

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,*

*Lord, hee maketh, even his enemies to be at peace with him* : when a man seeks to please God, in walking answerable to the rule of God, though hee displease his enemies, God will make those enemies to be at peace with him.

I This being rightly learned, is that which would carry you along through all oppositions in a way of truth : perhaps some things, yea, some truths, may seeme hard to a poore creature to be submitted unto ; perhaps the poore creature resolving with flesh and bloud, which will have its bouts even in the Saints, *Rom. 7. 21.* may be ready to conclude sometimes, if I submit to this way, to this truth, I must expect reproach, persecution, perhaps losse of liberty, estate, yea, life and all : now it would wonderfully please carnall reason to deny such a truth, to hide and conceal such a truth in unrighteousness : but when a soule comes to this ; it is my duty to please God ; therefore hath Christ required it : will it please the Lord Jesus ? O then I dare not but doe it : come what will, I cannot but doe it, truly you who indeed love the Lord Jesus, that Love will constrain you to please him, although you displease your selves.

But secondly, those who are taught of God  
will

will rather displease themselves, then displease their brethren, the Saints. This is a necessary lesson, a gracious soule will displease himself rather then the Saints : this is a lesson, that both you and I, have need to learn ; and I doubt wee come shott in our practice of it. I speak not cyther to blame or shame any of you, I have more against my selfe in this particular then against you all : but I speake to informe, to forewarn both my self, and you in this particular : but to prevent any mistake or misunderstanding of what I shall speake concerning this thing, I desire, before I proceed, to let you to know, that I do not intend that you should be men-pleasers, that is, that ye should so please one the other, as to suffer any sin in each other, without reproofe, or admonition in love ; therein you come to hate one the other. Neyther be ye externally in shew only such, for the Apostle reproves such, speaking of the duty of servants, Ephes. 6.6. *Not with eye service as men-pleasers : but so pleasing the Saints, as in that you please God,* 2 Thel. 2.4. *So speake we as not pleasing men, but God.* See Gal. 1.10.

But to proceed, it is the duty of the Saints so far to please their brethren, as to deny themselves, as the Apostle Paul, 1 Cor. 10.33



Even as I please all men in all things ; not seeking mine own profit , but the profit of many , that they may be saved : the Apostle seeks to please all men , that hee might winne some to the Gospell , which is every Saints duty much more then to please the Saints in love ; rather then in every thing to seek to please ourselves . It is this *Self pleasure* that is the cause of so much division amongst the Saints . How hard a thing is it for one Saint to stoop to the weaknesse of another ? love would cause us to stoop to each other , and to performe every service of love each to other , Rom. 15. 2. *Let every one of us please his neighbour , for his good to edification : And why ?* vers. 3. *For Christ pleased not himself , &c.* If your hearts and my heart , was ~~not~~ so moulded into this forme of doctrine , as that you could count it your joy to please you brethren , that you could choose rather to please a Saint , then to please your selves , and so every one to have this heart of love toward each other ; what comfortable life of love in the Lord might the Saints live ? Whereas one the contrary , when every one stands off to please himself , men run an end , to have their own minds : what whisperings ? what bitterness , will arise even in the Saints ? nay , how doe they come sometimes  
even



even to byte and devoure one the other, as the Apostle speaks ?

But my beloved, I hope better things of you : I speake not to condemne, but to forewarne, both my selfe and you of this great evill, which too much creeps in among the Saints : and to let you see a glimpse of the amiablenesse of that grace of love, which is so usefull amongst the Saints.

7 There is *Self love* naturally in every man : so the Apostle fore-tels, 2 Tim. 3. 2. *Men shall be lovers of their own selves* : and that Professours too, and that in the last dayes. See Verle 1. Now Christ who is the Saints Prophet, and Teacher, hee teacheth them to deny this selfe love : (not that a man may not, love himselfe, love his soule, love to enjoy good. Prov. 19. 8. *He that getteth wisdom loveth his own soule* : So likewise, 1 Pet. 3. 10. but that he should not love himselfe and himselfe onely, this is sinfull love, Christ Jesus never taught this love ; but a man may so love himselfe, as that he love his brethren also ; nay, he may so love himselfe, as that he love his brethren as himselfe, Rom. 13. 9. *Thou shalt love thy neighbour* (to wit, thy brother) *as thy selfe* : This is the love Christ teacheth where he comes, and he doth not onely

Onely teach it in word, but in example also; he may be said so far to deny himselfe, as not to love himselfe, in comparison of that love manifested to us; he loved us better then he loved himselfe; our life better then his own life; for he gave his own life freely, to purchase life for our souls: here was great love, *John 15. 13. Greater love then this hath no man, that he lay down his life for his friends,* and we ought to be followers of Christ in this grace of love, *Ephes. 5. 1, 2. Be yee followers of God, as dear children, and walke in love, even as Christ hath loved you, and given himselfe for you.*

8 There is *selfe will* also, and this Christ teacheth the Saints to deny, and to submit unto the will of God: this Christ our pattern hath given us an example, *who came not to doe his own will, but the will of him that sent him: It is my meat and drinke to doe the will of my Father, Iohn 4. 34.* In his prayer before his suffering, *Mat. 26. 39. Not as I will, but as thou wilt.*

O blessed example, to be imitated of all the Saints! What? Jesus Christ deny himselfe, his own will, and shall not the Saints doe it, his Disciples and followers? But Christ hath not onely given us his example, as our  
pattern,

pattern, but he hath exhorted us thereunto also, *Mat. 7. 21.* Not he that sayth Lord, Lord, shall enter into the Kingdome of heaven, but he that doth the will of my Father, &c. *Ephes, 6. 6.* the Apostle exhorting servants to be obedient to their masters, sayes, not with eye service as men pleasers, but as the servants of Christ, doing the will of God. This selfe will is a cause of much stirre and division in the world, I had almost sayd amongst the Saints.

What is the cause of this warre and bloud but self will? I mean next under God, one will establish one Religion, another will establish another Religion: one will establish Episcopall, another will establish Presbyterian Government; or else the Kingdome must rue it: being stirred up thereunto on both sides by the Clergie, and is likely to bring ruine upon the Kingdome, if God prevent it not; in teaching those whom it concerns, that they have nothing to doe in either side, to compell men to any Religion: that it is the will of men, and never the will of Christ, to give his Kingdome and Domini-



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minion to the will of men, to the will of  
the Magistrate.*

This *self will* is that causeth stirs and troubles in families, the husband will have his mind, and the wife will have her minde: this causeth stirs in Churches amongst the Saints, when every one will have his own mind: his own way, will please himself, whoever be displeased. O how sweetly might the Saints live if the Lord teach them to deny themselves?

9 Christ teacheth to deny *Self sufficiencie*, and self strength: there is a naturall disposition in the creature to think that it hath power in it selfe, to act towards God: and those that hold freewill, make it a part of their faith, that although in word, they seem to deny freewill, yet indeed they hold it; and that the creature acts of his owne strength, and may fall from grace, or may stand if he will: but where Christ comes in power, he teaches men to deny this principle, John 15.5. *Without me you can do nothing*, and the Apostle, that had experience of the workings of God, confesseth it, 1 Cor. 15. 10. *I laboured more then they all, yet not I, but the grace of God in me*, and Phil. 2. 13. *It is God that worketh in you both to will and to do of his good pleasure.*

10 And lastly, there are *self ends* also : and these Christ teacheth his to deny. There is a naturall disposition in the creature to seeke himselfe and his own ends in every thing. *Phil. 2. 21. For all seeke their own, and not the things that are Jesus Christs*, therefore the Apostle exhorts the Corinthians, *1 Cor. 10. 24. Let no man seeke his own, but seeke yee one anothers wealth* : Christ teacheth his in some measure to lay downe all self ends at his feet, and to seeke him and his honour, so that now what ever the Christian doth, it is for Christ, if he preach it is Christ, and for Christ, *2 Cor. 4. 5. We preach not our selves, but Christ Jesus the Lord, and our selves your servants for Jesus sake* : All that ever the Saints doe, they doe for the honour of Christ, *2 Thes. 1. 11.* and why? they are not their own, *they are bought with a price*, therefore they are to glorifie God in their bodies and spirits, *1 Cor. 6. 19, 20.*

*Quest.* May not a Christian seeke himselfe in any case? may he not seeke his own good?

*Ans.* Its without question a man may seeke his own good, but he may not seeke himselfe. 1 He may not seeke himselfe alone, but first, the glory of God, and in  
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seeking to glorifie God, he must of necessity seeke his own good, for God hath so conjoyn'd his glory, and the Saints good together, that it is impossible to glorifie the Lord, but the good of the Christian must be included in it, for this is the Saints rule, *doe all to the glory of God*, 1 Cor. 10. 31. this is the Saints priviledge *All shall work together for good, to them that love God*, Rom. 8. 28.

There are many base and selfe ends, that professors may have in their actions, as those *Joh<sup>n</sup> 6.* that followed Christ for the loaves, more then for love to him: so it is possible that men may follow Christ for outward and by-ends, although I confesse I see but little ground, why men shall now turn Christians for the world, for they are like to enjoy least of it, as the Scribe that came to Christ, and would follow him whither soever he went, he thought to gain something by Christ, *Mat. 8. 20.* but Christ tels him, that he was not like to gain what he expected: *The foxes have holes, and the birds of the air have nests, but the Sonne of man hath not where to rest his head:* and therefore he had no house of preferment for him. It was a good resolution of the Scribe, had his end been as good to follow Christ whither soever he went: this  
is



is the noble resolution indeed of every one that rightly comes to Christ, to follow him, whither ever he leads him: they follow him through good report, and bad report, through any tribulation, to the Kingdome of heaven.

But those that come to Christ in expectation to gain the world, they are likely (for all that I know) to misse of their ends.

Some come that they may get heaven, and so they pray, preach, doe all to get heaven by it, but they are like to misse of their end.

*Mat. 7. 22. Luke 13. 26.*

Some professe that they may be counted Christians amongst others, as the Scribes and Pharisees, they did what they did to be seen of men *Mat. 23. 5.*

But these are not the Saints ends in their duties, they seeke Jesus of *Nazareth*, a crucified Christ, and his glory, and therein they glory and rejoyce, *Gal. 6. 14.*

Thus you see when Christ teacheth effectually, he teacheth men to deny themselves, and indeed there is good reason for it, that it should be so.

1 There is great reason that man should deny his own righteousness, or else he is like never to partake of Christs righteousness:

Christ will be the alone justifier, or else no justifier, he will be all or none at all, *Gal. 2. 16, 21. Col. 3. 11.* Therefore the Apostle *Paul* who once had as much self-righteousnesse as another man, he thought himself once alive, but when Christ came, he taught him to lay down all that was his own at the feet of Christ, and to suffer the losse of all things, that seemed gain to him before, that he might win Christ, *Phil. 3. 8.*

2 There is a necessity for Christians to deny sinful-selfe: And that.

1 As they stand in relation to Christ, who is their justification, for is it the naturall property of grace to subdue sin, to purge forth iniquity, Christ dwells in every justified believing soul, and where Christ dwells, there cannot be a love unto, and a delight in sinne, *1 John 3. 9. Whosoever is borne of God, doth not commit sin, for his seed remaineth in him, and he cannot sin because he is borne of God, he doth not sin, because his seed remaineth in him, that is, the spirit of grace and of Christ remaineth in him; that now he cannot sinne, because borne of God: that is, as he is a man born of grace, he cannot sin, he cannot sin with a minde to sin, with a delight in sin, therefore the Apostle Paul sayth, Tit. 2. 11, 12. The grace*

grace of God that brings salvation, teacheth men to deny ungodlinesse and worldly lusts, and to live soberly, and righteously, and godly, in this present evill world: it is the property of grace, to teach men to deny ungodlinesse.

2 There is great reason why it should be thus: and that,

1 With relation to the great contrariety that is between Christ and sin, Christ and Satan, for all sin is of the devil. 1 John 3.8. *Hee that committeth sin is of the devill*, Christ and Satan, Christ and sin, which is Satans work, are one of the effects of his work, are open adversaries each to other, and sin and Satan are absolute rebels against Christ, so that they cannot possible dwell together in one and the same soule: that is the reason, Christ in the Saints is ever weakning and subduing sin and Satan, he ever teacheth the Saints to deny sin, it being so contrary to his holy and pure nature, they being made partakers of the same divine nature, 2 Tim. 1. 4. *their spirits are ever carryed forth against sin*.

2 The Saints cannot but deny sin as they stand related to Christ, in relation to his glory, Christ is holy, and he will have a holy people, that may be for his praise and honour,



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1 Pet. 2.9. But yee are a chosen generation, a royall priesthood, a holy Nation, a peculiar people, why? That yee should shew forth the praises of him, who hath called you out of darknesse into his marvelous light. Christ hath made you and I holy, that so we might shew forth his praise, that is, that so we might give occasion to praise God.

Are not the eyes of the world upon the Saints, expecting much from them? although it is true, they doe not, nay, they cannot love holinesse, yet they expect the Saints to be holy, and to deny sin: are they not ready to watch opportunities to scandall Saints and truth withall, and would it not be a very sad and grievous thing, if those that professe themselves to be for Christ, should give just cause of offence? would it not be very dishonourable to the name of the Gospel and profession of Christ, ? therefore Christ teaches men and women where he comes to deny ungodlinesse and sin, and to live soberly, righteously, and godly in this world. It is his exhortation, *Mat. 5. 16. Let your light so shine before men, that they may see your good works, and glorifie your Father which is in heaven:* Let your light shine before the men of the world, that they may have no cause to  
speak

speake evill, but rather cause to glorifie God : Let your light so shine before the Saints that they may rejoyce and glorifie God. A close walking with God is that which gives great cause of joy and rejoycing in each other, and an occasion of praying God, one for another: so the Apostle, *Rom. 1. 8. I thank God through Jesus Christ for you all, that your faith is spoken of through all the world* : How was their faith spoken of? it was the fruit of their faith, their obedience in walking up with God, answerable to that faith they professed, for by our works we manifest our faith: so likewise, *Phil. 1. 3, 5. the Apostle thanks God for their constant fellowship in the Gospel, from their first submitting to it* : This is a cause of joy. But on the contrary, for such as beare the name of Christians, to live in, and delight in sin, to be vain, and carnall, and earthly, this is a cause of sorrow and weeping, amongst Saints. *Phil. 3. 18. For many walke, of whom I told you before, and now tell you weeping, they are enemies to the crosse of Christ, they cause the crosse of Christ, and the way of Christ to bee evill spoken of, a cause of sadnesse indeed to the Saints.*

3 Reason, Why Christ teacheth his to de-

deny self wisdom, self love, self will, and all of self, is, because they are to take up their crosse and to follow Christ: that is, they must expect reproaches, afflictions, tribulations, for the name and sake of Christ. John 16. 33. *In the world you shall have tribulations.* Now what wiseman in the world, can or will suffer reproch, the losse of the world, and the worlds reputation, the losse of friends, liberty, ease, it may be of life it selfe, in a word, all that is neer and deer to the carnall man? what man but a foole (thinks the wise men of the world) is there, that will lose all on such light terms, as the gaining of a crucified Christ.

A man not taught of Jesus, as the truth is in Jesus, can never suffer with comfort and joy: these things the Saints are like to suffer for the name of Iesus. Self wisdom, and self love, will come in: O sayth wise selfe, when it eyes that persecution, those hardships, that are like to follow those that follow Christ; *May I not passe by such a truth, and such a practice, and it be a Christian, and get to heaven? what need I to adventure my selfe upon such hardships, when perhaps for the neglecting of such, or such an opinion or practice, I may attain my liberty, my good reputation? Is it not a sad thing, that men professing Christ, should thus consult with*  
flesh



flesh and bloud? the Apostle *Paul* did not so, when hee was converted to the faith of *Iesus*, *hee consulted not with flesh and bloud.* Gal. 1. 16. It is self wisdom, and self love, that sets men to consulting with flesh and bloud: but *flesh and bloud cannot inherit the kingdom of God*, 1 Cor. 15. 50. That is a man not taught of *Christ*, not made partaker of his divine nature, and grace, bearing only the image of the earthly *Adam*, cannot enter into the Kingdome of Heaven.

When a man shall come to submit to Gospel Ordinances which are contemptible in the eyes of the world, for which hee is like to suffer shame and disgrace, here is need of self deniall. O sayth the self denying Christian, *Let mee submit to Christ, to every truth; to every ordinance, although I suffer losse in the world, reproch, and shame from my friends, and acquaintance; though I loose the love of my best friends; whether father, mother, husband, wife, &c.* yet sayth the self denying Christian, *Christ hath sayd, that who so loveth father, mother, wife, or children, more then me, is not worthy of me: and the love that CHRIST hath shed abroad in my heart by his Spirit, Rom. 5. 5. constraineth me to deny my selfe, and follow Christ in all*

conditions. 2 Cor. 5. 14. Thus you see the self-denying soul, and none else, is meet to be a Disciple, a follower of Christ: hee is ready to take up the crosse daily and to follow him.

4 Christ teacheth his to deny self sufficiency, and self strength, that so they may be able to hold out in the evill day, when a day of adversity comes, when a man is put to it, eyther by his spiritual or temporal enemy, *Blessed are they then, that trust in the Lord, Psal. 2. 12. Men standing upon their own strength are gone. Esay 40. 30. The youth shall faint, and be weary, the young men shall utterly fail: that is, those that apprehend a power in themselves to stand, but Verse 31. They that wait upon the Lord, shall renew their strength, they shall mount up with wings as Eagles, they shall run and not be weary, they shall walk, and not faint. If men stand upon their own strength, they are like to fall: Let him that thinketh he standeth, take heed lest he fall. But they that see an insufficiency in themselves, and trust upon the name of the Lord, shall be as mount Sion that shall never be moved, Psal. 125. 1. but abideth for ever. Christ would have his work, to be a perfect and fair work: his covenant a sure covenant, Esay 55. 3. Therefore hee undertakes, not only to bring men and women*  
into

into covenant, but to keep them there, Ier. 32. 40. *I will not turn from them, they shall not depart from me*, sayth the Lord. But if Christ had left the power of standing to man, hee might have been as likely to fall away as *Adam*, nay, and more likely, for there is a body of sin left still in the Saints, matter for the Deuill to work upon; but *Adam* was without sin, therefore there is no possibility for that man to stand, that stands upon his owne strength. But it is in the strength of Christ the believer stands; *without me ye can do nothing*, Iohn 15. 5. You cannot pray, or perform any duty acceptably, *Rom. 8. 26.* much lesse stand and hold out to the end against all spirituall oppositions, a Christian is to encounter withall.

The fifth and last reason why Christ teacheth this grace of self denyall to the Saints is, that so they might live in love and peace one with another. If every Saint should seeke to please himself, and love himselfe, and to have his own will in every thing; how is it possible love and peace should be continued amongst the Saints, if there should not be a bearing with, and forbearing one with another, if the strong should not beare the infirmities of the weak, and not please themselves?

but



but God hath so tempered the body together, that they should all seek the good of each other, in love: that there should be no Schism in the body, but that the members should have the same care one of another, as of themselves, *1 Cor. 12. 25.* that every one might seeke, not their own, but one anothers good. That they might all grow up together a compleat body, a holy temple in the Lord.

*Use 1* A word of examination and tryall, hath Christ bin thy Prophet? hath he taught thee this lesson of self denyall? this is a very needfull use, not only for carnall men, but for Saints: it was the exhortation of the Apostle, *2 Cor. 13. 5. Examine yourselves, prove yourselves, know you not, Christ is in you, except ye be reprobates.* Christ is in every Saint; and if there, what doth he there? Surely hee is not there for nought, he will be ever teaching the soul, hee will be there as thy Prophet, shewing thee the way thou shalt walk in.

Consider a little now, I beseech thee, hath Christ taught thee to deny thy owne righteousness? canst look upon it all as filthinesse? or else art thou stuffed and filled with thine own righteousness, lifted up as high as the heavens in thine own conceit? like the proud Pharisee, *I thank God I am not as bad as other*

men. I pray and performe duty, I have a good heart, and as good a mind to God as any man. If this be thy condition, the Lord Iesus hath never been thy Prophet: thou art yet in the gall of bitternesse, and bond of iniquity: *Thou sayst thou art rich, and wantest nothing,* when the truth is (if the Lord open thine eyes to see it) *thou art poore and miserable, and wretched, and blind, and naked.*

Hath Christ taught thee to deny vngodlines and sin? or else canst thou take pleasure in unrighteousnesse? I dare say it, that some there are in the world, that have high thoughts of of themselves, yet indeed, make a mecke of sin, take pleasure in unrighteousnesse: if this be thy condition, the Lord Christ hath never taught thy soule, *2 Pet. 1. 9.* Christ teacheth to be holy, and humble; hee gives power against sin, and lust, *1 Cor. 6. 9 10, 11.* Consider you, who have been taught of God, hath hee taught your soules this lesson, to deny your owne wisdom, will, end, strength, and all? to lay down all as nothing, at the feet of Iesus? The Lord help you and I a little now to examine our selves how much of self yet remainys, self wisdom, self glorying and boasting self love, self ends: O how doth the Devill crowd in these things into the soules of the  
Saints,

Saints, the Lord help you and I to see it, and give us power against it? certainly if it be with your souls, as it is with mee, you have some experience of these things: hardly can you performe any duty, but self will present it selfe to your view in one shape or another. Now, where Christ teaches he ever sets the soule a work against those sins, and causes the soule ever to have high thoughts of it selfe, and to have high thoughts of God, and of the Saints, esteeming every one better then himselfe.

2 Wherein you finde you come short in this duty, selfe denyall, looke up to the Lord for help and assistance, *it is the Lord that teacheth, to profit*: therefore if you want any thing, the exhortation of James is, *Aske of God who giveth to all men liberally & upbraideth none*, Jam. 1. 5. *For every good gift comes down from God*, ver. 17. Therefore have recourse to heaven, make known thy condition to the Lord Jesus, this thou maist doe, thou oughtest to doe it, thou must goe to God and tell him what thou wantest, what grace thy soule needs, tell him thou hast a poore-selfe-seckeing-heart that will not stoope farther then he bends it, and bows it, looke to him and he will help thee, come unto him and he



he will ease thee, and give thee thy hearts desire.

Note this one word where God hath begun this work in any measure, though you find much of self, and it is thy burthen, yet here is a ground of comfort for such a soule: it is mercy thou seest that evill of self, that is in thee, and that it is thy burthen. The comfort is, 1 that Jesus Christ hath bene thy Prophet: hee hath taught thee in some measure to deny thy selfe, and given thee a desire after the perfection of this grace. 2 That where Jesus hath began this work he will finish it, he will perfect it to the days of Christ. 3 Thou mayst live upon him henceforth, and expect teachings from him; new manifestations, new discoveries of grace and love, new influences of power from himself as thou standest in need for his own honour, the Saints good, or thine own consolation, *Heb. 13. 5.* Thus much for the first, which is Self-deniall.

2 Where Christ becomes a Prophet, hee teacheth that soule to yield *universall obedience* to himselfe: this is an effect of the teaching of Christ. *Mat. 28. 20.* teaching them to observe and doe all things whatsoever I shall say unto you, and *Acts 3. 22, 23.* A Prophet, shall the Lord your God raise up unto you, him

him shall you heare in all things, &c. And this obedience Christ doth not only require as he is a King, but he teacheth it as he is a Prophet. See *Esay 54.13.* And all thy children shall be taught of the Lord, and great shall be the peace of thy children: It is the covenant of grace, *Heb. 8.10.* I will put my laws into their mind, and write them in their hearts, &c. Hee will make them a willing people, hee will teach them to yield willing obedience, he will teach them to do spirituall things with an appetite, with a minde to them: now this obedience flows from faith, it is a fruit an effect of faith, *Rom. 1.5.* Christ first teacheth faith, and then obedience.

*Quest.* What are the great commands of the Gospel.

*Ans.* 1 Love is the great command: and where true faith and love is, there will be the effects of it: *1 Tim. 1.5.* Now the end of the commandment is love, out of a pure heart, and a good conscience, and faith unfained. This is both the beginning and end; the first and last, in the Law of the Gospel Love; first God out of love hath given us a law, wee out of love yield obedience to it: James calls it the royall Law, *Jam. 2.8.* If ye fulfill the royall law according to the Scripture, thou shalt love thy neighbour as thy selfe.

2 Now,

2 Now this love is manifested, 1 To Christ,  
2 To the Saints.

1 To Christ, and that, first in keeping his commandments, *Joh. 14. 23. Jesus answered and said, If a man love me, he will keep my words, ver. 24. he that loveth me not, keepeth not my sayings.* Love will cause those in whom it is to submit to Christ in every thing, *1 John 5. 3. This is the love of God, that we keep his commandments:* that is, herein is our love to God, made manifest, in keeping his commandments.

*Quest.* What are the commands of Christ to his children with relation to himself?

*Ans.* His command is first love as you have heard. 2 Obedience flowing from her: this obedience is first to Gospel commands. 2 In a Gospell manner. 3 To Gospel ends. First, it must be to Gospell commands; we are to heare Christ in all things, not *Moses*: *Act. 3. 22. him shall you heare in all things,* &c. believers are to receive every command as from the hands of Christ, *John 15. 14. Ye are my friends, if you doe whatsoever I command you.*

The first command that Christ requires of believers, and that next after faith received,



is Baptisme, *Mar. 16. 17.* He that believeth and is baptized shall be saved : so likewise, *Mat. 28. 19.* Disciple Nations, and baptize them : this was the first thing in the commission, to be submitted to, and it was ever so in the Apostles practice, which must be our pattern, *Act. 2. 41.* As many as gladly received the Word (that is, believed the truth of the Gospel, and gladly received the Lord Jesus, the summe and substance of the Gospel) were baptized, so *Act. 8. 12.* They believed and were baptized, both men and women, so *Act. 16.* Lydia and the Goalar : In a word, this was the first duty that ever the Saints performed, the first ordinance that ever they subscribed to after faith received : in the Scripture there is neither precept nor president, either to baptize before faith, or after, to teach faith, or else after faith is received, to neglect or slight baptisme, it being a command of Christ : love in the Saints compelling them to yield obedience to every ordinance of Christ for his own sake, with an expectation of a farther discovery, and manifestation of love and grace from God, in his own ordinance, in his own way.

Now I confesse there are many objections that by many are made against this truth, who

who plead for, and praetice the baptizing of infants : But because I have in another treatise indeavoured from the light of Scripture to cleare the truth and answer those objections, I shall in this place passe them by, onely by reason of our late conference, I shall briefly touch upon these three Scriptures we then had in disputation. The first is, *Act. 2. 38, 39. The promise is to you and to your children, &c.* The Promise in this place was concluded upon, that it was *remission of sins*, and the *gifts of the holy spirit* : hence was drawn this conclusion, *that the infants of believers found as large an interest in this promise as their parents, and therefore ought to bee baptized.*

Which I cannot but deny, and affirme, that the promise here was to the Iews, as many as the Lord did call; to their children, as many as the Lord should call: to the Gentiles as far off, as many of them as the Lord should call: There is a sound truth in the Scripture thus interpreted; for God gave *remission of sins, his spirit, all the good things of the Gospel*, to as many as he called, both Iew and Gentile, and so he will to the worlds end, and indeed he never promised it to any other, *He that believeth on the Son hath life.*

he that believeth not hath not life, *Joh. 3. 31.*  
 If the promise of the Covenant of grace, remission of sins, and the good things of the Gospel, had been to the Jews that belceved, and to their naturall seed, it must then have been made good to them, or else there was no truth in the promise, but it was never made good to them, for then they had not been apostated, as they are to this day, nay, the Lord was so far from intending any such thing to the Jews, that hee intended their rejection and casting off, *Rom. 11. 15.* neither was the promise to the naturall seed of the believing Gentiles, but the elect of God both Jews and Gentiles obtain it, *Rom. 2. 7.* and God under the Gospel makes no difference between the seed of the believer and unbeliever, with relation to their Generation, but it is *grace* that makes the difference.

The second Scripture was, *Mar. 10. 13, 14.*  
*Suffer little children to come unto me, and forbid them not, for of such is the Kingdome of God.* That which is hence inferred is, that children are blessed, that they are a part of the Church, and therefore have a right to baptisme, whereas it is very probable that those infants were brought to Christ to be



cured of some diseases, for the Text sayth, They brought young children to him, that he might touch them, and he blessed them, that is, gave them the blessing they came for, to wit, health and cure: and whereas Christ sayth, of such is the kingdome of heaven, that is, of such qualified spiritually as those infants were naturally, so Christ himselfe interprets it, ver, 15. Verily I say unto you, whosoever doth not receive the Kingdome of Heaven, as a little childe, he shall not enter therein: that is, whosoever doth not receive the Kingdom of God, both of grace and glory, as a little childe, that is, humble and meek, and teachable, able to doe nothing himselfe, but Christ is his all and in all, he shall never enter therein; so that Christ takes occasion from those little infants, to discover a Gospel mystery, a mystery indeed to naturall men, *Mat. 18. 2, 3.*

The third Scripture was that in 1 Cor. 7. 14. The unbelieving wife is sanctified to the believing husband, else were your children unclean, but now are they holy. Now it was first granted, that the sanctification of the wife is but a civill sanctification, shee is sanctified to his use, that he ought not to put her away. 2 This was granted also, that

166. *Christ exalted as the alone*

holinesse is a fruit of sanctification : then I say, the fruit or effect, cannot be greater then the cause, the cause cannot produce a greater effect then it selfe, the cause being onely a civill sanctification, the holinesse of the children must be the same ; so that now under the Gospel, the believer may lawfully keepe the unbeliever, whether husband or wife, and their children, whereas under the Law, if a Jew marryed with an idolatrous Gentile, he was to put away both wife and children, *Ezra. 10. 3.* but under the Gospel there is no such thing, unlesse the unbeliever will depart.

2 After faith and baptisme, the will and command of Christ is, that his people should yield obedience to all his commands, & indeed he doth not onely command it, but gives power : there is a power goes with the commands of Christ : he is the King of his people, he gives laws and statutes, and withall gives in abilities to doe what he commands : Christ knows that *without him you can doe nothing, John 15. 5,* the will and commands of Christ is, that his people should be holy in all manner of holy conversation : the will of God is their sanctification, *1 Thes. 4. 2. 3.* For yee know what commandements we gave you

you by the Lord Iesus, for this is the will of God your sanctification, to abstain from sin, to ver. 7. and the reason is rendred, ver. 7. For God hath not called us unto uncleannesse, but unto holinesse: God hath not given his Son to redeeme men, that so they might live in unclean, unholy ways, he doth not call them to fellowship with himselfe, and one with another, that so they might take their pleasures in the world, in sin; no, no, God calls his to holinesse, and therefore the Apostle Peter sayth, *It is written, be yee holy, (or yee shall be holy) as I the Lord your God am holy: 1 Pet. 1. 16.* And he that hath this hope purifieth himselfe, even as Christ is pure, 1 Iohn 3. 3, And the Apostle Pauls exhortation answers this command, Rom. 12. 1. *I beseech you brethren by the mercies of God, that yee present your bodies a living sacrifice, holy and acceptable unto God, which is your reasonable service, and be not conformable to this world, but be yee transformed by the renewing of your mindes, &c.* that is, seeing God hath renewed your mindes, let your bodies, your externall walkings, be made conformable to Iesus Christ, and not to the world. O beloved, holinesse becomes the Saints, especially holinesse becomes the household of Saints,



Saints the Churches of Saints: the Church of Saints is *Gods house*, 1 Tim. 3. 10. *his dwelling place*, Plal. 132. 13, 14. and holiness becomes the Lords house for ever, and it is the love of Christ that constrains the Saints thus to walk?

*Quest.* But is it not the Saints duty, thus to walke.

*Ans.* Yea, without question it is their duty, Gal. 6. 16. *He that walketh according to this rule, peace shall be upon him*: but they are to performe this duty of holy walking out of love, therefore Christ sayth, *If yee love me keepe my commandment*, Iohn 14. 15. none hath to doe with the commands of Christ but those that love him, which love flows from faith, *for faith worketh by love*, Gal. 5. 6.

A second command of Christ is, love the Saints, which was the second thing I propounded in the manifestation of love. It is first to Christ, *Hee that loveth not the Lord Iesus, let him be accursed*: ver. 17. *These things I command you, that yee love one another*: And, a new commandment give I unto you, that you love one another, as I have loved you.

*Quest.* Why is it called a *New* commandment.

dement, seeing it is not new, but the same that was from the beginning.

*Ans.* 1 It is New, because given a new by Christ, and so are all the commands of Christ given a new, and are new commands given to a new people, to wit, believers; *Mose's* commands were given to all the whole body of naturall Israel: Christs to the whole body of spirituall Israel, the Saints. None else hath to doe with any law as it comes from Christ, but are still under the Law, as it came from Mount *Sinay*.

2 It is new in respect of the nature of it, which is double: 1 as it flows from Christs love to us. 2 It must be the same as Christs love was to us ever; as *I have loved you*: and as this is the speciall command of Christ, so it is the property of the Saints, that the grace they receive from Christ, causeth them to doe it: *the love of Christ constrains them*. Therefore the Apostle thanks God for the *Colossians*, *Col. 1. 3. 4. For the increase of their faith, and love to all the Saints*. Where faith increaseth, love increaseth: for faith increaseth love to Christ: and love to Christ increaseth love to the Saints.

For my more cleer proceeding in this particular, I shall endeavour from light and truth

to discover unto you, first, what love is. 2 the excellent properties and effects of this love. 3 the manifestation of this love.

1 What love is : *Love is an affection of the soule carried forth after, and settled upon, something, from an apprehended worth and excellency in the thing* : this I conceive to be love, whether it be spirituall or naturall; whether set upon a good or bad object : for it is not possible there should be true love, but where the soul apprehends something worthy to be beloved. First, the understanding goes forth, and takes a view of the object presented : if the understanding so apprehend any worth or excellency in the object presented, then the affection of love is let forth upon it, and is not satisfied without the enjoyment of it. Hence it comes to passe that when the understanding is truly enlightened, and the judgement rightly informed, the affection is carried forth, and settled upon a right object : but if the understanding be corrupted and blinded, and the judgement misinformed, the affection of love is carried forth after, and set upon wrong objects. When the understanding is so blinded, it apprehends an excellency in the world, in pleasures, in sin, &c. for believe it ; it is the blindnesse of mens understanding.



standing usually, that causeth men to love sinfully.

So on the contrary, when Christ is presented to the view of the soule, the understanding by the power of God, is enlightned, and comes to apprehend in some measure, that excellent worth, that is in him, the affection of love goes forth after him: and desire is not satisfied untill it enjoy him. Thus it was with the Spouse in the Canticles, chap. 5. 10. *My beloved is white and ruddy, the chiefest among ten thousand*: and hence it is, her love is so drawn forth after him: that she seeks him, and is never satisfied till she find him, vers. 6. she is sick of love after him, chap. 2. 5. and this love unto Christ carries forth the soule in love to the Saints, for the sake of Christ, where it sees the Image of Christ: the same love wherewith the soule loves Christ, it loves the Saints, 1 Iohn 4. 20, 21.

That it is the command of Christ, and the property of the love of God, where it is shed abroad in the heart, to carry forth the soul in love, not only to Christ, but to the Saints, you have heard: 1 Iohn 5. 1. *Every one that loves him that begate, loveth him also that is begotten.*

2 I come to the excellent properties and effects

effects of this love. 1 With relation to Christ. 2 To the Saints. 1 To Christ. 2 It refuses to receive satisfaction in any enjoyment beneath the Lord Jesus. A soule truly enlightned in the excellency of the knowledge of God in Christ, refuseth to take content and satisfaction in any thing that comes short of Christ. It is true, there may be many turnings and windings in the heart, and the profits and pleasures of the world, shall be presented (as Satan presented them to Christ) and duties and creatures, and performances, gifts, &c. and thus Satan can, and often doth present himself like an Angell of light, and that to the Saints too: they that know any thing of God, know it, if possibly he could, hee would delude and cheat a poore creature, but the soule truly loving Christ will not be thus cheated and deluded, by that old Serpent, he must have Christ, nothing lesse will satisfie him. A living child may be quieted awhile with a bable, a counter, or rattle, which is nothing but folly: but in conclusion, it findes by experience the emptinesse and vanity of such things, then casts away all, and nothing but bread will satisfie him. So it may be with the soule the living Christian, it may receive some content in duties and prayers for a time; but in the conclusion it comes to

see

see the emptinesse of these things, and then nothing but Christ will content him. When a soule truly loving Christ, comes to see how he hath deluded himselfe in mistaking Christ, thinking that he hath had Christ, when indeed he had nothing but the externall ordinance, visible forme, which is indeed the shell without the kernell, ô then nothing lesse then a Christ will satisfie: ô give me Christ, sayth the soule, or else I die, Christ in every ordinance: it will not take ordinances and duties for Christ any more: but now the soule must enjoy Christ in ordinances, Christ in preaching, in praying, in the Supper of the Lord, nothing gives content to the soule but Christ: O this is the excellent quality of true spirituall love to the Lord Iesus. Hence it is that the spouse in the *Canticles*, *Cap. 3. 12.* so earnestly seeks her beloved, shee could take no rest untill shee had found him, *ver. 4.* and then shee holds him, and will not let him goe. This is the property of love, it soars very high, flies aloft like the Eagle, and why? because God in Christ is its object, and where the dead carkeffe is, thither will the Eagles be gathered together: Christ is the alone object of faith and love, and to him all true beleivers come, in him shall all the seed of Israel be justified, and shall glory, *Esay 45. 25.*



onely note this, that the soule comes by faith to enjoy him whom the soule loves.

A second excellencie of love to the Lord Jesus is, It is quieted and satisfied in the single enjoyment of Christ: the soul that hath Christ hath enough, it can say as *Jacob*, *It is enough*, *Joseph my son is yet alive*; so the believing soule, whose heart is truly inflamed with love to Christ for his own excellencie, it hath enough, it is content now to lose all, as the Apostle *Paul*, *Phil. 3. 7. 8.* *He accounts all things but losse, yea, dung, that he may win Christ*: This is the excellencie of the grace of love to Christ, it carries the soule above the world, above creature, or any thing beneath Christ, it desires nothing but Christ, *1 Cor. 2. 1.* It gloryeth and rejoyceth in nothing but Christ, *Gal. 6. 14.* and him crucified: If it have the world, so it is, if not it is contented, it is quiet in any condition, if it enjoy all things, I mean (in the world) yet Christ is the summe of all: if it want all things, yet in Christ it enjoyes all, so the Apostle, as *having nothing, yet possessing all things*, so that now the soule that believes in, and loves the Lord Jesus, knows how to be abased, and how to abound, that is, it know how in that lowest condition to live satisfied upon Christ, and

and it knows how in the highest condition to live also upon Christ, it can doe all things through Christ that strengthens it, *Phil. 4. 12, 13.* Doe you not see on the contrary, men that have no love to the Lord Jesus, how they let forth their hearts upon the creature? they live upon the creature; take away the world from them, you take away their life: but the man that loves Christ, hath enough in the enjoyment of him, what ever befall them in the world, they can say as Christ, *I have meat to eat that yee know not of, John. 4. 32.* the Lord Jesus is the Saints meat and drinke they live upon him, and are satisfied with him.

The third property of love is, It slightes all hardships and sufferings that it meets withall for the name and sake of Christ. Nothing can quench this love, many waters cannot quench it: many floods of affliction cannot quench love: when others that love not the Lord Jesus but themselves, and their own ease, start and are affrighted at the reproach of Jesus, as at some strange apparition; when the soul that sees spiritually, that looks not at things that are seen, that is at the outside of things, which carnal eys only see, but at things that are not seen, that is at the outside of things, which

car-

carnall eyes : They hence go cheerfully, fligh-  
 ting persecutions being perswaded that no-  
 thing can make a separation betweene Christ  
 and their souls ; glorying and triumphing in  
 the crosse of Christ , being not only ready to  
 suffer reproach, but death it self , if the Lord  
 call them to it , for the name and sake of their  
 beloved. Thus you see the excellencie of  
 this grace , it carries the soule sweetly out to  
 Christ, it lies down in the bosome of love, and  
 there it is satiated, there it is satisfied, there  
 it hath enough, there it lives, and there it dies,  
 yet with him it shal for ever live, ô the admi-  
 rable excellencie, in this grace of love, it makes  
 hard things easie , and bitter things sweet :  
 it lives upon that others cannot see , no, nor  
 never shall see , unlesse the Lord open their  
 eyes , it rejoyceth in that others dread : it  
 takes that for a crown , that others count  
 shame : it makes their hearts to leap for joy,  
 in the beholding of those things , that makes  
 others faint and fail.

2 I come to the excellencie of this grace  
 of love, *in*, and *to* the Saints, for that is the  
 great thing we have now in hand, the excel-  
 lencie of the grace of love among Saints, a-  
 mong brethren.

1 It is of a knitting nature, it knits or  
 binds



bindes up the soules of the Saints as one, it makes them to be of one heart and of one minde. What is the reason of such divisions amongst Saints, but the want of love? this grace of love is that which would knit the hearts of christians one to another: It was the Apostles desire and care for the *Colossians*, that their hearts might be comforted, being knit together in love, Col. 2. 2. This knitting together of the Saints, is that which makes them meet to watch over each other, to build up each other: it is as the joynts and sinews of the body naturall, knitting each member together, and so nourishing the whole body, Col. 2. 9. Being knit together increaseth, with the increase of God, this is the excellent property of love, it knits up the souls of the Saints together, where it is in truth, there cannot be an easie dissolving of this knot of love, this was the love of *David* and *Jonathan* 1 Sam. 18. 1. The soule of *Jonathan* was knit with the soule of *David*, and *Jonathan* loved him as his own soule: this is the true property of love, it knits the soul to the partie beloved: it is not possible, if there were true love that there should be such divisions amongst the Saints: if it be but a difference in opinion, presently, the love,

the fellowship is broken.

A second excellencie of true love is, It covers a multitude of infirmities, it is not easily moved, it is not easily provoked, it is naturally easie to be intreated, it will not suddainly believe evill reports, it will not suddainly have bitter envyings and evill surmisings: this is the excellencie of the grace of love, it will bear much and long, it will not censure without wonderfull just cause, 1 Cor. 13. 4, 5, 6, 7. *Love suffereth long, it is not easily provoked, it will not starte at shadows, love envyeth not another's prosperity, but rather rejoyceth in it, as one member of the body rejoyceth in the prosperity of another, it vaunteth not it selfe, it is not puffed up, love is an humble grace, it maketh those in whom it is, to serve each other in love, to prefer each other before it selfe: it seeketh not its own, it seeketh not its selfe, but the good of another, it is not easily provoked, it thinketh no ill, it rejoyceth not in iniquity, but rejoyceth in the truth, it beareth all things it believeth all things (all things that it hath any ground or warrant to believe) it hopeth all things, that is, the best of all things, where there is any ground or probability of hope it endureth all things, that is, all things that God himself inflicts, or suffers*

man to inflict upon him, here is the excellencie of love O who would be without this grace of love? nay, but who can ever attain it but those, whom God sheds abroad his love in their hearts by his holy Spirit? how is this grace of love wanting among the Saints? whence is it that there are such discords? such bitter enyings? such secret whisperings? in a word, such rents and breaches of communion and fellowship amongst Saints, for slight things, but the want of this grace of love? truly, were the love of God shed abroad in the hearts of his people more abundantly, it would not be thus: love is of absolute necessity, for the peace and communion of Saints.

3 Excellencie of love. It is, an everlasting grace, it shall be made perfect in another world: other graces fail, but love never faileth: 1 Cor. 13. 8. *Prophecies they fail, and faith that shall cease, but love shall abide for ever*, it shall be so far from ceasing, that it shall after the ceasing of faith and other graces, be made perfect, and the Saints that love God indeed here (and from that fountain of love, love each other) they shall then for ever live in the bosome of love, their souls being satisfied in the enjoyment of him the



fountain, they shall be then perfectly knit together in one, being filled with the enjoyment of God, made perfect in love, through that abundance of love it enjoyes in him.

The third particular propounded is, the manifestation of this love, how the Saints manifest this their love each to other.

1 In a faithfull diligent watching over each other in love, *Phil. 2.4.* look not every one to his own things, but every one to the things one of another: there should not be such a spirit amongst Christians as was in *Cain*, who said, *Am I my brothers keeper?* no, no, you are keepers of each other, and it is love that will make you faithfull to each others soule in this particular.

The second manifestation of love is, in building up one the other in the most holy faith, edifying one the other in love, helping forward each other in the way of holinesse, being compacted together in the order & fellowship of the Gospel, maketh increase of the body, to the edifying it self in love. *Eph. 4.16.*

3 In bearing with the weaknesse of each other, *Col. 3.12.13.* Put on, as the elect of God, bowels of mercie, kindnesse, humblenesse of minde, meeknesse, long suffering, forbearing one another, and forgiving one another, even

as God for Christs sake forgave you. Here is the manifestation of love, when you are able to beare with, and forbear one another, from this principle, because God hath borne with you, God hath forgiven you, *Rom. 14. 1.* him that is weak in the faith, receive unto you.

4 In restoring a false brother with the spirit of meeknesse, *Gal. 6. 1.* If any brother be false through weaknesse, ye that are spiritual, restore such a one with the spirit of meeknesse: much tendernesse is to be used towards a brother in this case; the ground is, we our selves, the strongest of us are subject to, and may fall by the like temptation, if the Lord prevent it not.

5 In speaking kindly to each other; good words and comfortable: this is the manifestation of love: and truly where there is love in the heart, it will appear in the countenance, in the words; a cheerful and loving countenance, loving words; here will be words both for the Saints, and to the Saints. First, for the Saints to go to God in prayer, *Ephes. 1. 16.* for them, in their vindication, when any scandall is unjustly laid upon them: so Jonathan for David, *1 Sam. 19. 4.* Jonathan spake good of David, and good for David.

2 In speaking kindly one to another, to the

Apostle *Paul*, he ever gives the Saints the title of *Brethren*, wherefore holy *Brethren*, partakers of the heavenly calling: and *Solomon* sayth, *That a soft answer turneth away strife.*

6 And lastly, love is manifested in condoling each with other, in afflictions: the Saints are all of them members of the body of Christ, 1 *Cor.* 12.27. and the members of the naturall body are sensible of the sufferings of each other, if one member suffer all suffer with it; if one member rejoyce, all rejoyce with it: so it is or should be in the body spirituall, we should beare part of one anothers afflictions; be truly sensible of the affliction of each other, and so beare part with each other, be truly sensible of the comforts of each other, and so rejoyce together, this is the property of true love where it is: I have very briefly hinted upon some particulars, much more might be said in this particular: but I desire not to be tedious in this place. I might branch forth in many other particular Gospel commands which would be too tedious: only thus, where the love of Christ is indeed shed abroad by the holy spirit, there love constrains the soul to yeeld itself up wholly to the Lord Jesus, & all his commands: whatsoever things are of good report, whatsoever things are lovely, whatsoever

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ever things are warranted, and required in Gospel, the soule that truly loves the Lord Iesus, is ready in the peace and strength of Iesus to walk up unto it: it will not consult with flesh and bloud, it will not stand upon carnall arguments: but as the Lord Iesus hath glorified mercy, grace, and love, in doing unto the soule, so it will now look what it is may conduce to the exaltation of his name, & then the soule that truly loves the Lord Iesus, is satisfied; let the name of Iesus have the glory, and the soul that truly loves him, hath its end, and and rests satisfied.

*Use.* It concernes every one to looke if Christ hath been their Prophet: hath Christ given thee a heart willing to submit unto him in all things? ready in his power to yeeld universal obedience to all his commands? & is nearly concerns you, to try your selves, and if so, then whether your obedience flows from love. It is possible there may be externall obedience from base and by-ends, and then all is nothing; *Love is the fulfilling of the Law*: whatsoever is done in love, that is, from the love, of Christ shed abroad in the heart, is well done: but all done without love is nothing; preaching, praying, professing, communicating, it is all nothing without love: it

is one thing, to preach, and pray, and professe, it is another thing to doe it out of love to Christ; then it is a fruit of faith. *Faith worketh by love*, and all works done without this, are not acceptable, 1 Cor. 13. 1, 2. *Though I speak with the tongue of men and angels, and have not love, it is nothing, it is but as a sounding brasse or tinkling cymball*: a man may have excellent words, fine composed sentences, admirable expressions, all flowing from a notionall knowledge, that may much affect the eares and hearts of the people, and yet all be but a sound of words attained by art, as a sounding brasse or a tinkling cymball, which seems to make a sweet sound to the eare, when there is nothing in it indeed but a composition of humane art; and so being brought out of that frame, there is nothing indeed worth looking after, or harkning unto: even so are those persons, who seemingly do glorious actions, and yet indeed have not the love of God in them.

But to proceed: the third thing that Christ usually teacheth his people, as to beleewe, which faith, you have heard, produceth its effects, so in the third place he teacheth them to live by faith, that is, to act and exercise this faith upon all occasions, in all times, according

as they have need, to make use of it: and indeed this is a great Gospel mystery, which the Saints are too much ignorant of. It is one thing to have faith, and another to live by faith, it is one thing to have legs, and another thing to make use of them, to goe with them.

*Quest.* What is it to live by faith?

*Ans.* 1 It is to exercise faith, that is to make use of it as need requires: or, 2 It is a living upon Christ in the want of all things. Or 3 It is a living by believing of what the soul shall one day enjoy.

It is to exercise faith as occasion calls for it: that is, to exercise it upon the object: for faith hath ever an object, and if it be right and true, the object is Christ: now it is true, there is occasion for the Christian to exercise faith in every condition, either *Internally*, or *Externally*, for the Christian hath many enemies to encounter with all, the flesh, and the Devill, and the World, all these comes in a mayn upon the soul. Now faith overcomes; 1 The *flesh* that will be ever lusting against the spirit, Satan comming in, working by it; self will be in every action, self wisdom, self priding, and self boasting: this is contrary to the mind of the spirit, and now the spirit is

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troubled, and fretted, so that many times there is a hot conflict in the soule of the Saint: but how comes the Christian to overcome it? by eying and applying Christ, it can say as *Paul*, I haue a body of sin, a proud cursed self seeking nature, *but thanks to God through Jesus Christ, &c. and there is no condemnation to them in Christ.* It is true, I haue a base nature, a wicked, cursed, deceitfull, proud, self-seeking heart; yet the Lord hath let forth a glimpse of his glory to my soul, hee hath let mee see, and hath sealed this by his spirit unto me, that I am in Christ, and there is no condemnation for me: and so by faith, seeking to Christ, the soul overcomes this enemy flesh: and then secondly, it ever lives in believing, that this fleshly corrupt part, shall be every day more and more subdued, and so is ever eying a crucified Christ, for the killing and crucifying of this body of sin.

2 The *Deuill*, hee will come in with his darts, laying hard and heavy things to the charge of the soul, although the Apostle saith, *Rom. 8. 32. Who shall lay any thing to the charge of Gods Elect? It is God that justifieth:* although God himself pronounce a man cleer and just, yet the *Deuill* will come in and endeavour to make work in the godly justified soule.

soule. O sayth the Devill, thou art a vile cursed creature, thou hast a base earthly carnall heart, thou art able to performe no duty, but it is full of sin, and as good never a whit, as never the better. Thy services (hadst thou no other sin to be accountable for) are enough to condemne thee: and besides all the rest of thy sins, of thy basenesse in performing duty, this is that is worst of all, thou hast a wicked proud heart of thine owne, thou art ready, whenever God hath assisted thee, to take the honour to thy selfe, and to pride thy selfe in those weak duties thou performest.

What sayst thou to this Christian? hast any experience of this tryall in thy soule? I dare say thou hast, if Christ dwell there: but what course will you take to overcome in this combat? see *Ephes. 6. 16.* There are the enemies the Saints are to encounter with, they are no small, no mean enemies, see *Verse 12.* and the armour; the Christians armour is all armour of proof; but above all take the sheeld of faith, wherewith ye shall be able to quench all the fire darts of the wicked: the Devill will come, and come againe, hee will have one dart, and another dart: now the way to overcome is to take the shield of faith: a sheeld is for defence, so this faith both  
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