, if they do but shun outward gross Sins, and live modest and orderly, if they do but observe those external Duties of Religion, and be diligent in their Calling: O poor Souls! Should that be Godliness and the narrow Way to life? O no, to refrain from outward Sins, to seek Virtue, to live modest and orderly, why that has been the Life of the Heathen, as Christ saith, *Do not even the Publicans so, Matt. v 47.* Altho' God in his Word saith it so exprelyshly *that there is something else required to Salvation,*

and that the Way to Heaven is very narrow : and notwithstanding People perswade themselves of Salvation and think to obtain it so easily. They don't examine whether they are Righteous, and trouble not themselves whether they are in a State of Grace, and whether they have an Interest in Christ, but they content themselves merely with a vain Imagination, and rest on a civil Conversation, supporting themselves because they are Baptized, made a Confession of their Faith, and so go to the Lords Supper, observe going to Church, reading of Gods Word, and with that they are well Satisfied, and are in the mean Time moiling and toiling like Moles in the Earth, and that onely to obtain a great Estate, and doubt not in the least but that they shall be saved, that 's held for certain : But know *O vain Man!* that you will not get there so, those Things must also be done, but they are not sufficient for Salvation Gods Spirit faith by the Mouth of Peter. *That the Righteous are but scarcely saved;* and do you think to come there so easily? O no! you deceive your selves miserably, and are quite at a loss, *the God of this World has blinded your Minds, and keeps you Captive in his Snares,* 2 Cor. iv 4. 2 Tim. ii 62. And whilst he Promises you Heaven, be assured that Hell will be your Portion, hear what the Mouth of Truth saith, *Matt. vii 21—22. Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven, but he that doth*

doth the Will of my Father which is in Heaven. Many will say unto me in that Day Lord, Lord, have we not prophesied in thy Name? and in thy Name have cast out Devils? And in thy Name have done many wonderfull Works? And then I will profess unto them I never knew you: Depart from me, ye that work Iniquity.

O careles and unconverted Sinners, who are not concerned about the State of your Souls, and fancy that you will be saved, who perswaded you that you will so easily get to Heaven; judge your selves, would not then Peter, have spoken wrong, that the *Righteous are but scarcely saved?* should not then the Lord Jesus wrongfully have described the Way to Salvation to be so narrow. If you should be saved in your carnal, vain, worldly-minded and careles Life, thro such a customary Worship, then it would not be *Scarcely*, but *Easily*; your Manner of Living is certainly no strict Godliness, and should not the Disciples and Martyrs and the best of *Saints* have been Fools to have done so much and have lived so precisely? And yet they have been so concerned against their Salvation, and should you go on so carelesly and yet be saved? O let not your deceitfull Heart thus deceive you, shut not wilfully thus your Eyes in imagining any longer to be so easily saved; know certainly and believe that your deceitfull Heart turneth you aside, and that you feed your selves with Ashes, and that you are thus posting with at Lie in your right Hand

to Eternity, How should a regenerated Christian daily pour out so many fervent Prayers and heart-breaking Supplications to God, and so many fervent Tears, and thereby to be so straitned and troubled for Sin, and so valiantly oppose the same, and moreover endure so many Temptations and Tribulations before he is saved? And should you with a faint Sigh to God, with some usual Prayers be an Heir of Salvation? O no; But if you ask, should none be saved but such who just have such Striving? No, no others. This the one experiences more, the other less. and there be none but what find something of it. And such an One will find his Heart when he looketh on what is said in the Explanation. But do not think that Striving is a Cause for why the Righteous are saved; O no, that 's but meerly free Grace, but this is the Way to salvation, for God leads his Children thro' Strife to Conquest.

But perhaps you may say, Is that such a dreadful Way, it's enough to affright me, for who can always live so. But know O Man, that it is but for a time, and *that the suffering of this present Time are not worthy to be compared with the Glory which shall hereafter be revealed to Gods Favourites.* Is the Labour great, the Reward is much greater, is the Conflict heavy, the Conquest is glorious, and altho' it continues long, it's notwithstanding sure: Therefore if you have any love to your Salvation let not that deter you, O no, if you did but know what Loveliness there is

Esteem

likewise in that Way, you would with Moses, *Esteem the Reproach of Christ to be greater Riches than the Treasures of Egypt.* For it is not always a Time of Oppression nor Misery. O no, *The Lord's Anger endureth but a Moment, but there is Life in his Favour,* Ps. xxx 5. The Children of the Lord do sometimes shout because they have more *Gladness in their Hearts than the Ungodly when their Corn and Wine increaseth,* and in the cxix Ps I have *rejoyced in the Way of thy Testimonies as much as in all Riches.* And ask it of a Child of God, he will tell you, that he himself in the midst of all his Tribulations would not exchange his State for a Thousand Worlds, O no, but would say, *If a Man would give me all the Substance of his House for this Love, would, utterly contemn him,* Cant. viii. 7.

Well, would you not rather be on this Way or will you rather go, on in the Way of Sin, and notwithstanding perswade your selves to be saved, O don't perswade your selves of it, I praye forsake that Soul destroying Opinion, do not cheat your selves any longer upon that false Hope, but, O ! awake, before you do experience it when it will be too late, and then be sensible that you have cheated your selves, It is even to be wondered at that you can go on so contentedly, and fear so little, notwithstanding that the Righteous are but *scarcely saved.* Or do you think that you are Righteous. But tell me what Ground have you for it ? the Pharisees thought so too ; but they were mistaken. There is also a Moral Righteousness

ness, as living honest according to the Laws of the Country, to wrong and injure no Man, giving every one his Due, doing Equity and Justice to all Men, these Things are also good, and make an Honest Man, but not a Righteous Christian.

1 Now you must needs acknowledge, That you by Nature, through Original and Actual Sin are become guilty before God, and that you daily encrease your Guilt, and therefore are Children of Wrath, thereby that you are unable to help your selves; yea, that you will not because you are Enemies to God. Now the Question, is whether you find this so in your selves, whether you see and feel this with Grief and Sorrow, or if you have ever experienced it.

2 Whether that hath made you so distressed, that you were as one Miserable, and at a loss, not knowing *what to do to be saved*? Where you convinced of Gods Holiness and Justice, have you thus seen how liable you are to Punishment, that you could justify God if he should cast you into Hell? Have you seen that God could not forgive you your Sins without bearing the Punishment? (due to Sin) Does this make you hungry and thirsty after the Righteousness of the Lord Jesus? Did your Heart go out after him? Was he precious in your Eyes? Did you desire him, and nothing else but him, and were you convinced that you had such an absolute Necessity of him.

3 Was your Desire onely to *Jesus*, be justified through him, to be reconciled and appeased with
God

Go I, to obtain Gods Favour and live in his Fellowship? Have you to that End taken your Refuge to the Lord Jesus, and given your Selves over to him.

4. Was it your desire to be sanctified by virtue of Christ Merits in order to live holy? Have you experinced this, and do you experience it daily, and do you thus seek for Reconciliation, for your Sins, and do you thus take your Refuge to the Lord Jesus, through Prayers and Supplications?

5. Do you seek to glorify God in all what you do and with a good Life to edify your Neighbour and so working out your own Salvation with Fear and Trembling, is this your Ground, then you are very happy. But O! How far is it from it, in shewing the contrary with your Actions.

1. You who still hold to your own Righteousness yet depending on your Heart, or your good Intentions, that you intend well, yet resting on your outward Duties, and will do your best, like unto the Armenians.

2. Neither you, who live so carelessly, *putting far away the evil day*, Amos. vi 3. and therefore walk according to the Course of this World, Ep. ii 2 and onely following the Lust of the Flesh, and the Lust of the Eyes, and the pride of Life, which are not of the Father, but of the World. 1 Joh. ii 16.

3. Neither you, who oppose the Way of God to save you, because you won't live so strict and precise, and won't go through this way of Tribulation.

lation, but could say, *The Way of the Lord is not equal, therefore let us break their Bands asunder and cast away their Cords from us, For what Profit, is it that we should serve God and that we keep his Ordinances, and that we have walked mournfully,* Ezek. xviii 25. Ps. ii 2. Mal. iii 14.

4 Neither you, who could scoff at such Afflicted Souls, and call that Operation a Fancy, and think *that it's not needfull to live so,* and therefore despise their strict Life.

But pray consider in what a miserable Condition thou art, O! that you might once see your Unhappiness, as long as thou art not a Righteous one, you certainly yet lye under Gods Wrath under the Curse of the Law, God is unto you an incensed Iudge; and if you continue so, you will certainly be lost, For if *the Righteous are but scarcely, saved* then you will not be saved, O Sinner! can you hear or think of this without Astonishment? Do but consider when you shall lye on your Death Bed, with pale Death in your Face, and when your Conscience shall be awakened, and tell you *that you are not Righteous,* O then you will open your broken Eyes and perplexed Mouth, and cry out, *O how have I cheated my self! Now alas! I must experience that the Way to Heaven is Narrow! O how shall I get on the same? O now it seems it is too late for me the Door seems to be shut, now it's past Hope, O wo unto me! That I have thus despised the Way of Salvation, O now I shall be obliged to experience*

ence what I would not believe hereto fore, and therefore O Frightfull Eternity? Therefore be admonished before you thus experience it.

Do you ask, *What shall I do?* I answer,

Seek to obtain a right Sence and a convincing Knowledge of Sin and your damnable State before God, and withal your mortal Inability, that you cannot help your selves, and that being so, you must be lost, except the Lord through his free Grace prevents it, and pray to the Lord that he would impress that State upon your Hearts, that you might become concerned and distressed about it, and that you thus might as one lost be driven out of your selves to the Lord Jesus, and to flee to him for Refuge, and as an Ungodly, and as one worthy to be damned, with a free-willing condemnation of your selves, give your selves over to him to be justified and sanctified, freed from Sin, and glorified through him. O you should not rest before you had attained to this, in order thereto you must earnestly seek the Lord with Prayers and Suplications; and with *Paul* you must count *all things but Loss and Dung that you might win Christ, Phil. iii.* And to that end you must forsake all Vanities and Wordly Company: For *Evil Communications corrupt good Manners, 1 Cor. xv 33.* Therefore you must be diligent to use all Means, as the reading of God's Word, and to hear it preached, but besides you must have an Impression of your Inability, so that you must under the Use of the Means look up to the Lord for
his

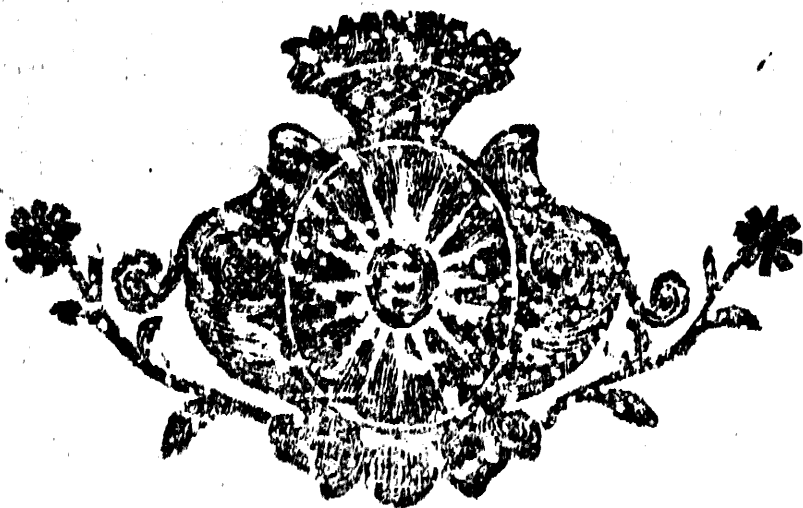
his Spirit, and so go forward and rest not, until you are found in Christ, and set often before you your miserable Condition, and withal, how soon Death may sieze you, and how you must then appear in Judgment and if you are not converted in this Life, that then you will be lost; and withal, that the Lord is willing to help poor Sinners, who do but in Uprightness come unto him. O I pray you in God's Stead, that you would take this to Heart, that it may not witness against you in the Day of Judgment. Now I wish, that the Lord through his Spirit might impress it upon your Hearts, that you thereby may be converted.

O how happy are the Lord's People who are truly Righteous, of them we may say *Blessed is the Nation whose God is the Lord, and the People whom he hath chosen for his own Inheritance, Ps. xxxiii 12. For who shall lay any thing to the Charge of God's Elect, Rom. viii 33.* They have the Expectation of great Riches; They are partakers of the divine Nature and we may say of them, *Happy art thou, O Israel, who is like unto thee, O People saved of the Lord, Deut. xxxiii 29.* Verily their Happiness is so great, that it cannot be expressed albeit it is not yet known, and they while here find it not; but yet they can glory, Beloved, now are we the Children of God, and it doth not yet appear what we shall be, 1 *Job. iii 2.* but we know that when he shall appear, we shall be like him, for we shall see him as he is, 'Tis true, that here they are despised
Lamps

Lamps in the Thought of him that is at ease,
Job. xii 5. But they are precious in the Eyes of
 God, their portion is not in this Life, but they
 have the Expectation of a better Treasure, here
 they must enter thro' much Tribulation into
 the Kingdom of God, *Act. xiv 22.* Here it is
 with them as it was with *Israel* in the Wilderness,
 this World is like a wilderness, and weeping Wil-
 derness for them to lead them to the heavenly *Ca-*
naan. Therefore O Children of God let it not
 seem strange unto you when many Temptations
 befall you, you have now heard how scarcely
 that the the Righteous are saved; O let that en-
 courage you in your Crosses, be it to the Body
 or Soul, since this is the Lord's general Method
 with his Children, how could it else be said,
Comfort ye, Comfort ye my People saith your
God, speak ye comfortably to Jerusalem, ad cry
unto her that her Warfare is accomplished, *Jer.*
xxx 1, 2. Now if the Lord's People had no
 Sorrow and Strife, then from whence this Comfort
 Yea what will that else say, which stands, *Reve*
vii 17. Of those who serve God before his Throne
 Day and Night that God shall wipe away all
 Tears from their Eyes, if it be not because they
 have Sorrow and Grief, and therefore shed Tears
 Have Courage then, *The Lord will not suffer you*
to be tempted above that ye are able, but will with
the Temptation also make a Way to escape. Think
 that the Lord doth it unto you for your good
 when he suffers you to come into Affliction, for
 the

The Lord Chastizeth those he loves, that they might be partakers of his Holiness, Heb. xii. And reckon with Paul, That the Sufferings of this present Time are not worthy to be compared with the Glory which shall be revealed in us, Rom. viii 18. Think it is but a short Time, for our light Afflictions, which is but for a Moment, worketh for us a far more exceeding and eternal Weight of Glory, 2 Cor. iv 17. And the Lord will once deliver you from all Crosses, when he through Death shall bring you over into his happy Comunion, where you will forever be with the Lord, and never be seperated. There your Sorrow will be turned into Joy: For the Lamb which is in the midst of the Throne shall feed you, and shall lead you to the living Fountains of Water, and God shall wipe away all Tears from your Eyes. Rev. vii 17. For Light is sown for the Righteous and Gladness for the Upright in Heart, Ps. xcvi 11. Amen

A M E N.



their Deaths; O what is the Difference infinitely great when they dye? What a Difference is there between the Righteous and Ungodly at their Deaths? They both have one End, but very different, *the End of the Righteous is to Joy and eternal Glory: But the End of the Ungodly is the Pain of the Soul and wretched Damnation.* This we read *Pf. xxxvii 37, 38. & i 6.*

This also *Peter* sheweth in this our Text. The first Part of this Verse we have already treated on, to wit, *of the State of the Righteous.* Now follows *the wretched End of the Ungodly. Where shall the Ungodly and the Sinner appear.*

In the Explication of these Words we have two Parts to distinguish.

I. *The Persons, the Ungodly and the Sinner.*

II. *Their unhappy State, where shall they appear.*

I. **T**HE Apostle *Peter* speaks here of *Ungodly and Sinners*; by which two Words some Divines think that two Sorts of People must be understood: Some judge that by *Ungodly* must be understood all those who are without God, as the unbelieving *Heathen*, who live without God in the World, without the Covenant of God, Strangers to the Covenant of Promise. By *Sinners* they understand *Prophane Nominal Christians*, who although they confess God with their Mouths, but deny him with their Works. Other understand by *Ungodly*, such who sin against God,

C

and

by *Sinners*, such who sin against their Neighbours. But this Difference is uncertain, because the Words *Ungodly* and *Sinners* are often used promiscuously, to signify one and the same Person. By *Ungodly* all *Sinners* are understood, *Rom. iv 5*. And by *Sinners* are often understood those who Exceed in Ungodliness, who are therefore ranked among *Publicans*, *Luke xv 1*. Yea the Gentiles were called by this Name, *Gal. ii 5*. *We who are Jews by Nature, and not Sinners of the Gentiles*. Some times all those who do not serve, honour nor obey God, *Job. ix 31*: *Now we know that God beareth not Sinners: But if any Man be a Worshipper of God, and doth his Will, him he beareth*. So that here we may seasonably understand by *Ungodly* and *Sinners* one and the same Person, to wit, *all that are not born again, who are yet in a State of Nature*, although the one sinneth more than the other; but yet, all, as long as they live in that State according to their unconverted Hearts are *Ungodly and Sinners*.

An *Ungodly* (or *Godless*) then by virtue of the original Word which we find here, is such an one who neither honours nor serves God, as it's usual to call a Man *Uncharitable* who has no Charity, *Remediless* who knows no Remedy, *Graceless* one who has no Grace, and one who is poor and has no Money, *Moneyless*.

An *Ungodly* (or *Godless*) Man then in that Sense, is a Man who is yet in his Natural State,
and

and therefore (as *Paul* describes him *Eph. ii 12.*) *Without God in the World*, and as he more nearly describes him, *Eph. iv 8. Having the Understanding darkned, being alienated from the Life of God, having no spiritual Life*, but only active through natural Corruption, so as it proceeds from the evil Desires of the Heart; whereby he hath no Peace nor Rest in his Mind, but is tossed, troubled and moved, so that his Desires are in a constant Motion to do Evil. It is peculiar to the Wicked that the Holy Spirit saith of him *Jes. lvii 20.* By which he also damnifies others, troubling defiling and corrupting them, according to the Proverb in Israel, *1 Sam. xxiv 13. Wickedness proceeds from the Wicked.*

From all this it is evident, that if a Man is destitute of the Right to Life, and adjudged as unrighteous; for to have a Right to Life, is also to have a Portion in the Spirit of Life, and therefore an Ungodly Man is not only *without God*, but likewise *without Christ*, as *Paul* puts it together, *Eph. ii 12.* All this is contained in the Word *Ungodly* (or *Godless.*) And since there be so many Misapprehensions concerning it, by which Satan knows to profit withal; for although this Word is frequent in Scripture, the Power and Meaning of it is nevertheless not understood, and therefore we commonly think on other People, than those whom the Holy Spirit will have understood; therefore it will be Necessary that we

shew from God's Word what sort of People the Holy Spirit understands by it.

1. One *Graceless*, a Man who knows not God in his Highness and in his glorious lovely Perfections, not loving nor affecting his Ways. Thus an Ungodly Person is represented unto us, *Jer. xii 1. Wherefore doth the Way of the Wicked prosper*, is there asked, and what sort of Persons they be is there shewn, *Thou art near in their Mouth, and far from their Reins. The Prophet would say hereby, They mean it not with thee, they have no Love for thee, they don't know thee, they do not act from an inward Principle of Spiritual Life.* Therefore all those who not born again, who are not renewed and changed through the Spirit of Life are Ungodly.

2. It is *One who is troubled and driven to and fro. There is no Peace saith my God to the Wicked, Jes. lvii 21.* They are moved through *Lusts which war against the Soul, 1 Pet. ii 11.* And because they are driven on through those Lusts therefore they bring themselves into Unquietness, the more, because this sometimes happens in such a manner, that they are convinced in themselves, that such a Life will be eternal Destruction; but Sin being so pleasant, Evil overpowers him, and this often occasions, that Unquietness, Disturbance and Fear, which is occasioned by their Conviction and Checks of Conscience, which occasions Dread and Fear in them, when they think of Death and the last Judgment. *The Wicked*

*Wicked flee when no Man pursueth, Prov. xxviii 1
Many Sorrows shall be to the Wicked, Ps. xxxii
10.*

3. *An Ungodly Person* is likewise one who disturbs good Orders, who raiseth Sedition and Strife, who defile and damnify others, *The sleep not except they have done Mischief, and their Sleep is taken away, except they cause some to fall, Prov. iv 16.* What cannot an Ungodly Man do by his bad Example? How defiling and corrupting are his Words? *Evil Communications corrupt good Manners, 1 Cor. xv 33.* How often do they move, through their poisonous Discourse, the Lusts and Sinful Affections of others, who hear them speak, *Their Tongue is set on Fire of Hell full of deadly Poison, Jam. iii 6, 8.* Therefore David said, *Depart from me all ye Workers of Iniquity, Ps. vi 8. & cxix 115. Depart from me all ye evil doers, for I will keep the Commandments of my God.*

4. But especially an *Ungodly Man* is one condemned, who hath no Right to stand in the Judgment, so it is taken, *Ps. cix 7. When he shall be judged, let him be condemned.* The Words properly are, *go out Guilty, that is condemned, declared Guilty.* An *Ungodly one* is set in Opposition to a *Righteous Person*: A *Righteous Person* is one who by Virtue of Christ's Merits is absolved from the Guilt and Punishment of Sin and in Christ has a Right to Life, and is sanctified through his Spirit: Therefore an *Ungodly Man*

Man is such a one who according to Gods Law has no Right to Life, who is not through Faith united to Christ, and so has no Interest in his Sufferings and Obedience, and therefore *Guilty before God, Ps. v 10.* For the Mouth of Truth saith, *He that believeth not in the Son is condemned already, Job. iii 18.* He hath no Interest in the Righteousness of the Life of Christ.

Such *Ungodly* are all People in the State of Nature, who do not as yet partake of Spiritual Life through the Spirit of Regeneration, but who live after the Flesh, according to their own Mind and Desires, not being united to Christ, and live not to his Glory, thus saith *Paul, Rom. v 6. In due Time Christ died for the Ungodly.*

But these are all different from one another, for there be several Sorts of Ungodly.

1. Open prophane Ungodly, Monsters of the Humane Race, Burthens of the Earth, who are constantly busied in their Ungodliness and glory in it, who declare their Sin as *Sodom, Jes. iii 9.* *Paul* describes these, *Rom. iii 13 — 18. 1 Cor. vi 10.* Who by the Works of their Flesh sufficiently shew that they are Ungodly.

2. Ungodly Moralists, who abstain from gross Sins, and outwardly live orderly, civil and un-reproveable, and therefore they do not mistrust themselves to be ungodly, for such think (alho^{tho} contrary to Gods Word) that the Ungodly are only prophane People, as *Adulteres, Fornicators, Drunkards, Thieves,* and such like, from those
Sins

Sins they are cleare, therefore they imagine that they are not Ungodly Persons, even as that *Pharisee*, *Luke xviii.* whereas notwithstanding one who knows and fears the Lord, can see that they are Ungodly by their Conversations: *The Transgression of the Wicked saith within my Heart, there is no Fear of God before his Eyes, Ps. xxxv.* 1. As if he said, *They may think of themselves what they will, my Heart is nevertheless assured that they are Ungodly, their Life and Conversation witnesseth it, There is no Fear of God before their Eyes.*

3 There are Ungodly Persons who will not know that they are Ungodly; who imagine that they are Righteous, of which the Saviour speaks *Mat. ix 13. I am not come to call the Righteous.* These take it strange that they are looked upon as Ungodly, and nevertheless according to the Language of God's Spirit, this is their proper Name? such were the *Jews*, which said that *God was their Father*, the Lord Jesus shewed them, *that they had no Interest in God, but were Ungodly: And were of their Father the Devil* which seemed so strange to them that they would stone him, *Job. viii 41--44* When the Lord told them that they were yet in their Natural Blindness not knowing God, and therefore estranged from the Life of God, they approached him with Audacious Words, *are we blind also* *Joh. ix 40.* The ignorant Nominal Christians judge those to be Uncharitable who make known to them

them what they think of them, *that they are without the Fellowship of God in Christ, and thus Ungodly* although they shew nothing in their Lives of the Life of God.

4 There be some who would not be accounted Ungodly, but Righteous *who have a Name that they live, although they are Dead*, Rev. iii 1. These People are outwardly reform'd and have escaped the Pollutions of the world, and outwardly live devoutly, behave themselves before men as Gods People use to do, *Ezek. xxxiii 31* and in very deed they are *Ungodly People* who have no Right to Life in Christ, who live without his Spirit and without his Fellowship, in a Word *Hipocrites*. Therefore we might not onely understand such who live in open abominable Sins; but also all unconverted natural People, although they are Virtuouse and Civil but are nevertheless without Christ's Fellowship, and therefore have no Right to Life, and not sanctified through the Spirit: Hereto therefore is annexed, *a Sinner*.

Not as if an *Ungodly* was not a *Sinner*, but thus to express the Nature of Man the better: All People are Sinners, because they are Transgressors of the Divine Law, and are void of that Holiness which God in his Law requires of Man, hereby is understood *an impenitent Sinner* who makes it his Business to Sin and but therefore worthy to be called a *Sinner* as every unconverted Man is a Sinner, since he doth nothing
else

else but Sin, because he has no right Aim in any Thing that he does, not preferring the Glory of God, and altho he does not commit all Sins, and doth not always Sin yet he doth not hate Sin, if he leaves some Sins it's not from a Love and Fear of God, but because he has no Opportunity, his Nature or Means or Calling suffer him not. The Sins which he commits Rule in him, he lives in them with delight, and thus with *Ahab*, he sells himself to work wickedness, Kings. *xxi 25.*

II **O**F this *Ungodly Person and Sinner Peter* asketh *where shall he appear?* when the Apostle thus asketh we must not apprehend the matter as if he doubted, much less denied, that the Ungodly and Sinner, appear in Judgment, before the Judgment Seat of Christ: No, this he presupposeth, that the Ungodly and Sinner, shall be obliged to appear in Judgment, vers. 5. for this appearing is general as the Apostle Paul teaches, *2 Cor. v 10. We must all appear before the Judgment Seat of Christ*, Thus the Apostle *Jude* also saith in his Epistle, vers. *xiv 15. Behold the Lord cometh with ten thousand of his Saints to execute Judgment upon all, and to convince or punish all that are Ungodly among them.*

When the Apostle then asketh, *where shall he appear*, his Intent is to make known thereby, the terrible and sorrowfull End of the Ungodly,
as

as it is said in the preceeding of verfe. It's a Comparison taken from a Debter who is summoned to appear before a Judge, who is examined, convinced and condemned: So it's also in this case, therefore *St, Peter* asketh, *where shall he appear?* That is where shall he so appear as the Righteous, in order to be saved, he will not be able to stand in the Judgement, but be condemned and Damned, as *David* also teacheth this, *Pf. i 5. Therefore the Ungodly shall not stand in the Judgment, nor Sinner in the Congregation of the Righteous.*

This is the miserable Condition of the Ungodly and Sinners, that he not onely can not appear in God's Judgment hereafter, but also in this Life can no where appear with Comfort or any Confidence for *Solomon* in his Proverbs, (from whence Peter cites these Words) in general sets his Mischief before him, *Prov. xi 31. Behold the Righteous shall be recompensed in the Earth: much more the Wicked and the Sinner.* So that the Ungodly and Sinner cannot appear any where even here upon Earth, but with Horror and Fear.

The Ungodly Sinner cannot with any Confidence or child-like Affiance appear before God in Prayer; for we know that *God heareth not Sinners, Joh. ix 31 his Prayers is an abomination to the Lord, Prov. 14. 8. He that turneth away his Ear from hearing the Law, even his Prayer shall be abomination, Prov. xxviii 9. And altho*
 he

he maketh many Prayers, which notwithstanding is onely through customary Fashion, and not through the Spirit yet not acceptable to the Lord, Jf. i 15. *And when ye spread forth your Hands, I will bide mine Eyes from you, yea when ye make many Prayers I will not hear, yea his Prayer becometh sin, cix 7.*

2 Doth he appear in the Houle of God to hear his Word, that's no Benefit to him, nor acceptable to God, Jf. i 12 *when ye come to appear before me who has required this at your Hands to tread my Courts?* Because his heart is filled with all Filthiness and Supperfluity of Naughtiness and prejudice against Gods word, Jam. i 21. He comes not to do what the Lord shall speak, but to reprove, or to harden his Heart against it, for he continues in his Sins, and will do the Lust of his Heart, therefore the Lord saith to the Prophet Ezekiel, *And they come unto thee as the People cometh, and they sit before thee as my People, and they hear thy Words, but they will not do them, Ezek, xxxiii 31.*

3. If the Ungodly and Sinner will also approach the Holy Supper (as they alas also do) **○** miserable! the Seal of Grace becomes to them a Sign of Damnation. *The Table becometh a Snare unto them, they eat and drink Damnation to themselves, because they discern not the Lord's Body, 1 Cor. xi 29.* For they approach unworthily, without true spiritual Life, without spiri-

tual Intetions, without spiritual Examination and Preparation.

4. But when Death comes, *where shall then the Ungodly and Sinner appear?* How shall he be able to stand? Death will be unto him a *King of Terrors*, who will make an End of him, whereby his best will cease and his Worst draw near, because he has lived as an ungodly Person, he shall dye as one *Accursed*. O how terrible are the Thoughts of Death unto him, whose Portion is in this Life! How terrible will approaching Death be unto him! Even as *Balsazzar* when he saw the Hand that wrote on the Wall, *Dan. v 6. Then the Kings Countenance was changed, and his Tbroughts troubled him, so that the Joints of his Loins were loosed, and his Knees smote one against another.*

5. But where shall he appear in the Day of Judgment? 'Tis true he shall rise again, but it will be to *Shame and everlasting Contempt*, *Dan. xii. 2.* He shall likewise appear before the Judgment Seat, but like a *Goat*, he will be placed on the *left Hand*, where they will not be able to bear the strict Examination of the Omniscient Judge nor the Lawful Judgment of the Omnipotent, when they shall *give an Account of every idle Word*, *Mat. xii 36.* Therefore they will be speechless, and the Judge will pronounce this Sentence, *Depart from me ye cursed into everlasting Fire, prepared for the Divil and his Angels;* the which will be immediately executed, and they shall

shall go into everlasting Punishment, Mat. xxv.
 Hell the Place of the Damned, that is his own
 Place, which is prepared for him, to continue
 there forever, but not able to subsist by reason of
 the revenging Justice of God, who will punish
 them: O miserable Wretches! who must there
 appear, how shall his Laughter be turned into
 Mourning! his short Prosperity be rewarded with
 neverending Curses, when he shall there appear!
 Alas! then he will howl by reason of the Pain of
 his Heart, gnawing his Tongue by reason of the
 unexpressible Anguish and Pain, gnashing upon
 his Teeth, *cry out to the Mountains and Rocks,*
fall upon us, Rev. vi.

And this necessarily follows; for if *the Righteous*
are but scarcely saved, then certainly *the Un-*
godly and Sinner shall be lost, as the Apostle con-
 cludes. *A Righteous one* differeth as much from
an Ungodly and Sinner, as Heaven and Hell, as
Light and Darkness, therefore their latter Ends
 are also very different. Must a Righteous Person
 endure so many Tribulations, what will then not
 happen to an ungodly Sinner, who yet *lives in*
 his Sins, if those who love God sustain so many
 Sufferings and Oppressions, what will he not do
 to him who hates him and is his Enemy? If God
 is pleased so sensibly to visit and chasten his Chil-
 dren and Favourites, by reason of their Failings,
 O! how then shall not God avenge himself of his
 Adversarie by reason of all their Sins and evil
 Deeds which they have done in all their Lives?

Such

Such a Resolution is also taken by the wise King Solomon, *Prov. xi 31.* Behold the Righteous shall be recompens'd in the Earth, much more the Wicked and Sinner. An Ungodly one is without God, estranged from the Life of God, whom he neither fears nor serves, therefore there is no Comfort nor Salvation for him. A Sinner living in Sin shall have no Portion with the Righteous, for what Fellowship hath Righteousness with Unrighteousnes, or what Comunion have the Believers with Unbelievers, *2 Cor. xiv 15.* Where then shall the Ungodly and Sinner hereafter appear, where as he refuseth on Earth to come to God? God calls him to his happy Communion in Christ; but he says with his Deeds (if not with Words) *Depart from us, for we desire not the Knowledge of thy Ways, Job xxi 14.* Cause the Holy one of Israel to cease from before us, *Jes. xxx 11.* The Holy Jesus invites him to come unto him, but he will not come, *Job. v 40.* He loveth Sin and the World better, God calls him to return, but he continueth averse, he calls him to Tears of Repentance, but he continueth at Ease in his vain Delight, and since he doth not *Strive*, he shall not be able to enter; since he doth not use Violence for the Kingdom of Heaven, therefore he shall not take it; but since he runs with full Carreer on the broad Way which is so easy to him, so he need expect nothing else but eternal Destruction. This then is sure, this follows from Gods revenging Justice, who by no means will clear the Guilty, and

and can have no Fellowship with the Sinner; therefore he must punish and damn him, thus saith David, *Pf. v 4. For thou art not a God that hath pleasure in Wickedness, neither shall Evil dwell with thee. The Foolish shall not stand in thy Sight, thou hatest all Workers of Iniquity. The Lord will abhor the bloody and deceitful Man.* If then the Righteous are but narrowly, with Trouble and Pains saved, then the Ungodly and Sinner have nothing to expect than eternal Damnation.

A P P L I C A T I O N

From all this we may observe the miserable and sorrowfull End of all Unconverted Ungodly and Sinners, and from hence is also easily perceived that although the Ungodly might be prosperous, it is notwithstanding vain and momentary for their Happiness is short, and their Joy onely in Appearance and ends in everlasting Grief and sorrow; although they seem to be never so well secured against all manner of Disasters, there is nevertheless hanging over their Heads an entire fearfull Desolation wherein they shall perish; therefore David might well say. *Fret not thy self because of Evil Doers, neither be thou envious against the Workers of Iniquity, for they shall soon be cut down like the Grass and wither as the green Herb Pf. xxxvii 1. 2. Is their Fortune, Quality, Power and Riches plausible in the*

the

the World, yet if we observe their Ends, we may see that God sets them in slippery Places and casts them down in Destruction and are brought into Disolation as in a moment and utterly consumed with Terrors, Ps. lxxiii 17—20,

Here then you can see the miserable Condition the of Unconverted. Come here you Ungodly Sinner, you who delight in Sin and are without Fear and Care, here see your wretched and miserable Condition in which you are before God, you have yet never been lost in your selves, never have been driven out of your own Righteousness, your own Power and good Works and therefore never have partook of the Righteousness of Jesus Christ. Sinner who art not yet born again, not changed and renewed in Heart and life, but art yet in the old Man, in the old corrupted Nature and therefore yet living in Sin here is sorrowfull News for you, wo unto you, it shall be ill with you; If the *Righteous are scarcely saved, where shalt thou appear?* It's true: thou shalt come to Judgment before that great God, that Omniscient, Omnipotent Judge, but thou shalt not be able to stand in that Judgment but therein be condemned. O consider *what thou wilt Answer when thy Judge riseth up.* Job. xxxi 14. wherewith wilt thou vindicate thy self against all that will be alledged against thee? every thing will witness against thee, all Means of Grace all the Sermons which you have heard,
the

heard, the many Warnings Exhortations and Instructions which you have enjoyed will condemn you, and deprive you of all Excuses, all the Mercies and Long-Sufferings of God, all his Benefits which should have led you to Repentance will aggravate your Sins, the Law will Curse you, *Deut. xxvii. 36.* The Gospel also uttereth Curse, *1 Cor. xvi 22.* Hereby your Conscience will come and consent to all this, and set your Sins in order before your Eyes, yea also the Spirit of God whose Motions and Knockings you have so long resisted, will then be turned an Enemy against you. *O Sinners where shall you appear?* Think how it will go with you, when you must give an Account for every idle Word that you have spoken, *Matt. xii.* when thou shalt be condemned and immediately be denied the Presence of the Judge, thou wilt not be able to stand before God, for he hates all Workers of Iniquity, *Pf. v.* Therefore he will openly denounce to you, *Depart from me all ye Workers of Iniquity, Matt. vii.*

Alas ! How little do you know now how terrible it is to be separated from God the Highest Good? the Enjoyment, of God's gracious Presence which the Saints enjoy in this Life is already more precious unto them than all the World: If they now but enjoy one Glimps of his Presence it makes them cry out, *Lord, there is a Life in thy Favour Pf. xxx 5.* Yea how precious soever Life may be unto them they testify nevertheless that *God's*
D *loving*

loving Kindness is better than Life, Pf. lxxiii 3. if they must miss this they are concerned, straitned and troubled: *Thou didst hide thy Face, and I was troubled*, Pf. lxxxv 17. Now consider how terrible it will be forever to miss that perfect Communion of that God of salvation, O that Eternal smiling of God's Favour! O how terrible will that be! Where shalt thou appear when thou shalt be delivered into the Power of the Devils? When they shall drag thee along into Hell, no Body can help you there, there all leaves you, it's there in vain and too late to seek out for Help. O! My Heart trembles when I consider in what State, in what Perplexity and Anguishes of Hell the Sinner will be when he shall see that he is left of God, of Christ, of Angels, of Saints, and that forever, and that he now finds himself in the Assembly and Power of the Devils who shall torment him: Before him he will see an Inexorable wrathful Judge Devils round against him, who as Gods Revengers shall be ready; he will perceive within him a gnawing Worm of Conscience, Heaven bolted above him denying him entrance, beneath him an open Hell which will devour him and that will be the Place where the *Ungodly and Sinner shall* appear, and forever remain, O miserable Eternity! O Eternal Misery! Alas Hearers! How is it that your Hearts are not more affected herewith: David a Man after God's own Heart, when he thought on the Judgment, cryed out. *My Flesh trembleth*
for

for fear of thee, I am afraid of thy Judgment, I
 cxix 120. And can you hear that, without a ho
 Affliction, and Surprize of Conscience, do you tal
 no more to Heart a Matter of such eternal impo
 tance, which you are concerned in and is so nea
 But alas! I know the Reason of it, it doth n
 concern you for we are so gone astray that we im
 gine if we read in God's Word of Ungodly (ho
 beit here in this Text and in several other Plac
 the Word *Sinner* is annexed to it) that we ma
 thereby onely understand publick abominat
 People, such as *Blasphemers*, publick *Swearers*
Murderers, *Thieves*, *Fornicators*, *Drunkards*
 and such sort of People, but as for Moralists w
 are free from such gross Sins, and live somew
 modest, although they have not the full Evi
 dence of true Grace and *spiritual* Life, a
 those we think to be good Christians and pi
 People, 't is true in civil Cohabitation they
 good honest People. But notwithstanding these
 People are esteemed of God to be *Ungodly*
Sinners. God's Spirit who certainly knows b
 calls all Unconverted natural People who
 without Gods Fellowship, not being united
 Christ, and not sanctified by his Spirit, *Ungodly*
 and *Sinners*, although notwithstanding they be
 modest and civil, yea outwardly Pious, all w
 are in their natural Estate, not being born-aga
 without Difference, they are *Ungodly and Sinne*
 as we have also proved in the Explanation.
 that this were taken to Heart! That this is

stilty of Satan, which deceives the Unconver-
 s, perswading them *that they are not so bad,*
 t others are more wicked and sinfull than
 y, *that their Actions are not so bad, that they are*
 such as reprove and cheat the Minister, that
 y have yet many good Virtues, that their State
 not so unhappy that Ungodly are onely resigned
 lians, who make themselves guilty of open bai-
 Crimes which the Authority punishes, and
 they are not such. And through this subtile
 at Satan causes that the Sword of the Spirit,
 s Word, cannot penetrate and bring forth a
 ng Change, but remains fruitless. And there,
 this is the Cause,

That we do not seriously consider our former
 ys, and get a true Knowledge of our selves,
 e read God's Word, or if it be said unto the
 ked, *What hast thou to do to declare my Sta-*
 or that thou shouldst take my Covenant in
 Mouth, P/s 116. *The Sacrifices of the Wic-*
in Abomination to the Lord, Prov. xv 8.
 A such like Expressions, you are not concerned,
 you think you are not meant thereby, but the
 best sort of People, and therefore you apply
 not to your selves, you continue infen-

This likewise keeps you back from Conver-
 sion, viz. such Soul-moving Expressions, as *Ezek.*
iii, where the Lord says, As I live, saith the
RD God, I have no Pleasure in the Death of
Wicked, but that the Wicked turn from his
 evil

Way and live. Turn ye, turn ye, from ye evil Ways, for why will ye dye, O House of Isra
And Rom. iv. That God justifieth the Ungod
As also, Jes. lv, L. t the Wicked forsake his W
and the Unrighteous Man his Thoughts, and
him return unto the Lord, for he will abundan
pardon. This we can hear and read, but it do
not touch the Heart, we believe it not, we f
it not, that we are ungodly Sinners, and the
fore we remain Unconverted and Unjustified

3. From hence it is that you are careless
 go on unconcerned in Sin, against all Admon
 ons, Threatnings and Judgments of God, h
 dreadful soever they be, let it be said, Wo u
 the wicked it shall be ill with him, *Jf. iii ii.*
 the terrible Noise thunder that *the Curse of*
Lord is in the House of the Wicked. Prov. iii.
Rom. ii. After thy hardness and impenitent b
treasurest unto they self Wrath against the Do
Wrath and Revelation of the righteous Judgm
of God Tribulation, and Anguish, Indignation
Wrath shall be recompenced upon every Soub
Man that doth evil, we are not so much as
 turbed against it are not afraid, we have no C
 passion with our selves, by reason, alas! *T*
 we have got a wrong Apprehension of an *U*
 ly Person and will not acknowledge our *S*
 as such,

O Sinners! That this Truth was once m
 nifested to your Souls, who now are at ease a
 walk so contentedly what would there arise

ar and Concernment in you! How would you
and shriek Day and Night to Goe that he
ould *have Mercy on you.*

If we should flatter one another, and if we
ould say to you, *Perhaps it may yet go well*
th you, you have yet done many good Things,
re be those that are yet much worse than you are,
are Baptized, you have made a Confession
our Faith, you go to Church, you must hope for
best, would that make you happy? O no;
s would be nothing else than to daub with
temperate Morter, Ezek. xiii 14. God's Word
h that natural People who have not the Spirit
te. v 19, who are Estranged from spiritual
e and without the Fellowship of Christ that
re are Unconverted Sinners and shall not God's
ord avail? What Service should we do you,
we should deceive and corrupt you; O how
once those who are thus misled and deceived,
ever Reproach and Curse those who have so
ated them, he that saith unto the Wicked thou
Righteous, him shall the People Curse, Prov.
v 24.

You believe at least that God's Word is true,
that we shall be judged by it, well then, in
Word are many Marks of an Ungodly and
ner, therefore we ought deligently to examine
selves whether we are not those Persons, and
such a State.

An Ungodly and Sinner is he who commits
as *John* sheweth, 1 *John*. iii 8, 9. *Who-*
soever

foerer is born of God doth not commit Sin, but he that commiteth Sin, is of the Devil, and he that is of the Devil is certainly an Ungodly Man and he is thereby known, that he commiteth Sin, Now it's certain that you who commit Sin without an inward Opposition, wrestling and conflict who have your Satisfaction and Delight in Sin, and do not humble your selves after you have committed it, and are not ashamed before God, not heartily sorrowful, having no sensible Repentance, saying, alas! What have I done, Jer. vii. 20 unto me that I have Sinned, and are not desirous for Reconciliation and Sanctification, that you, I say, are Ungodly and Sinners, notwithstanding you are free from gross Sins.

2 An *Ungodly*, Man how moral he may be is not united to Christ, he is without his Fellowship, and therefore he has no Right to Life. It's therefore clear, that you who are not active in Christ in chusing him for your Surety, in accepting of him for Righteousness and Sanctification, longing and looking out after him, who are not busied in accosting him with Prayers and Supplications, and as an Ungodly and Condemned Person to be through him justified, that thou art, an Ungodly Unconverted Sinner.

3. An *Ungodly* Man is one that is *Graceless* who has no spiritual Life in him, and therefore unregenerated, not partaking of the Divine Nature. Now it's certain that you who are not truly changed both outwardly and inwardly, not

powerfully made loole from Things below and intent upon Divine and heavenly Subjects that you are unconverted Sinners although you are never so Moral.

4. An Ungodly Man is one who has no true Peace with himself nor others; this is the proper Mark which the Holy Ghost ascribes in the Word to the Ungodly, *Jes. lvii, There is no Peace, saith God to the Wicked.* And *Prov. ii 8. The Wicked flee when no Man pursueth,* for they have no Peace with God, nor with their own Conscience, nor with all the Creatures. From whence is now that Discontentedness, that Disturbance and Fear for God's Wind and Weather, yea, for the Rushing of a Leaf, and other Dangers of Men and Beasts, a threatning stern Countenance makes the *Ungodly* fear, a Worm, a Snail affrights them; an infectious Sicknes makes them flee, and how troubled are they at the Danger and Fear of Death? How discontented are they under the afflicting Hand of God? And so they are also in Discontent with others, and do corrupt others, sometimes through their Wrath, then through their Uncleaness, then through their Slander and Backbiting, then through their Desires of that which belongs to another, and many other Ways, according as Opportunity offers. And these are right Properties of the *Ungodly*.

5. The *Ungodly* how Moral they may be, are nevertheless right Haters and Opposers of the narrow Ways of Godliness: *Such as keep the*

Law contend with the Wicked, saith Solomon, Prov. xxviii 4. And although notwithstanding they practice some Virtues, it is nevertheless not out of Love to Virtue, but true Virtue is indeed burthensome to them for as it is Joy to the Righteous to do Justice, so it is burthensome to the Ungodly, and are apt to say with the wicked *Jews, What a weariness, Mal. i 13.*

O that you wold once believe it, and kenw it, and did you once see your wretched State, and what will follow thereon, had you once got a Sight of your corrupted and miserable State, what a Loathing, what an Aversion would you have of your selves and of your Sins: Therefore if you desire to get any interest in Salvation, then leave the *broad Way*, wherein hitherto you have walked, and that manner of Life which by the most is followed; therefore you must forsake all Ungodliness, it ought to suffice you that *in Time past you had lived after the Flesh, in all sinful Lusts, 1 Pet. iv 3.* Now you ought to cease from committing Sin, and regulate your selves for the time to come to live in God's Service, to that end we ought to perform these Duties.

1. We should mourn for, hate and flee from our former sinful and Ungodly Lives. The Sins which are acceptable and delightful unto us, should be bitter unto our Souls, and be Sorrow and Grief unto us, and mourn for them with fervent Tears, and thus shew Repentance that

we have offended God with our manifold Sins, and with a Hearty Confession confess and bewail them before the Lord, with *David, I acknowledge my Sin unto thee, and mine Iniquity have I not hid. I said, I will confess my Transgressions unto the Lord, Ps. xxxii 5.* O that Sin as a Burthen might lay upon your Hearts, and thereover with sensible Souls and a hearty Concern might pray to our Judge for Mercy, with *David, Have Mercy upon me, O God! according to thy loving Kindness, according to the Multitude of thy tender Mercies, Ps. li 1.* But this Sorrow should be upright for Sins as Sin, because they are contrary to God's Holiness and his Law; so this Sorrow should work in us a great Carefulness, clearing of our selves, Fear, vehement Desire, yea Zeal, yea *Revenge, 2 Cor. vii 11.*

2. But it is not enough only to be not ungodly, but we must Religious and Godly; he then that will show that he hates Ungodliness, must endeavour after that which is Good, these two Things always go together, as the Apostle saith, *Tit. ii 11, 12. The Grace of God that bringeth Salvation hath appeared to all Men, teaching us that denying Ungodliness and Worldly Lusts, we should live soberly, righteously, and Godly in this present World.*

But because we are impotent and cannot change our evil Corruption our selves, we must therefore pray to God for the Grace of his Holy Spirit, and use all Means, in order to get a living fight
and

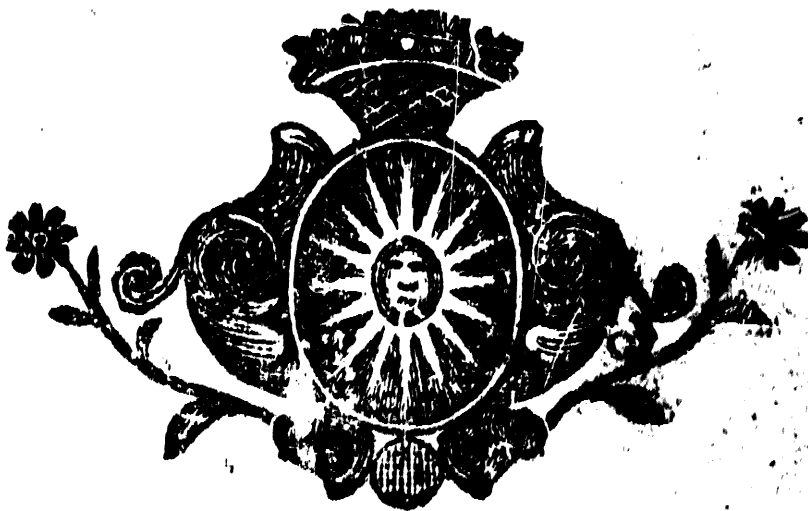
and opened Eyes of the Understanding to see the Abominableness of Sin; for although it appears never so fair, she is notwithstanding ugly, her Beginning is of the Devil, and *he that commiteth Sin is of the Devil*, he shows his Shape, he bears his Image and is a Child of Darkness, Sin despiseth God's Highness, contradicts his Holiness, disdaineth his Goodness, denies his Authority, renounces his Omniscience, rejects his Justice, in a Word Sin hates God and Deserves eternal Damnation. O he that hath a true Sight of the Abominableness and Ugliness of Sin, must of Necessity hate it, We should take heed of the beginning of Sin, since Sin gradually conquers us, therefore we should be frightened from the first Beginnings of Sin, we should shun the least and smallest Iniquity, if we would take heed of greater. Therefore we should represent to us that the Lord is Omniscient, knows, sees, and hears all Things, and as registering them, and that there is a Judgment Day to be expected, *where we must all appear and give an Account for all things.*

Is there any body convinced, that he hitherto has been Ungodly and Unconverted, let him not think, *that it is too late*, he should not be discouraged, that Condition is better than of those that are Moral, Careless, Secured and Contented. O whosoever has been saved were likewise *Ungodly and Sinners*. It is God that justifieth *the Ungodly*, Rom. iv. shall any one be justified

fied, he must first see that he is an Ungodly Person, as God requires of such *that they leave, their Ungodliness, and return unto him,* Jf. lv. 7.

How Soul moving is Gods Testification, *Ezek. xiii 14. concerning the Wickedness of the Wicked, he shall not fall for the same, if he return ; how can you hear this without being moved ? Why don't this cast you upon your knees with an humble confession with Israel, we have committed Iniquity, we have done wickedly,* Ps. cvi 6, why don't this drive you to the Lord Jesus who *in due Time died for the Ungodly,* Rom. v 6. with a Desire to be justified through his Blood, and be sanctified through his Spirit for which he hath a fit Fullness for all the want that is in a Sinner, and is very bountiful and willing to communicate it to penitent Sinners, he stands to receive you with open Arms, he invites and calls Sinners and Ungodly to Repentence. O who thus in a lively Manner perceives his Sins and deplorable Estate before God, and his Impotency and Unwillingness, who is thus convinced of the Allsufficiency and Willingness of Jesus, that he finds himself lost in himself, and therefore hath a great Delight and Desire to be reconciled to God only through the Merits of Jesus Christ, and to be sanctified through his Spirit, to the Praise of God's Free Grace ; O let him surrender himself over to the Lord Jesus. *He that cometh unto him he will in no Case cast out,* Job. vi 37. I

conclude with the Words of the Prophet *Isaias*;
*Seek ye the Lord while he may be found, call ye
upon him while he is near. Let the Wicked for-
sake his Way, and the Unrighteous Man his
Thoughts, and let him return unto the Lord, and
he will have Mercy upon him, and to our God, for
he will abundantly pardon, Jes. lv 6, 7.*





A

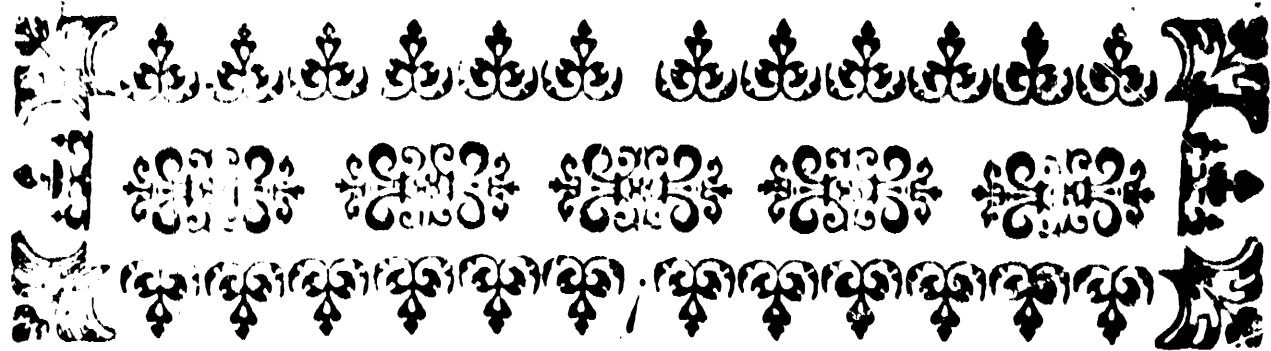
M I R R O U R

that Flatereth not,

B E I N G

A Serious Discourse to discover
false Grounds, and an Admoni-
tion, to procede with Zeal in
the narrow Way of Godliness.

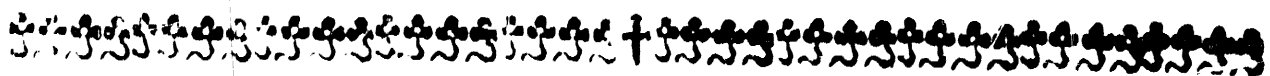




A

M I R R O U R

that Flattereth not, &c.



^{Prov.}
^{Pti} *Prov. XIV 12. There is a way that seemeth right to a Man: But the end thereof are the ways of Death.*

R E M A R K A B L E and not less certain are the Words of the Prophet *Jeremiah*, *Jer. xvii 9. The Heart is deceitful above all Things, and desperately wicked, who can know it?* By the Heart must be understood the Soul of Man, that Reasonable Being, endued
E with

with Understanding, Judgment, Conscience, Will and Desires: Now this Heart of Man after the Fall, as long as it is not renewed by the Spirit of Regeneration, is

Deceitful: The Original Word that stands here is the same whence the Patriarch *Jacob* derived his Name from, because he in his Birth had hold of his Brother's Heel; but it likewise signifies *Subtilty, Craft, Fraud, Snares, Jos. viii 13. Gen. xxvii 36.* So that *Deceitful* here signifies *Fraudulent, Reseruation, inclining to deceive.* Thus the Heart is constituted above all, *yea, deadly, tending to Death, whereunto Death is fastned, uncurable, evil above Measure:*

So deceitful and corrupted are the Hearts of Men, the which they make manifest when they deceive themselves and others, in concealing and hiding of their subtile Wickedness. When *Herod* intended to Murder Christ, he feigned himself as if he would worship him, *Matt. ii 8.* *Judas* covered his Covetousness with an Affection to the Poor. If they cannot wholly conceal the Evil of their Sins, then they lessen them; hence proceeds all Hypocrisy, by which they appear as if they were something: But that which doth manifest the Deceitfulness of the Heart more naked, is Self-Deceit, through which People think, that they are not so bad as indeed they are, and think they be in a good State, and hope to be saved, whenas they are indeed yet miserable Objects of Damnation.

So it was with the Church of *Laodicea*, they thought themselves rich and increased with Goods, and to have need of nothing; and notwithstanding were poor, miserable naked, and blind, *Rev. iii 17.* If a Man (saith *St. Paul*) think himself to be something, when he is nothing, he deceiveth himself, *Gal. vi 3.* A Deceit really which is very common, and likewise very dangerous: For in this Case, a Man, through Deceit of his Heart, is as a Man who is Hungry and thirsty, and in his Sleep dreameth that he eateth and drinketh; but when he awakes finds himself deceived, and still feels his Hunger and Thirst, *Is. xxix 8.* Thus also will the deceitful Heart, who thought it had been in the Favour of God, after Death and in the Day of Judgment be sensible of it's Deceitfulness, that its Imaginations have only been as a Dream, when he with an imaginary Heaven shall open his Eyes in Hell. That a Man perswadeth himself to be a Believer, without any Grounds, makes him the more wretched; it is deplorable, that this Deceit which is so dangerous, is likewise so common.

From hence saith *Solomon* in the Words of our Text, *There is a Way that seemeth right unto a Man, but the End thereof are Ways of Death.* Words which contain in themselves a (faithful and) true-hearted Warning, that every one that dreads for Self-Deceit, to be not deceived in his Expectation and become ashamed at the coming of the Lord Jesus, may well press upon his Heart.

Two principle Things we have here to take Notice of.

I. The Propofal, *There is a Way that seemeth right to a Man.*

II. The definitive Sentence, *But the End thereof are the Ways of Death.*

In the *Propofal* we are more nearly to consider of what is spoken, to wit, *Allway*, and then the *Imagination* which a Man hath of it, namely, *That it seemeth right unto him.*

A *Way* is a manner of doing, or of living, which a Man useth, wherein he hath proposed to himself to attain some certain End; for a Traveller useth a *Way* as the Means to attain his proposed End; and thus we find mention made several times in the Holy Scriptures of *Two Ways a broad and a narrow Way*, and two sorts of Travellers, with their final Ends, we find, *Pf. i 6. The the Lord knoweth the Way of the Righteous* (their Actions and manner of living) *but the Way of the Ungodly shall perish*, that is their Life and Actions.

Now there is a *Way*, a manner of living that *seemeth right unto a Man*, and notwithstanding hath a miserable End. *Solomon* here hath his Eye upon those People who deceive themselves, expressed with that Word *a Man*. And he understands by such a Man, such as he here, and in other Places calls *Fools*, as in *Prov. xii 15. Which are not enlightned*, not having the *Wisdom*

dom which is from above, without the Fear of God, therefore natural People, whom he also calleth *Ungodly*; in a Word, unconverted People, which is evident, because he ascribes unto them a miserable End. These have a Way, a Manner of living, wherein they propose to themselves a wrong End; on the one side aiming at earthly Happiness, Riches, Honour and Delight; *This is their inward Thoughts, that their Houses shall continue forever, Ps. xlix 11.* Who make a God of their Belly, who mind earthly things, *Phil. iii 19.* They are more Lovers of Pleasures, than Lovers of God, *2 Tim. iii 4.* In a Word they are Men of this World who have their Portion in *this Life, Ps. xvii 14.* And on the other side, they likewise aim at Heaven and everlasting Happiness, namely, when they can keep the Earth no longer, then they would fain have Heaven, only to be delivered from Hell. And thus their *Way which seemeth right unto them, is*

1. *A Way of Sin*, or a living in Sin, so that they give their Lusts the full Sway, and follow their corrupt evil Nature, know nothing of crucifying the Flesh, live in Envy, Strife, Hatred, Drunkenness, Revenge, Lying and Backbiting, (although one more than another) in one Word, such a Life wherein they willfully retain some Sins; thus *David* describes the Way of the Ungodly, *That he deviseth Mischief upon his Bed, he setteth himself in a Way that is not good, he abhorreth not Evil, Ps. xxxvi 2 — 5.* That it

is such a Way, is manifest from the event, the which is *Death, now the Wages of Sin is Death,* Rom. vi 23.

2. This Way is also *A Way of Civility and Morality*, thus out of Fear of Hell, Damage or Shame, or of natural Conviction of Conscience, they take heed of notorious gross Sins, and they are very diligent in practising the external and lesser Parts of the Law, and live so that no Body hath any thing to say against them. This can be seen in the rich young Man, *Matt. xix 19, 20. All this he had kept*, according to the outward Sense, but they give little heed to the internal Frame of their Hearts, not knowing the Spiritual Sense of the Law, which condemns the least Lust, the which they don't know.

3. It's likewise *a Way of External Godliness*, in the exercising and performing of some Duties which they observe, wherein they seek God daily, and have a Delight in the Knowledge of his Ways, as it is said of the self-deceiving *Jews, Is. lviii 2. So that at the last Day many shall arise, and say, Lord, Lord, have we not eat and drunk in thy Presence, and in thy Name have cast out Devils, and in thy Name done many wonderful Works,* Mat. vii 22, 23. Luk. xiii 26, 27.

4. Yea even this is a *Way of outward Repentance and Conversion*, by which they are Sometimes convicted moved and troubled, and confess their Sins and weep for them, as *Saul, 1 Sam. xxiv and 25. and with Agripa to be almost* perf-

perswaded, Act. xxvi. and begin to leave some Sins and evil Customs, as *Herod, who heard John gladly, and did many Things, Mark. vi.* and yet continued Wicked. So that there can be such who through *the Knowledge of Christ have escaped the Pollutions of the World,* and still continue in their old *Way of Unconvertedness, 2 Pet. ii*
20.

5. It is a *Way of Self-Righteousness,* that they do all this to rest thereon, setting their Salvation secure, and justifying their Conscience, and therewith to satisfy God, supposing Heaven will in no wise escape them, having done so much Good. That's it which the Lord saith, *Thou didst trust in thy Way, Hos. x 13.*

6. It is a *Way which they have chosen according to their own Judgment,* wherein they are careless, without true Repentance of their Sins, without a narrow Searching of themselves, whereon they seek Self-Honour, Ease and Profit in the World; they practice Religion as much as the World can spare, or out of usual Custom, or for Wellfare's sake or for the sake of others to be seen by them, to pass for an honest Man and a good Christian, or to stop the Mouth of their Conscience: to keep it from regret, or even to do God Service therewith, and as it were to oblige him to save them; therefore their whole Life and Actings is yet Sin, because they only live for themselves and not for God, because that they in all their Endeavours have not a right Aim to make *Gods Honour and*
Wis

Will their only Purpose, and thus they are Lovers of themselves, 2 Tim. iii 2.

How perverse also this is, how wretched also this Life is, yet they think that this Way is right, and this Life good, as Solomon saith, that this Way seemeth right: *That seemeth right to a Man.*

These Words according to the Original properly signify *before the Face of a Man*, that is in his own Eyes; which Phrase we also find *Eccles. ii 26. that is good in his Sight.* Solomon would say *That the unspirtual Man supposeth and thinketh that his Manner of Life and Deeds are good and acceptab! unto God, and (in a Word) that his Way is right;* he judgeth and means that by himself, and he doth not in the least question, but depends upon it: For this *Seeming* is no *Guessing*, but to hold it to be *True and Certain*, and put it out of *Doubt*, as it is said of the *Heathen*, that they thought to be heard for their much speaking, *Matt. vi 7.* In this Case the Heathen were much mistaken, however they thought it to be surely so; so here, he hath hereof an Imagination by himself; he thinks it to be so, and not only hath he that Imagination by himself, but would also that others should hold him as such; therefore with *Herod, he will do many good Things, Mark. vi. 10.* to have a Shew: Thus it was with *Saul*, he would be honoured before the People, as one who retained the Service and Honour of the Lord, *1 Sam. xv 30.* So likewise it was with the *Pharisees,*

sees, *Job. v 44.* So it goes here also with the unconverted Sinner, for he not only thinks *that his Way is right*, but also that others should esteem him to be a pious Man, because *he seemeth to be something*, as *Simon the Sorcerer* said of himself, *That he was some Great One, Act. viii 9.* So it was with the *Jews*, who supposed *that they were Abraham's Seed*, and yet *did not do his Works*, but were of their Father the Devil, *Matt. iii, Job. viii.* So is it likewise with the unspiritual nominal Christian, it seemeth likewise unto him, *that his Way is right*, and that he shall be saved, and in the Mean Time he is quite out of the Way.

Here we can trace the Causes, or what should be the Reasons why the Sinner, with such false Imaginations deceiveth himself, and thinks *that his Way is right*, notwithstanding God in his Word makes such a clear Difference between the broad and the narrow Way, that is between the *Way of the Ungodly and the Way of the Righteous*, between a natural Estate and a State of Grace, between those that *Fear God*, and those who *fear him not*; so that the State of one differeth as much from the other, as *Light and Darkness, Heaven and Hell*; the Reasons are many, some of them we shall examine.

(a) It is of Right God's just and holy Judgment upon Men, God strikes them with Blindness and Obscurity in their Understanding, by Nature Man is spiritually blind, and yet he hath some Natural Knowledge of Divine Things; but that

that which he yet hath is justly taken from him, *Matt. xiii 12.* his foolish Heart becomes more darkned, *Rom. i 21.* whereon he deceiveth himself, so that he saith, *I am rich and increased with Goods, Rev. iii 17.* This we can likewise see, *2 Thes. ii 10, 11.* Thereby cometh the Hardness of Heart, that as a Stone he is past Feeling, and becometh Obstinate; before this Time he could weep for his Sins, become tender and fear his Ruin but now God being very angry with him, *lets his Heart grow fat, makes his Ears heavy, and shuts his Eyes, lest he should see with his Eyes, and hear with his Ears, and understand with his Heart, and convert and be Healed, Is. vi 9, 10.* God giveth him over to himself, and as a Slave to Sin, by which he falleth from one Sin into another, see this *Pf. lxxxii. 11, 12.* Their Lusts are let loose upon them, whereby they are apprehended and driven and given over to a reprobate Mind, to do those Things which are not convenient *Rom. i 28.*

(b) Satan that revengeful and great Enemy of Man's Happiness and Salvation, keeps the poor Sinner, not only *Captive by him at his Will,* as *Paul saith, 2 Tim. ii 26.* but he blindeth so his Mind, that the Light of the Gospel (which otherwise would have discovered his wretched State) doth not shine unto him, as we read *2 Cor. iv 6.* This the Saviour likewise teacheth, *Luk. viii 12.* *He takes the Seed (the Word of God) out of the Heart, lest they should believe and be saved.* From hence

hence it is that the Word of God hath no Power on their Hearts, it is not unto them *as a Hammer, and Fire, Jer. xxiii 29.* nor *Quick and Powerful, Heb. iv 12* but it is unto them *A dead Letter, 2 Cor. iii.* For *the Word preached doth not profit them, not being mixt with Faith, Heb. iv 2.* For as Satan through his Subtilty deceived *Eve,* even so he yet deceiveth and ensnareth Man; he perswadeth him, *O Sinner, thou shalt not dye;* and thus he puteth into his Hands a false presumptuous Faith, in stead of a true saving Faith; *O (saith he) you must believe that you shall be saved, and that Jesus is your Saviour, and that consisteth in trusting that all thy Sins are pardoned, and upon that you may rest at Ease; and although the Minister should tell thee otherwise, and would cause thee to doubt, suffer not your self to be seduced, but believe it not:* And thus the Devil putteth into their Hands a civil Life instead of a Spiritual Life, and a presumptive Faith instead of an upright Faith, and thus the Sinner is deceived.

(c) This Deceit is much encouraged by such Teachers who do not faithfully warn the People of this dreadful Self-Deceit, that do not seek to discover them, nor shew unto them the Subtilty of Satan, and the Deceitfulness of their Hearts, not making known unto them the false by-Ways, not rightly dividing the Word, but (*Armenian like*) throwing out the Promises (in general) to scramble at, and like unprofitable sickmaking Physicians.

cians, healing the Breaches and Woun's in the slightest manner, *daub with untempered Mortar, sew Pillows to all Arm-Holes, crying, Peace, Peace, and there is no Peace, Jer. viii.* Through Default of discovering, convicting, powerful Preaching People continue in a Dream that their Way is right.

(d) On the side of Man this is the Reason because he is corrupted and blind, and his *Heart is deceitful*, according to the Words of the Prophet *Jeremias, xvii The Heart is deceitful.* The deceived Heart seduceth him through Self-Love, so that *he feedeth of Ashes, Is. xlv 20.* The false Imaginations of the Flesh, the wrong Conclusions which proceed from the deceitful Heart, do so blind his Judgment, that he passeth a wrong Judgment on himself, and thinks to be something whereas he is nothing, and thus *doth deceive himself, Gal. vi 3.* From hence it is that *he perverteth God's Word to his own Destruction, 2 Pet. iii.* The Doctrine of *the Imperfectness of the Saints*, and especially the Complaints of *Paul, Rom. vii,* these he useth as a Pillow of Carelesness, as also the Doctrine of *Justification of Sinners*, thus turning *the Grace of God into Licentiousness, Jude 4.* And instead of true saving Faith, hath got a strong Imagination, *That Christ is his Saviour;* and so he doth with several other Truths, therefore he thinks *that his Way is right.*

(e) This Way likewise seemeth right in their Eyes, because it is an easy Way for the Flesh, there-

therefore called the *Broad Way*, in regard to that loose and careless manner of living, wherein they live in all manner of Lusts, so as it cometh forth from the corrupt Nature, doing of that which their Heart desireth, for that Way is light and easy to them, because their Understanding, Will and Inclinations incline that Way, it is acceptable to them, because therein they can satisfy their carnal Desires according to their Minds; for they know nothing of *Crucifying the Flesh*, Gal. v, or of *Mortifying their Members which are upon Earth*, Col. iii, in *denying themselves*, Matt. xvi, in *striving to enter*, Luk. xiii, of *using any Violence on the Kingdom of Heaven*, Matt. xi, of *any pursuing after Holiness*, of *any suffering of Disdain and Oppression for Christ's sake*, but every thing goes before the Wind, they know not of any secret Godly Exercise, nor Conversation with the Lord, nor of any punctual precise Life before God and Man, but *fulfilling the Lusts of the Flesh*, Gal. v 16. And because that this Way is so easy to them, therefore it seemeth right to them.

(f) Farther yet, *this Way seemeth right in their Eyes*, because they often get thereon Honour, Respect, Riches, outward Blessings and Prosperity, so that they conclude from thence, that their Way is right. Therefore *Jeremiah* asketh, *wherefore doth the Way of the Wicked prosper*, Jer. xii 1. And *Prov. i 32*, *The Prosperity of Fools shall destroy them*.

(g) They likewise think that this Way is right, because it is a common Way whereon so many are walking, as Christ saith, *Broad is the Way that leads to Destruction, and many there be which go in there at, Matt. vii 13.* For all natural People are walking on this Way, and the one hardneth the other and maketh him easy.

Lo these are the Reasons why unconverted People imagine that their Way is right; but how ever firm and strong they conceit this of themselves, and although it seems in their Eyes, that this Way is right, yet notwithstanding the Event thereof will teach quite otherwise, the End thereof will manifest it, as appears by the definitive Sentence of Solomon, from the second Part of our Text, saying, *But the End thereof are the Ways of Death.*

II. BY the Word *End* must be understood the hindermost the End and the utmost are *Ways of Death*, manner of Actings leading to Death, and causing *Death and Destruction*, whereon Death follows: For as one who is walking on a pleasant way, but at the End of the Way there is a secret Pit, and he quietly walks still forward, until he tumbleth down into the Pit, and awaketh when it is too late, and then seeth the Danger: So it is likewise here in this Case with the Sinner, he goeth along contentedly, with that conceit and vain Hope, thinking his Way is right (that is) that his manner of Life is good) until

until at length he be utterly lost: *For the End of that Way* (however right it may seem in his Eyes) is Destruction, or as it stands here, is *Death*.

There is a threefold Death. (1) *The natural Death*, consisting in all the Miseries of this Life, and finally in the Separation of Soul and Body. (2) *A Spiritual Death*, it being a want of the Life of God. *An Eternal Death*, consisting in the missing of Gods Fellowship, and in the bearing of the endless Pains and Punishments, both in Soul and Body, which consisteth, (1) in the missing of the saving Fellowship of God, the chiefest Good, when the Damned shall want all what is Happy, all Light, Peace, Joy, Rest, Contentment, Love, Holiness; yea, all the Good that God in his Longsufferance granted them to enjoy in this Life, will be then wholly taken from them; this missing of Gods Favour will then be intolerable, although now they are insensible of it, because they divert themselves with the things of this Life. Of this State Paul speaks 2 Thes. ii 9. *That they shall be punished with everlasting Destruction, from the Presence of the Lord, and from the Glory of his Power. They shall weep and gnash their Teeth when they shall see Abraham Isaac and Jacob and all the Prophets, in the Kingdom of God, and they themselves thrust out, Luk. xiii 28.* Then they shall bewail the Loss and Missing of God, and they shall gnash on their Teeth in envying the Happiness

pineness of the Children of God. (2) Eternal Death consisteth likewise in the Feeling of the greatest Pain and God's Wrath in the Understanding, in the Will and Conscience, a frightful Dispair in all the Powers of the Soul and Body, a suffering an eternal Punishment in the Place of Torment, as the Greatness of eternal Death is described to us, *Rev. xvi 10, 11. They gnaw their Tongues for Pain, and blaspheme God.* It will be unconceivably dreadful. *Paul* expresseth it, *Indignation and Wrath, Tribulation and Anguish upon every Soul of such Persons, (N. B.) that do Evil, Rom. ii. Their Worm dyeth not, neither will their Fire be quenched, Mark. ix 44.*

And this is eternal Death, the wretched End of this Way, and no wonder, (1) *God hath no Pleasure in it; but it is an Abomination unto him, Prov. xv 9. He hates the Ways of Sin which they have chosen according to their own Judgment.* They now suppose that their Way of Civility and external Godliness will bring them to Salvation, although they retain their Sins, although they give the Flesh its Swing, they think notwithstanding that their Way is right, and that they shall be saved, but this their Way at the End will fall short, it will not bring them to Salvation, as *Christ hath foretold; Many will seek to enter but shall not be able, Luk. xiii 24.* (3) Although this Way seemeth right unto them, it is notwithstanding a Way of Sin, of Unconvertedness the End whereof is eternal Damnation, for *the Wages*
of.

of Sin is Death, Rom. vi 23. This is also the Sentence from the Mouth of Truth, who saith, that the broad Way leads to Destruction, Matt. vii 13. And David saith *The Way of the Ungodly shall perish*, Ps. i 6. And from hence Solomon, *There is a Way that seemeth right unto a Man, but the End thereof are the Ways of Death.*

A P P L I C A T I O N.

SEE here attentive Hearers, how People can be miserably deceived and imagine that their Way is right, that they be in a good State and think to be saved, and notwithstanding *the End thereof are the Ways of Death*: What do you say of your selves? don't you likewise think that your Way is right? It seems you do, for else you would not walk along so unconcerned; for if we should ask you, what Thoughts you have what would become of you if you should dye? why you would imagine that you shall be saved: But know and think hereon, *There is a Way that seemeth right unto a Man, but the End thereof are the Ways of Death.*

There will be few People found, although he be a Drunkard, a greedy Miser, Lyar, Backbiter, an ignorant Worldlyminded Man, that thinks any otherwise but that he shall be saved as well as the best; and no wonder, for Satan that Murderer of Man, and that deceitful Heart blinds him through Self-Love: Therefore almost every

one flattereth himself with a strong Hope of being saved. But alas! think upon it, *There is a Way that seemeth right unto a Man, but the End thereof are the Ways of Death.*

The Mouth of Truth has taught us, *That the Gate is strait, and the Way narrow, that leads to Life, and there be but few that find it, Matt. vii.* That is, that there shall be but few saved; now if it were true that all these would be saved, who imagine that they shall be saved, then there would be many saved and few damned, then the narrow Way would lead to Hell, and the broad Way to Heaven: For who is he that doth not persuade himself, that he shall be saved.

O what a great Number there be of such straying Souls, who suppose that their Way is right, *Trusting like Fools in their own Hearts, as Solomon saith! Prov. xxviii 26.* O! how many be here that cannot give the least Account of the ~~Hope~~ **Hope** which is in them, have not the least Ground but are void of Spirit and Life, ignorant, carnal, unregenerate, and sufficiently shew it, notwithstanding they suppose *that their Way is right.* But my Friends, do you suppose that your Way is right, that your Condition is good, do you hope to be saved? But have you Ground and Evidence that your Hope will not deceive you' and bring you to Shame. O! know, and lay it on your Hearts, *That there is a Way that seemeth right unto a Man, but the End thereof (O take Notice of it) are the Ways of Death.*

Pray

Pray tell, me what is your Ground?

(1) Is this your Ground, that your Way seems right, because you believe that your Heart is upright, that you have a good Intention, notwithstanding your Works are vile: But know, *He that trusteth in his own Heart is a Fool, Prov. xxviii 26.* And because your Works are vile, that giveth to understand, that your Heart is nought; for, *An evil Man out of the evil Treasure of his Heart bringeth forth evil Things, Matt. xii 35.*

(2) Is this your Ground, that you firmly hold and do not doubt, but that Christ is your Saviour, and that you shall be saved, and you suppose that these strong Imaginations are a true Faith, and therefore that you are a Believer; but know that this Ground is false, *Satan* that Subtile Deceiver, and our own deceitful Hearts may persuade us to this and miserably deceive us; as it is no Proof that any one is wise, because he thinks himself wise, but on the contrary it is much more a Sign of a Fool; so verily it is no Sign that any one is in a good State; when he conceits that of himself, and belives it; the Jews said, *we are Abrahams Children,* and called God *their Father,* although Jesus on the contrary told them, *Ye are of your Father the Devil, Job. vii.* The Foolish Virgins likewise really thought that they should be saved, when they cryed *Lord, Lord, open unto us.* But they were Answered, *I know you not, Matt. xxv.* And besides, any

one can say this and perswade himself of it. O! to the State of Grace appertaineth somewhat else; *Not every one that saith Lord, Lord, Matt. vii.*

(3) Or is this the Reason that you think that your Way is right and your Condition good, because you are free of gross publick scandalous Sins, no *Swearer, Drunkard, Whoremonger, Thief, Robber,* and such like Abominations: But don't you know that that was the Ground of the *Pharisee*, who nevertheless was deceived, *Luk. xviii 12.* And because thou livest civilly, orderly and virtuously, and art outwardly unreprouceable, that no Body can say ought against thee; but know that this is no Argument, for *Paul* testifieth of himself, that *touching the Law he was blameless, and yet a Persecutor of Christ, Phil. iii.* Mark well what is said of the rich young Man, *Matt. xix 16. which came to Jesus and said, good Master, what good thing shall I do that I may have eternal Life? Jesus answered him, keep the Commandments. The young Man said, all these have I kept from my Youth up, what lack I yet? Behold how far he was come, he had kept all the Commandments, not this or that Commandment, not for a litle Time, but from his Youth up; yea, he is desirous to go further, what lack I yet? He is concerned about his Salvation, and asketh, Good Master what shall I do? But when he heard that all these Things could not help him, except he denyed himself and followed*

Jesus,

Jesus, *he went away sorrowful.* A Token that he could not enter into the Kingdom of Heaven.

4 Or is this your Evidence that your Way seemeth right unto you ; Because you are very religious, pray often, often and willingly hear and read Gods Word, give many Alms, these are necessary and profitable Things, but always no Evidence that we are in a good Way, and in a good State : For then the way of the *Pharisees* and *Scribes* must have been right, or their State good, because many of them made a great Work of such Duties, so far that they (as Christ teacheth) out of devotion *prayed often, fasted twice a Week*, Luk. xviii. and *gave many Alms* : The Saviour teacheth *that we can preach Gods Word do Miracles, go to the Lord's Supper and that notwithstanding he will say to many of those, I never knew you*, Matt. vii. yea the Apostle *Paul* saith, *though I bestowed all my Goods to feed the Poor*, 1 Cor. xiii. thus giving to understand that a Man not onely can be free from gross Sins, and diligently can use all religious Means, but can come so far as to give all his Goods to the Poor, and can give himself over to be *Burnt* for the Truth, without being in a good State and have right to Salvation.

5 Or is this your principle that you have Delight and Joy in Gods Word, that you have been afraid, troubled, distressed, moved and sorrowful, and that you can weep for your Sins, but know
that

that all these things are no sufficient Ground to have Right to Salvation, for the Lord Jesus shews that the temporary Believer *can likewise receive the word with joy*, Luk. viii. *Felix trembled when Paul preached to him of Judgment*, Acts. xxiv. *Agrippa, hearing Paul preach was almost perswaded*, Acts. xxvi. *Saul wept for his Sins and confessed them*, 1 Sam. xvi. 15. and 14. 17. to be troubled, moved and touched and thereupon to become concerned and at a loss about his Salvation that is presently no saving Work of God's Favour, but often comes through a disturbed Conscience and goes over again like a Sea Sickness, whereas all these Things have place in such who are no less than upon the right Way, but a meer unconverted Man; thus it follows of its self that all these Things are no Sufficient Ground that your State is good and and well pleasing to God, and from whence Salvation will follow.

6 Or is this your Principle? Because you are much reformed and changed in your external Life, having more knowledge, live much beter and retired as hereto fore, but that this is a loose Ground may appear in Saul of whom is read, 1 Sam. x 9. *that God gave him another Heart*, and notwithstanding continued in his old natural State: St. Peter, testifieth *that after we have escaped the Pollutions of the World through the Knowledge of the Lord and Saviour Jesus Christ that we may be again intangled therein and overcome*, 2 Pet: ii 20. a
Man

Man may be externally much reformed from many Extravagancies, and abstain from many gross Sins and with *Jehu shew a great zeal*. and yet not be on the narrow way which onely leads to heaven.

Thus you see that these Things are no true and sure Principles whereon a man may conclude his State to be good and conceit to be saved, but that this is *the Way that seemeth right unto a Man, whereof the End are the Ways of Death*. If then you are at ease on these or such like Principles you have hitherto most miserably deceived your self, if you have concluded from any of these Things that your Way is right and your State good, then you have hitherto misled your Soul, and if you still persist in these presumptuous Imaginations against all these discoveries you will the more deceive your self and make your self the more wretched. But O! how many be there that do not come so far and notwithstanding conclude that they be in a good State against all clear Evidences these lie upon the Brink of Hell, and it is to be feared that many will not be awakned until they open their Eyes in Hell, when it will be too late.

Alas Hearers? That yet walk in the ways of Sin, and will not leave them, but do love them, and live in them with Pleasure; You likewise who walk in the Ways of Self Righteousness, trusting upon your Heart, upon your good intentions, and the like, you also who are come no farther then upon the Way of Civility
and

For external Godliness, but know nothing of any true Change, are not as yet regenerated and renewed, O here is sorrow full News! for *the End of your Way is Death*: although your Way seemeth right unto you, yet *the End thereof are the Ways of Death*, O think upon it well what Wretchedness that herein is included for you, if it might be a means for your Conviction and Conversion.

1 Are your Ways *Ways of death*, then that way where in you now walk will not bring you to Happiness, but thy *Hope of being saved shall perish*: *When the wicked Man dieth his Hope perisheth, yea his strongest Expectations*. Prov. xi. 7. *the Hypocrites Hope shall perish, whose Hope shall be cut off*, Job. viii 43-15. O with what Horror wilt thou then gaze after thine imaginary Hope!

2 Your Quiet, Tranquility and careless Peace shall then also perish; though we propound unto you the Curse of the Law, the Wrath of God, your miserable and wretched State to raise you (if it were possible) up again, but alas! You know nevertheless to set your Hearts at ease, you go along careless and unconcerned, you go on merrily, in Tranquility of mind as if you sailed nothing, although we cry a aloud *and lift up our Voice like a trumpet*, you become not convicted, you think nevertheless that there is no Danger, the devil keeps all Things at Peace within you Luk. xi. 21. your deceitful wicked
Heart

Heart agreeth therunto, but when thou shalt see
 it is Peace and safety, then sudden Destruction
 cometh as Travell upon a Woman with Child, and
 then thou shalt in no wise escape it, 1 Thes. v 3.
 O! who can conceive that Remorse and Torment
 of Conscience when the wretched Sinner shall
 see that all his Peace, Rest and imaginary Happi-
 nefs is now all Past and gone, so that he finds
 himself deceived, and that it is now too late, and
 that he cannot return again forever.

(3) This Way, how right and good it seemeth
 in your Eyes, will not bring you to the happy
 Communion with God, from that you will for-
 ever be debar'd; but your Way and manner of
 living will bring you to everlasting Death, to
 eternal Destruction, which you shall suffer from
 the Presence of the Lord, and from the Glory of
 his Power, 2 Thes. i 9. When you think to en-
 ter in; you will find that you have deceived your
 self; for you will be excluded and hear that
 dreadful Sentence, Depart for I never knew you,
 Matt. vii & xxv. O dreadful Destruction! O
 miserable Death! O that being abandon'd from
 God to all Eternity! O that everlasting missing
 of God's Favour! O that eternal bearing of the
 Wrath of the Almighty! O Sorrowful Condi-
 tion! And that is as certain the Portion of all
 Unconverted People, as God's Word is true. O!
 think upon it, The End of these Ways are Ways
 of Death.

O! that this would cause you to look about you, that you might leave your erroneous Way, and walk in the Way of Understanding, upon the right Way: O! that God would grant that you were once discovered, and did see that Way that seemeth right in your Eyes, I pray you, lay it to Heart, believe it, I entreat you, that a Man may herein easily deceive himself, believe it, I beseech you, *That there is a Way that seemeth right unto a Man, and the End thereof notwithstanding are the Ways of Death;* believe it, I beg you, that you have a wicked deceitful Heart, which is prone to deceive you, expect no good from that deceitful Heart; know that you carry a Murderer in your own Bosom; *He that trusteth in his own Heart is a Fool,* saith Solomon: O that is such a crafty Subtilty of Satan, and Deceit of the Heart, that we take outward Godliness and Civility for true Holiness, and are so easily perswaded, that we are in a good State. What can it help you, that you now think that your State is good, when at length you will be deceived? Can that Immagination make you happy? O no! it will make you the more unhappy. But to see and feel his Misery, that is the first means to come to Redemption.

'Tis true, on this Way which seemeth right unto you, you may live at ease and be merry, and walk in the Ways of thine Heart, and in the Sight of thine Eyes, and take delight in all manner of Pleasure and Lusts, and have outward Prosperity,

perity, and here you have likewise a great Company that delight themselves with you, and speak and do as you would fain have it; *but know that for all these Things God will bring you to Judgment.* Eccl. xi 9. And what if your Portion be in this Life with the rich Glutton, your Portion will be with him likewise in Hell.

There are two Ways proposed unto you, on the one side, *A broad Way*, wherein you have a great company, whereon you can live at ease, to your Mind, Desire and Lust, and keep your self employ'd in things of this World, and Use them as you please, and do as the greatest Heap, as the most Part of People do, and (with one Word) whereon you can live as you now do, without painful feeling and Sorrow for Sins, without Concernment about the Condition of your Souls, without striving and mortifying the Flesh, without praying and Wrestling and flying to Jesus for Reconciliation and Sanctification, but know and depend upon it, *The End of that Way is eternal Death and Perdition.*

On the other side is propounded unto you a *narrow Way*, wherein you must deny your self, your own Understanding, own Righteousness, own Will and Mind, own Worthiness and Power, wherein you must depart from your loving Sins, and from the Vanities of this World, wherein you *must seek the Kingdom of God and its Righteousness above all Things*, Matt. vi. and *bring forth Fruits worthy of Repentance*, live a precise and holy

oly Life, follow the Footsteps and Virtues of Christ : It is a Way also which is compassed with Oppressions, Adversities and Hardships, that strive against Flesh and Blood : But O ! what a happy and glorious End hath this Way ! for the End is *Eternal Life, everlasting Glory, everlasting Joy and Salvation.*

Here then are two Ways, but you cannot walk in them both at once, there be two Lords, but *you cannot serve them both at once, you must leave the one if you will cleave unto the other ; you must choose one of the two, entirely wicked, or else entirely Godly, cold or hot, for those that are lukewarm will I spew out of my Mouth,* saith Christ, *Rev. iii 17.*

Here then I set before you, *Life and Death, the Blessing and the Curse ;* O ! choose Life that you may live. O Sinner ! abandon your Way which seemeth so right unto you, your careless and secure Tranquility, your own Righteousness, your Sins and Lusts, *your own Thoughts and turn to the Lord, Jes. lv 7. Forsake the Foolish, those Foolish Supporters and false Grounds, and go in the Way of Understanding.* You have lived Twenty, Thirty, Forty, Fifty, Years, and some longer, and walked in the Way that seemed right in your Eyes, now you are so near Eternity, and God warneth you still not to go forward in these your own Ways, O ! be no longer distracted, that you would against all these Warnings and Convincings still hold fast, *that your Way is right, and more*
and

and more deceive your poor Souls. Give Ear to
 the Counsel of God in his Word, *Jer. vi*
*Thus saith the Lord, stand ye in the Ways, and
 see and ask for the old Path, where is the good
 Way, and walk therein, and ye shall find Rest for
 your Souls.*

But there is likewise a Way that seemeth Wrong
 in the Eyes of the World, which nevertheless is
 the right Way, and that is the Way of Faith, of
 Regeneration, of Sanctification, of Self-denyal, of
 Heavenly-mindedness and Love; this is that *nar-
 row Way* whereof the Saviour speaks, *Matt. viii*
 But O! Happy are they who have set their Feet
 thereon, who are gone from the *Broad Way*
 of Sin, on this *narrow Way* of Virtue and God-
 linefs, who have chosen the *Way of Truth*, *Pf*
cxix 30.

1 Give God the Glory of his free Grace in
 shewing unto you the Hurtfulness of that Way
 that seemeth right, and the Loveliness of the Way
 of Life, and that he hath brought you on the
 same.

2 Continue steadfast on that Way, never re-
 pine that you have chosen that Way. And now
 so much Ill is spoken of this Way, and because
 there are now a Days so many *Elymassites* who
 pervert the right Way of the Lord, therefore of-
 ten renew your Choice for that Way, to go sure
 forward therein, and shew your selves the more
 in behalf of it, and above all adorn that Way
 through many Fruits of a holy Life, and where

if they speak evil of this Way, they notwithstanding out of the Fruits might glorify God, and so might be drawn to that Way, to that End, pray often with *David*, *Pf. cxix 32, 33, 35.* & *xxv 5.*

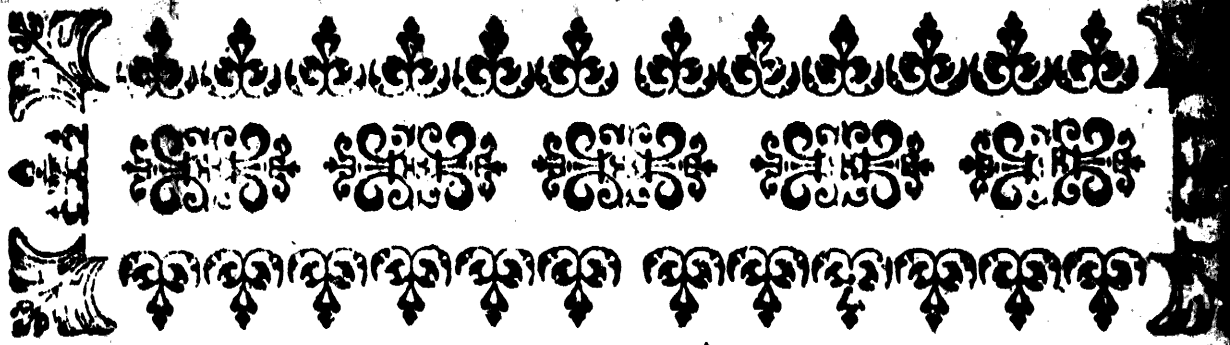
3 Go constantly forward with an high esteem of that Way, *They shall sing in the Ways of the Lord, Pf. cxxxviii 5.*

4 seek to allure others to bring them over to that Way; that Way is not only for you, but likewise for others: We must seek for Company to Heaven, therefore your Desire must be to make known these Ways to others, and to hold forth the Excellency of that Way to others, and explain it to them.

5 Walk cautiously, lively, wisely, holy and tender of Conscience in that Way, which is the Way of Life, that *Way of Wisdom*, that *narrow holy Way*, take especial Care that you never do any thing which is unseemly to this Way, but as *He which hath called you is holy, so be ye holy in all manner of Conversation, 1 Pet. i 15.* Think what a Difference there is between Heaven and Hell, and what a visible Difference must there than be between your walking on the *narrow Way*, and the walking of those on the *broad Way*. If you thus direct your Steps on this Way, you will increase in Strength, and Peace, and will be sure *that your Way is right*, and he will lead and bring you to Heaven.

But if it happen unto you that you have to strive with Fear, Concern and Doubtings, if your Way might not be such which seemeth right, the End whereof nevertbeless is Destruction; then follow David, and wrestle earnestly before the Throne in Prayer for Confirmation and clearing up of your State, saying, *Search me, O God! and know my Heart, try me, and know my Thoughts; and see if there be any wicked Way in me, and lead me in the Way everlasting, Ps. cxxxix 23, 24.* and depending upon the Promises of the Faithful God, by *Jeremiah xxxi 9. I will cause them to walk in a straight Way, wherein they shall not stumble. Wait but on the Lord, and keep his Way, and he shall exalt thee, Ps. xxxvii 34.* and cause thee by his Light to walk through Darknes, and he who hath taken hold on thy right Hand, will lead thee by his Counsel through this Wilderness of the World, and hereafter receive thee to Immortality, and so be forever with the LORD.





A

SERMON, &c.



Jes. LXVI, 2. - - - - *But to this Man will I look, even to him that is Poor, and of a contrite Spirit, and trembleth at my Word.*

INTRODUCTION.

WHEN once the Prophet and Judge *Samuel* was to anoint one of the Sons of *Jesse* to be King over *Israel* instead of *Saul*, the Lord gave him these necessary Instructions, *Men looketh on the outward Appearance, but the Lord looketh on the Heart, 1 Sam. xvi 7.* *Samuel* being ready to pour out the holy Oil upon one of the Sons of *Jesse*, the first that cometh in his view was *Eliab*, he being a Youth well proportioned beautiful, and of a comely high Stature, which

caused him to say within himself, *This is he whom the Lord hath chosen to be the Leader of his People.* But herein he mist it, wherefore the Lord instructs him otherwise, saying, *look not on his Countenance, or the Height of his Stature; for I have rejected him:* That is not chosen him to be King, but passed him by; and the Reason that God gives is, *For Man looketh on the outward Appearance, but the Lord looketh on the Heart.* And thus he reproveth *Samuel* of a Fault common to men, who doat on that which is outward, and he telleth him his Infallible Judgment, that he judgeth Man not according to the outward Appearance, but according to the Frame and Temper of their Hearts, according to their Diligence, Sincerity, Patience, and Fear of God, the which especially have their abode in the Heart. It is not only so in temporal Offices and Administrations, but also in Divine Service, in the endeavouring after true Godliness; and herein the Lord looketh not on the outward Appearance, but on the Heart, and therein he only taketh his Delight. *He that cometh unto him with his Mouth, and honoureth him with his Lips, keeping his Heart far from God,* there he saith, *In vain do they worship me,* *Matt. xv.* He that contenteth himself with the Work externally done, as the carnal nominal Christian doth, God holds to be an *Idolater*, notwithstanding he is very diligent in the Observation of outward Ordinances, and Practise of instituted Duties, for God requires at the

End

End of all his Commandments, *Charity out of a pure Heart, and of a good Conscience, and of Faith unfeigned*, 1 Tim. i 5. The which if he finds not in Man, although he be a diligent Observer of the external Divine Service he is notwithstanding an Abomination to the Lord. If Praying be acceptable to the Lord, it must be performed *in Spirit and Truth*, Job. iv 24. If going to the Lord's Supper be pleasing to him, and profitable to Man, it must be adorned with the *Wedding Garment of Repentance, Faith and Love*: For the Lord looketh on the Heart, the external practising of Divine Duties without the good Frame of Heart he hateth; but, *On these will he look, even to him that is poor, and of a contrite Spirit, and that trembleth at his Words*, as the Lord saith in the Words of our Text.

C O N N E C T I O N .

Here the Lord rebuketh the Jews, who relied on the outward Temple, *verse 1. Heaven is my Throne, and the Earth is my Footstool, where is the House that ye build unto me, and where is the Place of my Rest?* Whereby the Lord sheweth, that under the New Testament he had no more any limited Throne or Footstool, as heretofore under the Old Testament, when he sat upon a Throne between the Cherubins above the Ark, and had the Temple, Mount Sion, Jerusalem, and the Land of Canaan for a Footstool; but that he

having the earthly Sanctuary, should then have no Throne but in Heaven, and the whole Earth under Heaven for a Footstool for his Feet, then there could be no Place chosen to build him an House, a Place for his Rest, as then under the Old Testament. The Lord giveth the Reason, *verse 2. For my Hand hath made all these Things, and all these Things have been, saith the Lord.* Whereby he sheweth who are well-pleasing unto him: *But wilt thou know on whom I will look as on a House, a resting Place, wherein I will only dwell as in a Spiritual Temple under the New Testament, it is such as are Poor, and of a contrite Spirit, and that tremble at my Word.*

D I V I S I O N.

In the Text are two Parts,

I. The Objects or Persons here represented, which are described threefold, as

1 *Poor.*

2 *Contrite of Spirit.*

3 *Tremble at his Word.*

II. The Promise of the Lord to such, *But on this Man will I look.*

E X P L A N A T I O N of the first Part.

POOOR (*GNANI*) are by Virtue of the Original Word, such who are humble, penfive, meek, and hath its Derivation from a Word that
among

among others signifies to be abased, oppressed and according to its Original signifieth one who hath such a Frame of Heart as to be bowed down and oppressed in Mind, either under temporal Oppressions, as from a Sense of Sin and Judgment, which doth often demonstrate it self in the Lord's People. And thus it agreeth with those who are Meek; therefore *Poor and Meek* are put together, *Jes. xi 4*. A Name wonderously becoming the People of the Lord: For the Believers are Poor, for as much as they are humble, of no puffed up or haughty Temper, but are low and little in Heart, humble in regard of their Countenance and Apparel, also in their Gesture and Talk, also in Mind, and in their common Conversation, as *David, 2 Sam. vi 22*.

And more especially they are humble according to the Frame of their Souls, *Lord my Heart is not haughty, nor mine Eyes lofty, &c.* When they think upon God, then they cry out with *Job, I abhor my self, and repent in Dust and Ashes, Job xlii 6*. When they look on themselves, the Sense of Spiritual Want and inability causes them to see themselves void of all Boasting, seeking their Refuge in the Fullness of **JESUS**: But also the Lords People are meek, by Virtue of that low and humble Frame of their Hearts, which is a Fruit of God's Spirit in the Believers, *For the Fruit of the Spirit is Gentleness, Gal. v 22*. which they shew in a friendly Conversation with their Neighbours, without Wrath and Re-
venge.

venge, and in a pliable and yielding Readiness to the Lord's Commandments, and in a patient enduring of Reproaches, of Injuries, Adversities and Oppressions: This is the Reason why the Word *Poor* is also translated *Meek*, for that which in *Zac.* ix 9. rendered *Poor*, is in *Matt.* xxi 5. declared *Meek*, an Evidence that these two Tempers agree in one.

The Believers are poor because they are Oppressed and miserable, are subject to many Miseries and Adversities, sometime with Spiritual, which straiten them in the inward Frame of their Souls, and make them very Fainthearted, sometimes with bodily, which outwardly presses them, especially Persecution and Bitterness of their Enemies: This is the Reason that of Christ's People is thus spoken, *Zeph.* iii 12. *I will also leave in the midst of thee an afflicted People, and they shall trust in the Name of the LORD.* This is spoken of the Jews that should believe in Christ. *Zach.* xi 11. *And it was broken in that Day: And so the Poor of the Flock that waited upon me knew that it was the Word of the LORD.* The Oppression and Poverty of Believers are put together, *Rev.* ii 9, this is their Lot, *Job.* xvi 33. This was seen in the first Times of Christendom. How have not the Believers been poor and miserable by reason of the many Persecution? All these Things are found in those that are truly Poor.

Poverty in general is a *Want* of *such Things* which a Man hath need of for *Sustenance*, by which he can subsist; so that the Poor in general are such which have Want of Means to live, as necessary Food, Meat, Drink and Cloathing, by which the Body is defended against the Inconveniencies of the Times, as Cold, Heat, Rain and Wind, So that they become necessitated with Anguish, Oppression and Trouble to seek their Sustenance before the Door of another. This is a miserable Condition; this *David* wishes to his Enemies who rewarded him Evil for Good, *that their Children be continually Vagabonds, and beg, and seek their Bread out of their desolate Places, Ps, cix. 10.*

Poverty is twofold Corporal and Spiritual; the Corporal is here not excluded, for often both go together. The Believers are often Poor according to the World, their Lot is not always to have much of temporal things, because there is reserved for them other and better Riches; so that Poverty and Need is often their Portion. Riches are often Hinderances to follow *JESUS*, not onely because the Heart is generally too much set thereon, and cleaveth fast thereunto, but also that it is so loath when required with *Moses* to esteem the Disgrace of Christ above the Treasures of *Egypt*, when many are called thereunto with the Rich young Man, *to count those Things but dross and Dung for the Excellency of Christ*, then they go away sorrowful, *Matt. xix 22.*

This

This was the Reason that Christ spoke that hard Word, *Matt. xix 23, 34.* It was likewise seen that the most part were poor that did embrace the Gospel of Jesus this *James* sheweth us, *James ii 5.* and therefore Christ's People are often of a mean Condition in the World, therefore it was foretold of him, *that he should turn his Hand upon the little ones, Zac. xiii 7.* *Paul* likewise sheweth this very emphatically, *1 Cor. i 26, 28.* They were but Fisher-Men, and the most Part but mean People who were first converted to Christ, it was the Multitude and the common People that clave unto him *John, vii 40, 41.* and in process of Time both *Jews and Gentiles* were almost but a mean and disregarded People, which easily could leave their Possessions, that embraced Jesus and the Gospel. The Heathen therefore used to upbraid the Christians for being so Mean and Disregarded: as the *Heathen Cæcilius* upbraided them, *That they were a Company of the Off-scourings and refuse of the People, that the most and best of their Adherents were a poor beggarly and hungerstarved Generation who had neither Riches or Respect to support themselves.* However this goeth some what too far; for when Christendom some what increased and the Number of true Believers multiplied, there were also several rich and eminent People that were brought too; though notwithstanding it's in great Measure true, that the most Part of the Believers were poor and mean, though not prejudicial to the Gospel. But

But because here is not chiefly spoken of temporal Poverty, we will enlarge no more upon it but treat of a Spiritual Poverty, as in Truth all Believers are Poor in Spirit that they might become fit Objects of God's Grace and Favour, and thus the Saviour describes them, *Matt. v 3.* These Poor then are such who are not onely made bare of all Spiritual Goods, for thus are all People by Nature: It is true, *GOD hath created Man good and upright after his image*, so that he was rich in God, in Knowledge, in Love and in Glory, overflowing with Spiritual Goods, but it did not last long that man continued in that State, he sinned and thus was bereaved of that Image of God, that precious Pearl, those dear Treasures, the Spiritual Raiment was taken from him, deprived of those inestimable Riches: From hence we are all poor and made naked of those Spiritual Goods, and are without Hope of eternal Life for all have sinned and come short of the Glory of God, *Rom. iii 23. having the Understanding darkned, being alienated from the Life of God, Ep. iv 18.* through Sin man is reduced to an Abyss of Want, in a terrible Condition and deep Poverty: And although all men are poor, they are notwithstanding not all *poor in Spirit*, for the most are like drunken People who suppose themselves *Rich and increased with Goods, and to have Need of nothing, Rev. iii 17.* But these Poor are those who have Knowledge

ledge of their Spiritual Want, who see and feel this in themselves, they are such,

1 Who have a quickning and convincing Sight of their Spiritual Want, Sin and deserved Punishment and Inability, being sensible of their forlorn and damnable Condition in themselves, and of their Inability, to help themselves so that they can say with David, *Pf. li. 3. For I acknowledge my Transgressions, and my Sin is ever before me.*

2 Who under this sense get a low, humble Frame, low and humble in their Mind, Affections and Conversation, having mean Thoughts of themselves, as the truly Poor always have, who do not look on themselves as if they were Something, but are made bare of all, find no Good in themselves, as that *Publican, Luk. x.*

3 They through all this are also driven without themselves, become poor Beggars at the Throne of Grace, full of Desire to be filled out of the Fullness of *J E S U S*, even as that poor one by the Way side, *Lord Jesus have Mercy on me.* And if they are poor in Body, they with Patience willingly bear it, and esteem it more highly than the Treasures of this World, they are contented with their own, and the Rest they wait for from God *that Father of Lights, from whom cometh every good and perfect Gift from above, James i 17.*

Though they be rich in Earthly Goods, which may go together with Spiritual Poverty, they do not

not

not set their Hope upon transitory Riches, they do not forget their Charity and Liberality.

These are the Reasons why the People of JESUS, the Favourites of God, are called *Poor*. These are the Poor whereof Christ's Message was to *John the Baptist, The Poor have the Gospel preached unto them, Matt. xi 5.* And those whom he places as Objects of his Evangelical Commission, *He hath sent me to preach the Gospel to the Poor, Luk. iv 18.*

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Those who are thus *poor and naked* must needs be concerned about it, and have a sensible Feeling thereof: Therefore the Prophet likewise addeth, *and of a contrite Spirit.*

By the *Spirit* must be understood the reasonable and immortal Soul of Man, through which he understandeth, wills, and judgeth, in its Motion and inward Frame, and thus the Spirit of Man is that Habit, Frame and Operation, those Passions and Motions which have Place in the Soul, that which we also call the Mind.

The original Word which is translated *contrite*, denotes, to beat, pound, bruise; from hence it's often translated *Destruction*, Ps. lxxx. 3. to break and grind to Powder, according to, Ps. xix 10. From whence it appears that it must be improperly understood: For the Soul being Spiritual, cannot properly be broken or bruised: This Word then is borrowed from hard Matter, the which with Strength must be broken and

and bruised. Now this being brought over to the Soul, giveth to understand the Frame of Hearts. They are before this Bruising, exalted, high-minded, so hard and impliable as a Stone and Diamond, as God's Word likewise saith, *Zac. vii 12.* The *Contrite of Spirit* then are those, who lay down all Loftiness of Mind, Arrogancy, Self-conceitedness, and deeply humble themselves before the Lord confessing and acknowledging to be *Dust and Ashes* unworthy of the least Blessing, being heartily solicitous about their Sins and desirous for Grace; in a contrite Spirit are found.

1 A deep Sense and quickning Knowledge of Sins, by which the Sinner is convinced of his miserable and damnable Condition, Unworthiness and manifold Sins, and Inability, so that he feeleth his Sins as a heavy Burthen which press him, through which the Heart becometh sensible, tender, broken and bruised in reflecting on the Curse of the Lord and the wrath of God against Sin, the Hammer of God's Law strikes on the Soul: And thus God's Word becometh unto them *as a Hammer and Fire that breaketh the Rock in Pieces, Jer. xxix 29.* From whence proceeds a Sense of Sin, which *as a heavy Burthen are too heavy,* so that he must say with David, *Pf. xxxviii.*

2 An hearty Astonishment and Sorrow for Sins past, with Repentance and Regret, not so much for the Punishment, as by Reason of the

Baseness

who tremble at God's Word, And tremble at my Word. There is a wrong slavish Fear and Trembling, which is found in the Ungodly, the which hearing of the Curse and Punishment they have to expect, grow afraid, and the Punishment of Hell terrifies them, the which for a Time may work in them a dissembling or hypocritical Repentance, 1 Sam. xxvi 21. Thus we read of King Belsazzar, when he saw a Hand writing his Judgment, Dan. v 6. When Felix heard Paul preach of Judgment, he exceedingly trembled: But such trembling is not here understood, but this Trembling at God's Word, is found in the contrite Spirit.

I The which with a holy reverent Motion of the Mind are concerned before God's Majesty and Highness, and a careful Watching not to displease God, so that they fear and tremble for his Commandments, and receive them with a Childlike Fear and Submission: So that this Trembling is nothing else but an humble Sense of himself, accompanied with an awful Reverence for the Majesty and Highness of God. Thus we read, Hos. xi 10, 11. *They shall walk after the Lord: He shall roar like a Lyon: When he shall roar, then the Children shall tremble from the West: They shall tremble as a Bird out of Egypt, and as a Dove out of the Land Assiria: And I will place them in their Houses, saith the LORD.* Thus saith Job, xxxvii 1. *At this also my Heart trembleth and is moved out of his Place.*

To *tremble at God's Word* is then

2 To have an internal high Esteem of, and deep Veneration for the Word of the living God, and being a Word which is *quick and powerful*, *Heb. iv 12*. To have a deep Impression for the Promises, Threatnings and Commands of the Gospel, to make much of it, highly to esteem it, *Trembling at his Word*, with Awe and Reverence.

3 Therein likewise to have Desire, and delight to glory therein, as worthy of all Acceptance, as *David*, *Psf. xix 10 & cxxxix 16*.

4 To hear that Word with Desire and Eagerness, not slowly, but *ready and swift to hear*, *Jam. i 19. Eccl. v 1*.

5 To ponder and meditate on that Word, *Psf. i 2*. To read examine and regard it, to lay your Souls down by it, that you might penetrate into the right Understanding of it, *Job. v 39*. As those of *Berea*, *Act. xvii 11*. To dig for it, as for *hidden Treasure*.

6 To preserve and impress that Word deep in his Heart, that it may not be washed out, constantly to be busie about it, and with *Mary*, to *keep all the Words of the LORD in his Heart*. Thus *David* saith of himself, *cxix 11*.

7 Not only to know and understand the Truths therein revealed, but also to receive them, and with Love to believe the same, with Humbleness, denying your own Wisdom, keeping to the infalible Testimony of God, *to obey from the Heart*
that

that Form of Doctrine which was delivered you,
Rom. vi 17

8 To have an inward and careful Regard not to Sin against that Word, either in not making an open Profession of it, or to depart from the Ways of Righteousness.

9 To tremble at God's Word is likewise to fear the Commands and keep them, and to behave himself in Life and Conversation accordingly, as a Rule, Gal. vi 16. And thus to work out his Salvation with Fear and Trembling, Phil. ii 12. For this Trembling is accompanied with a diligent Care to do what is well-pleasing to God, which cannot be done but by keeping of the Commandments, Eccl. xii 13. This was David's Petition, Ps. cxix 35. Make me to go in the Paths of thy Commandments, for therein do I delight.

10 Lastly, it is to tremble at the Threatnings, Punishments and Judgments expressed in the Word to some Knowledge of punishable Guilt, to fear for Chastisement. So it was with David, Ps. cxix 120. My Flesh trembleth for Fear of thee, and I am afraid of thy Judgments. So that the Fear of God's Wrath hath this Effect, Ps. ii 11, 12. Serve the Lord with Fear, and rejoice with Trembling, kiss the Son lest he be angry, and ye perish from the Way, &c. This is the Frame of the Lord's People, those are the Persons aimed at, these have a glorious Promise, for the Lord will look at them.

EXPLANATION of the second Part.

BUT *To this Man will I look.* As the Lord God is a Spirit, having no Eyes, therefore Seeing is improperly ascribed unto him. To him that is *poor and of a contrite Spirit, will the Lord look.*

1 That is, he will be Gracious and Favourable unto them. For since they are *Poor* (for they being made naked of all, and *contrite of Spirit*) they are fit Objects of his Grace, such Conditions are pleasing unto him, *Pf. li 17.* And as by the Lord's *Seeing* is expressed his favourable Omniscience, so it is certain that he

2. Looks on them: For in a special manner, *he knoweth them by Name, 2 Tim. ii 19.* He hath known them from Eternity according to the Intention of his Grace, and now he knoweth them also as his Favourites, he knoweth what they do, and not do; he knoweth their Sincerity, their secret Devotion, their Prayers and Supplications, their Strugglings in Prayer, their Sighs and Cries, their reading and meditating of God's Word, their Godly Conversation; he sees and knows their Striving against Sin, their Sorrow and Smart for Sin, and for their great Distance from God, and other Straits of the Soul, *Pf. lxxxviii 9.* He knows their bodily Wants, Afflictions and Oppressions: The Lord looketh on them, that is,

3 He provideth and maintaineth them with all that they want, with spiritual and temporal Blessings, and suffers them not to want what is necessary for Life and Godliness; his Care extends toward their Souls and Bodies, in Prosperity and Adversity, for they are *ingraven on the Palms of his Hands*, *Is. xlix 16. He looketh upon them*, that is,

4 He loveth them with a Love of Complacency; for *as a Father pittieth his Children, so the Lord pittieth them that fear him*, *Pf. ciii 13*. And they are his Property, for that reason he will spare them *as a Man spareth his Son that serveth him*, *Mal. iii 17*. But particularly the Lord *looketh on them*,

5 When he maketh them feel his loving Favour, so that *they do taste how good the LORD is*, when he speaketh unto them of Peace, and with Power bringeth such or such like Words upon their Hearts: *Thou art mine: I have loved thee with an everlasting Love, therefore with loving Kindness have I drawn thee*, *Jer. xxxi. 3. I know thee by Name and thou hast found Grace in my Sight*, *Exod. xxxiii. 12. Thy Sins be forgiven thee*, *Mark. ii. 5. Thou art an Heir of eternal Life*; the which endueth their Soul with much Light and Power. So that they then enjoy a silent Peace, a pleasant delightful Sweetness and refreshing Joy, through which they become drunk in Love and feel the Beginning of Salvation within them: Thus the Love
of

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of God is shed abroad in their Hearts, and assures them that their Hope will not make them ashamed, Rom. v 5. This David enjoyed when he said, thou hast put Gladness in my Heart, more then in the Time that their Corn and their Wine increased; Ps. iv. 7. This causes Rejoycing and saying, I will greatly reioyce in the Lord my Soul shall be joyful in my God, &c. Jf. xvi. 10. This is the inward Testimony of God's Spirit, through which the People of the Lord become assured Rom. 8. 16.

6 Finally. On these will the Lord look, because he will dwell in them as in a Spiritual Temple and in a particular manner will be present in them, for they are united unto him for there is a mutual Familiarity between God and them, they walk with God and he with them, this favourable Presence which is so Soul refreshing is so acceptable to them, therefore David was so desirous thereafter, Ps. lxxiii. 1 He dwelleth in them through his Grace and powerful Operation of his Spirit who dwelleth in them, Job. xiv. 17. through which they are led comforted and strengthened so that they are Temples of God wherein he hath his Dwelling, as his Promise is,

This God testifieth throughout in his Word, that he will be favourable and gracious unto the poor, lowly broken-hearted, the contrite in Spirit, as Ps. xxxiv. 11. cxxxviii. 6. And no Wonder for such Qualifications are pleasing unto him
Ps.

Pf. li. 17. This is obvious in that sinful Woman, *Luk.* vii. in the prodigal Son, *Luk.* xv. in the Publican, *Luk.* xvii. such Conditions the Lord requires and desires *Joel.* ii. 12, 13. God himself is the Cause and Master-Workman of a contrit Spirit, *Phil.* ii. 3 a contrite Spirit denies and forsakes its self to Gods honour, therefore the Saviour is come into the World according to, *Jf.* xvi. 1. and *Matt.* ii 28. Therefore he calls them blessed, *Matt.* v.

A P P L I C A T I O N.

FROM hence we can see worthy Hearers, that those who are in Covenant with God, Christ People, the Believers, the Heirs of Salvation are qualified quite otherwise than is commonly meant, the saving Promises of God's Favour and grace are made unto such who in the World are in a low, humble and despised Condition, who outwardly have not much Respect, for they are spiritually poor, of a *contrite* and humble Spirit, *trembling at Gods Word, bruised, humbled and broken in Heart*, *Is.* lvii 15. *Broken hearted sorrowful*, *Is.* lxi 1, 2, 3. *the poor and needy seeking Water (Water of Life but here is none)* they cannot find it by themselves, nor by none else, their Souls faint for Thirst, and none can keep alive his own Soul, *Pf.* xxii. they who are quite made bare who have accustomed themselves to pray to him who regards the Pray-

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er of the Distitute, *Pf. cii. Comfort ye, comfort ye my People, Is. xl. 1.* this suppoeth Sorrow, Spiritual Combat, Temptations. They appear as a *bruised Reed*, as bowed down, broke, bruised and as a *smoking Flax*, in a State of Darknes without much Light of Joy and refreshing, *Is. liv. 11.* Behold these are in Covenant with God, Christ's People, Heirs of Salvation, who are by Christ called *Blessed, Matt. v.* Those who are thus qualified have all Right and Freedom to appear at the Table of the Lord, as appears by our Church-Form, for having spoken *that all ungodly and offensive People must be kept off*, it saith; *But this is not spoken unto us to make the Rejected Hearts of the Believers fainthearted:* Then by consequence, they are the Poor and those of a contrite Spirit who tremble at God's Word on whom the Lord looks, that may partake of the Lord's Supper. Now every one will consent to me that those who are not thus qualified, who are not *poor and contrite of Spirit*, and do not *tremble at God's Word* are not in Covenant with God, and for that Reason should not appear at the Table of the Lord, except they will draw a Judgment on themselves: For that Reason it will be necessary that we examine ourselves whether we have those Qualifications, and especially this is the Duty of those who intend to participate of the Lord's Supper, for this is God's Express Command, *1 Cor. xi. 28.*

What do you think Hearers? Are ye *poor*
and

and of a contrite Spirit? Do ye tremble at Gods Word? If ye have hearkned with Attention you might have heard how your Condition in this case is.

INQUIRY BY MARKS.

1 **A**SK your selves once sincerely, as in the Presence of the Omniscient God, am I spiritually Poor? Have I a sensible Knowledge of my miserable damnable Condition? Do I feel in my self that I am so damnable, unclean, vicious, so estranged from God, and the Life of God, so wretched, miserable, poor, blind, naked, and unable to save my self, or to do ought in order to save my self, so that I must be lost if I thus continue?

2 Am I by Experience of this Spiritual Want and Deformity discontented and distressed? Do I accuse and condemn my self? Am I abashed, and ashamed concerning it? Am I concerned how I shall be delivered from such a miserable Condition? Is the Spiritual Misery and Want the chiefest and greatest Matter whereof I complain? Am I sensible of thinking, *O how will it go with me? O what a miserable Creature am I! I am poor, blind, unbelieving, void of Love and Sincerity: Truly if God hath not Mercy on me, If I do not get an Interest in JESUS for Reconciliation, If I do not become truly sanctified, I must forever be miserable?* It is natural for the Poor
to

to complain, or with *Solomon's* Language, to use *Intreaties*, *Prov.* xviii 23. *He that is poor and needy, his Heart is wounded within him, Ps.* cix 22.

3 Am I of a *contrite Spirit*, through a grievous Sense of Sin? Do my Sins press me? Do I find in the inward Part of my Soul a hearty Sorrow for my Sins out of a Love to God and Virtue, and out of a Hate and Aversion to Sin, by reason that they are so shameful, detestable and base, and committed against such a holy, good and righteous God, with a Purpose of Heart henceforth to live conformable to the Will of God? O how distressed, perplexed and *contrite of Spirit* are such who have obtained a right Sight and Sense of their Sins and manifold Transgressions and spiritual Wants.

4 It is peculiar to the Poor to seek to have their Wants supplied, and in Order thereto to seek out for Means; therefore you must ask your selves, if you know your Wants and feel your Needs, and whether your Desire is after the holy *JESUS*, so that you wish nothing else, long for nothing more than to be enriched with the Spiritual Goods of *JESUS CHRIST*, viz. rich in Knowledge, Faith Love and Holiness, that you might live to the Glory of God? whether it be the greatest that you look after, long for, and wherein you are most imployed about, to obtain unto the Fullness and Riches which is in *JESUS*, and whether you use all religious Means, as hearing and reading of
God's

God's Word and Praying, in order to attain thereunto that you might be supplied of your spiritual Wants, and especially that you may be a partaker of true Sanctification.

5 Ask your selves also, Do I find in me a *Trembling at God's Word*, so that I have a deep Reverence for the same, and a true Desire after it, to search it and Meditate thereon, and have a careful dread not to sin against it, have a Desire to direct my Life and Conversation according unto it.

C O N V I C T I O N .

W H E N you set these things before you, and perceive by your selves that you do not find them in you, that you do not find such a Frame of Heart, as being *poor and of a contrite Spirit, trembling at God's Word*, not knowing them, nor a Partaker of them, that you have no Sense of your Sins, Damnableness and Inability, by a painful Feeling; then judge your selves, if you in Truth can think that you are in Covenant with God: It cannot be if these Things are not found in you. Let not Satan and your deceitful Hearts perswade you to it, and you notwithstanding approach to the Lord's Supper: Will the Lord *look to him that is Poor and of a contrite Spirit, trembling at his Word*, then he will not look to them who are not so, nor be favourable and gracious unto them: Verily if you have not these

These Qualifications, you are not in Covenant with God, you have no Right to the Sacraments, you who live at Ease without inward Anguish for the Condition of your Souls.

2 You who are ignorant in the Mysteries of the Gospel and about the Institution and Meaning of the Lord's Supper.

3 You who are not sensibly humbled because of your Sins, but can live contented without Atonement and seeking after Christ, who have no longing after a Sense of the Pardon of Sins, after Comfort, after Sanctification, after Certainty of Salvation.

4 You who are in your own Eyes spiritually rich, and persuade yourselves such, as those of *Laodicea*, *Rev. iii 17*.

5 You who never had a distinguishing Sight, a lively Feeling, an humble and fainthearted Disposition under Sin and Inability, and by your selves have never been concerned about it.

6 You who have no Practice and Deeds of Faith, are not labourious in Christ in choosing him for your Surety, to long after him, seek for him in Prayers and Supplications, in accepting of him for Justification and Salvation.

7 You who have no Reverence, no Awe, no Trembling at God's Word; you all I say who are thus, are not in Covenant with God, but unconverted; therefore we warn you most earnestly, that you embolden not your selves to approach to the Table of the Lord, for you have

no part in Christ, neither in his Goods, the Lord's Supper is not prepared for you: But still if you approach, we declare unto you, that ye pull down a heavy Judgment on your selves, and that you make *your selves Guilty of the Body of the Lord*; the most fearfullest Sin that can be thought on. I know very well that you will not believe that you have no Right to come to the Holy Table, although you clearly see, that you are not *poor nor of a contrite Spirit*, neither *trembling at God's Word*: But I likewise know, you may believe it on not, that you have no right (according to God's Word) to approach, and if you notwithstanding do it, you Seal your Destruction.

E X H O R T A T I O N.

O That you might see how necessary this Frame of Heart is, that no one can be in God's Favour, except he be *poor, and of a contrite Spirit*, O then seek for this Frame of Heart. (1 Learn well to acknowledge, that the only riches of the Soul do only consist in the enjoying of God and Christ, that that might make you little and empty in your selves. (2 Learn to think little of all that is your own, not to esteem your own Righteousness, own Ability; but on the contrary, enlarging your Sins and Inabilities, seek to get a Knowledge of a spiritual Want. (3 Bring your selves often under the Light of God's Majesty, that would make you *poor, contrite and trembling even*

even as *Job* xlii 5, 6. & *Ij.* vi 5. seek to get a reverent Awe for God's Word.

On the contrary, those who are *poor and of a contrite Spirit, and tremble at God's Word* may approach to the Lord's Table, such (1) who find themselves quite lost, feel their Sins as a Burden, and thereover have Sorrow, Shame and Dislike, and therefore desire to have an Interest in Christ, through him to obtain Forgiveness and also Sanctification, to live holy and blameless. (2) Who from experience of their Misery and Defect take their Refuge to Jesus, seek out after him, long, cry, and give themselves over to him, accept of him to be justified in his Blood, and to be sanctified by his Spirit. (3) They that find in themselves a Hatred and Aversion to Sin, a grieving when they sin, and a constant rising and running to the Blood of Jesus for Reconciliation, have a Desire and love to live acceptably to the Lord, according to his Commands; such I say, that do in Truth experience this in them, and no other may come to the Lord's Supper. These must know, that if any one approach profitably, that before he come, he must prepare himself well; for every one will there narrowly be view'd, whether he hath on a Wedding-Garment, that is, a decent Frame of Heart, *Matt.* 22. For it is an extraordinary weighty Matter, as also Command of God, *that we prepare our selves well before we draw near.* Unto the Preparation is required an Ornament: If we go to a Wedding we adorn our selves

selves with the best we have, much more must
 that be done before we go to the Lord's Supper;
 the *Guest not having on a Wedding-Garment* was
 soon known, *Matt. xxii.* To this *Ornament* ap-
 pertaineth that we be in a State to be Objects of
 free Grace, that we look on our selves in our
 Nothingness and Sinfulness, thereby to become
 Meek, for such are *fit Objects of Grace*, *Matt.*
v 5. which consisteth herein, that we meditate
 and have Experience of our own Unworthiness:
What am I, wholly unworthy that the Lord should
look on me, I am a very Nothing but Sin, I miss
by Nature the Image of God, being by Nature a
Child of Wrath, what Abominations proceed from
my evil Heart? O how many Sins have I commit-
ted in Thought, Word and Deed? How sluggish
and deadish am I in God's Service? Verily I am
not worthy that God should regard me, or shew me
any Mercy.

On these things we must ponder a while, until
 we get such a Frame of Spirit which we have
 need of, as (1) *Humbleness of Heart*, *Gen. xxxii*
10. (2) *An inward Shame*, *Ezra ix 6.* (3) *Heart-*
ty Sorrow for Sin, *Pf. li.* (4) *An humble Detest-*
ation, *2 Sam. xxiv 10.* (5) *A Fear for Punish-*
ment. (6) *An openhearted ingenuous Confession of*
Sins, acknowledging the Hatefulness and Damna-
bleness of the same, *Pf. xxxii 5.* (7) *Heartly Pray-*
ers for Reconciliation and Peace, *Pf. li 1, 2* (8)
A Lifting up of the Heart through Faith and
Promises made unto the Confession of Sins, *1 Job.*

3. 9. There is also required to this Adorning, *A Desire after Christ, and an earnest purpose to live holy, Pl. cxix 5. Also, A Heart that goeth forth in Love to all the Children of God, and unto all Men 2 Pet. ii 7.* Happy are they who have this humble Frame of Heart, being *poor and contrite of Spirit, and do Tremble at Gods Word,* to these the Lord sheweth his free Grace, the Beginnings of it here, and hereafter in the perfect Degree of Glory,

A M E N.



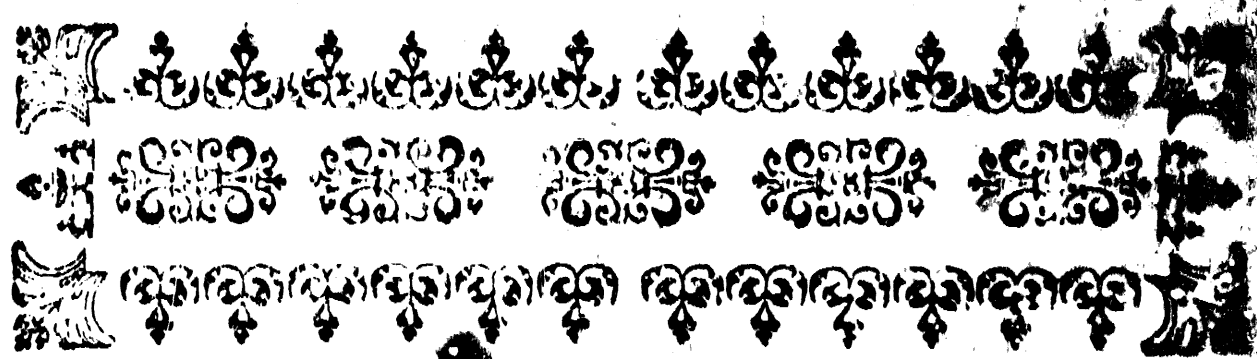
A
S E R M O N

concerning the Lord's Supper

O N

I Cor. XI. 29.

For he that eateth and drinketh unworthily eateth and drinketh Damnation to himself, not discerning the Lord's Body.



A

SERMON, &c.



1 Cor. XI 29. For he that eateth and drinketh unworthily, eateth and drinketh Damnation to himself, not discerning the Lord's Body.

XXX Sunday.

81 Quest. *For whom is the Lord's Supper instituted?*

Answ. For those who by reason of their Sins loath themselves, and notwithstanding trust that the same for the sake of Christ are forgiven them, and that their remaining Debilities are covered with his Sufferings and Death, and being more and more desirous to amend their Lives: But Hypocrites,

and those who do not with true Hearts turn to God, they eat and drink Judgment to themselves.

82 Quest. *Must those be admitted to this Supper who by their Confession and Life behave themselves as unbelieving and ungodly People?*

Ans^r. No, for thus the Covenant of God is profaned, and his Wrath kindled against the whole Congregation. Therefore the Christian Church is obliged, according to the Order of Christ and his Apostles, to exclude such (until they shew Amendment of Life) through the Keys of Heaven.

I N T R O D U C T I O N.

GOD under the Old Testament had given a Law, by which was forbidden, *That no Stranger, Uncircumcised, or Unclean might approach to the Sanctuary or sanctified Things, Exod. xii 43, 45. Lev.* The Children of Israel were not only to disallow any to approach to the holy Things, but they were not to suffer any Thing in the midst of them that was unclean; but they were strictly commanded, *That they should put all the Unclean out of the Camp: And thereof the Lord himself gives the Reason, That they defile not their Camps, Numb. v 2, 3. & Numb.*

Numb. xix 13, 20. And this Command went so far, that when the Children of *Israel* suffered but one Person that was unclean among them, to have Communion with them, although they were clean themselves, yea, although they did not know that such an unclean Person was among them, yet in the first Place all *Israel* were punished, as we see in the Example of *Achan*, *Jos. vi 17, 18.* & *vii 12.* And then secondly the *LORD GOD* immediately withdrew himself from all *Israel* and the whole Congregation, when but one unclean Person was found among them: *Neither will I be with you any more, except ye destroy the accursed Achan from amongst you, Jos. vii 12.* These things were our Examples, *1 Cor. x 16.* For we likewise have a Sanctuary under the New Testament, the Lord's Supper, which is come in stead of the Passover, of which is earnestly commanded, that no unconverted Person, yet lying in their Pollutions, not being sanctified through the Holy Spirit, may come to the same, for the Lord hath threatned a heavy Punishment to all those who unworthily approach to this Sanctuary, and eat thereof: And withal hath charged the Overseers to keep off the Strangers and Ungodly, and put them out from the Midst of them, that the Covenant of God be not prophaned, and that God's Wrath be not kindled against the whole Congregation, and the Lord thus depart from his Congregation,

... with his Blessing, Spirit and Grace. This is what in this Sunday is taught.

DIVISION

Two Heads the Instructor giveth us here to explain,

*M*en *D*aniel *B*

I *Who they are, and who they are not, that may approach to the Lord's Supper, Quest. 81.*

II *How the Church through the Keys must keep off from the Lord's Supper those who are offensive and live ungodly, Quest. 82.*

EXPLANATION of the first Part.

CONCERNING the first Part the Instructor asketh, *For whom is the Lord's Supper instituted?*

It is not instituted for the Dead, for they are in their Place where they forever will remain. It must likewise not be administered to those who are dying, for they are not in a Condition to receive. Likewise not to Children, because they are not in a Condition to examine themselves. But it must be administered to the Living and Adult: But not to all that live corporally, for it is only instituted for the Regenerate who live spiritually, for it is a spiritual Food, which spiritual People can only receive for their strengthening, it is a Sign and Seal of God's Covenant, thus

thus it follows of it self, those only who are in the Covenant have a Right thereto, Christ hath only prepared this Meat for his Believers, saith the Liturgy, as he only kept it with his Disciples who were sanctified. That this is the general Opinion of the Reformed Church is evident, not only hence from the Instructor, but also from the Confession of Faith of the Reformed Church of the Netherlands, which saith

' We believe and confess that our Saviour Jesus Christ ordained and instituted the Sacrament of his holy Supper, to feed and maintain those who are already regenerated, and are ingrafted into his Houshold, the which is his Church, &c. Art. 35.

And because none but those should approach, the Instructor giveth a few Marks for the Trial of those who have a Right to come to the Lords Table, and who they be that must keep themselves from it.

I Those who by reason of their Sins loath themselves, saith the Instructor. Those who are convinced, and have a sensible Knowledge of their manifold Sins, great Guilt, sinful miserable damnable Condition, and are with Grief, Sorrow and Shame, yea, even with Condemnation and Abhorrence become concerned about it, and thus to repent of their Wickedness, saying, *What have I done? Jer. viii 6.* We see this in *Ephraim, Jer. xxxi 19.* This Dislike is that Regret through which a believing Sinner becometh sensibly

ly humbled for his Sins, and bitterly lamenteth the same, from a Love to God and a hate to Sin. For such the Lord's Supper is instituted, for such are in the Covenant, and from the Covenant of Grace is unto them given, that they Remember their own evil Ways and Actions, that were not good, and thus to loath themselves in their own Sight for their Iniquities and Abominations, according to the Promise of the LORD, *Jer. xxxvi 31.* Yea those are his fitted Objects of that Grace which is here Sealed, for the *Poor in Spirit* and those that *mourn* are called *blessed*, *Matt. v.* The Lord promiseth in his Favour *to look at such*, *Is. lvii 15, 18 & lxvi 2.*

2 This Dislike is in its self not enough, for *Gain, Esau, Saul, Abab, and Judas*, where likewise convicted and repented, here must also be a Trusting or Depending *that Sins are through Christ forgiven*, and also *that the remaining Debilities are covered with his Sufferings and Death.*

This Trusting, or Depending is no vain Presumption, nor a stiff Imagination through which one imagineth that Christ is his Saviour, but it is a refuge-taking Confidence of Faith, where by a believing Soul hath a liking in the Council of God through Jesus Christ the Surety, to reconcile and save Sinners, and with the highest Content, praises and approves of that Way, as good, wise and holy, wishing through that Way onely and no other to be sanc-

sanctified and saved, and on this to turn himself to that Surety and Mediator out of a painful Sight and Sense of his Sins, wishing onely to be found in him, with a restless Desire to place all his Salvation in him, because he wants him in all Things and cannot endure without him, and also that he desire nothing beside him, because in him he sees a sufficient Fullness to satisfy all his Wants and Needs, upon this the Soul goes with an active Desire out to him, choosing him for its Portion, and thus cometh with him in a Treaty, and thus gives her self wholly and unlimited over unto him, and accepteth of him on his own free invitation as he is tendered, and intrusteth his Soul and Salvation in his Hands, and thus resteth in him with all his Heart, and thus *receiveth God's Testimony, and seals that he is true*, Joh. iii 33. those now have a Right to the Lords Supper, for *Hungry and Thirsty* are invited, and are promised to be *satisfied*, II. lv. 1. Matt. v, 6. *He that believeth on the Son hath everlasting Life*, Joh. iii 36. To wit. here in Grace, which is the spiritual Life, a Beginning of eternal Life.

Those are more and more desirous to strengthen their Faith, saith the Instructor; for indeed, to be desirous after Growth is the Nature of those who live spiritually, the Cry of the weak Believers is, *Lord I believe help thou mine Unbelief*, Mark. ix 24. *increase our Faith*, Luk. xvii 5. from hence it is manifest that this Food

is also for the weak Believer, for the Instructor requireth not the highest Degree of Faith, or full Confidence: But yet, he that hath the sure Confidence of Faith that all his Sins are through Christ pardoned, is fit to receive the Lord's Supper with more Fruit, because, he as one that hath Right thereto and dare approach with Boldness and discern the Lords Body, and accept of the Signs as a Seal of the Forgiveness of Sins.

3 And that it might appear that this Trusting or Depending is no vain Conceit therefore the Catechism likewise requireth a *Desire to an Amendment of Life*. The Believers then taking Notice of themselves constantly see their Strayings with Grief and Displeasure, and hate Sin heartily and strive against it, therefore their Souls are very desirous to amend their Lives, yea, even to attain to Perfection, for although they know that in this Life they cannot attain to Perfection, yet they know that they can be more perfect than they are, therefore with *Paul they follow after Perfection, and press toward the Mark, if that they may apprehend it*, Phil. iii. 12, 13. The earnest Desire after Sanctification is needful if we approach to the Lord's Table, for all Things there are holy, and through the Use of this Covenant Seal, we not onely declare that *the Lord is our God*, but also that *we are his People to keep all his Commandments*. Deut. xxvi. 17. The Sacraments are likewise means

means to Sanctification, Ep. v. 26. and
that oblige us to shew forth the Lord's Supper
2 Cor. xi. 26. which cannot come to pass than
by an Amendment of our Lives. Those are
onely they for whom the Lord's Supper is in-
stituted, who partake hereof, viz. These Marks
of the Spirit dwelling in them, namely, a Sor-
row of a penitent Mind after God, a Living
upon Christ as upon the onely Cause of life, a
supporting Faith, an unfeigned Love towards
God, and his Neighbour, accompanied with an
earnest Intention to amend his Life, and to
glorify God in all Things; and continually to
live according to his Commandments. Now
from hence flows of its self, that those who do
not possess these Things have no Right thereto,
as the Instructor farther sheweth for whom the
Lord's Supper is not instituted.

1 *Hypocrites, Dissemblers, and Feigners* who
shew themselves better as indeed they be, ha-
ving a Form of Godliness by Confession and
external unproveable Conversation, and thus
seem to be something by what they pretend to,
and by their Gestures, Looks and Sighs deceive
People, that they should suppose they were
Pious; therefore they seek to behave themselves
both in Words and Deeds as their Teachers
would fain have it, and in the mean while
they are not like themselves at all Places, and
at all Times, but then thus, and then so, the
which can be discerned in their Conversation;
for

for the most are yet so blunt that when they are examined it may easily be discerned that they know not the Power of Godliness, much less possess it: But all that they aim at, is, to have the Name of a good Christian: These may not approach, because their Heart is not right, and because they do not possess any true Grace, but are yet Enemies and Haters of God, as Christ hath so often denounced a *Wo* unto such dissemblers. These are not only those who must not approach,

2 But also *all those who do not with a true Heart turn to God*, saith the Instructor. He saith, *that the Unconverted have no Right thereto.* And if it be asked, who are unconverted? I answer all natural People, who are yet Strangers to the *Life of God*, as

(1) *All Ignorant*, who have no Knowledge of the *Fundamental Truths* of the Work of Christ's Mediators Office, that have no Knowledge of the Nature of Regeneration, of the Nature of Faith, and know not how they through Faith should be ingrafted into Christ, that have no Knowledge of God's Righteousness and the Sinners Damnableness; those who do not understand the Nature of the Lord's Supper, and do not know to unite the Sign with the Thing signified, and know it not as a Seal.

(2) Those who are not sensibly humbled by Reason of their Sins, but are unconcerned about

the State of their Souls, live at ease, and are careless.

(3) Those who have no Exercise and Deeds of Faith, and are not active in Christ, choosing him for their Surety, to long after him, and seek out after him with Prayers and Supplications, to accept of him for Justification, and Sanctification, to give themselves over unto him, to live in Union with him.

(4) Those who are earthly minded, whose Desire, Longing, Seeking, Care, Love, Content, and Fear is in earthly Things, in *Lust of the Eyes, Lust of the Flesh, and Pride of Life*. In a Word.

(5) Unconverted are such who willfully and wittingly without any Strife retain some Sins, and content themselves with a moral, civil and external Worship, but have never felt their forlorn State without Christ, not being sanctified and internally changed to live a holy Life, from a Union with Christ, with Selfdenial. Those are Unconverted. The *Reformed Church* judgeth of such according to God's Word, that they may not approach: For this is evident from powerful Reasons.

(a) A stranger, an Uncircumcised and Unclean might not eat of the Passover. So likewise now, the Unconverted, who are uncircumcised of Heart and not washed through the Blood of Christ, and not sanctified through the Spirit, but are still
lying

lying in their natural Pollution, may not eat of this Bread nor drink of this Cup.

(b) For unto an unconverted Person there is not one only Promise made, therefore nothing unto him sealed.

(c) An unconverted Person has not the Spirit of Christ, and therefore doth not belong unto him, and for that Reason cannot be Sealed thro' the Spirit of his Partnership with Jesus and his Virtues, *Rom. viii 9.*

(d) The Unconverted are void of spiritual Life, are Dead in Sins and Trespases, now those who are thus spiritually dead, cannot eat spiritually.

(e) The Unconverted have no Faith, which is notwithstanding the Mouth of the Soul, and therefore they cannot with any essential Fruit of the Soul eat of that Bread which is only prepared for the Believers.

(f) The Unconverted are Servants of Sin, Members and Slaves of Satan, now it would be dreadful that the Unholy should be the Members of Christ who is so holy, *2 Cor. vi. 14, 15.* But if they notwithstanding approach (the which alas! they do) they must know, *that they eat Damnation to themselves*, as the Instructor saith from the Mouth of *Paul. 1 Cor xi. 29.* They aggravate their Damnation, for Judgment is a Fault or Punishment, in regard to the Hypocrites and Unconverted, who eat to their Damnation: And no wonder, for using the Lord's Supper

Supper unworthily, they make themselves guilty of the Body and Blood of the Lord, as Paul saith, 1 Cor. xi. 27. They mock Christ and crucifie him a fresh, with the Jews, Heb. xi. 6. they defile this Sacrament the which is a Sign of the Body and Blood of Christ, and make themselves guilty of great Sins against Christ and also of Punishment, temporal and eternal: Therefore such are not much better than Judas, who betrayed Christ, and as the Jews and Romans who crucified him, and shed his blood. He that receives this Sacrament unworthily (saith Theophylactus) he is as guilty as if he had himself killed the LORD, and had himself shed Christ's Blood. O abominable wickedness!

But one might think, if Hypocrites and Unconverted may not partake of the Lord's Supper, why then was Judas permitted? But although we should allow that Judas did receive the Lord's Supper, from thence nevertheless does not follow that he had any Right thereto, as we have now sufficiently proved: But we hold it with the Chiefest Divines that Judas did partake of the Passover, but not of the Lord's Supper; this we can see from the Relation of John, in his Gospel, Chapt. viii. 26, 27, 30. who plainly saith, that as soon as Judas was discovered, and had received the paschal Sop, and the Devil being entered into him, that he immediately went out, v. 30. He then having received the Sop, went out immediately, this happened before Supper.

Christ would have spoken a lie if he had given Judas the Supper, saying, *This is my Body, which is broken for YOU; this is my Blood which is shed for YOU;* Which must not so much as be thought of the Mouth of Truth.

Therefore it remains sure, that not onely Unconverted may not approach, but also the Overseers of the Church must resist and debarr such from approaching.

EXPLANATION of the Second Part.

Therefore the Instructor asketh, *Quest. 82. Must those be admitted to this supper who by their Confession, and Life behave themselves as unbelieving and ungodly People?*

Ans. No, all those who by their Confession and Conversation behave themselves as Unbelieving and Ungodly must be kept off, and these are who err in the Truths of Faith, and have thereof Misapprehensions; all the Ignorant who have no true Knowledge of themselves, nor of Christ, nor of the Contents of the Lord's Supper for such are Unbelievers, for there can be no Faith without Knowledge, *Rom. x 14.* Such are not in State to *discern the Lords Body,* therefore saith *Solomon, Prov. xix 2. Also that the Soul be without Knowledge it is not good.* All those who live wickedly and offensively, such are *Drunkards, Swearers, Whoremongers, Contentious,* and all that are guilty of *publick notori-
ous*

ous Sins, whereof the Liturgy hath a Register : For if those were admitted, *God's Covenant would be profaned*, saith the Instructor, because we then profane the Seals of God's Covenant, and thus the Covenant it self. Yea, then *God's Wrath is kindled against the whole Congregation*, saith the Instructor, who is wroth that his Covenant is profaned, and punisheth it on those who not onely do the same but also on those who do not keep them off: *But unto the Wicked God saith what hast thou to declare my Statutes, or that thou shouldst take my Covenant in thy Mouth, Ps. l. 16.* Thus it went with the *Corinthians*, they acted very slovenly with the Lord's Supper when amongst them many were punished with *Weakness Sicknes and Death*, 1 Cor xi 34.

But who must debarr such? *The Church of Christ*, saith the Instructor; the Overseers are thereto obliged, because there is a Command of Christ, *Matt. vii. 6.* of the apostles, 1 *Cor. v. 2.* & 11. 12. 2 *Thes. iii. 6.*

These must shut out the Unworthy through the Keys of Heaven, that is the Church Discipline, until they shew Amendment of their Lives. But hereof we must treat in the following Sunday.

A P P L I C A T I O N.

SE there Hearers; this is the Doctrine of the Reformed Church concerning those who have Right to the Lords Supper, and those who

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have

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to do Right thereunto; and the Offensive and
ungodly must be debarr'd and kept off by the
Overseers of the Church.

This also hath always been the Practice of
those who sought to be Faithful in their Duty
concerning the pure administration of the Lord's
Supper.

The Ancients have been very carefull and
cautious in admitting any to the Holy Sup-
per.

From hence that man of God, Calvin, gave
a clear demonstration when he saith ' Here we
must also have regard to the Lord's Supper,
that it be not defiled by giving it in general
without exception; for it's very sure and cer-
tain that he who must administer the same, if
he by his Knowledge admits any who are un-
worthy, the which with Right he might have
kept back, is guilty of as great a Sacrilege
as if he had cast the Body of the Lord to the
Dogs. Therefore *Chrysostom* exhortates very
strenuously with the Priests for fearing the
Power of great Men, not daring to debarr any
from approaching. The Blood (saith he) shall
be required at your Hands; if thou fearest
Man, he will mock thee; But if thou fearest
God, Men will likewise respect and regard
thee. Let us not fear Scepters nor purple
Cloathing, nor Kingly Crowns, we have here
a greater Power, I would rather give my Body
over to Death and have my Blood shed than to
have

‘ have any Part in such Defilements Institution
 ‘ of *Cabem*, Book, 4 Chapt. 12. Numb. 5.

Our Modern Writers do also urge the same
 thus saith that famous and well learned, *J. D.*
Outrein in a Treatise called, *The right Use of*
the Keys by the sick, Pag. 108. ‘ It is verily no
 ‘ small Matter to open to one the Door of the
 ‘ Kingdom of God, to declare unto him that he
 ‘ is in the Covenant with God, and a Partner
 ‘ with *JESUS* in his Merits and Benefits, to
 ‘ permit him to the Enjoyment of the Pledges
 ‘ and Seals of the Fellowship of the crucified
 ‘ Christ, whereunto properly no one hath Right
 ‘ than those who are partakers of the Work of
 ‘ Faith and Regeneration. This is a known Truth
 ‘ which must stand fast by all the Reformed
 ‘ for when in the 81. Quest of the *Heydelberg*
 ‘ Catechism is asked, *For whom is the Lord’s*
 ‘ *Supper instituted?* The Answer is, *For those*
 ‘ *onely who by reason of their Sins loath them*
 ‘ *selves &c.* from whence appears that they be
 ‘ onely Penitent Believers and true Convert
 ‘ which ought to be admitted to that holy Co
 ‘ venant-Seal.

What man will take it ill of a Teacher when
 he watcheth over the Holy Covenant-Seal that
 it might not be prophaned? None but the un
 spiritual blind nominal Christian, who will not
 be dealt with according to God’s Word, but ac
 cording to his own Conceptions when we con
 sider what a great and terrible Sin it is when an

unworthy Person is admitted, for then Jesus is greatly dishonoured, as if he was the Head of the Wicked and profane People, *God's Covenant becomes prophaned, God's Wrath becomes kindled against the whole Congregation,* the poor Soul makes himself guilty of sore Punishment. What Teacher, if he fears God and loves his Neighbour, would not watch earnestly herein, as well for God, that his Sanctuary be not prophaned, as over his Auditors, that no Unworthy might approach hereunto to eat to his Death and Damnation? Judge your selves, would not a godly Teacher who is zealous for the Honour of Christ and for the wellbeing of his Neighbour do better when he in Imitation of that old godly Teacher *Chrysoftom,* would rather have his Life taken away than to make himself guilty of this great Sin. But alas how far are we now departed from the purity of the primitive Church! O how far do we daily fall away! For this is thus far not only the Profession of our first Reformers, but it is a Confession of our whole Church, *That whenas there is but one admitted to the Lord's Supper, who by his Confession and Life becometh himself as an unbelieving and ungodly Person, that thereby the Covenant of God is prophaned, and God's Wrath is kindled against the whole Congregation; that therefore the Overseers are obliged to debarre the Offencive by Church-Discipline.* But there is now that Faithfulness which is require the *Stewards of the Mysteries* of

of God, 1 Cor. iv 2. Nay, truly, is it not manifest, that the Lord's Supper is now so often profaned; for now a days none approach that are unworthy, but how many use it that are either ignorant or ungodly, as *Drunkards, Swearers, Blasphemers, Backbiters, Violaters of God's Name and Day, vain and worldly-minded, or civilized who do not possess Godliness but hate it.* It is a certain Truth what the Reverent *D' Outrein* saith in the aforementioned Treatise, pag. 110. 'When we now compare therewith the Practice in our Church, must we not confess that this weighty Work is not perceived, and much less maintained. Many are admitted who have no fundamental Knowledge of the Truth which is according to Godliness, yea, without having a true Comprehension why the Lords Supper was instituted, and what a Christian hath there to perform, and what Matter those outward Elements signify and Seal: and when it goes yet at the best, the new coming Members are in some Degree examined, concerning the Grounds of Knowledge and Truth, and farther, if their Conversation is inoffensive, but concerning true Repentance, Faith and Conversion is scarce inquired into by many, not to mention that where these things, (at least probably) are not found should not be admitted to receive this holy Food and Drink, which Christ hath onely prepared for his Believers, to speak with the Words of the accustomed Liturgy.'

If the *reformed Church* learneth that none
 that are Unconverted may approach, but that
 the Ungodly must be kept off; what is then
 the Reason that this Sacrament is so lightly gi-
 ven to those who do but desire it, and have
 the Name of Members, although they are often
 as ignorant as the *Heathen*, and visibly live in
 notorious Sins, and shew not the least modesty.
 O good God to what evil times hast thou spared
 me! May be cryed out with the holy *Policar-
 tus*: For it is now come to that pass that we
 find many People that bare the Name of Refor-
 med, and yet not understand that Doctrine, but
 speak against it, and accuse it, and in Practice
 deny it. I have administered the Holy Supper
 twice (now four times) and insisted upon this
 Truth, that no Unconverted may approach, and
 that the Ungodly must be debarr'd according
 to our Doctrine: But what murmurings has
 there not been about it? How many Tongues
 set on fire of Hell have slandered this, yea
 even those whom it in the least did not become.
 I would ask those who have for this been so
 Dissatisfied, and perhaps are yet, whether this
 is not the Doctrine of the *Reformed Church*?
 I cannot think that any one will deny it; for
 he that is not wilfully blind hath heard this
 sufficiently. But why then are you disobedient
 unto the Truth? Why do you make your selves
 guilty of so many Blasphemies and Slanders?
 say you, that I speak too hard and sharp; faith
 not

not the spirit of God by the mouth of Paul,
 1 Cor. xi 29. *He that eateth and drinketh unworthily eateth and drinketh Damnation to himself,* can there be a severer Punishment threatened? Doth not our Catechism say *that if any ungodly be admitted that then God's Covenant is profaned and the Wrath of God kindled against the whole Congregation?* Can there be any Thing spoken more severe? Indeed thou must needs accuse thy self, and if thy Conscience was not past feeling, but did you once see and know what you have done, you would needs be terrified and fear the Wrath of God. But I will insist no longer hereon. And what concerneth my own Person, I care but little what unreasonable and natural People prattle of behind my Back, who would fain be dealt with according to their own perverse Conceptions but not according to the Truth of God's Word. They miserably deceive themselves who think to cause me to be silent, I rather wish to die a thousand Deaths as not to preach the Truth.

Well beloved Hearers, those of you who have so often been at the Lord's Supper, do you know that no one that is unconverted may approach. Have you then diligently examined your selves if you were Regenerated? Have had an understanding Knowledge of these Things which were thereto required when you approached to contented and well satisfied? Or did you but

come so blindfold to the same, not onely without a Wedding Carment, but not so much as being troubled concerning it, not trying your selves whether you were of those who are invited? Say you, *I did not know that there was so much required thereto.* But this you ought to have known, you ought at least to have understood your Catechism. Is it so dangerous to receive the blessed Supper unworthily, for we sin dreadfully and incur a terrible Judgment on our selves; how then is it possible that Satan can thus blind Men, so that they esteem this so light, and so little fear God's Judgments and so lightly snatch at a Food which instead of eternal Life might seal unto them eternal Perdition? How is it possible to be so inconsiderate and prophane in such a great Matter?

Hearers be no longer ignorant concerning this Truth, lay this to Heart: For if there be any Thing in the World, wherein we ought to act cautiously, it is here; let us then be cautious herein. *He that loveth Danger is worthy to come into it,* but no Danger greater than here. Here with one Morfel and with one Sup we can prophane God's Covenant, and bring his Wrath over the whole Congregation, and make our selves guilty of temporal and eternal Punishment. Therefore call to mind this Truth and remember it, and know that although you may be civil and outwardly religious, and yet not born again, bare of spiritual Life, that you have no Right to approach

approach to the Table of Grace. You that are ignorant, worldly-minded and ungodly, who live offensively, be it known unto you, that we dare not allow you to approach, but that we are oblig'd to debarr you; not to your Destruction, but for your Best, that you might amend your Lives and repent. And if you in very Deed shew Amendment of your Lives, then with a good Conscience we can, and with all Readiness of Mind will permit you.

Think likewise by this, that every Member is obliged to let the Teacher examine him, thus to give an Account of his Faith and Hope that is within him, but with Meekness and Fear. This is God's express Command, 1 Pet. iii 15. Heb. xiii 17. Now who dare resist God's Command.

Although the Knowledge of a Persons Regeneration is not the Ground whereon a Teacher can and may allow one to approach, as the *Labadists* do err; yet it is notwithstanding the Duty of a Teacher to examine the Members, according to Prov. xxvii 23. Eze. xliv 33. For the Servants of Jesus Christ are those Fishermen described in the Parable, Matt. xiii 48. *Who sat down on the Shore, and of the Fish that were caught in the Net of the Gospel, gathered the good into Vessels, but cast the bad away, which the Lord explains by the Separation of the Wicked from the midst of the Righteous; they are those improper Angels in the Gates of the New Jerusalem, which must make a Difference of those that go into the City, Rev. xxi 12.*

This Duty is very well described by the famous D' Outrein, in his Treatise before-mentioned, pag. 109. *The Teachers who are especially intrusted to admit of Members, must not only take care, that those whom they shall receive be by them already well taught in the Principles of the Christian Doctrine; or if they be taught by others, to sound or touch them concerning the Ability which they have in making a Confession of the Truth; but they must also examine them if they are truly penitent, and have an upright saving Faith, and a heart-changing Conversion. The Necessity of these Things the Teacher must earnestly press on their Hearts; he must examine them if these Things be with them, and warn them not to deceive themselves: For when he without an Examination hereof, and a faithful Warning, allow any one Admittance, and so induceth him to eat and drink Damnation himself; how is that to be apprehended, that the Guilt thereof in some Degree should come to the Charge of those who do not punctually examine such, at least having not earnestly warned him, according to Eze. xxxiii 7, 8.*

If then an Overseer in good Conscience shall receive or admit of any, he must have regard whether that Partaker gives a good Confession of the Truth, of his Sins, of his Faith in Christ, and of his Design to Holiness and Amendment of his Life; and if his Conversation doth not contradict his Confession; this is also required

b. the Order of the Church, Art. 61. *No one shall be Admitted to the Lord's Supper but according to the Custom of the Church where he joyues himself, and has made Profession of the Reformed Religion, together, having the Testimony of a pious Conversation, without which also those who come from other Churches shall not be admitted.*

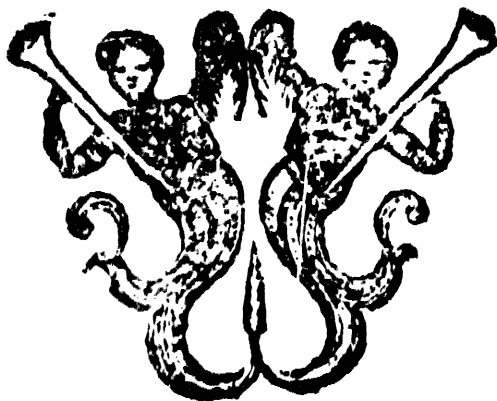
But this is not enough for the Communicants, they must be true Believers, who by Reason of their Sins loath themselves, and seek their Salvation and Forgiveness of Sins in Christ, and is set upon Holiness and Amending of his Life, that he may be fit to use it holy and blessed.

Therefore examine yor selves whether you have Right to the Lord's Supper; if these Thing are found in you, examine your selves whether ye be in the Faith, *prove your own selves saith Paul, 2 Cor. xiii 5.* For it is sure and certain and sufficiently proved that whoever doth not possess or enjoy these Things may not approach. But whoever doth in truth partake of those Signs of Spiritual Life, he not onely may, but he must approach: Therefore he must also know that he undertakes a great Matter if he intends to go to the Lord's Supper, whereunto he must in particular order and prepare himself well, upon which we shall not enlarge at present (for of this Subject we must treat at

large in the penitential Sermon) but we will conclude with what we read, *Pf. cvii, 42.*

Whose is wise and will observe those Things, even they shall understand the loving Kindness of the LORD.

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