

peace shall be upon him, and upon the Israel of God. Marke it, he that walketh according to this rule, peace shall be upon him, &c. Note first The Word of God is the rule of a Christians life, and secondly, they are to walke according to it, see 2 Pet. 1. 18, 20. *We have also a more sure word of prophesie, wherunto you doe well, that yee take heed, as unto a light that shineth in a darke place, &c.* A sure word of prophesie, that is the Scriptures, and note in ver. 20. he confirms the Scriptures for that end, *Know this, that no prophesie of the Scripture is of any private interpretation, but holy men of God spake as they were moved by the Holy Spirit:* now the Scripture brings a sure word of truth. It is that which ought to be the rule of the Saints in all their actions, and believe it, Christ never teacheth contrary to this Scripture. If this be truth, how may this reprove two sorts of people? First, those that cast off Scripture, and refuse to walk according to it, under a pretence of being lead by the Spirit, and so above Scripture, refusing to receive the Scripture, as the rule by which Christ teacheth, looking upon the Scripture as nothing to them.

It is a very sad thing, that men professing Godliness, should fall into such absurdities,

in receiving such principles as are destructive to the very power and being of godlinesse, how can a man walke if he have no rule? how can a man walke without his compasse, his line: he knows not when he is in or when he is out, so it must needs be with those that cast off Scripture, they cannot know when they walke according to the minde of God, or when they doe not.

*Object.* Christ hath promised, to write his laws in the hearts of his people, and that they shall be all taught of God, and that hee would send his spirit, which should teach them all things, Ergo, for those thus taught of God, it is to legall for them, to walke by Scripture.

*Answer.* First, those that deny some Scripture, must by the same ground, deny all: and if one Scripture be not a truth to mee, and to be received in any practice, how can I judge of the truth of another: and the truth is, that those, that will believe, but on that Scripture which they have a minde to believe (rejecting the rest) do not rightly believe any: there is the same ground to believe all, as to the believe one, 2 Pet. i. 20, 21.

2 I answer, If you doe indeed believe these Scriptures to be a truth, I make no question, but

but you will anon believe the truth of the whole Scripture, these being opened in comparing them with other Scriptures.

First, *Christ promising to send his spirit, &c.* I answer, that it was a particular promise made to the Apostles most principally; and in some measure, to all the Saints. Two things here mentioned in this Scripture, are most principally to the Apostles.

*Pick* That is mentioned, is the first, *Hee shall bring all things to your remembrance, whatsoever I have said unto you*: Note, the Disciples of Christ were with him, saw his miracles, heard his word: but now when Christ is gone to heaven, he will send his spirit, which shall bring all things that Christ spake or did, (necessary to be remembered; for our information and consolation) to their remembrance: that they might leave it upon record to future generations; and this promise of the spirit properly belongs to the Disciples of Christ, who were both eye, and eare witnesses of all he did or spake: and this may confirme us admirably in the truth of the Gospel, it was you see, written by the immediate inspiration of that Spirit of promise, bringing it to the remembrance of those that wrote it, and by no meanes serves to destroy the



the rest of the Scriptures.

The second thing promised is, *That it shall teach them all things*: note, here also an admirable word, Christ tels his Disciples, that that spirit, he would send them, should teach them all things, that is, all things that God intended to make known to man, for their rule and direction in this life: and this without question, Christ who is truth it self, made good to his Disciples. Therefore I hope this doth not serve to destroy Scripture, but to confirm it abundantly: for if Christ did (as without question, it is blasphemy to say hee did not) teach his Disciples all things, then are the rules prescribed by the Apostles in their Epistles true, and perfect rules, and you, and I are bound in duty, as wee will approve ourselves Christians, to submit unto them, to receive them, as the holy, *promised truths* of God.

*Object.* But Christ makes this promise not only to the Disciples, but to all the Saints also, *for all Scripture is written for our learning, &c.*

*Ans.* True, but in the first place it is to the Disciples, that they might leave us a perfect pattern from himself, and in this there is much comfort for the Saints, that wee have in the  
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Scripture, truth and all truth, needfull for a Christian to know: and secondly, this promise is made good to all the Saints in its measure, God gives them his spirit to understand the Scriptures, and therefore it is, that the Apostle sayth, 2 Tim. 3. 16, 17. *All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, and for instruction in righteousness: that the man of God may be perfect and thoroughly furnished unto all good works.* Note, it is the Scriptures that thorowly furnishes or perfects the man of God, to every good worke: and wee are said to be *built upon the Apostles and Prophets*, that is, the doctrine, the truth, layd down by the Apostles and Prophets, *Christ himself being the chief corner stone*, Ephes. 2. 20.

And for the second Scripture, that God hath promised, *to write his laws in the hearts of his people, and they shall be all taught of God*, &c. It is true, God makes this promise good, hee writes his law in the heart: where hee once comes in a way of grace: that is, he puts his spirit in them, makes them freely willing to walke according to the rule of Scripture: for the spirit and the word, do answer each other. If any man will say he hath received the spirit of Christ, and refuses to walk according to the rules,

rules of Christ, *hee is a lyar*, 1 Iohn 2.4,5,6.  
*and the truth is not in him.*

It is true also, God teaches all his people, *they are all taught of God*: but how? God doth teach, and leade into all truth, by the rule of Scripture; therefore Christ sayth in his prayer, 1 Iohn 17.17. *sanctifie them through thy truth, thy word is truth*: see then what a sweet harmony is held forth in all the Scriptures: *the spirits teaching and leading*; it is still according to the Scriptures. The spirit of Christ, where it is, leads into truth, and that truth is contained in Scripture. Now for any man to say, *hee hath the spirit of Christ*, and yet cast away Scripture, or for every man to say, *hee hath the spirit of Christ*, and yet cast away Scripture, I must give him leave to say it; but he must give me leave not to believe him: and also to tell him, that it is a diabolicall lying spirit, that casts away Scripture, if any man speaks not according to this rule, it is because *there is no truth in him*. E-say 8.20.

A second sort of people that are here to be reprov'd, are those that pretend to be all for the Scripture, and yet walk not up according to the rules of Scripture: without question, those whom Christ teacheth, *hee teacheth to walk*

walk according to the rules that he prescribes them.

Of these there are two sorts, 1 those that do not rightly divide between *Law* and *Gospel*, between *Legall rules*, and *Gospell rules*. 2 those that instead of following the rules of Christ follow the rules and inventions of men; that wait for what men will prescribe, resolving to make that their rule.

First, those that doe not rightly divide between *Law* and *Gospell*. And of these there are both Ministers and people, not rightly dividing the word of truth, as the *Apostle* exhortis Timothy, 1 *Tim.* 2. 15. And this is ignorance which remainys to this day, upon the hearts of many, whom I question not for their godlinesse, and honesty; yet God hath not taught them to this day, that cleere difference betweene *Law* and *Gospell*: and the ignorance of these men consists principally under these five heads. 1 *In not understanding the difference betweene Gospell Churches and the Church of the Jews.* 2 *Gospell Ordinances and the Ordinances of the Jews.* 3 *Gospell priviledges and the priviledges of the Jews.* 4 *the difference betweene Gospell Ministers and the Ministers of the Law.* 5 *The difference between the Gospell, and the Legall Covenant.*

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1 The Church of the Jewes, before, and the Church of Christ under the Gospel: some say, the Church of the Jewes was a type of the Church of the Gospell, both Jew and Gentile: and hence doe draw this conclusion, *That as the Church of the Jewes was Nationall, so the Churches of the Gentiles under the Gospell must be Nationall*: and that it is the duty of the civill Magistrate, to compell all in the Nation to the Christian Religion: now here lyes the mistake; 1 It is true, the Church of the Jewes was typicall, the body of the Jewes being the naturall seed of *Abraham*, and so all that was of *Abrahams* posterity, were born members of the Church: the Church of Christ under the Gospel, are the spirituall seed, the seed according to the promise, *Rom. 2.29. He is a Jew which is one inwardly, Cap. 4.16.* none are to be looked upon as the sons of *Abraham* by naturall generation, as they are borne of the bodies of believers under the Gospel: see a cleare Scripture, *Gal. 3.26.29. Yee are all the children of God by faith in Christ Jesus, and if yee be Christs, then are yee Abrahams seed, and heirs according to the promise.* Observe it, you must first bee Christs, before you are *Abrahams* seed, not *Abrahams* seed as soone as you are borne,

borne, it is by faith that ye are manifested to be Christs, and being thus manifested by faith, then they are *Abrahams seed according to the promise*: *Abrahams* promised seed are onely believees, such as are indeed Christs. It is true, some may professe faith in hypocrisie, of whom we having no ground to the contrary, are bound to receive, but none are indeed *Abrahams seed*, but they that are Christs.

2 The kingly power of Christ put in Israel after the flesh, was a Type of the kingly power of Christ, ruling in and over his *spirituall* Israel: their compelling or enslaving those that would not submit to that government, holding forth that power Christ hath left in his Churches, *spiritually* to slay those that walk inordinately in any Church of Christ, according to that Scripture, *Luke 19.27. As for those mine enemies that would not that I should reigne over them, bring them hither, and slay them before me.* It is true, this shall perfectly be fulfilled at Christs second comming, but in its measure it is, or ought to be fulfilled of every true Church of Christ, according to *Act. 3.23. Whosoever will not heare, that is, submit, to the Prophet, shall be cut off from amongst the people, that is,*  
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cut off by excommunication, as a dead and withered branch: this is the first ground of mistake between Church and Church.

The second is betweene Ordinance and Ordinance: they judge baptisme to be one with that of circumcision, and therefore is to be administred upon infants, as well as circumcision, and this is the ground of much confusion at this very day.

Now for the cleering of this argument, I shall lay down these grounds.

1 *That the Scripture no where sayth it, that baptisme is one with Circumcision, therefore it may be a delusion: nay, to say what the Scripture sayth not, is but a meere fancie, and invention of man: Now there is but one Scripture that is mentioned for this purpose by those that stand most strongly in this opinion, and that is, Col. 2. 11, 12. mentioning circumcision, that, to wit, that circumcision made with hands in ver. 11. sayth ver. 12. being buried with him in baptisme; here, say they, the Apostle sayth, baptisme is come in the roome of circumcision: judge your selves, whether there be ever such a word in the Text, whether it be not a meere forged and forced interpretation: but say they, the Apostle is here perswading the Collossians from*



Circumcision, and therefore mentions Baptisme, as come in the room of it. I answer, this is also forged, for the Apostle doth not in any measure tax the *Colossians* with this errour of holding circumcision, throughout his Epistle, onely in the 11. ver. he sayth, *They are circumcised with the circumcision made without hands*: holding forth unto them, what they have in Christ, namely, *righteousnesse through the circumcision*, that is, the righteousness of Christ, for Christ being circumcised, performed all the righteousness that circumcision required. This is the first ground. The Scripture no where sayth that baptisme is one with circumcision.

2 The ground why baptisme is not one with *circumcision*, is, because the rule for baptisme under the new Testament, is not one with the rule for *circumcision* under the Law: the rule for *circumcision* was, that every male childe of the naturall seed of *Abraham*, was to be circumcised the eighth day, the rule for baptisme under the Gospel, is, that whosoever believeth, man or woman, Jew or Gentile, shall bee baptised, *Mark*, 16. 17. with *Mat.* 28. 19. *Act*, 8. 12. Both men and women, hearing and believing, were baptized, so that the command for *circumcision* and

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*baptisme*, doe in no case agree, the one is for males onely, the other for believers, both men and women.

3 Circumcision hath its authority in other things, as namely, 1 In the circumcision of the heart, the cutting off of sin, lust and corruption, it is called in the fore-mentioned Scripture, the *circumcision made without hands*, Col. 2. 11. see also, Rom. 2. 29. *Circumcision is that of the heart, in the spirit, and not in the letter*, this was the type of circumcision. And 2 it typed forth Christ his fulfilling the righteousness of the Law, to which circumcision had a relation Rom. 2. 25. and so of the Christians freedome by Christ, Col. 2. 11. *we are circumcised with the circumcision made without hands* in putting off the body of the sins of the flesh, by the circumcision of Christ. Note, it is by the circumcision of Christ, that is, by that righteousness: Christ being circumcised, and so bound over to fulfill the Law, hath performed for us (namely) who believe.

4 Baptisme hath no where those titles given unto it which circumcision hath, as namely, a Covenant, Gen. 17. 10. A seale to Abraham, Rom. 4. 11. baptisme is no where called a seale, neither doe I read of any seale

to the believer, but the Spirit of God, although it is true, this of baptisme hath (though for all that I know) groundlesly been called a seale: Yet it is true, the spirit of God in it, may convey comfort to the foules of the Saints, as in other Ordinances.

5 Baptisme and circumcision differ in the thing it selfe, the one being the cutting off the foreskin of the flesh, onely of the males, the other the dipping in or under water, of believers, men or women, *In the name of the Father, Son, and Holy Ghost.*

6 They differ in the ends, the end of circumcision was, 1 To confirme to *Abraham* and to his posterity, that Christ should come of that seed, therefore it was annexed unto that promise, *Gen. 17.* No such thing in baptisme, that holds forth Christ comming, *Washing away the sins of believers in his blood,* *Acts 22. 16.*

2 To type forth Christ, who being circumcised, was to performe perfect obedience for all his elect, and so bring in everlasting spirituall circumcision, that is Righteousnesse: but baptisme holds forth a conformity in the believer, to this Christ in his suffering, in his death and buriall. *Rom. 6. 4, 5, 6.*



7 Circumcision was no type of baptism, because baptism is but a type it self: Now for one type to type forth another, I conceive is very absurd, for Christ was the substance of all types, and therefore of this.

8 Lastly, Circumcision was no type of baptism, for they were both on foot many years together, all the time Christ preached in the world: baptism was the substance of circumcision, then when the substance is once, should the type have been abolished.

*Object.* But if it be objected that baptism came in the room of circumcision, because that circumcision was the means by which the Jews were admitted into the Church, and so is baptism to us.

I Answer, I suppose baptism is not come in the room of it, proved, first it is true, Baptism is that which gives visible admittance after the manifestation of faith into the Church of Christ, *Act .2. 41.* *As many as gladly received the Word, were baptized and added,* but circumcision did not admit the Jews into the Church, for they were borne members of that Church, and circumcised because members: note this, if circumcision gave admittance to the Jews into the Church estate, then they were no members before they

they were circumcised, and then the Jews when they came over *Jordan*, into the land of *Canaan*, were no Church of God, for there was none circumcised but *Joshua* and *Caleb*, as you may see, *Ios. 5. 2.* where circumcision is renewed: but it was an Ordinance God required of the children of Israel meerly ceremoniall and typicall, as all the rest of the Jews ordinances were: thus you see, what a great mistake here lies in the not rightly dividing between Ordinance and Ordinance.

A third ground of mens ignorance is, in not understanding the difference between the Jews priviledges, and the priviledges of the Gospel: hence it is that men are ready to argue for Gospel priviledges: O say they, it was the Jews priviledge, that their children should bee circumcised, and is the Gospel straiter? have not Christians more priviledge under the Gospel, then the Jews under the Law? is there not more liberty, grace and glory under the Gospel then under the Law? Why then should not the infants of believers be baptized, as well as *Abrahams* naturall seed circumcised?

*Ans.* It is true, there is indeed, more liberty, grace and glory under the Gospel then under the Law: but wee are to understand what the Christians priviledge is: The Jews

Priviledges would be a christians bondage : this you say was the Jews priviledge , that their children were to be circumcised : it was such a priviledge, as bindes them over to the whole Law, *Rev. 2, 25. Gal. 5. 3.* but perhaps you will say, *What advantage then had the Jews, and what profit is there in circumcision?* *Rom. 3. 1.* that is, what benefit then had the Jews by circumcision? see verse the second, much every way, chiefly because that unto them were committed the Oracles of God, the Oracles, that is, the Ordinances of God was amongst them, namely, circumcision and worships, &c. wherein Christ was typed forth to those which had faith, the world being without those Ordinances wherein Christ was thus prefigured.

*Quest.* But what are our priviledges under the Gospel?

*Ans.* We have the *substance*, they had but the *shadow* : we have Christ indeed, as a Church of Christ : they had but the *Type*, we have the righteousness typed forth to them in circumcision : they had the Oracles of God amongst them, these were priviledges unto them, yet indeed were held under much bondage by those Oracles, the Law ever ready to condemne them : our priviledge is, that Christ hath set us at liberty from these priviledges, which



which would be to us indeed yokes of bondage, *Gal. 5.1.* And he hath made the Law, A *Law of liberty* to the Saints, that they may rejoyce in that Law, from which they are set at liberty by Christ.

In a word, there is never a priviledge that can be mentioned that the Jew enjoyes, but would be a Christians bondage.

The Christians priviledges under the Gospel, they are all spirituall, and so are their Ordinances, *Phil. 3.3.* *We are the circumcision that worship God in the Spirit, and rejoyce in Christ Iesus, having no confidence in the flesh.* So that (in a word) the Christians priviledge is, that they have received Christ the sum of all the Jews priviledges, ceremonies and sacrifices, all is in Christ, which the Christian onely by faith enjoyes.

Tell mee, what priviledge it is for a poore Infant to have a little water sprinkled upon him? will it confer grace, or will it not? will it regenerate, as you have been taught? O Ignorance! the Lord cause it to vanish: can the Infant, if elected, make any use of this ordinance, or receive any thing held forth in it, to the eye faith? nay, he cannot: faith is required in those that participate of Cordinances; and indeed, men and

to be baptized, because they are regenerate, not to regenerate them.

God owned the Jews under a covenant of works, and so indeed (for the most part of them) they were but a carnall people: and they had carnall, typicall ordinances, and a *worldly sanctuary*, Heb. 9. 1, 2. but God owning his church under the Gospell, in a covenant of grace, *Acts* 20. 28. *Heb.* 8. 10, 11. hath given us more spirituall ordinances, and these ordinances, are always presented to the eye of faith, in those that receive it: our priviledge is that wee are freed from the covenant of works and bondage, under which the Jews were held, *Gal.* 5. 1, 2, 3. *vers.* 13. and so being free from that covenant, *Heb.* 8. 7, 8. are freed also from those carnall, and legall ordinances, from all fleshly and carnall priviledges, in the *spirituall* enjoyment of the substance of all, Christ Jesus, *who is our light and life; our All in all.*

A fourth ground of mens comming short, and not walking up according to the rules of Scripture; is, *in not understanding the difference between Priest and Priest:* and this may be taken notice of under a twofold conside-

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between the Iewish High-Priest the type, and Christ our High-Priest the substance, who hath in deed *made present peace and reconciliation for all his people*. Hence it is, that many a gracious soule, comes short of that peace, of that consolation, which otherwise they might enjoy, and not eying Christ their Priest and Sacrifice, they themselves are ever sacrificing for peace, and yet no longer then they are offering sacrifice, can they have peace; and so they come short of walking up with God according to the Gospel, *being filled with joy and peace through believing*.

The second is, in expecting that from those, who (indeed falsely) have appropriated that title of Priest to themselves: which they are to expect from Christ, as namely, *Teaching*. O how have those men been, and still are to this day, set up as Christ, amongst many people, making their words their rule? as if it were not possible such learned men might erre; and I conceive it arises partly from the misunderstanding of that Scripture, *Mal. 2. 7. The Priests lips should preserve knowledge, and they should seek the law at his mouth, for he is the messenger of the Lord of hosts*. Now this usually is applyed to the Ministers, who have given themselves the title of Priests, and that  
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the people should seeke the law at their mouthes : and indeed , they themselves have done , what in them lyes, not only to bring people into this errour, this ignorance, but to keepe them in it; whereas Christ is indeed the alone Priest, the substance of the Iews type ; *And the people are to seek the Law at his mouth, for hee is the messenger of the Lord of boasts, he is called the messenger of the covenant, Mal. 3.1.* the alone Prophet and Teacher of his people.

*Object.* But Christ hath appointed Ministers to teach his people : are not the people to seek the Law at their mouthes ?

*Ans.* 1. Not by vertue of that Scripture, for Christ is the alone Priest , and there is none in that office beside him : though it is true all the Saints are Priests, and the Church a holy Priesthood.

2 Wee are to receive nothing from any man as truth but what hee brings from Christ ; and therefore our duty is to try all things, and hold fast that which is good. We are men subject to errour, and it is our duty, to try the truth of what is delivered , and not receive any thing because , another sayth it ; but see whether the Lord hath said it : therefore the Apostle sayth, *Gal. 1.8.* *If I, or*

an Angell from Heaven, teach you any other doctrine, then that you have received, hold him accused: And the Noble Bereans were commended for searching the Scriptures, to try, if those things preached were truth, *Acts* 17.11. If the Bereans try the truth of Pauls doctrine, by the Scriptures, who spake by divine inspiration from Christ, much more should you search and try the truth of things delivered; and not build your faith upon any others word, but the word of Christ, your High-Priest, who keepeth knowledge for you, and hath promised to teach you, *Esay* 54.13.

The fifth and last ground of mens (I meane still those that have some knowledge of God) comming short of answering the rules of the Gospel, is their ignorance, in not understanding the difference between covenant and covenant.

God owned the Jews as they were a body, a Church, under a covenant of works, but the church of the Gospel under a covenant of grace: It is true, the covenant God made with *Abraham Gen. 17.* from the first verse to the fifth, is a covenant of grace, and by vertue of that covenant he promised to be a God to *Abrahams* naturall seed, but he ne-  
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verowned *Abrahams* naturall seed in a covenant of grace, if so, then they must all of them have been saved, for the covenant of grace is sure to those that were under it, see *Esay* 55. 3. it is called *An everlasting covenant*, even the sure mercies of *David*, *Ier.* 32. 40. *I will make an everlasting Covenant with them, that I will not turne away from them to doe them good, but will put my feare in them, and they shall not depart from me.* But God never made such a covenant with *Abrahams* naturall seed, nay the truth is, that God never intended such a thing, neither to *Abraham* nor any man in the world, to make a covenant of grace with their naturall seed, for God himselfe sayth of the *Jews*, the seed of *Abraham*, *Though the number of the children of Israel be as the sand of the sea, yet but a remnant of them shall be saved*, *Esay* 10. 22, 23. with *Rom.* 9. 27. now the covenant under which God owns his church, under the Gospel, is an everlasting covenant, *Heb.* 8. 10, 11, 12. when God promisseth this covenant in *Ier.* 31. 3, 32. Behold, that day is come (sayth the Lord) *That I will make a new covenant, not according to the covenant I made with their fathers, when I took them by the hand, to bring them forth out of the land of Egypt, which covenant they brake, &c.*

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This covenant of works it was under which God owns the children of Israel as a church, to which circumcision hath a relation, therefore called *a covenant*, *Gen. 17. 10.* binding to to this covenant, the Law, *Gal. 5. 3. Rom. 2. 25.*

Now there are two evils that usually flow from this misunderstanding of the covenant.

The first is this, (that seeing the covenants are one and the same, under which God owned the church of the Jews under the Law, and now owns the church of the Gentiles under the Gospel, (which indeed is not so) the conclusion is drawn, *that we must lay the foundation of Gospel churches, and Gospel Ordinances in the Law*, and hence it is, that men are so hardly drawn off from their legall principles, *we must have nationall Churches, we must have infants baptized*, the ground ariseth from the Law, because the Jews were a nationall church, and their males were baptized. O grosse legality! Is not this to deny Christ to be come in the flesh, *1 Iohn 4. 3.* Truly if it be not, I confesse I am yet ignorant of what God intends in that Scripture. O how hard it is, to bring learned wise men to lay the foundation of their practice in the Gos-

Gospel? It is almost impossible, nay, I had almost sayd altogether impossible, if God doe not mightily work to perswade them, that Christ Jesus as a Son over his own house, is faithfull in all things, giving exact rules in every particular, for the well ordering and governing of his house, that is, the Church, *1 Tim. 3. 15.* and for the administration of every ordinance: although *Moses* himselfe hath sayd, *Deut. 18. 15.* *A Prophet shall the Lord thy God raise up unto thee of thy brethren, like unto me, him shall yee hear,* If the Lord helpe you once to see that *ye are not under the Law but under grace, Rom. 6. 14.* Then you will be contented to receive your rules from the hands of grace, the Lord Jesus Christ.

A second evill, that flows from hence is this, many a poore soul (for want of a cleer apprehending of the differēce between the covenāts, the one of works the other of grace) are held under much slavish feare and legall bondage; the poore creature lookes upon the law, the covenant from Mount *Sinay*, (*Exod. 19. & 20. chapters.*) Where is nothing, but feare and dread: and hence it is, that no longer then the creature can worke, can it have comfort; and the reason is, because it hath been ever set up-  
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on working out saluation, not remembring that blessed word of truth, *Heb. 12. 18.* to 23. For ye are not come to the mount that might not be touched, and that burned with fire, nor unto blacknesse and darknesse and tempest, &c. ver. 23. but unto mount Sion, &c. Believers are not come to mount Sinay, to burnings, blacknesse, and darknesse, they are not called to a covenant wherein is the administration of condemnation; that is done away to believers, *2 Cor. 3. 7, 11.* But they are come in deed to mount Sion, to the city of the living God, to the covenant of Grace, where is mercy and pardon in its administration, *Heb. 8. 12.* To the blood of sprinkling which speaketh better things then that of Abel, where is nothing but cause of joy and gladnesse: joy unspeakable and full of glory, *1 Pet. 1. 8.* All which many a poore soule is deprived of, for want of a right understanding, between the covenants of Law and Gospel.

Thus have I plainly (though very briefly) endeavoured to lay open the grounds, or true causes why, many men and women, though otherwise godly; yet come short of walking up with God according to Scripture rules: I must leave it to the great Prophet Christ to teach your souls.



The second sort of people, that comes here to be reprov'd, are those that pretend to be for Scripture, yet indeed, doe make the prescriptions of men their rule: that resolve, what ever the Magistrate requires or commands, they will do: a very sad thing! and as much to be lamented, that ever men that would be counted Christians, should set up man in the room of God, see what a dreadful curse is pronounced upon such, *Jer. 17. 5, 6. Thus sayth the Lord* (note, it is the word of God) *curst be the man that trusteth in man, and maketh flesh his arme, whose heart departeth from the Lord: What is the curse?* *ver. 7. He shall be like the hearth in the desert, he shall not see good when it cometh, he shall inhabit the parched places in the wilderness.*

Note, The curse consists in two particulars.

1 *He shall be barren like the hearth in the deserts:* dry, empty, poore, nothing of God in him, O this is it that is the cause men grow so barren, dry, empty, because they rest upon man, they durst not entertain thoughts of going farther then they conceive the Magistrate intends, ministers admire, why so many gracious people leave them, they see they are  
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grown barren through their dependencie upon men, the curse of God is come upon them, *they are like the barren hearth in the wilderness.* Professours wonder why they are left of their companions many of them, why they are barren, empty, they cannot profit by them, and all because they trust upon men, they dare not entertain thoughts of submitting to Scripture farther then the Magistrate goes along with them, and therefore it is that they leave them.

A second curse is, *They shall not see when good cometh*, this is the reason why so many choice lerned men see not that good which is coming that truth, that grace, that glory, that God lets shine through the Gospel) into the soules of many of his people, but they oppose it and persecute it, the curse of God being upon them, blinding them because they trust upon man, and make flesh their arme, and their strong confidence, and had rather deny truth, then suffer affliction with the people of God: but blessed is the man that trusteth in the Lord, & whose hope is the Lord, *ver. 7. He shall be fruitfull as a tree planted by the rivers of water, &c.* O take heed of receiving, or (at least) of resolving to receive rules from man in matter of worship,  
I without

without an exact tryall of it by the word of God. If ever men should again, as I trust it shall not be, but I say, if it should be so, that men should as those *Mat. 15. 9*, teach for doctrines the traditions of men, yet that you would not receive those traditions for your Scripture, for in so doing you can doe no lesse then incur that curse of being made *like unto a barren hearth in the wilderness*, &c.

The third thing propounded concerning Christ as he is a Prophet, is the manner how he teacheth his people now he is in heaven, and that is, 1 *Ministerially*, 2 *Spiritually*, 3 *Powerfully*.

1 *Ministerially*, by his Ministers, yet ever according to the rule, *viz*, the Scriptures: thus Christ when he ascended to heaven, sent forth his Disciples, *Mat. 28. 19, 20*. and promised *to be with them to the end of the world*, and you shall ever finde Christ teaching by this means, *Act. 2*. Peter preaches, the Jews are converted, *Chap. 5*. and so the *8. 12*, Philip preaches the things concerning Jesus, and they believed, and in the churches Christ hath appointed Ministers with their gifts, see *Ephes. 4. 11*. and all for the edifying of the body of Christ, so that this is the first means by which



which he teaches, Rom. 10. 14, 17. How then shall they call on him on whom they have <sup>not</sup> believed? How shall they believe on him, of whom they have not heard? How shall they learn without a Preacher? ver. 17. Faith cometh by hearing, &c. 1 Cor. 5. 19, He hath put in us the word of reconciliation.

2 Christ teacheth Spiritually, The Word and the Spirit goe both together: the word is but a dead letter in it selfe, farther then the Spirit goes along with it, therefore Joh. 6. 36. It is the Spirit that quickneth, the flesh profiteth nothing, the words that I speak are Spirit and life, but if the spirit goes with the word, then the word proves Spirit and life: the Spirit worketh freely in the preaching of the Gospel, the word is but an instrument in the hand of the Spirit, by which it works, see John 3. 8. The winde bloweth where it listeth, so is every one that is borne of the Spirit: so it is the Spirit that worketh in the word, and by the word.

3 He teacheth powerfully, where Christ comes he teacheth powerfully, therefore the Gospel is called, The power of God unto salvation, Rom. 1. 16. For I am not ashamed of the Gospel of Christ, it is the power, of God to salvation, to every one that believes, 1 Thes. 1. 5.

For our Gospel came not to you in word onely, but in power and in much assurance. &c. So that the Gospel, it is the power of God you see: that it is that, wherein Christ manifests his power in teaching poor ignorant, unknowing creatures, therefore it is said, *Mar. 7.29.* that *He taught them as one having authority, and not as the Scribes*, that is, his Word had a commanding power and authority over their spirits: beloved, if Christ once comes to teach your spirits, he will come with power, with authority, he will make a separation between thy soule and thy sins, he will pluck thee off from thy base lusts and cursed practises, as once he did *Saul*, Christ came with power and great authority upon him, and took him off from his persecution, and makes him a preacher of that truth which before he persecuted, and so will Christ deal with thy soule, whoever thou art that cleavest as close to thy sins, as thy skin to thy flesh, he will fetch thee off from it, if thou belong unto him.

The fourth particular propounded, was the *matter*, which Christ our Prophet teacheth.

First, he teacheth man to know himselfe, for it is *life eternall to know God and Jesus Christ*

Christ, *John 17.3.* and therefore you shall ever finde men (in Scripture) appointed by Christ for the work of the ministry, to preach the Gospel, (that is) a crucified Christ, *Peter, Act. 2. 36, 37.* preacheth Christ crucified, brings them to know that it wa Christ indeed whom they had crucified: so *Philip, Act. 8. 12.* preacheth the truth that concerne the Kingdom of God, and the name of Iesus: So *Paul, 1 Cor. 15.3.* preached that Christ died for sin according to the Scripture: this is the first thing to be preached, Christ and glad tydings by him: and therefore surely this is the first thing, that Christ effectually teacheth where he comes.

*Object.* Must men be taught the knowledge of Christ before they know their own misery, by reason of sin? surely no man will accept of Christ unlesse they see a need of him.

*Ans.* It is the sight and knowledge of Christ, that brings men truly to see, and know themselves, *Saul Acts 9.* thought himselfe a very holy and happy man, till he met Christ in the way: and note, Christ teaches him in the first place the knowledge of himself; *Who art the Lord (sayth Saul) I am Iesus of Nazareth (sayth Christ) whom thou persecutest.*



# 118 *Christ exalted as the alone*

Christ did not tell him of his sin; O thou art  
*accursed, persecuting creature, dost aske who I*  
*am? thou haddest more need know thy selfe,*  
*&c.* No, no, hee discovers himselfe unto him;  
 and this I am sure was Gods usuall dealing in  
 the Gospel: those whom he taught, he taught  
 them first to know Christ: and this, Christ  
 our Prophet, must teach thee, if ever thou be  
 taught: it is not mans wisdom that will help  
 thee to the knowledge of Christ: See 1 Cor. 1  
 21. *For after that, in the wisdom of God, the*  
*world by wisdom knew not God; all the wis-*  
*dom in the world, cannot teach thee, to know*  
*God, it may spoyle thee, and undo thee, but*  
*not help thee, Col. 2.8. Beware lest any man*  
*spoyle you through Phylosophy, that is, through*  
*the wisdom of man: mans wisdom may; nay*  
*will (if God prevent it not) spoyle you for*  
*ever: for there is no greater enemy in the*  
*world in it self (mans corrupt nature so wor-*  
*king with it) to hinder man in the true know-*  
*ledge of Christ, then mans carnall wisdom,*  
*and learning: see Rom. 8.6. For the \* wisdom*  
*of the flesh is death, so the word in the Greeke*  
*is, \* το γὰρ σοφισμα τῆς σαρκὸς, θάνατος.*  
*see 1 Cor 1.20. Where is the wise? where is the*  
*Scribe? &c. Hath not God made foolish the*  
*wisdom of this world? O take heed of resting*  
 upon

upon humane wildome, arts and sciences, they are dangerous things, if the Lord prevent it not, for a malicious devill, and a deceitfull heart, to deceive you withall.

Secondly, Christ teacheth these whom hee teacheth, to know themselves, and that as I have sayd, by a reflecting back upon themselves, from beholding of Christ. They come now to see themselves cursed, lost creatures, and believe it, every one whom Christ effectually teacheth, hee teacheth them to know themselves, to be poore, lost and undone creatures in themselves. Thus Christ brings those, *Acts 2. 37.* from beholding of Christ, to behold themselves; and make them cry out, *Men and brethren, what shall we do? &c.* and to *Saul, Acts 9. 5, 6.* after hee had seen Iesus; *I am Iesus whom thou persecutest, &c.* and then hee sees himselfe a poore creature, and comes trembling, and astonished, and sayd, *Lord, what wouldest thou have me doe?* So if our Christ come, hee will make you see yourselves sinners, with a witnesse: and this thou canst never do savingly, unlesse Christ teach thee: *Saul* could persecute and think hee did well, till Christ meets him, and shews him his sin, but hee could never see himselfe a persecutor, till Christ taught him, *Saul* persecutes,  
but

but he confesseth, *he did it ignorantly, through unbelief*, 1 Tim. 1. 12. So there are many that out of zeal, are persecutors of Christ in his Saints; but they do it *ignorantly*, they are perswaded, that it is their duty, and that they doe God service in it, as Christ himselfe foretelleth, *John 16. 2.* (but I dare say as *Saul* sayd of himselfe) it is through ignorance, out of zeale; *thinking they doe God good service*, that it is their duty so to doe. Did they know, that in so doing, they persecute Christ, who indeed takes every wrong done to his, as to himselfe, I dare say, they would not doe it: but it is the power of Christ that must come upon their spirits, before they can see it: O men can hardly believe it; tell such a man that persecutes and imprisons the Saints, (as did *Saul*) that they persecute Christ, they will not believe it; they will be ready to say, as *Hazael*, 2 Kings 8. 13. when the Prophet *Elisha* tels him, what great wickednesse he should commit, *vers. 12 What am I a dog? that I should do this great thing?* so many men who are bitter enemies to the Saints, ready to do any mischief unto them, yet cannot be perswaded, that they are the men, that persecute Christ; *What I such a dog, so persecute Christ?* God forbid, yet can, and will persecute the Saints. Beloved, consider of it;



it; Christ takes any wrong done to them, as done to himself, *Acts 9.4.* *Why persecutest thou Me?*

3 Where Christ comes in power, he teaches men to believe: this he taught when he was upon the earth, *John 6.29.* *This is the work of God that they believe on him whom he hath sent:* and verse 47. *Verily, verily, he that believeth on me, hath everlasting life, Chap. 3.18* *He that believeth on him, is not condemned,* and verse 36. *He that believeth on the Son, hath everlasting life, &c.* And this was it hee gave in commission to his Disciples to preach, *Mat. 16.16, 17.* *To preach the Gospell to every creature; he that believeth and is baptized, shall be saved,* and this Paul preached, *Acts 16.31.* *Believe in the Lord Iesus, and you shall be saved &c.* and this Christ doth not onely teach to the care, but to the heart also where he comes in power: this he taught his Disciples, *Mat. 16.16.* and *Iohn 6.69.* *We believe and are sure, that thou art Christ, the Son of the living God.* And this hee taught all that ever came to him effectually, *Acts 2.41.* *All that gladly received the word, that is the truth held forth in the word, the glad tydings of life by Christ preached in the Gospel, and this is the work of Christ, Heb. 12.2. the gift of Christ, Eph. 2.8.*

Quest.

*Quest.* What is that Gospel faith Christ teacheth to his people?

*Ans.* It is a believing of that record God hath given concerning his Son, with a depending upon him for Iustification and Life.

1 It is a believing of the report God hath given concerning his Son: that is, that he is the Son of God, *Mat. 3. 17.* the son of man, God and man, *Rom. 1. 3, 4. Col. 2. 9.* That he is a mighty God, the everlasting Father, the prince of peace, *Esay 9. 6.* That he came into the world to save sinners, *1 Tim. 1. 15.* To save them from their sins, *Mat. 1. 23.* and from all their enemies, *Luke 1. 71.* This is the record God hath in Scripture given, concerning his Son, and faith is required to believe it, *John 5. 10.* He that believeth on the Son of God hath the witnesse in himselfe, he that believeth not God, hath made him a lyar, because he believed not the record God gave of his Son, that is, to believe that he is the Christ the Anointed sent of God, and fitted for the work to save sinners, *ver. 1.* with *ver. 11.* This is the record that God hath given to us eternall life, and this life is in his Son.

2 Faith is a dependencie upon this Christ for life, flowing from a sensible apprehending of  
of.

of all that fulnesse that is in him, *John 6. 68.*  
 When many Disciples went from Christ, Je-  
 sus said to the twelve, *Will yee also goe away?*  
 Simon Peter answered and said, Lord, to  
 to whom shall we goe? thou hast the words of  
 eternall life: we believe, and are sure, that  
 thou art the Christ, the Son of the living God,  
 marke here is the Apostles faith, *We believe*  
*thou art the Christ, thou hast the words of e-*  
*ternall life,* therefore, whether shall we goe  
 but to thee? If all forsake thee yet we can-  
 not, whether shall we goe? Here is faith,  
 when a soule believes indeed Jesus to be the  
 Christ, the Sonne of the living God, and there  
 leaves it selfe, sees no way or means else in the  
 world of help, but sticks close to the Lord  
 Jesus in a way of dependencie: and this none  
 can doe, but by the power of God, see *Mat.*  
*16. 17.* Jesus answered and said unto him,  
 blessed art thou Simon, flesh and bloud hath  
 not revealed it unto thee, but my Father which  
 is in heaven, and none can call Iesus the Lord  
 but by the Holy Spirit, &c. *1 Cor. 12. 3.*

Now the fruit of this faith is Obedience,  
 where ever Christ works this faith, it produ-  
 ceth obedience, *Rom. 1. 5.* By whom we have  
 received Grace and Apostleship, to the obedi-  
 ence of faith, so is the word in the Greeke.

Faith



Faith is a working grace, it is not idle where it is, it worketh by love, Gal. 5. 6. *Circumcision availeth not, nor uncircumcision but faith which worketh by love*, Christ is ever teaching a believer, and hee receives this teaching by *faith which worketh by love*, and constraineth the soule in whom it is, to submit unto the teachings of Christ, which still is according to Scripture as you have heard.

*Quest.* What doth Christ teach a believer after he hath given him faith?

*Ans.* Christ teacheth many things to his Disciples which they receive by faith, and they may be called (in some sort) the fruits of faith, because by faith we receive them, and submit unto them, but they are indeed the fruits of the spirit, which Christ our Prophet giveth to his people, Gal. 5. 22. but I shall confine my selfe in the discovery of the teachings of Christ to the Saints under three heads: The first is *Selfe denyall*, 2 *Universall obedience*, 3 *To live by faith*.

The first is, *self-denyall*, and this Christ teacheth in the first place where he comes, (I mean) to a believer, for self-denyall is a fruit of faith: how can a man deny himselfe till hee sees something out of himselfe wor-  
thy

thy of his love? See Christ teaching this lesson Luk. 9.23. *If any man will be my Disciple, let him deny himself, and take up the crosse and follow me.* Christ teacheth his Disciples to deny whatsoever is of flesh, in the creature: Now there are ten things in selfe, which Christ teacheth his in some measure to deny, and to lay all down at his feet.

There is, 1 *Selfe sinfull.* 2 *Selfe righteous.* 3 *Selfe wisdom.* 4 *Selfe glorying, and boasting.* 5 *Selfe profit.* 6 *Selfe pleasure.* 7 *Selfe love.* 8 *Selfe will.* 9 *Selfe strength & Selfe sufficiencie.* 10 *Selfe ends.*

First, *Self sinfull*, or *sinfull self*: now it is true, that it is in it self all very sinfull: whatsoever is of self, is sinfull. But for the more cleer opening of this grace of *self-deniall*, I branch it forth under these heads, the first is *Sinfull self*, where Christ is, hee teacheth men thus to deny themselves: they cannot sin willingly, see 1 John 3.9. *Whosoever is born of God, doth not commit sin, for his seed remaineth in him, and he cannot sin, that is, he cannot sin with a mind to sin: he denies his sin, he loves not his sin, therefore he is able to say, It is no more I, that do it, but sin that dwelleth in me,* as the Apostle, Rom. 7.17. and there-

therefore he is ever at enmity with his sin, and lusts ; the grace of God teaching him to deny them : *Titus 2.11,12. For the grace of God that bringeth salvation to all men, hath appeared, teaching us, that denying ungodliness, and worldly lusts, we should live soberly, and righteously, and godly, in this present world.* The grace of God manifested in the Gospell, teacheth men that rightly receive it, to deny themselves, to deny all ungodliness, and worldly lusts : believe it, this is the grace of the Gospell, it is not as some pretend, a Gospell of liberty, to sin, but such grace as teacheth men to deny sin, who-ever he be that takes liberty in sin, under a pretence of grace, certainly, it is not that grace that brings salvation, that teacheth men to deny ungodlinesse and sinfull lusts, that teacheth them to live soberly in respect of themselves, righteously towards men, and godlyly towards God.

This is the effect of the grace of the Gospell: *Saul* a persecutor, shall be so no more, *Zacharias* an oppressor shall be so no more : it makes a separation between a man and his lusts, and between man and his sinfull courses, as *Job. 40.4,5. Behold I am vile, and what shall I answer thee? I will lay my hands upon my mouth, once have I spoken, but I will*



not answer, yea twice, but I will proceed no farther. So when once the grace of the Gospel comes, then it makes a man lay down all sin and lust, whatever it be, as *Saul, Acts 9.4.* 5. once have I spoken, but I will proceed no farther, perhaps once I have been a persecutor; yea twice, but I will proceed no further: once I have been light, vain, prodigall, walked unbecoming the Gospel of Christ, yea twice, but I will proceed no further: this grace teacheth men to deny ungodlinesse.

2 There is *righteous selfe*, that is in selfe apprehension, though it is true, none can doe good, and the best actions out of Christ are but filthinesse, yet such a disposition there is in nature, that is ever apt to have high thoughts of it selfe, they that know any thing know it.

But when Christ commeth, he teacheth men to deny it, to cast off all their own righteousness as filthinesse: see *Paul*, who was (indeed) full of selfe righteousness before his conversion (as himselfe confesseth) *Phil. 3. 5, 6.* He was circumcised the eighth day, of the stock of Israel, of the Tribe of Benjamin, an Hebrew of the Hebrews, and touching the Law a Pharisee, concerning zeale persecuting the Church, touching the righteousness which

is in the Law blamelesse, here was a righteous soule, who would think now this man should have any need of a Christ? but follow him a little, and see the change, all this must bee denied, cast off and rejected, as a thing of naught, as filthy polluted things, see *ver. 7, 8, 9.* But what things were gain to mee, those I counted losse for Christ, that is, those things that I once esteemed gain, all that confidence that I had in the flesh, I see they were all nothing, I was content to lose them all for Christ, *Yea doubtlesse,* and I account all things but losse for the excellencie of the knowledge of Christ Jesus my Lord, for whom I have suffered the losse of all things (that is, all that was mine own) and doe count them dung that I may win Christ. Beloved, here is selfe-denyall in a wonderfull measure, to account all your own righteousness but as dung or filthinesse, that you may win Christ, and be found in him, not having mine own righteousness which is of the Law (the Apostle exclaims that, casts it away) but that which is through the faith of Christ, the righteousness which is of God by faith: here is a denying of righteous selfe, a rejecting of all his own righteousness as nothing, nay, as very filthinesse, and believe it, where Christ comes

comes in some measure, he teacheth this lesson. I confesse, this is a very hard lesson, flesh and blood cannot attain it: herein lies the great mystery of the Gospel, which appears to flesh and blood to be the greatest folly: for a man to deny himselfe, his duties, prayers, best actions, cast them down at the feet of Christ, as dung and drosse. O it is a hard lesson, yet such a lesson as the Saints must learn, yea, and doe learn it, in some measure from Christ: See *Mat. 25. 37.* *The righteous shall say, Lord, when saw we thee hungry, and fed thee? or thirsty, and gave thee drink.* Note it, the Saints dis-own all that ever they have done, they take no notice of it, they doe not remember it. It was not that whereon they built their consolation: they looked to the righteousness of Christ and there they lay their salvation: And note again, Christ remembers the good works of the Saints, when they doe not remember it themselves. O it is a sweet thing to be above these things, then Christ will remember them: but when men live upon these things, and come to remember duties as a ground of comfort, then Christ will not remember them, see *Mat. 22. 23.* *Christ will professe, I never knew you.* Now the want



of this grace in this particular, it occasions two evils, the first and best of them is, and that even to the Saints, it deprives them of much comfort and spirituall peace: the poore soule looking upon its duties, seeing the weaknesse, the imperfection of them, hee is troubled and complains, and doubts and questions its condition, and all for want of selfe denyall, that is not looking for any thing in those duties. I dare say that the Saints duties kills them in their own apprehensions more then any other of their sins: but if the Lord help you to deny your selves, that is, not to expect any thing in duty, but lay it down at the feet of Christ, and to live upon Christ your All in all, you shall finde abundance of influence of grace, and new manifestations of love, and in your duties you shall have more fellowship and communion with God, then ever: it is your expectation of comfort in your own righteousness that deprives you of it: and just it is that it should be so, nay, it is a mercie that it is so, for if God should give thee thy desire in duties, thou wouldest then live upon them, and undoe thy selfe for ever.

The second evill that flows from hence is, that men doe indeed destroy themselves by  
this

this means : that is, it is an instrumentall means by which they destroy themselves, as all men are destroyed by some means, and that is sin: and by this sinne, selfe righteous, men destroy themselves : men living and dying, trusting upon their duties destroy themselves : and this is that which makes men spiritually proud, lifts up men when they have least cause, when they live upon their own righteousness : But Christ teacheth his to deny themselves.

3 There is *selfe wisdom* in every man and woman naturally, and this Christ teacheth his to deny all, men are naturally too wise for Christ, so were the Grecians, 1 Cor. 1. 22. *The Greeks seeke after wisdom*, There is a great deale of carnall earthly wisdom, that naturally dwells in men, and this wisdom is enmity against God, and Gods wisdom appears foolishnesse unto it, see what the Apostle sayth, 1 Cor. 3. 18. *If any man among you seemeth to be wise, let him become a fool that he may be wise, for the wisdom of the world is foolishnesse with God.* Here is an exhortation for a Church to take heed of selfe-wisdom: you and I have need to learn this wisdom, the Lord help us in it, to see our selves fools: see who is the right foole, Prov. 28. 26. *Who*

so trusteth in his own heart is a fool. The readiest way to attain wisdom, is to lay all our own wisdom down at the feet of Christ: the Apostle Paul had boundance of humane wisdom and learning, yet he abases himselfe, he accounts all, not onely his righteousnesse, but wisdom also, but dung and drosse, all losse in comparison of the excellencie of the knowledge of Christ Jesus. This is true wisdom indeed, truly to know God in Christ: this is that wisdom which is from above, that brings life eternall with it, *Iohn 17. 3.* I beseech you consider of it, hath Christ taught your souls this lesson? is your wisdom heaven-borne wisdom? or is it earthly? is it your own wisdom? *Iam. 3. 13, 14 15.* Who is a wise man, and indued with knowledge amongst you? let him shew out of a good conversation his works with meeknesse of wisdom, but if yee have bitter envying and strife in your hearts, glorie not, ly not against the truth, this wisdom descendeth <sup>not</sup> from above, but see *ver. 19.* The wisdom that is from above, it is first pure, peaceable, gentle, easie to be intreated, full of mercie and good fruits: it is all heavenly, like him whole it is: but mans wisdom is all earthly, sinfull, and devilish: which Christ teacheth his in some measure to deny.



4 There is naturally in every man, *selfe boasting*, and *selfe glorying* in the creatures own wildome, and apprehended selfe excellencie: but where Christ teaches, he gives power against this cursed fruit of the flesh, in some measure: there is a disposition of nature even in the Saints, to be exalted, and that above measure, not onely in their own personall excellencie, but in those graces received from Christ. The Apostle *Paul* was sensible of both, in *1 Cor. 9. 27.* where the Apostle sayth, *he beats down his body, &c.* There was a lifting up, & the Apostle was sensible of it: he found that in him that which was enough (had not God let him see it, & helped him in it, as he apprehended, notwithstanding his preaching to others) to make him a cast away, so also, *2 Cor. 12. 7.* *Least I should be exalted above measure, through the abundance of revelations, the Lord sent me a prick in the flesh, the messenger of Satan to buffet me: that was to pull him down, that he might not be exalted in himselfe: there is in every childe of God a naturall disposition to spirituall pride, he that knows any thing knows it: The Lord teach you and I to search our own hearts in this particular, and give us power against it, see 2 Cor. 6. 1. Having such promi-*

les, let us cleanse our selves from all filthinesse of flesh and spirit, &c. This is the filthinesse of spirit that the Saints are lyable unto: truly we have little cause to glory in any thing, except in Christ Jesus: *What hast thou* (sayth the Apostle) *that thou hast not received? and if thou hast received it, why dost thou yet boast?* 1 Cor. 4. 7. therefore (the Prophet sayth) Let not the wise man glory in his wisdom, nor the strong man in his strength, but let him that gloryeth glory in this, that he understandeth and knoweth the Lord.

It is the exhortation of Christ to his Disciples, Luk. 10. 20. *Rejoyce not that the Devils are made subject to you, but rejoyce rather that your names are written in heaven:* and this lesson, the Apostle Paul learned, and every Christian in some measure must learn, Gal. 6. 14. *God forbid that I should glory in any thing, save in the crosse of our Lord Iesus Christ, by whom the world is crucified unto me, and I unto the world.*

5 There is selfeprofit, which every man naturally is apt to looke after. O how hard is it for a poore creature to deny himselfe? *How hard is it for a rich man* (sayth Christ) *to enter into the Kingdom of heaven?* The world is a common baite, wherewith the  
Devill

Devill inticeth man to sin, as *Judas, Ananias* and *Saphyra, Act. 5.* Nay, Christ himselfe is set upon with this temptation, *Mat. 4.* O this profit, the love of money, is the root of all evill.

But where Christ comes teaching effectually, he teacheth the soule to deny it selfe, to look upon the world as a very empty thing: he gives power to overcome the world, *Who soever is borne of God overcommeth the world, and this is the victory that overcommeth the world, even our faith, 1 Ioh. 5. 4.* Now the soule sees that it is his duty, not to looke onely on his own things, but every one on the things of another, *Phil. 2. 4.* Now hee hath learned to sympathize with the body, & every member, he looks not upon himselfe at a distance from the meanest member, making himselfe equall to them of the lower sort.

6 There is self-pleasure also, and this of two sorts.

1 In delighting in pleasures, of these the Apostle speaks of, *2 Tim. 3. 4.* They shall be lovers of pleasure, more then lovers of God: Beloved, it is much unbecoming Christians to be lovers of pleasure, see *1 Tim. 5. 6.* But shee that liveth in pleasure, or shee that liveth delicately, is dead while shee liveth. Now be-  
loved,



loved, Christ takes off his people from these pleasures, by presenting better pleasures to them, he makes them *drinke of the river of his pleasures*, *Psalme 36. 8.* so that the Saints are not without pleasures spirituall, and that abundantly and eternally, *Psal. 16. 11.* *At his right hand are pleasures for ever more:* But God takes off his from those earthly, carnall pleasures, which is indeed dangerous and destructive, *Prov. 21. 17.* Hee that loveth pleasure, shall be a poore man: it is true spirituall as well as temporally: carnall earthly pleasures and profits, are two great enemies to the power and being of godlinesse, *Luk. 8. 14.* cares, and riches, and pleasures is that which choaketh the Word, that men bring forth no fruite to perfection.

A second sort of Self-pleasure is, when men resolve to please themselves. O sad word! that men should have such a disposition to please themselves: but where Christ teacheth, hee teacheth men in this case to deny themselves.

Now this may be considered under a two-fold relation eyther to God or our brethren.

1 *To God*, where Christ teacheth effectually, there the soule will rather deny it selfe then God.

God. It will rather please God then it selfe :  
 Christ, who is the Saints pattern, did, always  
 so walk as to please God. John 3. 29. *For I*  
*do always those things that please him,* to wit,  
 the Father. Now Christ as hee was man in  
 our flesh, pleasing the Father alwayes in all  
 things, and so was our pattern; so he teacheth  
 his the same lesson. This is a Maxime in Re-  
 ligion, *That whosoever chuseth to please him-*  
*self, rather then God, Christ hath not taught*  
*him.* 1 Thes. 4. 1. *We beseech you, brethren, and*  
*exhort you by the Lord Iesus, that, as ye have*  
*received of us, how ye ought to walk and please*  
*God, so ye would abound more and more.* As  
 if the Apostle had sayd, that which ye have  
 received of us is, that ye ought to walke ac-  
 cording to the example of Christ, to please  
 God. This is the doctrine, that wee have  
 taught you, we beseech and exhort you by the  
 Lord Iesus, *That ye abound more and more*  
*in this grace.* This is an excellent choice grace,  
 to please the Lord: ever to have that in thine  
 eye to please God, though thou displease thy  
 selfe, that is, thy fleshly carnall selfe, Col. 1. 10.  
 O this is a soule taught indeed by the spirit of  
 God, when he prefers the pleasing of the Lord  
 before himself, or carnall friends, or any thing:  
 see Prov. 16. 7. *When a man ways please the*  
 Lord,