

C H A P. XXIX.

Sheweth that the Estate of the Church in this World is an Afflicted Estate.

Notwithstanding God hath called his people in the New Covenant of his Grace to glory and vertue, and that he hath made them nigh to himself, his own children by Grace and Adoption, and interested them in Glory; yet in this world in their following and serving him they must expect to meet with Afflictions and Tribulations for his Name and Sake, the truth hereof appeareth, 1. from Scripture, 2. from Experience.

1. From Scripture, nothing is more fully and clearly stated then this, *Job. 16. 3. 3.* *Mat. 16. 24.* this must be the portion of every one, man and woman, that will follow Christ, they must expect to meet with Tribulations, to meet with shame and reproach in the world, with loss of friends, relations, and life it self when called to it, *Mat. 10. 37, 38, 39.* this truth the Apostles confirmed in their doctrine after Christ, *Acts 14. 22.* *That we must through much Tribulation enter into the Kingdom of God.*

2 Tim. 3. 12. *That all that will live Godly in Christ Jesus, shall suffer persecution: men may live Godly according to the customs and wills of men, in the times and places where they live, without persecution, but if any will live godly in Christ Jesus, that is, according to his laws and his will, they must expect to meet with persecution.*

2. This the Primitive Church, and all ages ever since, hath and doth by experience witness; I need not mention particular Scriptures, or History, or Experience in this matter, it being so obvious and clear, that he that runs may read, *A7. 2c. 23. 1 Cor. 9. to 13. 2 Cor. 11. 23. to 28. 2 Thes. 1. 4. Rev. 2. 9, 10.* History and Experience proves the same, the wonderful persecutions, wrongs, and deaths, the Saints have met withall in all ages, abundantly confirms the truth.

The reasons hereof are, 1. Relating to the men of the world, from whence the persecution always cometh, and that 1. From their ignorance, that is the foundation cause men are ignorant of God and his truth; *Strangers to the life of God through the ignorance that is in them; hence flows all the mischief ordinarily that is in the world, Job. 16. 3. And these things will they doe unto you, because they have not known the Father nor me; 1 Cor. 2. 8. Had they known, they would not have Crucified the Lord of Glory.* Hence
Christ

Christ prayeth for his Persecutors, Luke 23.

34 *Father so give them for they know not what they doe;* and the Apoitle confesseth, that while he was a Persecutor, *he did it ignorantly in unbelief,* 1 Tim. 1. 13. Let us learn to pittie poor Persecutors, and pray for them according to the command of our Lord, and example of himself and his servant Stephen, Acts 7. 60. for they are blind and they know not what they doe.

2. As flowing from their ignorance, is their Pride of Heart, who think their own ways and wills best, and so hate the will of Christ, and persecute his people for walking therein; they will have their own imaginations to be the truth and nothing else; and this pride flows from ignorance, for all pride flows from ignorance; for if men knew God and themselves, it would not be possible for them to be proud, but to abase themselves and submit to him, and would be willing that he should rule, and that his people should serve him, Psal. 10. 2. *The wicked in his pride doth persecute the poor,* &c. ver. 4. *The wicked through the pride of his countenance will not seek after God,* &c. Isa. 10. 12, 13. so that ignorance and pride goeth together, and both bringeth forth Persecution, Psal. 140. 5. *The proud hath hid a snare for me, and Cords, they have spread a Net by the way-side, they have set grins for me.* And note, its the proud that hath done it.

3. As flowing from both, enmity and mallice, the old enmity still remaining and working in the Serpents seed, *Gen. 3. 15. Mat. 23. 33.* saith Christ, *Ye Serpents, ye Generation of Vipers, how can ye escape the damnation of hell.* From hence it is they love violence, *Psal. 11. 5.* *Him that loveth violence his Soul hateth,* and that not only the Anti-Christian Heathens, but the Anti-Christian and false Church walketh in the same steps. *Rev. 17. 6.* *And I saw the woman (that is, the Babylonish false Church) drunken with the blood of Saints, and with the blood of the Martyrs of Jesus Christ, &c. chap. 18. 24. and in her was found the blood of Prophets and Saints, and all that were slain upon the earth.* And of this the Prophet *Micah* Prophecyeth, that Persecution should be in the hand of the false Church in the latter days, *Mic. 7. 10.* *Then she that is mine enemy shall see it, and shame shall cover her.* O ye dreadful state of pretended Church Persecutors, its a higher degree of wickedness in them, then in the Heathens who deny Christ, and greater will be their Judgment.

4. Because God hath called them out of the world, and made them to differ, therefore do the world hate them, *Job. 15. 19.* *1 Pet. 4. 4.* because they dare not run to the same excess of Riot, in matters of Worship and Conversation, therefore doth the world hate them.

2. Reasons relating to the people of God;

God; and 1. they cannot well be without it, they need Afflictions, and may not be without it, though like little children they like it not, 1 Pet. 1. 6. *Though now for a season (if need be,) ye are in heaviness through manifold temptations; the Lords people hath need of manifold temptations of much tribulation.*

Quest. What is the need that Christians have of Tribulations. *Quest.*

Ans. 1. There is need because of sin, ordinarily God afflicts his people for sin, *Lam. 3. 39. Man suffereth for his sin,* it is to make his people partakers of his holiness, *Heb. 12. 10. The fruit of all is to take away the sin,* *Isa. 27. 9. O that sin that doth so easily beset the Saints,* is the cause of the miseries and afflictions that doth so ordinarily and often attend them, *Psal. 89. 30, 31, 32. 1 Cor. 11. 30, 31, 32.* *Ans.*

Quest. What sins are they for which God doth ordinarily afflict his people? *Quest.*

Ans. 1. All sin, and therefore none of us all can plead guiltless, or charge God justly, we must say as *Jam. 3. 2. In many things we offend all,* but especially and particularly it may be,

1. For the sin of Covetousness, as I minded, *chap. 22.* with other sins I there minded, which hinders the prevalency of Prayer, which are the causes of Gods afflicting his people, but in this place I shall speak more full, *Isa. 57. 17. For the iniqui-*

ty of his covetousness was I wrath with him, and smote him, &c. God is wrath with, and smites his people for Covetousness and worldly mindedness, when they set their hearts on the world more then upon him, or more then they should, he will correct them; this was his complaint of his people, Jer. 6. 13. *That from the least of them even to the greatest, every one of them is given to covetousness*; therefore it is not in vain that our Lord warns us, Luke 12. 15. *Take heed and beware of Covetousness*, and the Apostle, Eph. 5. 3. *But Fornication and all uncleanness or covetousness, let it not be so much as named among you as becometh Saints.*

Quest. Is there any such thing as Covetousness in the World, or especially among Christians, and in the Church?

Ans. Surely if the Scriptures be true, there is, and I fear that experience too much proves the truth hereof; in this I shall note three things.

I. What it is, and wherein it consists.
1. In the lusting after and coveting that which is none of ours, Exod. 20. 17. *Thou shalt not Covet thy neighbours house, &c.* Rom. 7. 7. *I had not known lust, except the Law had said thou shalt not Covet.* Matthew 5. 27, 28.

Quest. Is it not lawfull for me to Covet or desire what another hath if I need it, provided I am willing to buy

buy it, and pay its worth for it ?

Ans. Nay, unless the party be willing *Ans.* to sell it, *1 King. 1. 21. 1, 2, 3.* in the case of *Abab* coveting *Naboths* Vineyard, who offered to give him a better for it, or its worth in money. The effect of that covetousness may be read in letters of blood, and should be a warning to covetous persons, who desire that which is none of theirs.

2. An unlawful getting any worldly thing, or any unlawful gain, *Jer. 17. 11. As the Partridge sitteth on eggs, and hatcheth them not; so he that getteth riches, and not by right, shall leave them in the midst of his daies, and at the end shall be a fool.*

Quest. When may Riches be said to be *Quest.* unlawfully gotten ?

Ans. 1. When it is stolln; Theft is the *Ans.* highest degree of Covetousness, and unlawful gain, in act, on any account, *Exod. 20. 15. Thou shalt not steal; Eph. 4. 28. Let him that stole steal no more, &c. Prov. 9. 17. Stolln waters are sweet, &c.* Therefore God makes a Law to punish this sort of covetousness in its own kind, *Exod. 22. 1, 2, 3, 4.*

2. When it is gotten by fraud, lying, couzening and cheating, then it's covetously and wickedly gotten, *Mic. 6. 10, 11, 12. Lev. 6. 1, 2, 3. and 19. 11, 13. 1 Thes. 4. 6.* Commending that which is bad for good, and discommending that which is good, and say it is bad; see it both in *Amos 8. 5, 6. Prov. 20. 14.*

3. When

3. When it's gotten by oppression of the poor, grinding, and hard dealing; when it is gotten out of the bowels of the poor, when they give not sufficient for their labour, or defraud them of their due and right, or keep it from them for their own advantage, to the prejudice and wrong of the poor, *Isa. 3. 14. Amos 4. 1. and 5. 11. Jam. 5. 4. Deut. 24. 14, 15.*

4. When it is gotten in the over eager pursuit of a lawful calling, when the design is to get the riches of the World, *Pf. 127. 2. 1 Tit. 6. 10. Prov. 20. 21. and 23. 4. and 28. 20.* When men rob their bellies of what is meet, and rob their eyes of sleep, and their families of that rest, peace and good they might and should enjoy; and rob God of his time, and their souls of good, and all to fill their purses, to grow great and rich in this World; it's an high degree of covetousness, and a great sin and shame for any Christians to be found in this practice.

3. An unlawful keeping when men have it, and the Lord calls for it, which is especially for his Ministers, and for his poor; 1. For his Ministers, and that as just and due debt for their serving the Lord and his Church, that they may live comfortably with their Brethren in the work and service; see *1 Cor. 9. 7, 14. Gal. 6. 6. 1 Tit. 5. 17, 18. 2. His poor, Gal. 6. 10. Mat. 26. 11. 1 Ti. 6. 17, 18. 1 Job. 3. 17, 18.* And that willingly

willingly and chearfully; for both Christs Ministers, and his poor, are with the Church in his stead, though on a differing account, one for service, and the other for trial; and look how the Church deals with them here, so would they deal with Christ were he present, and so he taketh it, and so will he account with men at the last day.

2. The greatness of the sin, and that appears, 1. From the Lords forbidding of it, *Exod. 20. 17. Rom. 13. 9.*

2. From the many cautions given against it, to be ware thereof, *Luke 12. 15. Eph. 5. 3. Heb. 13. 5.*

3. From the evil effects thereof, as violence and oppression, *Mic. 2. 2.* Stealing and theft, *John. 7. 11. 21.* Deceit and treachery as in the case of *Judas, Mat. 26. 14, 15, 16.* Lying, *2 Kin. 5. 22. 27.* Murder, as in the case of *Ahab with Naboth, 1 Kin. 21.* Merchandise of souls, *2 Pet. 2. 3.* Covetousness is fit for any abomination, to accomplish its design.

4. In that it's ranked with the worst of sins, *1 Cor. 5. 10. and 6. 10.*

5. In that it hath the term of the worst of sins put upon it, it's called Idolatry, *Eph. 5. 5. Jer. Col. 3. 5.* which is an abominable sin, *44. 4. 1 Pet. 4. 3.*

6. By the difficulty, for a rich covetous man to enter into the Kingdom of Heaven, *Mat. 19. 23, 24.*

7. By the Woes and Judgments in Scripture

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ture denounced against it, *Hab.* 2. 9. *1 Cor.* 6. 10. *1 Ph.* 5. 5, 6. And this woful soul-deceiving, and soul-destroying sin, the Lords people are liable to be ensnared with it; and that appeareth in that they are so often taxed for it, and accused of it, *Jer.* 6. 13 and 8. 10. *Ezek.* 33. 31. 2. In that they are so often cautioned against it, as I minded before, *Luke* 12. 13. *1 Tit.* 6. 8. 9, 10, 11, 17, 18. *Heb.* 13. 5. 3. In that they pray against it, *Pf.* 119. 36.

In a word, to conclude, Covetousness is a sin that draws down judgments, temporal judgments, *Isa.* 57. 17. Spiritual and eternal judgments, as other abominations do. *1 Tit.* 6. 9, 10. Yet such is the weakness & wretchedness of Christians, to suffer themselves to be ensnared thereby, to be dallying therewith, and to keep it in their bosome, as their special friend; and that too, against all reproofs, and means of help, which, in the end, if Grace prevent not, will sting like a Serpent, and bite like a Cockatrice, *piercing them through with many sorrows, drowning them in perdition and destruction.*

Or, 2. It may be for the sin of Hypocrisie, *Isa.* 10. 5. 6. *O Assirian, the rod of mine anger.* &c. *I will send him against an hypocritical Nation,* &c. and 9. 17. *Job* 15. 34. *The Congregation of Hypocrites shall be desolate,* &c.

Quest.

Quest. Wherein doth Hypocrisie consist?

Ans.

Ans. Generally in making a shew of that

that which is not, either relating to God or man; Ezek. 33. 31, 33. Mt. 15. 7, 8. *Love in word and in tongue only, and not in deed and in truth*, 1 Job. 3. 18. It's not in vain that Christ gives that caution, Luke 12. 1. *Beware of the leaven of the Pharisees, which is Hypocrisie*, Ps. 58. 1, 2. Sincerity is a lovely virtue, but hypocrisie, double dealing, an heart and an heart the Lord abhorreth. O! let all that expect to approve themselves to God, abhor it; grounds there are to fear, that it hath gotten too much footing in the hearts of Christians at this day.

Or, 3. It may be for the sin of Pride God may rebuke and chastise his people; Isa. 28, 1, 3. *Woe to the crown of Pride*, ver. 3. *The crown of Pride, the drunkards of Ephraim shall be trodden under feet*; Hos. 5. 5. *The Pride of Israel doth testify to his face, therefore shall Israel and Ephraim fall into their iniquity, Judah also shall fall with them*. Pride is a sin that God will not bear with, no, not in his own people, but he will visit them, and bring them down, and lay them low, even in the dust.

Quest. Wherein doth Pride consist?

Ans. Pride is in the heart, it's an heart-sin, it's a being puffed or lifted up in the heart, Prov. 16. 5. *Every one that is proud in heart, is an abomination to the Lord*; Ps. 131. 1. (saith the Prophet) *Mine heart is not haughty, nor mine eyes lofty*: there is pride of Parts, Wisdom,

Wisdom, Riches, Strength, Beauty, Honour, &c. Jer. 9. 2, 3. *Pride in falsehood,* 1 Tit. 6. 3, 4. but all comes from the heart. I shall therefore endeavour to shew some of the symptoms of Pride, wherein a proud heart is discovered, which are as the flags or ensigns thereof.

1. A proud and lofty look, lofty eyes, and a lofty countenance and carriage, is a discovery of a lofty and proud heart, Psal. 101. 5. *Him that hath an high look, and a proud heart, will not I suffer;* an high look and a proud heart ordinarily goes together, and the Lord will not suffer such in his Family, Ps. 131. 1. *My heart is not haughty, nor mine eyes lofty;* lofty eyes bespeaks an haughty heart, Prov. 6. 17. A proud look is one of the *abominations the Lord hateth,* Chap. 21. 4. and 30. 13. *There are a Generation, O how lofty are their eyes, and their eye-lids are lifted up!* And this lofty, haughty heart, that is discovered by a lofty and proud look, will God bring down, Isa. 2. 11. 17.

2. A lofty tongue; and that is either, 1. A ruling, lording tongue, which discovers a proud heart, Ps. 12. 3, 4. *God will cut off the tongue that speaketh proud things, &c.* and 73. 8. *They are corrupt, and speak wickedly, concerning oppression, they speak loftily;* great and proud words are the discoveries of a proud heart.

2. A self-exalting, and a self-boasting tongue is a symptom of a proud heart, and
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this the Hypocrite cannot avoid, *Luke 18. 11, 12.* The proud boasting Pharisee by it discovered the pride of his heart; for out of the abundance of the heart the mouth speaketh: thus *Jehu* boasts of the rightness of his heart, when it was but a discovery of his Pride and Hypocrisie, *2 Kin. 10. 15.* Self-praise, and self-commendation is a special character of folly and pride, *Prov. 27. 2.* Let another praise thee, and not thine own mouth; a stranger, and not thine own lips: it's much better for a mans works to praise him, than his tongue, *Prov. 31. 31.*

3. Lofty habit, gay cloathings, fleshly adornings, is a special symptom of a proud heart.

Quest. Is there any such thing as pride in apparel? or any such thing condemned in the Scripture, as pride in apparel?

Ans. I propose this question, and the same to that of covetousness, because I perceive Christians run to excess in these things, without all care or fear, as if there were no such sins in the World, a dangerous evil of our times, Christians rush into it, as if riches, gay clothes, and following the fashions of the times, were the only preparations for another World; or if not, as if they expected no part therein, but to have their portion only in this life.

But surely it is a sin condemned by the Lord, not only in the old, but in the new Testament; in the old, *Isa. 3. 16, 17.* Be-
cause

cause the daughters of Sion are haughty, and walk with stretched out necks, and wanton eyes, and therefore the Lord will smite with a scab, the crown of the head, &c. ver. 18. In that day the Lord will take away the bravery of the twinkling ornaments, &c. What they are you may see in that which followeth: by which we may see, that the Lords people hath alwaies been addicted too much to this sin, and especially the female Sex; and this we find at present by woful experience amongst professing people, though contrary to the Word of God, and the Spirit of Grace (in the hearts of gracious ones) 1 Tim. 2. 9, 10. 1 Pet. 3. 3, to 6. In both which Pride is forbidden, and modest apparel, with shamefastness, and sobriety, as becometh women professing Godliness, is commanded; and the truth is, that this sort of Pride is a shame, and a shameful sin to be found in the Church of Christ; Luke 7. 25. *They that wear gay cloathing, are in Kings houses;* they should not be in Churches. It's the Whore of Babilon whose Beauty consists of such deckings, Rev. 17. 4. It behoves the Churches to purge out this sin as an abomination, (and to be cloathed with humility, which adorns the new Covenant) lest the Lord cast them out, as an abominable branch.

O, if we could, or would be every one striving who should be most like Christ, and conformable to him, as we are striving to be like the World; how glorious would

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Ch. 29.
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Christians be in their profession, over now they are: but now unhappy we, whose care is to be like the World, though thereby we are the more unlike our Lord, and so dishonour him, and wrong our own souls: and that which adds to this sin is, that Ministers, who should cry aloud against these abominations, either practice the same themselves, or allow it in their Families and Relations; are silent in the matter at best, and others shameless enough, plead for it, and surely that is the Devils work: no wonder then if it grow to a mighty torrent both of sin and judgment. Some it may be preach it down in word, but allow it in practice in themselves and Families, as if they had a license to be licentious in this matter.

I have observed this evil in Parents, that hath been bread plain themselves, (and it may be so continue) but breed their children to pride and vanity, as if they designed them to destruction, and say (it may be) they cannot help it: let such know, that they ought to command their children, and remember *Ely* in like case, for his weak and soft dealing with his Sons, *1 Sam. 2. 22, to 27, 33.*

I have observed the Husband to go plain himself, but the Wife arraied like a Stage-player; and the vain man it may be is proud to see his Wife so fine, or if not, passeth all by in silence, or complains that

he cannot rule her; she will have it so, say what he will.

An argument that the man knows not how to rule, and so draws the guilt of his Wives sin upon himself; or that the Wife knows not her duty either to God or to her Husband: and indeed, those who have no conscience of duty to God, it cannot be expected that they should have conscience of duty to man. I would advise such women to read, and seriously to consider, *Eph. 5. 24. 33.*

4. A lofty carriage and conversation is a symptom of a proud heart; *Dan. 4. 37* *Those that walk in Pride, he is able to abase:* a proud walk, a proud life discovers a proud heart, *1 Job. 2. 16.* One of the things that is of the World, and not of the Father, is pride of Life, which is not of the Father, but of the World. O therefore let Christians leave it to the World, and cleave to the Father, and the things of the Father, lest he strip and whip them from their grievous transgression in this matter.

5. Contentions and divisions about needless and invented things, is a sign of a proud heart, when persons form up things to themselves which the Lord never required, and make that a ground of division for self-ends; such things as these being the cause of most of the divisions at this day, it flows from self and pride; *Prov. 13. 10.* *Only by pride cometh contention, but with the*
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well-advised is Wisdom, and 22. 10. Cast out the scorner, and contention shall go out, yea, strife and reproach shall cease. O the breaches and divisions, the contentions and strifes which this monster (pride) hath produced both in Church and State; the Lord give repentance, or judgment must be the issue: good Hezekiah humbled himself for the pride of his heart, &c. and the wrath of the Lord was deferred, 2 Chron. 32. 26.

4. Affliction may come upon the people of God for their living in the transgression of the known Ordinances of the Lord; this is that for which God hath had (and probably hath at this day) a controversy with his people; and for these things he hath, doth, and will visit them, Ezek. 11. 19, 20, 21. Where the reason of Gods gathering his people from the Nations, ver. 17. and giving them one heart, and putting his new spirit in them, (i. e. his new Covenant spirit) is, that they may walk in my Statutes, and keep mine Ordinances, and do them, &c. but those whose hearts walk after their detestable things, and their abominations, I will recompence their own way upon their own heads, saith the Lord, Dan. 9. 8, --11. Where the Prophet acknowledgeth, that the cause of all the Churches afflictions and miseries, was for sin, and not obeying the voice of the Lord, and walking in his Laws, which he had set before them, &c. and it's very likely that this is one cause of Gods afflicting his people;

not only the things before-mentioned, but the changing of the instituted Ordinances of Christ into mens own inventions, so slighting his commands, and his people for walking therein, for transgressing of the Law of love to God, to men, to good men, to bad men. O the great failing in this matter; the Law of Christ is, that his people should not *speak evil one of another, nor back-bite one another*, Eph. 4. 31. 1 Pet. 2. 1. Jan. 4. 11. Nor to *think evil one of another*, 1 Cor. 13. 5. Zec. 7. 10. Nor easily to believe evil reports against a brother, Psal. 15. 3. But what contrary walking to those blessed Laws of the Gospel (in these and many other things I might name) is found amongst us, and (that not by secret search) the Lord knoweth, and he will make us to know it, or he will make us sick with smiting.

Or, 5. It may be for his peoples unprofitableness under the mercy and means enjoyed, for the *loss of first love*, to God, his Name and Truth, to one another; and this is it of which the Lord complains of his people, and warns them to *repent, and do their first works, lest he come against them speedily, and remove the Candlestick out of his place*, Rev. 2. 4. Jer. 2. 2, 3, 17. When the Lord feeds his people to the full with mercy and means of life, and they grow carnal and unprofitable, and (as it were) die away under it, the Lord will not bear with it, either

to grow careless, and luke-warm, or to be dead, or ready to die, as the Churches, Rev. 3. 1, 2, 15, 16. For these and the like evils it is, that the people of God need afflictions in this World, to be emptied from vessel to vessel; and, O that the fruit of all might be to take away the sin, and to make them partakers of his holiness.

2. The people of God need afflictions ^{2. They need} for trial of the truth of their Virtues, the ^{afflictions} truth of their Faith, Love, Patience, Con-^{for trial.} tentation, and Constancy in the Gospel: God did ever delight to trie his people, not that he did ever delight in their afflictions and sufferings, but he delighteth in the truth of their Faith, Love, and Constancy, &c. And on this account it is that he proveth them, 1 Pet. 4. 12. *Beloved, think it not strange concerning the fiery tryal that is to trie you, &c. Psal. 56. 10. For thou O God hast proved us, thou hast tried us as silver is tried:* God ordinarily designs the good of his people in their afflictions, i. e. trying and purifying, to prove them, and refine them as silver; and if they are not refined by it, but give him occasion to say of them as of his people of old, the end will be bad and sad, Jer. 6. 29, 30. *The bellows are burnt, the lead is consumed of the fire, the Founder melteth in vain; for the wicked are not plucked away, reprobate silver shall men call them, because the Lord hath rejected them:* that is, when men do not profit under Gods corrections, they

are as reprobate silver, and so the Founder melteth in vain.

1. To try
their Faith.

1. God trieth the Faith of his people, to see if that will hold out, and endure the fire; and the reason is, because there is much temporary Faith, that will not endure the fire, *Luke 8. 13. Matt. 13. 20, 21.* Therefore he will try, and prove the truth of their Faith, *1 Pet. 6. 7.* God will make it to be of great advantage to his people that are faithful to him therein: *Abraham* the Father of the faithful must have his Faith tried, when God commanded him to offer up his Son, *Heb. 11. 17.* his all; so God will try his people, by calling them to offer up all, as a sacrifice for his sake: and thus hath he tried his peoples Faith throughout all ages, some more, and some less, according to his Divine pleasure, and his peoples need, for their profit.

2. To try
their love.

2. God trieth his peoples love, whether they do indeed love the Lord with all their hearts, and with all their souls, and cleave to him in all estates, *Matt. 10. 37, 38, 39.* He that loveth Father or Mother, &c. more than me, is not worthy of me: he will prove his people whether they do love him indeed, or not; hence the Apostle saith, *Rom. 35. 39. VVho* (or what) shall separate us from the love of Christ, &c. It's not death or life that shall be able to do it, *Song 8. 6. 7.*

3. Patience.

3. God trieth the patience of his people; we think we have much patience when

when we have no trial, but when trial comes, we shall find our weakness and want in this matter, *Jam. 1. 3, 4.* This of Patience under afflictions is such a divine new Covenant Virtue, that he that hath it truly, wanteth nothing, *i. e.* to carry him through in a right suffering; and it's impossible to have true patience without true Faith, and true love, *Jam. 5, 6, 7, 8. Rom. 5. 3, 4, 5.* The Apostle commends the Church of the *Thessalians*, *2 Thes. 1. 4.* For their Faith and Patience in all their tribulations.

4. God trieth the contentation of his people; contentation is a choice Virtue, and resignation to the will of God in all cases and conditions, in poverty, sickness, wrongs, and persecutions, to be contented, and to resign to the Lord; an hard lesson for flesh, but Grace teacheth it, and God expects it, and therefore proveth his people, that it may be manifest of what spirit they are in this matter, and that he may teach them this duty, *Phil. 4. 11. 1 Tit. 6. 6, 8.*

4. Contentation.

And so, 5. For trial of our perseverance, whether we will hold out to the end, in the Faith and profession of the Gospel, *Matt. 10. 22. Ye shall be hated of all Nations for my Name sake, but he that endureth to the end shall be saved;* *John 8. 31. Jesus said, if ye continue in my Word, then are ye my Disciples indeed;* that is, if ye hold out in all trials and temp-

tations, and continue in the Word, abide in the Doctrine of Christ to the end, then are you Christians indeed; *Jam. 1. 12.* Blessed are they that endure temptations, for when they have been tried, they shall receive a Crown of Life, &c. Note, the promise of Blessedness is to those that endure, *i. e.* hold out to the end, in a right, patient, and contented spirit; if we endure not to the end, all our profession and sufferings will be in vain, *Gal. 3. 4.*

3. Reasons
such as re-
late to God.

A third sort of reasons are, in relation to God our Father, and Jesus Christ our Lord, who doth it for the good of his people; God will, and doth afflict his people in love, as a tender Father, for their profit; he best knows what his people needs, and suitably he deals with them, he doth it to make them partakers of his Holiness, *Heb. 12. 5.* He doth it in love, and in faithfulness, *Psal. 119. 75.* and will issue all in their good, and spiritual advantage, *Rom. 8. 28.* He doth it to fit them for the Kingdom and Glory he hath prepared for them, and promised to them, *Rom. 8. 17.* If we suffer with him, it is that we may be glorified with him: the Lord will have his people from the Cross to the Crown, purified and refined for that glorious estate, *Rev. 6. 14, 15.* Great tribulations will tend to work the Saints to the exercise of Faith in the blood of the Lamb, and thereby to be purifying themselves as he is pure, which will be for their

their comfort here, and glory in the end.

3. I shall propound some rules for direction to the Saints in order to a right comfortable and profitable suffering. 3. Rules for a right suffering.

1. When it is for a good cause, the name and truth of the Lord, for any of the truths of the Gospel, for owning him in his Offices as your Priest, Sacrifice, and Atonement, and so as your Saviour, or as your Prophet to teach you, and Lord and King to be ruled by him, in all his Laws and Ordinances, in matters of worship and conversation; in opposition to the commands of men though pretended Christians; and herein lyeth the ordinary cause of suffering and persecutions, from Nominal Christians and the Whorish Church, especially for the Prophetick and Kingly office of Christ our Lord, a glorious cause for the Saints to suffer in, as ever was stated in the World, Luke 6. 22. *If it be for the Son of mans sake happy are ye*; for his words, for his laws, for his worship, Mar. 8. 38. Rev. 1. 9. *John was persecuted for the word of God, and for the testimony of Jesus*; The Apostles for refusing to forbear Preaching in the Name of Jesus, when commanded, and owning Jesus as Lord in the matter, Acts 4. 19. and 5. 29. 1 Pet. 4. 14. *If ye be reproached for the name of Christ happy are ye.* 1. A good cause.

2. A good call to suffering is likewise of concernment, and that is, 1. When it is for

2. A good call.
wor-

worshipping God according to his will, Or 2. for refusing to worship with those who (in our judgments and conscience) do the contrary, when we cannot worship God in peace our selves, nor forbear worshipping with others, contrary to the will of Christ, and the light of our own conscience (without suffering) then have we a lawfull and good call to suffer, especially if there be no way opened by the Lord for escape, without sinning against him, here is both a good cause, and a good call.

3. A good
Conscience.

3. When there is withall a good conscience, that is of special concernment for comfort in suffering, not only a good conscience, in respect of the cause, and clearness of the call, but also in relation to the sincerity of our faith, and walk with God, and towards men in the whole course of our conversation, (for when mens former conversations have been sinful, worldly, proud, vain and unprofitable, it must needs lessen their comfort in suffering, when they shall reflect on themselves and sins, as the cause, let such look that they repent of the sin, that so they may have the advantage and comfort of suffering.) For confirmation of this, see 2 Cor. 1. 8. 12. and read it at your leisure, O it will be a comfort indeed to you when you come to suffer, the testimony of your Conscience, as to your former conversation, it will be a continual Feast.

4. When

4. When you manage the business in a good spirit, that is in the spirit of love, without which all is nothing, 1 Cor. 13. 3. love both to God and man, in the meek and patient spirit of our Lord Jesus, *who as a Lamb dumb before the Shearer, so opened he not his mouth, who when he was reviled, reviled not again, when he suffered he threatened not, but committed himself to him that judgeth righteously,* 1 Pet. 2. 23.

4. A good Spirit.

4. I shall propound some helps and supports to the Saints in their sufferings, to the end they may not faint nor flag in the way.

4. Encouragements in suffering.

1. Its presented to us in the Gospel as the way to the Kingdom; and truly if so, though it be not pleasant to the flesh, but a rugged way, yet while it leads to so good an end, they have no cause to be discouraged, but to lift up their hearts and heads, Mat. 16. 24. Acts 14. 22. Jam. 1. 12.

2. Its the way in which Christ hath walked before you; *The Captain of your Salvation was made perfect by suffering,* Heb. 2. 10. Hence the Apostle exhorts us to look to Jesus, and to consider him that suffered such contradiction of sinners, *lest we be weary and faint in our minds,* Heb. 12. 2, 3. If Jesus was content to go the way before you and for you, how should this arm you with the same mind?

3. He hath not only gone before his people

people in this way of suffering, but he hath made the way plain for them, that they may walk in it safely; he hath conquered all his and his Churches Enemies, that they can do them no wrong while they cleave to, and follow the Lord, *Joh. 16. 33.* *Be of good cheer I have overcome the world: He hath spoiled principalities and powers, and made a shew of them openly, triumphing over them therein.* *Col. 2. 15.* So that there is nothing in the way that shall hurt you.

4. And this is not all, but you have his promise that he will be with you, he will not leave you alone in the way, but he will be with you in the fire, and in the water, to uphold and preserve you through the most fiery tryals, and floods of ungodly men, *Isa. 41. 10.* and *43. 1, 2.* and his Grace shall be sufficient for your support, *2 Cor. 12. 9.*

5. Its the way in which all the Saints have walked before you to the Kingdom, as *Heb. 11.* and *chap. 12.* The Apostle calls them, a cloud of witnesses to this truth, as an argument to encourage Saints in their sufferings; the new Testament is full to it, and both History and experience confirms it; therefore my Beloved, *Think it not strange concerning the fiery tryals which is to try you, as if some strange thing had happened unto you,* *1 Pet. 4. 13.* but know its no new thing therefore it should not be strange, its the way in which all the Prophets and A-

Ch. 29.
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postles, and Saints have walked before you in, and if you will walk in another way, you may doubtless come to some other end.

6. Consider the great advantages you shall reap thereby, which should be encouragements to your souls in suffering ; and that not only in those many things that hath been before mentioned, as to prove and try the truth of your Faith, Love, Patience, Constancy, and Perseverance in the Truth, the purging away of sin, &c.

But 1. It shall give you the advantage of more of Christs Spirit and presence in your faithful cleaving to him in suffering, *The Spirit of God and of glory shall rest upon you, 1 Pet. 4. 14.* The Lord will make known himself to you (it may be) in a more glorious manner and measure then ever before ; and so it shall be to you *an evident token of Salvation and that of God, Phil. 5. 28.* a right suffering frame of spirit is the gift of God, and a token of Salvation to those in whom it is.

2. It shall work for your great glory at the appearing and Kingdom of our Lord Jesus Christ, *2 Cor. 4. 17, 18.* *Those light afflictions that are but for a moment, worketh for us a more exceeding and Eternal weight of glory ;* a right suffering for Christ will turn to wonderful advantage both on the spiritual and eternal account ; its the great work of the world (and I fear of those who profess

selfs to be called out of the world too) to be trading in the greatest ways of worldly advantage, which doth all perish in the using. Owhy should Christians be so unwilling to be trading in this way of gain? there is no gain like this, what ever you gain here, its durable, eternal, and exceeding great, a weight of glory, *Mat. 5. 11. 12. 1 Pet. 4. 13.* Your reward shall be great in Heaven, and your joy exceeding and full of glory at that day. *Rom. 8. 18.* For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us; bring your hearts to a right reckoning, as the Saints of old have done, reckon the littleness of the suffering, and the greatness of the glory, the momentariness of the suffering, and the eternity of the glory; and you will see that there is no comparison between them, you will then indeed see and say that sufferings for Christ is your gain, your riches, as *Moses* that Servant of the Lord did, *He esteemed the reproach of Christ greater riches then the treasures of Egypt, for he had respect unto the recompence of reward, Heb. 11. 25, 26.*

I shall now only answer two objections or questions about this matter, and so conclude this Chapter.

Quest.

1. If it be true indeed, that God and Christ do love the Saints as the Scripture relates, and that they are so nearly and dearly related to them; i. e. to God as Children,

Children, and to Jesus Christ as Espoused to him, and Members of his body, how it is possible for the Father and the Son to permit them to pass under such oppressions and wrongs, from men in the World?

Answ. 1. Without all controversie it *Answ.* should not be so with them, were they fit for another state, its not for want of love or good will in God, that his people must be chastised, but it is in love and faithfulness that the Lord doth it, or permits it to be done, its for their good, as hath been before shewed; Parents correct their Children for their good, and not their hurt, in love to amend them, and not to harm them, though Children think the contrary; he doth it for their profit, *To make them partakers of his holiness, that they may not be condemned with the world.*

2. He will try them (as I said before) the truth of their Faith, Love, Patience, and Constancy; and great reason it should be so, for the truth of our Lords love to us was tried to the purpose, and that too in the way of his Suffering for us, and he was content to suffer and bear hard and heavy things for us, without grudging and repining; and its meet our loves should be tryed likewise, *therefore let us arm our selves with the same mind.*

3. Though he in this way try and prove his people, yet he takes all the wrong done
to

to them as done to himself, and will judge both his and their enemies in the end. *Zech. 8. 2. He that toucheth them, toucheth the Apple of his eye, Acts 9. 4. Saul, Saul why persecutest thou me?*

4. His glory is concerned in it, which should be more precious to us then our lives, *on your part he is glorified*; it is his glory to have a people in a sinful world, to bear up his name before men, in a way of profest obedience, in opposition to the wickedness of the world, and it will be for the glory of his Justice in the day of accounts, that he had a people in the world that did own him, and bear up his name in doing and suffering, and shall silence and shame enemies at that day, and cause them to justifie, *and Glorifie God in the day of visitation.*

Quest.

2. Christ saith, that his Yoke is easie, and his Burden is light, *Mat. 11. 30.* how does it appear so to be, seeing such heavy service and sufferings attend the Gospel?

Ans.

1. Its a easie Yoke comparatively, with the Yoke of the Old Covenant, which was such a Yoke as Peter saith, *Acts 15. 10. That neither we nor our Fathers were able to bear.*

2. Its easie and light, compared with the Yoke of Sin and Satan, which makes men to take great pains to do wickedly, and very often destroy their bodies in the Service
of

of Sin and Satan, by Surfeiting and Drunkenness, and other ways in which they willingly Sacrifice themselves to the Devil and their own Lusts, and so to Eternal Condemnation, from which Believers are delivered.

3. To truly gracious Souls that love the Lord Jesus in Sincerity, there is nothing so heavy a burden to them as sin; nor pleasant as the service of the Lord, and sufferings too, when they live the life of Faith and love; sin is their burden, and the want of a suffering frame of spirit is their burden, but Grace and Holiness, and a Heart fitted to conform to Christ in every thing, and to follow him where ever he leads, that is the delight of the gracious soul.

Note this as a special distinguishing Character, between a gracious Sincere Heart, and a Hypocrite, or Formalist; the burden of the Hypocrite is, that there is such service, and that there are such duties required, such sins to be avoided, and such sufferings to attend the Gospel; and this is his burden. He goes on heavily, and at a hard rate, and in all could gladly turn back again; if self esteem and credit with Professors, and legal conscience would permit, and many poor souls waiting for a fair opportunity of drawing back, ever and anon break through all, and return as they were; this we see by woeful experience.

ence, according to that word, 2 Pet. 2. 21, 22.

But the Sincere Christian rejoyceth in the Service, and hateth the sin that doth so easily beset, loves the holiness of God, and the purity of his Word and Worship, but is burdened and grieved that he comes so short in the right performance thereof, he quarrels not at the strictness or holiness of the service, but with himself that hath so much averfness in his nature thereunto; He rejoyceth that God hath accounted him worthy to suffer shame for his name sake, but is burdened with his own carnality, and coming short in the right suffering spirit of the Gospel.

CHAP.

C H A P. X X X.

*Of Death, and the State after Death; of
the Resurrection and Judgment.*

CONCERNING Death I need say but little; not only the Scripture assures us of the certainty thereof, that *it is appointed for men once to die*; but common experience confirms the truth hereof, we see it dayly, that all men dye, it is the way of all flesh, great and small, noble and ignoble, good and bad, all die, except those (of the Saints) that shall be found alive at the coming of the Lord, they shall be changed, which will be a death to the body, though not asleep in the grave, but a sudden change *1 Cor. 15. 51.* and many of the wicked shall not then die, *but be cast alive into the Lake of Fire, Rev. 19. 2.* But alas, who is that so layeth it to heart, the certainty and suddenness thereof, so as to be preparing and prepared for it, as doth concern them that prayeth with the Prophet, *Psal. 39. 4.* Lord *make me to know mine end, and the measure of my dayes, that I may know how frail I am, and Psal. 90. 12.* So teach us to number our dayes that we may apply our hearts unto wisdom; so as

to be always ready when ever the time comes.

2. Of the State of men after death.

2. Concerning the State of men and women after Death, their bodies return to the Dust, according to the Word of the Lord, Gen. 3. 19. and must there remain till the Resurrection; and to the Saints its counted and called *a sleeping in Jesus*, and indeed its a sleep to all, both good and bad, so called, because there is a lying down as to sleep, and shall be a rising again as men out of sleep, Dan. 12. 2. *They that sleep in the dust of the earth shall awake*, &c. and their spirits returns to God that gave them, Eccles. 12. 7. *Then shall the dust return to the earth as it was, and the spirit shall return to God who gave it.* The Spirits of men being (by divine ordinance) immortal, shall not die, but return to the Lord; *i. e.* to his disposal untill the Resurrection; and as for the State of the Spirits of men after death, what light I understand the Scripture giveth us herein, I shall endeavour briefly to discover.

1. Of the Saints.

1. For the State of the Spirits of the Saints, the Scripture seems clear, that the place to which they go, and where they shall abide till the Resurrection of the body, is to a place above in Heaven called Paradise, signifying a place of rest and pleasure, 2 Cor. 12. 2, 4. *ver.* 2. the Apostle calls it the *third Heaven*, and *ver.* 4. explains it to be Paradise, which is the place of rest for the

the Spirits of the Deceased Saints, and nor the highest Heaven, the glorious habitation of God and Christ, which is said to be *far above all Heavens*, Eph. 4. 10. into the highest Heaven none are, nor may enter, at least till the Mediatory office of Christ be finished, so it was in the Type, none might enter into the most holy place but the High Priests only, and Christ only is *entered into Heaven it self*, and by himself to perform his Mediatory Office; that this place above called the third Heaven and Paradise, is the place where the spirits of the Deceased Saints are, seems to be confirmed by the words of Christ to the Thief, Luke 23. 43. *To day shalt thou be with me in Paradise.*

2. And as for the State they shall be in, it is described to be a better estate then here in the body, and that they shall be with Christ. See both *Phil. 1. 23.* that is more nearly with him, and so in a far better condition, then while here in the body, 2 Cor. 5. 6, 7, 8. which should make all the truly Godly willing to depart this life, and to be with Christ, although the degrees of glory are reserved till after the Resurrection and Judgment, yet at the departure out of this body, it will be much better.

2. As for the place and state of the wicked, as the Saints attain not the highest glory, so the wicked go not into the place of

2. Of the Wicked.

the greatest punishment; the reason (as to both) is, because there is a judgment to come, and God doth not first execute, and then judge, but first judge, and then execute the sentence, *Mat. 25. 31.* the most and best light I find in Scripture concerning this matter is, that there is a place where the spirits of wicked men are kept and reserved by the Lord as Prisoners, for the judgment, *1 Pet. 3. 19. 2 Pet. 2. 9.*

3. Of the Resurrection.

1. All shall be raised.

3. Concerning the Resurrection, and in this I shall premise six things. 1. Prove the truth thereof, and that it shall be general of all both just and unjust, *Act. 24. 15.* And have hope towards God, which they themselves also allow, that there shall be a Resurrection of the dead, both of the just and unjust; and this our Lord confirms, *John 5. 28, 29.* and the Apostle, *1 Cor. 15. 12, &c.* where the Apostle disputeth against those that deny this Doctrine, stating the truth hereof on such plain and infallible grounds, as might tend to satisfy Conscience in this matter, and to silence all gain-sayers; and indeed this truth is stated both in the old and new Testament, and have been the Faith of all the Saints since the Fall, *Job. 19. 25, 26. 27. Psal. 49. 14. Isaiah 26. 19. John 11. 24. Acts 26. 6, 7, 8. Heb. 11. 35.*

2. The same bodies.

2. It shall be the same bodies that was laid down in the dust, that shall be raised again, and not another body, for that would be

be no Resurrection, but a Creation; the Resurrection will be a work of greater power and wisdom, than the Creation of other bodies. For God to bring up the same bodies through all the difficulties and impossibilities to reason and flesh, will abundantly magnifie God in his whole name in the Restauration work, and Jesus Christ by whom it shall be done, that it shall be the same bodies that shall be raised, See *Isa. 26. 19* *It is them that sleep in the dust of the earth that shall awake,* *Dan. 12. 2.* *And them that be in the Grave that shall come forth,* *1 Joh. 5. 28, 29.* *And every seed shall have his own body,* *1 Cor. 15. 38.*

3. What bodies the Saints shall be raised in, though the same body shall be raised for substance, yet they shall be changed, *1 Cor. 15. 51.* *Behold I shew you a mystery, we shall not all sleep, but we shall all be changed.* The change must pass upon all, both living and raised Saints shall be changed; and this change is held forth in various expressions and terms, *ver. 42, 43, 44.* *Its sown in corruption, its raised in incorruption;* *its sown in dishonour, its raised in glory;* *its sown in weakness, its raised in power;* *its sown a natural body, its raised a spiritual body, &c.* In a word for all, the Apostle states the change in full, *Phil. 3. 20, 21.* and yet it must be the same bodies for substance, changed and made spiritual; as the Water was turned into Wine, *Joh. 12.* not by

altering its substance, but its nature and quality, so shall it be in the Resurrection. But this change is indeed a *Mystery*; that it shall be, we ought to believe, but what it shall be, is a *Mystery* further than the Divine Revelation hath instructed us therein, it shall be a conformity to Jesus Christ, and that will be enough, and the fulness of the Saints Glory.

Obj.

Ob. Some may say the Apostle calls those Fools that are inquisitive about the body, what it shall be in the Resurrection, 1 Cor. 15. 35, 36.

Ans.

Ans. The Apostle calls not those Fools that solemnly inquire after this *Mystery*, to understand what God hath revealed in this matter, that they may glorifie him in believing, and have the comfort thereof to their souls; but he calls them Fools who deny the Resurrection, and asks this question in opposition on purpose to silence those who own and believe the Resurrection; who ask the question in craft, and not of sincerity, as is evident from the scope of the matter. This relates to *verse. 12.* How say some among you that there is no Resurrection of the dead; these it were the Apostle supposeth might make this question, not so much for satisfaction, as for opposition, and to strengthen themselves in their error, and such it is the Apostle calls Fools.

4 The time when

4. The time when the Resurrection shall be;

be; and that is at the second and Glorious coming of our Lord Jesus from Heaven, *Mat. 29. 20, 31.* with *1 Thes. 4. 16.* For the Lord himself shall descend from Heaven with a Shout, with the voice of the Arch-Angel, and the dead in Christ shall rise first; so that the Resurrection shall be at the coming of Christ from Heaven, when he shall come again and receive his people to himself, that where he is, they may be also. *1 Joh. 14. 3.*

5. The order of the Resurrection, and that is explained, *1 Cor. 15. 23.* Christ the first fruits, afterwards they that are his at his coming, and then (or afterward) cometh the end. When all shall be raised, this is the order of the Resurrection, For every man must be raised in his own order. What distance of time this order may admit, I shall here forbear to speak of; but that there shall be a first and second Resurrection is plain from Scripture, *1 Thes. 4. 14, 16.* *Rev. 20. 4, 5.* and *vrr. 12, 13.* cometh the end or general Resurrection.

5. The order of the Resurrection.

6. The end of this Resurrection it is to the Saints, that they may be perfected in the Restauration of the new Covenant, and receive the end of their Faith, Service, and Sufferings; and to the wicked, that they may receive the due and iust reward of their Wickedness and Rebellion against the Lord. See both *Joh. 5. 28, 29.* *Dan. 12. 2.* from what hath been said in this matter.

6. The end thereof.

Use.

III. Take a taste of that spirit that denyeth the Resurrection, that pretends it only to be an inward Resurrection from the death of sin, which rightly understood, hath something of truth; for there is a spiritual rising with Christ accomplished here in all the Saints, *Col. 3. 1.* but that is not all, nor without this will it be any thing at all, *1 Cor. 15. 18, 19* for to deny the Resurrection of the body, is to deny all Religion; so the Apostle reasons and explains it, *ver. 15, 16, 17, 18, 19.* so that those who deny the Resurrection of the body are miserable comforters, and are like to come to a miserable end, and under this notion it was denyed of old; that is, that all was accomplished within, and so said, *that the Resurrection was past already. 2 Tim. 2. 18.* they would not be so gross as in terms to deny the Resurrection, but said that it was past already.

4. Of judgment.

4. Of the judgment that shall be at or after the Resurrection. 1. That there shall be an *Eternal Judgment* is one principle of Religion, and the Faith of all Saints, and the wicked do acknowledge this in word, but if they did really believe it in their hearts, they durst not do as they do, but to prove the truth asserted, that there shall be a general judgment and account given to the Lord for all things done in the body, *Eccles. 11. 9.* and *12, 14.* *God shall bring every work unto judgment, with every secret thing,*

thing, whether it be good, or whether it be evil.
 Heb. 9. 27. *And as it is appointed to men once to die, and after this the Judgement,* Acts 17. 31.

Quest. Must the Saints come to judgment, and give an account at that day? *Quest.*

Ans. Yea, all must come to judgment, *Ans.* and give an account at that day, Saints as well as Sinners, 2 Cor. 5. 10. *For we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to what he hath done, whether it be good or bad.* The Saints must not expect to pass in the judgment without giving an account of all their actions, Rom. 14. 10. *We shall all stand before the judgment Seat of Christ, v. 12. So then every one of us shall give an account of himself to God;* So that in vain do they imagine and talk, who think and say, they shall have nothing to do at that day, but in to Glory without passing the judgment; a dangerous Doctrine to be asserted, and contrary to the plain testimony of the Scripture.

Reasons why the Saints must come to Judgment.

1. Because there are many bad persons, Hypocrites, under the name and profession of Saints, both of Preachers and Hearers, that must then be discovered and brought to light, and receive their judgment accordingly; *Then the Sinners in Sion shall be afraid, fearfulness shall surprize the Hypocrites,*

poor; then many that had high thoughts of themselves here, will be speechless, when the Lord shall say unto them, *Depart from me ye workers of iniquity, I never knew you.*

2. Because many Saints and such as may be saved at that day, do allow themselves in things contrary to the will of their Lord, both in Omission and Commission, for which they must give an account; many of the Saints (it is to be feared) doe bad work here (or else there are but few Saints on earth) for which they must be judged, for they must give an account for every thing done, whether it be good or bad; good to be approved, and bad to be reprov'd, for all things must come to the light and be made manifest.

3. All must come to judgment, because all must receive according to their works, there can be no rendering according to the deeds done in the body, without coming to judgment, we may not imagine that the most righteous judge will do up things in confusion, but he will do all things in righteousness and equity; its evident that God will give diversities and degrees of rewards to his people at that day; *Dan. 12. 3. Luke 19. 17, 19. 1 Cor. 15. 41, 42.* and those diversities of rewards shall be dispensed according to their works, *Mat. 16. 27.* not as the Meritorious cause, that is all in Christ Jesus, both as to Justification and Salvati-

on; all true believers are brought into a justified and saved state in him, and into a capacity of acceptable service for his sake, and their works shall be all reckoned to them, and so be rewarded; so that the less Christians have been exercised in working for God, the less will their reward be, and thereby their negligence will be reprov'd; and the more they sin against Jesus Christ in matters of Worship, the greater will their loss be; all buildings contrary to the Lord must be accounted for, and the owners thereof suffer the loss, though they may be saved, yet it will be *so as by fire*, 1 Cor. 3. 12, 13.

4. The Lords people must come to Judgment, because all sin must be repented of, first or last; there are many sins in the Saints that they allow themselves in, and some it may be, they know not to be sins, but take them to be virtues; all which they must have a time to be convinced of, and to repent. May we imagine that God hath ordered repentance for his people here, and his Church to expect repentance for known and gross sins, and yet if any sins pass unrepented of, that they must never be repented of; surely we cannot rationally imagine it. In this I understand that not any sins of the Saints repented of, and warred against, shall be accounted for at that day, but they are pardoned by the Law of Grace, according to the word of Grace, 1 Ja 1, 9.

Ob.

Object.

Object. The Scripture saith, *Heb. 8. 12.* *I will be merciful to their unrighteousness, and their sins, and unrighteousness I will remember no more;* this seems to contradict the present affection of an after reckoning, and account to be given by believers.

Answ.

Answ. 1. We ought not so to understand one Scripture, as to contradict another, especially such a general truth asserted in so many Scriptures as this is.

Therefore 2. We are to understand that Covenant, to relate in its glorious and perfect ministrations, to the glorious state of the Kingdom, although it took its entrance from the death of the Testator, and believers are now under it (in its first and beginning ministrations) for there is no other Covenant but this new and everlasting one; yet we do find that now God doth remember the sins of his people, so as to afflict and judge them; and this they have felt and do feel, and are like to feel, in this imperfect State. But in as much as the new Covenant is the Covenant of the new and restored state, and especially in it, is the perfection thereof intended, though it hath a preparative entrance now in way of grace, it shall then be perfected both in Grace and Glory, and the final doing away of sin will not be till after the judgment, and then God will *remember their sins no more,* so as to judge them for it, neither shall his people sin any more, *Isa. 33. 24. Rev. 21. 4.*

And

And so 5ly. The Saints must come to judgment, that so God and Christ may be admitted in the pardoning Grace of the new Covenant; at that day they shall admire and glorifie his mercy more then ever they did or could before, they shall then see how justly they might be condemned and sent away with Hypocrites and Unbelievers, and shall admire the grace of their Salvation, beyond what they were of capacity to do in this mortall Estate, *Acts* 3. 19. *2 Tim.* 1. 18. *2 Thes.* 1. 10. *Jude* verse 21.

6. And finally, it must be so that the justice of God may appear the more righteous and convincing to his (and his Churches) enemies, when they shall see and know, that his people that have owned him here, must come to judgment, and be scarcely saved, through the appearing difficulties; how justly must they be condemned, *1 Pet.* 4. 17, 18. which is truly applicable here, relating to the afflictions of the Church, and so it will be then; *Judgment must first begin at Gods house, he will judge and acquit them first, Where then shall the ungodly and sinner appear? what judgment must they expect, how will it silence them, and cause them to justify God for ever in the righteousness of his judgment toward them.* Let the Lords people believe this truth, and so live in this world as those that do expect to give an account of them-

themselves, and of all their works to God.

2. The wicked must then come to judgment, all men great and small, must then appear to give an account of all their wickedness, their unbelief, disobedience, persecution, hard speeches, and hard actions, spoken and done against the Lord and his people, for all their abominations and filthiness. O! woe will it be at that day to all the wicked of the earth; who will now forget God and will have none of him; that bid God depart from them, they will none of the knowledge of his ways; the Lord will bid them depart at that day into everlasting fire. O consider this ye that forget God, lest he come and tear you in pieces, and there be none to deliver, *Psal.* 50. 22.

2. Who shall be the judge? and that is Jesus Christ, he shall be the great judge of the World and of the Saints too, for both, *Mat.* 25. 31. *Acts* 17. 31. He hath appointed a day in which he will judge the world in righteousness, by that man whom he hath ordained, &c. *Rom.* 2. 26. and 2 *Cor.* 5. 10. We must all appear before the judgment Seat of Christ, &c. And the Father will judge in and by the Son; so that it will be the judgment both of the Father and the Son; God will judge the world in righteousness by that man, &c.

Quest. Why will God judge the world by Jesus Christ, and not do it himself immediately?

Ans.

Answer. 1. Because he hath done all his works by him from the beginning, he at first made the world by him, *Heb. 1. 2.* by him he Redeemed the world again out of that estate into which it fell by Transgression, which shall be accomplished in his times, *Eph. 4. 30. Rom. 8. 23. Rev. 21. 5.* by him he governs the world now, even in its fallen estate, *Eph. 1. 21, 22.* and by him Believers shall be saved, *Acts 4. 12.* By him the dead must be raised, *Joh. 5. 28.* And by him must the World be Judged, God the Father never did nor never will do any thing without him, but by him, he hath and will accomplish all his work, especially the Restauration work.

2. Christ must be judge of the World, because he is most suitable and fit to judge the World; *because he is the son of man, Joh. 5. 27.* He hath given him authority also to execute judgment because he is the Son of man. God considered out of Christ, is dreadful, would destroy men, none can see him and live, till after the judgment be past, so that he alone is fit to judge, because he is the Son of man, and able to Judge, because he is the Son of God.

3. Christ must be the Judge of the world, because he dyed for the World; He gave himself a ransome for all men, he tasted death for every man: therefore must he judge the world for their sin against him, in neglecting and refusing the salvation by him

wrought forth and tendered to the world, and to justify his people that have believed his love, and owned him in the world, so that he died for the world, must be judge of the world, that all mens mouths may be stopped in the Judgment, and that his people may admire him in his wonderful grace.

4. Christ must be judge of the World, because therein God the Father had a design to honour him, and to make him glorious before the world, *Joh. 5. 22. 23. The Father judgeth no man, but hath committed all judgment unto the Son, that all men should honour the Son, even as they honour the Father, &c.* That in all things he might have the preheminance, *Col. 5. 18.* That as he humbled himself to the death for the sin of sinners, and became the contempt and scorn of men (and is so in his members still) so he might be exalted over them all, and be visibly manifested to be Lord and Judge of all men, *Phil. 2. 7. to 11. Isa. 53. 12. Rev. 19. 16.* all which makes much for the people of God; he that dyed for them shall be their judge, who will surely judge so, as to save *all the meek of the earth*, but terrible will it be for the wicked, the Lamb slain is become their judge. *Pf. 76. 8, 9. Rev. 6. 15, 16, 17. That he whom the nations abhorred, and man despised, is a servant of Kulers; should become their judge, will be their astonishment; for though the Lamb slain be become the judge,*

judge, yet he will be very terrible to his enemies.

As for the day and time, it shall be at and after his next appearing in glory; as for the manner it will be very terrible, honourable, and glorious, a *Fryday* to the wicked; as for its continuance, the time of the judgment must be suitable to the greatness and honour of the works; probably it must take up length of time, that all things may judiciously be done, so as to stop all mouthes, so that the day of judgment may be long, and the execution thereof must be for ever.

N^o 2

CHAP.